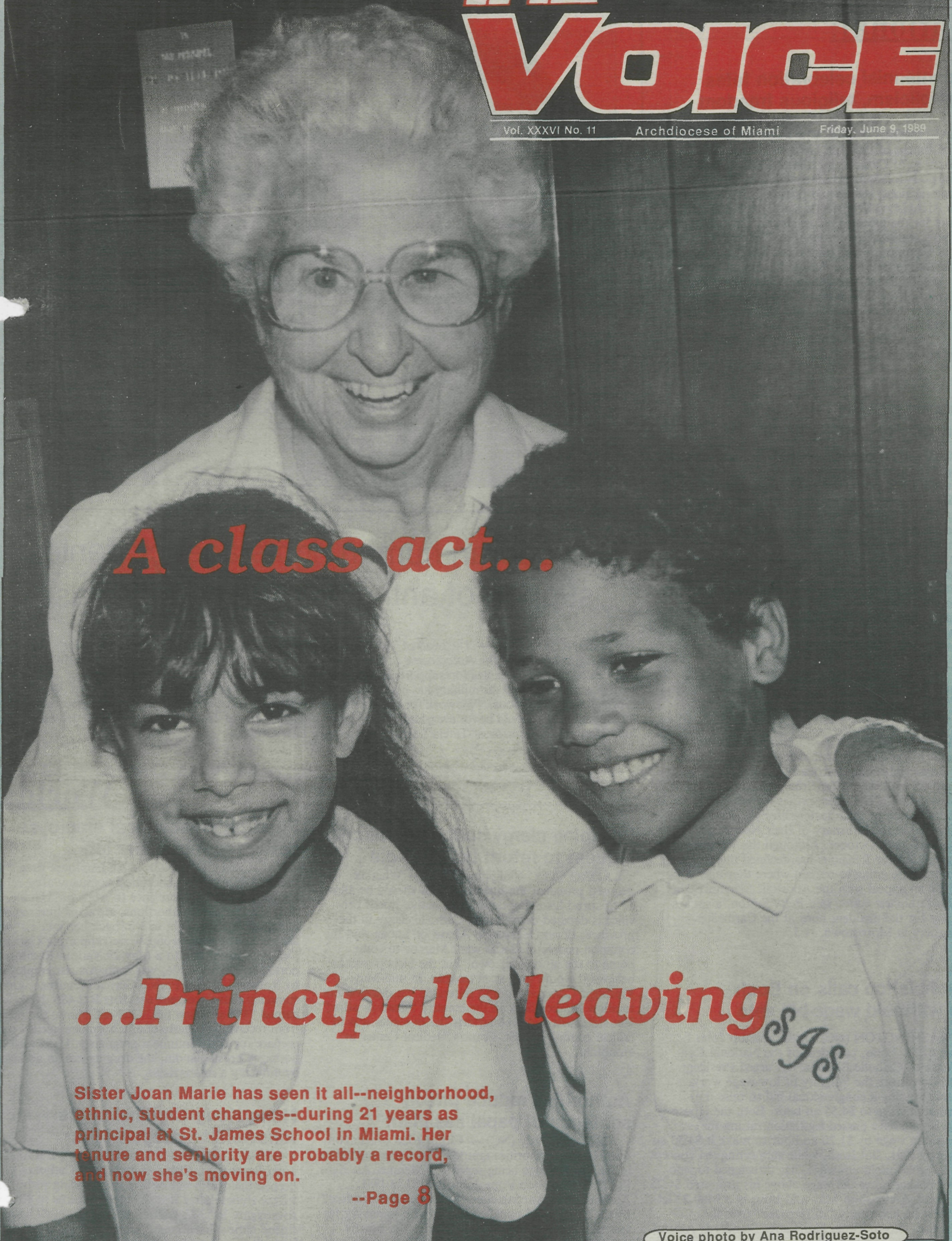


THE VOICE

Vol. XXXVI No. 11

Archdiocese of Miami

Friday, June 9, 1989



A class act...

...Principal's leaving SJS

Sister Joan Marie has seen it all--neighborhood, ethnic, student changes--during 21 years as principal at St. James School in Miami. Her tenure and seniority are probably a record, and now she's moving on.

--Page 8

Voice photo by Ana Rodriguez-Soto

Sister Joan Marie with two St. James first graders Gia Perez and Jonathan Cobb.

Inner-Voice

✓ **Eastern Catholics here**
A little different--but very Catholic..... 10-11

✓ **Health care costs rising**



Changes in Archdiocesan plan explained... 12



△ **Homeless revelations**
Barry study shows many are families, mental & drug cases... 5

National:

Bicentennial celebration fetes Catholicism, religious freedom

BALTIMORE (NC) — The bicentennial of the establishment of the U.S. hierarchy is not only a celebration of Catholic faith in the United States, but of religious freedom, social service and cooperation among religious, public and private groups, said retired Archbishop William D. Borders of Baltimore. Events for the bicentennial celebration, which marks the Nov. 6, 1789, appointment of Bishop John Carroll of Baltimore, were announced May 26 at a press conference in Baltimore during the annual meeting of the Catholic Press Association. Archbishop Borders, chairman of the U.S. bishops' committee planning the bicentennial celebration, and his successor, Archbishop William H. Keeler, were joined by leaders of the Baltimore arts community, city and state government at the press conference.

Supreme Court lets stand ban on pre-game prayer

WASHINGTON (NC) — The U.S. Supreme Court May 30 refused to overrule a lower federal court and allow Christian prayers at public high school football games. The high court let stand a ruling by the 11th U.S. Circuit Court of Appeals that the public prayers disseminated via the loudspeaker system at Georgia high school football games violated the U.S. Constitution's ban on government entanglement in a religion. The case, involving the Douglas County School District, arose in 1986 when Doug Jager, then a Douglas County High School senior and band member, and his father, William, objected to organized prayers preceding public school football games.

Vatican again orders nuns to end barricade at monastery

WASHINGTON (NC) — For a second time the Vatican has ordered four disalced Carmelite nuns to end their eight-month barricade and cooperate with church officials who offer "the possibility of saving your vocation." The nuns, protesting what they see as a liberalization of their austere lifestyle, have been barricaded in the infirmary of their New Jersey monastery since October. Although the Vatican congregation for Religious has declined their appeal, the nuns "are going to remain where they are" and will file an appeal with the Apostolic Signature, the Vatican's highest court, said Betty Sutton, a spokeswoman for the dissident nuns at the Carmelite monastery in Morristown, N.J.

Archbishop calls on Bush to withhold wage-bill veto

WASHINGTON (NC) — Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, has urged President Bush to restore the "dignity of low-wage workers" by not vetoing a congressional bill to raise the minimum wage to \$4.55 an hour. Both the House and Senate have passed legislation raising the minimum wage by \$1.20 an hour to make it \$4.55 an hour by 1991. But Bush, while supporting the concept of a higher minimum wage, has threatened to veto any bill that raises the wage above his proposed \$4.25 an hour. Archbishop May told Bush in a May 23 letter that he hoped any "differences" over the measure, known as the Fair Labor Standards Amendments of 1989, would not "overwhelm the basic question of whether or not our society will tolerate a minimum wage below a level of human dignity and decency."



Help wanted

Father David Reeson has a solution for people who want a job with a good future: Become a priest, nun or brother. Reeson, the director of vocations for the Archdiocese of Omaha, points to one of seven billboards in the area sponsored by the vocations office and the Serra Club of Omaha. NC photo

Salvadoran human rights agency denies support of anti-government guerrillas

WASHINGTON (NC) — The head of Tutela Legal, human rights agency of the Archdiocese of San Salvador, denied that her organization supports anti-government guerrillas and said the military has never been able to prove such accusations. "We work for human rights, and human rights should be for everybody," said Maria Julia Hernandez, director of Tutela Legal. The agency

has remained neutral during El Salvador's 9-year-old civil war, she said, cataloging human rights violations "on both sides." Ms. Hernandez spoke to National Catholic News Service in late May in Washington, where she accepted for her organization the Human Rights Award from the International Human Rights Law Group.

World:

Phillipine clergy split over Marcos request to return home to die

LAOAG CITY, Philippines (NC) — Whether deposed president Ferdinand Marcos should be allowed to spend his dying days in his native Ilocos province is debated even among Catholic clergy in the province. Bishop Edmundo Abaya of Laoag said the common people of Ilocos want Marcos to come home to die among his own. But the bishop said he believes it would only spell trouble. In mid-May, President Corazon Aquino reiterated her decision not to allow Marcos back in the country "dead or alive." Her statement followed reports the ex-leader was in critical condition at St. Francis Medical Center in Honolulu.

Authorities reduce prison sentence of papal assailant

ANCONA, Italy (NC) — Citing good prison conduct, Italian authorities granted a two-year reduction in the life sentence being served by Mehmet Ali Agca, the Turk who shot Pope John Paul II in 1981. Authorities in Ancona cited "irreproachable conduct" by the 31-year-old papal assailant, who is serving his sentence in a maximum security prison in nearby Ascoli Piceno. Based on previous Italian cases, legal observers estimated that Agca would be released after serving 24 years, or in 2005. He could qualify for four additional years in good conduct requirements.

Fired pharmaceutical employee battles to regain her job

VATICAN CITY (NC) — An employee fired by a French-German pharmaceutical company after refusing for reasons of conscience to work on RU-486, a drug used to induce abortions, attracted international attention as she sought to win back her job. Labor unions and pro-life groups were supporting Christine Demeyer, according to a May 29 Vatican Radio report. Ms. Demeyer, 26, was a pharmacist employed by Roussel-Uclaf, a French-German pharmaceutical company that developed the drug RU-486. Nicknamed "the abortion pill," RU-486 blocks the uterus from receiving progesterone, a hormone needed to prepare for and continue a pregnancy. Used with the hormone prostaglandin, the drug causes an abortion by inducing a miscarriage.

Hong Kong Cardinal urges followers to deepen faith

HONG KONG (NC) — Hong Kong's Cardinal John Baptist Wu Cheng-chung urged Catholics to deepen their faith and seek understanding with their fellow Chinese after British colony returns to Chinese sovereignty in 1997. Catholics, he said, must have "deep national sentiment" and "a sense of solidarity with all people and, in particular, a sense of communion with the universal church." He said that "reconciliation is the responsibility of the church in Hong Kong."

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Pope urges Nordics back to Christian values

Says comfort breeds indifference

Helsinki, Finland (NC) - Pope John Paul II, visiting the homeland of Viking conquerors and explorers, urged residents of the Nordic lands to return to the hardy Christian values of their ancestors.

He posed this as an answer to religious indifference fostered by material well-being and as a stimulus to Christian

'In a highly developed society such as yours, where everyone has enough to eat, where education and health care are available to all, and where a high level of social justice has been achieved, it is easy to lose sight of the Creator'

unity in a region in which the Catholic Church dominated religious life for centuries, only to be replaced by Lutheranism in the wake of the 16th-century Protestant Reformation.

The pope's June 1-10 trip was scheduled to take him to Norway, Iceland, Finland, Denmark and Sweden. It also provided an opportunity to visit the minuscule and widely scattered Catholic population, which totals about 200,000—short of a capacity crowd at the Vatican's St. Peter's square.

The aim, the pope said was to demonstrate that Nordic Catholics, too, are part of the universal church. He distributed First Communion, administered confirmation and made a special point of singling out refugees and immigrants, the bulk of the region's Catholics.

The Nordic countries, especially Norway and Sweden, have opened their doors to thousands of people from Latin America and central Europe.

Most of the papal talks were in Eng-

lish, but he made a point of including small sections in the local language and in the languages of refugees and immigrants, ranging from Polish to Vietnamese. At one mass, the pope spoke 12 languages.

The small but respectful audiences he drew included such diverse people as Filipino mail-order brides and Chilean refugees holding up a sign asking the pope to help end repressive governments in Latin America.

The trip also provided outdoor settings of fiords, forests, snow-capped mountains and natural harbors for papal criticisms of human and material progress unrelated to moral values. The five countries have some of the world's highest standards of living, with annual per capita income ranging from \$10,000 to \$13,000. U.S. per capita income is about \$13,450.

Although more than 90 percent of the population of each country professes Lutheranism, only 5 percent to 10 percent of the Lutherans attend church weekly. Religious influence on everyday life is on the decline as it is in many other Western European countries in which Catholicism is the dominant religion.

Scientific and technological progress divorced of human values contributes to "the dissatisfaction that is common in highly developed societies," the pope said June 4 in Reykjavik, Iceland.

"In a highly developed society such as yours, where everyone has enough to eat, where education and health care are available to all, and where a high level of social justice has been achieved, it is easy to lose sight of the Creator," he added.

"There is a powerful attraction to such an attitude, for it might seem that acknowledging God as the origin and end of all things lessens human independence and places unacceptable limits on human action," he said.

But the reverse is true, he told Norwegians.

By divorcing progress from moral values, "people are in danger of surrendering themselves to forces which take com-



Cardinal in Lebanon

Cardinal John J. O'Connor of New York walks with Christian army commander Gen. Michel Aoun (center) at the presidential Palace in East Beirut during a visit said to bring moral support to the Christian minority there. (NC photo)

mand of society without concern for individuals and their freedom," the pope said.

At the same time, he praised the concern for social progress and well-being that motivates social and political life. He cited the "generous" "openness to refugees, foreign aid programs and activities for world peace, such as contributing troops to U.N. peacekeeping forces.

These programs stem from the values implanted in society by centuries of Christianity, the pope said, citing the examples of national saints and viking heroes who helped christianity gain a firm foothold in northern Europe.

In reaffirming Catholic commitment to ecumenism, the pope cited people and

events that typified a pre-Reformation time, when the region's Christians were united in one church.

The pope, however, had mixed results at his ecumenical events, while some Lutheran bishops praised his commitment, others criticized the Vatican for being too firm in its opposition to inter-communion and for not explicitly recognizing Lutheran ministries and the ecclesial character of Protestant churches.

Yet the pope stuck to his approach that Christians must overcome obstacles gradually.

"The seriousness of the task forbids rashness and impatience," the pope said.

Christian leaders ask peace in Israel

WASHINGTON (NC) — Christian leaders in Jerusalem have asked the international community and the United Nations to "work for a speedy and just resolution of the Palestinian problem."

Speaking of the situation of Christians in Jerusalem and the Israeli-occupied territories of Gaza and the West Bank, but without mentioning Israel, nine Christian leaders condemned mass arrests, detention without trial and "the use of all forms of collective punishment, including the demolition of homes and depriving whole communities of basic services such as water and electricity."

"We are particularly concerned by a tragic and unnecessary loss of Palestinian lives, especially among minors," the leaders said, "unarmed and innocent people are being killed by the unwarranted use of firearms, and hundreds are wounded by the excessive use of force."

The statement was signed by Latin Catholic Patriarch Michel Sabbah; Greek Orthodox Patriarch Diodoros I; Armenian Orthodox Patriarch Yeghishe Berderian; Franciscan Father Carlo Cecchitelli, Catholic custodian of the Holy Land; Coptic Orthodox Archbishop Basilios; Syrian Orthodox Archbishop Dionysios Jijawi; Greek Melkite Patriarch Loufti Laham; Episcopalian Bishop Samir Kafity; and Evangelical Lutheran Bishop Naim Nasr.

The statement was dated April 26. National Catholic News Service in Washington received a copy in late May.

The number of deaths and injuries reported in the Palestinian uprising which began in December 1987, varies. The number of Palestinians killed by the end of April ranges from 352 to 456. The number of Palestinians injured by the end of April ranges from 5667 — according to the Israeli army — to nearly 25,000 listed by the United Nations.

The Christian leaders said they met in view of the grave situation prevailing in Jerusalem and the whole of our country."

"In Jerusalem, on the West Bank and in Gaza our people experience in their daily lives constant deprivation of their fundamental rights because of arbitrary actions deliberately taken by the authorities. Our people are often subjected to unprovoked harassment and hardship."

China violence protested

By NC News Service Catholics from Taiwan to the Philippines have protested the bloody suppression of pro-democracy demonstrations in Peking by Chinese army units.

But several bishops of China's government-approved Catholic Church said they had heard nothing about the crackdown.

In Taiwan, retired Archbishop Stanislaus Lokuang of Taipei planned to preside at a Mass June 11 commemorating the victims of the military attack on the civilian demonstrators.

About 500 students at Fu Jen Catholic University, whose president is Archbishop Lokuang, joined a rally in Taipei protesting the crackdown.

"Our students unfolded white banners and wore black armbands to express their grief over the death of their companions in Peking," said Li Hsuan-chung, director of the university's public relations office.

Official Chinese media mentioned no civilian deaths, but said hundreds of sol-

They protested frequent shooting incidents: in the vicinity of holy places: and demanded authorities respect the rights of believers to have free access to places of worship on holy days of all religions.

They also appealed for support for their demand for reopening schools and universities, closed since early 1988, and prayed for "the return of peace based on justice to Jerusalem and the Holy Land."

diers were killed.

In the Philippines, Cardinal Jaime Sin of Manila said he was "greatly dismayed to receive the news that the Chinese government has started to apply military force on the students clamoring for democratic reforms. Violence cannot be the solution the problem."

"Violence can only breed more violence," the cardinal said. "I pray and hope that this outburst of violence will be the last."

The cardinal linked the incidents in China to the Philippines communist-led guerrilla movement.

"I wish to appeal to our countrymen who still espouse the communist ideology," he said. "Please open your eyes to the reality that communism can only make our lives more miserable." Cardinal Sin, who visited China in 1984 and 1987, is part-Chinese and has relatives in Xiamen, Fujian province.

In his 1987 visit, he met Communist Party general secretary Zhao Ziyang.

New priest is mis-identified



Newly ordained Father Robert Lynch gets a hug from his mother outside St. Mary Cathedral minutes after being ordained in May. The Voice incorrectly identified the priest in this photo May 25 as Father Tomas Marin, who also was ordained that day. The Voice regrets the error.

Wearing of religious symbols upheld

By Lou Baldwin
 PHILADELPHIA (NC) - An 1895 Pennsylvania statute which prohibited public school teachers from wearing religious clothing or symbols at work was overturned in mid-May by the U.S. District Court in Philadelphia.

Judge James McGirr Kelly said he found unpersuasive the state's argument that teachers wearing religious garb could be perceived by students as state support of particular faith. Instead, he ruled that the statute violates the Civil Rights Act of 1964 and that "anti-Catholicism was a significant factor in the passage of the Pennsylvania garb bill of 1895."

The ruling against the School District of Philadelphia came in a civil suit filed on behalf of a Moslem woman, Alima Dolores Reardon, who was told she could not be a substitute teacher if wore as head scarf or other religious attire to school.

The lawsuit was filed by the U.S. Justice

Department after Ms. Reardon filed a complaint with the Philadelphia Equal Employment Opportunities Commission.

William J. Worthen, an attorney for the Justice Department, said the ruling would affect any teacher who wished to wear religious clothing or emblems. He also said that at least two other states - Oregon and North Dakota - have similar laws.

Judge Kelly said his decision was influenced by research presented by Father Peter M.J. Stravinskis, pastor of Holy Trinity Church in Newark, N.J. Father Stravinskis is a former public relations director for the Catholic League for Religious and Civil Rights and is an authority on 19th-century anti-Catholicism.

Section 11-1112 of the school code, known at the time as the Smith Garb Bill, was passed by the Pennsylvania legislature with intense lobbying from anti-Catholic fraternal organizations, according to documents presented to the court.

The apparent motivation for the law, Father Stravinskis' documents showed, was the hiring in 1893 of several Sisters of St. Joseph as public school teachers in Galtzitzin, a heavily Catholic town in western Pennsylvania. The U.S. District Court heard only one recent situation of attempted enforcement of the law involving Catholic religious dress. St. Gabriel's Hall, a rehabilitative institution conducted by the Christian Brothers in Phoenixville, has been asked since 1980 to comply with statute because the institution receives state Department of Education funding.

Brother Joseph Willard, administrator of St. Gabriel's, said that if a brother insisted upon his right to wear a habit, St. Gabriel's would have gone to court. "We believe we would have prevailed, especially when you look at subsequent civil rights laws and individual freedom cases," Brother Willard said. The state has until mid-June to file an appeal of Judge Kelly's ruling.

New way to evangelize on campus

By Cynthia Thuma
 Voice News Editor

Over 50 percent of students in Florida colleges and universities are Catholic, but only 15 of 30 such institutions in the Archdiocese of Miami have campus ministries.

Armed with that knowledge and the desire to increase the number of campus ministers, the Office of Campus Ministries has begun a pilot program to help locate and teach professors and other campus employees to act as facilitators in faith-sharing sessions.

The ministry benefits the student, the staff member, said Mary Teresa Perez, who helps operate the program with Michael Galligan—Stierle, director of campus ministries.

"It's sort of a journey in self-discovery," Perez said. "A lot of this is making people aware, giving this visibility."

One method of spreading the word about the fledgling program is through a Mass for faculty, staff and administration for all the institutions of higher learning within the archdiocese. The Mass will be celebrated 2 to 4 p.m. June 11 at St. Augustine Church, 1400 Miller Road, Coral Gables. Guest speaker for the Mass will be University of Miami sociology professor Charles Longino, associate director for the school's Center for Adult Development and Aging.

Developing the corps of campus ministers is essential to the spiritual needs of the student bodies, but also helps in another area, said Perez.

"It's also important for retention," said Perez. "Many of the students are away from home for the first time and they often seek out the support of a faith community."

There are several responsibilities for the volunteer campus leader: 1. Keeping the student body aware of campus faith-sharing activities; 2. gathering campus community for weekly faith-sharing services; 3. identifying Catholic faculty and staff on campus; 4. operating spring retreat for students; 5. attend fall retreat; 6. attend fall Mass for faculty and staff; 7. attend orientation and training sessions conducted by campus ministries office; 8. observe all campus regulations for attaining club status; 9. be willing to donate 3 - 5 hours weekly.

The campus ministries office provides orientation and training, materials for weekly sessions, resource materials, makes occasional campus visits, coordinates campus retreats and serves to help in any other way possible.

To learn more about the program or to volunteer, call Perez at 757 - 6241.

Official Archdiocese of Miami

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

Rev. Michael Kelly - to Pastor of St. Elizabeth Ann Seton Church, Coral Springs, effective June 11, 1989.

Rev. Sergio Carrillo - to Chaplain of the Catholic Committee on Scouting for the Archdiocese of Miami, effective May 2, 1989.

Rev. Paul Edwards - to Associate Pastor of St. John Neumann Church, Miami, effective July 1, 1989.

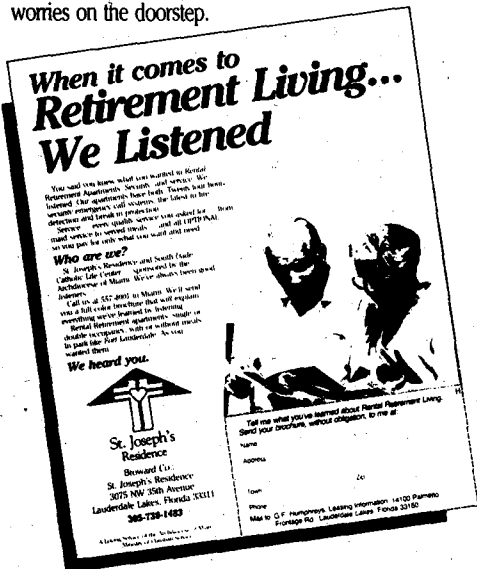
Rev. Anthony O'Brien - to Chaplain for the English-Speaking Youth Ministry, effective July 1, 1989.

Rev. Edward Gomez, O.P. - to Associate Pastor of St. Dominic Church, Miami, effective June 1, 1989.

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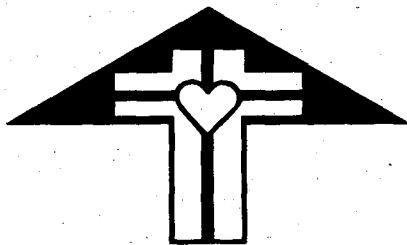
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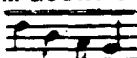
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Many homeless disturbed

Barry study shows large number mental or drug cases

By Prent Browning
Voice Staff Writer

Half of South Florida's homeless are now families, an unusually high number are drug abusers, and many more suffer from severe mental illness than previously noted.

These were among the conclusions of a recently published Barry University study that recommends a multi-pronged solution to the problem.

Paid for as part of millionaire industrialist Victor Posner's tax evasion sentence, the report contains six separate studies by area college professors concerning everything from shelter counts to public policy issues.

They found that most area homeless, although not the stereotyped middle-aged "bums" of earlier times, are not merely the innocent victims of economic circumstance either. Usually, according to the findings, they have long-standing psychological or addictive problems that contribute to their situation.

The report stated that 58 percent of the homeless are severely mentally ill. Earlier studies in the South Florida area and elsewhere have fixed that figure much lower: at between 20 and 30 percent. The difference is accounted for by a consideration of non-schizophrenic illnesses, particularly depression, in the statistics. A total of 43 percent were observed to suffer from severe depression, a type of depression that is not merely a reaction to straitened circumstances but is long-standing in nature. The authors believe that their results are more accurate and in-depth on this issue than other studies because of the number of questions that they asked individuals on the street.

"It seems that the common assumption that it is schizophrenia that is most prevalent, may not be true here. Severe depression is probably more commonly the condition that keeps these people in homelessness," said David Fike, the Barry University social work professor who organized the study, in a statement about the results. The professors who worked on the project gathered at Barry University June 2 for an all-day conference where they explained their results in detail.

During a shelter count in November they discovered that about 40 percent of the homeless in Dade and Broward Counties are families and 55 percent are families in Palm Beach County. A total of 25 percent of the homeless in that count were children.

Usually headed by a single woman, the numbers of families are particularly hard to estimate and are probably even higher than noted, the report said. Many slip in and out of homelessness, staying in motels and with relatives part of the time. Because the

parents are wary of public officials who they are afraid might take their children away, families are often "invisible" at night, according to the study, and avoid feeding programs.

Most families have a history of some disorder, wrote Jeffrey Schilit, a professor at Florida Atlantic University, in a separate section on homeless families. "Cases of essentially problem-free, intact families thrown into poverty and homelessness due to job loss" occur but are not typical, he concluded.

The results on substance abuse and mental illness showed that drug abuse among the homeless in South Florida is 34 percent, compared with 16 percent in other urban areas (alcohol abuse is 30 percent, about the same as other areas). Fike believes that the prevalence of crack cocaine could be the major factor in that difference.

Other findings include the fact that 64 percent of the homeless are homeless for the first time and only 20 percent of them in Dade County come from other states. In Broward and Palm Beach that figure is roughly 37 percent.

Andrew Cherry, the Barry social work professor who wrote the statistical portion of the report, said that there is no evidence that building more shelters in this area would attract persons from colder regions of the country.

"Many of the people who come down are coming from places where the resources are a lot better," he said, and are not even aware of what shelters are available to them here.

Another myth the study wishes to dispel is that homeless people primarily congregate around shelters in the inner-city. Actually, the authors found them dispersed over a wide area, and they recommend that programs decentralize to locations outside central cities.

Some myths are promulgated by the media, the study says in a special section devoted to public misperceptions.

Analyzing articles in the *Miami Herald* and the *Ft. Lauderdale Sun-Sentinel*, the report found an underlying supposition that homelessness is a problem primarily of unemployment or lack of low-income housing. They found this outlook, shared by many community leaders, to be too narrow since their results show that the average homeless person has long-term, multiple problems.

Not surprisingly, given this view, there are a variety of recommendations aimed at assaulting the many different sources of what is seen as a social problem:

- The establishment of multi-service day centers where the homeless can receive direct assistance from various federal and state agencies and/or be referred to

'Anybody could do it; a parish could do it if they wanted to...'

Answers can be simple

By Prent Browning
Voice Staff Writer

It is often assumed that any solutions to homelessness must be as large-scale as the problem itself, involving millions of dollars and protracted zoning and political battles.

Some of the authors of Barry University's recently published study on South Florida's homeless say that just isn't so.

When asked what he considered a priority, Andrew Cherry, a research professor who wrote part of the report and spends a lot of time talking to the homeless, found that one simple need came to the front of his mind: showers.

"I would like to see showers and a place where people could go and clean themselves up, because if they could stay clean they could get jobs."

David Fike, the chief investigator on the study, said that shelters need not be multi-million-dollar inner-city facilities. Apartments can serve the function of a shelter, and buildings can be leased rather than bought or renovated, he said.

"Anybody could do it, a parish could do it, if they wanted to have five apartments available for families in their community in trouble," he told *The Voice*.

The study also emphasizes the need for outreach programs for the newly homeless, a service that could be offered on a low-cost or volunteer basis. According to this recommendation, individuals would gain the trust of people on the street and inform them of community



resources that are available to help them.

"Many of them, as many as 35 percent, have been there (on the street) for only a month. That is vitally important," said Fike during a one-day Barry University conference June 2 that focused on the study's results.

"We should go to them now," he said, "because after they've been there for a time they often drop their expectation or their motivation to be fully human."

Moreover, rather than creating whole new programs, existing systems can be improved and expanded.

They recommend, for instance, that mental health providers adapt their services in light of their findings that a large number of the homeless suffer from depression.

Another concept involves making zoning work for instead of against the homeless by establishing inclusionary zoning provisions that would require large developments to set aside a certain percentage of their total units for low-cost housing.

This and other ideas involving the private sector would not cost the taxpayer anything and have already worked well in other communities.

A charitable foundation in Tucson that puts homeless mentally ill men to work constructing housing, and a training program for street people in New York operated by book binding firms are among the successful projects listed in one portion of the report.

"We need to be a little more creative in looking for solutions to the homeless," said Fike.

appropriate sources of aid based on the individual's need.

- The building of more shelters for homeless families.

- The creation of more readily available drug treatment programs.

- AFDC aid for unemployed heads of households and a 15 percent raise in the amount of those benefits.

- The creation of a source of revenue for "start-up" money (security deposits ect.) for those moving into apartments.

The study also mentioned a number of low-cost ways to combat homelessness

(see separate story).

Fike hopes that some of the \$3 million Posner fine will be spent on one or more of the programs they recommended.

U.S. District Judge Eugene Spellman, who will approve the expenditures from this fund "is rather enthusiastic and excited about the (study's) results," he said.

That is the only immediate result, however, that is foreseeable. State legislators are not likely to act this year on any of the public policy suggestions, and the study's impact will likely be as a basis for future grant proposals, Fike said.

Charities must 'do more with less'

Says nun at awards fete

By Prent Browning
Voice Staff Writer

Although demands on Catholic services are not likely to decrease, the future must be faced with "confidence in faith," a leading Catholic charities administrator said in Miami May 26.

Sr. Anthony Barczykowski, D.C., Executive Director of Associated Catholic Charities of New Orleans, was keynote speaker at the annual awards luncheon of the Ministry of Christian Service of the Archdiocese of Miami. Thirty-seven volunteers and employees received honors at

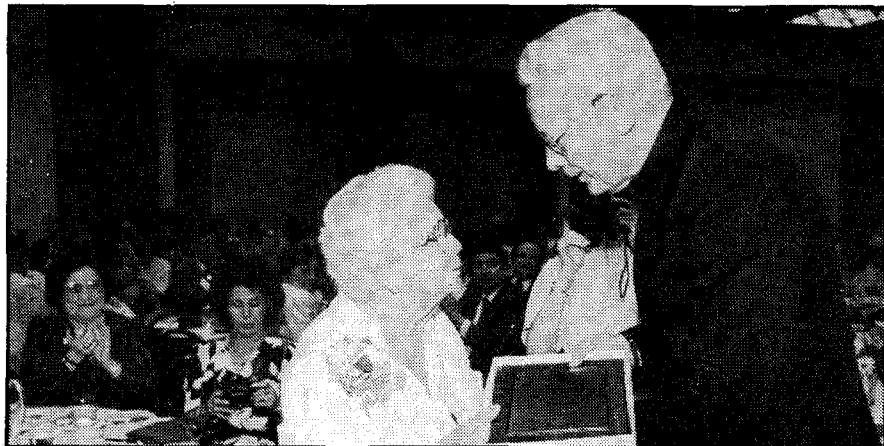
the luncheon held at the Radisson Mart Plaza Hotel.

The social context is different, said Sr. Anthony, than it was 20 or even 10 years ago when there was some "optimism that systems were going to change for the better."

"We are in a period of retrenchment and dashed expectations," she said.

"Today and into the 90s we must do more with less. We must grapple with the issues of limited resources and increased needs. We need volunteers today more than ever before and we need to use volun

(Continued on Page 6)



Archbishop McCarthy honors Raffie Miranda, Volunteer of the Year for work at St. Elizabeth Gardens in Pompano. (Voice photo/ Marlene Quaroni)

Volunteers honored at charities luncheon

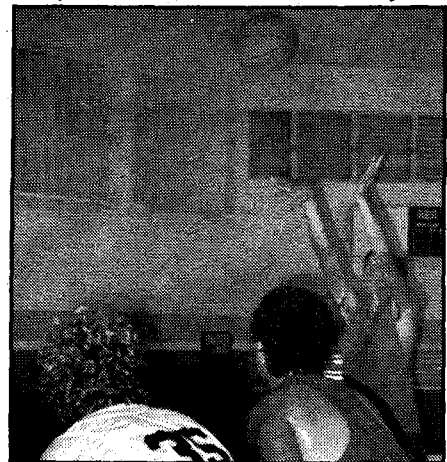
(Continued from page 5)

teers creatively." Sr. Anthony cited a "polarization of attitudes" and "widespread materialism and consumerism" as factors that create a more difficult climate for providing Catholic services.

Because social problems like drugs, crime, the AIDS epidemic, and unemployment stretch resources to the limit, providers of care will sometimes face the problem of deciding who to serve and who to turn away, the charities director said.

"In the midst of all this we must plan... We must be a sign of hope and encouragement."

There were two people who were named Volunteer of the Year this year.

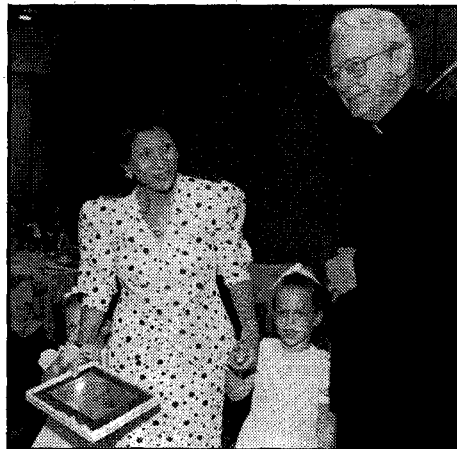


A St. Stephen player attempts a free throw in his team's win over St. Clement youth group

Catholic Health and Rehabilitative Services honored Raffie Miranda, of St. Elizabeth Gardens, Inc., for her many years of organizing bazaars and manning the reception desk. Catholic Community Services recognized Schatzi Kassal, a volunteer coordinator at St. Luke's Center/Bethesda Manor who has recruited over 100 volunteers.

Employees of the Year for Catholic Health and Rehabilitation Services are Elizabeth Miret, Nurse Roberts, and John Tomlinson all of St. John's Nursing and Rehabilitation Center. Catholic Community Services named Raul Puga and John L. Perrotti of Boystown of Florida and Dolores Valle, of Centro Hispano Catolico Day Care Center.

Community Services Awards went to



Schatzi Kassal, with two daughters, is honored by Abp. McCarthy for her work at St. Luke's Center. (Voice photo/ Marlene Quaroni)

the Kiwanis Club of Little Havana and the Kiwanis Club Miami Latin.

Awards of Appreciation were given to the following employees and volunteers: Sylvia Y. Alvare; Morris Atkinson; Maria Garcia; Maria Sabater; Roslyn G. Williams; Caridad Baez; Belkis Bustillos; Ilba Donnelly; Sister Teresa Gerlits; John McMahon; Lillian A. More; Virginia Orihuela-Kolasinski; Miriam Roman-Riesgo; Conception M. Sicars; Lily B. Contreras; Gene G. Cuervo; Mari Tere de Lamerens; Gloria Morales-Gomez; Laura de Ona; Suzy Prio de Ribero; Eugenia R. Sierra; Micaela M. Colina; Graciela Egusquiza; Leonor Ferretti; Isabel Escera; Graciela Carreno; John F. Cosgrove, Sam Libman; Cristine Ribeiro.

Holy Family wins basketball tourney

Holy Family parish's youth group showed it had enough talent and numbers to win the North Dade-Broward basketball tournament at the Madonna Youth Center.

The tournament was the first youth sporting event of its type held at the facility.

Holy Family had intended on entering one squad in the four-team tournament, but the team representing St. James parish suffered a setback before it reached the youth center. The vehicle in

which the team was traveling broke an axle on the way to Hollywood. So Holy Family split its team in two and served as Dade's representative. Broward's representatives were St. Clement, of Fort Lauderdale, and St. Stephen, of Miramar.

In the first game, St. Clement showed early strength and capitalized on St. Stephen turnovers but the Miramar parish roared back in the second half to take a 55-38 victory. Holy Family's "A" team beat its "B" squad 46-33. In the championship game, Holy Family "A" prevailed over St. Stephen 61-39 and Holy Family

"B" slipped past St. Clement 38-37 in the consolation game.

Tournament director Tim Colbert said he was pleased with the interest shown by the teams for the event and the level of play exhibited by the contestants.

"We'll do it again in August," he said. "But we'll probably expand to eight teams."

Colbert also noted that the youth center is enjoying growing acceptance and popularity and that the facility is 70 percent booked for the next few months.

— Cynthia Thuma

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St. Thomas graduates first spiritual directors' class

By Cynthia Thuma
Voice News Editor

St. Thomas University recently presented certificates of completion to the first 19 graduates of its Spiritual Direction Formation Program.

The graduates say they're inspired and delighted by what they've learned in the program; the program director said she hopes the program will continue to flourish.

The Spiritual Direction Formation Program is a three-year series of classes, programs and exercises offered by St. Thomas' Center for Wholistic Spirituality.

The first year's coursework covers the foundations of spiritual direction, human development and psychology. In the second year, the majority of the coursework is a 30-week



Sister Helen Rosenthal (second from left, seated) and her first class of graduates

"retreat in daily life," based on the spiritual exercises of St. Ignatius. The third year of the program is devoted to giving the students the opportunity to do spiritual direction under supervision.

The first class completed those classes in a two-year span.

"I've gotten more self-confidence," said graduate Luz Rojas, director of religious

education from St. Benedict parish. "It's another step, a very positive step in helping others.

"We really had the chance to play the roles, to become directors, directees and observers. And we learned how to guide people through Scriptures. That was beautiful.

"Now, with these skills, I feel more equipped to help others." Sister Helen Rosenthal,

coordinator of the spirituality program, said she believes the program is "the future of training lay leaders in the Church.

"My hope and dream is to train at least one person within each parish," she said.

It is through the Ignatian retreat that many of the participants felt their greatest period of spiritual growth.

"You can do it on a day-to-day basis in daily life and it fits the liturgical year perfectly," Sister Rosenthal said. "Ignatius had the gift of making it all important."

The Spiritual Direction Formation Program is but one of several programs offered through the Center for Wholistic Spirituality. Sr. Rosenthal said she's happy to have seen the program through its labor pains and grow and branch out almost immediately.

"I hope we can be sort of a clearing house for helping to find spiritual directors down here," she said. "We started a support group for spiritual directors and I hope the ones who graduate from here continue with spiritual groups.

"I think it's very important that we train lay leaders. Every parish has leaders; we just want to teach them."

Other courses of study by St. Thomas' Center for Wholistic Spirituality include an advanced post-graduate certificate course in spirituality; a master's degree program in pastoral ministry with electives in scripture, peace and justice, spirituality, theology and counseling. It also offers a flexible sabbatical program which allows the student to define the area he wishes to study and design a course of study to fit his needs. The program may be taken for credit or non-credit.

Archdiocese participates in conference

By Cynthia Thuma
Voice News Editor

The Archdiocese of Miami used its new teleconference link to get a front-row seat at the national teleconference on "Pornography, Personal Freedom and the First Amendment" on May 31.

The conference, which originated in Cleveland, featured an array of panelists including Rev. Richard Blake, a columnist and film critic; Brenda Cox, national counsel for the National Cable TV Association; Thomas Greer, executive editor of the Cleveland Plain Dealer; Richard Heffner, chairman of the Motion Picture Industry's Film Classification and Ratings Administration; Reverend Jerry Kirk from the National Coalition against Pornography; Donna Lampert, counsel for the Washington Center for Public Policy Research and Alan Edward Sears, president and executive director for the Children's Legal Foundation.

The conference covered a variety of topics, including limiting access to questionable material in the home, censorship, dial-a-porn, cable television programming vs. access channels and legal issues surrounding the media. Panelists suggested in regard to children's access to objectionable material, the best course to take may be parental intervention.

Greer said "I don't think we can ask the government or anyone else to do for our children what we should be doing for ourselves."

Organized religion has been slow to pick up the anti-pornography crusade, Kirk said. "They're working diligently now and Pope John Paul II is giving strong leadership in that area...but it really is late."

Among those attending from the Archdiocese were Auxiliary Bishop Agustin Roman; Father Michael Greer, chairman of the Archdiocese's Commission on Pornography; Michael Galligan-Stierle, director of campus ministries; Gloria and Joseph O'Gorman, from Respect Life's North Broward office and Jim Kelly, a former FBI agent who now works with the Archdiocese as a volunteer against pornography.

"This is our first teleconference that was open to the public and the secular media," said Mary Ross Agosta, director of the Archdiocese's Ministry of Communications. "I sense many of the teleconferences over the next year will be open to the public."

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St. James principal retires with class

By Ana Rodriguez-Soto
Chief Correspondent

She has fluffy-cotton hair and a gentle twinkle in her eyes; everything about her says "sweet grandma," the kind who calms troubled tots' souls with a cuddle and a word.

Hard to believe, then, that Sister Joan Marie, O.P., is the most feared person at St. James School in North Miami.

Then again, she also is the most loved. And surely, come September, she will be the most missed.

For Sister Joan Marie, 81, is retiring this year, after 21 years as principal of the 280-student school. Both her age and her tenure are Archdiocesan records, as far as anyone can remember. All together, she has devoted more than 60 years to Catholic education, 50 of those as principal, including six at Little Flower School in Hollywood.

Not that she needs to retire. Judging from her energy and quick wit, she could go on for 20 more years. But she says the time has come to leave behind the "hassles" of running a school. Come September, she will move to Rosarian Academy in West Palm Beach and "do nothing...just be."

"She's a little dynamo," says Maureen Huntington, elementary school coordinator for the Archdiocese. "I'm just in awe of her dedication to Catholic education, her knowledge and her background."

"If I had not become a nun, I would have been a teacher," Sister Joan Marie says simply, looking not a day past 60 and still, in her own words, able to "run circles around everybody."

She opens a drawer in her perfectly ordered desk and pulls out a small ring-binder: alphabetized and typewritten instructions for her successor at St. James, who hasn't been named yet.

Then she recalls the boy from the class of '34, who came back to tell her that "what you taught us we are using today: to be responsible, to be honest, to be prayerful. You helped build our character."

"That is my reward," Sister Joan Marie says, noting that "it's generally the ones that spent a lot of time in the office that come back."

Teaching, she says, is a job for future-minded people. Their task is to train "good citizens for now and for eternity." Seldom will teachers see the results of their work. Rarely will they be thanked.



'I just feel we're living in very challenging times...nobody can stand still.'

Sister Joan Marie, O.P.,
Principal, St. James School

But, Sister Joan Marie says, "these people that we have spent so much time helping to form eventually know what we're doing for them. And that's education."

She herself is a public school product, a Canadian by birth who credits her parents for her faith and her fourth-grade teacher for her love of education. She became a nun at 19, and started teaching the same year.

Even after she became principal, she never gave up the classroom completely. To this day, she still substitutes when necessary in the seventh and eighth grades. She makes it a point to "spend a great deal of time with the children."

They keep her young, she says, and their love is what has kept her at St. James so long. Displayed prominently on her desk is a farewell card written by an eighth-grader—again, one who has had his problems at school.

"To us you have been a mother," the cards says. "You have taught us and kept us safe. We love you and will never ever forget you."

"Without her I think everybody would be in a turmoil," says kindergarten teacher Peggy Gigi, who graduated from St. James in '69. Her principal then is now her boss.

Gigi credits Sister Joan Marie for gently by firmly guiding the school through the tumultuous changes of the past 20 years; for promoting academic excellence; for encouraging a tradition of service, one best exemplified by the students' annual collection of money and toys for underprivileged children; for leading the school through a dizzying cultural transition—from a mostly Anglo student body as recently as five years ago to one predominantly Haitian, Hispanic, and black today—while fostering cultural harmony along the way.

In a word, says Gigi, Sister Joan Marie has turned the school into "one big family" where, whenever anyone has

a problem, no matter how unsolvable it appears, "you can come up here and talk to sister and she will turn it around for you. She won't always give you the solution, which would be the easiest way out. She'll tell you to ask yourself questions."

"I'm a firm believer in challenging a youngster," Sister Joan Marie says.

Perhaps that way, over the years, she has instilled fear in many a pupil's heart. To this day, according to Gigi, the most ominous threat any St. James teacher can make is to

tell a student: "Do you want to go see Sister?"

Everyone knows about the paddle she keeps in her office. What they don't know is that she has never used it. The fear itself, coupled with a stern lecture, suffice.

"We're living in an age where everything has to come easy. And that's not true at all," Sister Joan Marie says. "I don't think that a child should be given everything a child wants."

She worries that children today have too much control over their television viewing and their social activities. She has noticed that the working parents of the 80s tend to side more with their children than with school officials. She blames "the stressful lives that they're living today."

"I just feel that we're living in very challenging times," she says. But "nobody can stand still. I'm very happy right now. And I'm adjusting beautifully. To live in the past or to want to go back, I never had any desire."

That attitude is part of what keeps her young. So is knowing how to use leisure time, she says. She loves classical music and espionage novels, enjoys sewing and cooking. Long ago she trained herself to leave all the problems of school at school—because, after all, they will still be there the next morning.

"There have been difficult times," she says. "I just put so much trust in God. I do what I can and I expect him to do the rest."

Sister Joan Marie also believes firmly that self-esteem and respect for others are the basic building blocks of education. The "essence" of teaching, she says, is to be "strict, patient, concerned" and love the students.

A plaque on her wall sums it up. Titled, "If I Could..." it begins: "I would teach every child to be positive, to smile, to love and be loved..." and concludes: "Every day I would have each child feel special and through my

Continued on Page 9

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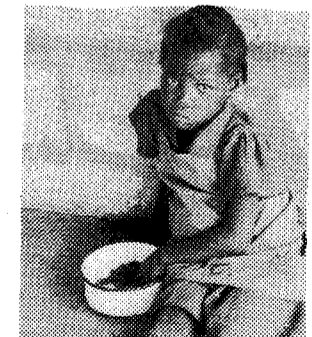


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Carrollton teachers selected for workshop

By Cynthia Thuma
Voice News Editor

A pair of teachers who have made the arts come alive for the students at Carrollton School of the Sacred Heart have been selected to participate in the first Metropolitan Opera Guild National Teacher Workshop Series.

Music instructor Diane Mauch and visual arts instructor Sheila Levine were the only teachers representing a Florida school among the winners and Carrollton was the lone Catholic school among the 20 hon-

ored schools.

Mauch and Levine will travel to New York City's Metropolitan Opera House to attend the workshop from July 8-17. The workshop is designed to give the teachers to design the skills to guide students through the process of developing, producing and performing original operas and musical theater. JoAnn Forman, education director of the Guild, said 110 schools from 38 states applied. Schools were selected based on the quality of the teachers nominated and the school's commitment to arts

education.

Levine and Mauch said the school's emphasis on arts education and its location in Coconut Grove help.

"I know we have good people and I think we've always done a good job teach-

ing the arts, but before now, maybe we've never let people know it," said Ruth Young, the middle school principal.

"I think we're like a small jewel of a school that has a lot of committed teachers," said Levine.

St. James principal steps down with class

Continued from Page 8

actions each one would know how much I really care."

She will miss St. James, she says, especially the love of the children. But it appears her lessons will remain indelibly etched in the minds and souls of her former

students for years to come.

First-grader Jonathan Cobb, sent to the office to pose for a picture with the principal is asked by a reporter what he has learned from her. He pauses for a long moment, groping for an answer. Then it comes, "Caring for others."

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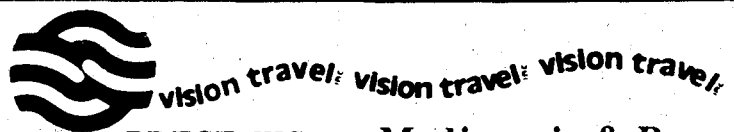
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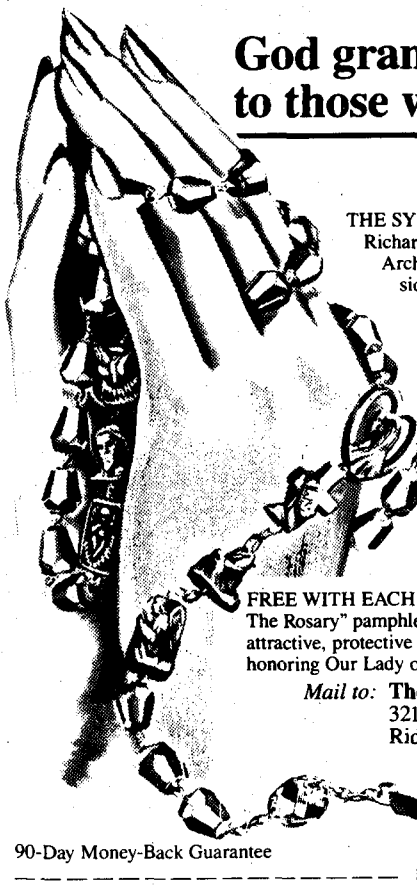
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Eastern Catholic Church's numbers continue to grow

By Marjorie Donohue
Voice Correspondent

Six Eastern Catholic Churches in South Florida minister to the spiritual needs of about 1,000 registered on parish rolls but pastors say their congregations are growing.

The Assumption of the Blessed Virgin Mary Church (Ukrainian) located at 38 N.W. 57 Avenue, Miami, was the first Eastern Catholic Church in the area, established in 1952. Father Steven Zarichny, pastor, celebrates the Divine Liturgy on Sundays at 8:30 a.m. in English and at 10:30 a.m. in Ukrainian. In addition to the parish church there is also a hall for social events and Religious Education Classes.

According to Father Zarichny the parish now has a mission, called Holy Eucharist Church in Lake Worth. Both churches are under the direction of the Diocese of Parma in Ohio.

Regardless of which language is used in the Divine Liturgy known as "Mass" in the Roman rite, in all Eastern rites the bread and wine are prepared, at the beginning of the Liturgy, by the priest at a table in the sanctuary or in a small niche. A round loaf of leavened bread stamped with religious symbols is used by the priest who cuts from it a square host and other particles while reciting verses expressing the symbolism of the action. When the bread and wine are ready he offers a prayer and incenses the the oblations, the altar, the people, and the icons. In procession the priest then leaves the sanctuary carrying the Book of the Gospels and then returns singing prayers selected for the day and the feast. Following the Epistle, the Gospel is sung by the priest who faces the people at the middle door of the sanctuary. The Solemn Offertory procession follows the Liturgy of the Catechumens. The oblations, altar, icons, and people are again incensed before the consecration. Holy Communion is received under

both species by the faithful from a spoon by which the consecrated bread is dipped into consecrated wine.

In the Eastern Catholic Churches members have a distinctive manner of making the Sign of the Cross in conjunction with a deep bow, instead of a genuflection.

Icons, religious images painted or glazed on flat surfaces are used in Eastern

one-third of parishioners were baptized in the Roman rite but attend St. Basil because of convenience and because they like the people and the rite, Father Lickman said. The church accomodates about 150 persons and the parish also has a rectory and hall. It is a parish of the Diocese of Passaic.

Holy Days in the Eastern Churches are somewhat different from the Roman rite,

In addition to those in South Florida, Eastern churches also are located in Ormond Beach, Fort Myers, New Port Richey, Orlando and Jacksonville

Churches instead of statues. They may be large or small on wood or metal and play a part in the Divine Liturgy, much more so than do the statues in the churches of the Roman rite. An icon bearing the image of the saint whose feast is being observed hangs in a prominent place during the celebration. A large screen, the Iconostas, separates the sanctuary from the nave in the Eastern Churches. It is decorated with icons and has three doors through which the sacred ministers enter the sanctuary. There is a large central door called the Royal Door and smaller Doors for Deacons. Immediately above the Royal Door is a picture of the Last Supper. To the right are six icons depicting the major feasts of Christ; to the left six icons portray the major feasts of the Blessed Virgin.

The Church of St. Basil the Great, (Ruthenian rite) is located at 1475 NE 199 St. was established in 1966 and has an active congregation of about 300 people. Father Peter Lickman who is pastor explained that the Liturgy in Eastern Churches here is "More singing and response" than in the Roman rite. There are two Divine Liturgies on Sunday and Holy Days in St. Basil Church where at least

Father Lickman pointed out. The feast of Epiphany and the feast of SS. Peter and Paul are both observed as holy days of obligation the Eastern Church but not in the western church. Eastern Church members do not observe Dec. 8 and Jan. 1 as holidays.

With the approval of Bishop Michael Dudick of Passaic and Miami's Archbishop Edward A. McCarthy four priests of the Archdiocese of Miami were granted permission in 1978 to celebrate the Divine Liturgy and administer sacraments in the Byzantine rite at St. Basil Church when their help was needed.

Father Lickman instructed them in the Byzantine Liturgy. Father Paul Vuturo, pastor; and Father John Fink, associate pastor, St. Bartholomew church, Miramar, continue to assist at St. Basil periodically. At the time permission, which is renewed every three years, was given Archbishop McCarthy pointed out it was an "expression of friendly esteem for our fellow Catholics of the Byzantine Rite, who because of a shortage of clergy in our area, might otherwise be deprived of the opportunity to worship according to their Liturgy which means so much to them."

St. Jude Melkite Church was

first established as a mission in 1967 and became a parish 10 years later under the direction of the Diocese of Newton. The structure which was formerly the chapel for Assumption Academy, corner of SE 15th Rd. and Brickell Ave., is now the church.

Archimandrite John W. Haddad, whose title is an honorary one similar to "Monsignor" in the Roman rite, is the pastor assisted by Father John Azar as an associate. According to Father Azar the Melkite rite is "the closest to the Byzantine Greek of Constantinople and was also the first to utilize English in the liturgy." The parish plant includes a rectory, office and parish hall. A Divine Liturgy is celebrated on Saturday evening at 5 p.m. and twice on Sundays in English, Arabic and sometimes Greek. The parish is associated with the Diocese of W. Paterson where a new Auxiliary Bishop, Archimandrite Nicholas Samra, now serves.

About 200 parishioners are registered at St. Jude Church but plans are now in progress to take a census in Dade.

Since 1973 Our Lady of Lebanon Church (Antiochean-Marionite Rite) has been located at 2055 Coral Way and has about 220 registered parishioners.

The Antiochean Rite can be traced to the Eighth Book of the Apostolic Constitutions and to the Liturgy of St. James of Jerusalem. Faithful of this rite include the Malankarese in India; the Maronites, united to the Holy See since the time of their founder, St. Maron, reside throughout the world. The Maronites have no counterparts among the separated Eastern Christians. Also included in the Antiochean Rite are the Syrians, also situated throughout the world.

According to Msgr. Wadih Peter Tayah, pastor, there are about 1,000 Hispanic members of the Maronite Rite in Dade County. Most are Cubans of Lebanese descent.

A Vigil Divine Liturgy is celebrated in Spanish at 6 p.m.



Traditional spoons of the Byzantine Liturgy are used by Father Paul Vuturo, left, and Father Jim Fink. Father Vuturo is the pastor of St. Bartholomew, Miramar. Fr. Fink is an associate pastor there.

on Saturday in Our Lady of Lebanon Church. At 11 a.m. on Sunday, the Liturgy is essentially in English with some Arabic and Aramaic.

In addition to the Church the parish also has a social hall.

The newest Byzantine Center in Dade County is the Exaltation of the Most Holy Cross established in 1982 under the direction of priest-monk, Father Gregory Wendt, at 12425 Sunset Drive.

A member of the Byzantine Monastic Order, Father Wendt is assisted by two deacon monks and a seminary monk at the center which has about 25 registered parishioners and the only school administered by the Eastern Church in South Florida.

Vespers are celebrated on Saturday evenings and the Divine Liturgy is offered on Sundays. Asked why Eastern Churches have fewer liturgy celebrations than the Roman rite churches where five or six Masses are offered on Sundays and Holy Days, Father Wendt explained that the tradition in the Eastern Church was to only have one Liturgy per day at the same altar. "Many years ago," he said, "some of the old

Middle East strife concerns church leaders

By Marjorie L. Donohue
Voice Correspondent

Spiritual leaders of Miami's Eastern Catholic Churches expressed their concerns over the situation in the Middle East during interviews with The Voice.

Msgr. Wadih Peter Tayah, pastor of Our Lady of Lebanon Church (Maronite Rite), said "The Maronites are being made the scapegoats of the Mideastern current realities," noting that during more than a millennium, the Maronites were the only bulwark of Catholicism in the East and that, because of their love of freedom, they have taken the brunt of the enemies' assaults.

"The barbaric onslaught of the Assad's regime on the

peaceful population has shocked world conscience. Repeated appeals of Pope John Paul II, echoed lately by many of the U.S. hierarchy, including Miami's Archbishop Edward A. McCarthy, are contributing to alert Catholics to the magnitude of the tragedy befalling their Lebanese brethren," Msgr. Tayah said.

A native of Lebanon, who has been pastor of the local Maronite Church since 1975, Msgr. Tayah has a Ph.D. earned at the Gregorian University in Rome and recently authored a book, "The Maronites" (ROOTS AND IDENTITY), which was published in Lebanon and is now being distributed here after delays.

The book, which traces the history of the Maronites, has as its goal to reach those Lebanese Americans, who

Holy Cross offers unique curriculum

By Marjorie L. Donohue
Voice Correspondent

Holy Cross Academy, located in Miami's southwest area, is unique—it is the only elementary and high school in the nation administered by the Eastern Church but operated according to the Roman rite.

Almost 200 students, enrolled in grades kindergarten through high school, are all baptized in the Roman Catholic Church but the school is under the direction of the priests and monks of the Catholic

Presently Masses are celebrated by Father Wendt in the Roman rite for students who are also prepared for First Holy Communion and Confirmation. Father Wendt has a Licentiate in Sacred Theology, has studied at Oxford University, Fordham U., N.Y. and has a regular Florida Teachers Certificate.

Curriculum at the school is "European" with emphasis on modern foreign languages as well as language arts, classics, math, art and music. Religion classes provide students with an overview of the content of

Monastery of the Exaltation of the Most Holy Cross.

According to Father F. Gregory Wendt, superior, the school was founded "by the authority of its patron bishop, Bishop Michael Dudick of the Eastern



Benedictine Monk, Father F. Gregory Wendt, listens to a student's question

rite Diocese of Passaic, N.J. with blessing of Miami's Archbishop Edward A. McCarthy."

Presently quartered in temporary modular buildings on a five-acre parcel of land in an area of Dade County known as "horse country", the school is staffed by a faculty of 15 laity in addition to Father Wendt, two deacon monks and a seminary monk. Begun in 1982 by Father Wendt, the school will eventually accommodate some 300 pupils, in permanent buildings which Father Wendt predicts will become a reality in two to three years.

In addition to classrooms, Father Wendt, who participates in meetings of the Archdiocese Department of Schools, envisions a physical plant which will provide language, science and computer labs, as well as library, auditorium, cafeteria, music and art facilities and fields for multiple sports. A chapel is also planned.

the Roman Catholic Faith. In high school students studying for the Classical Academic Diploma are required to achieve third-year high level of proficiency, oral and written, in both French and German.

Students studying for a General Academic Diploma are required to achieve proficiency in one foreign language. Latin and Greek are offered for all four years of high school.

The high school has courses in theology in Roman Catholic faith without neglecting the theology of the Eastern Rites. Similarities and differences between Catholic and non-Catholic Christians as well as overviews of non-Christian faiths are also presented.

According to Father Wendt, the Classical Academic Diploma is similar to the French "Lycee" or German "Gymnasium" diploma. Students have already won awards from the American Classical League, he said.



In 1984, St. Basil Church in North Dade was the scene of a presentation to Miami Archbishop Edward McCarthy, at right. Byzantine Bishop Michael Dudick, center, presented the archbishop with an icon of the Sermon on the Mount.



monasteries had as many as 20 alters at which the liturgy was offered."

In addition to South Florida, he said Eastern Churches are now located in Fort Myers, Orlando, New Port Richey, Ormond Beach and Jacksonville.

Father Wendt is one of two Eastern rite priests in Florida authorized by the Holy See to also celebrate liturgy in the Roman rite.

Father Michael Kane, pastor, Our Lady of the Sign (Ruthenian rite) in Coconut Creek in Broward County is the other priest. He assists when needed at St. Pius X Church, Fort Lauderdale, by celebrating the 8 a.m. Sunday Mass.

Our Lady of the Sign Church, according to Father Kane, has about 80 families registered. It was established in 1984 and was dedicated a short time ago by Bishop

Michael Dudick of the Diocese of Passaic.

Father Kane said that he, too, has Roman rite families in his congregation. Some had been non-practicing Catholic, he explained, who liked the Divine Liturgy and decided to return to church by participating in the Eastern rite. He celebrates the Divine Liturgy at the church, 7311 Lyons Road at 10 a.m. in English on Sundays.

due to their daily preoccupations have no access to adequate information, capable of filling their

intellectual and emotional hunger concerning their roots, Msgr. Tayah explained.

In a preface to the book, Patriarch Peter Sfeir of Antioch and the Whole East has written, "the calamities which have been afflicting Lebanon for 12 years are but one sequence in a long

chain of catastrophes that have stuck" the Maronites. "Oftentimes their own neighbors have singled them out because of their different habits and life style."

The Patriarch also expressed the hope that Msgr. Tayah's book will familiarize those not knowledgeable

environment, an oasis open to all those who need to fill their lungs with the refreshing breeze of freedom."

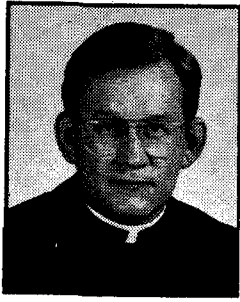
Father Peter Lickman, pastor of St. Basil (Byzantine-Ruthenian Rite) church, feels that "fellow Christians are becoming fewer and fewer in the Middle East. Lebanon is being literally destroyed and Catholics seem to have forgotten about their brothers in Christ. We forget that our fellow Christians are suffering today. Christians are having fewer children while the Muslims are bearing many."

'Catholics seem to have forgotten about their brothers in Christ'

Fr. Peter Lickman, pastor, St. Paul Church

of the Maronites to realize the kind of struggle they have led, in order to keep to Lebanon its unique, civilized image; a fact "which made of it, in its own

Why health care costs are rising



By Father Kenneth D. Whittaker
Associate Chairman
Board of Trustees
Director of Health
Care Services

Health care in this country is not well, and does not appear to be getting better. Both employers and employees are seriously concerned about its future. As costs spiral, financial pressures, as well as philosophical and moral issues, demand attention.

In 1987, health care costs rose 18%; in 1988, they grew by 21%, and the projected increase for 1989 is 22% or higher. Currently, health care in America accounts for 12% of the Gross National Product, and by the year 2000, the cost will be 15%, the most our economic system can bear.

Employers and employees face a philosophical question: Should health care provide relief from catastrophes only, or should it insulate employees from the cradle to the grave? Employers must grapple with a moral question when deciding whether a fixed amount of available income should determine the scope of health care benefits, or whether management should seek to provide just and equitable benefits and then adjust the costs accordingly. Moral questions also surround the areas of dependent coverage, fraud, and cross-subsidization, as well as the ratio of younger, healthier insured to older people who use significantly more health care.

In reviewing and redesigning the Archdiocese of Miami Health Plan, the Board of Trustees and the Administration have sought first to provide employees with a basic sense of stability and security. Unlike clients of for-profit insurance companies, notification that the company is arbitrarily and unilaterally canceling their health insurance because of a claims history, or because that particular policy is not profitable.

In the first quarter of 1989, over 20,000 Floridians had their health insurance summarily canceled.

As participants in the Archdiocesan health plan, employees do not face annual rate increases based strictly on the fact that they are one year older. While the population is aging and costs are increasing accordingly, the Archdiocesan health plan bases rate increases only on aggregate costs for all participants. The increase in the Archdiocesan health plan for 1989 was a total of 12%, compared to the 21% increase in national health care costs.

As a self-insured, self-administered program, we pay no salesmen, no commissions; we do not buy advertising or make profits—all premiums are used to pay all claims. The health and welfare office located at the Pastoral Center receives over 100 claims daily and processed over 25,000 claims in 1988.

Recently the health plan staff has successfully received, analyzed, reviewed, and approved for payment all claims within three days of the claim being filed. For the physicians, hospitals, clinics, diagnostic centers and providers of healthcare, and for the employee being reimbursed, claims payments are being made in one week. With nearly 6,000 participants in the Archdiocesan plan, costs for 1989 are projected to be over \$10 million.

The population at large is getting older, and will require greater use of the health care system. In the general population the median age is 34; in the employed population it is 38. At age 40, people generate a logarithmic increase in health care utilization, including neonatal care. The most desirable insurance candidate in today's world is a single male, 30 years old. Since the number of people who fit that profile is very small, it is important to remember that everyone else, especially the older person, requires greater health care.

By analyzing the diagnostic patterns of age and sex, we can see how people use health care. Five primary areas of use are:

*Psychology. This area represents 18% of all claims payments. Those using this health care are primarily adolescents. In general, boys receive treatment for behavior disorders; girls, for eating disorders. Young people ages 12-18 are highly susceptible to disorders which require the use of psychological health care provisions.

*Oncology. Cancer and related illnesses appear in the middle-aged population and increase as the population continues to age;

*Obstetrics, with pre-natal care a critical area of use;

*Gynecology, particularly for middle-aged and older women;

*Cardiology, with demand coming from the middle-aged and older, but especially from men aged 45-55.

Since catastrophic illnesses account for the greatest share of health care costs, practical intervention can effectively provide opportunities for screening programs, which provide a diagnosis before an illness pattern emerges.

For instance, males ages 45-55, a group with a high risk of heart disease and catastrophic illness, could be screened and tested at ages 35-45 to detect patterns and determine treatment. Five percent of the people in health care programs account for 50% of all monies paid out of the program; 10% of the insured participants account for 70% of the costs, because of catastrophic illnesses.

As there is a definite ratio of monies paid out to the number of employees needing those monies, so too there is a definite maximum amount that a health care plan can pay. This is the basic concept of pooled risk.

We must remember that this year I may not be one of the 5% requiring catastrophic coverage, whereas next year I may be. For those responsible for designing and administering a health care plan, the factors in calculating whether a plan will cost more or have degraded benefits are enormous.

Two basic principles have been used to prepare the Archdiocesan health plan for the future:

Facts at a glance

Health Care Cost, U.S.

1987 - 18 % increase

1988 - 21 % increase

1989 - 22 % or higher

Catastrophic Illness

5 % of insured use 50 % of funds

10 % of insured use 70 % of funds

Health Plan Choices:

Increased costs or Degraded benefits

Two Goals

1. Exclude what is not medically necessary or appropriate.
2. Direct employees to providers who are cost efficient.

Family Health Plan Rates:

U.S. average 1987 - \$2,412

U.S. average 1988 - \$2,700

U.S. average 1989 - \$2,700 plus

Arch. of Miami 1989 - \$2,280

Changes in Plan Document

Communication, Intervention, Education

1. To exclude what is not medically necessary or appropriate.

2. To direct our employees to physicians, hospitals, health services and other providers who are cost efficient.

By striving to simplify the otherwise complex health care network, the Archdiocese hopes to educate employees in realizing the effect of their participation in controlling health care costs, and to provide a plan which covers essential, integral health care concern and rewards those who provide these health services in the most economical and efficient manner.

Many questions have been asked about the Archdiocesan health plan by employees and participants who are genuinely concerned about the future of their health care. Some areas of question have been:

HMOs — Health Maintenance Organizations

An HMO operates on the principle of health care from a few, selective providers: doctors, hospitals, clinics, etc. Rates, discounts and savings can be realized by minimizing the number of providers available.

For people accustomed to their own physicians or a particular hospital, the system is not necessarily a solution to increased costs, because they must accept degraded benefits and cannot personally select a health care provider.

Change in deductible and co-payment

Experience indicates that a very low saving can be realized by adjusting the deductible and co-payment level of a health care plan. Frequently, savings are only nominal and readjustments are constantly required.

Spouse coverage

In today's health care market it is necessary to share the costs of insurability. If health insurance is available from a spouse's employer, the dependent should not be carried

on the Archdiocesan plan. Real cost of dependent coverage of the Archdiocesan plan is \$228 per person, while the charge is only \$150 per month.

The Archdiocese subsidizes the unpaid balance of dependent coverage and provides this coverage for over 600 families. Spouse coverage provisions are an incentive for other families. Spouses coverage provisions are an incentive for other eligible employers to pay their fair share of the insurance cost.

Utilization review

This process, which seeks to track the use of the health care system by age, sex and health experience, was thought to provide data which would enable the insured to adjust their own health care needs. By reducing claim payments each year by 5 - 6 points, costs do not decrease year by year. Costs for utilization review rose 60% in 1988.

The Plan Document

Too often, health care explanations contain technical language and jargon which may be appropriate to the health industry, but not to those requiring its service. A new plan document will be produced this summer which will attempt to communicate, educate, and help you understand the Archdiocesan health plan.

By demonstrating a quality of service based upon the same Gospel imperatives which animate the rest of our work in the Archdiocese, the health plan seeks to educate our employees about health care today.

Parents of teenagers need to know what is normal and abnormal for their children and when a real problem has manifested itself. Since adolescent psychology accounts for 18% of health care costs, parents and teenagers must be educated so that they will know when to make an intervention.

By establishing a target population known to be affected by catastrophic illness, screening processes and testing can be undertaken as preventive measures. In women, examinations for breast cancer, in men, testing for blood pressure, cholesterol, and stress, are just some examples of helping people identify their health need before a major problem occurs.

Major Care Management

Since 5% of those insured use 50% of all resources, a Major Care Management plan will identify those areas of catastrophic potential and work closely with the people known to be at risk. By developing a care plan, a prognosis, a determination as to what is intended, and an understanding of what can be done, Major Care Management offers specific assistance to specific need.

For example, 4% of all babies have low birth weights; these babies account for 40% of expenses for all babies. Typically, low-birth weight babies also suffer learning defects, which greatly affect insurability in later life. The correction through Major Care Management is good pre-natal care. Some insurance

companies today will not pay a maternity claim unless the mother can document pre-natal care.

Preferred Provider Option — PPO

New this year is the opportunity to receive discounted services at the three area Catholic hospitals. By negotiating with the staff physicians at those hospitals, similar arrangements are proposed for additional savings. Other hospitals and physicians are also anticipated in this arrangement, which provides an optional opportunity for savings with known quality care providers.

Over 36 million Americans have no health insurance. Those who have opted for HMOs or reduced benefits, or simply cheaper plans, are finding that rationing of health care is frequently a reality, and that little can be done to stem rocketing premiums and deductibles.

In the Archdiocese of Miami, employees covered by the Archdiocesan health plan will provided effective communications about their health care, so that as partners in the process employees will know how the plan works and how each participant enables the common good of the plan to serve nearly 6,000 Archdiocesan employees and families.

A system of intervention will be proposed to identify those people who by age, sex, or health experience could be screened and tested before they experience a catastrophic illness.

Helping people help themselves to be and stay healthy will be the goal of educating employees, so that the fear of illness and death will not simply be challenged by technologically advanced treatment, but also by faith and the understanding of suffering. If suffering is the reaction to something that is harmful to life, then accepting suffering in the spirit of reparation for sin, as Christ did and His saints after him, is virtue.

Grads and drugs

St. Thomas Class of '89 told to do their part to combat drugs in America

Following is the Address by Father William J. Byron, S.J., President of The Catholic University of America, at Commencement Exercises, St. Thomas University, Miami, May 14, 1989:

Coming to you, as I do, from Washington, D.C., I certainly do not want to appear, to a Miami audience, to be judgmental in reminding you that there is a horrible drug problem in America.

Nor do I wish to strike you as excessively grim, on this great Graduation Day, by mixing drugs with diplomas and taking to you graduates about the crisis of drug abuse in America. But that is exactly what I propose to do, and do without apology. For I believe your last class, this final lecture, here at St. Thomas University, could serve you well by reminding you that you are blessed to have missed the assault of drugs during your collegiate years.

The fullness of that deadly assault has missed you, obviously; otherwise you would not be here today.

I want to challenge you today to do what you can, each one of you, in the years ahead, to reduce the vexing problem which holds such great potential to destroy all that this University has attempted to do for you in the development of your young and promising human potential.

Trust me for next few minutes. Come with me for a reflective walk on the demand side of the

drug problem in America — the drug problem that is there in the America you are stepping into as you leave this campus behind, the drug problem you will find in cities from New York to Los Angeles, from New Orleans to Duluth, and in virtually every town in between.

Think about the drug problem confronting families in America — families large and small, rich and poor, black, white, Hispanic, Asian, Protestant, Catholic, Jew, Muslim.

Reflect with me on the drug problem bedeviling young and old, educated and ignorant. Think about the problem that awaits a creative remedy from you, the next generation of leaders in this great country of ours.

Forget for the moment about the source and supply of illegal drugs in America.

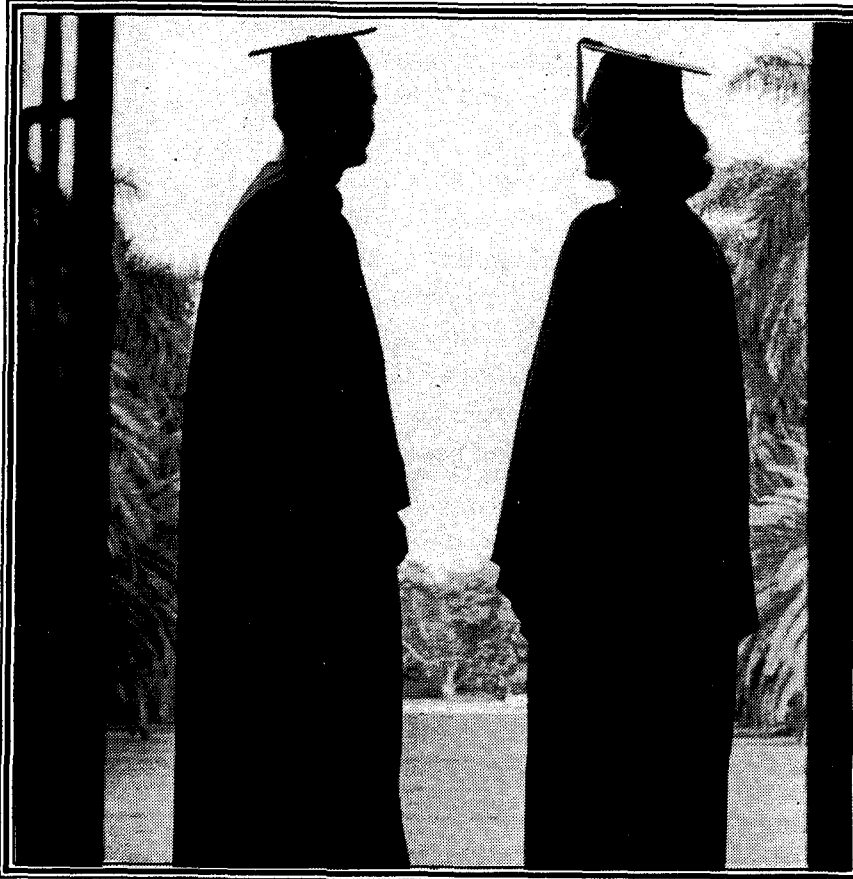
Look to the reasons why there is a market for drugs in this nation which awaits your leadership. And then think of how you might reduce that demand in every sphere of our personal influence.

Ask the sixteen-year-old drug abuser from any class, race, or ethnic division why he or she abuses drugs or alcohol and you'll get a mumbled explanation about having "nothing to do" and living in a situation where everybody else is doing it." Nothing to do. Everyone's doing it.

Deep down on the demand side of the problem of drug abuse in America lie three causal considerations. First is the desire — known to every normal, healthy person — to experience the exhilaration of a "high." Drug-induced highs, however, bring with them a dependency on drugs. Highs resulting from athletic, academic, artistic or other achievements are, of course, unaccompanied by damaging and eventually destructive dependencies. But such highs do not come easily.

The second causal consideration is examining the demand for drugs is the desire to avoid pain — physical or psychological pain. In a culture which cannot tolerate the thought of pain — physical or psychological — it is not surprising that avoidance of all pain, at all times, by all means should become something of a supreme value. Our cultural denigration of pain, disappointment, discouragement, and monotony encourages escape at any price. Our collective passivity resulting from a growing preference to have everything readymade, available on demand and without delay, has left us holding the bag of boredom. "There's nothing to do!" We wait impatiently to be "turned on" and thus render ourselves vulnerable to drug-induced flights not just from hum-drum reality, but from the human challenge of transforming reality by the exercise of human creativity. And creativity, even when inborn, does not develop easily.

The third causal consideration in examining the "why" of the human demand for drugs is biological. Babies born of addicted mothers are themselves addicts,



right from the start. Other biological predispositions to addiction are possible, but they will not become addictions if addictive substances are never used. The determination to refuse does not come easily, especially when "everyone's doing it." It is not easy to resist peer pressure; it is not easy to swim against the everyone-is-doing-it tide.

There are reasons, of course, why apparently normal people — young people for the most part — will turn to drugs for the experience of a high. Some like to take risks. Risk-takers often fail to measure carefully the consequences. And where addictive substances are involved, risk-takers rarely recognize that there is not risk, but virtual certainty that one experience will lead to the captivity of addiction — not cause it immediately, but lead to it inevitably.

Risk-taking is as easy as ignorance, and no less damaging. It is not easy to avoid destructive dependencies. There are also reasons why normal young people want to avoid pain. Most of them are obvious. Less obvious is the fact that commercial advertisements have instructed them to take pills for the elimination of headache and heartburn long before they knew these maladies were. Pain has no redemptive value in the value system of a secular society. And the "not pain, no gain" equation applies only to weightlifters and athletic over-achievers, not to normal folks. Pain, in any case, is never easy to bear. Psychological pain is more often felt than

'You are a person of infinite worth, regardless of what you do or what you have. I hope you realize this. I hope you will communicate this realization by word, action, and the commitment of your concern and time, to others, especially to the young, as your personal contribution to the reduction of the demand side of the drug problem in America.'

understood by the young. Typically, it is just left unattended and unanalyzed.

To the adolescent eye, everyone else is happy, except me. All others feel good about life and about themselves; I'm the only one with the problem.

Adolescents appear to take strange delight, we know, in making classmates and others, more often than not, their own unease, insecurity, and self-depreciation.

If only they would open up and talk about the dark view they have of themselves. But is not easy to open up and drop the mask. It is not easy to admit to one's self-doubt or deficit or self-esteem. Besides, who would want to listen? Who's around to listen or to care? So adolescents are vulnerable to the easy exit, to the seduction of drug-related escapes from psychological pain.

If any of this sounds familiar to you, you may want to consider what you might do in the years ahead — as parents, helping professionals, or just friends — to put yourselves between some adolescents and their problems. No one of you is an awkward, underconfident adolescent. No one of you is an infant with an addiction.

Some few of you many have a biological predisposition to addiction (may none of you ever discover it the hard way!).

No one of you is a masochist either, but this is not to say you are already mature enough to manage every pain of body or mind.

I would hope you have already grasped something of what your Christian tradition has to tell you about the power of pain for redemptive purposes.

No easy lesson to learn, but so well worth the effort! Every one of you has a healthy appetite for the highs this life has to offer you through legitimate pleasure and honest achievement in balance and what Edward Bennett Williams used to call "contest living."

The contest confronts you every day. The balance is between matter and spirit, soul and body, faith and reason. The contest is never an easy victory, nor is the balance ever easy to achieve.

Those of us who have gone before you in the practice of life are not necessarily ahead of you. We have, for the most part, confused the easy life with the happy life. We are quite wrong about that and we hope you will not be condemned to learning that lesson for yourselves.

To those of you — and I hope I'm speaking at the moment to all of you — who have up to now escaped the destructive dependency that drug abuse inevitably brings, I want to say simply this. Do not be taken in by the big lie our culture of consumerism perpetuates. Do not believe that to have is to be, that to have more is to be more fully human, and, worst lie of all, to live easily is to live happily.

Life will be painful at times. Bear it, and in the burden you bear you will find happiness.

Life will disappoint you at times, and so will people upon whom you had been counting, and of whom you had expected better. But don't give up on life, or on others, and never give up on yourself.

You are someone regardless of what you do or what you have. Sure, on days like this it is great to be able to celebrate achievement, to receive congratulations for what you have done, for earning the diploma which is yours today.

But don't think you always have to do something in order to be someone. You are what you are, and that is saying a lot. You are a person of infinite worth, regardless of what you do or what you have.

I hope you realize this. I hope you will communicate this realization by word, action, and the commitment of your concern and time, to others, especially to the young, as your personal contribution to the reduction to the demand side of the drug problem on America. If demand reduces to zero, supply no longer remains a threat.

I chose to speak to you this way today because I care about you and your future. I believe in you in your ability to rise to the present challenge which is nothing short of a national crisis. I accept *New York Times* columnist A.M. Rosenthal's use of the nightmare

metaphor in describing the problem your generation, and mine, must face if America is to be land of the free, a land free of slavery to drug addiction.

"It is a familiar nightmare," wrote Rosenthal in the *Times* on February 3, 1989, "we have all had it. The train is coming right down the track at somebody you know, and you scream, 'Get out of the way, get out the way!' But he doesn't move, and train comes on and on and you wake up sweating."

"A drug train is coming, but the people standing on the track simply do not seem to jump out of the way or even hear the screeching whistle."

Well, the train is coming, my friends; not the gravy train but the drug train. And the people on the tracks are not just the addicts. We're there too.

On this Graduation Day, your University is quite literally waving your diplomas in front of you not simply to alert you to the danger, but to challenge you this one last time to use your gifts to overcome this crisis and to make your personal contribution to the building of an addiction-free society.

Lessons from a special father

With the approach of Father's Day, memories of my father rush through my mind. Since he died when I was seventeen, they are memories of childhood. As I look back I realize the tremendous influence he had on who I am today.

My father was a quiet, kind, generous, honest man, loved by all who knew him. He was a man of deep faith although I never remember him talking about God. It was his sense of peace and his unobtrusive way of reflecting the presence of the Lord with him that formed the basis of my own faith life. I remember a number of times awaking in the night and seeing my father standing by my bed making the sign of the cross over me. Although we never talked about this, I assumed this was his nightly ritual before retiring.

As long as I can remember, I always stopped to give my dad a hug before leaving the house. No words were spoken, but as my arms wrapped around his neck, I could feel the pressure of his thumb on the back of my head making a small cross. One time we were driving to our summer vacation spot. Everyone seemed to be talked out and we sat in silence. I then noticed my dad's lips moving and the thumb of his right hand was moving in the form of a cross on the steering wheel. Later I asked my mother what

By
**Sister Virginia
McCall**



he was doing. She informed me that he was praying. He touched my life in other ways, also. It seems that every Friday when I was young, my mother had a meeting. So this became 'night out with dad' for my

'It was his sense of peace and his unobtrusive way of reflecting the presence of the Lord with him that formed the basis of my own faith life.'

brother and me. Every Friday we would go to one of the local theaters to see a cowboy movie. Hop-a-long Cassidy was my dad's favorite so of course my favorite, too. I was attempting to imitate the giant stride

of my dad and brother when suddenly Daddy stopped. "That's not the way for a lady to walk!" he told me. And he proceeded to give me a lesson on how to walk properly.

I remember as a teen ager coming home one evening extremely angry with a friend of mine. My dad asked me what was wrong and I began giving him litany of things Kay had done that upset me. In his typical calm manner he sat me down saying, "Ginny, Kay's father is very sick. He has a bad heart and could drop dead at any moment. This must be a terribly hard thing for Kay to have to face. She needs to protect herself from her own fear by giving the impression that she is in control."

Two months later it was my father who was dead, but without first teaching me a lesson in compassion and sensitivity to others. He helped me to see beyond the surface of people's actions and not to be too quick to judge.

Although my father has been dead for the major part of my life, he remains alive for me in my memory. So much of who I am is a continuation of who he was. His presence in my life is a gift I shall always treasure and remember.

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

A concern for the environment

Dear Dr. Kenny: My husband and I and our three children have talked about preserving the environment. We are concerned about damage to the ozone layer, about the enormous amount of garbage collected each day with no place to put it, about toxic waste, about losing trees and other related issues. But what can we do? We save our bottles and newspapers for the recycling center, and we've written our legislator. That seems so little. Do you have any suggestions on how we can help? — Indiana

What a marvelous and modern concern. Preserving the environment is one of the two or three top moral issues of our day.

We all have to help, and I know of no better place to start than within the family. Do not underestimate what a family or groups of families can do.

I know that laws are important, and many laws dealing with landfills and toxic waste and recycling need to be changed. I know that some corporations are so indifferent to their own pollution that it may take public picketing or a media outcry to force them to clean up their disposal. But I would still begin within the family.

Families form and shape the adults of tomorrow. Families set a public example. And families can band together in their waste disposal and recycling efforts at a

By Dr.
**James and
Mary Kenny**



grass-roots level with little or no political change necessary.

Here are some things that families can do right now to improve the environment.

—Discuss the importance of recycling and proper waste disposal.

—Recycle everything possible. Keep a separate bag for aluminum cans, tin, glass and biodegradable garbage.

—Stack newspapers separately.

—Take the aluminum, tin, glass and paper weekly to the nearest recycling collection center.

—If you don't have a recycling collection center, start one. Several families banding together can bring their recyclables to the more distant center.

—A church or other organization may be persuaded to collect recyclables as a money-making project.

—Start a compost heap for biodegradable garbage. This can be used as fertilizer for a garden.

—Start a garden.

—Request that fast-food places wrap your hamburger or other meal in paper rather than Styrofoam.

—Accept a minimum of packaging or wrapping. In particular, avoid non-paper type bags and packing materials.

—Become a tinkerer. Learn to repair small appliances. Help reverse our tendency toward becoming a throw-away culture.

—Encourage garage sales and yard sales. "Recycle" your no-longer-needed items by selling them used and passing them on. Or donate them to Goodwill Industries or the Salvation Army.

All of the above actions and more can be done within the family. In recent years, the family has lost some of its power and importance. Don't sit around and wait for the government to do something about the mess. Here is a way for families to reclaim their traditional heritage as a basic and vital unit of society.

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

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A tribute to 'daddy'

(Readers: This is the first column I've repeated in 22 years of weekly writing. I am doing so because I've had so many requests for reprints and because there is a new generation of fathers since it first appeared.)

"Fix it, Daddy," she lisps at two, showing this god in her life her scraped knee.

"Fix it, Daddy," she says at four tearfully producing her broken balloon purchased from the vendor at the parade.

"Fix it, Daddy," she says at six, struggling with her jacket zipper on her rush out the door to school.

"Fix it, Daddy," she says at eight, confidently wheeling her dented and lopsided bike toward him as he gets out of his car after work.

"Fix it, Daddy," she intones righteously at ten after coming out loser in a knock-down drag-out battle with her stupid, tyrannical and absolutely impossible brother.

"Fix it, Daddy," she pleads at twelve in the first of

By
**Dolores
Curran**



many struggles with mother over whether she's old enough to wear eye make-up.

"Fix it, Daddy," she sobs at fourteen, when her image hits rock bottom because she didn't make the cheerleader squad.

"Fix it, Daddy," she asks at sixteen, exposing her first broken heart over a lost love.

"Fix it, Daddy," she says at eighteen when the college she wants doesn't want her.

"Fix it, Daddy," she implores at twenty-two, sending her mangled checkbook stubs and a 1040 form.

"Fix it, Daddy," she begs at 24 when she witnesses a rare conflict between him and her mother.

"Fix it, Daddy," she writes at twenty-six, explaining that she wants a quiet wedding officiated by a priest and a rabbi.

"Fix it, Daddy," she prays at thirty, when her baby is in the hospital and her husband is overseas.

"Fix it, Daddy," she insists at forty as she turns her contrary twelve year-old son to him for the weekend.

"Fix it, Daddy," she begs at forty-five when he tells her his heart is failing and needs repair.

"Fix it, Daddy," she prays at fifty-five as she kneels at her dad's coffin, praying that he will find peace and realizing that from now on he will be fixing things for her in a way he never could before.

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Fun movies for the summer

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

'Field of Dreams'

NEW YORK (NC) — If you've been turned off by the violence, profanity and sexual promiscuity in films today, don't miss "Field of Dreams" (Universal).

Despite its overt sentimentality and mythic pretensions, this film gives some breathing space to a protagonist who takes a step into mystical turf to make peace with his deceased dad and reconnect with the youthful idealism he lost somewhere along the line. For one brief moment, all men and women need their own "Field of Dreams."

Part "Twilight Zone," part "It's a Wonderful Life," Phil Alden Robinson's "Field of Dreams" focuses on 36-year-old Ray Kinsella (Kevin Costner). Former 1960's activists and Berkeley grads, Ray and his spirited wife, Annie (Amy Madigan) have chucked the rat race for a bucolic life on an Iowa corn farm. Together with their young daughter, Karin (Gaby Hoffman), they live their heavily mortgaged life in peace until Ray begins to hear voices in his cornfield. When a voice suggests, "if you build it, he will come," Ray feels impelled to plow under part of his valuable crop land to build a state-of-the-art baseball field.

When the spirit of Shoeless Joe Jackson (Ray Liotta) appears ready to play, Ray and his supportive wife know they've taken a risk worth taking. The most notable casualty in the 1919 World Series Chicago "Black" Sox Scandal, Jackson has returned with the rest of his team to resume and restore his tarnished career on Ray's field. Since Jackson was an idol of Ray's dad, it soon becomes apparent that the visions and voices will somehow enable a reconciliation between father and son. To tell you how would only ruin the magic. But suffice it to say, Ray must journey far and wide and make some offbeat mystical connections before the plot can draw to its emotional close.

Costner is perfect as Ray, a role that calls for a boyish look and a man who can believably balance 1980's skepticism with 1960's idealism. Costner also brings conviction to some of the most shamelessly sentimental lines this side of Frank Capra movies.

Miss Madigan's Annie seems effusive and too supportive given the fact that her husband has risked their life savings to build a baseball field in the middle of nowhere. But James Earl Jones as burned-out, 1960's guru writer, Terence Man,

and Burt Lancaster as long-deceased physician-baseball rookie Archie "Moonlight" Graham are powerful.

While religious parallels can easily be drawn, especially during its moving climax, the film is much more satisfying as a paean to baseball and American idealism and a reminder of all the simple treasures — family unity, faith, unpoluted land and air — that still can retrieve to save us from the filth, cynicism and hopelessness that shrouds the American consciousness today.

As adapted by director-writer Phil Alden Robinson from W.P. Kinsella's novel "Shoeless Joe," "Field of Dreams" is full of happy, confounding surprises. While cynics may dismiss it as a far-fetched, heavy-handed message, fantasy, others will be refreshed by its positive point of view, its shameless love for baseball and respect for those who follow their American dreams.

Due to some minor rough language, the U.S. Catholic Conference classification is A - II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

'See No Evil, Hear No Evil'

(Tri-Star) takes a new look at a worn-out movie genre, the buddy film, and makes it work, hilariously, despite much unnecessary profanity.

Dave (Gene Wilder) is deaf, and Wally (Richard Pryor) is blind. Both are New Yorkers overstuffed with pride which keeps them in the mainstream of life but blocks them from admitting their disabilities to others.

Former actor Dave runs a newsstand in midtown Manhattan and survives haphazardly in the hearing world by reading lips.

When Wally applies to Dave for a job, the match is heaven-made for a series of nutty high jinks that sees the duo embroiled as chief witnesses and suspects in the murder of Wally's bookie and the theft of a mysterious gold coin. Dave sees the gorgeous gams of the murderess (Joan Severance); Wally smells her perfume and hears the gunshot.

The plot is dopey and so are the cops who attempt to keep Wally and Dave behind bars and indict them for murder. The oily crooks (Miss Severance, Kevin Spacey and Anthony Zerbe) aren't much smarter, but Wally and Dave prevail over their handicaps and confound the cops and crooks in a riotous jailbreak and crime-busting chase. Despite its see-through plot concocted by five screenwriters (including Wilder), the slapstick action involving the deaf and blind bud-



'INDIANA JONES AND THE LAST CRUSADE' -- Harrison Ford (center) and Sean Connery (right), playing Indiana Jones and his father, Henry, are bound by more than blood when they meet actress Alison Doody as Dr. Elsa Schneider. The U.S. Catholic Conference describes the film as "exhilarating, old-fashioned movie entertainment" but too intense for youngsters." Due to intense violence and some rough language and sexual innuendo, the USCC classification is A-III -adults.

(NC photo)

dies is consistently hilarious and sensitive to the restrictions and limitations of their handicaps.

This is not doubt due to the considerable talents and chemistry of Wilder, Pryor and to director Arthur Miller, who directed the actors in their previous team hit "Silver Streak" as well as helming such notable buddy comedies as "Outrageous Fortune" and "The In-Laws."

While there is refreshing sensitivity to the very real physical and emotional problems faced by blind and deaf individuals,

the film unfortunately is overdosed with Wally's profanity. Gently Dave finally sidelines Wally for his tart tongue, but the profanity and few sexually vulgar references limit what could have been a family film to adults and older adolescents.

Due to assorted comic-book violence, much profanity, some sexually vulgar innuendoes and brief nudity, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

Caution.

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Catholic television and radio schedule

Television programs

- ☐ **Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also in Spanish "Santo Rosario", every Saturday from 4 to 4:30 p.m. on Dynamic Cable, Channel 13.
- ☐ **TV Mass in English** every Sunday, 6:30 a.m., on WPLG-CH. 10, with Father John Noonan.
- ☐ **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-CH. 23 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- ☐ **Rajces Cubanas** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- ☐ **El Dia del Señor** with Father Federico Capdepón, every Sunday at 9 a.m., on Channel 40, also every Sunday at 5 p.m. on Dynamic Cable channel 13.
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish and in English at 8 p.m. :

Sundays at 9:30 a.m. in Spanish on Chamel 51.

☐ **Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays

from 8:30 a.m. to 11:30 a.m. on Channel 38 in Dade.

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

Radio programs

In English

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

In Spanish

- ☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays through Fridays from 11:00 a.m. to 12 noon on WRHC, 1550 AM.
- ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.
- ☐ **'Los Caminos de Dios'** Hosted by Father José Hernandez, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.

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

In Creole

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



Cameo appearance

During a special performance May 20th of "Nunsense" at the AlHirschfeld Theatre, Sr. Jeanne O'Laughlin (left), President of Barry University, and Sr. Lorraine Morin, a Barry supervisor, sang "You Can't Get a Man If You're a Nun" in the second act. Sr. Jeanne donned the full length habit of the Adrian Dominicans and a pair of six-shooters for the number, a take-off on "You Can't Get a Man with a Gun." A percentage of the box office for that night's performance of the popular musical comedy benefited the university.

It's a date

Fr. Ricardo's Catholic Revival is set for July 2 at San Isidro Catholic Church, 2310 Hammondville Road, in Pompano Beach. Healing prayer; anointing; Cornerstone Music Ministry.

The Women's Club of Our Lady of Mercy is having a spaghetti and meatballs dinner at the parish center, 5201 N.E. 9th Ave., Pompano Beach, on June 11 from 12:30 to 4:30 p.m. Adults \$5. Children up to 12

years. \$3.50. Call Marie 427-8901 for details.

The Dominican Retreat House will host a retreat for men and women recovering from drug addiction on June 23-25. For more information call 238-2711.

St. Louis Catholic Church, 7270 S.W. 120 St. in Miami, invites everyone to their Bethany Support Group (for bereaved persons) on June 26 at 7:30 p.m. in the Hospitality Room.

NOTICE:

The Catholic Schools of the Archdiocese of Miami restate their open policy admission policy. No person, on the grounds of race, color, national origin or physical condition is excluded, or otherwise subjected to discrimination in receiving services at any school operated by them. Nor do they hire or assign any staff on the basis of the race, color or national origin of the individuals they are to serve.

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1989-1990 School Year

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Epiphany
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Holy Family
Holy Redeemer
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Our Lady of the Divine Providence
Our Lady of the Holy Rosary
Our Lady of the Lilies
Our Lady of Perpetual Help
Sacred Heart
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St. Joseph
St. Kevin
St. Lawrence
St. Mary Cathedral
St. Michael the Archangel
St. Monica
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Sts. Peter and Paul
St. Rose of Lima
St. Theresa
St. Thomas the Apostle
St. Timothy
Visitation

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St. Elizabeth
St. Gregory
St. Helen
St. Jerome
St. Malachy
St. Stephen

SECONDARY SCHOOLS

Cardinal Gibbons (Co-ed)
Chaminade-Madonna (Co-ed)
St. Thomas Aquinas (Co-ed)

MONROE COUNTY

Mary Immaculate-Star of the Sea
Elementary School (Key West)

Walkathon for Regis House set

This coming June 24th the Youth Encounters Movement of the Catholic Archdiocese of Miami will sponsor a Walkathon to support Regis House, a lay institution dedicated to helping youth who are involved in drugs, alcohol, prostitution, etc.

groups are invited to participate in the Walkathon or donate. For more information please call Luis Montoto at 266-3798.

St. Thomas offers graduate courses

The following are graduate courses offered at St. Thomas university this summer:

IPM 740 Spiritual Direction: Models/Methods (June 12-16; 9: to 5:00) Includes: History of Christian Spiritual Direction; Contemporary Methods/Models; Myers-Briggs Type Indicator's Value in Spiritual Direction Counseling; Enneagram's Use in Spiritual Direction; Myths, Stories, Personal Journey; Dreams and Phantasy; Professor: Sister Helen Rosenthal, RSCJ. Professional preparation includes Master degree in Counseling as well as a PhD in Theology with a concentration in Spirituality.

IPM 702 Group Counseling (June 19-23; 9:00 to 5:00) This course focuses on the basic pastoral skills needed for community building; Professor: Frank McGarry, Director of the St. Thomas University Pastoral Counseling Center. For more information call 628-6641.

This Walkathon will start at the Youth Center, located at 3333 S. Miami Ave., and will come to an end at Miami City Hall. Its main purpose is to help this organization in a financial manner, in order to obtain a house which can provide services to young boys and girls who are involved in the above mentioned problems. All youth

Mercy seeks teen volunteers

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For more information call 285-2773.

June youth activities

The Office of Youth Ministry is scheduling the following events for this month:

June 17. Fund-raising lunch of the friends of the Youth Center at the Rusty Pelican. For more information call 856-3404.

June 19-23. Y.E.S. will hold a week long program at St. John the Baptist Youth Center for high school students interested in offering their time and energy to others.

June 21-25. Discipleship Retreat sponsored by the National Evangelization Teams. All parishes are encouraged

to send their youth leaders. For more info call Tim Colbert at 757-6241.

June 24-25. Genesis Retreat at St. John the Baptist Youth Center. For information call Raquel Munarriz at 559-4431.

June 24-30. Missionary trip to Guatemala. A week-long experience which enables young people to share their faith and commitment with the poor. For information call Sr. Isabel at 757-6241, Ext. 153.

June 24. Walkathon from St. John the Baptist Youth Center. See above story.

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For more information call: Larry Branchetti (305) 573-8936 or 371-3336

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PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all problems. Who light all roads so I can attain my goal. You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion I wish to be with you in eternal Glory. Thank you for your mercy towards me and mine. Publication promised. Thank you for answering my prayer.
M.E.M

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Learning from life's passages

By Father Herbert Weber

Karen was a teen-ager the last time I had seen her. At that time she was in an on going feud with her mother, felt overshadowed by her talented older sister and was longing for the chance to break free from school and home.

Frankly, I don't think I knew her well because I seldom really talked to her. I usually visited with her parents while Karen sat quietly on the periphery.

Then recently I met Karen and her husband of three years at a wedding. We had plenty of time to talk adult to adult. All I could do was marvel at the fine young woman Karen had become.

Although adolescence is a normal transition period for everyone, and somewhat uncomfortable for many, it had been especially hard for Karen. Yet she had emerged from it so well that I was affirmed in my belief that even difficult passages can be times of God's grace.

What are the ingredients for a healthy passage through a difficult transition? As the poster says, bad times can make a person either bitter or better.

Are there ways to assure that the outcome will be positive?

When I think about people like Karen who have survived difficult personal transitions, I find that they usually have at least three things going for them. They are steady, ready and resourceful.

The steadiness has to do with an ongoing faith in themselves and in God.

An elderly couple who had a joyful retirement together had frequently talked about the possibility of one of them having to go to the hospital or nursing home as they became more feeble. Finally, that happened when the man suffered a stroke.

The normal life experience of growing old affected the woman in a very personal way as she saw her husband of 57 years unable to care for himself. She experienced grief, as if he had died. But she also struggled with the reality of a confused and paralyzed husband.

Frequently, she doubted whether she could go on and wondered aloud why God might allow such a tragedy to happen to a man as good as her husband.

If was, however, the steadiness of her faith in God, matched by her belief in herself, that pulled her through. The same faith that had been a source of strength earlier in her life, a reminder that she was not alone, was there during the crisis time.

But steadiness needs to be accompanied by readiness. For me, that means an openness to new perceptions and new understandings.

For a number of years I have asked the couples who come to me when they're getting married to invite me over for a home-cooked meal within the first six months of their marriage. Many couples take my request seriously and invite me over.

For me this meal is a chance to keep in touch with two people I have come to know rather well during the premarriage sessions.

For them, it is a chance to update me on how they are doing. Usually it is a pleasant evening with light discussion.

But on one occasion a couple told me how much they were waiting to talk with me. They had expected that the adjustment to marriage would be hard, but they were truly surprised by the many little issues they had failed to anticipate.

There were more tears in the first two months than either had wanted. The newlyweds were starting to worry about their marriage. But then they discovered that their adjustment required them to be more open than they had been.

In their mental images of what marriage "should be," neither had allowed room for variations.

Their expectations and planning had been precise but rigid. Now a readiness to accept the unplanned was necessary to keep the marriage alive.

The third thing people need to have going for them at difficult points of tran-



Although adolescence is a normal transition period for everyone, it had been especially hard for Karen, writes Father Herbert Weber. But the way she emerged from it confirmed him in his belief that even difficult passages can be times of God's grace.

(NC Photo)

sition is resourcefulness. Most people have more resources than they think.

These resources include personal strengths that are not called upon often enough, like a sense of humor or the ability to look for new alternatives. But resources also include external supports,

like friends and family members who have deep and genuine concern for what someone is going through.

Along with a steadiness of faith and a readiness to see a situation in new ways, resourcefulness can transform a crisis, or even a tragedy, into a moment of grace.

Transitions in life bring people closer

When Paul's wife Maddie died at the age of 82, he was 87. He felt the loss of her deeply, as did her children and many grandchildren.

Maddie's death hit Paul hard. They had led long, full lives. Her absence was a source of pain to him.

Maddie and Paul's life together in their advanced years was one of mutual support. As her arthritis worsened, Maddie learned to rely on Paul's mobility. He was always there to fetch the things she needed.

As Paul's hearing and eyesight weakened, she became his eyes and ears — reading to him, relaying to him the words of TV programs.

Maddie and Paul understood each other as no one else could. They bore with each other, and bore each other up.

Though they did not receive pensions, each received Social Security and they had a modest nest egg for

emergencies.

When Maddie died, her extended-family members knew how much emotional support and companionship Paul would need. Some spent so much time attending to his needs that only much later did they find time to quietly mourn their own loss.

But no one anticipated what the loss of Maddie's Social Security would mean. Paul couldn't afford to remain in their apartment for long. And so the transition period he entered became a time of decision — for him and for others.

Though it became obvious that Paul intended to move to a smaller apartment in a building reserved for the elderly and to maintain his independence, in their private conversations his children wondered how much longer he would be able to live alone.

This period of transition for Paul and his family in-

involved suffering and mourning over the death of Maddie. It involved frustrations and temporary losses of perspective as this energetic but elderly man sought a lifestyle compatible with his needs.

Christians are accustomed to saying that God speaks to his people. Yet many say they have difficulty discerning God's voice in the rush of events.

At a time of transition, however, people's attention is caught by events as they occur. During a period when they feel they are groping for answers to a new need or challenge, they may feel they are being led to focus on their deepest values and to put them into action.

It is as though a small voice within keeps calling them back to the heart of the matter — keeps urging them to act out of love and conviction as each step of a long process unfolds. Surely this is a time when God's voice is speaking and is heard.

Scriptures

Emotional Turning Points

By Father John J. Castelot
NC News Service

Rebecca was the mother of Jacob, one of the patriarchs of Israel. She must have shed copious tears when Jacob left to find a wife from among his blood relatives in Haran. But he would be back.

Jacob, too, must have found the separation difficult — bewildering, in fact. Who would tell him what to do or which of his cousins to choose as his wife? He would have to decide for himself, and that was scary.

The transition from childhood to adulthood is painful and the in-between period of adolescence can be stormy. Facing the prospect of adult responsibilities can be

frightening.

Jacob is a case in point. Rebecca had long kept him tied to her apron strings. She was determined that he would inherit the rights of the firstborn, even though his twin brother Esau was the older of the two. Rebecca had devised an ingenious scheme to hoodwink their father, tricking him on his death bed into conferring the coveted blessings on Jacob.

But back to Jacob's journey to Haran in search of a wife. Once there he chose Rachel, daughter of his uncle, Laban. But Laban was even more of a trickster than he was.

Laban substituted his older, less favored daughter for

Handling personal transitions

By Katharine Bird

When Cindy McCormack talks about personal transition she uses terms like "uncertainty, frightening and taxing." She also sees transition as an opportunity for developing new strengths and skills.

Ms. McCormack is a publications editor in a large Dallas corporation.

The nine-month transition she has just come through included getting married, a time when her new husband was away for special job training and a move to a new city thousands of miles from family and friends.

The transition "was a lot harder than I ever anticipated," she says. She found it especially hard to move away from several close friends she had shared things with day by day.

Her initial anxiety about moving was heightened by the need to start a job search immediately. Though she tried to remain positive, there were times when she came home with her self-esteem dragging.

"I went through a real period of negativity," Ms. McCormack says. The whole job search and interviewing process "can be very taxing."

But though the transition has been difficult, Ms. McCormack says it also has been an opportunity to develop new strengths, for instance in her relationship with her husband.

Having to depend on their own resourcefulness has made them even better friends, she says. Sharing experiences that are "frustrating and funny has given us a



Transition can be taxing and difficult for couples, writes Katharine Bird. At the same time, when couples work their way through a transition it can help them to develop new strengths in their relationships.

(NC Photo)

new sense of how we work together as a couple, how together we can solve problems."

For a woman I'll call Maria Pollack, a recent transition period meant lots of negatives and a complete reassessment of her customary life style.

It began with the most ordinary of actions: shoveling the snow off the porch. But the next morning Mrs. Pollack awoke in agony. Pain knifed across her back.

At first she didn't think much of it. At 72, she was used to a certain amount of

pain from arthritis. But as the weeks passed the pain grew no better. Increasingly Mrs. Pollack found herself unable to lie flat in bed and confined to a chair most of the time.

As the days and then weeks passed, her family became increasingly insistent that she consult an orthopedic physician.

He told her that her osteoporosis, a condition in which bones weaken and can collapse, had gotten worse. He offered little hope that the pain would cease altogether anytime soon, or that he could stop the bone loss.

The unpromising diagnosis thrust Mrs. Pollack into a transition all the more difficult because it may not have a happy outcome, at least in terms of being restored to her former lifestyle.

She is struggling to find a way to accept the likelihood of sharply reduced mobility — and the possibility that other people will have to wait on her.

Both Ms. McCormack and Mrs. Pollack say that faith helps during a difficult transition.

At a time when so many things in her life seemed strange and frightening, Ms. McCormack says, the church was solid and familiar and parish life grew more important.

"We needed to have contact with other people and to be strengthened by a faith community," she explains.

The liturgy "reminds us who we are and what's important." For Mrs. Pollack, reading the Bible has taken on new meaning and new urgency. It consoles her when things seem darkest.

Pay attention to life's lessons

By Father Robert Kinast

Jeannie is a lay minister in a parish of about 1,000 households. Three days a week she visits hospitalized and homebound parishioners.

"It's a 3-D ministry," she said. "Drugs, divorce and death. If I can help people work through those crises, I've fulfilled my ministry."

I asked Jeannie to tell me more. Here is what she said.

People never seem to be prepared for the impact of a sudden shift in their lives. People are stunned when things that happen to others also happen to them. Their first reactions are instinctive.

—Some deny what has happened or minimize its seriousness. "My son would not take drugs."

—Others take on responsibility that isn't theirs for what happened. "I never should have introduced those two."

—Many feel anger. "Either stop the drugs or get out of the house." "He should have taken better care of his health." How does Jeannie break through these tough reactions?

"I listen a lot," she said. "I let people talk themselves to a point where they're ready to reflect."

And when people begin to reflect and not just react to sudden changes, three things happen. They take less for granted. They become more creative. And they rediscover the importance of other people.

—Taking less for granted.

It may not always be true that you never appreciate what you have until you lose it, but people who suffer a severe loss often do as a result pay more attention to their health, their friends, their world, their God. "Paying attention" is a basic quality in the spiritual life.

Jesus habitually drew his disciples' attention to the world around them and invited them to see it as a revelation of God, to treat it as a gift from God.

—Becoming creative.

When people take less for granted and become more creative, they also rediscover one another, or better, they rediscover that they are always connected to one another.

Paying attention to the world in this way prompts a person to become creative. In Jeannie's experience this is a transition from "what and why" to "where and how." Here's what she means:

The words "what" and "why" focus on the past. "What happened to our marriage? Why did Billy get into drugs?" But the words "where" and "how" turn the corner and look to the future. "Where do we go from here as a family? How can we grow from this shattered relationship?" Jesus always had an eye on the future — where his

Father was beckoning him. Thus, when the disciples took time off from their work to join his ministry in Galilee, he pointed them toward Jerusalem. Later, when they figured out how to explain his death and resurrection to the Jews, he moved them toward the gentiles.

Every point of transition opened a new phase of the disciples' lives with Jesus.

—Rediscovering others.

When people take less for granted and become more creative, they also rediscover one another — or better, they rediscover that they are always connected to one another.

A sudden trauma can make a person feel very alone. Feeling alone, a person can easily withdraw into isolation or strike out in self-reliance. But talking through such feelings with someone like Jeannie brings the person back into contact with others who care, who are present, who support. Remember that Jesus constantly reassured the disciples that no one who does good would be forgotten or lost.

As I listened to Jeannie, I was struck by her enthusiasm and spirit. She is someone able to bring great support to others facing difficult personal transition points in life. The reflection to which she leads people causes them to refocus their attention — to see things in a different light. You could say that this reflection in itself becomes a moment of transition for the people Jeannie serves.

Rachel on the wedding night and then made Jacob work for him an extra seven years for the hand of Rachel. This started an ongoing battle of wits which challenged Jacob's ingenuity and forced him to stand on his own two feet. Growing up was hard to do, but it had to be done.

A personal transition of a different sort was faced centuries later by Peter in the first days of the church.

It happened that the complexion of the church communities was changing. They were no longer made up exclusively of Jewish Christians. More and more gentiles were joining them.

Peter himself had been prompted by the Spirit to baptize a gentile — the Roman centurion Cornelius —

and his household. But this didn't happen without an emotional struggle. Peter fought the Spirit's suggestion. It ran sharply counter to his ingrained convictions. Even

The transition from childhood to adulthood is painful and the in-between period of adolescence can be stormy.

after he gave in he had to endure the shocked reaction of the community in Jerusalem.

When the issue was officially settled, Peter went up to Antioch where there were very mixed communities of

Jewish Christians and gentile Christians. Secure in the decision that had been made, Peter accepted dinner invitations from gentile Christians quite happily. But then some Jewish Christians from Jerusalem arrived on the scene and Peter was in turmoil. They didn't understand eating with gentile Christians. And at first Peter dodged the problem by refusing to eat with the gentiles.

But this only made matters worse. For then Peter had to endure criticism from Paul.

As you can see, the process of making a transition in life is not only an intellectual one. Often it is an excruciatingly emotional one as well.

Priest runs the Boston Marathon

By Pat McGowan

FALL RIVER, Mass. (NC)— The real winner of the Boston Marathon back in April wasn't Abebe Mekonnen of Ethiopia.

The final tally shows it was Sacred Heart Church in Fall River, whose pastor, Father Edward J. Byington, 50, ran the 26-mile, 385-yard course April 17 in four hours and 17 minutes and raised \$10,000 in pledges from parishioners and friends.

It was more than anyone else made on the 92-year-old classic except for the top five men and top five women racers, who won \$45,000, according to a recent issue of The Anchor, newspaper of the Fall River Diocese.

And it's unlikely that any of the winners will spend their prize money the way Father Byington will.

He said his earnings were dedicated to ridding the parish of termites.

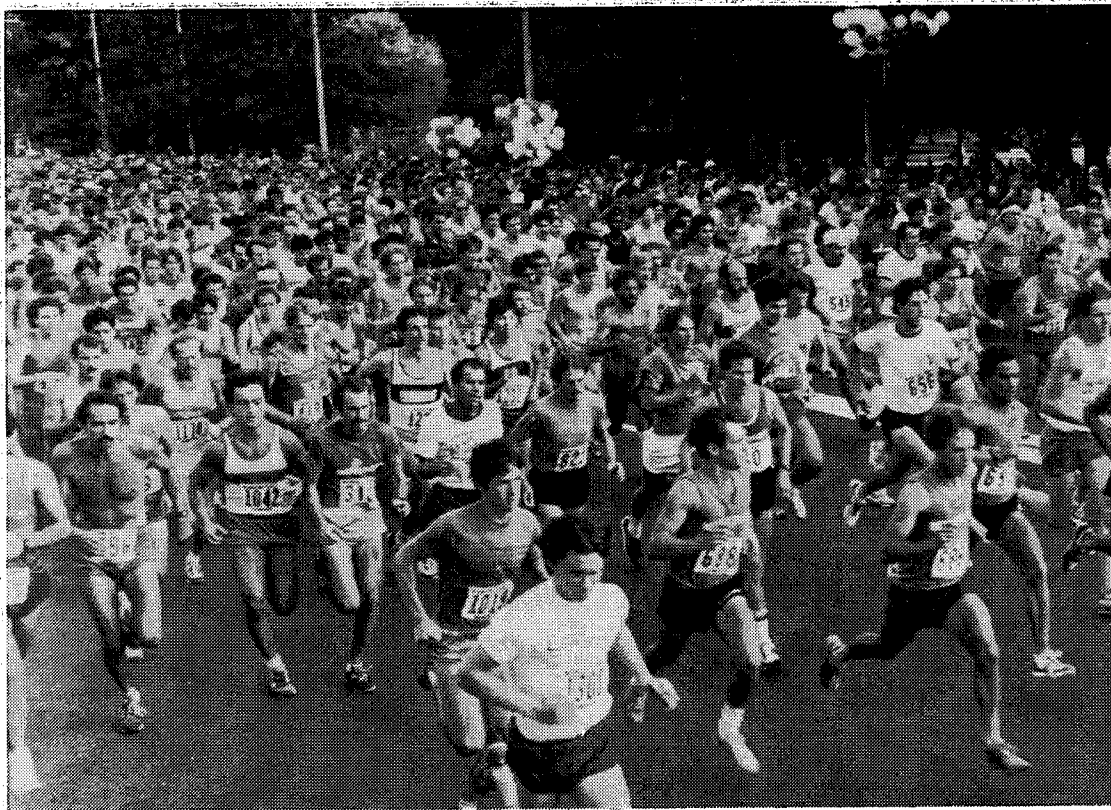
At a surprise "kangaroo court" the night before the marathon, the priest was solemnly presented a red T-shirt showing a squashed termite on one side and the words "Sacred Heart, Fall River" on the other.

In the court, he faced many accusations, including one from Father Francis L. Mahoney, pastor of neighboring Holy Name Parish, who complained that the athletic priest would show up his less physically fit colleagues.

For his part, church janitor Roger Vezina told Father Byington he was mistaken if "you think people are crying because of your sermons" because "it's really from the pollen," caused by what he said was an overabundance of flowers in the church at Christmas and Easter.

One witness even spoke for the termites, saying that they had hoped to become Sacred Heart parishioners, but instead would face extermination.

After being sentenced to run the marathon, Father Byington had the last word. Surveying his accusers, he said, "I'm getting rid of the wrong bunch of termites."



Runners in the course of the 26-mile Boston Marathon, during which mental and physical strength are challenged to a maximum.

(NC photo)

Landmark Restoration

Cleaning the heritage of popes and emperors

By Agostino Bono

ROME (NC) — Rome's wishing well has dried up — at least temporarily.

The Trevi Fountain, famous in song and cinema as the spot where tourists toss coins and make wishes, is covered with scaffolding. The numerous streams of water that usually flow from its statuary have been turned off.

It's all part of efforts to clean and restore the 18th-century fountain, a Rome landmark nestled in tiny Trevi Plaza in the heart of the city's historical center.

But the landmark, ordered built in its current form by Pope Clement XII, shows its age. Black and grey stains mask the face of Neptune, the Roman sea god. Cracks are evident in the rocks made from concrete, which form the background of the fountain, and on the two Tritons who assist Neptune by reigning in the rebellious sea-horses of his conch-shell chariot.

The larger-than-life figures dominate the top of the triple-layered fountain.

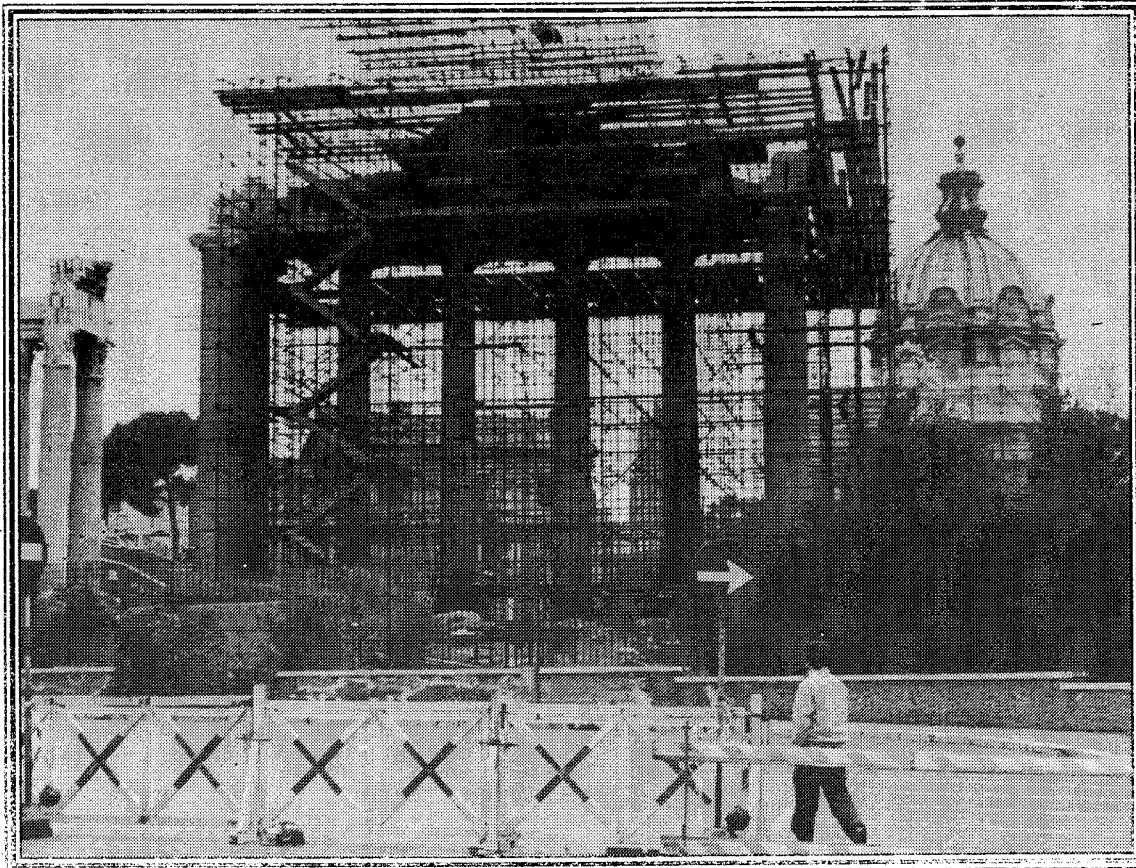
But what many tourists notice first is that the large, rounded basin at the bottom, used to catch and recycle the flowing water, is dry.

It's not this basin that the traditional coin toss is made, by turning one's back to the fountain and flipping the coin over the shoulder.

Not only is the fountain dry, but an 8-foot-high plexiglass barrier prevents people from getting within two feet of the basin.

The initial shock of seeing the fountain in its current state, however, has not prevented coin tossing. It's just made the flip more challenging as coins have to be tossed higher and farther. Under the feet of workmen chipping away at the basin's floor is loose change from a variety of nations.

No one knows when the fountain will be fully restored,



Scaffolding has been erected around some of ancient Rome's most famous monuments, including the remains of the Temple of Saturn, to protect them from decay due to air pollution. City architects say the scaffolding may have to remain in place for several years.

(NC photo)

The Trevi Fountain is not the only major landmark currently under going restoration. Scaffolding is slowly spreading over the facade of the Pantheon — the most important religious center of the Roman Empire, dedicated to all the gods.

The first-century rotunda is the oldest building in Rome still in use. It was also the first Roman temple to be turned into a Christian church.

Now, the Pantheon is a museum, housing the tombs of several Italian kings and of the Renaissance artist Raphael, whose paintings adorned papal apartments and are on permanent display in the Vatican Museums.

Yet contemporary visitors to Rome can view two other grand monuments that have recently re-emerged after five years of restoration: the second-century column of Marcus Aurelius and the fourth-century Arch of Constantine.

The marble column of Marcus Aurelius, less than a five-minute walk from the Trevi Fountain, is almost 140 feet high. A panel that winds upward around the shaft contains bas-relief carvings depicting the main events of the reign of Rome's emperor-philosopher. At the top is a statue of St. Paul — a 16th-century Christianization of the column. Originally, the top housed a statue of Marcus

Aurelius and his wife.

because it is caught up in Rome's endless battle to maintain monuments.

Visitors are always disappointed because at least one landmark they saved money to see is hidden behind a restorer's scaffolding.

Rome's monuments — the heritage of emperors, popes and princes — are many and old. Pollution from auto exhaust is high, as is the cost of cleaning and refurbishing.

The result is that the restorers and their scaffolding rotate around Rome doing a few monuments at a time, making haste slowly, knowing that the rounds will never be finished.

The Arch of Constantine, near the Colosseum, is actually three arches united into one monumental structure. It was built to commemorate Constantine's victory over Maxentius, a rival for the emperor's throne. It also is covered with bas-relief carvings depicting important events in Roman history and the rule of Constantine.

Tourists with special interests in Rome should consult an up-to-date guidebook to find out if the landmark they wish to see is undergoing restoration.

But since decisions are not always communicated with much advance notice, visitors should begin wishing before arriving at the Trevi Fountain.