

# THE VOICE

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Archdiocese of Miami

June 23, 1989

## PALS!

That's what they are, Jonathon Johnson and a pet cockatoo, holding Jonathon's 'graduation' certificate at Villa Maria nursing home in North Miami where kids, animals and elderly patients engage in a pet therapy program called PALS (People-Animals-Learning-Sharing)

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Voice photo by Prent Browning

### Inner-Voice

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## Muslims in Miami

Islam is an important and growing religion in many parts of the world. Christians and Jews have much in common with Muslims, yet most people in South Florida know almost nothing, and even carry misperceptions, about that faith. Therefore, in the interest of understanding and good relations, *The Voice* in this issue profiles the Muslim community in South Florida, their beliefs, culture, views on the Middle East, and more....9-12



# World / National Briefs

## World:

### Indian Catholics pledge to end discrimination against low castes

BOMBAY, India (CNS) — Indian Catholics have pledged a campaign to end discrimination in society and the church against their co-religionists from India's low caste. The pledge capped the four-day National Convention of Catholics, held in Bombay during the first week of June. The convention drew 500 participants from throughout the country. The delegates declared the 1990s "the Decade of Dalit (low-caste) Christians." In a convention statement, they vowed to "mobilize resources to remedy injustice and create opportunities of equality" for Christians of low-caste origin, who constitute more than 50 percent of Christians in the country.

### Aquino signs bill to give public funds to private schools

MANILA, Philippines (CNS) — Philippine President Corazon Aquino has signed a bill into law that for the first time gives substantial government financial help to private school students and teachers. The law is intended to help the poorer 70 percent of the country's 2.5 million private school students, about 65 percent of whom attend Catholic schools. "Not all will be happy with the new law. (It is) not a panacea that will solve all problems, but this represents the best and most realistic response to the present situation," Mrs. Aquino said after the June 10 signing.

### Administrator asks Timorese to not mix papal visit, politics

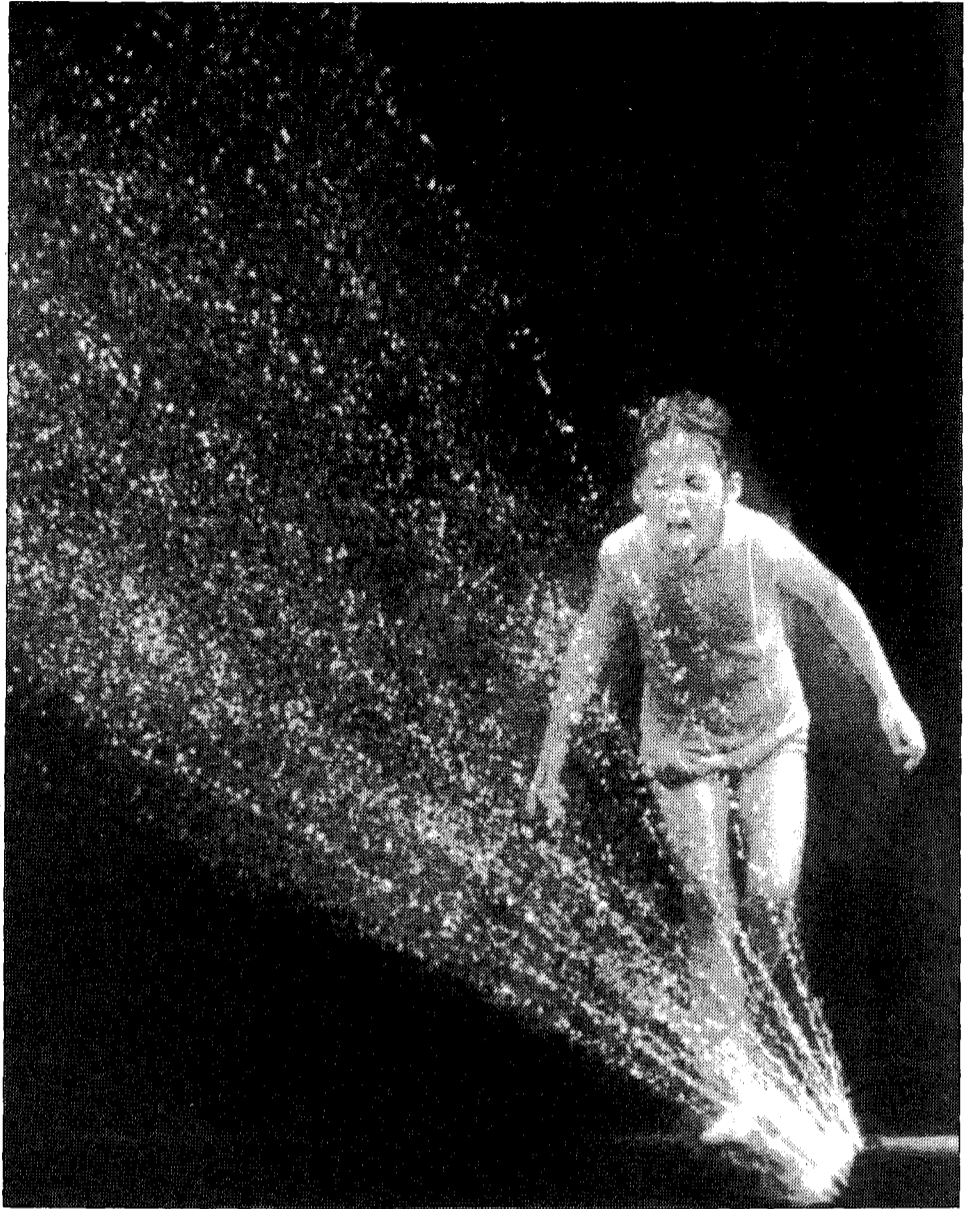
DILI, East Timor (CNS) — The apostolic administrator of Dili asked East Timorese Catholics to avoid politicizing Pope John Paul II's planned visit in October. Groups favoring integration of East Timor with Indonesia see the visit as favoring their cause, while those opposing integration, calling themselves the "independents," regard it as a stumbling block. "Since the papal visit to East Timor next October is truly a spiritual, religious, pastoral one, all East Timorese Catholics, either clerics or lay people, should not interpret the visit as if it has certain political motives," Bishop Carlos Filipe Ximenes Belo said in a mid-April pastoral letter.

### Vatican official calls closure of Bethlehem University 'intolerable'

VATICAN CITY (CNS) — A top Vatican official called the forced closing of Bethlehem University and other schools in Israeli-occupied territories "an intolerable violation of human rights." Cardinal D. Simon Lourdasamy, head of the Congregation for Eastern-rite Churches, made the comment in a talk given to Pope John Paul II at the Vatican June 15. The cardinal was describing Vatican efforts to aid local Middle Eastern churches that have been increasingly caught in the middle of regional fighting.

### Irish bishop to wait before applying to church council

MAYNOOTH, Ireland (CNS) — Ireland's Catholic bishops have decided against seeking full membership in a new ecumenical body, the Council of Churches of Britain and Ireland. Instead, they will seek association with it as observers and review their status in three years. The bishops said in a statement that they believed full membership in the council would have meant diverting resources from Ireland where they believed the greatest ecumenical good could be achieved. However, they said they also believe "it is important to have close contacts with the new council and are seeking association at observer level... The bishops see it as their primary responsibility to advance interchurch relations within Ireland.



### Summer delight

Few things do a better job beating the steamy summer heat for children than a crisp, cold slice of watermelon or a romp through the sprinklers. In some urban areas, an up-capped fire hydrant turns a city street into a watery playground. In Youngstown, Ohio, this youngster gets a drink and a shower at the city's Mill Creek Park. NC Photo

## Ecological activist appeals to pontiff to aid in battle against global warming

VATICAN CITY (CNS) — U.S. ecological activist Jeremy Rifkin appealed to Pope John Paul II to lend his spiritual authority to the battle against global warming. An expected Vatican meeting between the pope and Rifkin, however, was called off at the last minute June 14. The Vatican had no official explanation for the cancellation, but sources said there had

been misunderstanding about the type of audience requested. "Obviously, I'm disappointed by the rather abrupt cancellation of my appointment with Pope John Paul II this morning," Rifkin told reporters later. Vatican sources said it was decided to give a low profile to the meeting because of a current election campaign in Italy for the European Parliament.

## National:

### Abortion foes urge Bush to 'send signal on abortion'

WASHINGTON (CNS) — Congressional abortion foes June 13 asked President Bush to warn that legislation weakening antiabortion policies will draw his veto, which the House members promised to sustain. At a news conference in the Capitol, lawmakers released a letter from 154 House members urging Bush "to send an early, clear and unmistakable signal of your intention to veto any appropriations or authorization measure that would undo or weaken current law regarding abortion." "We're saying to the president: 'Use your veto pen. We have a very clear majority here to sustain a veto,'" Rep. Chris Smith, R-N.J., told the press. Smith is a co-chairman of the Congressional Pro-Life Caucus.

### Jewish group establishes task force on abortion rights

NEW YORK (RNS) — The American Jewish Committee is establishing a Task Force on Reproductive Rights to step up its pro-choice activities on abortion. The agency said the task force will seek to help the committee "play a constructive leadership and educational role on reproductive rights within the Jewish community and among our intergroup and interreligious contacts and articulate a prochoice position that recognizes the legitimacy of other points of view while setting forth the moral position in favor of choice." The committee said that although it takes a pro-choice stance, it believes that "advocates of different views on abortion should be able to disagree without attacking one another's motives."

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## U.S. Bishops meet

### Minorities, moving talk by nun dominate event

By Jerry Filteau

Catholic News Service

SOUTH ORANGE, N.J. (CNS) — Evangelization and Catholic minorities were dominant themes as the National Conference of Catholic Bishops met June 16-19 at Seton Hall University in South Orange. But the bishops also approved a politically delicate statement urging improved U.S.-Vietnam relations and a document on bishop-theologian relations.

**CNS**

### Catholic News Service New Name

National Catholic News Service (NC) has changed its name to Catholic News Service (CNS), reflecting its broader world coverage. Thus, our wire stories will carry the logo (CNS) from now on.

The unquestioned highlight of the meeting was a brilliant, impassioned, loving testimonial of African-American Catholic faith by a dying black nun whose grandfather was a slave.

Fifty-one-year-old Sister Thea Bowman, keynote speaker in a two-hour study session June 17 on evangelization of African-Americans, brought tears to the eyes of many bishops and observers as she spoke and sang to them and, at the end, had them all link hands and join her in singing "We Shall Overcome."

Sister Bowman — a Franciscan Sister of Perpetual Adoration, teacher, gospel singer, author, lecturer and faculty member of the Institute for Black Catholic Studies at Xavier University in New Orleans — enthralled the bishops with her half-hour speech. She spoke to them about black sufferings and hopes, contributions and needs, history and future, and above all faith, in the U.S. Catholic Church.

Her talk itself witnessed the richness of African-American culture. To describe the feeling of many black Catholics about the church she sang the black spiritual, "Sometimes I feel Like a Motherless Child." At times she used the ringing cadences of the black Baptist preacher, at times the scolding or cajoling tone of the black wife or mother.

Dressed in an elegant African-American gown, her voice clear and resonant, eyes sparkling and hands

animated, Sister Bowman's only betrayal of the advanced bone cancer ravaging her body was the wheelchair she sat in as she spoke.

Cardinal Bernard F. Law of Boston told the bishops afterward that in his many years of bishops' meetings it was the first time "I was moved to tears of gladness in this assembly."

In a formal response to the presentation on evangelization of black Catholics, the bishops approved a plan to refine a draft document on the subject, "Here I Am, Send Me," to be debated and voted on when the bishops meet again this fall in Baltimore.

Before the general meeting of the bishops began, the Hispanic and black bishops of the country met for a full day in nearby Newark to discuss common concerns and strategies, both on church issues and social issues. It was the first joint meeting of the two increasingly important minority groups of bishops.

Evangelization came to the fore in a third way as the bishops approved a three-year plan of educational and media programs and other observances focusing on evangelization as their contribution to the approaching 500th anniversary, in 1992, of the arrival of Christianity in the Americas.

Discussion of the Columbus quinquennial plans centered on the need to re-evangelize the estimated 10 million to 15 million unchurched U.S. Catholics and to revitalize the faith life of many who still attend church.

The other two main action items facing the bishops were a statement on U.S.-Vietnam relations and a 57-page document, titled "Doctrinal Responsibilities," aimed at improving bishop-theologian relations and setting guidelines for resolving doctrinal disputes.

The Vietnam statement, approved after lively debate and numerous amendments, calls on the U.S. government to enter into official dialogue with the communist government of Vietnam but carefully avoids language that could be interpreted as approval of the Vietnamese government.

Several U.S. bishops with large Vietnamese populations in their diocese urged caution in any references within the statement to recent improvements in human rights and religious liberty in Vietnam, noting that despite the improvement Vietnam still has a long way to go before its people enjoy full freedom of religion and human rights.

The statement argues that only through dialogue and improved relations can the United States and Viet-



**Lebanese hospital**

A nun must enter the pharmacy of St. Charles Hospital in Beirut, Lebanon, through a hole blasted in a wall by an artillery shell fired from Syrian-controlled west Beirut (NC photo)

nam resolve some of the concerns that have divided them since the fall of Saigon and reunification of Vietnam under communist rule in 1975.

The "Doctrinal Responsibilities" document, withdrawn from the bishops' agenda at their meeting last November when the Vatican Congregation for the Doctrine of the Faith expressed concern about some portions of it, was brought back to the bishops with a number of revisions that were made in consultation with Vatican officials.

Archbishop Oscar H. Lipscomb of Mobile, Ala., head of the Committee on Doctrine, which drafted the document, said the Vatican consultations "strengthened" the document without changing its basic ideas or thrust.

Approved by a vote of 214-9, "Doctrinal Responsibilities" outlines the respective responsibilities and rights of both bishops and theologians in doctrinal and pastoral matters, encourages formal and informal collaboration of bishops and theologians, and provides guidelines for resolution of doctrinal disputes or misunderstandings between bishops and theologians.

In separate actions the bishops also approved technical additions updating clergy exchange agreements they have made with the bishops of the Philippines and Korea.

In addition to their study sessions on black and Hispanic evangelization, they held a study session and series of small-group workshops on issues in-

involved in integrating Catholic social teaching into U.S. church and social life.

The bishops heard a variety of information reports, among them:

- A progress report on surveys regarding the life and ministry of retired bishops.

- A preliminary report on concerns of responsible Catholic stewardship in a situation in which U.S. Catholics give far less of their time and money to their churches than U.S. Protestants do.

- Updates on the progress of conference statements on the Middle East and on HIV, the virus that causes AIDS.

- A report on the recent meeting of Catholic higher education leaders with Vatican officials on a possible papal document concerning Catholic colleges and universities.

- A report on the Vatican's serious annual deficits and the collection of \$12 million so far in a U.S. endowment fund designed to create a steady source of income for the Vatican.

- A request for new efforts to obtain public funding for the removal of asbestos from Catholic schools.

In his opening address as NCCB president, Archbishop John L. May of St. Louis reviewed the summit meeting of U.S. archbishops and Vatican officials in Rome last March and described it as a "bridge-building" experience that increased understanding on both sides.

## 500 Years of Christianity to be marked

SOUTH ORANGE, N.J. (CNS) — The U.S. bishops June 16 enthusiastically endorsed a plan of evangelization activities to observe the 500th anniversary of Christianity in the Americas and urged more Catholic emphasis on evangelization at the national level.

The \$350,000 plan for a series of activities leading up to the 1992 quinquennial observance was adopted by a voice vote without dissent.

Discussion preceding the vote included lively pleadings for:

- Fuller integration of the social gospel and more traditional understandings of spreading God's word.

- A more comprehensive national Catholic plan for evangelization, comparable to the long-range plans developed by some fundamentalist denominations such as the rapidly growing Assemblies of God.

- A sense of penance and contrition

as well as celebration to atone for the harm to native peoples and the environment that accompanied the Christian European colonization of the Americas.

Bishop Ricardo Ramirez of Las Cruces, N.M., drew applause from the bishops when he urged that quinquennial observances avoid a "tone of

triumphalism." He noted that along with Christianity the colonizers brought "an invasion, an act of plunder of these lands ... an act of enslavement" and in some cases of near elimination of the indigenous peoples.

Bishop John J. Leibrecht of Springfield-Cape Girardeau, Mo., also drew spontaneous applause from the bishops when he asked that the conference take the quinquennial evangelization plan as an opportunity to "re-evaluate what we've done as a conference" and develop a national "plan for evangelization."

"As a conference, we have obligations to evangelization that we have not met," he said.

Archbishop Edward A. McCarthy of Miami, who as chairman of the quinquennial observance committee presented the plan, called it a contribution to Pope John Paul II's call for a "great campaign of faith throughout

### Correcting the correction

In the last issue of *The Voice* we corrected the identification of a newly ordained priest from Father Tomas Marin to Father Robert Lynch. However, that was not the right Father Lynch. There is a Miami priest named Father Robert Lynch, but he was not the one in the picture. The one in the photo was Father Michael Lynch. That's M-i-c-h-a-e-l L-y-n-c-h. Father. Just ordained. Sorry.

# Chinese Catholic tells of Beijing massacre

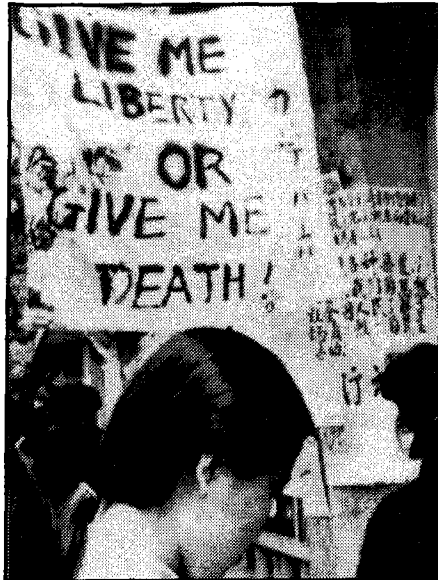
**'I was very frightened but I could neither sleep nor go out'**

By Catholic News Service

HONG KONG (CNS) — A Hong Kong Catholic who witnessed the June 3-4 massacre in Beijing said the student-led democracy movement would have succeeded if the protesters had stayed with their original schedule.

"It would have been a beautiful victory if the students had retreated from the square May 30" as they had originally planned, the witness said. "It wouldn't give Chinese authorities an excuse to send troops into the square."

The witness, who asked to remain anonymous, has worked in Beijing for a year. He stayed during the student-led movement at a hotel near Tiananmen Square, the students' stronghold and main target of the government's



A sign in English hangs at Beijing University before the crack-down. (NC photo)

military suppression.

"It's so touching. The students kept on fighting for their causes with peaceful means, and so many residents stood up to support their actions," he said. He returned to Hong Kong after the military crackdown, but was scheduled to resume work in Beijing in late June.

More than 1,000 persons believed to be connected with the democracy movement had been arrested as of mid-June.

Beijing students began their protests in mid-April. They called for a faster pace of reform, freedom of the press, and clean government.

The Catholic said he visited the square almost every evening, even after the declaration of martial law May 20, when the students stopped their hunger strikes but vowed to continue the struggle.

He said that on June 1-2, he and his

colleagues sensed something unusual was occurring.

Some young soldiers marched near Tiananmen Square, looking very tired and frustrated. The witness said they appeared to have been deliberately sent in to be beaten up by protestors.

He recalled the scene when troops and armored vehicles attacked the square June 3, and people rushed to block them.

The witness said he watched through binoculars from his hotel room as people were gunned and run over by tanks moving at high speed.

"I was very frightened, but I could neither sleep nor go out because the hotel building was occupied as an army command," he said.

Unable to take the train all the way home, he obtained airline tickets through "back-door" dealings and flew to Hong Kong on June 8.

# Lay professionals set to run Vatican Bank

VATICAN CITY (CNS) — In a move that will bring the Vatican bank largely under the control of outside lay professionals, the Vatican appointed a five-person management council that includes a prominent U.S. businessman, Thomas M. Macioce.

A Vatican spokesman noted that for the first time there will be no churchman in an executive role in the institution, which is used by church agencies to move money internationally for religious purposes.

The bank, formally titled the Institute for the Works of Religion, has been under the cloud of an Italian financial scandal for most of this decade.

The Vatican also re-appointed New York Cardinal John J. O'Connor and four other cardinals to serve on an oversight commission for the bank.

Longtime bank official Msgr. Donato De Bonis will hold a non-executive liaison position between the two groups, the Vatican said June 20. The administrative council will later select a director and vice-director — both laymen — to handle day-to-day operations of the bank, along with three auditors.

The changes were due to take effect July 18. They represent the first major reform of the bank since its founding in 1942.

"This was a reform desired by and decided by the Holy Father," said Vatican spokesman Joaquin Navarro-Valls in announcing the appointments.

"There are several new elements here. First, lay professionals are given a major role. Second, there is an ecclesiastical presence but one without any executive function," Navarro-Valls said.

U.S. Archbishop Paul Marcinkus will leave the institute after serving as bank president for 19 years — including a stormy period in the early 1980s in which the Vatican paid out \$240 million to creditors of a collapsed bank with which it was involved.

The thrust of the bank reforms, first announced in March after years of study, as to provide closer, continual supervision of the bank's operations. The bank will still be considered as an entity separate from the Holy See, however.

The lay council — technically called a supervisory council — will act as a management or administrative board,

meeting at least once every three months in Rome, Navarro-Valls said. Its members will bring a wealth of experience in international banking and finance. Several have worked in advisory capacities to local bishops. All are married with children.

They include:

- Macioce, 70, chairman and chief executive officer of the New York-based Allied Stores Corp. According to Navarro-Valls, Macioce has acted as a financial consultant to the Archdiocese of New York.

Macioce is on the boards of directors at Manufacturers Hanover Corp., Capital Cities-ABC Inc., and the St. Francis Hospital. He is the recipient of a number of church-related awards, including the Brotherhood Award of the National Conference of Christians and Jews in 1971 and the Cardinal Cooke Inner City Award in 1978.

Macioce is a member of the Knights

of Malta and the Order of the Holy Sepulchre.

- Angelo Caloia, 50, professor of economics at the Polytechnical Institute in Milan. A specialist in monetary theory and economic development, he has served as adviser to the International Monetary Fund, the World Bank and other international organizations. He has often worked with the Bank of Italy.

- Philippe de Weck, 70, a Swiss banker and currently president of the administrative council of the Union of Swiss Banks in Zurich.

- Theodor E. Pietzcker, 64, a German expert in legal economic affairs and an adviser to the West German church. He is a member of the administrative council of the Deutsche Bank in Essen.

- Jose Angel Sanchez Asiain, 60, co-president of a major Spanish bank in Bilbao and a past government adviser on a number of financial projects.

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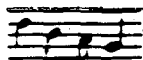
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# Local Section

THE VOICE

Miami, FL

June 23, 1989

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## ABCD exceeds \$6 million mark

Over \$6 million has been raised from the 1989 Archbishop's Charities and Development drive (ABCD). Although contributions are still coming in, a figure of \$6,017,320 was announced at the meeting of the ABCD Coordinating Committee composed of the County Chairmen, Priest Coordinators and Deanery representatives. Charles Starrs, ABCD Campaign Director, said they are following up with past contributors not heard from yet. "Participation of as many people as possible is important in the work of the Church," he said, "not just dollars." At right is Starrs with Archbishop McCarthy holding the final figure, with Broward General Chairman Robert Lochrie Jr., and Dade General Chairman Thomas Flood. Not pictured is Monroe County General Chairman Larry Dion. A total of 83 parishes exceeded their goals, and the ABCD drive itself surpassed its goal of \$5.5 million.

Voice photo/Marlene Quaroni



## St. Francis Hospital offers several types of healing

By Cynthia Thuma  
Voice News Editor

They've got a problem at St. Francis Hospital. It seems many of the patients don't want to go home.

"We try to meet everyone's needs here," said Director of Nursing Cynthia Comeau. "We've got the kind of place where we go to the extremes for our patients."

The Miami Beach hospital, in service to the community since 1926, offers the best of the old and the best of the new to aid its patients, a combination that assistant director of nursing Carol Lang calls "high-tech, high-touch."

Members of the hospital's Pastoral Care Department are an intrinsic part of the care team, said Comeau.

"They have a beeper and they're an

important part of our code team," she said.

"We go to the codes for the family as

much as the patient," said Sister Susan McGillicuddy, director of the pastoral care department. "But I'd say that

any organization that has a pastoral care department would do that.

"We approach health care from a holistic point of view. You have to do it that way. Traditionally, pastoral care was a priest or chaplain. He'd go around to see all the patients' sacramen-

tal needs are met if they were observant."

Now, said Sister McGillicuddy,

pastoral gives the patient a chance to discuss his fears and spiritual needs.

"We don't go in there

with our own agenda," said Sister McGillicuddy. "We go in there and listen to their agenda."

In addition to Sister McGillicuddy, the pastoral care staff includes Father Simeon Capizzi, Sister Sharon O'Neill and Rabbi Marvin Rose.

The 273-bed hospital's compassionate, family-like atmosphere rubs off on its professional staff, too, Comeau said.

"You feel comfortable here," she said. "I know people on the staff who have been here for 10 years."

The hospital's Catholic Nurses Association has been active in funding hospital improvements, Lang said. It also has worked with Corpus Christi parish, Camillus House, Respect Life and is providing rocking chairs for the hospital's new obstetrics unit.

The hospital operates medical and surgical facilities, and medical, surgical and cardiac intensive care units. Other specialty units include obstetrics, which is scheduled to open around August, orthopedics and the neuroscience

(Continued on Page 8)



*'We approach health care from a holistic point of view'*

Sr. Susan McGillicuddy

## The Synod

### Education is first step to implementation

Following is the first in a series by various writers on the various aspects of the Archdiocesan

Synod, 1985-88, which is now being implemented.



Whelan

By Marsha Whelan, Director, Office of Evangelization  
Often during the Synod process Archbishop McCarthy referred

to our first Archdiocesan Synod as a Vatican II on the Archdiocesan level.

As I reflect on my involvement which began in January 1985 and

continues to the present, I find that the Vatican II image is very appropriate for us as we embark on the implementation phase of the Synod and inaugurate this Synod Column in The Voice and La Voz.

I do wonder if twenty-five years from now people will be saying, as they said about Pope John XXIII, "That Archbishop McCarthy, he really opened the windows of the Archdiocese. He probably had no idea what renewal would take place because of the changes which resulted from the First Synod of the Archdiocese which he initiated back in 1985-1988."

I wonder that because I find in the challenges our

Synod document sets forth, the potential for that same kind of renewal with its birth, death and resurrection elements that Vatican II precipitated in the universal Church.

A common criticism heard throughout the years

*'I have noticed a tendency to focus attention only on the decrees -- the legislation. In simply isolating this one part, we will miss the essential elements of vision and spirit of the Synod.'*

since Vatican II has been the fact that the education of the people in the pew often did not precede the changes that were made. This led to confusion, misunderstanding and caused pain and suffering. We are fortunate in the Archdiocese and Universal Church to have this experience behind us so that we do not make this same mistake. Educating to the Synod, the Synod process, and the Synod Document with the Decrees, is an imperative first step to implementation.

Along these lines I offer a caution about the Synod document. I have noticed a tendency to focus attention only on the decrees-the legislation. In simply isolating this one part, we will miss the essential elements of

vision and spirit of the Synod. These provide the understanding and reasons behind the decrees. The vision and spirit, the understanding and reasons behind the decrees form the total response to the grassroots-the people of the Archdiocese

who raised their voices in the hearings and survey. Each of us needs to take the time to first read and study the total document; to glean the spirituality of each chapter and put the decrees and our commitment in the right perspective.

When we gathered to RE-MEMBER the Synod in April, those who had participated in varying degrees over the three year-plus consultation process of synod, agreed that the element which must continue in this

implementation phase is the process.

Synod was about a consultation and collaboration process. It was carried out on a very large scale-Archdiocesan. Through it people related, dialogued and listened to one another; their horizons were expanded; the stretching process was not always easy but people were changed and opened by this interaction and learning.

There is no turning back for us now as we "RE-MEMBER" the Synod at every level. Consultation and collaboration are the way; interaction, dialogue and listening are the way things will happen. And in all of this, we must learn to be patient, knowing that the Holy Spirit continues to be with us.

# Archbishop dedicates Coral Springs church

By Cynthia Thuma  
Voice News Editor

St. Elizabeth Ann Seton parish, the community that had celebrated liturgies on beaches, in the classrooms of public schools and even in a forest, moved into its new home on Coral Ridge Drive in Coral Springs on June 11. There, an overflow crowd of parishioners welcomed Archbishop Edward McCarthy for the dedication of the community's new \$2 million parish center and education building.

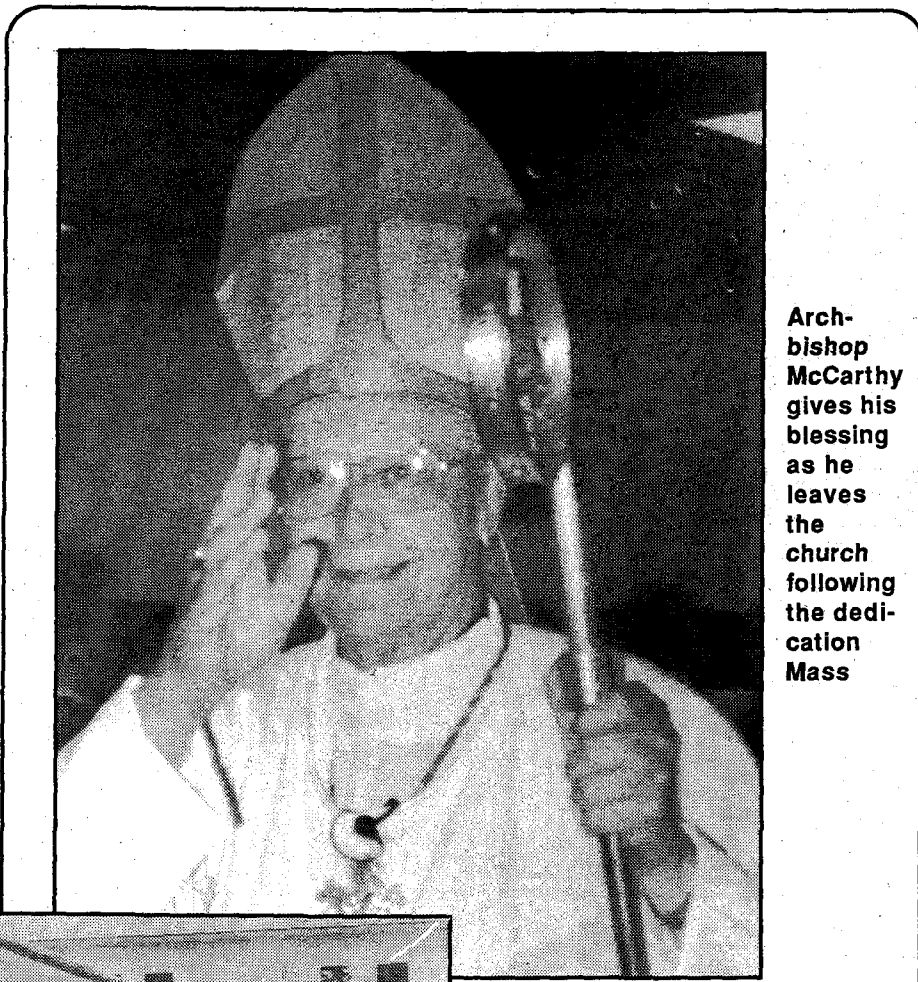
The two-building complex contains an education center with eight regular classrooms, two pre-school classrooms, a nursery, youth center and offices. The parish center contains the area which will be used for Masses until a permanent church is built, a chapel, kitchens, social rooms, storage and administrative offices.

"Our idea was to build for the future as well as for the present," said Father Edward Michael Kelly, the pastor. "We had 870 kids in CCD this year and we project over a thousand next year, so we'll be on double sessions in the new building. And we'll be starting a pre-school program in September."

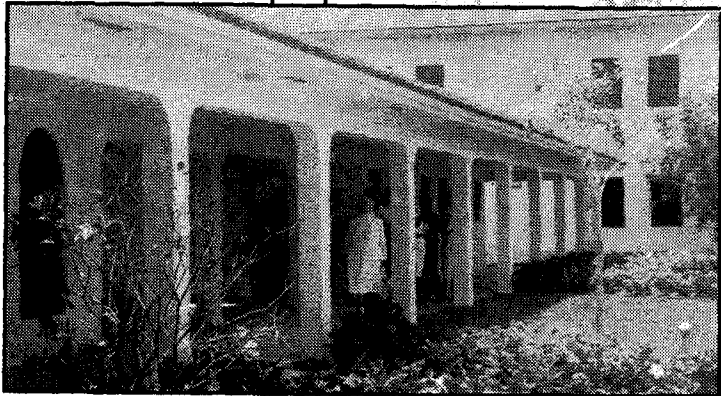
Building a parish from scratch to a burgeoning community has been made easier, said Father Kelly, by the church community's willingness to help.

"That's been the hallmark of the community

since the beginning — to be a real community," he said. "We have tremendously willing people.



Archbishop McCarthy gives his blessing as he leaves the church following the dedication Mass



Mass-goers inspect the loggia along the west side of the parish center, looking south toward the education building

Voice photos/Cynthia Thuma

those weren't just words for the dedication; the people have been so generous with their time, talent and treasure."

At the dedication Mass, Archbishop McCarthy lauded the community for its

choice of a namesake.

"What a model she is for us," he said. "A red-white-and-blue model."

The archbishop traced the history of America's first native-born saint and the pioneer of parochial schools. Because the Sisters of Charity chose Cincinnati as one of its cities to work in, the Archbishop said that as a native of that city, he felt a special kinship to her.

"My family felt very close to Mother Seton and the Sisters of Charity," he said.

St. Elizabeth Ann Seton was canonized on Sept. 14, 1975.

As part of the ceremony, Archbishop McCarthy presented Father Kelly with the keys to the church and several other ceremonial gifts. One of those gifts, a stole, was presented by his mother, Marcella, and his brother Hugh, who traveled from Ireland for the occasion. The stole symbolized Kelly's formally becoming pastor. When that was announced, he received a standing ovation.

"All these weeks I've been worried about COs (certificates of occupancy) and all this time all I've had is a temporary CO on my job," Kelly said to the mass-goers with a chuckle. "The archbishop has given me a permanent one."

Several local dignitaries joined the 850 faithful in attendance. Among them were Coral Springs Mayor Ben Geiger, Vice Mayor Don Saunders, Commissioner Jeanne Mills and Commissioner Janet Oppenheimer. Among the priests attending were Fathers Tony Mulderry, James Quinn, Jim Scott, Dan Kubala, Pablo Navarro, Edward Prendergast, Clement Campos, Patrick Marnane, Michael Quilligan, Gerard Morris, Dominic O'Dwyer, Mike Hourigan and David Punch.

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# Animals form link between kids and seniors

By Prent Browning  
Voice Staff Writer

What does an 87-year-old senior share in common with a 10-year-old kid? The answer could be a cockatoo, a parrot, or a golden retriever if you're talking about an innovative new program at Villa Maria Nursing Center in North Miami.

Children from William Jennings Bryan Elementary School in North Miami and center residents received certificates of completion this month for participating in a pilot program called PALS (People and Animals Learning and Sharing) run by the Dade County Schools Department in cooperation with Bon Secours Hospital-Villa Maria Nursing Center. During the year students visited the residents and shared animals with them provided by the nursing facility.

The nursing center was chosen for the experimental project because they already had a full-time pet therapist.

Animals have been used in physical therapy by patients who groom them or throw balls to dogs, but their primary advantage seems to be that they're just a lot of fun to have around.

They "increase socialization and encourage room-bound residents to interact," said James Hotchkiss Jr., Chief Executive



Villa Maria Nursing Center resident Grady Powell goes nose to nose with a mini-dachshund

(Continued on page 16)

## K of C Council 1726 celebrates 75th anniversary

By Cynthia Thuma  
Voice News Editor

The Knights of Columbus Miami Council 1726 celebrated its 75th anniversary in grand style, with a gala dinner and dance at the Dupont Plaza.

Local government officials and state and national Knights of Columbus officers joined the local members for the celebration.

"This is a big one for us," said Grand Knight Michael Karaty Jr. "We've received proclamations galore, from the city, county and even the Supreme Knight himself."

The Miami council was chartered on March 29, 1924 and now has about 250 members, many of them community leaders.

"Being Miami's mother council, we have so many dignitaries as members," said Karaty, 33. Council 1726, one of about eight in Dade County, has a history of service, Karaty said. One of the earliest projects was assisting families displaced by the great hurricane of 1926.

"We were the only group to establish hurricane relief," Karaty said.

Programs today's Council 1726 members serve in include taking patients from the Veterans Administration to Mass on adays, participating in the national Tootsie Roll drive for retarded youth, erecting Christmas billboards, sponsoring seminarians and providing Easter and Christmas dinners for elderly members of Gesu Church.

### Official

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

Rev. John O'Hara - to higher studies, with residence in St. Mark Church, Fort Lauderdale, effective July 1, 1989.

Rev. Richard Soulliere - to Associate Pastor of St. Paul the Apostle Church, Lighthouse Point, effective July 5, 1989.

Rev. Daniel Kubala - to Associate Pastor of St. Coleman, Pompano Beach, effective July 1, 1989.

Rev. Mr. Martin A. Fallon - to Permanent Deacon to San Pablo Church, Marathon, effective May 22, 1989.

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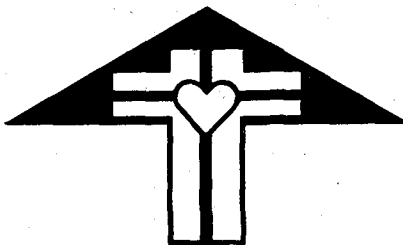
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# Theologian: Gospel, justice are intertwined

By Cynthia Thuma  
Voice News Editor

In today's troubled times, with strife in China, continued unrest in the Middle East, Panama and other parts of Central and South America, it would sometimes seem the global glass is full of discord and emptied of empathy.

Not necessarily so, said Father Enda McDonagh, a professor of moral theology at St. Patrick's College, Maynooth, County Kildare, Ireland.

"I see (current events) definitely as encouraging, but not consoling. It's encouraging because we're aware more...but some of it can be discouraging because (when) so much is wrong, you might lose courage."

Father McDonagh recently visited South Florida to lecture at the Study Week for Priests at St. Vincent de Paul Regional Seminary in Boynton Beach. Also speaking at the event was Father Michael Himes, a professor of Systematic Theology at the University of Notre Dame. Many of the priests attending were from parishes in the Archdiocese of Miami.

In his lectures, Father McDonagh spoke on new directions in moral theology and questions on sexual



*'We still don't see the celebration of the Eucharist as a promise of the Kingdom of God coming'*

Fr. Enda McDonagh

morality and social justice. The global social upheaval we see so much of in the news, is a hopeful signpost for mankind, Father McDonagh said, but the need for greater spiritual enlightenment still exists.

"All these tie in to a search for a greater justice," he said. "As Christians, we're beginning to see now the teaching of the Gospel is intimately connected with

justice.

"We still don't see the celebration of the Eucharist as a promise of the Kingdom of God coming. We're not generating it out of the heart of our life, which is the Eucharist."

The Eucharistic celebration, he said, should be a central theme for individual and parish life.

"The heart of the matter for parishes, where they really become themselves, is the Eucharistic ceremony."

On the AIDS epidemic, Father McDonagh urged greater compassion and assistance for victims.

"In some ways, some gospel ways, those would be the people Jesus would most likely spend time with," Father McDonagh said. "It's a challenge. God's calling to us to befriend them because they're so excluded, deprived."

Father McDonagh said he hopes the Church can unite all people as a world community to solve spiritual and economic problems.

"That's one of the few ways we can handle the ecology problem," he said. "We can't solve the problems of the ozone layer from Washington alone."

"It's a call to the community for its spiritual growth."

## St. Francis Hospital offers several types of healing



Cynthia Comeau

*Continued from Page 5*

center. While the hospital's staff prides itself on retaining the best traditions of classical medicine, the center is stocked with the state-of-the-art equipment, skilled technicians who know how to use it. The

hospital also looks to the health-care needs of the community's present and future, too.

In addition to customary hospital services, St. Francis Hospital also offers a home health agency, a nursing agency, community primary care centers, clinics, a medical equipment

company, and a van-based community health program.

"It's a pretty comprehensive health care facility," Comeau said. "We're not one of those places where our mission statement is not on paper," she said. "We live it."



Carol Lang

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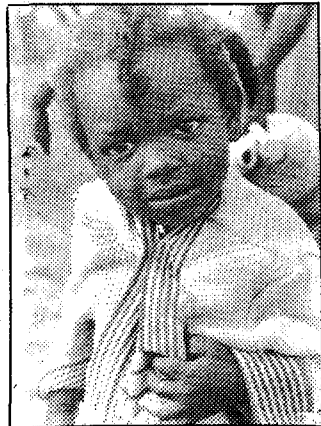
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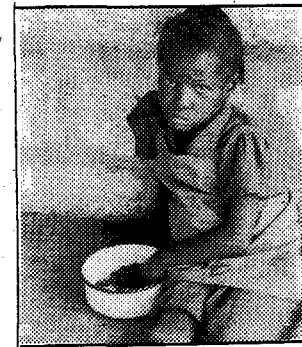
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# Muslims in South Florida

## Are quiet neighbors, not terrorists

By Ana Rodriguez-Soto  
Voice Chief Correspondent

Back during the Crusades, the words invoked a holy terror: Islam, Moslems. Eight-hundred years later, nothing has changed. In the Western world, Islam and Moslems seem inextricably associated with war and bloodshed.

But the followers of Islam who live in South Florida refute those images, saying they were not true in the past and are not true today. They refuse to be branded as revenge-crazed terrorists or martyrdom-zealots. They say those are stereotypes wrought by the misguided actions of a few and the inflamed passions of a war-torn Middle East.

In fact, Muslims (the spelling they prefer) are not all oil-rich Arabians or fanatical Iranians. They are not a race but a religion whose adherents represent a multitude of races, colors and nationalities, from India and China to Africa and the Middle East.

They are businessmen, blue-collar workers, and students. They value marriage and children. They strive for tolerance and moderation, practice charity and pray daily. Above all, they believe devoutly in the One God, the God of Abraham and Moses: the same God worshipped by Christians and Jews.

"[We] believe in Jesus. [We] believe in the God who created Jesus. [We] believe in the Virgin Mary. [We] believe in Moses, and all the miracles," said Jamal Alsumait, a native of Kuwait who is studying electrical engineering at the University of Miami.

Although they do not believe that Jesus is the Son of God who was crucified and died, Muslims do believe that he is a great prophet who will return at the end of the world, Alsumait noted.

The wait for the Messiah is common to all three religions, as is their lineage: Jews, Christians and Muslims all trace their faith back to the covenant God made with Abraham: "I am making you the father of a host of nations" (Gen. 17:5).

In fact, Muslims view Islam not as another religion, but as "the completion of Judaism and Christianity," said Fred Wakeel Nuriddin, a black American who is Imam at the Masjid Al-Asnar in north-west Miami.

The Muslim holy book, the Qur'an (Koran is the Anglicized spelling), is said to contain the final revelation from God; Islam's founder, Mohammed, is revered as God's last and greatest prophet; the teachings in the Torah and the Gospel are considered valid, unless they contradict

what is said in the Qur'an. (For a more detailed listing of Muslim beliefs and practices, see accompanying story.)

"Ethically, the Christians, Jews, and Islam are very, very close," said Dr. Moeiz Tapia, professor of computer engineering and moderator of the Muslim Student Organization at the University of Miami. "We all believe in accountability, that on the basis of our deeds in this life we'll be rewarded or punished. We all believe in the Ten Commandments."

A native of India who came to the United States as a student in 1961 and is now an American citizen, Dr. Tapia heads a group of between 400 and 500 Muslims at the UM, mostly students from the Middle East, India and Pakistan.

The organization has been active since 1975, providing an opportunity for Muslims on campus to pray daily and attend the weekly service, called juma-h, held of Fridays at 1:30 p.m. The group plans to begin building a mosque on UM-donated land this summer.

"Ours may be the largest prayer congregation on campus," Dr. Tapia said.

There are no accurate figures of the number of Muslims living in South Florida or the United States, because the U.S. Census Bureau is forbidden by law to gather any information regarding religion.

"Guesstimates" range from 10 to 15,000 in South Florida to between five and 10 million in U.S. Between one third and one half of the total may be American blacks, the rest immigrants from the Middle East and Asia.

Dr. Tapia predicted that the South Florida Muslim population would reach 20,000 by the year 2,000, because many of the immigrants are just entering the child-bearing years. He also said it is projected that, by

million Christians (78 million Catholics) and almost six million Jews.

Being a minority in a vastly Christian country poses some problems for those Muslims who want to practice their faith.

**"Ethically, the Christians, Jews and Islam are very, very close," said Dr. Moeiz Tapia, professor of computer engineering and moderator of the Muslim Student Organization at the University of Miami. "We all believe in accountability, that on the basis of our deeds in this life we'll be rewarded or punished. We all believe in the Ten Commandments."**

the year 2,000, Muslims will have become the largest religious group in the U.S., after Christians.

Currently, there are an estimated 1.1 million Catholics, about 800,000 Protestants, and 500-600,000 Jews living in South Florida. Nationwide, there are about 130

Their day of worship is Friday, a regular workday for Americans. They also must find time during working hours to spread their prayer rugs and say the required daily prayers.

"It's hard to do," said Aleem Fakir, a black American, treasurer of the Masjid



**Bismi Al - lahi Er - Rahmani Er - Rahim...In the Name of God, the Compassionate, the Merciful... This is the beginning to most of the Muslim prayers and invocations, an essential part of their lives.**

Al-Asnar and executive director of PULSE (People United to Lead the Struggle for Equality). He noted that in Muslim-ruled countries, all work ceases when the call to prayer is heard.

Imam Nuriddin, a veteran of 20 years with the U.S. Postal Service, has special permission to attend the Friday juma-h. He said it lasts no more than 45 minutes so that people can come during their lunch hours. But in deference to the many who cannot attend, the masjid (proper Arabic word for mosque) offers a similar "teaching service" on Sundays.

Muslims say, however, that while it may be inconvenient to practice their faith in the U.S., it is not impossible.

"We don't have a conflict here with our government" as they do in Russia, said Fakir. In fact, he and several Middle Eastern Muslims noted that the U.S. Constitution, in guaranteeing freedom of speech and freedom of religion, is a "pro-Islam" document.

(Continued on page 12)

## Islamic community relations in our area

By Ana Rodriguez-Soto  
Chief correspondent

As executive director of PULSE (People United to Lead the Struggle for Equality), Aleem Fakir is well-known in South Florida religious circles. He represents a coalition of black churches which receives financial support from white congregations of Protestants, Catholics and Jews.

Yet when interviewed for this story, neither the rabbi who heads Friends of PULSE nor the Archdiocese of Miami's representative for ecumenical affairs knew that Fakir is a practicing Muslim.

Not that he keeps it a secret. It's just an indication of the small and low-key nature of South Florida's Muslim community, which is composed of both immigrants from Asia and the Middle East and a good number of American blacks. While Jews, Protestants and Catholics are engaged in constant dialogue and often team up for causes such as PULSE and the Daily Bread Community Food Bank, none of these denominations engage in similar dialogues with Muslims.

"There's really no formal network," said Terry Sundry of the Archdiocese, although he and Archbishop Edward McCarthy meet frequently with Fakir under the auspices of PULSE.

The same is true for Rabbi Solomon Schiff, who as president of Friends of PULSE has a good working relationship with Fakir. Aside from that, said Rabbi Schiff, executive vice-president of the Greater Miami Rabbinical Association, "we haven't had any association with Muslims as such. If they are around we're just not exposed to them."

The National Conference of Christians and Jews (NCCJ) also has no formal dialogue with Muslims at present, "but we might have something in the future," said Frank McGrath, regional director. In Detroit and Houston, he noted, areas where there are large Muslim populations, NCCJ groups do engage in dialogue with Islamic leaders. All over the country, in fact, there is "increasing awareness" that Muslims are "a significant religious body" and "there ought to be more contact" between people of all three faiths.

In South Florida, the only place where groups of Muslims, Christians and Jews come in frequent contact with each other is the University of Miami. Both Muslims and Jews have their own student organizations.

Rabbi Schiff said a few years ago there was "some difficulty" when Muslim students staged peaceful demonstrations.

Dr. Moeiz Tapia, moderator of the Muslim Student Organization at UM, said "I don't know of any problems. They get along fine."

However, he acknowledged, Muslim and Jewish students probably interact a lot less than Muslim and Christian students. The reason may be that many of the Muslim students at UM come from the Middle East.

Both Dr. Tapia and Rabbi Schiff agreed, however, that there is no reason why the turmoil of that area should spill over into South Florida.

As Rabbi Schiff put it: "If you own a house and I have a claim to that house, we have a direct competition. But if you and I discuss a third person's house, we can be the best of friends."

# Holy land, two points of view

By Ana Rodriguez-Soto  
Chief Correspondent

When speaking to Muslims and Jews about the Middle East, only one thing is clear: it will take a miracle to bring peace to the Holy Land.

Only the power of the Almighty, it seems, could heal the bitter rivalry and part the oceans of mistrust dug over the past century between two peoples who, ironically, pray to the same God and invoke the same Bible passages to support their claim to that land.

And it is, above all, a conflict about land, not faith. But as Ahmad Abul jobain, a young Palestinian put it, "you can't separate the politics from the religion."

That's about the only thing Muslims and Jews in the Middle East can agree on these days.

"Palestine is our land. I will die for that land," said Rachad Hrisseh, a native of Syria who came to the United States to study almost five years ago and now works as an electrician in South Florida.

Hrisseh had just finished explaining how there was no reason in the world why Muslims and Jews could not be friends. Indeed, he noted, history shows that people of both faiths lived together,

in peace, in the Holy Land for almost 1,400 years.

But all that changed after World War I, when authority over the area known as Palestine was transferred from the Turks of the Ottoman Empire to Britain. As more and more Jews from western Europe began settling in the area, so did resentment against them grow among those, mostly Muslims, who already lived

there.

The final straw was the 1948 United Nations resolution partitioning Palestine into two nations: one for Jews and one for Palestinians.

"That was the last form of crusading," said Mohammad Zaky, an Egyptian-American and San Diego businessman who heads the Islamic Information Center of the Americas. "They [European and Western powers] wanted to completely wipe out the Muslim entity."

Unable to accept this, Arab nations at-

tacked Israel in several wars. Each time they lost, and each time they gave up more territory, into which poured more Jewish settlers.

Palestinians point to these settlements as proof that Israel never intended to share the land.

"Their idea since they began was to expand," said Abul jobain, a student at the University of Miami. "They want to

establish themselves as the colonial power in the Middle East. They are able to do so because they have the backing of America and the American Jews. They're claiming it's religious but it's not. It's not based on religion at all."

Jews, pointing to the various wars waged against Israel, accuse their Muslim neighbors of the same thing.

They want "to drive Israel out of their land into the sea," said Rabbi Solomon Schiff, executive vice-president of the Rabbinical Association of Greater Mi-

ami. "It's a combination of both [religion and politics]. But I would say a good part of it is political. And Israel need its security."

The political questions are firmly planted on religious grounds: Who should inherit the land?

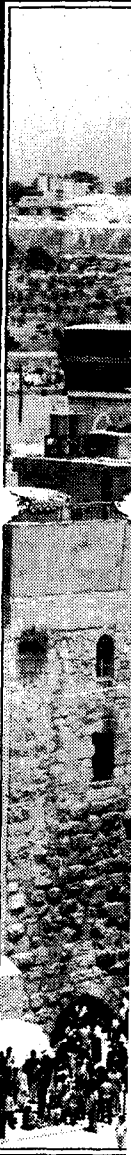
The Muslim view is that the land belongs to the Palestinians, "the people who have always been there, have always been part of the land," said Zaky. The Jews who are settling in Israel today "are coming to claim a land their fathers never had."

The Jews were in the Palestine area since the days of Abraham. And the Bible says God promised that land to Abraham and his seed," said Rabbi Schiff. Moreover, "there is no period in Jewish history when there were no Jews living in Palestine. We may not have had the numbers that we have today in Israel, but the Jews never gave up their claim."

As, Muslims, however, Palestinians also claim the inheritance of Abraham. They believe they are the "great nation" (Genesis 16 and 21) promised by God to Hagar, the concubine who bore Abraham a son, Ishmael, before his wife Sarah bore him Isaac.

"We believe the land of Palestine is an Islamic trust to all the generations of Islam until the day of judgment," said

**Only the power of the Almighty, it seems could heal the bitter rivalry and part the oceans of mistrust dug over the past century between two peoples who, ironically, pray to the same God and invoke the same Bible passage to support their claim to that land.**



# Why black Americans identify with Islam

By Ana Rodriguez-Soto  
Chief Correspondent

Back in the 60s, "black power" and Muhammad Ali drew Aleem Fakir to Islam.

A young boxer who trained at the Fifth Street Gym and even lived with the heavyweight champion for a while, Fakir decided to drop into a Liberty City mosque in 1967 on the off-chance that Ali might be there. What he heard intrigued him.

The preacher "taught that the black man was God" and "the white man was the devil," Fakir said. "He talked more like a social message to get us to love ourselves."

cans by the drove, he said. Indeed, "it is one of the fastest growing religions" in the whole world.

The initial attraction for black Americans may be that "this is a religion that they choose themselves," said Fakir. "Many young folks look at the Christian religion as the religion of the slave masters."

But once they enter the community, he said, they realize that Islam offers a whole lot more. "We do have a new mind being formed in America. We have a community that's building schools throughout America to educate their children. You have African-American businessmen going into business on a big-

**"Al Islam gives us a sense of identity and worth as human beings," said Imam Qasim Ahmed, also from Masjid Al-Asnar**

A Baptist who went to church as many as three times a week, Fakir was so attracted by that message that he converted to Islam.

"But I don't think that's what brings [black] people to the religion nowadays," he said. And it's certainly not what keeps him and others in it.

In fact, that teaching was "un-Islamic," even though it "was needed" at the time, Fakir said.

Today, the majority of black American Muslims have joined "the mainstream of Islamic teaching," which stresses the "oneness" of God and equality among all his people.

The exception is the Louis Farrakhan-led group, Nation of Islam, which accounts for less than 50,000 of maybe 2.5 million black American Muslims, Fakir noted.

Without the "black power" rhetoric, true Islam is still attracting black Ameri-

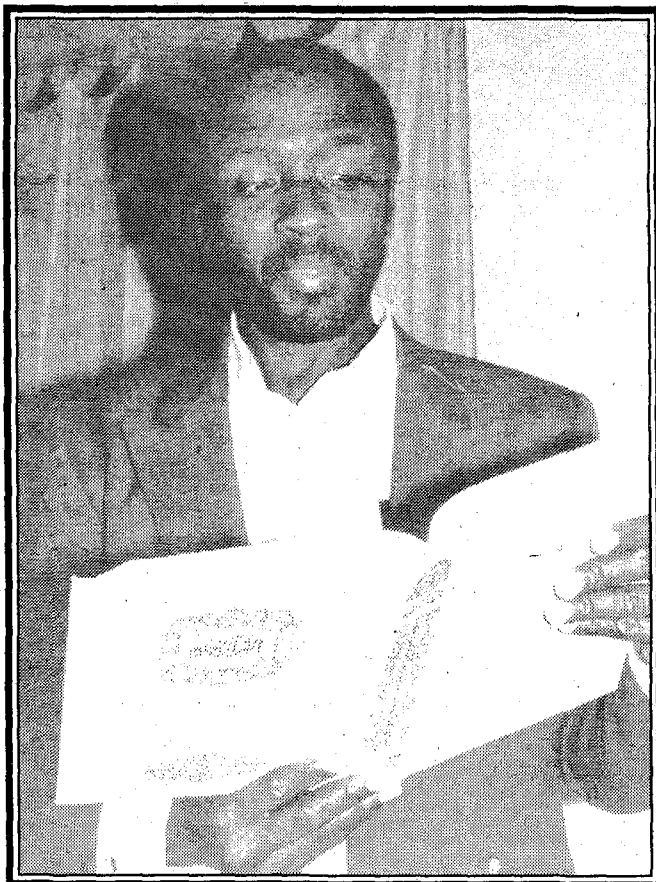
scale. They see people making progress. They see people that are striving to come into their own."

That's because Islam provides "clear concepts" of what a Muslim is and his place in society.

"We are here for human cause, to help human society develop and grow," said Abdul Muhsin, a native of Jamaica who serves as publicity director for the Masjid Al-Asnar in northwest Miami, where Fakir is treasurer.

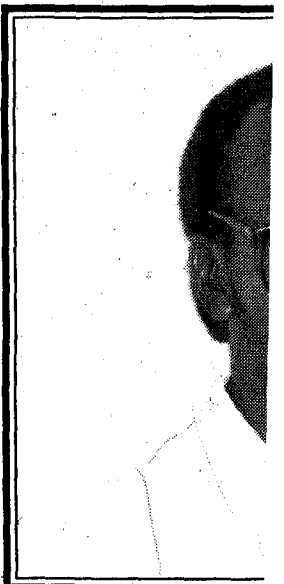
"Al Islam gives us a sense of identity and worth as human beings," said Imam Qasim Ahmed, also of the Masjid Al-Asnar. It's a concept especially attractive to American blacks, who have been the victims of discrimination for hundreds of years.

As a Muslim, said Imam Ahmed, "I don't have to be enslaved to anything — not drugs, not women, not a political authority. Only God directs me."

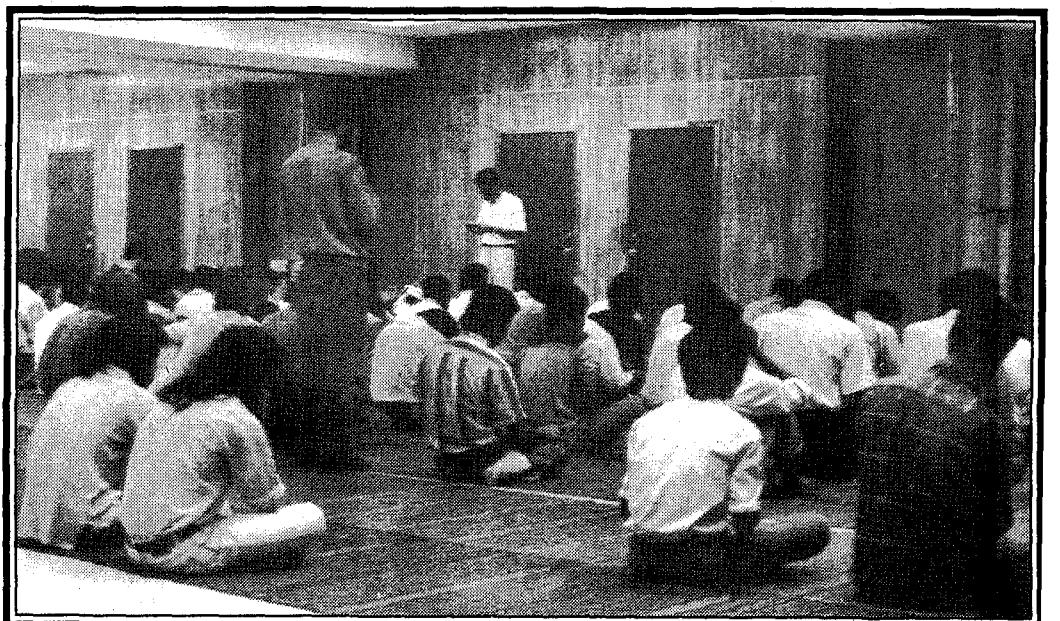


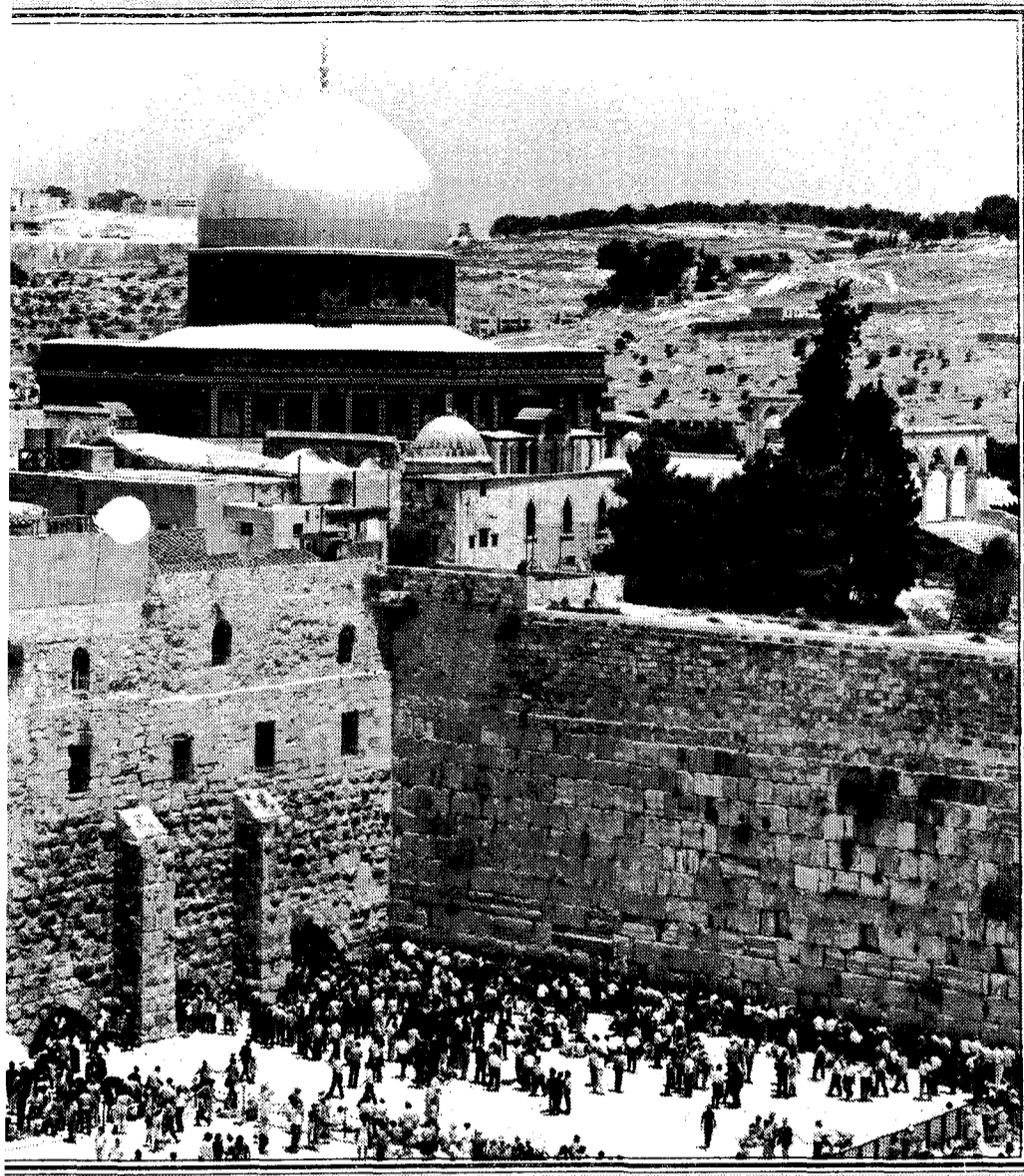
(Left) Imam Fred W. Masjid Al-Asnar, holding Qur'an.

(Bottom) Aleem Fakir, founder of PULSE and treasurer of Masjid Al-Asnar.



# Local Islamic figures





The Western Wall in Jerusalem, with the Dome of the Rock rising in the background. Muslim tradition says that Mohammed-- founder of that faith-- ascended to heaven from the site of the Dome.

(Photo Credit: "The Pilgrim" - Israel Ministry of Tourism)

Abul jobain. "What the Muslims want is to establish an Islamic republic in Palestine so that the Palestinians and Muslims can live, where they can worship freely..." Under Islamic rule, he added, "the people of the book," Christians and Jews, also will be allowed to "worship freely." "They do not have to convert to Islam, but they have to respect our laws," said Abul jobain.

Jews, however, are as unwilling as Palestinians to give up their claim to the Holy Land. And "as long as the Arabs swear to the destruction of Israel," Rabbi Schiff said. Jews will "have an uneasy feeling" about any Arab peace promises.

The ultimate irony of this tragic impasse is that Jews and Palestinians now have more in common than ever before: to the universal image of the wandering Jew, add that of the homeless Palestinian.

Abul jobain is an example. Born in a Palestinian refugee camp in Beirut, he cannot claim Lebanese citizenship. He and his family moved first to Kuwait and then, when he was 11, to England. Through "connections," he managed to obtain a Jordanian passport. But even when he returns there he has "trouble."

"Palestinians are all over the world," he said. But "our roots are in Palestine and that's the only place we can't go."

In 1895, Theodor Herzl used similar words to explain the Zionist movement: "The only place the Jewish people can survive with a viable future is in their own homeland."

## Islam, the religion...

**FOUNDER:** Mohammed (a.d. 571-632); born in Mecca, Arabia, fled to Medina in 622, year which dates the Muslim era; considered God's "last and greatest prophet" who received from the Angel Gabriel the "recitations" from God contained in the Qur'an.

**QUR'AN:** Islam's holy book; written in Arabic, "the language of the hereafter," it is revered as the "word for word" instruction of the One God (Allah), in which "not a dot" has been changed in 1,400 years; contains directives for every aspect of life, from religious to social laws to criminal justice.

**MUSLIM:** "Total surrender to the will of God."

**ISLAM:** "The perfect peace (salam) that comes from total surrender to the will of God."

**FIVE PILLARS OF FAITH:** Basic tenets of Islam:

- Stating publicly that there is one God, Allah, and Mohammed is his messenger;
- Praying five times a day, at specific hours beginning before sunrise and ending before midnight, and always facing east toward Mecca; the prayers are all taken directly out of the Qur'an and recited in Arabic.
- Almsgiving;
- Fasting — neither drinking nor eating between sunup and sunset — during the month of Ramadan; at this time, Muslims also are urged to read a little of the Qur'an each day, so that by the end of the month they will have read the entire book;
- Pilgrimage to Mecca, required of every Muslim at least once in his lifetime if he can afford it.

**SUNNIS / SHIITES:** Main branches of Islam, their basic beliefs are the same, but they differ in the way they select their leaders — Sunnis do so democratically, while Shiites believe leaders are God appointed, following a line of succession that began with Ali, Mohammed's son-in-law. Shiites constitute around 14 percent of Muslims.

**NO PRIESTHOOD:** Every man is an Imam in his own home because he leads his family in prayer; there are no sacraments or confession; matters are "judged by intention"; Imams are chosen for their knowledge and practice of the religion, but anyone who is upstanding in the faith can lead the community in prayer, perform weddings and officiate at funerals.

**LAST JUDGEMENT:** According to the deeds performed in this life, people will either be condemned to hell or rewarded with heaven.

**RACIAL EQUALITY, EDUCATION:** Mohammed's teachings were distinctive in his time because he preached racial equality among all men; encouraged education for both men and women; and elevated the status of women, permitting them to inherit property and limiting the then-popular practice of polygamy.

**WAR:** Muslims are not the aggressors, but they are to defend themselves if attacked. Those they conquer are asked "in the best of manners" to convert to Islam; if they refuse, they must pay a tax to receive protection from the Muslim armies; if they convert, they don't have to pay the tax.

**MARRIAGE AND FAMILY:** Children are "holy, gifts from God," and marriage is sacred; divorce is permitted only as a last resort; most scholars consider abortion immoral at any stage, unless the mother's life is in danger.

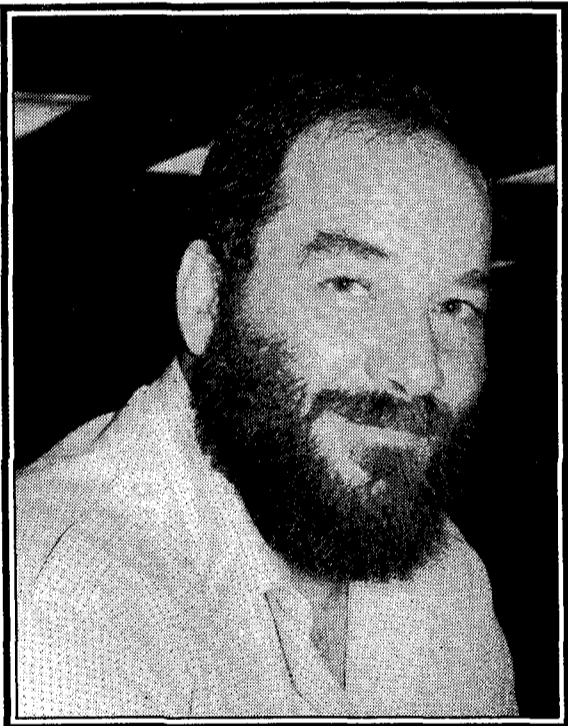
**SEPARATION OF CHURCH AND STATE:** The laws that govern the nation cannot be contrary to those in the Qur'an.

**'PEOPLE OF THE BOOK':** Muslim term for Christians and Jews, their "relatives" in the faith; Muslims trace their lineage back to Abraham through Ishmael, his son by his concubine, Hagar; Ishmael and Hagar were forced to flee once Isaac was born, but God promised that "a great nation" would arise from them, also (Gen. 21:18)

**POPULATION:** Muslims number about 860 million worldwide, slightly under the Catholic total of about 920 million. Together, Christians and Muslims account for nearly half of the world population.

Fred Wakeer Nuriddin, of [unclear], holding a copy of the [unclear]

em Fakir, executive direc- and treasurer of Masjid Al-



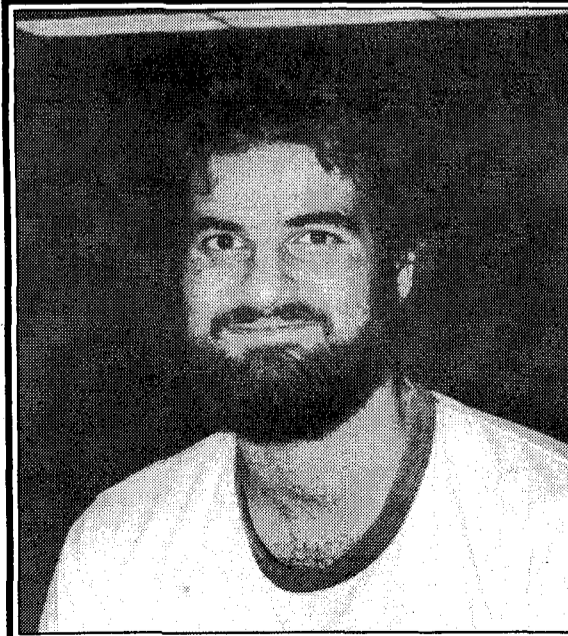
(Top right) Mohammad Zaky, an Egyptian-American and San Diego businessman who heads the Islamic Information of the Americas.

## gures



(Bottom left) Students and faculty during juma-h service at the University of Miami.

(Photos by Ana Rodriguez-Soto)



(Bottom right) Ahmad Abul jobain, a Palestinian who is studying advertising at the University of Miami

# Muslim's view of the American way

By Ana Rodriguez-Soto  
Chief Correspondent

They sound like Bible-toting, Moral Majority, Christian fundamentalists. But they're not. They're Muslims. Raised in cultures where alcohol is forbidden and women hide their bodies and faces, when they come to America they find a land of plenty—plenty of vice, that is.

"There's so much I find disgusting here," says Ahmad Abul jobain, a Palestinian studying advertising at the University of Miami. He is referring to the seemingly endless array of pornographic materials available to Americans.

Syrian-born Rachad Hrisseh, an electrician agrees. There is too much sexual freedom, he says, referring to TV talks shows "that encourage the sick people."

"No one values you for your [self].

They value you for how much you [earn]," adds Jamal Alsumait, a native of Kuwait who is studying electrical engineering at UM.

Once they finish their studies or, in Hrisseh's case, perfect their English, they all say they plan to go back to their homelands.

"The culture here is almost 100 percent the opposite of where we come from," explains Alsumait. "We're not used to this [sexual freedom, secularism, materialism]. We're used to very conservative cultures. Many guys turn back just from culture shock."

Don't get them wrong. There are many things they like about America. The land is beautiful. The people are good. And "this country gives a chance for anyone who is smart and works hard," says Hris-

seh.

It's just that many things are incomprehensible. For example, Abul jobain says, "the government and what the government condones in the way people run their lives." In the wealthiest nation on earth, "a poor man can starve and a rich man can put money in his pocket." Criminals seldom get caught or punished. Hospitals won't treat people unless they have insurance. "There are many good laws, but I don't know why when you apply them, they come out the opposite," he says. "They say don't drink and drive. But drinking is the problem, isn't it? It's too permissive over here."

"They don't draw the line on the freedom that everyone is so happy with," says Alsumait. Young people "lack religious values and good morals that can prevent

them from doing the wrong thing."

"America is far too secular and far too materialistic," agrees Abul jobain. "In the Middle East, the Islamic law is a way to think where we can be comfortable on earth, but your main objective is the Day of Judgement." In America, Alsumait says, "no one thinks about the hereafter."

Both agreed that the openness and freedom of U.S. culture pose a real challenge to Muslims who want to remain faithful to the Islamic ways. But those who manage to overcome the temptations are strengthened in their convictions.

"It is much more difficult to be a practicing Muslim living in a society where it is easy to sin," says Abul jobain. But "when you are left on your own and you have the time to think for yourself, then you can find the truth. And we believe that is Islam."

## Muslims in South Florida

(Continued from page 9)

"In America and the Western countries they do have an Islamic justice," said Mohammad Zaky, an Egyptian-American businessman who heads the Islamic Information Center of the Americas, a non-profit organization that produces radio programs and videos on Islamic issues.

A democratic system of government, along with freedom of speech and worship, are among the enlightened decrees of the Qur'an, Zaky said. "We believe all of that has been taken from Islam" and adopted by Europeans after their colonization of Africa and the Middle East in the 18th and 19th centuries.

Unfortunately, said Zaky, no Islamic nation today is governed according to the Qur'an. Monarchies rule in many countries, notably Saudi Arabia and Jordan; intolerance and fanaticism seem to reign in Iran; bloodshed besets much of the Middle East.

But Muslims say that is no justification for the "distorted" image of Islam being conveyed to Americans by their media. The almost constant "Arab-bashing" on television and in the newspapers, they say, is the most difficult aspect of being Muslim in the U.S.

"There's a lot of misinformation. It paints all Muslims in the same light in terms of being warmongers. And that's the farthest thing from the truth," said

Imam Nuriddin.

Muslims blame a powerful pro-Israel lobby in government and the media for the distortions. "For political reasons they try to paint a very poor picture of Muslims and Islam, maybe to gain the support of the Americans," Dr. Tapia said.

Zaky cites the constant references to "Moslem terrorists" in newspaper stories, but wonders why terrorists in Northern Ireland are not called "Christian terrorists." He also contends that children's cartoons and Hollywood movies for years have depicted Arabs as ugly, greedy, and evil men who kidnap women and have no qualms about cutting off the heads of those who get in their way.

Not that the media fabricated the Iran hostage crisis, or the late Ayatollah Khomeini's anti-American diatribes, or the terrorist hijackings and bombings of American airliners. The problem, Muslims say, is that these incidents are the only view of Islam ever offered Americans.

"We have fanatics," admitted Imam Nuriddin. But so does every other religious body and nation in the world. "It isn't fair to classify all Muslims as [waging] a holy war because of certain individuals."

Moreover, Khomeini's views, which

received such prominent coverage in the U.S., are "not representative" of the "majority of the scholars of Islam," Dr. Tapia said.

The scholars especially disagreed with the Ayatollah when he ordered the death of Salman Rushdie, author of "The Satanic Verses," a book which Muslims contend insults their religion. "[The] Qur'an does not agree with it at all. You cannot kill a man because he writes something," said Dr. Tapia.

"There is absolutely no compulsion in Islam. That is a definite, clear-cut rule from God," agreed Zaky. If all the stories about Islamic "conversion by the sword" were true, "we would not have millions of Jews and Christians living in the Middle East."

There also is nothing in the Qur'an that says Muslims and Jews must be bitter enemies. In fact, Dr. Tapia said, "the Jews had the best time of their period when they were in Spain under the Muslim rule."

"That's true," said Rabbi Solomon Schiff, executive vice-president of the Rabbinical Association of Greater Miami. "They were very tolerant. In fact, the Jews did better under [Muslim] rule than under Christianity."

It was only after "the intervention of the superpowers" that the Middle East turned into a powderkeg of hatred and violence,

said Imam Nuriddin, echoing the view of many Muslims.

Their perception is that the U.S. and Britain, acting arbitrarily and without regard for Islamic traditions, divided up their land and displaced those who lived there to make room for foreign settlers, mostly Jews from Europe.

To make matters worse, that land included Jerusalem, "one of the three holiest places" for Muslims, Dr. Tapia explained.

"We're a very peace-loving people," he said, noting that their greeting is "salam", meaning peace. But "Islam would like everyone to have freedom, absolute freedom. Whenever there is colonialism, exploitation, deprivation, that would be a concern for Muslims, whether the victims be Palestinians or South African blacks.

In South Florida, by all accounts, Muslims co-exist peacefully with a large Jewish population. The same is true throughout the U.S. and in many other nations. That, Muslims say, is as the Qur'an would have it.

"Basically, all the Muslims, have the same desire to establish good relationships with Christians and Jews," said Aleem Fakir.


If people would read the Qur'an instead of the newspaper, he added, they would see "that the Muslims are the best of people. We are willing to work and live in any society where we are free to worship our God."

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## Capital punishment: Is Florida any different?

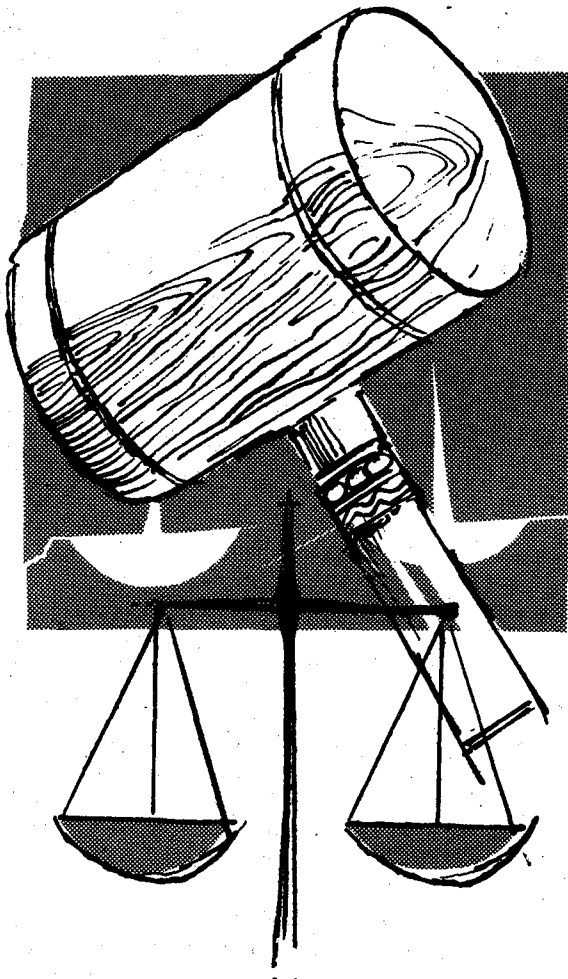
By Thomas A. Horkan, Jr. Executive Director  
Florida Catholic Conference, Tallahassee, Fla.

In the pro-life movement we stand for life. We are strongly against abortion and euthanasia. On occasion we express our position concerning the destruction of "innocent" life. There is at least a hint there that "guilty" life is not sacred. That way we don't have to confront the issue of capital punishment.

Well, this is written in Florida, and it's hard to avoid that issue here. We have more people on death row than any other state; we used to lead all states in executions until Texas passed us. The retarded or the insane, we execute. When victims' families plead for clemency and to stop the killing, we execute. When hardly anyone shows up to support the execution, or when crowds gather and celebrate all night, it makes no difference. We execute.

We hear the cries of those who remind us that the Bible calls for "an eye for an eye." This usually comes from fundamentalists or from Catholics who ignore what Jesus himself said of that commandment (Mat. 5:38-40). They ignore Jesus' response toward the law on capital punishment as applied to the woman accused of adultery in John 8:3-11. They ignore the Catholic bishops of Florida who joined with the bishops of the Episcopal Church, the Lutheran Church, the Presbyterian Church, the United Methodist Church and a number of other denominations in a Letter to Christians in Florida that deals with these issues in an eloquent way.

Ah, but Catholics say, St. Thomas Aquinas justified the death penalty in order to protect the life of society. But no one can say that the state was endangered by John Spenkelink, Robert Sullivan, Anthony Antone, Arthur Goode or James Adams (the first five we executed under our "constitutional" law). These are not hypothetical people that we execute in Florida; their crimes are not hypothetical, but real; and their judicial process is not hypothetical, it is rather real. We are not presently confronted as a political society, with the question whether something called 'the state' has some abstract right to kill 'those who deserve to die.' We are confronted by the single unitary question posed by reality: Shall we kill those who are chosen to be killed by our legal process as it stands? (Charles L. Black, Jr., Capital Punishment — The Inevitability of Caprice and Mistake).



Our system for administering capital punishment is "the most subjective and unobjective area that you can possibly imagine." The wealthy and well represented do not get the chair in Florida. Those going to the chair are indigent, with overworked or inexperienced attorneys. In an American Bar Journal article, lawyers representing capital defendants were advised, when there is more than one defendant, to race to the prosecutor's office because the first one there can make a deal and get his or her client off; the rest will likely be sentenced to death.

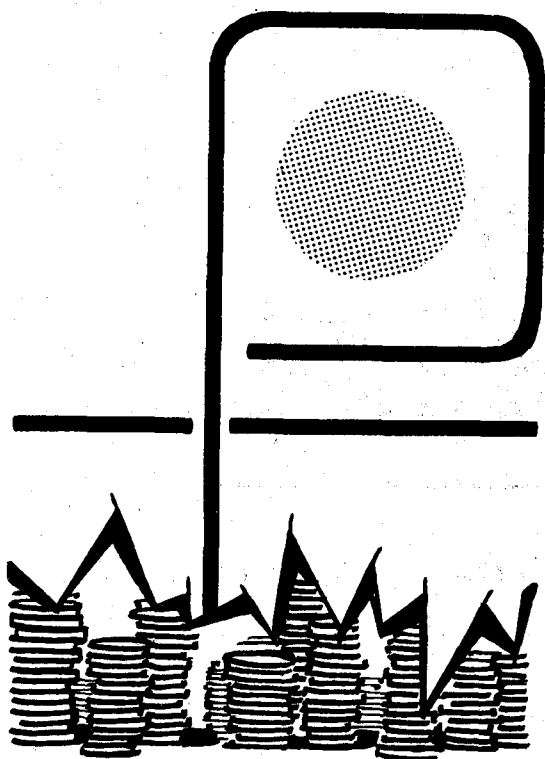
John Spenkelink and his friend murdered their dominant homosexual lover. The friend confessed, testified against Spenkelink and was a free man when Spenkelink was executed. Bob Sullivan's roommate was arrested for murder, confessed, implicated Sullivan and testified against him. Sullivan maintained his innocence. Sullivan gave his court-appointed lawyer the names of five witnesses who would verify that he was not at the scene of the crime. None was contacted, and Sullivan was sentenced to death. Later, volunteer lawyers found four of the witnesses; two testified, but the courts refused to hear them because they were not timely produced. Sullivan was executed. Similar stories can be told about the other executed prisoners. And this is under our new, enlightened death penalty process mandated by the U.S. Supreme Court.

William Riley of Orlando, Florida, wrote to governor Robert Graham asking for clemency for his father's murderer: If my father taught me anything about life, it is that God gives life and only He has the right to take it away. The God that I came to know, through my father, was one of love and mercy and giving another chance to do better — not one of vengeance ... We questioned and wondered the reason for my father's death. We suffered as a family when he died. And we ask you not to add to our suffering by killing James Dupree Henry. We have found it in ourselves to feel compassion for this young man and we ask you to do the same.

I know there are people in New York and Michigan and other states who think of Florida as backward, and who are sure that this could never happen in their enlightened states. Their judges would not be swayed by politics or passion, their prosecutors are more fair, their lawyers more diligent and their juries more just. Wanna bet?

No, just as abortion is wrong, just as euthanasia is wrong, it is wrong to kill those chosen in this capricious way to be killed. This is not an abstract question, it is a question of the respect that we pay to life, whether innocent or guilty. The Lord spoke about those in prison just before he cautioned us that whatever we do to the least of our brothers and sisters, we do unto Him. And whatever we do to those who stumble through the arcane process of choosing capital punishment, we also do to Him living in the unborn, the old, the vulnerable and those in prison.

## New age of mergers challenge Catholics



By Laurie Hansen, NC News

WASHINGTON (NC) — To be ethical and attempt to follow Catholic social teaching in today's corporate world of hostile takeovers and plant closings is to "have a headache," says the co-director of the University of Notre Dame Center for Ethics and Religious Values in Business.

The dilemmas facing corporate America are tougher than ever before, said John Houck, the co-director of the South Bend, Ind., center, in an interview with National Catholic News Service.

And the "bottom-line mentality," he said, is more

popular than ever as a result of mergers that put in charge corporate executives who don't know companies' histories or feel any loyalty toward their employees.

Yet many Catholic business-men and women don't feel torn, said Houck. "They've left the Catholic ghettos... entered the mainstream and pretty much adopted traditional U.S. business values," he said.

Robert J. Stanley, president and chief executive officer of St. Agnes Hospital in White Plains, N.Y., knows the dilemmas.

Stanley said that last year after having been in his position for only nine months, he was forced to lay off hospital staff.

"The pressure I exerted on myself was perhaps more intense because of my Catholic values. It was devastating to have to come to grips with the idea that some of my employees would be going home not knowing where their next pay checks were going to come from based on my decision," said Stanley, a member of Legatus, and international group of Catholics who are corporate presidents and CEOs.

Legatus, named for the Latin word meaning "ambassador," was begun in 1987 by Thomas S. Monaghan, founder and president of Domino's Pizza.

In their 1986 pastoral letter on the economy, the U.S. bishops said that persons in management face many hard choices each day, choices on which the well being of many others depends.

"Commitment to the public good and not simply the private good of their firms is at the heart of what it means to call their work a vocation and not simply a career or a job," they wrote.

But how to be ethical in an increasingly complex and competitive corporate world continues to provoke debate.

William Voute, president and CEO of a New York investment firm, sees no conflict between following Catholic social teaching and making the biggest profit one can.

"A CEO or any other major officer of a corporation that sets out to do the best for his shareholders can't unless he has his people doing the best they can and working at the highest rate of efficiency," said Voute.

That doesn't happen, he argues, unless workers are well-treated and feel they have a stake in the company.

Voute said the jury is still out on the long-term effects on the economy of the "last eight to 10 years of merger mania."

Houck pointed out the dilemmas faced by corporate executives aren't often black and white.

"Say you have a plant here in the States and a union with a good contract. You find you have to pay a lower wage to meet the competition. You close the plant and open a new one outside Mexico City," he said.

The outcome is negative, he said, in the U.S. workers lose jobs and positive in that Mexican workers find jobs.

If the move is not required for survival of the firm but merely desirable because of a potential increase in the profit margin, it is an ethical "no-no," said Houck.

If a move is made, he said, an ethical employer "can't rip off the people in Mexico City" by paying them too low wages or ignoring safety concerns even if the Mexican government allows it.

Jesuit Father John C. Haughey, pastor of St. Peter's Parish in Charlotte, N.C., where he ministers to the city's business community, advocates "stakeholder management" instead of "stockholder management."

The community, the employees, the suppliers, "everyone who has a stake in the outcome of decision must be taken into account, not just the shareholders," said the priest.

At the same time he maintains that Christian corporate executives shouldn't "ignore the bottom line and only think about workers." If they did, he says, they'd be in the unemployment lines.

"There's nothing wrong with worrying about profits," the pastor tells those he counsels. "But there something wrong with worrying about profits alone."

## Love, marriage and commitment

A wedding is joyous event. I attended the wedding of a distant cousin recently. I was very much moved by the ceremony which seemed, more than ever, to be a ritual of hope: the hope and trust of the couple in each other, in themselves, in the future.

In the past, as I would listen to couples recite their vows, I would think: "They are so in love and so naive. They don't know the meaning of what they are pledging. Be with them, Lord."

Now I notice that what I feel is a sense of awe that given everyone's keen awareness of the marriage mortality rate, people can still summon the courage to say that they will be different, they will be for each other forever. It is, as I see it, an incredible expression and symbol of the virtue of hope. I find myself praying, "They are so in love yet so aware that the odds for success are not in their favor. Be with them lord."

What is it that tips the scales in favor of success? Is it less abundant than it used to be? Is there an ingredient that really makes a difference? I think so. I believe it is the virtue and value of commitment. One of Webster's definitions of the word is that it is "the state of being bound emotionally or intellectually to some course of action."

Commitment isn't a burden. Is it a gift which frees us of the temptation to trivialize life and allows us to be

By  
**Carol A.  
Farrell**



totally for someone, some ideal.

One of the serious defects of our present day is the inability to commit. Everything about our lives encourages the quick fix, the easy solution. We live in a

**Love and commitment are the two most essential qualities of people who marry. Love protects and provides for the tender, romantic aspect of the shared life. Commitment is the steel which gives it durability.**

disposable, throw away society: everything from plates and glasses to diapers and unwanted babies.

The media conditions us to believe that all of life's difficulties are neatly resolved in the space of 30 to 60 minutes and that the characters move easily on with their lives in the next episode. "Hanging in there" can

be tedious and doesn't make for exciting TV.

Commitment isn't born in us, it is learned. We learn it from our parents and other significant adults who insist that household chores are completed by even young children, that teens are responsible in their outside jobs, that we are loyal and faithful to our friends and carry through on promises even if it should be difficult.

We also learn it as we see it lived and expressed in each other's lives; and read of heroes and saints who chose to be "bound" to an idea or a person, no matter the cost.

Research indicates that in a study of 150 couples marries an average of 29 years, the two qualities which they identified as being most responsible for their longevity in marriage were: their commitment to marriage as an institution and their commitment to their marriage partner. Does that come as a surprise? I doubt it.

A family friend married for 48 years once commented that although most days he loved his wife, some days he couldn't stand her! Those were his "commitment days."

Love and commitment are the two most essential qualities of people who marry. Love protects and provides for the tender, romantic aspect of the shared life. Commitment is the steel which gives it durability.

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

## Handling parental frustrations

Dear Dr. Kenny: I have one small child, 4 years old. He's undisciplined, into everything. I try so hard to be a good parent. I've read many parenting books. I love him. I try to be firm. Yet I feel I have failed. How do other parents do it? (New Jersey)

With smaller families, many parents feel extra pressure to raise their children very well. With both parents working or with divorce, parents put considerable emphasis on "quality time," making the most of the minimal time available and still doing a first-rate job.

The danger is clear in both cases. Parents will aspire to be perfect. When, because their child has some problems, they think they are failing, the parental reaction is predictable.

First, an overdose of love calculated to buy good behavior through "good" parent-child communication and gratitude. When that doesn't work, they may revert to a "woodshed" approach, upping the penalty in the hope of forcing compliance.

What happens when the inexperienced parent comes head to head with the rebel years in child rearing, the terrible 2s and the unlucky (for parents) 13s?

Parents may assume naively they are doing something wrong. When the parents cannot figure out what they are doing wrong, the next step is often to blame the child for not being a better person.

By Dr.  
**James and  
Mary Kenny**



A lot of the pressure would ease up if parents did not burden themselves with such high and unrealistic expectations. Do the best you can. Hang in there. Give yourself credit for providing a living and loving.

To be a perfect parent, you need perfect children. As one wag put it, "I'd have been a wonderful parent if it weren't for my children."

To be "perfect," you must know what your standards are.

Do you want well-behaved children? Babies who sleep through the night? Children who go to church? Children who are free to speak their minds? Good grades? Children who are strong enough to "buck" the system?

The problem with any of these standards is that children never hold still. No matter what you have now, they keep changing.

Child rearing, like life itself, is a process, not a product. So relax. You're in it for the long haul. Never give up. And hang on to the idea that you are a "good-enough" parent.

Good-enough parenting consists of three L's — living, loving and learning.

The good-enough parent provides a living: room and board. Many parents work hard at a second job to provide a little extra, to save for college and in return are taken for granted, with little gratitude.

That, however, does not deter the good-enough parent, who continues to be loving. This type of parental love knows no conditions, asks for nothing in return.

Learning is the third element of good-enough parenting. I chose the word "learning" because it begins with L, and I wanted a set of three. More important, I chose it because learning is the true meaning of the word "discipline."

Learning (or discipline) is all the things you do to shape and mold the behavior of your child. The parental example, the chore lists, the limit-setting, the teaching, the encouragement. Keep trying! If children were perfect, they wouldn't need parents.

(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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## Appreciating the military family

When I began working with military families twelve years ago, I held most civilian stereotypes of them: they are rich, they don't pay taxes, life abroad is one long vacation, their children are poorly adjusted, their husbands are macho and authoritarian while wives are docile and submissive, and they are a dependent class unlikely to make it in the civilian world.

I was wrong on all counts. As I confess these stereotypes to them now, I find them nodding in frustration because their relatives and civilian friends hold these same misunderstandings.

One colonel's wife told me she finally photocopied their tax returns and sent them to her parents who couldn't understand why they didn't fly the family home twice a year because they had all that money.

I've come to realize that many civilians don't understand military family life simply because we are so unfamiliar with it. Instead of appreciating the sacrifices they make - constant disruptions and moves, lack of control over their lives, poor pay, bad duty in places like Turkey, temporary single parenting, loss of extended family and constant fear of death - we tend to resent them because of our stereotypes.

Military families are much like civilian families but, like any other subgroup, they have unique strengths and stresses. They struggle with money, time, children and the marriage relationship just as we do.

By  
**Dolores  
Curran**



Because most of my work is in the area of family strengths, I am using this column to share with civilian readers five strengths I find in military families that I wish I could transfer to civilian families.

By doing so, I hope to ameliorate some of our stereotypes and perhaps instill a greater respect and appreciation for those to whom we assign the task of peacekeeping for us.

1. **Military families have superb coping skills.** They learn to live weeks without furniture when red tape ties up their lives, which it does frequently. They lease and rent homes, learn new areas, remove and enroll children in schools, face new pediatricians with every baby, and make new friends every few years.

And they do it well or they get out. I've seen civilian

families fall apart over a transfer or get unduly upset over a change in school boundaries. Military families adopt the attitude, "We can get through this. We've been through worse." Their resiliency is humbling.

2. **These families have a sense of mission.** While the family can't earn a promotion for their soldier, they can prevent it, so they're all part of the mission. The whole family is in the military so more responsibility is shared. The closest analogy I can draw is the small family farm.

3. **They have a greater appreciation of other peoples and nations.** While they appreciate America more, they discover we don't have all the answers. Because they are so integrated they come to know and respect whites, Blacks, Asians, Hispanics and other ethnic groups. This is a particularly valuable gift to children who grow up without the usual civilian prejudices.

5. **They are family to other families and single soldiers.** Because they are so far from families, they became family to one another, absorbing a senior who wants to graduate but his parents are posted overseas and being there when a wife gives birth while her husband is in Korea.

I am sincere when I tell these families that while I could never be a military family, I deeply admire them. I hope you can come to do the same.

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## Disabled actors get recognition

"Nobody talked about their disability at the disability convention."

One-liners like that make it fun to interview Jesuit Brother Rick Curry, founder of the National Theatre Work-



By  
**James  
Breig**

shop of the Handicapped. Here's another:

"If we get any more awards, we'll go bankrupt. The trouble with awards is that you have to go get them."

Brother Curry's complaint isn't serious, although the problem of funding the NTWH is.

Based in New York City, the NTWH is desperately seeking underwriters for its efforts to train disabled people in acting.

He would like casting directors to be as comfortable auditioning disabled performers as the disabled were when they invaded Tampa recently. But more about that later. First, let's get back to the "problem" of winning awards.

The Jesuit brother has found that "the crunch of the crash" is hitting the NTWH. The stock market plummet of 1987 has dried up the corporate funding he relied on.

"So if winning awards gives us credibility and convinces people to give us money, I go get them," Brother Curry told me during a recent phone conversation from the New York City offices of the NTWH. But going means buying airline tickets and paying for hotels from the little income the group has.

Brother Curry has been on the move a lot lately. Last fall, he received the President's Award of the National Council for Culture and Arts.

Earlier this year, he got an award at the Media Access Awards Ceremony in Los Angeles.

Most recently and most prominently, Brother Curry flew to Tampa to receive a Distinguished Service Award from President Bush's Committee on Employment of People with Disabilities.

"We're really delighted we're getting this recognition," he told me. "I think it's longevity. If you stick around long enough and start to effect change, you're noticed."

The NTWH has been around since 1977 and has begun placing its graduates on television, in movies and on Broadway. That has been Brother

Curry's goal.

"All we're asking is that producers audition us," he explained. "We're not saying, 'Hire us because we're disabled.' We want to be hired because we're good." Achieving that goal is going to take time, he admitted.

Asked about "See No Evil, Hear No Evil," a new film starring Gene Wilder and Richard Pryor as a deaf man and blind man, Brother Curry said, "I would prefer real deaf and blind actors get those roles."

It's not realistic when hearing and sighted actors play those parts. I'm disappointed, but it takes 25 years to reach the stature Wilder and Pryor have.

We don't have, right now, a blind actor with the timing and name value and years of experience to make it go. But, ten years from now, I hope we do — and I hope he comes from our school."

Brother Curry would like society at large to attain what he's looking for from casting directors: Acceptance of the disabled.

"Five thousand people took over six or seven hotels in Tampa" for the President's awards, he noted. "It was such a pleasure to see all those wheelchairs and crutches and guide dogs and interpreters."

When you're in the majority, there's a relaxation that comes over you. Nobody made a big thing out of it. Nobody talked about kids and jobs and hometowns. It's refreshing to see that."

Brother Curry is comfortable enough about his own disability to joke about the awards in Los Angeles as being "the Oscars of crippleddom: because they salute TV shows and movies which promote positive images of the handicapped."

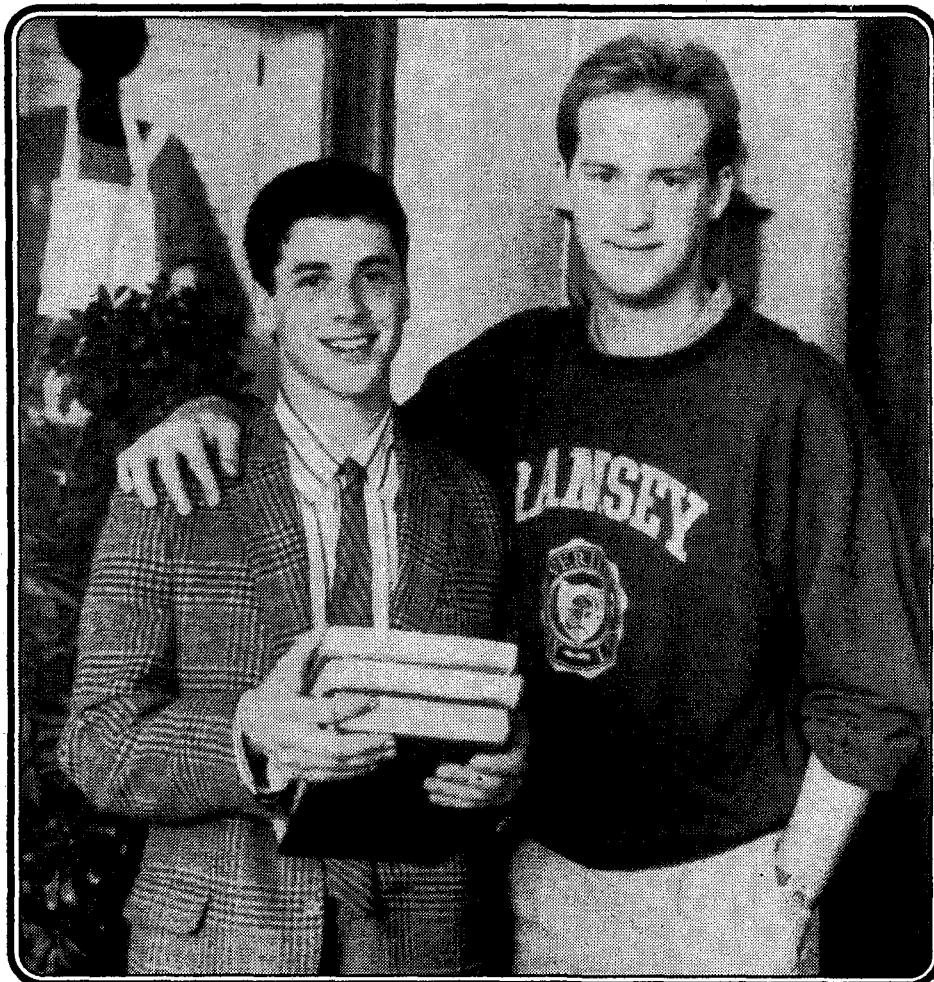
What occupies him now is not a TV show, however. It's what he terms "an exciting, crazy project."

Out of the blue, he wrote to 75 writers, inviting them to come up with three- to five-minute scenes about the disabled.

He got yeses from such diverse people as Fred Rogers of "Mister Rogers' Neighborhood" and playwright Wendy Wasserstein, who won a Pulitzer Prize this year."

"We're going to put the scenes on in a Broadway theatre in October with able-bodied celebrities like Christopher Reeve and Celeste Holm in some of the roles," he told me. "It's magic."

(If you would like to help Brother Curry work some magic, send a check to the National Theatre Workshop of the Handicapped, 106 W. 56th St., New York, NY 10019.)



**FOLLOWING A HEARTTHROB** - Corey Parker as Marlon Browne (left) plans to follow his dream girl to college, and admissions officer Kip Hammet, played by Anthony Edwards, wants to help in "How I Got Into College." The U.S. Catholic Conference describes the film as an "Innocuous, rather pleasant little teen comedy about the agonies of college acceptance and rejection." Due to mild rough language and sexual innuendoes, the USCC classification is A-III - adults and adolescents. The Motion Picture Association of America rating is PG-13 - parents strongly cautioned that some material may be inappropriate for children under 13.

(NC photo)

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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., effective July 2 the time will be 7 a.m., on WPLG-CH. 10, with Father Mike Hoyer.
- ☐ **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTU-CH. 23 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- ☐ **Raíces Cubanas** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- ☐ **El Día 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 WLTU-CH. 23.
- ☐ **New Breed of Man / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and

Saturdays at 5 p.m. in Spanish and in English at 8 p.m.; Sundays at 9:30 a.m. in Spanish on Channel 51.  
☐ **Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays

from 8:30 a.m. to 11:30 a.m. on Channel 38 in Dade.  
☐ **Mother Angelica** Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida: check with your local cable company.

### Radio programs

#### In English

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

#### In Spanish

- ☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, every Sunday 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.
- ☐ **'Había 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.

## 87-year-old is nursing home titlist

She was wearing her worn brown slippers, an old-fashioned moo-moo dress, her hair wasn't done, and she didn't even have lipstick on. So 87-year-old Almeta Thompson was pretty surprised when the judges saw through to her inner beauty and named her Miss Villa Maria for 1989.

Almeta has been at Villa Maria Nursing Center in North Miami for a year, since she suffered a stroke and broken hip. Judges selected her for her warm personality, her positive attitude towards life, and her kindness to her fellow residents.

Almeta went on to compete in the Dade County Miss Nursing Home Contest where she was named the first runner-up.

"I just did it to be a good scout," she says, "I was shocked when I actually got it."

## Wheelchair wanted

Catholic Services to the Elderly needs an electric wheelchair, at least 23 1/2 inches wide. Please call Zita Herrera at (305) 757-0218.

## It's a date

### Spiritual renewal

The Dominican Retreat House, 7275 S.W. 124th St. in Miami will host a retreat for recovering alcoholic men and women on July 14-16. For information call 238-2711.

The Cenacle will host a Scripture Guided Retreat on August 7-13. Suggested offering \$175. Call/write to the Cenacle, 1400 S. Dixie Highway, Lantana, Fl. 33462. (407) 582-2534.

Fr. Ricardo's Catholic Revival will take place on July 2 from 2 - 5 p.m. at San Isidro Church at 2310 Hammondville Road in Pompano Beach. Healing prayer, music, prayer for salvation.

## Syro-Malabars are also Eastern Rite

The following letter describes a small Eastern Catholic group living in South Florida and mentions a coming observance.

Dear Sir:

This has reference to the article, "Eastern Catholic Church's Numbers Continue to Grow" published in the June 9th issue of *The Voice*. I was surprised to see that nothing was said about the Syro-Malabar Catholics in the Archdiocese. Syro-Malabar is one of the two Eastern rites existing in India, the other being Syro-Malankara. Syro Malankara rite was mentioned in the article.

There are about two hundred families spread out in the various parishes of the Archdiocese. As there is no separate church for these Catholics, they attend Mass in the neighboring parishes and send their children to the schools attached to these parishes. I have been their chaplain for the last five years.

Catholics of the Syro-Malabar and Syro-Malankara rites in India call themselves St. Thomas Christians because their forefathers were converted by St. Thomas the Apostle in 52 A.D. July 3, Feast of St. Thomas the Apostle, is a day of obligation for the Eastern Rite Catholics in India. The

Syro-Malabar Catholics in the Archdiocese have migrated from India and are either citizens or permanent residents in the United States. Every year we celebrate St. Thomas Day on the Sunday nearest to July 3.

This year St. Thomas Day will be celebrated on Sunday, July 2, at St. Gregory Parish in Plantation. Bishop Agustin Roman will preside over a Mass at 4 p.m. This will be followed by various cultural programs in the parish center.

Fr. James Parappally, St. Gregory Church, Plantation.

## Medjugorje sharing planned for July 16

A get together is planned for July 16 at the Franciscan Center in Tampa for those who wish to share religious experiences they've had at Medjugorje, Yugoslavia. There will be speakers and a Holy Mass that will be in conjunction with the Mass being said in Medjugorje at the exact same time.

Everyone is invited, even those who

have never been to Medjugorje but wish to enjoy the Mass and sharing. For more information contact Ed or Evie LeDuc of

Winter Haven, Fl. at (813) 324-4192 or write Medjugorje Sharing, P.O. Box 78, Cypress Gardens, Fl. 33884-0078.

## Catechetical Center sets summer hours

The Catechetical Media Center, located in the Pastoral Center, 9401 Biscayne Blvd. in Miami, has announced summer hours for July 3- August 11. The

media center will be open to the public from 2-4:30 p.m. Monday through Friday or by appointment. Phone 757-6241 for appointments and information.

### Single/divorced/widowed

The North Dade Catholic Widow and Widowers Club will hold a meeting on June 23 at 7:30 p.m. at Visitation Church Social Hall, 100 NE 191st St. (near N. Miami Ave.) Miami. All faiths welcome. Call 685-9976.

The Catholic Widowers of Hollywood will hold a meeting at 7:30 p.m. on July 7 at Griffin Park Hall, 2901 S.W. 52nd St. in Ft. Lauderdale. Live music. Guests: \$4. Members: \$3. For more info call Mary at 457-9426.

### Entertainment

The Celebrant Singers, an internationally known Christian music ministry, will present a concert of contemporary Christian

music on July 15 at 7:30 p.m. at Holy Rosary Catholic Church (just East of U.S. 1 at S.W. 184th St).

The Wesley Bell Ringers, a group of 31 talented high school and college age ringers, will present a concert of handbell music using over 250 bells at St. Louis Church, 7270 S.W. 120th St. in Kendall, on June 27 at 8 p.m.

### Potpourri

The Alzheimer's Support Group of Bon Secours Hospital-Villa Maria Nursing Center meets the last Wednesday of each month from 7:30 to 9 p.m. in the Villa Maria Adult Day Health Care Center, 1050 N.E. 125th St. in North Miami. Family members and friends of Alzheimer's patients are encouraged to at-

tended. Free to the public. There are also support groups available for head trauma and stroke victims and their families. For information call 891-9751.

Courage will host a national workshop on homosexuality August 11-13 in New York City to explore contemporary psychological thought on homosexuality in the light of the teaching of the Catholic Church. For information call (212) 421-0426 or write to: St. Michael's Rectory, 424 W. 34th St., New York, NY 10001.

The Queen of Peace Fraternity of the Secular Franciscan Order holds its meeting on July 2 at 1 p.m. (and on the first Sunday of each month) at St. Richard Parish Center, 7500 S.W. 152nd St. in Miami. Visitors and those aspiring to membership are invited.

## New program uses pets

(continued from page 7)

Officer of the hospital and nursing center.

The pets were also a good ice breaker between the elderly residents and the PALS students who were specially selected by school counselors who thought they could benefit from the relationship with an older "pal."

Throughout the year the students played games with their "adopted grandparent," interviewed them for a mock newspaper story, and learned in person about unusual animals, like the police dogs who are trained to search out narcotics.

At the program "graduation" this month PALS participants heard a talk from Darlene Kelton of the Pelican Harbor Seabird Station who brought along a live pelican. After receiving certificates several students read letters out loud they had written to their "pal."

"I had lots of fun with you. You're a great pal," said student Angela Ruggiero. "Have a great summer!"



Amber, a golden retriever, "graduates."

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## Microcosmic views of the church

By Father Herbert Weber

A parishioner named Dan told me that some years ago he and his wife, together with a half dozen other couples, participated in an adult study group. Most Sunday evenings the associate pastor would lead them in a discussion on some current happening in the church.

But one night the conversation extended far beyond the normal two hours. There was something special in the air. No one wanted to leave. About midnight, one man voiced his appreciation at being part of a group that supported him so much. As others echoed that sentiment, the leader summed up what had been happening: The night's session had become much more than an intellectual exercise. Members of the group had really experienced the life of the church — they had become church.

All kinds of groups exist in parishes. That was true before, and it certainly is true after, Vatican Council II. Some groups are functional — organized to get something done, like liturgy planning or planning a parish festival. Others exist for the personal enrichment of their members, like Bible study and prayer groups.

Interestingly, all these groups, like Dan's adult study group, can continue to develop after they are formed, reaching new levels of maturity. All that the group can be is not obvious the first time it meets. Instead, what people find is that these small groups themselves have histories. Events occur that cause the group to grow and develop, helping members to experience what the life of the church is about.

Recently my attention was caught by parish music groups. Whether they are choirs or contemporary ensembles — often still called folk groups — these parish organizations illustrate what can happen in a parish group. A woman named Mary described her experience in a small choir. The group had first gathered at the



Mary was part of a small group in her parish, writes Father Herbert Weber. As time passed, she found that choir members were doing more than merely singing together. The group became a whole that was more than the sum of its parts.

(NC Photo)

request of the pastor and the music director, who was new at the parish. This young man spent time teaching songs to the group — most of whose members never before had sung in a choir.

Soon they not only enjoyed singing together, but also talking with each other before and after practice. Mary said how much she looked forward to gathering for their "special Mass" on Sunday morning, even when it meant juggling the rest of her schedule. Then, to her amazement, Mary found that members of the choir were doing more than merely singing together. They were praying by

singing. The group became a whole that was more than the sum of its various parts.

In time, some members of the group moved to other cities. Mary herself moved on. Yet, as she told me, having had that experience is a reminder that such an approach to "being church" is possible again.

Some groups continue to mature after they are formed, expanding their vision of themselves. This happened to a St. Vincent de Paul group that I knew. Its members had formed into a strong spiritual force by doing charitable work, exchanging views on what the Gospel asks of people and praying with each other about their ministry.

One time this group aided a single mother and her son. The woman was not only touched by the generous spirit of the group, but also found the spiritual bonds among the group's members contagious. The result was that she wanted to be part of the group. As her own plight improved, the woman asked if she could join the members in their work. But this became something of a challenge to the group. For their membership had remained basically the same for a rather long time. They were comfortable with the bonds already formed among themselves.

The woman's request to join the group forced members to take a fresh look at themselves, as well as their work and its meaning. After being accepted into the group and praying and working alongside its members, the woman eventually told them that the way in which they lived had convinced her to join the church, even though she had never practiced any faith before.

Her participation in a parish group had become a positive means of experiencing the church itself. And one member said much later that accepting her as a member was the best thing that ever happened to the group.

## Small parish groups promote a better understanding of others

You can count on meeting two kinds of people when you participate in one of the small groups formed in parishes to study Scripture, to discuss Christianity's place in daily life or to pray together: people much like yourself and people much different from you.

The support people feel in the company of others who are like them — people who share the same faith and who wrestle with similar problems — is one thing people find appealing about parish small groups.

But even people who are similar are never exactly alike. Moreover, in these groups you can usually count on getting to know one or two people whose background, and life experiences, and ways of expressing themselves are quite different from your own. This can be a challenge at first — to your patience, to your willingness to listen. It is among the reasons small groups don't always click the first time they meet. They

must be given time.

The support people find in parish small groups and the challenges they encounter in them create a setting for growth. If one gives the group a chance and is willing to participate in it in an active way, the chances are good that after a few weeks it will seem much different than it did at its awkward first meeting.

What changes a small group? What makes it grow? Honesty is essential. When people speak from the heart and not only from the mind, they make a positive contribution to the small group. The honest telling of personal stories of faith has a nurturing effect on the group. Trust also must be present. The members of a small group have to be able to come to their sessions trusting each other to be both good listeners as well as good speakers. In a small group no one can dominate and no one's voice should be undervalued. For everyone, it is

ultimately a question of learning to trust each other as vehicles of the Spirit — to trust that others, too, have something of value to contribute.

Parish small groups are like many of society's other small groups in certain ways. They need good leaders, a sense of purpose, mutual respect.

But in one way parish small groups are different from most other groups in society. Parish groups have a particular kind of foundation. These groups are derived from a larger community that prays and that is motivated by God's Spirit to serve others. This gives the groups their orientation.

Often, therefore, a small group grows when its own members begin, bit by bit, to pray together. And some groups report that they experienced a transformation when they set upon a joint project of service of some kind.

### Scriptures

## Getting to Know St. Paul

By Father John J. Castlot  
NC News Service

One night after a Scripture class on the Acts of the Apostles a woman came up to me and announced quite abruptly, "I hate St. Paul."

I replied that I never had met Paul myself and could not make such a definitive judgment. I asked if she had ever read him. Her answer was: "Don't have to. Hear him every Sunday and he's always yelling about law, justice, God's wrath and stuff."

Unfortunately, that woman is not atypical. People hear dribs and drabs of Paul's letters, with no understanding of terms that sound hostile and condemnatory.

What is thrilling is to watch attitudes change as we read Paul's writings together in groups and classes and he comes to be known for his greatness of mind and heart. People hear him assuring the Thessalonians, for instance, that "we were gentle among you, as a nursing mother cares for her children. With such affection for you, we were determined to share with you not only the Gospel of God, but our very selves as well, so dearly beloved had you become to us" (1 Thessalonians 2:7-8).

More important, through Paul people come to know Christ as the instrument of God's saving love. One can feel the atmosphere changing as the weeks go by. There is a perceptible relaxation of tension.

## Discovering the strengths within

By Stan Konieczny

Despite a variety of changes, the adult religious education committee at Queen of Peace Parish in Belleville, Ill., has remained faithful to two basic premises upon which the group was founded eight years ago. The members still demonstrate a deep commitment to adult spiritual growth. And they still refuse to sell doughnuts.

Two parishioners who were instrumental in starting the group in 1981, Lou Slapshak and Marilyn Read, recently met with other committee members to recall how they have ministered to each other and to fellow parishioners with the support of two pastors, first Msgr. Maurice Driscoll, then Father Jack McEvelly.

"Basically, the Parish Renewal Experience program started us in this," Mrs. Read commented. "All the people sitting around this table came out of the Parish Renewal Experience."

"We saw that there was a hunger to learn, a lack of understanding of the church, and we began to ask what we could do about it," Slapshak added.

They set out to create a parish adult religious education program for the now 900 families of Queen of Peace Parish. Their efforts met with some skepticism.

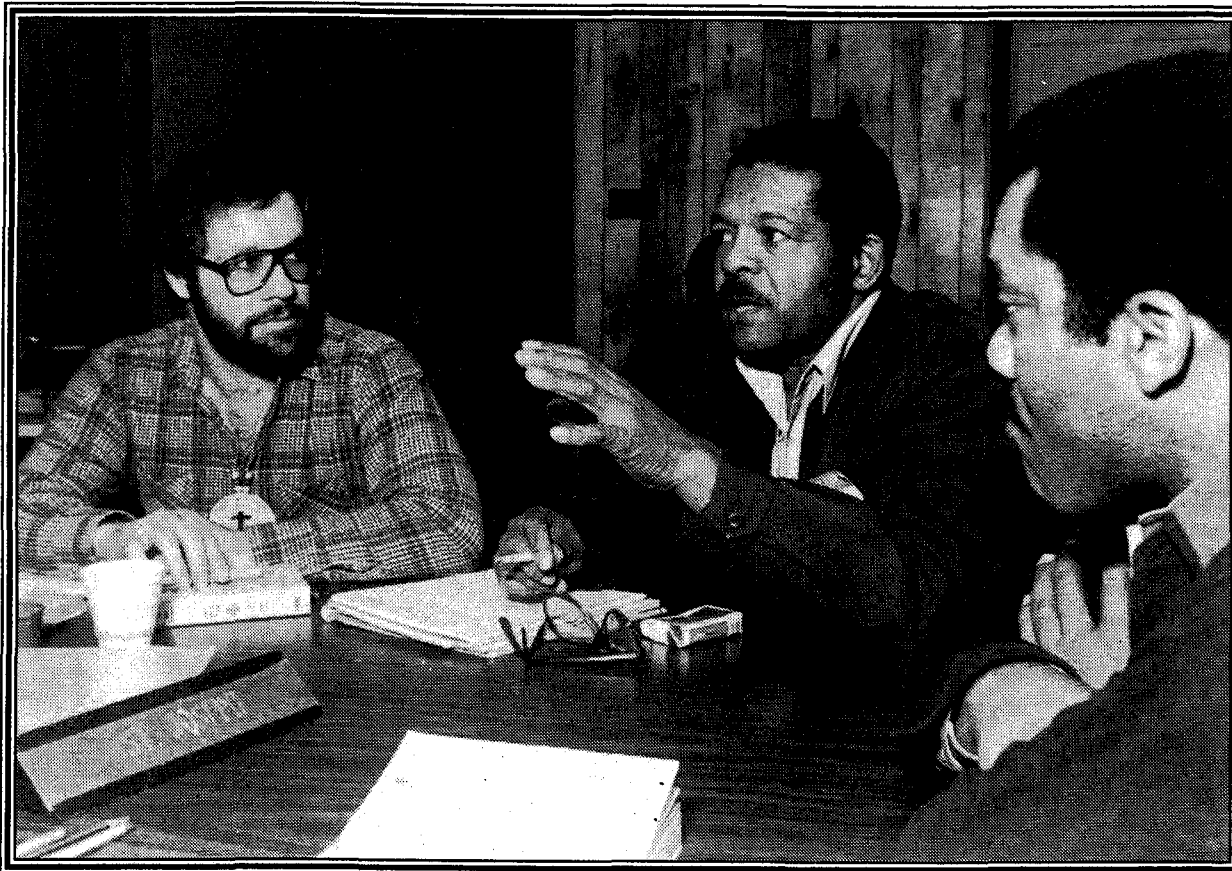
As the program began to take shape, some people asked what kind of fund raising the group was planning to meet the expenses of its programs. One day Slapshak snapped back, "Well, we're not here to sell doughnuts. We're here for adult spirituality."

He grins sheepishly recalling his reply and adds, "We never have had to sell doughnuts either."

One thing members of the committee found is that they had to be resourceful. "We had to go out, find things and judge if they were applicable to our parish," Slapshak said. "And we were not very good at looking for resources, mainly because we did not always know what to look for." A variety of outside resources have aided the committee, including the diocesan education office. There also have been women religious, seminarians and the Maria Center, a program for spirituality and growth operated by the School Sisters of Notre Dame in nearby St. Louis. Even so, the group says it has directly felt the effects of the religious vocations shortage in the church.

Like so many groups, the committee needed to tap the gifts of its members — to find sources of leadership within. As it turned out, this fostered growth for the members.

"The members of the group began to serve as facilitators for the first time during a program titled Romans



As often happens in parish groups, the committee needed to tap the gifts of its members - to find sources of leadership within its own ranks. This became a road to growth for group members, writes Stan Konieczny.

(NC Photo)

VIII. This involved faith sharing. We had to get into small groups and start them out by telling our stories, which was new to many of us," Slapshak recounted.

"But that allowed us each to grow," Mrs. Read added. "Whenever any of us have facilitated one of these programs, we have had to prepare and reflect and try to tie everything together. You have to grow," she said.

The group has to "be careful that we don't spread ourselves too thin," said Bob Jobe. At the same time, the group always faces new challenges, as education committees in parishes everywhere do.

Father McEvelly, for example, always encourages

those in the program to take it in new directions, pointing to needs in sacramental preparation and continuing religious instruction for teen-agers and young adults whose contact with the church community can be minimal.

The group is beginning to see the results of its efforts. "Because of programs that we offer, people are becoming more involved as eucharistic ministers, lectors and volunteers for other forms of parish outreach," said Lucy Rutledge. She thinks it is "a very positive sign" for lay people to take such an active role in their spiritual formation and that it is "good for others to see ordinary Catholics, just like themselves, doing some great things."

## Making small groups work

By Laura Meagher

What makes small groups in parishes "work"?

First, the members of a small group need to share a clear understanding of the group's purpose.

Parish groups form for different reasons. Some carry out a particular task with the understanding that the group will disband when the job is finished. Others serve ongoing functions — for example, parish councils, liturgy committees, education boards. Still others form in response to parishioners' desires for shared faith experiences: prayer groups, renewal programs, Scripture study groups.

When participants share a common view of the group's purpose, expectations are apt to be satisfied. One role of leadership in groups is to keep expectations set on the group's purpose. When shifts in expectations or purpose occur, these need to be recognized.

Changing agendas without group consensus can lead to a breakdown of the group. Sometimes this can be a

"happy death," but only if the entire group accepts it.

Second, in small groups that work, group leaders must enable others to lead. A group centered around one or a few personalities is doomed. The most effective leader encourages group members to take on responsibilities for the ongoing life of the group. Where special expertise is necessary to the group, the leader introduces group members to appropriate resources.

Parish committees frequently become stagnant when leaders are reluctant to hand over responsibility to others able to provide it. Thus, one woman who was invited to join her parish's liturgy committee quit with disappointment after a few months. Creative and energetic, she found her ideas reworked until they fit the style of long-time committee incumbents.

Third, effective groups share tradition and ritual.

At the most practical level, rituals provide the structure for a meeting: calling to order, reading minutes, considering new business. On a deeper level, rituals provide con-

tinuity with the past and a framework for the future.

A Scripture group, for example, may want to follow a format that provides continuity from meeting to meeting. Groups that rely too much on spontaneity to keep going may find they have nothing to keep going.

Fourth, long-term groups should have a concern for passing on the group's identity to the next generation. Successful groups plan for the continuous incorporation of new members and a systematic passing on of group "lore."

Youth ministers, who deal with a constantly changing population of teen-agers, know that successful programs are built on the storytelling of older members who pass on their experiences to younger members. In one parish where quarterly retreats are an important part of the youth program, tales of retreat activities told and retold over the years are all the incentive many newcomers need to sign up. Where parish groups work, shared enthusiasm engenders new life.

Recently a woman approached me after such a class and said, "You have no idea how much you have helped my cousin." It took only a few seconds to recall that her cousin was a woman whose husband had spoken to me about the trauma they were experiencing after their young son's suicide. The mother couldn't talk about it without weeping. Through our study of Paul, she came to see that God is not a vindictive judge but a loving savior who reconciled us to himself (Romans 5:10). Not that God condones suicide. But God and God alone understands the irrationality of most victims; not only understands but is understanding — more so than people can grasp.

As the weeks progressed, a quiet smile replaced the

woman's tears. Her transformation dramatized the transformation experienced by the whole group.

This sort of thing happens over and over again when people come face to face with God's self-revelation. Their image of God has distressingly often been the almost blasphemous image of a stern lawgiver just waiting for a chance to clobber a hapless transgressor.

How the atmosphere of the group changes when its members realize that God has been revealed primarily as a saving God — the one who liberated his people from slavery in Egypt; the one whose selfless love was supremely expressed in the death and resurrection of Jesus.

It is not that people become nonchalant about possible

future sins when they realize this, but that they are no longer paralyzed by guilt — and hopelessness — over the past. Now these people can joyously respond to God's proven love for them. A transformation has occurred.

Frequently I am asked to give courses about Scripture to Protestant groups. It is fascinating to watch the initial stiffness, suspicion and uncertainty fade as they get to realize that we have a common bond in God's message of universal salvation. Their suspicion of Catholics disappears, replaced by warm fellowship in Jesus Christ. That in itself is a glorious transformation.

## Parish celebrates silver, golden jubilees

By Lina Bryon, La Voz Catolica

It has been a long hard struggle of 25 years for Saint Francis de Sales parish. Yet, the celebration of its silver anniversary with 60 communions, 70 confirmations and the presence of Bishop Agustin Roman show the parish is as strong as ever.

"Faith has been what has kept the parish growing and with a very good outcome," says Father Alvaro Guichard, pastor. He adds, "The nicest thing is to see the testimony of faith on a daily basis." This was constant even during the high and low times of their neighborhood.

Father Guichard recognizes the fact that this area of South Miami Beach has gotten better recently. Yet it is still plagued by drugs and prostitution.

"This is one of our worst problems," says Georgina Fuster, Director of Catechism. She adds "all of the activities have to be planned early during the day, otherwise people will not show up." Although she agrees with Father Guichard that "the area is now confronting fewer problems."

San Francis de Sales, the patron of journalists, is the name of this Miami Beach parish that had its beginnings in 1940 as a mission from St. Patrick. The pastor then was Monsignor William Barry. At the time he was a writer for The Florida Catholic newspaper. This gave him the idea to use San Francisco de Sales to name the newly formed mission. It was not until 1964 that it was considered a parish. This is the reason and joy for the Silver Anniversary.

The founder of St. Francis de Sales was Father Francis Dunleavy, who is now retired. Father Orlando Fernandez, who was pastor until 1984 is now vice-chancellor at the Pastoral Center.

"With all the best," Ernesto Machado says of the coming 50 year celebration this November. Machado, who belongs to the parish council is making tags with the names of all the priests and pastors the parish has had. "The parishioners are also ordering name tags," says Machado. We believe we will have about 300 of them for that day. At that time we will hold a parish fraternal day.

St. Francis is bustling with activities during the weekends. Every Saturday at 10 a.m., next to the office the room is filled to capacity with children. Fuster remembers 1980 when the program was started. "There were not as many children at the time. Not as many were Hispanic as now." An average of 180 children assist the religious classes on a regular basis. The children are not new ones, they have remained in the area and are growing by coming to the catechism.

Ninety-five percent of the children who received their first communion and were confirmed on June 4, were Hispanic.

The problems the area confronts are a worry to all those involved. "We need more evangelizing on this side of the city," says Eva Llapur a church volunteer. She, like so many other elderly residents of Miami Beach lives alone. "My work at the parish is a big part of my life," added Llapur.

The pastor says that in St. Francis exist most of the Hispanic apostolic movements. Yet, they do not have the "conference" of St. Vincent de Paul. This he adds is due to the difficulty of making visits and being out a lot on the streets.

Father Guichard says the parish has never stopped helping those in need. Many times he has helped with money and with food collections. The solidarity parish group organizes 'bazaars' and helps raise some money.

"This is a very poor parish," but the few well-to-do who do come are more than generous, he said. Without them we would not be able to meet the ABCD campaign for charity and development coming from the Archbishop."

On her side Fuster, who lives in the San Marino island, adds that many of her neighbors "are anxious to help and to cooperate." This is even if their children and grandchildren study and attend at St. Patrick.

"There are 500 families in the parish," adds the Cuban pastor.

Yet the three masses said in Spanish "bring around 2,000 people," says Father Guichard.

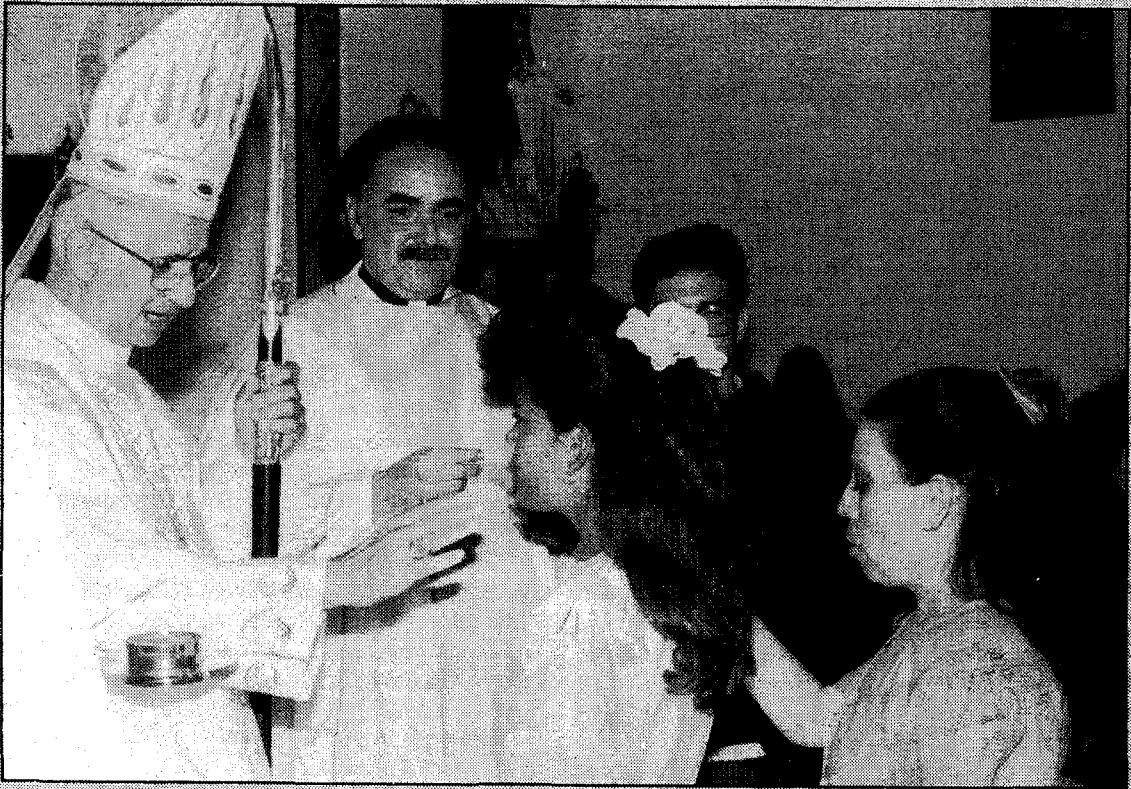
We have not being able to have a census due to the fact that many of the area residents have immigration problems.

"There are 19 different nationalities in the parish," adds the diocesan priest with pride. About 90 percent of all are Hispanic.

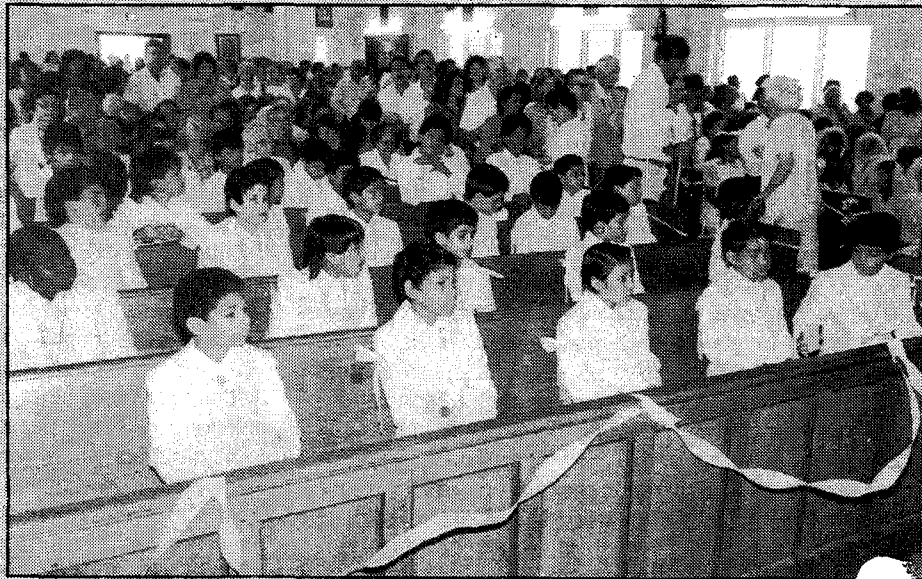
Isabel Machado, leader of a prayer group ( Liga Orante) says that by working at the church, "one is winning bit by bit a piece of heaven."



(Top Left) St. Francis de Sales, established in 1940 as a mission and was recognized as a parish in 1964 celebrates this year two anniversaries.



(Top middle) A moment during the confirmations with Bishop Roman and Father Alvaro Guichard the parish pastor.



(Right) Children during their Communion on June 4.



(Bottom left) Father Francis Dunleavy, founder of the parish.