

# THE VOICE

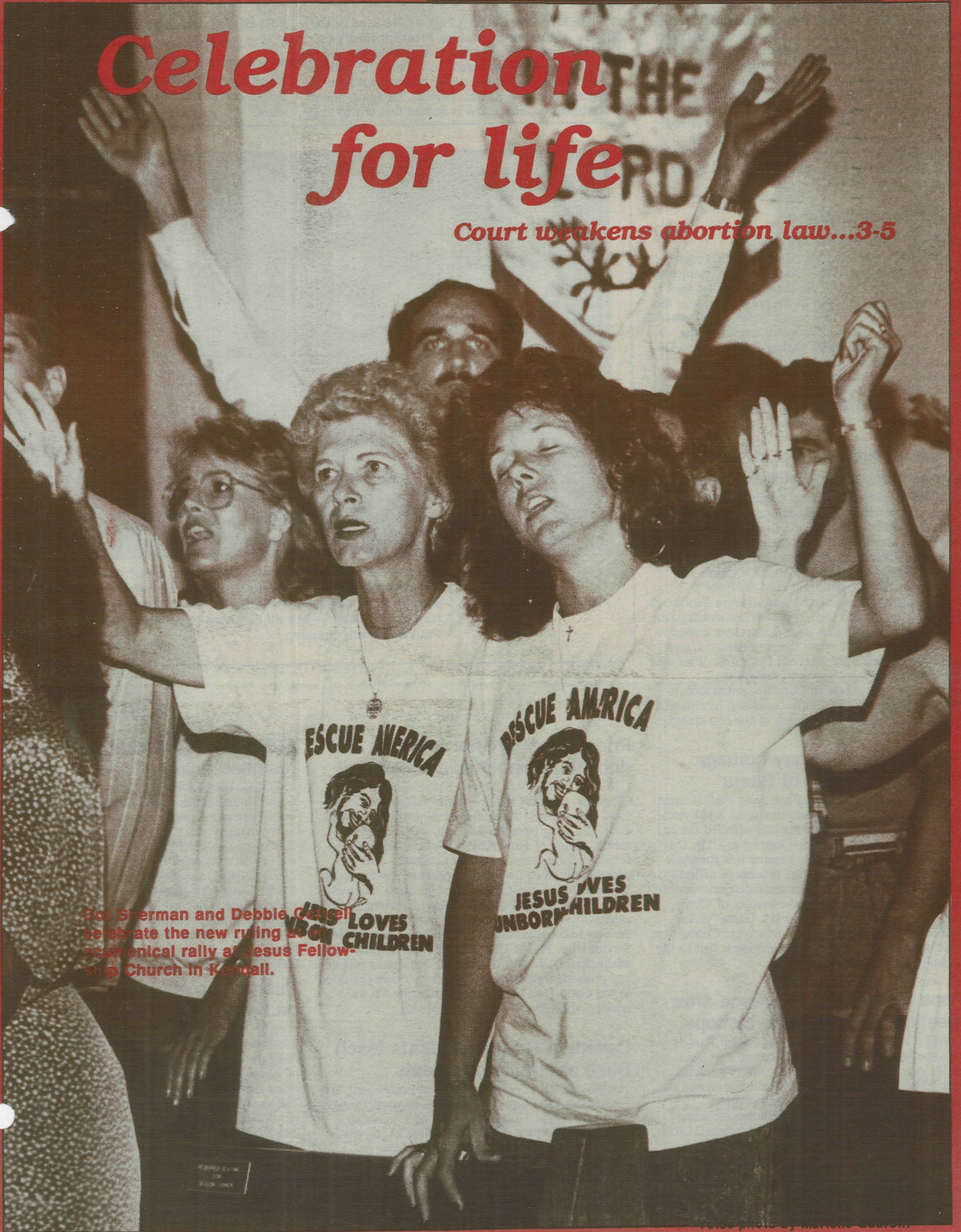
Vol. 36 No. 14

Archdiocese of Miami

July 7, 1989

## Celebration for life

Court weakens abortion law...3-5



Dot Sherman and Debbie Cancell celebrate the new ruling at an ecumenical rally at Jesus Fellowship Church in Kendall.

Photo by Marlene Gaurin

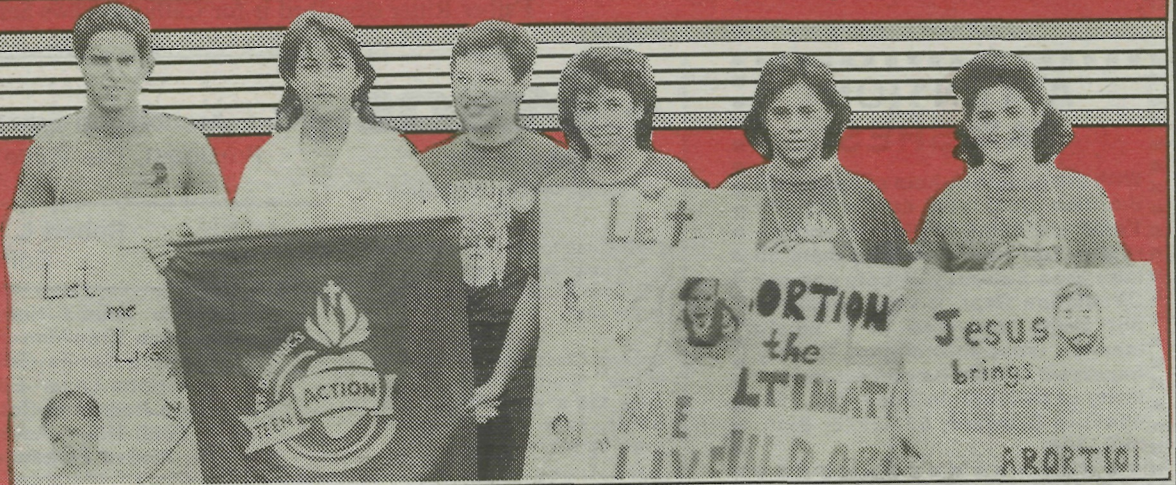
### Inner-Voice

#### ✓ Abortion ruling

Bishops, pro-life leaders praise ruling, plan next actions.....3

#### ✓ Devotedly yours

Archbishop McCarthy talks about 500th celebration.....9



## World:

### Soviets flock to urge recognition of church

ROME (CNS) — More than 100,000 Soviet Ukrainian Catholics participated in a special day of prayer for the legal recognition of their church. Some clergymen were reported to have been arrested and one beaten in connection with the event, held in towns throughout the Soviet Union. The Ukrainian Catholic Church's Rome headquarters reported the illegal public services June 18. The largest reported crowd was in the town of Ivano Frankovsk, where an estimated 100,000 of the town's 275,000 people participated, according to a statement released by the church in Rome June 22.

### Sprinter's first-place prize is delivered by Pope

FORMIA, Italy (CNS) — Calvin Smith, former world record holder in the 100-meter dash, wanted to meet Pope John Paul II. So the U.S. sprinter won the international race held in the pope's honor at the World Formia Meet. This meant Smith, a 28-year-old Baptist, was handed his first-place trophy by the pope. The leader of world Catholicism was the VIP spectator at the June 25 sprint held at Formia's Stadium of the Oranges, nestled between fog-covered mountains and the Mediterranean Sea, 84 miles south of Rome. Competing were seven runners representing five countries.

### Anglican Archbishop to visit Rome, renew talks with Catholic Church

LONDON (CNS) — When Archbishop Robert Runcie of Canterbury, England, visits Rome in late September, he is to become the first Anglican primate since the Reformation to attend a papal Mass. After celebrating Mass at an Anglican church Oct. 1, Archbishop Runcie is scheduled to attend a Mass celebrated by Pope John Paul II in St. Peter's Basilica. The pope and Archbishop Runcie also are to meet Sept. 29, 30 and Oct. 2. At the last meeting, the two leaders plan to sign a joint declaration similar to the one signed in 1982 when the pope visited Canterbury. During their 1982 meeting, Pope John Paul and Archbishop Runcie's "common declaration" established a new Anglican-Catholic commission to work to resolve doctrinal differences and recommend "practical steps" for the reunion of the two churches.

### Pope journeys to pay homage to an historic city of Gaeta

GAETA, Italy (CNS) — Pope John Paul II came to Gaeta for 12 hours to pay homage to a 140-year-old slice of Italian religious life that affected the entire Catholic Church. Gaeta is known as "The City of the Immaculate Woman" because it is the place where Pope Pius IX began the process of officially defining the dogma of the Immaculate Conception. The dogma says that Mary, the mother of Christ, was conceived without original sin. Gaeta "is the cradle" of the dogma of the Immaculate Conception, Pope John Paul II said June 25 during a visit to the Archdiocese of Gaeta.

### Pope renews call for peace after meeting with Maronite bishops

VATICAN CITY (CNS) — Pope John Paul II met with the Maronite bishops of Lebanon and again called for peace and an end to that country's "destruction." The pope repeated recent calls for an end to outside intervention in the war-torn country. The pope spoke with the Maronite bishops, including Maronite Patriarch Nasrallah P. Sfeir, June 24 following their "ad limina" visits to Rome. "Ad limina" visits occur every five years and allow each head of a diocese to meet privately with the pope. In his talk, the pope mixed praise for the Lebanese Eastern-rite church and its people with expressions of concern for the ongoing violence dividing the country.

## Knights of Columbus' leader backs Bush in effort to save U.S. flag from desecration

NEW HAVEN, Conn. (CNS) — The head of the Knights of Columbus, backing President Bush's call for a constitutional amendment to protect the U.S. flag from desecration, urged the nation's 1.5 million Knights June 27 to support flag protection efforts in Congress. Supreme Knight Virgil C. Dechant said an amendment or federal law is needed that would "up-

hold existing rights of free speech" but reverse the U.S. Supreme Court ruling that flag desecration "is an acceptable form of protest." The high court provoked a storm of controversy with its 5-4 ruling June 21 that overturned laws against flag desecration in 48 states.



Altar boys return

Father George Mihovich, third from right, is surrounded by five of the six altar boys who served at Father Mihovich's first Mass 50 years ago at Our Lady of Solace Church, Coney Island, Brooklyn, New York. The five are all brothers (from left): Tom, Frank, Jim Paul and Jack Gleason. CNS photo

## National:

### Priest arrested after breaking door to paraphernalia warehouse

WASHINGTON (CNS) — Father George E. Clements, the Chicago priest who has three adopted sons, was arrested June 20 after he broke down the door of a drug paraphernalia warehouse. Father Clements, pastor of Holy Angels Church, one of the country's largest black Catholic parishes, also was slightly injured in the incident because a window on the door broke and the glass cut his hand. He was taken to a Chicago hospital where he received several stitches. "We want to stop drug paraphernalia from flowing into our community," he told Catholic News Service later. Father Clements, 57, was arrested on misdemeanor charges of criminal damage to property and criminal trespassing for breaking down the door to the Good Deal One Stop Distributing Co., a novelty wholesaler, Chicago police said.

### Covenant House residents teach Bush about life on streets

NEW YORK (CNS) — President Bush heard firsthand about life on the streets from 10 youths served by the Covenant House ministries of Franciscan Father Bruce Ritter at a meeting June 22 in New York. The president and his wife, Barbara, accompanied by White House Chief of Staff John H. Sununu and others, visited Covenant House prior to a luncheon address to New York Partnership, an effort to engage the private sector in resolving community problems. In an interview following the visit, Father Ritter described it for Catholic News Service.

### CORPUS Urges Vatican to let resigned, married priests serve

COLUMBUS, Ohio (CNS) — The priest shortage in the United States would not exist if the Vatican would permit resigned, married priests to return to active ministry, said Terence Dosh, national coordinator of CORPUS, at the Second National Conference on a Married Priesthood in Columbus June 23-25. CORPUS, which stands for Corps of Reserve Priests United for Service, is an organization of 4,400 married priests in the United States. Among featured speakers at the gathering was Dagmar Celeste, wife of Ohio Gov. Richard F. Celeste, who urged "some honest cost accounting from the Vatican" for the lack of sufficient priests to serve people's needs.

### Bush lauds reporter's effort on behalf of aging Religious

NEW YORK (CNS) — A reporter's story and subsequent work to help financially strapped aging Religious was cited by President Bush as an example of going beyond "professional obligations" to embrace the "old-fashioned tradition" of public service. The president gave a brief talk June 22 during a dinner in New York celebrating the 100th anniversary of The Wall Street Journal. John Fialka, a Catholic, wrote a front-page story in the Journal three years ago detailing the financial burdens facing elderly Religious and the orders trying to care for them. His article included the story of a New York community too poor to pay funeral home bills. President Bush said the article "provoked a swell of readership response."

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## Pro-lifers hail ruling

### Groups around state and nation begin new efforts

By Cynthia Thuma  
Voice News Editor

The Archdiocese of Miami joined other pro-life forces hailing the U.S. Supreme Court's decision in the Webster vs. Reproductive Health Services case as an important first step toward banning abortion on demand.

Immediately after the court's decision was announced, the Catholic Church, along with other groups on both sides of the issue, announced the intention to begin lobbying state legislatures. Archbishop Edward McCarthy said the Archdiocese of Miami's effort will come primarily

will uphold the right to life of the unborn in any forthcoming legislation. We must speak out on behalf of those innocent children who cannot speak for themselves. At the same time, we must support legislation that seeks to assist the pregnant woman who chooses life for her child."

Archbishop McCarthy heralded the decision as "one step toward victory for life."

"By upholding Missouri's abortion regulations, the Supreme Court has unmistakably affirmed the authority of the states to recognize and protect human life," he said.

The court's decision did not overturn the provisions of the 1973 Roe vs. Wade decision, but reversed lower court rulings that struck down portions of Missouri's restrictions on abortions.

Provision upheld by the Supreme Court include:

- A declaration that life begins at conception
- A requirement that physicians be required to perform various tests for the viability of fetuses 20 weeks old or older
- A prohibition from the use of public hospitals or their employees from performing any abortion not required to save a woman's life
- A prohibition from using public funds for the purpose of encouraging or counseling women to have an abortion not required to save her life.

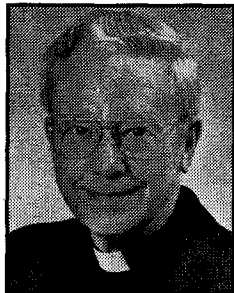
"By upholding legislative efforts to protect unborn children and to prohibit encouragement of abortion with public funds, the court has made possible a legislative policy favoring life over death for the unborn," said Archbishop McCarthy. "Keeping in mind the physical and psychological harm abortion can do to women, I believe such legislation will also help to protect women from the practitioners of abortion."

"With this action, the court has begun to correct the gross imbalance imposed by Roe vs. Wade on our legal system and has



Over the years right to life rallies such as this one at Miami's Bayfront park in 1978 helped sway public opinion on the abortion issue. Xavier Suarez, now mayor of Miami, addresses the rally. (Voice photo)

**'We fully expect and strongly encourage new legislative initiatives on this issue by Gov. Martinez and the elected representatives of the people of the state of Florida'**



--Abp. McCarthy

through the Respect Life ministry and the Florida Catholic Conference, which has its headquarters in Tallahassee.

"We'll try to raise (legislators') consciousness," Archbishop McCarthy said, "and we'll be praying. That's a pretty powerful weapon."

St. Petersburg Bishop John Favalora urged citizens to inform lawmakers of their pro-life position.

"As responsible citizens, we must also exercise our civil right to inform local legislators of our pro-life stance and of our expectation that the Florida Legislature

indicated a new willingness to defer to legislatures' responsible efforts to protect unborn human life," he said. "We fully expect and strongly encourage new legislative initiatives on this issue by Governor Martinez and the elected representatives of the people of the state of Florida."

Chief Justice William Rehnquist wrote the majority opinion, noting that the appeals courts had struck down Missouri's restrictions "on the grounds that they violated this court's decision in Roe vs Wade and cases following it. We...now reverse."

Justices took different points of view on the varying points in the ruling, but the 5-4 majority agreed with the end result, re-

versing the lower courts which struck down the restrictions.

According to Rehnquist, "because none of the challenged provisions of the Missouri Act properly before us conflict with the Constitution, the judgment of the court of appeals is reversed."

In discussing the declaration, found in the preamble to the Missouri law, that life begins at conception, the court held that "certainly the preamble does not by its terms regulate abortion or any other aspect of (doctors') medical practice."

Archbishop McCarthy was one of few voices nationwide who suggested the cli  
(Continued on page 5)

## We've got the votes, Pro-lifers say

### Special session urged

By Ana Rodriguez-Soto  
Chief Correspondent



Members of St. Dominic Youth Group march in 1986 for the pro-life cause on the 13th anniversary of Roe v. Wade. (Voice photo)

Florida pro-lifers say they have enough votes in the state legislature to pass laws that significantly restrict abortion — but not enough to ban it outright.

"I think the pro-life movement in Florida has a lot of work to do. This is the beginning. We haven't won the battle but we have landed at Normandy," said Tom Horkan, executive director of the Florida Catholic Conference, which monitors public policy issues for the Florida bishops.

Horkan said the length and complexity of this week's Supreme Court decision means "it's going to take a lot of hard legal work by pro-life people and pro-life legislators to figure out what can be done."

"I don't think there's any strategy yet," he said, but prohibiting the use of tax dollars for abortions or abortion counseling — a restriction upheld by the Supreme Court — would certainly be a priority.

Florida law already places some restrictions on abortions, although not as many as those upheld by the Court in the Missouri case.

Among the restrictions in Florida: If an unborn child is considered viable, that is, able to survive outside the womb, two doctors must agree that the abortion is necessary to preserve the life or health of the mother, and every effort must be made to preserve the baby's life.

A law enacted last year also requires the consent of a parent before a minor may obtain an abortion, but this restriction has been challenged in the courts. Horkan said this week's Supreme Court ruling "indirectly would support that law."

"I think we have the votes to pass legislation. I don't think we have the votes to prohibit abortion outright," Horkan said, citing a more favorable climate brought about by the steady lobbying of pro-lifers and the election of a pro-life governor.

However, he noted, the leadership of the House and the committee structure in the Senate are still stumbling blocks for pro-lifers. The one way to avoid them is to hold a special session on abortion, which would put every legislator on record.

"If it's not done in a special session, then I think we would just have guerrilla warfare in a regular session," Horkan said.

He added that pro-lifers would be willing to place their case directly before the people in a statewide referendum, but only as a last resort.

"The reason we elect legislators is to pass laws. But if you can't pass them through your elected representatives, then the only alternative is a referendum."

**'The pro-life movement in Florida has a lot of work to do... We haven't won the battle but we have landed at Normandy'**

--Tom Horkan,  
Dir. Fla. Cath. Conf.

## Ruling 'opens the door,' pro-lifers say

By Ana Rodriguez Soto and Cynthia Thuma  
Voice staff

Pro-life organizations in Florida and around the nation greeted the news of the Supreme Court's ruling in the Webster vs. Reproductive Health Services case as a victory, saying it chipped away at the landmark 1973 Roe vs. Wade decision. Others saw it as a harbinger of rulings to come because the court also agreed to review abortion cases from Minnesota, Illinois and Ohio in the session that begins in October.

"It does sound like the door is definitely open," said Joan Crown, associate director of the Archdiocese of Miami's Respect Life ministry.

Archbishop John May, president of the National Conference of Catholic Bishops said the biggest winners in the case "are the tiniest people of all — children within the womb."

"We will work toward the day when the unborn child will enjoy full protection of the law," he said. "We also carry the hope that all of America can work together to support both the pregnant woman and her unborn child, so that no woman need ever feel pressured to resort to abortion."

President George Bush, who favors creation of a constitutional amendment prohibiting abortion, said "the court appears to have begun to restore to the people the ability to protect the unborn."

"We continue to believe that Roe vs. Wade was incorrectly decided and should be reversed," he said.

Virgil Dechant, supreme knight of the Knights of Columbus, praised the

decision, saying the knights "consider this to be both an invitation and challenge to petition their elected representatives to cut back on abortion wherever permitted by Webster."

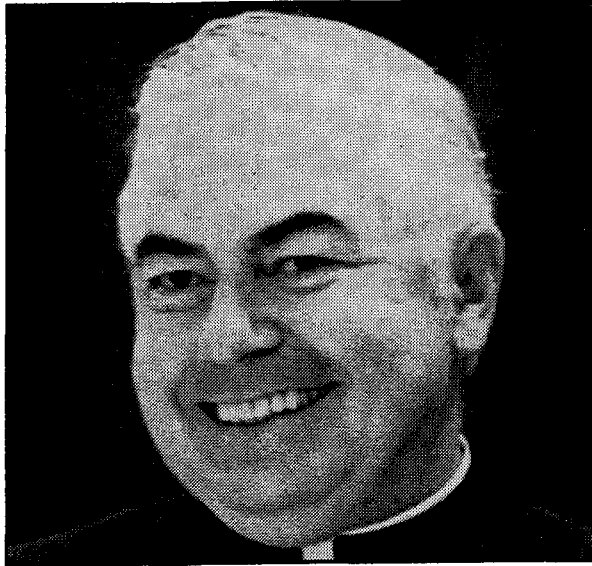
"It's a faltering step under which children will continue to be murdered, but this decision indicates that Roe's days are numbered," said Randall Terry, founder

and national director of Operation Rescue. "Roe has been modified, according to the majority and minority... but children are still going to die."

Still, Terry predicted an "avalanche of legislation" will follow the ruling.

"This is the beginning of the end for Roe v. Wade," said Rev. Pat Mahoney, director of Rescue South Florida. "We are thrilled."

"A big part (of the decision) is the preamble, which says human life begins at conception and the court allowed it to stand, so obviously in Missouri I think the groundwork is there for a complete



*'We will work toward the day when the unborn child will enjoy full protection of the law.'*

Archbishop John May

overturning of Roe; at the very least, outlawing second- and third-trimester abortions."

Also elated was John Willke, president of the national Right to Life Committee. "We are thumbs up all the way," he said. "We welcome the court's willingness to reexamine the flawed Roe v. Wade decision when a state law suitable for

such a reexamination is brought before it. We plan to take this challenge back to the American people and continue to work to pass laws to protect unborn children until the Roe decision is reversed.

"The decision will provide impetus to pass a range of laws to protect human life. Such laws might ensure informed consent by women considering abortion so they are given sufficient information about abortion and their unborn children, and that young girls in crisis pregnancies are not deprived of their parents' guidance and counsel before they are

subjected to abortions."

Others were more guarded in their assessment of the decision.

"I would call it a partial victory," said Magaly Llaguno, director and coordinator for Latin America for Human Life International. "It will be a victory when every human being, whether born or unborn, has the right to life."

"As long as there's a whole class of human beings that are being killed without recourse, that's not a full triumph for the pro-life movement."

John Burt, of Our Father's House, a ministry to women in crisis in Milton, outside Pensacola, said "It didn't go far enough although it is a step in the right direction. I think they skirted their obligation and just sort of dumped it back to the states."

"But I'm pleased, considering we thought we had a real conservative court and they said we can burn the American flag and they said dial-a-porn was still OK. I'm surprised they did as well as they did."

Those who favor abortion on demand reacted to the decision with negativism.

From the steps of the Supreme Court building, Molly Yard, president of the National Organization for Women, vowed a war within state legislatures.

"Pretty soon nothing much will be left for a woman in controlling her reproductive life," she said.

Judith Widdecombe, founder of the clinic involved in the decision, said "this is a serious, serious setback for women and families in this country.... This is an outrage."

Material from the Catholic News Service was incorporated into this report.

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Joseph Cardinal Bernardin 1976

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# Leaders hail Ruling on Roe/Wade

(Continued from page 3)

mate is right for an attempt at conciliation between pro- and anti-abortion factions. The time, he said may be right for "a little more dialog and a time to sit and listen more."

At the archdiocese's Respect Life ministry, associate director Joan Crown said that office is bracing for inquiries and "will try to grow all the time. No matter which way the law goes, we're always there to help."

The court's ruling was not the complete reversal of Roe vs. Wade that pro-life advocates had hoped for, but provided a glimmer of hope that future decisions could further erode — or perhaps overturn — Roe vs. Wade.

"In upholding Missouri's statute, the court has indicated that Roe vs. Wade has been the source of much confusion and has expressed a willingness to reconsider it," said Archbishop John May, president of the U.S. Catholic Conference and the National Conference of Catholic bishops. "Since national polls show clearly that most Americans reject abortion on demand, that is welcome news. We look forward to new initiatives by elected state representatives."

"It recognizes a change in the opinion of the Court since Roe vs. Wade," said Bishop Favalora. "This change, I believe, is reflective of the mind of the majority of our citizens regarding abortion on demand."

The court also announced it will review abortion decisions from Minnesota, Ohio and Illinois when its reconve-

nes in October. The Illinois case deals with restrictions in abortion clinic practices; the Minnesota and Ohio cases involve parental involvement in teen-agers' abortion decisions. The new session begins Oct. 2.

"There's a possibility when they deal with this in October, they can take this a step farther," said Archbishop McCarthy. "It looks like it will be a long battle, but the climate is changing."

"This is something I've been working for personally for nine years and our organization has been working on for 16 years," said Renee Schemerhorn, vice-president for Broward County's Right to Life organization. "It means we're going to have to work as never before, but finally now we can see the fruits of our labors."

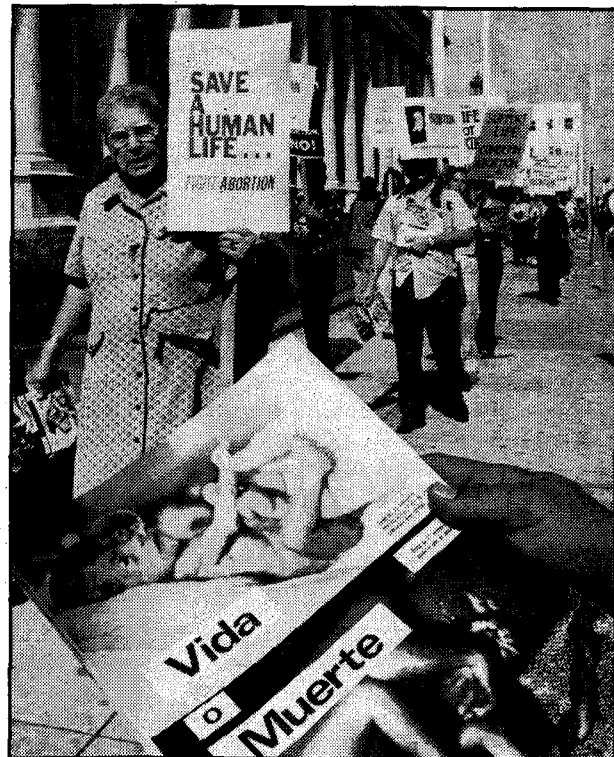
Her organization also will help demonstrate to legislators the pro-life desires of its constituents, she said.

"Definitely," she said. "People should be more informed than ever who they vote for."

Respect Life's Crown said she was at first confused when she heard the ruling, but then overcome with a sense of disbelief and elation.

"I couldn't believe what I was hearing," she said. "It was so long that we were used to losing. It's so hard to keep up what we're doing; we've been overwhelmed."

The ruling, said Respect Life spokesman Libby Johnson, "gives you hope they won't leave it on the back burner for the next 16 years."



Pro-life rally in front of a federal building in Miami in 1975. (Voice Photo)

## Abortion fight enters new stage

By Prent Browning  
Voice Staff Writer

Specific legal and legislative ramifications of the Supreme Court ruling on the Missouri law are still in doubt but one thing became quickly apparent: the abortion issue has entered a new stage of state politics and intensifying efforts on both sides.

"We are talking with pro-life leaders from throughout South Florida and we are getting together to form a political coalition," said Rescue South Florida Coordinator Rev. Pat Mahoney following a press conference Monday in which he pledged that his organization would keep demonstrating in front of abortion clinics.

"We are working to put together model legislation that we can bring to Tallahassee," he said "I think you will see a coming together of all prolife groups, Protestant, Catholic, towards getting this new political entity to-

gether. Because as I have said for the first time in 16 years the states have been allowed to regulate abortion."

Renee Schemerhorn, Vice President of Broward Right-to-life, said that they will be approaching lawmakers in Tallahassee. "It means we will have to work harder than ever before."

On Monday night there were rallies on both sides of the issue. Several different pro-life groups rallied at the Jesus Fellowship Church in Miami. The National Organization of Woman held a rally the same night in front of the Federal Court House in Ft. Lauderdale.

Pro-abortion forces, of course, also are planning how to best influence the state legislature which may call for a special session to address the issue.

Some spokesmen for pro-abortion organizations believe that the majority opinion in this state would oppose further limitations on abortion.

"There will be a battle in terms of restrictions on the

state level," said Mattie Bloom, Director of the Miami Planned Parenthood office, "and we will be in there telling our legislators that 59 percent of the state believes the decision is fundamentally private and should be between a woman and her doctor (referring to a poll conducted in May for the Miami Herald by Mason-Dixon Research)."

Other recent polls using different wording have found that a substantial majority of Americans want abortion available only for the extreme cases such as to save the life of the mother, rape, etc.

Calling the Supreme court decision a "disaster", Dade County ACLU director Robin Bluemner said that their organization will be "attempting to control the damage" on a state level.

"We will be attempting to redirect the legal battle to the state court and we will look for the right of privacy that is guaranteed under the state constitution as protecting reproductive freedom rights."

**'It affirmed the traditional view that obscenity has no protection in our constitution'**

## 'Death knell' for dial-a-porn seen

WASHINGTON (CNS) — The U.S. Supreme Court decision on commercial exploitation of sex by phone is the "death knell" for the dial-a-porn industry, Morality in Media national director Joseph J. Reilly Jr. said June 26.

Describing the current content of dial-a-porn as "clearly obscene," Reilly predicted strong prosecution efforts in the wake of the ruling.

He said any effort to avoid obscenity charges will put the purveyors of dial-a-porn in a bind: "They must somehow keep their clientele while failing to appeal to the prurient interest of the listener."

Others interested in the case were less sanguine about the effects of the June 23 ruling, which said that merely indecent sex messages are protected under the First Amendment but "obscene" messages can be prosecuted on a case-by-case basis.

The decision overturned a portion of a federal law banning "indecent" pay-per-call telephone messages but upheld another portion of the law banning "obscene"

messages.

Because of injunctions against it pending court challenges to its constitutionality, the law has not been enforced.

Mark Chopko, general counsel of the U.S. Catholic Conference, which had filed a friend-of-the-court brief in the case, called the decision "both encouraging and discouraging."

He said it was encouraging because "it affirmed the traditional view that obscenity has no protection in our Constitution and therefore may be eradicated from our society through the concerted efforts of citizens."

"It is discouraging," he added, "because it points out that much more needs to be done to understand the technology and impact of dial-a-porn services. It requires the FCC (Federal Communications Commission) and the Congress to give further attention to the problem of indecent speech on society...(and) to devise a constitutional means to limit the access of children to indecent material."

Jesuit Father Virgil C. Blum, head of the Milwaukee-based Catholic League for Religious and Civil Rights, called the high court ruling a "bad decision ...in conflict with the basic moral values of our Judeo-Christian heritage."

He viewed the obscenity standard as a difficult one to enforce.

"You have a billion-dollar industry here," he said. "There's going to be litigation all over the country. It will take years, of course. I don't think it (dial-a-porn) is going to get snuffed out so quickly."

Despite the fact that the court did not go as far as many people had hoped, the ruling was "a major victory for the anti-pornography forces," Reilly said, because the anti-obscenity part of the decision "is the first time in history that a legal restraint has been placed" on dial-a-porn.

The content of dial-a-porn messages "is not innocent erotica," he said. "This is gross, pigpen stuff."

## In October session

# Feeding tube case accepted by high court

Washington (CNS) — The Supreme Court July 3 said it would hear an appeal from a Missouri couple who want to remove a feeding tube from their daughter who has been in a "persistent vegetative state" since a 1983 auto accident.

The case was brought by Lester L. and Joyce Cruzan, acting as legal guardians for their daughter, Joyce, 31, a patient at Missouri Rehabilitation Center, Mount Vernon, Mo.

The Supreme Court will hear oral arguments in the

case during its next term, which opens in October.

The Cruzans argued in court in 1987 that their daughter would not have wanted to be kept alive with feeding tubes.

A lower court judge ruled in their favor and told the medical facility to stop feedings.

But the case was appealed to the Missouri Supreme Court, which overturned the lower court, 4-3, in November 1988.

The case focused on interpretations of Missouri's

Living Will Statute, which permits the withdrawal of artificial life-support systems from hopelessly ill and injured patients. It specifically forbids withholding of food and water.

The Missouri court said it could find no "principled legal basis" which would permit the Cruzans as guardians "to choose the death of their ward."

The court said because of "the state's strongly stated policy in favor of life, we choose to err on the side of life."

## Pro-abortion aid ban passes House

WASHINGTON (CNS) — In a vote hailed by the Knights of Columbus, the House of Representatives has prohibited allocation of U.S. overseas family planning program funds to groups that support abortion.

During House debate in late June, the House approved the Smith amendment, which denies U.S. government funds to any organization or program which supports initiatives using coercive abortion or sterilization.

Sponsored by Rep. Chris Smith, R-N.J., and attached to a foreign aid authorization bill, the amendment also upholds the so-called Mexico City policy, which denies support to any foreign, non-government organization that performs or promotes abortions as a family planning method. The policy was promulgated by the Reagan administration during a 1984 international conference in Mexico City.

Smith said the House measure would make permanent the restrictions already in effect.

According to Virgil C. Dechant, supreme knight of the Knights of Col-

umbus, the House vote on Smith's amendment "gives a clear indication where Congress presently stands on this issue."

Smith's amendment is designed to bar funding of such groups as the United Nations Fund for Population Activities, accused of condoning abusive abortion practices in the People's Republic of China, and the International Planned Parenthood Federation of London.

Smith told his colleagues that "it should be abundantly clear to all that the People's Republic of China, through its one-child per-family policy, continues to employ systematic coercion and brutality in achieving population control."

He also noted that under the Mexico City policy, some 300 U.S.-funded groups, including various branches of Planned Parenthood, are running some 700 family planning projects. They "have agreed to provide contraceptive services without providing abortion or lobbying or campaigning for the legalization of abortion," he said.



**'Father' and 'sons'**

Maurice Blackwell (second from right) stands with 'sons' Joe, Anthony and Errol in front of St. Edward Church in Baltimore. Over the years he has informally adopted six young men, four of whom are now grown and out on their own. He is following his family's tradition of taking in children who need a home. (CNS photo)

## Black leaders criticize separatist pastor

WASHINGTON (CNS) — Father George A. Stallings inaugurated his breakaway black Catholic church July 2 with a three-hour-long liturgy punctuated by vibrant gospel music, African rattles and bells and a passionate homily. Meanwhile, other black Catholic leaders criticized the move.

"Church, we got a struggle now, but that's OK (because) we serve a mighty God," Father Stallings told more than 1,000 people attending the first service of his Imani Temple African-American Catholic Congregation.

In a letter the next day, Cardinal James A. Hickey of Washington suspended Father Stallings from his priestly duties.

"This suspension remains in effect until you have renounced this act of disobedience in accordance with the teaching and the discipline of the Roman Catholic Church," said the cardinal's letter.

Father William E. Lori, secretary to the cardinal, said July 2 that archdiocesan officials could not rule on the validity of Father Stallings' service because they had not seen a text of the liturgy.

However, Father Lori said, the liturgy was "illicit" because Father Stallings' permission to publicly celebrate Mass had been revoked June 22 by Cardinal Hickey, and because of "innovations" in the prayers and order of the Mass which had not been approved for use in the United States.

After an hour's delay to erect an altar and accommodate all the people who came to the 500-seat chapel of Howard University Law School in Washington, Father Stallings welcomed the congregation to a celebration he

said would make history.

His formal announcement of the founding of Imani Temple was greeted with prolonged clapping and shouting.

Father Stallings said "we have to raise enough money to build a church" which will seat 6,000 to 8,000 people. Later Father Stallings told reporters that the initial collection was about \$16,000.

Ali Muhammed, leader of the Nation of Islam in Washington, came to

**'Don't even worry about those in high places who will say you are part of an ill-advised enterprise, because what does he have to do with it anyhow?'**

--Fr. George Stallings, breakaway pastor

the lectern and congratulated Father Stallings and offered a greeting in the name of the Rev. Louis Farrakhan, national leader of the black Muslim group, who has been criticized as anti-Semitic.

"This is the beginning, only the beginning, of a movement that will sweep the world," Muhammed said.

Referring to a statement by Cardinal Hickey, Father Stallings said, "don't even worry about those in high places who will say you are part of an 'ill-advised' enterprise, because what does he have to do with it anyhow?"

"The Catholic Church has issued document after document after docu-

ment on racism, but it hasn't done anything about it yet," he said.

Black Catholic leaders who did not attend Father Stallings' services spoke to reporters later at the archdiocesan Pastoral Center.

Janice Burton, president of the archdiocesan Council of Black Catholics, said, "I am hurt and very disappointed."

"I am hurt because I feel as though we have been separated and the energy that has been used for the separation could be better used to address the issues he is talking about."

"I know we have problems," she said. "But he could do more good in bringing about unity by staying."

Hiram H. Haywood Jr., a permanent deacon for almost 18 years, said Father Stallings' action is wrong and "ill-timed."

The U.S. bishops' have begun devoting time and money to meeting the needs and seeking out the gifts of black Catholics, he said.

"I share all of his concerns about black Catholics and racism in the church," said Jacqueline Wilson, executive director of the archdiocesan Office of Black Catholics. "We have a long way to go."

But, "changes happen when people work together within the institution," she said.

Deacon John Somerville, whose two brothers also are permanent deacons, said, "I feel quite hurt. The issues Father Stallings raised were legitimate, but I object to the way he went about it."

"Even though our ancestors were slaves, they had a sense of identity as Catholics," Somerville said. "What

proves to be authentic is what will last."

Auxiliary Bishop Leonard Olivier of Washington, one of the nation's 13 black bishops, issued a statement July 2 which said "it is my fond hope and prayer that the Catholics of the archdiocese, especially my fellow African Americans, will see that Father George Stallings' crusade is ill-conceived."

"One man is presuming that his own personal pursuit is the cause of the entire African-American Catholic com-

**"I am hurt because I feel as though we have been separated and the energy that has been used for the separation could be better used to address the issues he is talking about"**

--Janice Burton, Council of Black Catholics

munity," Bishop Olivier said.

Auxiliary Bishop John H. Ricard of Baltimore, chairman of the U.S. bishops' Committee on Black Catholics, said in a July 2 statement that "Father Stallings' action is regressive as well as tragic. It is regressive in that it obscures the heroic efforts of many African-American Catholics of the past who struggle for full participation in the church despite tremendous odds."

"I pray for Father Stallings as well as those who may participate in this effort."

## Pope praises work of St. Peter Apostle Society

Calling indigenous clergy the "Hope of the missionary Church," Pope John Paul II, in a recent message, commended, on its 100th anniversary, the Society of St. Peter Apostle, affiliate of the Society for the Propagation of the Faith, for having "Contributed greatly to the growth of local clergy."

"One hundred years after its foundation, the Society of St. Peter Apostle preserves intact its value in light of that purpose from which it originated: to awaken Christian peoples to the problem of training local clergy in the mission churches and to invite them to cooperate in the training of candidates for the priesthood by their spiritual and material aid," the Holy Father stated.

The Pope made this statement as part of his annual message for the celebration of World Mission Sunday, October 22; he issued that message May 14, the Feast of Pentecost, the day viewed as the beginning of the Church's mission to the world.

Last year, the Society of St. Peter Apostle provided aid for more than 67,000 major and minor mission seminarians compared to some 2,700 seminarians who aided in the first year of its foundation.

Vocations to the priesthood in the Missions have increased dramatically in past years. Last year, some 1,685 young men began studies for the priesthood in the major seminaries of the Developing World; the year before some 1,496 young men started their training. In the past two years, 14 major seminaries have opened in Asia and Africa. Such growth in vocations has increased the demand for the funds needed to support these young men in their studies.



Men from around world ordained by Pope

# China also squeezing pro-Vatican Catholics

## Improvement not likely soon

By Catholic News Service

While China-watchers were assessing the impact on potential Sino-Vatican relations of the crackdown on China's pro-democracy movement, a Communist Party document surfaced calling for a crackdown on the pro-Vatican "underground" church.

Meanwhile, two Catholics — one an American priest, the other a Hong Kong Chinese — gave eyewitness accounts of the and horror among pro-democracy demonstrators in Tiananmen Square, the giant plaza in China's capital, Beijing.

Even before the early June move against pro-democracy demonstrators, the Chinese Communist Party called for an "attack" on activist pro-Vatican Chinese Catholics.

The call came in a new policy paper on Chinese-Vatican relations, "underground church forces," and China's government-approved Catholic organizations, which have no formal ties to the Vatican, said Catholic sources in Hong Kong.

The sources, who declined to be named, said that, among other things, the focus of the paper, called Document No. 3 (89), is to "firmly attack the underground Catholic forces."

The Hong Kong sources said the Communist Party paper reiterates its position on restoring ties with the Vatican: the Vatican must first break its ties with Taiwan and agree not to interfere in China's internal and religious affairs.

The conditions appear to mean, in part, accepting the election of bishops within the Chinese church.

The sources also said the document asks concerned parties to monitor development of the "underground Catholic forces" and proposes "isolating a small number and attacking the individual reactionaries."

"Individual clerics in the underground

who stubbornly persist in their attitude, get involved in antagonistic activities, instigate disturbances among the faithful and destroy public order must be severely punished according to the law," the document was quoted as saying.

According to the sources, "underground Catholic forces" are defined in the document as those bishops secretly appointed by the pope, priests ordained by them, and Catholics under their direction.

The party paper was distributed among officials at provincial and military levels, said the sources, who said their information came from local Catholics in northern China.

Anthony Liu Bainian, an official of the state-sanctioned Catholic Church, confirmed the document's existence June 19.

The bishops of the approved church support it, he said.

China-watchers in Hong Kong, meanwhile, said the massacre of freedom demonstrators and Pope John Paul II's call on China's leaders to respect human rights

would not have a long-term, direct effect on movement toward restoring relations between the Vatican and China.

Pope John Paul II on June 17 urged China's leaders to respect "truth, justice and freedom."

One observer, Father Anthony Chang Sang-loy, said he does not think the student-led pro-democracy movement or papal concern over the bloody crackdown have any direct impact with China-Vatican relations.

Father Chang, editorial adviser of Yi-China Message magazine, which reports on the church in China, suggested that a 1988 directive to the world's Catholic bishops on dealing with China's government-approved Catholic church, which is independent of the Vatican, is a more far-reaching issue.

The directive was issued in September 1988 by Cardinal Josef Tomko, prefect of the Vatican Congregation for the Evangelization of Peoples. It warned the bishops to take care in relations with officials of the government-sanctioned church. It said that the fact the church elects

bishops without Vatican approval is a grave matter.

Father Chang said improvement of Vatican-China relations cannot be expected in the near future.

A senior Hong Kong diocesan priest said he is worried that the Beijing killings will have a short-term adverse effect on relations.

He said he is also worried that Beijing authorities might place the Vatican in an embarrassing position by proposing formal ties now in order to counteract worldwide condemnation of the bloodshed.

The priest said he is also worried about a tightening of Chinese government control over the "underground church," which is loyal to the Vatican.

He cited a police raid on a village of underground Catholics last April as indicating a trend toward repression.

Back in the United States from a China journey, Oblate Father John J. Hurley recalled that the Tiananmen demonstrators were confident they were safe from danger.

"There was a carnival atmosphere among the university students," he said in a recent interview.

Father Hurley recalled it was "Awesome to look out over 1 million people." He said he "Never felt threatened."

"No one believed the soldiers would attack."

**Underground forces are defined as those bishops secretly appointed by the pope, priests ordained by them and Catholics under their direction**

## Top Anglican to attend Papal Mass

LONDON (CNS) — When Archbishop Robert Runcie of Canterbury, England, visits Rome in late September, he is to become the first Anglican primate since the Reformation to attend a papal Mass.

After celebrating Mass at an Anglican church Oct. 1, Archbishop Runcie is scheduled to attend a Mass celebrated by Pope John Paul II in St. Peter's Basilica.

The pope and Archbishop Runcie also are to meet Sept. 29, 30 and Oct. 2. At the last meeting, the two leaders plan to sign a joint declaration similar to the one signed in 1982 when the pope visited Canterbury.

During their 1982 meeting, Pope John Paul and Archbishop Runcie's "common declaration" established a new Anglican-Catholic commission to work to resolve doctrinal differences and recommend "practical steps" for the reunion of the two churches.

Anglican officials hope that before the visit, the Vatican will publish its response to the final report of the first substantial agreement on questions of the Eucharist, ministry and ordination and which reached considerable agreement on the question of papal authority.

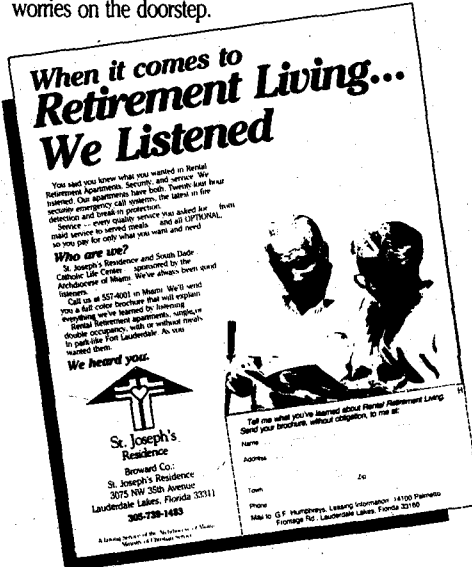
A draft response, prepared by the Pontifical Council for Promoting Christian Unity, has been circulating for some time, but a final response also would carry the authority of the Congregation for the Doctrine of the Faith.

The two leaders are expected to discuss the issue of women's ordination, which Catholic officials have said is an impediment to unity.

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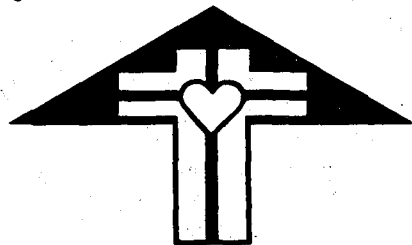
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**Synod '89**

**How the Synod changed this parish**

*(The following is one of a series of columns by guest writers on various aspects of the Archdiocesan Synod now being implemented.)*

**By Father Jim Murphy**  
**Pastor, St. Patrick Church, Miami Beach**

What's happening to my parish?

That is a good question especially for a pastor to ask in view of the fact that the parish is not his.

However, I ask the question not from a sense of ownership because after eight years as a pastor I still feel that I am the pastor of "Monsignor Bill Barry's" parish. The parish as a geographical entity is not mine but the faithful are very definitely my brothers and sisters

What's happening to us?

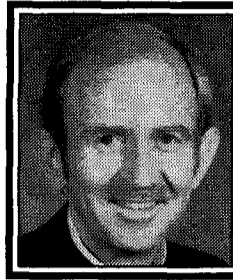
We have watched the revival of Miami Beach, we have survived the uncertainties that seemed to plague the church in the late 60s and through most of the 70s. We are preparing for the 21st century with a new enthusiasm for ushering-in the Kingdom of God. I sense that we share this enthusiasm with many parishes and an enormous number of faith-filled people.

The grace of God is at work and we are energized by the faith of our Archbishop and the vision that flows from our Archdiocesan Synod as we walk together into the next century.

What is happening to us?

We have a sense of purpose. Carrying on the mission of Christ has taken on a new urgency.

**'What emerged was not a demand for more work on my behalf. What emerged was a desire for the faithful to be more committed to the Gospel of Jesus Christ and to help their individual pastors create a local faith community...'**



--Fr. Jim Murphy

As a pastor I must confess that when Archbishop McCarthy announced some four years ago that we were about to embark on an Archdiocesan Synod he did not inspire me with a great deal of enthusiasm. The parish meetings, seemingly endless computer pages of issues raised by the faithful.....all seemed so burdensome and leading nowhere. At least nowhere that I could see.

What I could see was the mountain of work piling higher and swamping me. The critical shortage of priests was bad enough but here was even more work

I must have been blind. What emerged was not a demand for more work on my behalf. What emerged was a desire for the faithful to be more committed to the Gospel of Jesus Christ and to help their individual pastors create a local faith community totally responsive to the challenge of the Lord in today's society.

I found it interesting that while the new Code of Canon Law was in the last stage of promulgation in Rome that the faithful of the Archdiocese of Miami were asking for the establishment of pastoral councils in every parish.

The establishment of these councils and the work they will do in revitalizing the work of the Lord in the local church will be one of the most visible results of our Archdiocesan Synod.

Some parishes already have pastoral or parish councils while many other, like my own, are still in the formation process.

Here at St. Patrick Parish, my professional staff has spent nearly two years praying about and discussing the role of a parish council, its format and its responsibilities, especially as to how it related to the pastor and the other members of the professional staff.

Having researched carefully both what was written in the law of the church and what was the lived experience of parishes with active parish councils, we decided on a format that we thought would best meet the needs of the church on Miami Beach.

First we noted that according to church law the parish council was a totally distinct entity from the parish finance council.

Secondly, the authority of the pastor was not in any way jeopardized by the role of parish council. Church law is clear that the role of a parish council is "to give counsel" to the pastor. In many ways it functions much like the presidential cabinet, advising the president and serving our country at the will of the president.

Armed with this knowledge, our first task was to make clear in our own minds what the parish council could do. We did not want to dictate to it nor did we want it to function without a clear focus.

How would we actually accomplish this? We first identified all the various activities

*(Continued on Page 16)*

**Help Pope in missions**

Dearly Beloved in Christ:

On July 16th, the faithful of the Archdiocese of Miami will be asked to respond to Pope John Paul's request that we assist him with his worldwide mission in building up the Church and helping to alleviate pain.

I have asked the pastor of each parish to bring to each of you the purpose of this collection and the need for your support for our Holy Father's efforts.

The Holy Father labors day in and day out to bring the presence of a Redeeming Christ to a troubled and pain-filled world. This he willingly and lovingly does. But he needs all of us... his spiritual sons and

daughters to assist him with heavy burden of financial concern that comes with these efforts.

I want the spiritual leaders of this Archdiocese to know that I am solidly behind them in their efforts. I want every individual member of the Archdiocese to know that I am counting on them, just as our Holy Father is counting on them, to respond to the challenge of partnership in building the Church across the world.

May God bless you for your generosity.

**Devotedly yours in Christ,**  
**Edward A. McCarthy**  
**Archbishop of Miami**

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# Local Section

The Voice

Miami, Fl.

July 7, 1989

Page 9

## 500th Year challenge: 'Sanctification of souls'

Dearly beloved:

I am flying high again—on the way home after attending, with Bishops Roman and Dorsey, the meeting of the United

States Bishops that was held at Seton Hall Catholic University (of basketball fame!), in Newark, New Jersey.

Our agenda included discussion and

acceptance of a document on the collaboration between bishops and theologians. The document clarifies the roles in the community of the faithful of the bishop as the authoritative teacher of the Faith, and the theologian as a scholar in studying, explaining and seeking an understanding of the Gospel and in serving as a consultant to the Bishops. The document suggests procedures that might be used in clarifying and resolving actual or apparent differences between theologians and bishops.

We also approved a statement on Vietnam. It deals with the desired improvement of conditions in and relations with that suffering country, while recognizing that violations of civil rights and religious liberty are of continued concern.

We formulated agreements covering the pastoral services of priests of Korea and the Philippines among people of their nationalities in our nation. We heard reports from our committees on Priestly Life and Ministry, Stewardship, Communications, the needs of the Holy See, a consultation of the Holy See on higher education, and integrating Catholic social teaching in the



**Devotedly Yours**

Church and society.

There were also lengthy and very helpful presentations on the Pastoral Plan for Hispanic Ministry and Pastoral Plan for Black Catholics. Sister Thea, a talented, articulate and charming black religious who is dying of cancer, expressed herself in song as well as word. She even had the normally sedate Bishops joining in singing and swaying to a Negro spiritual.

My special interest was the presentation of a proposal of the committee I chair on the observance of the 500th Anniversary of Columbus' voyage. We are planning to focus the Church observance on celebrating five centuries of the Gospel in the New World. Our committee recommended that 1992 be a year of helping Catholics deepen

(continued on page 17)



In 1992, the Church will mark the 500th anniversary of the arrival of the Gospel in the New World.

## Herald editors hear Catholics' complaints

My beloved:

This time I am on terra firma, not up in the air. I thought you would be interested in the visit that Father LaCerra, our Chancellor, Mrs. Mary Ross Agosta, Director of our Communication Department, and I had with Mr. Dick Capen, Mr. Jim Hampton and members of the Editorial Board of *The Miami Herald*.

Frequently we get complaints at the Pastoral Center about articles that appear in *The Herald*. Though we recommend that the caller speak directly with the people at *The Herald*, I felt it was time we had another visit to express, in the name of the people of the Archdiocese, our dissatisfaction with certain articles that have been offensive to us.

We had a very open discussion. We centered specifically on an editorial that appeared sometime ago criticizing the Church for allegedly not informing a diocese where one of our priests is now serving that he had been alleged in *The Herald*

to have mistreated children. This simply was not true and *The Herald* has never apologized or corrected its news story.

We also called attention to an article that appeared on the editorial page written by one of the editorial writers complaining that Mercy Hospital refused to perform a sterilizing operation on his wife and alleging that the Church is hypocritical because, while on the one hand it taught him to avoid the occasion of sin, on the other hand it does not permit him to avoid an abortion by rendering his wife incapable of conceiving children.

I found myself in an uncomfortable position of speaking quite bluntly in reporting to *The Herald* officials that there is an image among Catholics that *The Herald* is prejudiced. The *Herald* spokesmen denied their prejudice. They pointed out that *The Herald* has carried many positive articles about the Catholic Church. They indicated that they work under a tight time pressure. They indicated that they feel they

**'I felt it was time we had another visit to express, in the name of the people of the Archdiocese, our dissatisfaction with certain articles that have been offensive to us.'**

should run all opinions.

We had an opportunity to mention the grave responsibility of a newspaper like *The Herald* of informing the community and creating good attitudes among its people. We also made the point that, while America has accepted a constitutional separation of Church and State, it also stands for the free exercise of religion and, as a matter of fact, a free democratic sys-

tem, as many of the founders of our nation have pointed out, cannot survive without religion, for the moral use of freedom requires a sense of responsibility which comes with religion.

As our meeting broke up, there was general agreement that there need to be more such conversations. Frequently we receive calls at the Pastoral Center from readers who are not pleased with something they have read in the newspaper.

I do think it would be well if those readers would call *The Herald* directly to register their complaints when they have been offended by an article which seems to reflect the old-style bias. Readers should call as well to express their satisfaction when they are particularly pleased with the treatment of religion. Surely in these days of secular humanism it is highly important that the voice of believers be heard.

**Devotedly yours in Christ,  
Edward A. McCarthy  
Archbishop of Miami**

## Moral education needed in schools

No responsible person can stand idle in the face of the serious moral crisis that presently confronting our society: drugs, murders, attacks, illegal business, promiscuity, broken families....

The control exercised by the police force is not enough to cure these wrongs, nor can that alone contain them. Also it is important to note that many wrong actions are committed that do not violate the laws established by society.

This situation makes me remember an old Spanish saying: "Great problems need great solutions." The key for these solutions lies in changing the minds and hearts of people, and this can only be achieved through moral education.

Through the years the U.S. Bishops have defended the right of low income families that wish to send their children to a religious school, to receive a tax break from the government. The majority of the democratic countries in the West have similar arrangements. Unfortunately this petition that seems so reasonable has never been approved by our government.

Some people have proposed the alternative of demanding from parents a weekly letter that would guarantee that their children are receiving moral education in



**'Who can deny, no matter what faith is professed, that murder, assault, child abuse, defamation, unjustified acts of violence and other immoralities need to be condemned by all people?'**

**Bishop A. Roman**

some place (church, synagogue, civic association, or even in their own home), with the hope that they would be forced to think about this problem. But this idea needs to be authorized by the Congress, and it is very possible that many groups would oppose it.

If we do not desire that the new generations that are attending public schools and not participating in any church be left without receiving any moral formation, we would need to start thinking of including ethics courses as part of the basic curriculum of our educational institutions.

Who can deny, no matter what faith is professed, that murder, assault, child abuse, defamation, unjustified acts of violence and other immoralities need to be condemned

by all people? We are certainly dealing with acts prohibited by God, since they are contrary to the most fundamental needs and aspirations of any human being. This has been the consistent teaching of the Church, the same spirit which is found in the Declaration of Independence of the United States where it appears that humans possess certain God-given inalienable rights.

The Declarations on Human Rights approved by the United Nations also clearly incorporates and gives universal recognition to this fundamental truth.

It is possible that some groups argue that there are subjects in our society where one will find many opposing views. The solution to these difficulties might be to allow both points of views to be given in the schools that objectively presents the theories and the reasoning behind their thesis.

The elementary and high schools should have courses with a concrete message and not the mere expositions of ideas that are not important for our society if somebody accepts or rejects them. And when studying the basic human rights logically, the right to worship God, author of the moral order, should be systematically included as our Founding Fathers intended.

**Agustin Roman,  
Auxiliary Bishop  
Archdiocese of Miami**

# Personality by the numbers

## Enneagram workshops at St. Thomas help people understand themselves

By Prent Browning  
Voice Staff Writer

It hit him "like a two-by-four between the eyes." He was a five. Frank McGarry is surprised he didn't realize it before.

Lillian Mangione is equally certain that she's a two.

No, they aren't comparing themselves to Bo Derek. What these people are talking about is a way of categorizing personality that has received attention at St. Thomas University and elsewhere in the country recently. Called the Enneagram, after the Greek words for "nine points," it proposes that everyone falls into one of nine basic personality types (see illustration). Each one of the categories has a "chief feature" that is summed up by an identifying phrase such as "The Boss," "The Perfectionist," or "The Mediator." Each also has a "passion" assigned to them such as "anger" or "fear" that parallels the Christian Seven Capital Sins.

McGarry, Director of Pastoral Counseling at St. Thomas University has given

**'It's good for relationships to see why the other person in your life or other persons in your life operate a different way.'**

- Mary Perez

several workshops on the Enneagram along with Connie Popp, Coordinator of the Center for Justice and Peace at the university. McGarry's interest grew when, reading a book on the subject written by a Jesuit priest, he identified himself as a number five, "The Observer." According to the Enneagram, "Observers" have a tendency to intellectualize and seek privacy. In order to maintain a healthy balance, he says, he learned that: "I have a need to let go and find out that knowledge doesn't come from books alone, it comes from people. I need to share my fear and vulnerability with people close to me." Now he helps other people to realize insights into their own personalities by using this method.

Examples of other personality types are: number three, "The Performer," which includes people who want to be loved for performance and achievement;

number two, "The Giver," the category of those who seek love and approval by making themselves indispensable to other people; and number seven, "The Epicure," the personality type that is characterized by a difficulty in committing to one project or person.

That some people carry these personality tendencies more successfully than others is apparent if you look at famous examples.

Helen Palmer, a leading expert on the subject and a psychology professor at John F. Kennedy University, lists Ronald Reagan and John F. Kennedy as positive examples of threes in a recent book. Howard Hughes, on the other hand, would be an example of someone who didn't avoid the pitfalls of number fives.

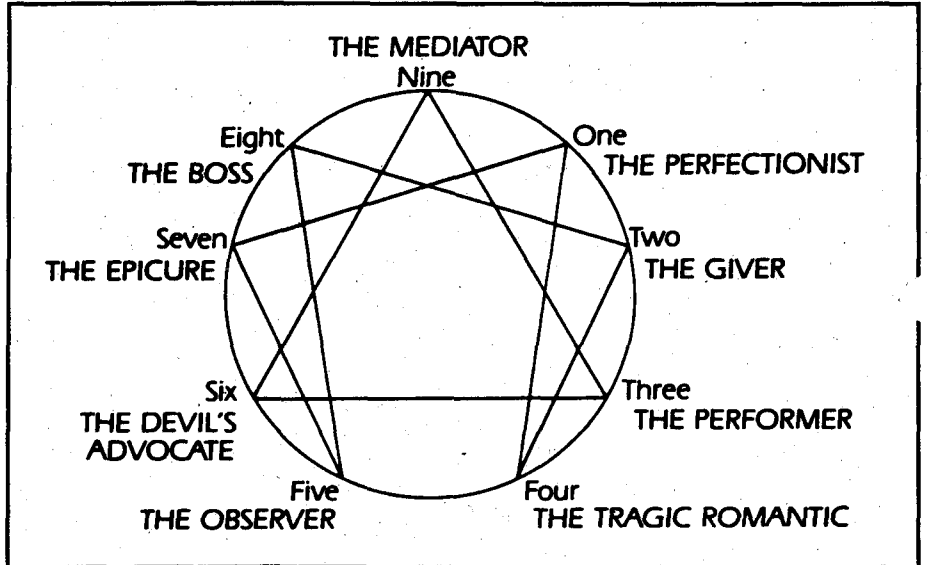
"Doonesbury's character Zonker is a seven," Palmer writes in *The Enneagram*, "who has slipped in and out of Yale, a medical education, and the British peerage through good fortune, charm, and the assumption that being true to oneself is better than a lot of hard work."

The theory sounds rather catchy and easy to understand. It was probably invented, you think, by some popular author of psychology self-help books. Guess again. Actually, the theory is attributed to the oral tradition of the Sufis, a mystical Islamic sect. It was popularized in the West by a charismatic Russian mystic by the name of George Gurdjieff and by several other modern writers and teachers.

The Sufis' system of classifying personality is infused with a deeply spiritual orientation. They believed that infants are born with an "essential self" that is complete and God-given. Somewhere around age three a trauma occurs that causes the erection of psychological defenses and the development of personality habits that limit our perception of and our interaction with the world. Teachers of the Sufi theory have traditionally encouraged detaching from these personality traits as a first stage in reaching higher states of consciousness. Today's practitioners usually have humbler goals in mind.

Popp regards it as a tool for self-understanding and for identifying areas of your personality that could be improved. "It's kind of comforting," she says, "to know you're not that different (from other people in your category)."

"It's fun in a way. You can laugh at yourself." Mangione, a local postal em-



The diagram of the Enneagram is called by the Sufis "The Face of God." The lines show interrelationships between "core personalities," the primary personality characteristics of an individual, and secondary traits called "the wings." The wings of six, for instance, are five and seven and can be found on either side of six on the circle. The wing traits share common emotional habits with the core personality and may become predominant at different times in a person's life.

ployee who has taken several workshops, feels she has benefited by it.

"Two, the giver has to watch out for accommodating others at the expense of his or her own feelings and needs," she says. "I'm the type of person who is always ready to help someone, and sometimes I go overboard. Sometimes now I'll be able to say to myself, 'O.K., I can do this but hold back a little, don't always be the one to push, push, push to do it.'"

McGarry finds that it's been useful in his work with couples. Learning the Enneagram "changes their expectations of each other and sets up more realistic expectations," he says.

Sally Thornton, a clinical social worker from Coral Gables who has attended workshops, sometimes introduces her clients to the system. She believes it has facilitated "an appreciation of both the assets and the areas that sometimes my clients need to work on." "I don't find that the Enneagram is in opposition to the other personality theories that at least I've read about," she adds. "I think it's broad and open enough that it incorporates (other theories)."

"It's good for relationships to see why the other person in your life or other persons in your life operate a different way," says Mary Perez, a volunteer coordinator for Catholic Campus Ministry who famil-

iarized herself with the subject.

She believes, however, that the urge to rigidly categorize yourself and other people according to this or any other theory should be resisted.

"You've got to be careful that you don't program yourself. You've got to be careful that you don't get into a pigeon-hole mentality."

Not everyone has been won over by the Enneagram. Some find it more difficult to quantify and therefore of less practical use than more traditional and scientific gauges of personality like the Minnesota Multiphasic Personality Inventory. Its less scientific and more mystical aspects, however, are precisely what other people are attracted to, and the theory is sometimes studied in conjunction with prayer.

Spiritual beliefs, says McGarry, are an important factor in self-discovery. They can give you the strength to forgive the shortcomings that you have to face when you study the Enneagram.

"If I have a belief and trust in God where I can reflect and pray, I can say I get my strength and my life basically from You so I need not be concerned or worried in terms of my image or my style," he says.

"You finally do accept who you are. The information is very freeing."

# Villa Maria artist recalls world travels

By Cynthia Thuma  
Voice News Editor

Detail has always been an important part of John Bunting's life, from his days working in aerial reconnaissance to his career as an electrician to now, as an artist.

Bunting, 73, recently had his first one-man show in the lobby area at Villa Maria Nursing Center in North Miami, where he is a resident. He also treated other residents and family members to a demonstration on the techniques of oil painting.

After his career in the Canadian and British military ended, Bunting moved to Little Havana and worked as an electrician at Mercy Hospital for 16 years. A stroke he suffered a year ago has left him paralyzed on his left side and wheelchair-bound, but his ability to paint did not suffer and his memories of world travel remained vivid. One of the cities that most captivated him, he said, was Cairo. "It smells so good there," he said. "The whole area smells like spice. You can smell it when you come off the plane."

Many of the 16 works on display are of scenes of Europe painted from memory of his days with the Canadian Air Force and the English Royal Air Force. His travels through World War II took him through Europe,

much of the United States and parts of the Middle East. One of his most vivid memories was riding out a hurricane at sea. "A hurricane on the land is bad enough," he said. "A hurricane at sea is something else. A big wave hit our bow and what I thought was spray headed toward me. But it wasn't spray; it was the wave."

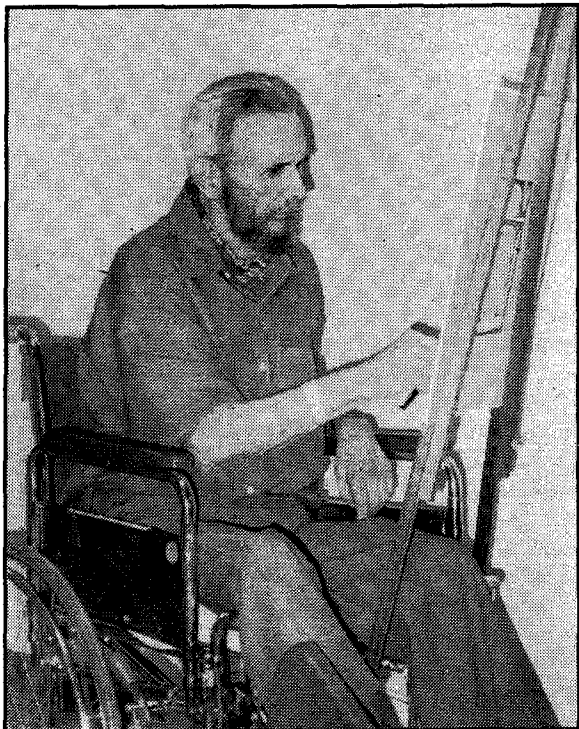
He first tried painting in 1960.

"I could always draw and I read somewhere that if you can draw, you can paint," he said. "But I thought the most difficult part is getting started (on each canvas)."

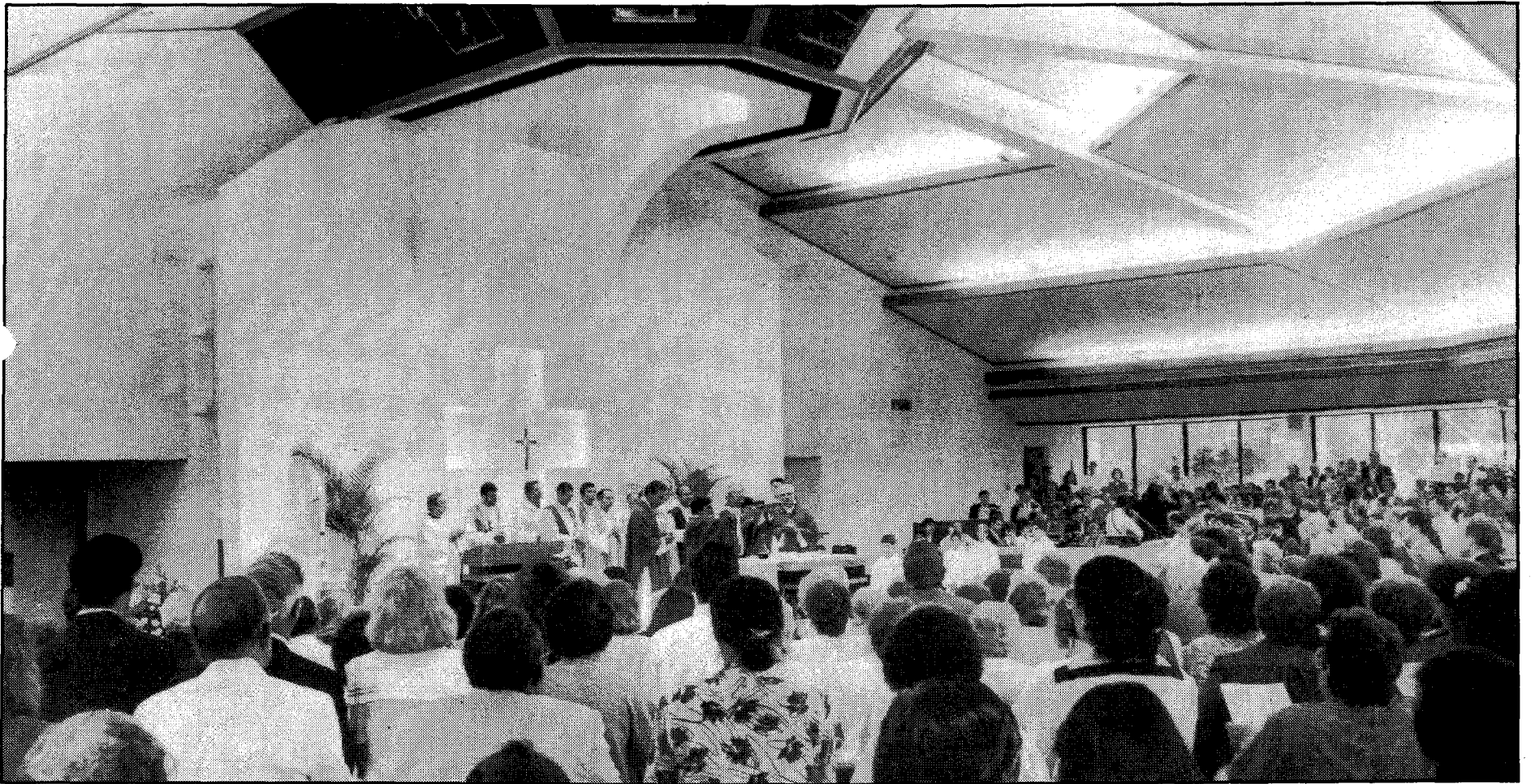
Bunting begins each painting by lightly sketching the scene with vine charcoal. He then mixes burnt umber, a deep brown hue, with turpentine, and applies the thinned-out solution over the charcoal lines on the canvas.

"Then I go over it on the lines I want to keep," he said. "After that dries, I take a clean cloth and wipe off the rest of the charcoal lines. They come off easily."

His paintings on display at Villa Maria serves as a travelogue of his days in the armed services. Among the countries represented were Switzerland, his native Canada, England, Iceland, France and the Bahamas. Within the United States, the exhibition contained street scenes and landscapes from Florida, Vermont, Maine, North Carolina and New Jersey.



# New churches open doors



Voice photo/Prent Browning

Archbishop Edward McCarthy was the principal celebrant at the dedication Mass for St. Thomas the Apostle Church. The church is located at 7310 S.W. 62nd St., Miami

## Archbishop dedicates St. Thomas the Apostle

The finishing touches- stained glass windows and a garden area- were still to come, but that didn't dampen the celebration at the dedication of St. Thomas the Apostle's new church July 3

The Miami parish decided to officially bless the spacious new structure on the feast day of their patron, St. Thomas the Apostle.

The church has space for over 500 parishioners but has still retained a sense of intimacy as everyone is within 40 feet of the celebrant.

The building, which also consists of two chapels adjoining a "commons" area at the main

entrance, was designed with a "sense of procession" in mind. Parishioners pass by the Tabernacle and Baptismal Font as they fill in the pews from the front. Then their attention is focused on the sanctu-

*St. Thomas the Apostle Church has space to seat 500 Mass-goers, but everyone sits within 40 feet of the celebrant*

ary which the pews surround in a half circle.

Formerly the parish celebrated Mass in a multi-purpose

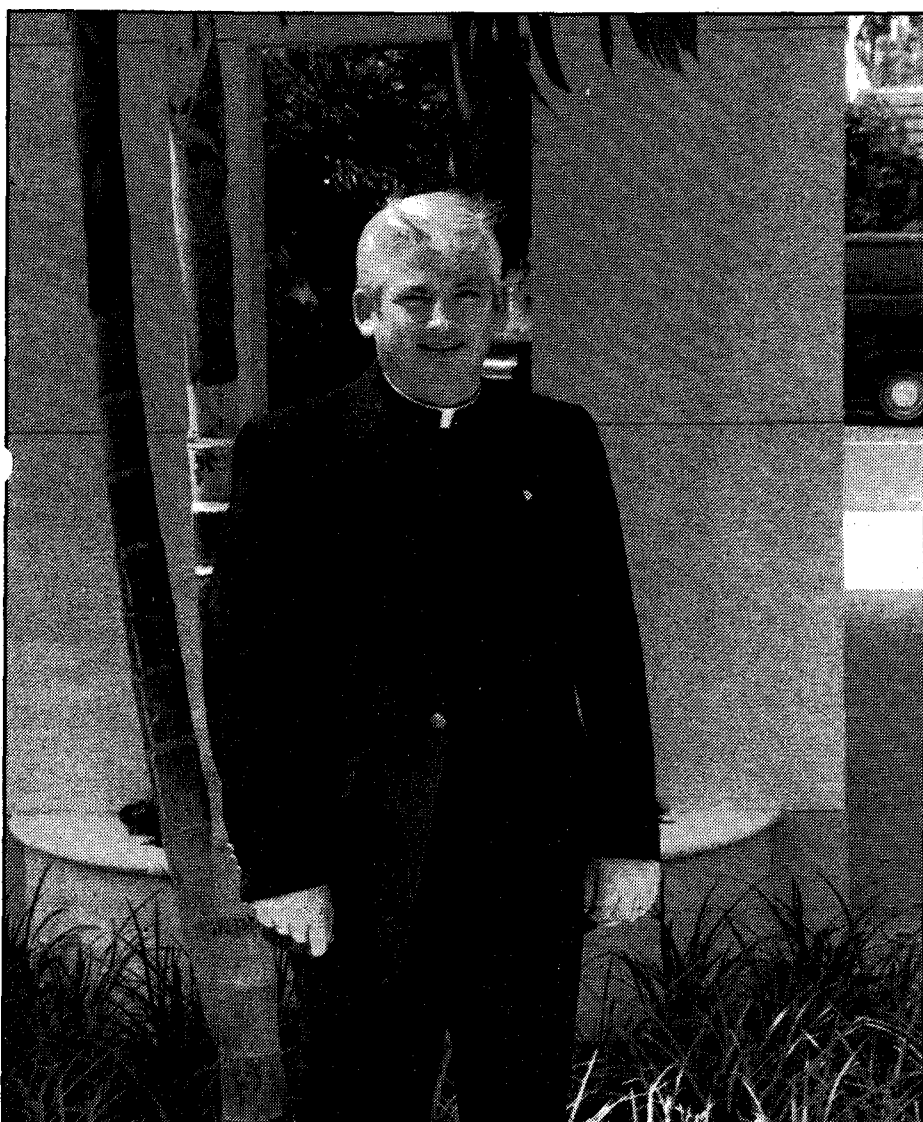
building which will now be the parish center. The new place of worship is the result of several years of close cooperation between the pastor, Fr. Thomas Engbers, the parishioners and the

architectural firm of Hatcher, Zeigler, Gunn and Associates.

The dedication Mass was celebrated by Archbishop McCarthy who also blessed the new building.

The parish was established thirty years ago on June 30, 1959 by Bishop Coleman Carroll. The first building, the present school, was formally dedicated on April 12, 1964. The chapel and multipurpose building was completed by former pastor Fr. Francis Fenech in 1973.

-- Prent Browning



Pastor Father Bryan Dalton immediately saw the need for a new church

## Song, applause open St. Richard Church

By Cynthia Thuma  
Voice News Editor

When Father Bryan Dalton was reassigned from St. Ambrose Church in Deerfield Beach to St. Richard Church in Perrine, he might have felt a bit like the carpenter who moves up from journeyman to master.

In his years as assistant pastor at St. Ambrose, Father Dalton watched and learned as the pastor, Father James Connaughton, built a huge cruciform church on Federal Highway just south of Hillsboro Blvd. The cramped parish center, where Masses had been held, was transformed into the parish center, completing the parish complex. Father Connaughton also was instrumental in the construction of Pope John Paul II High School in Boca Raton.

"People tell me I'm a good fund-raiser; I learned at the master's feet," Father Dalton said with a chuckle.

On his arrival at St. Richard parish, Father Dalton saw a similar need. The parish's Masses were being celebrated in the parish center, which was built in 1978.

"But here they never thought they would build a church because the numbers were too low," he said. "When I got here, I said 'Let's build.' Nothing's impossible."

The 900-family St. Richard parish is the home to 35 ministries and uses the services of a full-time youth minister, full-time music minister, CCD director and two permanent deacons.

Although the church is still undergoing a few final touches, it was officially opened in a solemn dedication ceremony on June 3. Construction took 10 months. Archbishop Edward McCarthy officiated at the ceremony, held before an overflow crowd in the 750-seat church.

The church's architectural style bears classic lines, but the pastel colors and airy interior are far more contemporary.

"One of the pastors at the dedication saw it and said 'welcome to art deco,'" Dalton said.

Guest homilist was Father Brendan Dalton, pastor of Visitation Church in North Miami Beach and brother of Father Bryan Dalton. Another Dalton family member, Father John Dalton, an uncle who serves at Holy Name Church in Louisville, Ky., also attended the dedication.

After the formal portion of the ceremonies and the standing ovation the parishioners gave Father Dalton, he serenaded them with his rendition of "Have I Told You Lately That I Love You?"

# Opinion / Features

## Aquino a lady of great courage

... Deep patriotism and faith play important roles in her life

"Ted Koppel wants to interview her; Barbara Walter wants to interview her; all your American networks want to interview her. She says 'No' to them 'Yes' to you. What is this St. Anthony Messenger?" So remarked Philippine press secretary Teodoro Benigno as St. Anthony interviewer Karen Hurley sat in Philippine President Corazon Aquino's parlor awaiting the President.

In the exclusive interview which followed, President Aquino frankly discussed the achievements and frustrations of her three-year-old administration, and revealed her personal motivations.

Her comments are featured in "Corazon Aquino's Fragile Miracle in the Philippines," the cover story of the June issue of St. Anthony Messenger, a national, Catholic family magazine. Karen Hurley is the former managing editor of St. Anthony Messenger Press.

Halfway through her self-proclaimed one-and-only six-year term, Mrs. Aquino faces a multitude of problems in the impoverished Philippines: massive foreign debt, an environmental crisis devastating the supply of fish, and a 20-year-old Communist insurgency which has resulted in relentless incidents of human rights abuses on both sides.

In spite of these obstacles, Corazon Aquino remains hopeful. "Many of us, including my own husband, thought it would be almost impossible to restore democracy in this country," she says. Yet democracy is restored, after 14 years of martial law rule under dictator Ferdinand Marcos. She has weathered five coup attempts, the worst of which resulted in her son being shot, but not fatally.

She is also proud of instituting cooperation between civilians and the military, with the help of the Catholic Church. Forty-six million Philippine Catholics comprise 85 percent of the nation's population.

What frustrates President Aquino most? Her lack of progress in alleviating Philippine poverty.

She blames lack of resources, and is hoping for a "mini-Marshall plan" that is currently under considera-



tion by the U.S. Congress.

Aquino would direct that aid toward generating employment and rural development.

She has already initiated a program of rural enterprise

exonerates her, "because clearly it is not the policy of this government to engage in abuses or violations of human rights."

In July of 1988 the Philippine Catholics bishops issued a statement calling on the Aquino government to enforce discipline in the ranks of the military, to work for a cease-fire with insurgents, and to dismantle and disarm vigilante groups.

The presence of U.S. military bases in the Philippines is another thorny issue for President Aquino.

She ran on a platform opposing renewal of leases due to expire in 1991, and local sentiment questions whether the presence of the nuclear weapons contributes to or detracts from the region's security.

U.S. polls indicate, however, that Americans perceive the bases for the defense of the Philippines and other Pacific nations.

Mrs. Aquino poses a question to the U.S. public: "Perhaps the American leaders should explain exactly what is in it for Americans. If there is nothing in it for the

Americans," she says, "then I guess there is no longer any need for the bases to be here."

What motivates Corazon Aquino? Being a grandmother, she says, makes her feel much happier than being president.

Only her deep patriotism compelled her to seek the presidency after her husband Benigno Aquino's assassination.

Her strong Catholic faith plays an important role. "I do say the Rosary every day...Especially before a very important or crucial meeting, I say another prayer and ask the Holy Spirit to guide me. And I feel and I believe that every moment of my day is being taken care of and that I am being guided."

- President Corazon Aquino

***'I do say the Rosary every day...Especially before a very important or crucial meeting, I say another prayer and ask the Holy Spirit to guide me. And I believe that every moment of my day is being taken care of and that I am being guided.'***

zones: to bring jobs to priority areas. ".... Only when we can give everyone a job will each Filipino know he is sharing in whatever economic benefits have been attained in this country," says Aquino.

Mrs. Aquino is also frustrated by Amnesty International's report of continuing human rights abuses by her military, but she is quick to note that the report

The heart of Corazon Aquino's presidency is a democratic, open, consultative process, comments interviewer Karen Hurley.

"The fact that the process isn't perfect yet — or that some compromises have to be made on particulars such as land reform — is something she seems able to live with."

(From St. Anthony Messenger)

## Discovering a new perspective

By Kelly Norton Humphrey

Not too long ago, I was desperately in need of a haircut and perm and just as desperately short of cash. Since my regular hair stylist did not accept credit cards, I called another local salon to see if my plastic was good there. "Sure, Honey. We take anything down here!" the friendly voice on the other end of the line boomed. "Come on down."

I had never been to this particular shop before. Grateful that they could squeeze me in on such short notice, I bounded into the salon and was greeted by a smiling receptionist who asked, "May I help you?"

The receptionist was black. So were all the stylists, the manicurists, and all the other customers. I stood there for a moment, the only white person in sight, surveying my surroundings. The thought crossed my mind to pretend to use the phone, but something inside me refused to give in to irrational fears and prejudices. Licking my lips, I stammered, "I have an appointment."

To this day, I can't be sure if I was just being paranoid, or if a dozen pairs of eyes really did follow me as I walked to the somewhat surprised stylist's chair.

As she began to work, the thought occurred to me that black and white people's hair have different requirements. What if the chemicals she used totally destroyed my hair? I sat in the chair in terror, obsessed with my irrational fears.

For as long as I could remember, I had lived in integrated neighborhoods, attended integrated schools, and worshipped at integrated Churches. As a Catholic teenager living in the South, I was always quick to criticize members of other denominations who appeared to be prejudiced in their language or behavior.

"Hypocrites!" I would sniff. "You can't be a Christian and be prejudiced, too!" I left home for college feeling very self-satisfied that I was free of the prejudices of

many of my friends and neighbors.

While I sat getting my hair done, my memory returned to one of my college roommates. During our senior year I never gave much thought to the fact that my friend was black and that the 24 other women living in our house were white.

For the first time, it occurred to me that she might have

***'As I drove home, I was filled with a new-found respect for my roommate's courage: something I had never considered. In addition, I was filled with a new sense of introspective.'***

- Kelly Norton Humphrey

felt some discomfort in her minority status. I began to wonder if my friend had ever felt afraid, the way that I was afraid that day.

But perhaps "afraid" is not the word I'm looking for. I'm not talking about the kind of prejudice-induced physical fear that causes white people to lock their doors when they drive through black neighborhoods. I'm talking about the kind of fear that a person experiences when, for the first time in her life, she discovers what it means to be a minority.

I realized that being a member of the majority gives a person a feeling of confidence and a sense of belonging. The self-consciousness that I felt that day was frightening because I suddenly realized that wasn't the person I thought I was. My "color blindness" was sham, the product of my privileged position as a member of the majority. With a heavy heart, I acknowledged that I had not been completely honest in assessing myself.

I cannot begin to describe the relief I felt when the hairdresser unveiled my new coif. My relief was mixed with shame, however, because as I was leaving she invited me to "Come back soon." I smiled and thanked her, knowing full well that I wouldn't be returning.

As I drove home, I was filled with a new-found respect for my roommate's courage: something that I had never before even considered.

In addition, I was filled with a new sense of introspection. Was a newly discovered prejudice my only sin? Our society, it seems, can tolerate any kind of sinner as long as he or she is not a hypocrite. Should I add hypocrisy to my list of vices? Who was I to judge my friends and neighbors when I was, in a less obvious way, just as prejudiced?

For several self-loathing days I pondered my situation, until something occurred to me. I was slowly beginning to realize that my problem wasn't really prejudice or hypocrisy. It was complacency: a misguided sense of self-satisfaction with my values and beliefs. This very same complacency can afflict society in a manner that prevents any real progress toward the justice we all desire.

The moral of my story? I suppose any number of clichés could sum it up nicely. But in the final analysis, maybe there shouldn't be a final analysis, only the first of many glances into the mirror of my soul.

(From 'Salt')

## Maintaining the secrecy of confession

**Q. One of my daughters moved recently to another diocese where during Holy Week the parish priest invited the people to write their sins on paper.**

**At the penance service the priest was in front of them at the altar rail as they knelt, read them**

**By Fr. John Dietzen**



**to himself, then placed his hand on their heads and prayed.**

**She said the papers would be burned.**

**For us this is very strange as we live in Westchester County. Could you please explain it? (New York)**

A. I find it quite unusual also, even if I don't live in Westchester County. There is nothing actually wrong, it seems to me, about this procedure as a part of a penance service involving the sacrament of penance.

Sins are confessed individually and I assume when the priest places his hand on the individual's head he is saying the prayer of absolution.

Personally I don't think the procedure is very wise, and I don't think I would ever do it.

I strongly discourage people from

**'We must carefully preserve, and be seen to preserve, the secrecy Catholics have a right to expect in this sacrament.'**

writing out their sins for confession. For one thing it can be a sign of some scrupulosity.

Under usual circumstances it also would seem to place the wrong kind of emphasis on a "correct" recollection and remembrance of one's sins.

When writing is absolutely necessary, because of a serious speech defect, for example, I always return the paper immediately and directly to the penitent.

There should be no hint of doubt that the confidentiality and seal of confession is thoroughly preserved.

In the situation you describe, that me concern at very least would prompt me to be absolutely certain that all papers were burned completely in the sight of everyone.

Another possibility would be to return the paper to the penitents and invite them to add some other common paper symbol to the fire. I recognize the significance burning can have as a symbol of God's forgiveness of sins.

I simply believe we must carefully preserve, and be seen to preserve, the secrecy Catholics have a right to expect in this sacrament.

A new brochure answering questions Catholics ask about receiving and ministering Holy Communion is available free of charge by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main Street, Bloomington, Ill. 61701.

Questions for this column should be sent to Father Dietzen at the same address.

## Make the best of your job

People who enjoy their jobs are truly lucky. Most workers are relieved when Friday rolls around, and they do not look forward to Monday morning.

When it comes to earning a living, I would have to agree with Henry David Thoreau's famous wisdom that "most men live lives of quiet desperation." Perhaps most women do as well.

I know a 35-year-old woman named Susan who, by her count, has held 29 different jobs since she was 16. In her youth she worked as a waitress, cleaning lady, clerk, receptionist and secretary. Later she became a business professional. She hated that and became an arts administrator. She hated that, too.

Susan is an intelligent, sensitive and loving woman. She does not have a lazy bone in her body. She approaches every new job with hopeful eagerness.

Yet time and time again, a profound unhappiness has set in quickly. She has struggled and tried to adapt, but not even six years of therapy and vocational counseling helped her get on a healthy track.

I had not seen Susan for some time when I ran into her last week. I was shocked when she told me she has been in the same job for over a year and loves it.

"It's hard to explain," she said, "but the combination is right. The office is casual. I'm earning enough. It's challenging but not too difficult for me. I'm always busy but never overwhelmed. My boss is a very good person and I love my co-workers. They appreciate me."

"After all these years," Susan said, "God has given me a miracle."

Susan's story is extreme but, in essence, not uncommon. I have known many people who were miserable for similar reasons. It is not for lack of trying. It is because their jobs do not suit their needs or personalities.

It is rarely possible to talk yourself into job satisfaction. What is needed most often is a change — different responsibilities, honest recognition, a new department, a new boss,



**By Antoinette Bosco**

another organization or career.

Job happiness is strongly related such key elements as respect and appreciation, work that suits a person's talents, keeping busy and challenged but not overly pressured, feeling a sense of community with co-workers and earning enough money.

Few human beings are inherently lazy. But an employee who is uncomfortable, angry, unappreciated, overpressured, bored, unchallenged or alienated may respond by wanting to escape work. Anyone who feels this way needs to examine the source. If the cause is external, and often it is, some kind of change is warranted.

Quitting a job is a big risk. It might bring happiness and a whole new life. It might bring more pain and confusion. We usually do not know.

I have a friend who worked for years as a church secretary. She was miserable, stifled and full of complaints, yet terrified to make a break.

Last summer, at the age of 51, she took the plunge. She gave up her secure position and began exploring new possibilities. She took a new job that did not work out and quit. As her money runs low, she is nervous. Yet, I have never seen her happier. She has no regrets. She is searching, hopeful and alive.

The important thing is to seek change, internal and external, until a solution comes. Lethargy and despair are not acceptable. Hope, courage, adaptability and a willingness to face risks are the prerequisite attitudes for satisfaction in life and work.

## Prayer helps sisters cope

From time to time I travel to Greenwich Village in New York City to offer Holy Mass at the hospice of Mother Teresa's Missionary Sisters of Charity.

They are using the old rectory in St. Veronica's parish to quietly care for AIDS patients of all races and backgrounds. Seven days a week with a sweet charity that melts the heart, these women serve the sick and dying as carriers of divine love.

They are the first to admit that their strength and motivation is entirely from the Lord. After Mass and Communion each day they recite the following prayer. I thought you might like to have it for your own use.

Dear Jesus, help us to spread your fragrance everywhere we go. Flood our souls with Your spirit and life. Penetrate and possess our whole being so utterly, that our lives may only be a radiance of Yours. Shine through us, and be so in us, that every soul we come in contact with may feel Your presence in our soul. Let them look up and see no longer us but only Jesus! Stay with us, and then we shall begin to shine as You shine; so to shine as to be a light to others; the light O Jesus will be all from You, none of it will be ours; it will be You, shining on others through us. Let us praise You in the way You love best by shining on those around us. Let us preach

**By Fr. John Catoir**



You without preaching, not by words but by our example, by the catching force, the sympathetic influence of what we do, the evident fullness of the love our hearts bear to You. Amen.

Wouldn't it be wonderful if we all carried out our daily chores with such fervor and devotion. Rooted in Jesus Christ we would realize that serving others in true charity depends entirely on His grace. We would remind ourselves every day and many times a day that we must decrease and He must increase.

In Him and with Him and through Him we would carry on with confidence and courage in all we do.

Mother Teresa and her sisters have given us great example of holiness in action not just in one city, but in hundreds of cities throughout the world. Working among the poorest of the poor, they

## Time Capsules

**By Frank Morgan**



### Slavery, infernal traffic of our nation's past

When the slave trade was mentioned at the Constitutional Convention, George Mason of Virginia, said, "This infernal traffic originated in the avarice of British merchants and British government who constantly interfered with the attempts of Virginia to end it."

"This present question concerns not the importing states alone, but the whole Union. As nations cannot be rewarded or punished in the next world, they must be in this. By an inevitable chain of causes and effects. Providence punishes national sins with national calamities."

The Civil War began less than 75 years after his statement.

During the Constitutional Convention one of the members moved "that the standing army be restricted to 5000 men at any one time." George Washington, being the chairman, could not offer a motion, but he turned to another member and whis-

pered, "That motion should be amended to provide that no foreign enemy be allowed to invade the United States at any time with more than 3000 troops."

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When Benjamin Franklin arrived home after signing the new Constitution, his housekeeper asked, "Well, Mr. Franklin, what have you given us, a republic or monarchy?"

Replied Franklin, "A Republic, madam, if you can keep it."

\*\*\*\*\*

George Washington was inaugurated on the balcony of Federal Hall on Wall Street in New York City. He postponed his Inaugural Ball for nearly two months. Travel being what it was in 1789, he couldn't get Martha to the dance on time.

The Father of this Country was the only President to dance at his Inaugural Ball for 171 years until John Kennedy whirled Jackie around the ballroom in 1961.

## FOCCUS promotes understanding

The Lord comes to us in many different ways. He can come to us directly and we can go to Him directly. But more regularly He comes to us through those who minister to us and we go to Him through those to whom we minister. This is a powerful and wonderful thought.

We extend an invitation to any married couple who would like to work in a quiet unassuming ministry. We're not looking for model couples. We need "real" people who believe in their love for each other, who many times fail, pick themselves up, and begin all over again. This ministry is called FOCCUS: Facilitating Open Couple Communication Understanding and Study. The intent of FOCCUS ministers is to be facilitators of opening up an engaged couple's communications. Ideally this is done by a married couple in their home. It's a beautiful couple to couple ministry.

The first evening the engaged couple is welcomed and made to feel comfortable and relaxed by the ministering married couple who are to share their lives and love with them.

They usually tell some anecdotes from their early marriage. As a special gesture they light a candle at the beginning of each session, signifying Christ is the Light in their relationship. On this first meeting the FOCCUS instrument is administered to the engaged couple. They

By  
**Vicky  
Owoc**



are assured it is not a test and confidentiality is stressed. After the couple has completed their answers the ministering couple shares a prayer with them and makes appointments for the next several meetings.

**'We need 'real' people who believe in their love for each other, who many times fail, pick themselves up, and begin all over again.'**

They usually meet a total of four times. Each session is no longer than two hours. When they come back for the next few sessions the ministering couple facilitates discussion between the engaged couple about the particular areas that they feel differently about and their

uncertainties.

By the ministering couple's relationship they show their willingness to strive for a growing knowledge of the mystery of each other, their daily effort to improve communications and explore new areas of their marriage and each day to seek out attitudes of hindering coupleness. Because this is a couple ministry the husband and wife together score the FOCUS between the first and second meeting. There is a plastic overlay to simplify scoring in which problem areas will surface. To facilitate citing problem areas there is a graph of agreement which visually shows the areas of dissent.

Although it's not the motivation or intention of couples working in a marriage ministry it strengthens the relationship of the ministering couple. Before they leave they hold hands with engaged couple and pray. They then present them with the candle and suggest lighting it at special moments in their married lives.

There is a wonderful bond that is formed because they have shared the power of their love for each other and shown the engaged how they've come to grow in that love. For more information call: Vicki Owoc, at the Family Enrichment Center at 651-0280 (Vicky Owoc is director of Marriage Preparation in the Archdiocese of Miami.)

## Dealing with difficult elderly person

Dear Dr. Kenny: My 10-year-old son has a paper route and it's his job to collect every Saturday. If someone does not pay him for their paper, it comes out of his income.

He has one elderly woman on his route who won't answer the door. If she does, she tells him that he's being rude and impertinent asking for money. She has not paid in over two months. I don't know what to say to my son. I want him to have respect for older persons. Yet I hate to see him "ripped off." What do you suggest? (Illinois)

Respect for the elderly should not extend to being abused by the elderly. Being older is not a license for being a louse.

Being old is not for sissies. More goes wrong in life. The body complains more. There are increased real life losses. And emotions wear thin.

Perhaps being old can be compared to having a cold. One is apt to be a little snappish, to show a bit more irritation.

That calls for tolerance from the rest of us. We need to understand that many seniors are not at their best. We need to go a little farther with them, to be more patient, more forgiving.

We also, as you say, need to show respect. Old age is

By Dr.  
**James and  
Mary Kenny**



an honor and calls for some deference. We all need to show our appreciation of years weathered, of life experience. In honoring our seniors, whether they "deserve" it or not, we honor life itself.

Tolerance and honor, however, do not extend to being used and cheated. Being a paperboy is itself a hard job and one worthy of its just recompense.

Support your son. Help him learn the proper way to handle this difficult situation.

It would be disrespectful to pound on the elderly woman's door, to call her names or to play mean pranks on her.

Here are some better ways to respond. Inform the news carrier. Perhaps they will collect for your son. Unfortunately, they may not be available or may take the position that collection is your son's problem. After all, they have no loss because they already have

charged him for the papers.

You and your son together might write the woman a very brief but polite letter, requesting payment within one week. Otherwise he will stop delivering the paper.

As his mother, you might call the woman for your son. Let him hear you speak politely but firmly to her.

If that does not result in a payment, you might help your son file in small claims court. That is what judges and courts are for, and in small claims court he can present his own case to an arbiter without any additional legal expense. What a nice way for him to learn our system of fairness.

The question of respect vs. "being used" is a common one. Within the home, grandparents sometimes take advantage of their senior position to order small grandchildren around unfairly, beyond what is right.

The wise parent tells his child: If you think Grandpa is wrong or unfair in what he's telling you to do, come to me. You always must respect Grandpa. But there are times you may want to check with me before you obey him.

Thank you for raising a hard and touchy question.

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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## Make the best of your class reunion

Class reunion time is upon us again and thousands of people are dieting, shopping and fretting. Some solve the problem by not attending. Others travel a thousand or more miles to attend. Paradoxically, the ones who live the closest often fail to show up.

In his book, *Is There Life After High School?*, Ralph Keyes holds that our lifelong self-image is set in high school and in spite of how we behave and look now, we revert to that teenager at reunions.

I believe there is some truth in his observation, which is one cause of our anxiety. Our classmates talk about how we were then and those negative and painful memories come flooding back when we think about our reunion.

Yet, when we get there, we discover that the shy kid is now and easy conversationalist, the inept one a confident businessman, and the cheerleader is heavy. (There are some joys in life.)

I like class reunions and plan to attend one this month. I find my former classmates fun and interesting. We catch up on what we're doing now and reminisce over high school antics.

The latter can pose problems with spouses who didn't attend the same school. A letter to Dear Abby last year spoke to the issue. The writer said he was bored at his spouse's reunion and asked if there was a tactful way to tell his wife to get lost that evening.

By  
**Dolores  
Curran**



"Please don't suggest I make a deal and say, 'I won't attend yours if you won't attend mine,'" he wrote. "My spouse insists that I attend hers."

Abby replied that she knows of no tactful way to tell a spouse to get lost without starting World War III. I disagree. Reunions can be miserable for spouses and graduates alike.

The spouse is bored. She doesn't know many there and often finds herself smiling artificially as classmates recall silly memories from bye-gone days. Eventually she joins a wallflower group of other bored spouses.

The class member, on the other hand, is not free to enjoy the banter if he is worried about his wife's discomfort. He may forego interaction with old friends to spend time with her or he may just give up and leave

as soon after dinner as possible.

The last two reunions I attended I happened to be alone because my husband couldn't get off work. I had more fun not worrying about his boredom than I had at previous reunions.

When I shared this experience with him, he agreed because he felt the same way at his. So this year we are attending separately.

It doesn't mean we don't like each other's company but the reverse. We care enough about each other to free the class member to enjoy the reunion and to free the spouse from pretending to enjoy it.

And it hasn't started World War III. There are times in marriage when one has more fun without the other: when men are exchanging war stories, when women want to be with old high school or college female friends, when there's a reunion of any sort where only one spouse lived that experience.

It takes communication, honesty, and trust to be able to share honest feelings on issues of this sort in marriage. Guessing the other's feelings isn't always effective.

I think a lot of anxious class reunion members might be surprised at the reaction of their spouses if they were to say, "I know you're bored there and that worries me so I don't have as much fun. Would you rather not go?" Go ahead. You might get a big hug.

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# No TV for Holy Week try-out

## ...was a success for those of you who tuned off

I made it and so did many of you, according to my mail. We managed to do without TV for the 24 hours of Good Friday. For those who don't remember my earlier column, the idea was this; to shut off the lures of the tube for one day as a Lenten exercise which at one stroke, would reject the materialism, salaciousness and violence of TV, while also commemorating the death of Jesus.

By  
**James Breig**



So I challenged readers to decommission the TV and devote the time saved to spiritual exercises. I made it, despite the skepticism of my older sons and with the help of my 11-year-old daughter, Carrie, who made me walk through the TV room with my eyes closed.

The time saved went to a variety of activities, but the most spiritual was something I find very uplifting: listen-

ing to music in a darkened room. With music as my background, I spent time in meditation, contemplation and — this may seem a contradiction — silence.

As for you readers, I found out a lot of you already shut the TV off, not only for Good Friday but for Holy Week or even all of Lent. I also heard from people who've sworn off TV all year. Here's a sampling of the mail I got:

•From Nebraska: "Your article was the best thing that's happened to me in a long while. I'm a TV addict of long-standing. (But) I had gone through Lent half-heartedly (and) really felt a yearning to deny myself this one pleasure. There were actual withdrawal symptoms when 'The Bold and the Beautiful' came on. After a quiet, enjoyable meal without 'Wheel of Fortune,' I gave a lot of thought and contemplation to mak-

ing a good Easter confession. I don't remember a more meaningful day. Thank you so much for the little push to give it all I had."

• From Massachusetts: "Your suggestion is an excellent one. Our family (my wife, I and our four young children) decided not to use the television, the radio and record-player throughout Holy Week. We found it was conducive to reflection and recollection. The resolution helped us live Holy Week better."

**'I found out a lot of you already shut the TV off, not only for Good Friday but for Holy Week or even all of Lent.'**

- James Breig

•From Connecticut: "It's been years since I've been off the tube. I have better things to do than sit and stare at a box. I volunteer in a soup kitchen. I love it and have fun there. I also am involved with a Christian outreach ministry."

•From Minnesota: "This year, I am not listening to TV for two weeks before

Easter. Where have you been?"

•From Rhode Island: "I went about my chores with thoughts of Jesus, went to church for the Stations of the Cross and called a couple of shut-in friends to wish them a joyous Easter. Thank you for the inspiration."

•From another Minnesotan: "Thirty-one years ago, our oldest daughter said, 'We are going to do something special this year' and she walked over to the TV on the Tuesday before Ash Wednesday and pulled the plug. It stayed unplugged until Easter Sunday. We have been doing this ever since."

So what did we all miss that night? Only one show tugged me in the direction of the glass. On Good Friday, for the first time in decades, NBC showed "Peter Pan." I wanted to view it, but stuck by my own warning: "No taping shows for viewing later." When I consider how that sacrifice compares with Christ's, I feel about two centimeters tall. Thanks to everyone who joined me in the TV-less Friday and special thanks to all who wrote. Sorry I couldn't quote you all. Let's do it again next year.



### 'Ghostbusters II' (Columbia)

(Left) The has-been Manhattan spook chasers (Dan Aykroyd, Bill Murray, Harold Ramis, Ernie Hudson) are reunited after five years to save the same lady in distress (Sigourney Weaver) from losing her baby to the evil spirit of a 16th-century Carpathian (Wilhelm Von Homburg). The ghostly special effects are marvelous, comical and, for the most part, non-menacing. The guys are funny, and director Ivan Reitman incorporates the satire of the Big bad Apple and yuppie trends without a heavy hand. Some mildly vulgar language laced with sexual innuendoes. The U.S. Catholic Conference classification is A - II -- adults and adolescents. The Motion Picture Association of America rating is PG -- parental guidance suggested. (CNS photo)

### 'Cold Feet'

(Avenue)

A quirky black comedy about a trio of eccentric con artists who have a cache of stolen emeralds sewn up into a prize stallion. One of the thieves (Keith Caradine) gallops off and hides out on his honest brother's (Bill Pullman) Montana horse ranch, but his two cohorts (Sally Kirkland and Tom Waits) track him down. Writers Tom McGuane and Jim Harrison fill their scenario with wacky encounters and director Robert Dornhelm shows both empathy for his offbeat characters and a feel for the heartland. Family values are intact in the end. Much profanity laced with sexual vulgarities and innuendoes and some grisly violence. The U.S. Catholic Conference classification is A - III -- adults. The Motion Picture Association of America rating is R -- restricted.

## Mother Teresa talks with William Buckley Jr.

"I want people to see the poor. It's not so much the giving, I want them to touch the poor, to feel the joy of loving," says Mother Teresa, adding, "I don't want people to give from their abundance, I want them to share."

Mother Teresa, cited by the Nobel peace prize committee as the living symbol of the ties between the poor world and the affluent world, has given only two extended interviews in her life. The first was to Malcolm Muggeridge over 20 years ago for his book, "Something Beautiful for God." The second is this *Firing Line* program.

"Mother Teresa Talks with William F. Buckley Jr.," the premier program of *Firing Line's* 24th season, airs Sunday, July 16, at 1:00 p.m. on Channel WPBT 2.\*

Unlike most *Firing Line* shows, this is not an exchange of opinions. Buckley seeks answers from Mother Teresa on such questions as why God permits pain, was God making an economic or a spiritual point when he said the poor we will always have with us, what her views are on overpopulation and abortion, why she declines to do any fundraising, and what kind of work her Missionaries of Charity do.

Throughout the program, Mother Teresa displays with serenity her love of God, her love and understanding of humankind and her sense of humor.

On the question of pain, Mother Teresa says it is "A very beautiful oppor-

tunity for us to share in the passion of Christ. It is a gift of love."

After relating a story of a woman who was dying, Mother Teresa says, "Sometimes if they pray, I think it is very easy to accept [pain] because the fruit of prayer is always a clean heart, and a clean heart can see God, can see the gifts, can understand. That's why it's very important for us to learn to pray."

Mother Teresa says that people never talk to her about overpopulation because, she says, that's God's concern, not our concern.

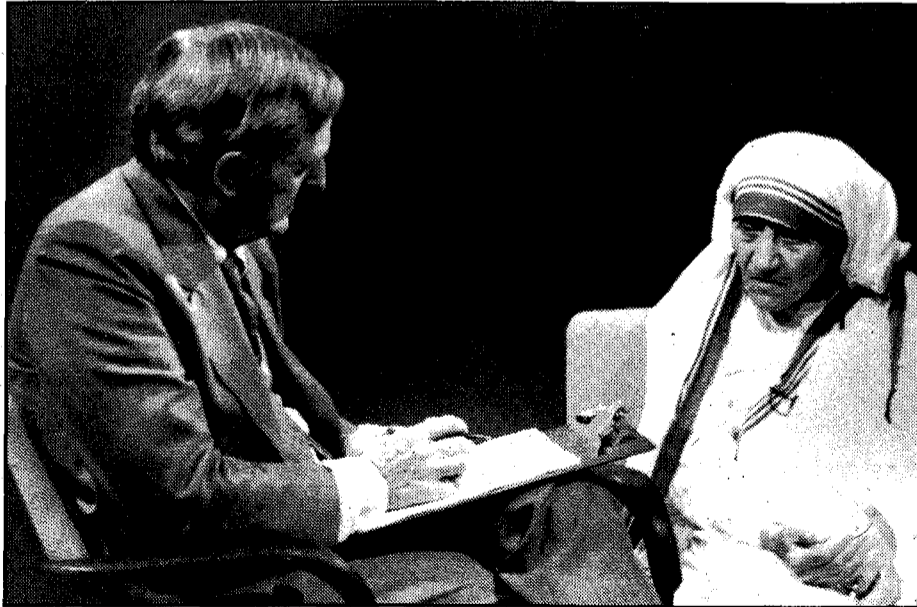
She adds that it is important to learn to share and to have concern, "But we must have that concern before conception, not after [the child] is conceived."

According to Mother Teresa, the poor and middle-class people in India do not have abortions, it is the upper class who do. "Our people are content," she says, adding that they are fighting abortion with adoption.

Not only do the Missionaries of Charity take vows of poverty, chastity and obedience, they take a fourth vow, "To give wholehearted, free service to the poorest of the poor, and we don't have fundraising or anything like that," says Mother Teresa.

They have 402 houses around the world in 80 countries, and "Up to now I have never, never, never had to tell any of our poor people, 'We don't have.'"

\* Please check your local PBS affiliate for exact day and time.



Mother Teresa talks with William Buckley Jr. about the poor, overpopulation and abortion. The *Firing Line* show, her first such encounter after 20 years.

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## Office of Worship schedules workshops

### Eucharistic Ministers:

All workshops: Saturdays from 9:45 a.m. to 4 p.m.

Sept. 9 at St. Clement in Ft. Lauderdale; September 23 at St. Rose of Lima in Miami Shores; October 7 at Immaculate Conception in Hialeah (Spanish); October 21 at St. John Neumann in Miami; November 4 at Nativity in Hollywood; November 18 at SS. Peter and Paul in Miami (Spanish); January 20 at St. Andrew in Coral Springs; February 3 at Blessed Trinity in Miami Springs (Spanish); February 24 at St. Augustine in Coral Gables.

**Requirements for commissioning:** 1. Candidates from parishes must be recommended in letters of recommendation signed by their pastors; those from schools or other institutions, by their Spiritual Directors; those from Apostolates, by Bishop Roman (through their Spiritual Directors). 2. Candidates must attend one full day of training.

**Procedure:** Letters of recommendation must contain the following: 1. Names of all candidates being recommended (addresses/phone numbers not necessary). 2. Check to cover registration and lunch fees for all those attending. 3. Specification of which workshop candidate(s) will attend.

**Fees:** \$10 per person (includes lunch). Please make check payable to the Office of Worship and Spiritual Life. Mail to: Office of Worship and Spiritual Life, 9401 Biscayne Blvd., Miami, FL 33138.

**Lectors:** All workshops are Saturdays from 9:45 a.m. to 4 p.m. September 16, St. Catherine of Siena, Miami (Spanish); October 14, St. James Catholic Church in North Miami; October 28, St. Malachy, Tamarac. The selection of lectors by their pastors is a crucial step for the success of these workshops. The Office of Worship is developing a new program of Certification for Lectors to become effective in the spring of 1990.

**Reservations required:** Please submit names of those who will attend and specify workshops being attended. Include check for registration fees.

**Fees:** \$10 per person (includes lunch). Please make check payable to: the Office of Worship and Spiritual Life and mail to address as shown above. Deadline for reservations to all workshops is the Wednesday prior to the specified workshop. For further information please call the Office of Worship, 757-6241 (Dade) or 522-5776 (Broward), Extension 351 and speak with Mrs. Lopez or Mrs. Flor.

## St. Gregory celebrated Syro-Malabar Mass July 2

Nearly 300 worshippers attended a Syro-Malabar Mass July 2 at St. Gregory Church in Plantation.

The Mass celebrated the feast of St. Thomas the Apostle, a day of obligation for Eastern Rite Catholics living in India, and celebrated by Indians living in the United States.

St. Thomas the Apostle entered India as a carpenter, preached the Gospel, performed several miracles and died a martyr's death. Among his acts was conversion of the Indians in 52 A.D.

Miami Auxiliary Bishop Agustin Roman, homilist for the Mass, welcomed the Mass-goers, and lauded the role of Indian

Catholics in the church and the archdiocese. He also spoke on the message of the Synod and how it affects the many cultural groups in the archdiocese.

"We saw all the richness we had in the church. Every culture is richness and we have many languages, many cultures," Bishop Roman said. "We must all be evangelizers. All of us must communicate the light we receive from heaven."

The Synod, he said "is a beautiful moment of our lives for those of us in the Archdiocese of Miami. We finished the Synod a year ago, now it's time to proclaim its message."

— Cynthia Thuma

## Br. Sullo named Archbshp. Curley principal

Brother Gennaro Sullo has been appointed principal of Archbishop Curley-Notre Dame High School.

Born and educated in Bronx, New York, he joined the Christian Brothers (formerly the Irish Christian Brothers) in 1967. Educated at Iona College in New Rochelle, he received his B.A. and M.A. in Spanish from the Middlebury Language Schools, Middlebury, Vermont. He then did Doctoral Studies in Latin American Studies at Catholic University. He is a recent recipient of a P.H.D. from Fordham University in Secondary School Administration/ Supervision. Over the years,

Brother Sullo has served at schools in New York, New Jersey, Rhode Island and Tampa.

## St. Timothy students honored

Patrick J. Bimonte and Beatriz DuQuesne, students at St. Timothy School were honored for their academic achievement at a statewide ceremony at Stetson University in Deland. The recognition ceremony is sponsored by the Duke University Talent Identification Program (TIP) to salute the seventh-graders from Florida who qualified in TIP's ninth annual Talent Search. All students invited to the ceremony have earned scores on the Scholastic Aptitude Test or the American College Testing Assessment (ACT) comparable to college-bound high school seniors.

## Media ctr. summer hours

The Catechetical Media center will be open to the public from 2-4:30 p.m. Monday through Friday July 3-August 11 or by appointment. Phone: 757-6241.

## St. Leo Abbey hosts a Monastic Experience

The monks of St. Leo Abbey will conduct their third annual Monastic Experience Summer Program from August 13 to August 20. The Monastic Experience is for single men who want to learn more about the monastic life. The program offers participants the opportunity to spend a week enriching their spiritual life through an appreciation for prayer and solitude in

community. While living in the monastery they will join the monks for prayers, meals, work, and recreation. A number of monks will give the group talks on vocations and monastic topics.

One does not need to be considering a monastic vocation to participate. Young men, 18 years of age and older, are invited to apply. For more information and appli-

cation material write to: Fr. David Draim O.S.B., St. Leo Abbey, St. Leo, Florida 33574.

They also have weekend monastic experiences available for who cannot commit themselves to a week. You may contact the Abbey by calling (904) 588-2881 on Monday through Friday from 8:30 a.m. to noon and 1:30 p.m. to 4 p.m.

## It's a date

**St. Charles Borromeo Catholic Church** will celebrate the Feast of Our Lady of Mt. Carmel on July 14 in the church at 600 N.W. 1st St. in Hallandale. A special Mass will be celebrated at 7 p.m. followed by recitation of the Rosary and a solemn procession. The church will be open for prayer at 9 a.m. and remain open all day.

**St. Brendan Womens Guild** will host a rummage sale at 8750 S.W. 32nd St. in Miami on July 21, July 22, July 28 and July 29. Guild Rummage Sale will take place in the art room in the old school cafeteria. Donations welcome.

**The North Dade Catholic Group for the Separated and Divorced** meets on a regular basis and would like to invite those who

are interested to attend. Please call 944-7436 for information.

**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.

**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).

(Continued from page 8)

going on in our parish after which we brainstormed about what we would like to see so that we better image the church of Jesus Christ on Miami Beach.

We came up with more than 100 different categories. These we then combined so

that they fell into one of the following twelve areas: evangelization, education, liturgy, spiritual life, family life, sick and elderly, organizations, public relations, volunteers, poor and needy, plant maintenance, and future expansion.

As the number of areas coincided with the number of apostles chosen by Jesus we as a parish staff decided we would

## How synod changed parish

invite twelve people to be on the parish council. Each member of my staff gave me a list of twelve names. Then as a staff we discussed how the person was presently involved in the life of the parish and which group we thought they might represent on the parish council.

Our deliberations evolved to where we stopped trying to fit people into selected categories but instead tried to ensure that every age and cultural group in the parish was represented. The people chosen were chosen because of their deep faith and the way they used their time and talents to build up the Kingdom of God on Miami

Beach.

We wanted people whose level of spirituality meant that they could rise above individual agendas. Some were long time parishioners and some relatively new to the parish. All were personally invited by me to serve for two years on the parish council and all accepted.

Problems abounded. No one selected to be on the parish council knew everyone else. Also because of the process of selection we ended up not being able to assign anyone to almost half of our twelve categories. In addition leadership

skills were not the forte of all those invited.

This necessitated some new thinking on our part. We decided that the twelve categories would be twelve sub-committees of the parish council and agreed to appoint a strong dynamic leader to each sub-committee. This leader normally, would not belong to the parish council.

All this sounds great in theory and seems to be in accordance with the desires of the faithful as expressed in the synod document.

Practicalities must still be dealt with. Our council must be trained. They must come to an understanding of their role in the parish and given the blessing and encouragement to operate effectively.

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# 500th Anniversary to be celebration of faith

(continued from page 9)

their appreciation and knowledge, joy and pride in their Faith, reconciling the alienated Catholics, sharing our Faith with others.

It was heartening to receive the strong support of seventeen Bishops, including three Cardinals, who rose to speak in favor of the plan, and a unanimous vote of all the Bishops to approve it.

Our big challenge now will be to appeal for the \$300,000 we feel will be needed to implement what could be, in my opinion, one of the great efforts in the United States

## Devotedly Yours

to foster the essential mission of the Church—the sanctification of souls. I ask your prayers—as a matter of fact, I would not object to some financial help.

I had the honor of being the principal celebrant of one of the Masses of the Bishops. The Mass was that of Our Lady Cause

of our Joy. It was amusing—two of the bishops who look like me said they received compliments on the homily.

We spent a day of prayer together. The conferences were given by Cardinal Danneels of Malines, Brussels, Belgium. We celebrated the Sunday Eucharist in the Sacred Heart Cathedral of the Archdiocese of Newark. It is a masterpiece of Gothic architecture.

For recreation we had the use of the pool and even evening movies, complete with popcorn. The hospitality of the university and of the seminarians at the university

campus was exquisite.

Gathering with brother bishops is always a grand experience of fraternity, spiritual and pastoral enrichment. The bishops represent such a wide variety of experience, skills, education and personality that discussions are always highly interesting and fruitful.

But it is always a great and relaxing joy to be on the way home!

Devotedly yours in Christ

Edward A. McCarthy  
Archbishop of Miami

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### PRAYER TO THE HOLY SPIRIT

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

### THANKSGIVING NOVENA TO ST. JUDE

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

### 5A - Novenas

#### THANKSGIVING NOVENA TO ST. JUDE

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

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

#### PRAYER TO THE HOLY SPIRIT

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

#### THANKSGIVING NOVENA TO ST. JUDE

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L.A.E.

### 5A-Novenas

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

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

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

Thanks to Blessed Mother, St. Anthony and Holy Spirit for prayers answered. M.S.

Thanks to Jesus for prayers answered. Publication promised. Tania

Thanks to St. Jude for prayers answered. Publication promised. D.F.

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

#### THANKSGIVING NOVENA TO ST. JUDE

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E.M.M.

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### 5A-Novenas

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Thanks to St. Jude and Father Solanus for prayers answered. Publication promised. M.V.N.

Thanks to Jesus, Mary, St. Joseph, St. Anne, St. Anthony, St. Jude, Little Jesus, Holy Spirit and Infant of Prague for prayers answered. Publication Promised. Sarah C.

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## Transitional stages

...Bring new perspectives to our lives



"The memory of that hike out of the Grand Canyon along the Bright Angel Trail brought the full meaning of transition home to me," writes theologian Theodore Hengesbach. "Transitions take us over the same ground of our lives again and again. But in the process, different perspectives and understandings of life's meanings can be provided."  
(CNS Photo)

By Theodore Hengesbach

I'm writing this from my outdoor "office"—sitting in a back-yard lawn chair. The temperature is a warm 72 degrees, but I just heard on the radio that snow flurries are predicted for tonight. I realize that I'm experiencing a transition—between winter and spring.

As this experience shows, transitions are unpredictable: sun one minute, snow the next. Transitions also are hopeful—perhaps something better lies on the horizon—the prospect of spring flowers. But transitions are melancholic too—the many good and pleasant things about the former season soon will depart. And so I pack my skis until next season.

We're surrounded by transitions of all kinds. Just yesterday morning a neighbor had a stroke. While tests were conducted on him his wife and I talked about all the changes that this event would have on them.

Unpredictability. Hopefulness. Melancholia. This is the stuff of transitions. Those thoughts lead me to re-

member staring into the chasm of the Grand Canyon recently with my wife Rose Marie. Packs on our backs, hiking boots on our feet and new broadbrimmed hats on our heads, we were about to hike down to the Colorado River, spend the night and hike out the next day. As I think about it now, that hike was like an unfolding transition. Unpredictable. Even after months of reading about it and talking with others who had done it before, we still were not sure what to expect.

Hopeful. It was hard to appreciate the depths and height of the challenge, but we took our first apprehensive and dusty steps in hopes of enjoyment, exhilaration at nature's beauty and, yes, survival.

Melancholia. It was pleasant on the canyon's rim. But there were other things we could do that also would be fun and challenging. Did we want to forsake civilization for the wilderness of the winding trail below?

The memory of that hike out of the Grand Canyon along the Bright Angel Trail brought the full meaning

of transition home to me. For five hours and five miles, we climbed up 3,000 feet, inching our way to the top.

When I looked back I saw that we had covered the same ground as when we hiked down, moving a little at a time and steadily higher. Though the terrain was much the same, there always were new vistas and changes of color as the dust on my boots showed, turning from white to green to red. This is another element of transition. Transitions take us over the same ground of our lives again and again. But in the process different perspectives and understandings of life's meaning can be provided. And this leads me to the realization that our lives are perpetual transitions.

Life seen as transition can make us melancholic about things that may be lost and apprehensive about an unpredictable future. But entered into in hope and with courage, a transition can carry Christians to new heights or accomplishment and new depths of personal and religious understanding.

## Changes in technology are bringing people closer

At 72, Rachel's deafness was bidding fair to isolate her completely in a world of her own. Though she wore a hearing aid, its effectiveness lessened as the years passed. And the hearing aid was useless when it came to hearing over the phone.

But thanks to a technological advance, Rachel's isolation has been moderated somewhat.

One form of liberation for Rachel is a telecommunications machine for the deaf which attaches to telephones. When it is turned on and the phone receiver is in place, Rachel can communicate by typing messages into the machine — and reading answers on the attached screens.

In practical terms, the machine allows her to "talk" whenever she wants with family members far away. In case of illness, the machine could be a lifesaver, allowing her to communicate with specially equipped pharmacies and hospitals.

One fact about the current age of transition is that its developments influence people in basic, key areas of their existence — their capacity to communicate with each other, for example. In Rachel's case, the age of transition meant a new sense of security, a new freedom, even a new happiness.

The field of electronic telecommunications is an area having far-reaching effects in people's lives.

Reports and articles are instantly transmitted from one city or country to another by facsimile; telephone answering machines facilitate contacts between people. Electronic marvels make it possible today to create far-flung networks in a way not possible at an earlier time, said Virginia Finn. She is assistant to the president at the Weston Theological School in Cambridge, Mass.

She said that her experience with today's electronic means of communication comes from the National

Association for Lay Ministry. As head of the organization, she frequently uses conference calls to contact other members. She also transmits messages via the telephone from her computer to other members' computers.

Being able to interact directly and immediately with people far beyond her local region stimulates growth and the exchange of ideas, Mrs. Finn said. It facilitates work in her field of lay ministry.

Improved modes of communication ought to give hope not only to individuals, but to the whole of society — hope that better relationships and even a better world can be built.

But obviously, it takes more than improved modes of communication to improve communication itself. In an age of transition and rapid change, it still requires people who truly desire and are willing to give of themselves.

## Scriptures Transition had a high price for Israelites

By Father John J. Castelot  
CNS News Service

Settling down to a new culture, a totally new and strange lifestyle, can be unsettling.

For a whole generation the Israelites had known nothing but the free life of the desert. But they dreamed of having a land they could call their own, a land "flowing with milk and honey," rich in dairy and agricultural products.

When they finally gained control of the land of Canaan, they divided it into tribal districts and started the painful process of transition to an agricultural economy. The trouble was, they had no practical experience of

farming.

First, they had to stay put and build houses. This was something new, much different from just setting up a tent somewhere.

Then they had to figure out how to plow the stubbornly rocky soil, what seeds to plant, how to nurture the seedlings and 101 other problems.

The Israelites looked with envy at the flourishing farms of their Canaanite neighbors and wondered what the secret of their success was.

Why not ask? The answer was given readily. These people worshiped the fertility gods — Baal and his consort Asherah. The Canaanites said these gods en-

## Christians face new challenges

By Father Robert Kinast

On my last birthday my sister sent me a page from a magazine which listed changes in society since we both were born in pre-World War II days.

Some changes were minor, like Touch-Tone telephones, hairspray and instant coffee.

Others were more significant, like heart transplants, nuclear energy and space satellites.

The list did not discriminate: It simply put as many changes as possible on one page. But some changes are more important than others; they can influence the way we live as well as the way we perceive and practice our faith.

Three transitions in modern society have had this kind of effect for me.

First is the emergence of high technology. At the center of the high-tech age is the computer which does everything from tuning auto engines to composing music.

A big part of the high-tech boom is the deluge of information available on just about any topic. This can benefit a young family planning its financial future, a business that wants to expand its market, a college projecting future enrollment or a diocese that faces the

prospect of opening new parishes with fewer priests to staff them.

In each instance, computer technology can provide extensive information and a range of options for action. But for this to be useful, someone familiar with each group and its situation must present the pertinent information, help the group study the options, make recommendations and think through the implications.

In a high-tech society, this service role is not that far removed from the Christian notion of

**'A high-tech society provides many opportunities for Christians to serve, both in their professional and their church lives.'**

Father Kinast

ministry. A Christian ministers by relating to another person, identifying that person's need, helping the person to see the spiritual value in different choices and supporting the person in carrying out decisions.

Those in the service industry of a high-tech society often can use their skills explicitly in the church.

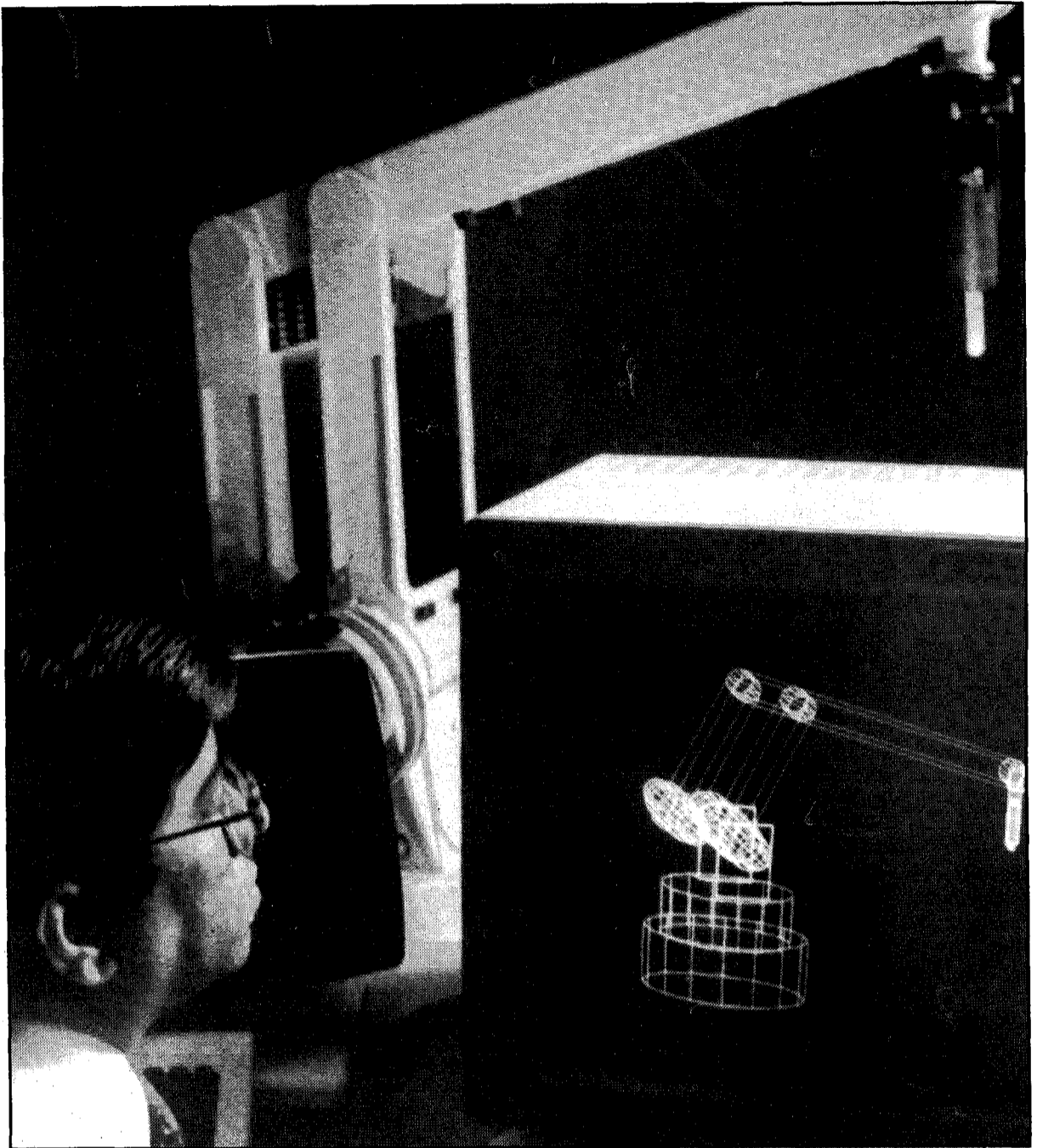
For example, a financial planner who learns to listen to a young family's dreams also can become an effective youth minister helping teen-agers envision their future.

A marketing specialist who learns how to judge the conditions for introducing a new business product can be helpful on the planning team of a parish.

A high-tech society provides many opportunities for Christians to serve, both in their professional and their church lives.

A second major transition in society concerns people's roles.

When my sister and I were born, men and women, fathers and mothers, laborers and managers, teachers and students were all clearly defined by their roles. Now they often share functions. Fathers and mothers at home even



**We live in an age marked by the emergence of high technology with the computer at its center, writes Father Robert Kinast. This important transition can influence the way we live as well as the way we perceive and practice our faith. (CNS photo)**

reverse traditional bread-winning and nurturing roles at times.

This kind of development not only alters the way people live, but the way they bring faith to bear on their lives. In this case, Christians are being challenged to see each person as a unique individual with special gifts and potential, not to be stereotyped by gender, race, age or vocation.

What people must do to establish a sense of community — in a parish, for example — is to enter each other's experience, find out who they really are and what they really do, and create relationships on this basis rather than on the assumption that all Catholics or all parents or all teen-agers think and act in just one way.

A third transition area slowly is gaining momentum. It is our respect for the environment.

Nuclear accidents, acid rain, the greenhouse effect and pollution of all types proclaim that the planet must be treated carefully. This entails a transition from habits of consumption to conservation. It also sheds new light on the Christian practice of self-discipline and simplicity.

In the past, self-discipline and simplicity usually had a private goal — to do penance for sins or to strengthen one's virtue for doing good. Today the goal of such practices often is seen in global terms — to repair the damage to the environment and to replace harmful habits with constructive ones.

Prompted by concern for the environment, Christians are rereading the accounts of creation in Genesis, rediscovering a creation-centered spirituality and preparing to make the next great transition — into the third millennium.

sured the fertility of the crops, herds and flocks. ]

The countryside was dotted with shrines where the Canaanites practiced the fertility cults, largely by imitating the supposed sexual antics of their gods.

To the Israelites it looked like these gods would make up for a lack of agricultural expertise. The attraction was strong and the people succumbed to it in alarming numbers.

The transition to a new culture threatened to become a transition to a new religion.

There was real danger that the Israelites would abandon the God who had freed their progenitors from slavery and led them through the desert.

The price of transition to what should have been a promising life for the Israelites was perilously high.

There always were those who remained faithful to their saving God. These Israelites made regular pilgrimages to his shrine at Shiloh.

They guided their lives by his directives, observed his feasts. But it was a struggle, against the backdrop of an ongoing conflict of cultures.

When circumstances dictated the move to a centralized form of government for the Israelites and the selection of a king, another unsettling transition began. It meant the move to a more urban type of life, with the emergence of builders, merchants and bureaucrats.

The prophet Samuel is portrayed as warning the Israelites what this would cost them. The king would levy taxes.

He would take their sons and press them into military service. Their daughters would be put to work as "ointment makers, as cooks and as bakers."

And pay this price they did.

Cultural transitions are costly, painful, unnerving. They are not necessarily changes for the worse, but they have to be made prudently and realistically, with a sharp eye on the possible consequences.

## Popular piety

### ...Is an important part in the Roman's daily life

By Greg Erlandson

VATICAN CITY (CNS) — After centuries of living side by side with the Vatican and its residents, Romans have developed a reputation for irreverence and cynicism.

These are the people, after all, who took the initials "SCV" ("Vatican City State") on Vatican license plates and made them into an acronym very loosely translated as, "If Christ Could see This, You Would be in Big Trouble."

But such cynicism must share the Roman soul with a just as deeply rooted popular piety.

This piety survives despite an increasingly secularized society and declining church practice.

These popular venerations can be seen in the marble statues whose feet have been worn away by kisses, the street shrines framed with thank-you notes to the Madonna, the neighborhood processions and feasts.

Since the Second Vatican Council, popular devotions have become an endangered species in many parts of the west, according to Dominican Father Giles Dimock, who teaches liturgy at the Angelicum, one of Rome's pontifical universities.

But not so in Rome, he added, where the people "have not lost that incarnational touch" and have not let the faith become overly abstract or immaterial.

One ubiquitous example is the number of street shrines to Mary. Found in the ancient center and the impoverished periphery, the shrines are often adorned with lights and decorated with fresh flowers.

But none may be as venerated as the simple Madonna across from Italy's Ministry of Public Instruction on Viale Trastevere.

Built into a wall that now hides a city sports complex, the shrine borders a public sidewalk.

Bouquets of sweet williams in tomato jars and daisies in Coke bottles adorn the shrine's base, while nearly 150 plaques have been cemented to the wall thanking Mary for "grazia ricevuta" ("grace received").

As vehicles and pedestrians stream past, Romans stop and pray before the statue, touch the shrine and slip money into a slot labeled "bread for the orphans."

The plaques some marble embossed in silver letters, others simple tiles — tell the story of blessings won by the intercession of Mary.

"I thank you, Immaculate Virgin," read one. "I prayed with faith and you have helped me." It bears the dates February-October, 1978, the nine months suggesting pregnancy.

Childbirth is also the special concern of one of Rome's most venerated statues,



Because the walls at Madonna del Divino Amore are now full, votive offerings adorn the gift shop walls as well. (CNS Photo)

found in Church of St. Augustine. There a 16th-century marble rendering of Mary and child is known as the Madonna "del parto" ("of birth").

The shrine has long attracted the devotions and requests of women — and their husbands — seeking a safe birth.

The tradition was born in a time when women and babies often died in labor. That it continues to this day is proven by the dozens of "ex votos" (votive offerings) fastened to the walls surrounding the statue.

Found in many of Rome's churches, ex votos are stylized hearts embossed with silver letters "gr" (for "grace received") and encased in plastic. They cost \$20-\$35 or more and are simple tokens of appreciation of divine mercy and favors.

While the need for divine aid may be major inspiration for some popular devotions, Roman piety is often a simple expression of praise and veneration. Statues or pictures of a saint or madonna may be elaborately dressed or crowned on special days.

In the Church of Sts. Fabiano and Venanzio, a Mussolini-era building in the

city's southeastern suburbs, a painting of Mary and Jesus particularly venerated by the parishioners is moved to the center of the church for the Month of May.

Crowns of beaten gold are fixed to the heads of Mary and child, and the rosary is recited before the painting each evening of the month.

Processions are also common manifestations of popular reverence.

Perhaps the most famous is on the feast of Corpus Christi, when the pope leads a procession from the Basilica of St. Mary Major to the Basilica of St. John Lateran.

But smaller processions occur throughout the year.

The parishioners of Sts. Fabiano and Venanzio mark Palm Sunday with a raucous march through their neighborhood.

As families on the way to Mass join the stream, loudspeakers mounted on a van lead them in the recital of prayers and songs, and everyone waves huge palm fronds or olive branches spray-painted silver.

Like the Palm Sunday procession, some devotions are meant to recall events of the Gospels. One popular shrine is the Scala Santa (Holy Stairs), a

staircase which tradition says Christ ascended in Pontius Pilate's palace.

Today, as in the past, Catholics climb the 28 wood-covered marble steps on their knees, often reciting the rosary.

Feast days of special significance to particular quarters of the city are often commemorated by neighborhood celebrations.

Over time they may come to resemble street fairs, but their inspiration remains religious.

Near the Lateran Basilica, the feast of St. John the Baptist on June 24 is the occasion for prayer in the candle-lit basilica and the eating of snails in tomato sauce in many of the quarter's restaurants — the only time of the year this dish is available.

The cloistered monastery founded by St. Frances of Rome is opened to the public only one day a year, March 9, her feast day.

St. Frances, a 14-century wife and mother known for her works charity, is the city's patron, and it is on this day that the cars of her traffic-choked city are blessed.

The list of special venerations, of relics and testimonies and rituals that characterize Roman Church life seems endless. But what they are is a sense of the human and the physical: food, flowers, gifts, the reverent touch, the sacrificial act.

Like their humor, these devotions help the world's most preached-at people keep their feet firmly on the ground.

**'While the need for divine aid may be a major inspiration for some popular devotions, Roman piety is often a simple expression of praise and veneration.'**

- Greg Erlandson

## Spreading the mystery during my terrible 10's

By Hilda Young

You know, in a wicked kind of way I miss the pre-Vatican II Council church. Not so much the Latin or the meatless Fridays or the marathon liturgies or things like that. I miss the mysteriousness of it all. And no one can appreciate mystery as much as a 10-year-old.

That's how old I was when I used the mystery of the church to my greatest advantage. We Catholics still were an unknown quantity to most of our Presbyterian neighbors then. Bing Crosby and the Bells of St. Mary aside, we still scared the dickens out of a lot of them.

My best friend Carolyn's folks used to have to drop me off at 8 a.m. Sunday Mass after I'd spent the night at their house. Carolyn's mother always became very quiet and nervous when I politely refused her buttermilk hot cakes.

"I don't want to break my fast," I explained in a deeply religious tone — at least, that's the tone I was shooting

for. "I want to receive Holy Communion."

When we reached Most Holy Innocents Church, I remember Carolyn whispering, "What's it like in there?"

For full dramatic effect I didn't answer right away. After a deep breath I would say with as much deep mystery as I could muster, "We aren't supposed to tell anyone."

It seemed to have an admirably stirring effect on Carolyn's mom in the front seat. I'd hear Mrs. Thompson whisper in an excited tone, "Harold, did you hear what she said? Did you?"

For a dramatic flare I would take three steps toward the church, kneel, make the sign of the cross, then continue on inside. I could feel the Thompsons' eyes on my back. Katharine Hepburn couldn't have done it better.

First Fridays gave me a chance to use one of my favorite lines. I would feign a serious expression for my

victim's benefit.

If she missed my creative facial theatrics, mistaking them for disgust at the carrot sticks my mother had slipped into my lunch, I would say, "Oh, oh, oh, oh no. I just remembered."

With luck, the audience would ask, "Just remembered what? You look like you just saw a ghost or your mother slipped carrot sticks into your lunch again." The setup was complete.

"The hour of kneeling before the incensed monstrosity approaches," I would exhale. I loved it when eyebrows arched and friends stopped midchew of a Twinkie. "An incensed monster? How can you guys do that?" "We aren't supposed to say," I would reply.

Your comments are welcome always. Please send them to Hilda Young, 25218 Meadow Way N.E., Arlington, Wash. 98223.

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