

5-Star service



Nurse Betty Anne provides service with a smile to Betsy McDwyer, one of 52 senior citizens who get food, recreation, social activities, art, movies, dance and even nursing for those who need it at the St. Elizabeth Day Care Center in Pompano Beach.

The center is one of seven run by the Archdiocese of Miami in Dade and Broward.

See **8**

LaVoz photo by Maria Vega

Inner-Voice

✓ Care for dying

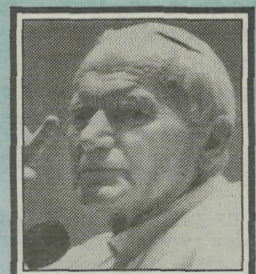
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✓ 'In the name of God' stop the bombing'

Pope John Paul issues unusually blunt plea to Syria not to act like Cain and destroy one's brother..... 6



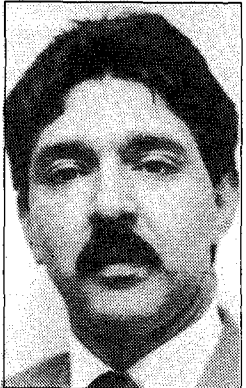
World

Syrians seize mercy ship heading for Lebanese port

WASHINGTON (CNS) — Syria seized a Cypriot vessel carrying 24 tons of donated food bound for the embattled Christian-held zone of Lebanon Aug. 9, said the Lebanese priest who arranged the shipment. The cargo ship was captured by a Syrian warship and impounded at the Syrian-held port of Tripoli, Lebanon, said Father Antoine Gemayel, director of the Lebanese Maronite Catholic bishops' information agency. Father Gemayel, who also heads a small relief agency, Mission for Lebanon, said the ship was trying to reach the Christian-held port of Juniyah northeast of Beirut.

Duarte Jr. advises Church to stay neutral in dispute

WASHINGTON (CNS) — The Catholic Church should not focus on the politics of El Salvador and



Duarte, Jr.

civil war, said Jose Napoleon Duarte Jr., son of former Salvadoran President Jose Napoleon Duarte.

Duarte Jr., 37, defends his stand, saying the church plays a vital role in serving as a spiritual guide in the search for peace and the elimination of hatred among social classes in El Salvador that has resulted from years of economic injustices. "I'm not saying the church should be passive,"

should not take sides in the country's nine-year-old Duarte Jr., the third of Duarte's six children told the Catholic News Service in an interview in Washington, where he now works. "It (the church) should work with the government. The church's (main) role is to give a message of peace and harmony."

Church officials attempt to retrieve Marine's body

ROME (CNS) — A Lebanese archbishop met with a top Moslem leader to forward Pope John Paul II's appeal for the return of the body of an American hostage, according to news reports from Beirut. Maronite Archbishop Khalil Abinader of Beirut met for about an hour Aug. 5 with Sheik Mohammed Hussein Fadlallah, the reports said.

The sheik was identified as the spiritual leader of Hezbollah or Party of God, the umbrella organization for groups that claim to hold many of the foreign hostages in Lebanon.

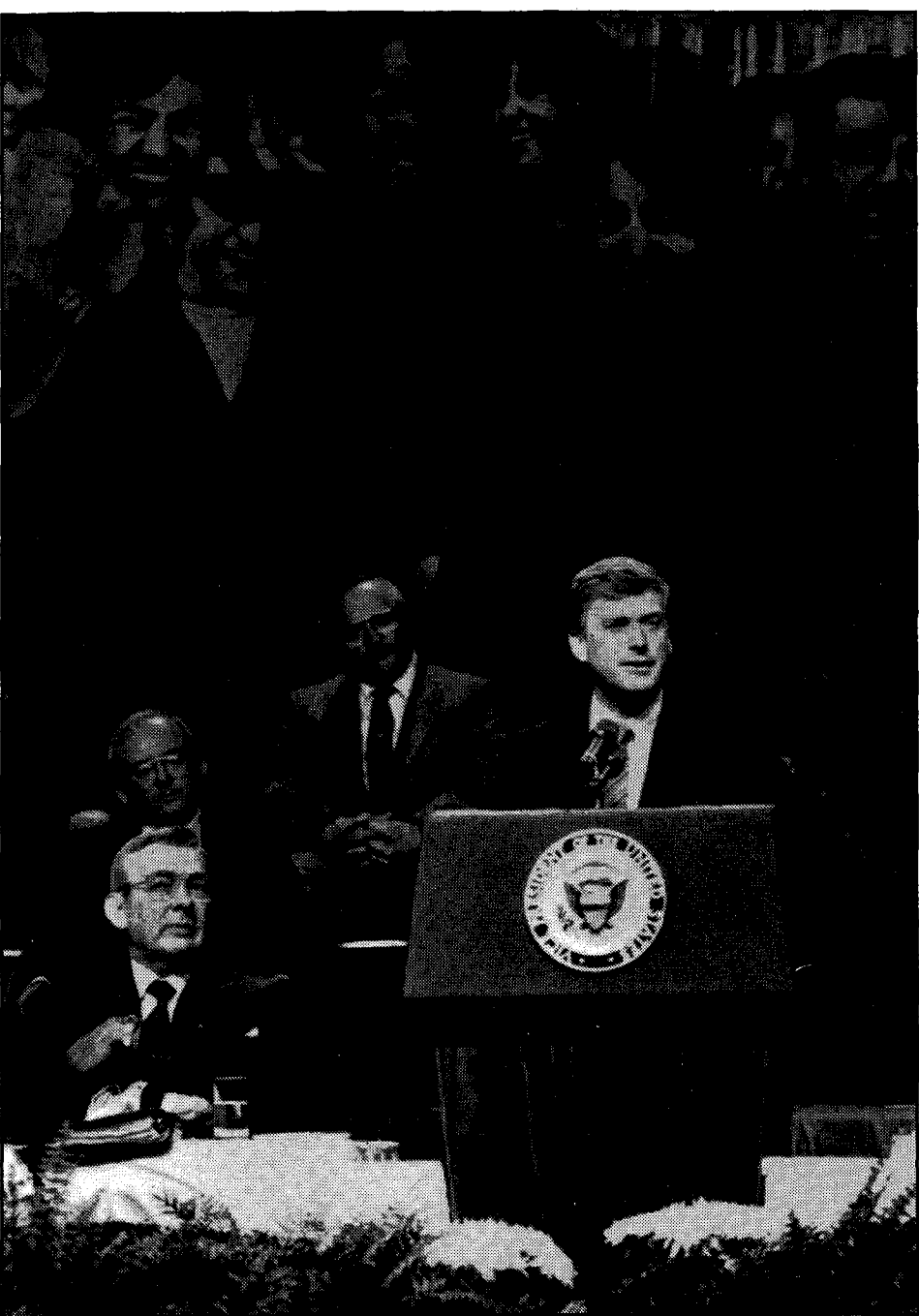
In early August, the Organization of the Oppressed on Earth said it had killed U.S. Marine Lt. Col. Williams Higgins, a member of the United Nations peacekeeping team in southern Lebanon, and released a videotape of Higgins' apparent death by hanging. The pope, responding to a request by President Bush, said he would try to help get the body returned.

Pope plans August visit to 'the end of the Earth'

VATICAN CITY (CNS) — Pope John Paul II plans to go "to the ends of the Earth" to encourage youths to fortify their spiritual lives. Going to the "ends of the Earth" means visiting the city of Santiago de Compostela, 20 miles from the Atlantic Ocean in the northwest corner of Spain. During the centuries when Europeans thought the world was flat and ended somewhere in the middle of the Atlantic, it was the last major city before reaching the sea — thus the title. Santiago de Compostela is the main stop during the pope's Aug. 19-21 visit to Spain. At Santiago, the pope plans to celebrate World Youth Day by attending an international Catholic youth rally. The trip also will take him to Oviedo in northern Spain and the nearby Marian shrine at Covadonga. It will be the pope's 43rd pleasure trip outside Italy and his third to Spain.

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Quayle speaks

Vice President Dan Quayle urged a family-oriented public policy when he addressed the Supreme Council of the Knights of Columbus at their convention in Baltimore. Seated at Quayle's left is Supreme Knight Virgil Dechant. More than 2,000 Knights and their families gathered for the convention.

(CNS photo)

Nation

Vatican official urges Indians to claim their Church heritage

FARGO, N.D. (CNS) — A Vatican official told Native American Catholics meeting in Fargo that the Creator always has walked with the American Indian people and their ancestors, and he urged them to claim their heritage. Cardinal Francis Arinze, head of the Pontifical Council for Interreligious Dialogue, said Christ was found "in the traditional sacred ways of Native Americans. The cultural roots of a people are of fundamental importance." He spoke to more than 2,000 Native American Catholics gathered at North Dakota State University for the annual Tekakwitha Conference. The theme was "Walking the Sacred Circle with Jesus Christ."

93-year-old retired bishop continues to befriend lepers

GRAND ISLAND, Nebraska (CNS) — Retired Grand Island Bishop John Paschang, at age 93 the nation's oldest bishop, still is active and shepherding the cause of lepers worldwide. Bishop Paschang, who retired in 1972 after 21 years as bishop of the Diocese of Grand Island, by himself has raised \$150,000 over the years to buy medical supplies and train health-care workers to treat lepers in India and Africa through the Damian Leper Relief Society he founded in 1976.

Bishop Paschang, who never has visited India or Africa but is an avid reader, said he receives about 200 requests a month for aid.

"There is so much need in the world," he said.

Cicippio's brother believes hostages will be released

PHILADELPHIA (CNS) — The brother of an American held hostage nearly three years in Lebanon said "faith in God" is helping him get through the ordeal. Thomas Cicippio, whose brother, Joseph, was taken captive Sept. 12, 1986, said he is "very optimistic" that "it'll just be a matter of time and all the hostages will be freed." Thomas Cicippio added, "We have received many calls and cards from people all over the world telling us they are praying for us. We can't ask for anything more. The power of prayer works wonders, as we all know."

Melady becomes America's ambassador to the Holy See

WASHINGTON (CNS) — Thomas Melady has been sworn in during a private U.S. State Department ceremony as ambassador to the Holy See. According to State Department officials, Melady is expected to take up his responsibilities within a few weeks. Melady, a Catholic, is an author, international relations expert, former ambassador in Africa and former university president.

Brooklyn Bishop Mulrooney dies at age 83

BROOKLYN, N.Y. (CNS) — Retired Auxiliary Bishop Charles Mulrooney of Brooklyn died Aug. 5 of natural causes. He was 83. A funeral Mass was celebrated Aug. 9 by New York Cardinal John O'Connor and Brooklyn Bishop Francis Mugavero.

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State pro-lifers urge action now For legislative session

Florida pro-life leaders are calling on the public to contact their state legislators and urge them to vote for life during the coming special session.

Gov. Bob Martinez has called for a special legislative session to be held Oct. 10-13 to consider legislation that would increase protection for unborn children and their parents.

The session comes in light of the U.S. Supreme Court's decision in Webster vs. Reproductive Health Services earlier this summer.

In letters to Senate President Bob

'The special session is an important opportunity to start to turn the tide of public morality and law and return to respect for the life of unborn children'

--Thomas Horkan
Dir. Fla. Cath. Conf.

Crawford and House Speaker Tom Gustafson, Gov. Martinez outlined four objectives that he believed should be addressed during the special session:

- Legislation requiring that where a woman is at least 20 weeks pregnant, the unborn child shall be examined to determine whether he or she is viable.

- Laws prohibiting the use of public funds for abortions and prohibiting state employees and facilities from performing or assisting abortions except when necessary to save the mother's life or, or prior to viability, in cases of rape or incest.

- Legislation ensuring that a pregnant woman is able to make an informed choice by requiring physicians to inform the women about the conditions of the unborn child, including its health and stage of development.

- Legislation requiring that abortion clinics be governed by regulatory standards equivalent to those for facilities performing comparable medical and surgical procedures.

"The special session is an important opportunity to start to turn the tide of public morality and law and return to respect for life of unborn children," said Thomas Horkan, executive director of the Florida Catholic Conference.

Horkan said, however, that pro-life advocates should ready themselves for an uphill battle.

"Proposed legislation will have to go through the committee system which is headed by avowed pro-abortionists," he said.

Among those Horkan says are particularly influential are Elaine Gordon, chair of the House Health Care committee; Steve Press, chair of the House Health and Rehabilitative Services Committee; and in the Senate, Jeanne Malchon, chair of the Health Care Committee and Eleanor Weinstock, chair of HRS Committee.

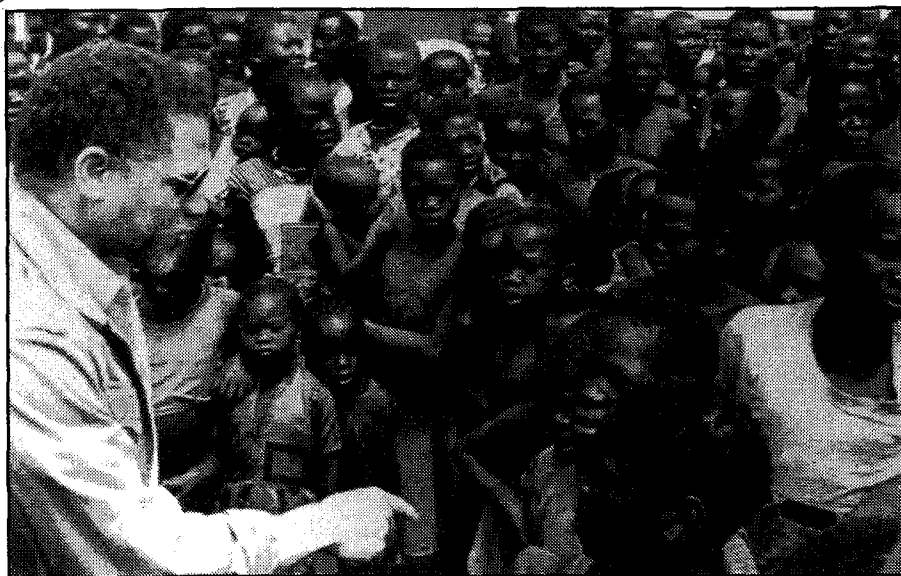
Horkan and Jean Doyle, executive director of the Florida Right to Life, believe Gustafson and Crawford are key to the progress of any legislation restricting abortion.

"It would be an incredible disregard of the democratic process if the House and Senate leadership allowed abortion legislation to die in committees," Doyle said. "It's better to get it to the floor where it can be discussed and people can really have a say in the type of legislation they want."

Ken Connor, president of the Florida Right to Life, said the special session is critical in setting a barometer for the 1990 elections.

"For the first time we will have legislators on record with regards to voting on the abortion issue and I think that will be an important factor in the elections."

Both Horkan and Connor are taking steps to promote their cause and are encouraging



Friend of the poor

The late Rep. Mickey Leland, D-Tex., a Catholic, killed in a plane crash while traveling to a refugee camp in Ethiopia, is shown meeting with refugees during a similar trip in April. (CNS photo)

voters to do the same.

"I've urged people to write, call or speak personally with their own representative and senators as well as the Senate President and Speaker of the House," Horkan said. "I've also urged them to contact Gov. Martinez to thank him for his courage in calling the special session to address this important issue."

Connor currently is in the process of pulling together a coalition of pro-life groups to coordinate efforts in promoting pro-life legislation.

"We're seeing a lot of ad-hoc groups coming out of the wood work wanting to pull together to support abortion legislation. The Pro-Abortion people have always been visible with organizations of long standing such as the ACLU, NOW and Planned Parenthood and there have been few viable, visible pro-life organizations, but that is starting to change."

Doyle said people who were involved in

the Right to Life movement in the early 1970s and left are returning.

"The Webster case gave hope to the Pro-Life movement," she said. "(Right to Life) Chapters that were formed in the '70s and because of circumstances fell apart are coming back. It's been a rejuvenating experience."

Connor said his group has already written all the legislators outlining its stand on abortion and is monitoring public and private polls of legislators views on the issue.

All three, Horkan, Doyle and Connor, see the special session as just the beginning of a long battle toward protection of the unborn.

"Roe v. Wade had a profound impact on the moral values of the nation and is a prime example of how law teaches," Horkan said. "We have a generation of young people who have matured with that teaching so changing public morality will be a long term effort. That makes it all the more important to start now with strong pro-life legislation."

Auschwitz controversy strains relations

By Bill Pritchard
Catholic News Service

WASHINGTON (CNS) — A Polish cardinal's decision to suspend an interfaith project at the former Nazi death camp of Auschwitz, a papal speech and Jewish protests have turned up the tension between the Catholic Church and Jewish organizations.

The cardinal said Western Jewish groups were jeopardizing plans for an interreligious center at the former Auschwitz death camp through a "violent campaign of accusations and defamation" against a controversial Carmelite convent.

This "offensive aggression" has been disrespectful of Catholic symbols and of the peace and tranquility of the nuns, said Cardinal Franciszek Macharski of Krakow, the main Catholic official in the controversy. Auschwitz is in his archdiocese.

Catholic efforts to resolve problems regarding location of the convent "are interpreted unilaterally and in bad faith" by Western Jewish organizations, he said.

"Respect for the nuns and their human and Christian dignity is lacking. The peace to which they have a right has been disturbed," he added.

Meanwhile, some prominent Jewish figures counseled calm and dialogue, and France's Cardinal Albert Decourtray said the Auschwitz project must be completed as agreed upon in a Catholic-Jewish pact.

The latest twist in the Auschwitz controversy came when Cardinal Franciszek Macharski said it was impossible to continue work on an interfaith center near the camp because of a "violent campaign of accusations and defamation" against the Carmelite

nuns in a convent located at Auschwitz.

"This kind of attitude and actions make the realization of the center, as I had undertaken, an impossibility," the cardinal said in his Aug. 10 statement. "In the atmosphere of aggression and disquiet sown among us, there is no way for undertaking together the building of a place dedicated to reciprocal respect."

Jewish reaction to Cardinal Macharski's statement ran from anger to concern over interfaith relations.

Rabbi Marc Tanenbaum, a major American figure in Catholic-Jewish dialogue, warned of turning Auschwitz into a symbol of Christian martyrdom rather than of the Holocaust which took millions of Jewish lives. But he also said Aug. 11 that he was told that Cardinal Macharski intends to continue construction once tempers have cooled.

Other reaction ranged from condemning the cardinal's statement as "brutal" to denouncing it for increasing interreligious tensions.

Rabbi Tanenbaum, a consultant with the American Jewish Committee, which he once chaired, said he fears that extremists on both sides are seizing the initiative in the controversy.

"We simply cannot let them have the field," he said.

However, the rabbi also warned that many Jews and sympathetic Christians see the Christian symbolism at the camp as signifying Auschwitz "is now being commemorated as a place essentially of Christian martyrdom."

In 1987 high-ranking Catholic and Jewish representatives forged an accord which calls

for relocating 14 Carmelite nuns housed in the convent and establishing the interfaith center for education, information and prayer a short distance away from the camp. Jewish organizations had protested the convent's siting at the camp, which they regard as the major symbol of the Holocaust which took 6 million Jewish lives.

The World Jewish Congress called Cardinal Macharski's statement "brutal and violent" and said the Vatican should take direct responsibility for carrying out the 1987 agreement.

"Silence by the Vatican on this occasion would repeat a historical tragedy," the World Jewish Congress said. However, earlier reports said the Pope had been talking quietly with the Polish church to resolve the situation.

The Synagogue Council of America said protests at the convent "reflected the extent of the frustrations and disappointments of the Jewish people."

"I look forward to the Polish Catholic authorities and other leaders of the Catholic Church fulfilling their commitment and (taking) all steps necessary to relocate the convent," said council president Rabbi Joel Zaiman.

Bronx Rabbi Avraham Weiss, one of seven American Jews beaten by Polish workers after attempting to hold a vigil on the convent grounds July 14 after scaling the convent fence, called the cardinal's statement "repugnant." He said it could lead to a "tragic rupture" in Catholic-Jewish relations.

The cardinal's statement followed weeks of escalating tension in Jewish-Catholic relations triggered by the failure to meet the

Feb. 22 deadline for relocating the convent.

Cardinal Decourtray of Lyon, France, said Aug. 11 that the 1987 agreement must be honored.

"An accord commits those who sign it," he added.

On another touchy point, a major international Jewish organization asked the Vatican to clarify what it said were "unavoidably prejudicial" remarks by Pope John Paul II and said the papal comments implied the Jewish people no longer have a special bond with God.

The Anti-Defamation League of B'nai B'rith said that the pope's remarks, delivered at his Aug. 2 audience, implied that the Jewish covenant with God has been superseded by the Christian covenant.

According to a Vatican text, Pope John Paul said: "The history of the Old Testament shows many instances of Israel's infidelity to God. Hence God sent the prophets as his messengers to call the people to conversion, to warn them of their hardness of heart and to foretell a new covenant still to come."

"The new covenant foretold by the prophets was established through Christ's redemptive sacrifice and through the power of the Holy Spirit," the pope said.

Eugene Fisher, executive secretary of the U.S. bishops' Secretariat for Catholic-Jewish Relations, said the ADL had made a hasty reading of what the pope said. He said the audience talk "neither asks nor answers" the question of God's fidelity to the Jewish people.

He also said a process had been agreed upon with the ADL in January to handle just such problems through quiet dialogue rather than by "lurching to the press release."

Terrorism: How do the strong strike back?

△ An analysis

By Laurie Hansen
Catholic News Service

WASHINGTON (CNS) — The blurred image of what appeared to be a lifeless U.S. hostage hanging from a rope, his shadow swaying on a nearby wall, produced indignation nationwide.

President Bush spoke for many U.S. citizens when he expressed his "outrage" at the "brutal murder" of Marine Lt. Col. William R. Higgins, a member of U.N. peacekeeping forces in Lebanon who was accused of being a U.S. spy.

Acts of terrorism — "selective attacks on civilians and random attacks are to frighten and to make people feel insecure" — appear to be replacing nuclear war as the major threat facing humanity, said William V. O'Brien, a professor of government at Jesuit-run Georgetown University in Washington.

In O'Brien's view, it's likely the "whole nuclear question will remain dormant" as long as Soviet leader Mikhail Gorbachev remains in power.

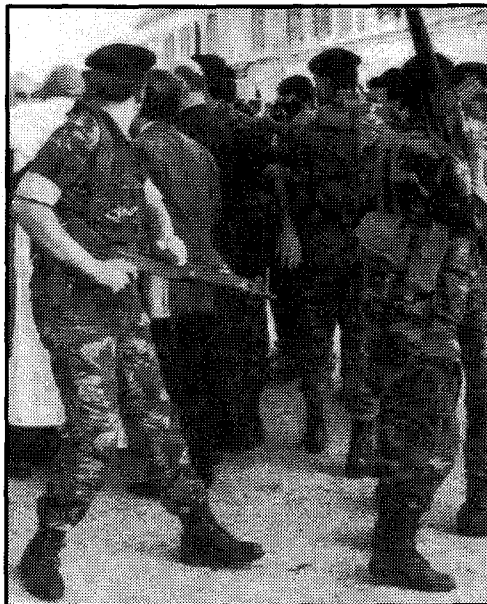
Terrorism, "by and large the weapon of the weak," is used primarily by Third World nations or militia whose "prospects for winning in war are poor," according to Jesuit Father John Langan, Rose Kennedy professor of Christian ethics at Georgetown's Kennedy Institute of Ethics.

The Lebanese Shiites who abducted Higgins, for example, he said, "can say to the United States: 'Do this, otherwise we'll kill your civilians.' They can't say to the United States: 'We'll beat your army.'"

The Organization for the Oppressed on Earth, a pro-Iranian Lebanese Shiite Moslem group, said July 31 it had hanged Higgins in retaliation for the Israeli kidnapping of Sheik Abdul Karim Obeid, a Shiite clerical leader, and two aides. The group provided a videocassette showing a blindfolded man said to be Higgins hanging from a rope.

The Shiites who abducted Higgins 'can say to the United States: Do this, otherwise we'll kill your civilians. They can't say to the U.S.: we'll beat your army

Lebanese soldier guards against terrorist attack



Prior to his kidnapping, Sheik Obeid had publicly approved of the abduction of Higgins. Israeli officials said the sheik was involved in planning the abduction.

How to discourage terrorism, whether to negotiate with terrorists in order to free remaining hostages and whether military retaliation for terrorist acts can be justified are among questions raised by the Higgins tragedy. There were reportedly eight U.S. citizens still being held hostage in Lebanon.

While the U.S. bishops' 1983 pastoral letter on war and peace focused on nuclear deterrence and warfare, "there is a real gap" in Catholic social teaching on "revolutionary war, terrorism and assassination," according to O'Brien. However, he says, some judgments can be made by extrapolating from just-war theory which was outlined in the classic sense by St. Augustine.

In principle, a hostage rescue mission is justifiable, in Father Langan's view.

But if U.S. hostages are hidden in a crowded city like Beirut, as appears to be the current case, measures must be taken to ensure that innocent people will not be harmed, he said.

Before approving any kind of hostage rescue mission, "you have to have a reasonable expectation of doing more good than harm," said the priest, citing the "proportionality criteria" of the just-war theory.

O'Brien said often terrorists "deliberately hide behind civilians ... buried in slums" so that "surgical" bombing of their offices is impossible.

In such a case, if the United States were to attack, "the (terrorist) groups would have to take some of the blame" for lost innocent lives, he maintained.

Using any kind of military force to try to free the remaining hostages would "increase the spiral of violence and induce counterviolence," predicted Robert C. Johansen, senior fellow at the Institute for International Peace Studies at the University of Notre Dame.

When the Israelis took Sheik Obeid, "one bystander was killed in the process," he

noted. "He, I think was as important in the eyes of God as was Col. Higgins."

Even if it were possible for the United States to kill everyone holding hostages in Lebanon without harming a single innocent civilian, he said, such an act would "instill in every 7-, 8- and 9-year-old in Iran and Lebanon that we are a vicious country that goes thousands of miles from its shore to harm the people of their region."

To stamp out terrorism, he urged examining its root causes and the reasons behind anti-U.S. sentiment in the Middle East.

U.S. backing of Israel in the conflict surrounding the Palestinians' struggle for self-determination, U.S. support of Israeli interests in Lebanon and U.S. military presence in the region have made Arabs and Moslems "extremely angry at the United States," he said.

"They say, 'What right does the United States have to put military warships in the eastern Mediterranean?' How would we feel if Iran were a superpower and an Iranian warship sailed into Long Island Sound or steamed into the Gulf of Mexico?" asked Johansen.

But looking at the root causes of terrorism is irrelevant, argues O'Brien.

"A bad means is bad means. It's like saying a murder rapist should be let off because he grew up in the ghetto — he's a good boy who grew up in a bad environment," he said. Terrorism, by definition, is wrong."

Johansen and Father Langan both believe now is the time to interest the Soviet Union in joining the United States in efforts to end terrorism. "Gorbachev appears anxious to collaborate with the West on reasonable objectives," said Father Langan, adding that the Soviet Union itself is not immune to terrorists attacks.

Johansen advocates creation of a non-partisan international tribunal to handle cases of terrorism and "undermine sympathy for this kind of immoral behavior."

Little sympathy exists in this country. The image of a corpse dangling from a rope is difficult to forget.

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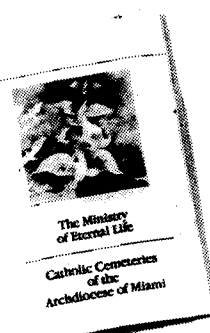
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Senator's brush with death gives new outlook

By Marianna McLoughlin
Catholic News Service
WILMINGTON, DEL. (CNS) — A brush with death has given Sen. Joseph R. Biden Jr. a new outlook and lease on life, the Delaware Democrat said.

"It's like a new sense of optimism has overtaken me," he told The Dialog, newspaper of Diocese of Wilmington.

"I've been an optimistic person, but I'm more so now than I've ever been in my whole life."

Biden, a Catholic, said he's optimistic "not only about my personal life and circumstances, but also about those things in the world that are likely to be done with or without me."

In February 1988, Biden underwent an operation for an aneurysm at the base of his brain. During the surgery, doctors discovered a second aneurysm. Before that could be repaired, he suffered a blood clot in his lung that March that had to be treated. The aneurysm was repaired in May 1988.

Biden, 46, said that at times he is somewhat perplexed as to why God gave

him a second chance. He was told he had a 60 percent chance to live and if he survived, the odds that he would be able to function as he does today were about 15 percent.

He attributed his successful recovery to three factors — his relationship to God, the tremendous support of his family and his good physical condition.

He said the ordeal affected mostly his relationship with God.

"I find myself deriving more comfort from my religion than I did before," said Biden, a member of St. Joseph-on-the-Brandywine Parish in Greenville, Del.

He now goes to daily Mass when he can and carries a rosary in his pocket.

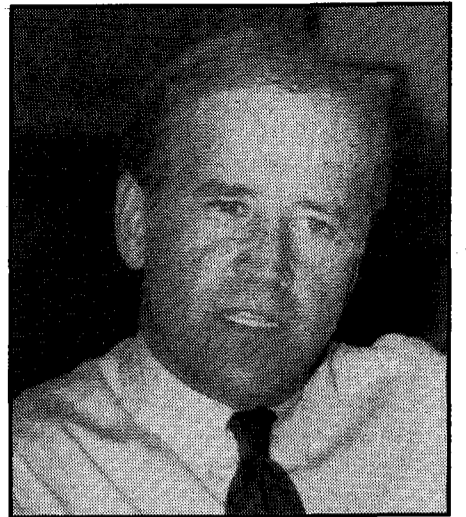
"Every time I felt a twinge of concern in the hospital about what was to happen, I said the rosary; it was quieting," he said.

Another source of comfort for him was the reception of the sacrament of the sick, he said.

Biden, whose aneurysm was discovered while he was campaigning in 1987 for the Democratic nomination for president, advised others not to ignore the warning

'Every time I felt a twinge of concern in the hospital about what was going to happen, I said the rosary; it was quieting'

--Sen. Joseph Biden



signs of an illness. He suffered frequent headaches and blacked out before he found out about his illness.

"There is a direct correlation between timeliness of diagnosis and survivability," he said.

Biden said he now takes life on a day by day basis.

"As a consequence of my recent experiences, I don't make plans for my life far in advance," he said.

He said he planned to seek re-election in 1990 to the Senate; he was first elected to that body in 1972 at age 29. He is chairman of the Senate Judiciary Committee and ranking Democrat on the Foreign Relations Committee.

Biden said his recent illness has made

him more aware of the critical need for health care legislation.

"This is the second time I've become painfully aware of the high cost of medical care," he said, referring to extensive treatment his sons underwent for injuries they suffered in an automobile accident in 1972. The accident killed his first wife, Neilia, and baby daughter Caspy. He has since remarried.

"Someone who doesn't have enough income to have good medical coverage could be in desperate difficulty," he said.

About 16 million people in the United States do not have adequate health coverage because of their incomes, he said. Studies show there are 37 million Americans who lack health insurance.

Black Catholics are not pulling out--prelate

By Rita McInerney
Catholic News Service

ATLANTA (CNS) — Black Catholics have fought too hard in the past to give up on the Catholic Church now, Archbishop Eugene A. Marino of Atlanta told black lay Catholics attending a national conference.

"We're not going to abandon Jesus. We're not going to leave this church. Our fathers have struggled too hard, endured too many sacrifices, to give up," he said.

"We're not going to be turned out, turned away. We're going to stay with the Roman Catholic Church... We've paid too much for our membership," said Archbishop Marino,

the nation's only black archbishop.

He made the comments at an Aug. 5 liturgy during a four-day meeting of the National Office for Black Catholics at Emory University in Atlanta. Archbishop Marino is episcopal adviser to the National Office for Black Catholics.

The conference came little more than a week after black Catholic clergy meeting in Milwaukee announced they would study creation of an African-American rite within the church.

"Creating a Spirit of African-American Leadership" was the theme of the Atlanta

conference, which had some 400 participants.

Discussion of a separate rite emerged after Father George A. Stallings, former evangelist for the Archdiocese of Washington, founded the Imani Temple for black Catholics in Washington July 2. Cardinal James A. Hickey of Washington subsequently suspended Father Stallings for celebrating unauthorized liturgies.

Although some observers have suggested Father Stallings is asking black Catholics to leave the church, he has insisted Imani Temple is a Catholic church formed without the approval of the Archdiocese of Wash-

ington.

Discussion of the proposed rite and Father Stallings' actions were not on the meeting agenda, but each mention of Father Stallings drew applause from meeting participants.

Walter Hubbard, executive director of the National Office for Black Catholics, told Catholic News Service "We are asking for reconciliation. Cardinal Hickey has been a good shepherd to us in the Archdiocese of Washington. Father Stallings is a good priest. We want reconciliation. That's all we've said. Period," Hubbard said.

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Soviets ignorant but curious about God

By Jerry Filteau
Catholic News Service

WASHINGTON (CNS)—On a three-week July visit to the eastern reaches of the Soviet Union, Archbishop Francis T. Hurley of Anchorage, Alaska, said he found wide ignorance of religion but signs of tentative openness to God.

The new Soviet policy of "perestroika," or openness, is being felt not only in the economic and political fields but in deeper stirrings of the human spirit, he said.

"There's a deep sense of curiosity" about

'You have to understand that there has been in the corner of the house a big box, sealed tight, and we never knew what was in it'

--A Soviet woman to Abp. Francis Hurley

many areas of life formerly closed to them, he said.

He celebrated a Mass before a group of scientists, most of whom had never met a priest or bishop before, and explained something of his faith to them by analogies with nature, life cycles and the environment.

When a young scientist from a Moscow university told him she was an atheist "but sometimes I ask for help," he asked her who she asked. "I don't know but I hope I get an answer," she said.

Interviewed by telephone after his return to the United States, Archbishop Hurley said he went as one of 49 U.S. doctors, nurses and scientists and other specialists on an expedition sponsored by the University of Alaska's Institute for Circumpolar Health.

He said technically he went as a sociologist—he has a master's degree in sociology—but made no secret of his being a bishop or his interest in Soviets' religious attitudes.

The group boarded a Soviet research ship, the Alexander Venogrodof, and crossed the Bering Strait from Nome, Alaska, to Provideniya in the Magadan region, east of Siberia.

From Provideniya the group flew about 1,200 miles west to their main destination, Magadan, a port city of about 160,000 people on the Sea of Okhotsk and capital of the region. Despite the long trip west, they were still more than 3,000 miles east of Moscow, Archbishop Hurley noted.

In a region where the cities and towns were largely established as forced-labor camps or mining outposts under communist rule, there is no religious tradition, he said. After he celebrated a Mass there, officials presented him with a book inscribed, "To priest—the first Catholic in Magadan."

He said that during his stay he met with a newly ordained Orthodox priest just recently sent there to build the first church in Magadan's 50-year history.

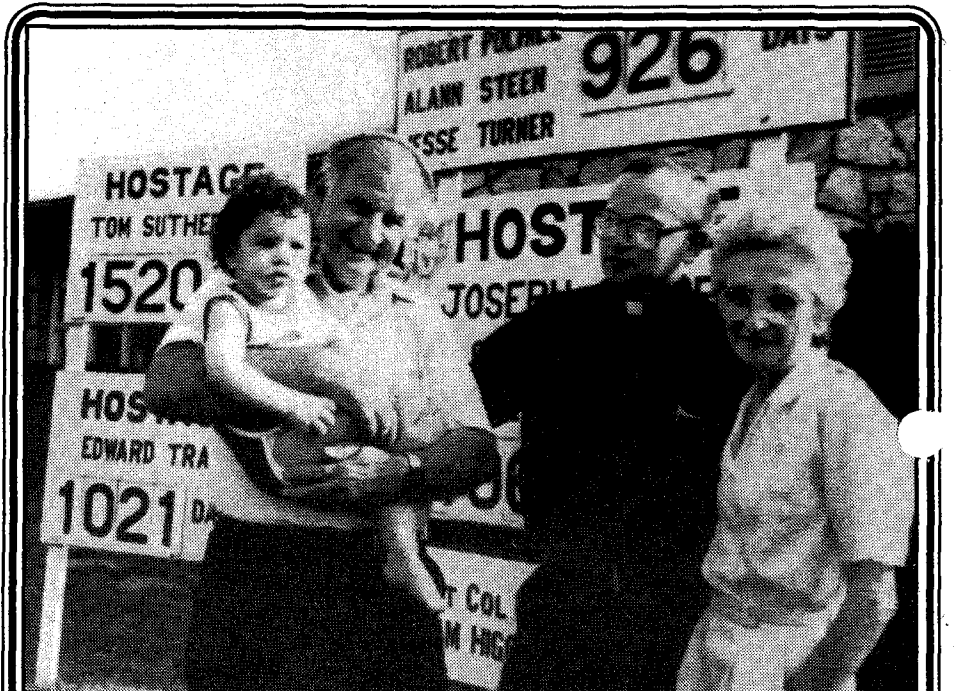
He said that during a trip to a small town called Aborigen, he met many people who seemed eager to talk about the town's origins as a forced-labor camp, built over the bodies of slave laborers under Stalin.

He said when he asked why people were talking so much about it, he was told, "Because we're just learning about it ourselves."

Another side trip that he and five others in his group took from Magadan was to a research station on the Yana River where scientists were studying the growth and migration of birds.

One of the eight people at the station "was a man from Czechoslovakia, who was the only Catholic I met on the trip," the archbishop said.

When the man learned he was a Catholic bishop "he was very excited. Until recently (when several new bishops were appointed)



Hostage wait continues

Thomas Cicippio holds grandson Travis while waiting with his sister, Helen Fazio and Father Ralph Chleffo in Norristown, Pa., for word of Thomas' and Helen's brother Joseph Cicippio and other hostages threatened with execution in the Middle East. (CNS photo)

there were only three bishops in Czechoslovakia, and he told me he'd only seen one once," the archbishop said.

On another occasion, he said, "when a fellow I met on a ferry boat found out I was an archbishop, he quickly made the Sign of the Cross. He told me his grandmother had taught it to him when he was little."

When he asked the man if he believed in God, he answered "I believe in the goodness of people."

As he asked different people what they believed in during the course of his visit, another answer he received a couple of times was "I believe in the future," he said.

Even those who described themselves as believers had only vague knowledge about the Bible or religious truths, he said.

Among non-believers, some were curious about religion but others were not. "I'm just not interested in religion," one scientist told him.

Archbishop Hurley thought the atmosphere of "perestroika," however, has opened up new doors for the Soviet people to ask questions about many things, including religion.

He said that when he asked the young woman from Moscow whether those of her generation have a new interest in God and religious matters, she told him: "You have to understand that there has been in the corner of the house a big box, sealed tight, and we never knew what was in it. But the box is now open and we are now curious to see what was hidden from us for so long."

UNUSUALLY STRONG PLEA

Pope to Syria: 'In name of God' stop bombing

CASTEL GANDOLFO, Italy (CNS)—Pope John Paul II accused Syria of trying to destroy Lebanon and warned the major powers that they would be guilty before God if they failed to defend the tiny Middle Eastern nation.

In some of his strongest and most direct language yet on the crisis, the pope Aug. 15 appealed to Syria "in the name of God" to stop the shelling in Lebanon. "Do not act like Cain," who murdered his brother, he told the Syrians.

It is unusual for the pope to openly censure a country by name, a Vatican official said.

The pope said the situation in Lebanon has reached the point of "genocide," with "cruel and savage attacks every day." He spoke on Christian positions in the country under fierce attack.

Pope John Paul warned that stronger countries that fail to defend a weaker country like Lebanon are "guilty" in front of God and history. But he reserved his sharpest comments for Syria, which has upwards of 40,000 troops in Lebanon and controls much of the country's territory.

"In the name of God! In the name of God, I ask the Syrian authorities to cease the bombardments that aim at destroying the

capital of Lebanon and the entire country. Do not act like Cain, who was guilty of the murder of his brother," the pope said.

Lebanon has been ravaged by 14 years of warfare pitting Lebanese Christian forces against groups of their Moslem countrymen and against Syrian forces. Britain, the United States, France and Italy have also at various times been directly involved in the Lebanese crisis.

Vatican press spokesman Joaquin Navarro-Valls said "Today the pope, as he has done very few times in his pontificate, singled out a country by name, using the

biblical comparison of Cain," Navarro-Valls said. "It was a dramatic appeal, and you could tell it in the pope's tone of voice."

The sources said the pope's comments reflected deep personal concern over the escalation of the Lebanese fighting, which has left hundreds dead and thousands wounded in recent weeks. Syria and the militias it supports have been shelling Christian sectors, and in mid-August Syrian-backed ground forces attacked strategic Christian positions near the capital, Beirut.

Christian sources in Lebanon estimate that Syria now controls some 70 percent of the countryside.

The pope quoted from a written message received from Christians in Beirut recounting how families were huddled in the underground shelters beneath the "shriek of the rockets and the explosion of the shells" that were destroying what was left of their homes above.

"In front of the eyes of the whole world, a process is being played out—I would say, a process of genocide—which involves the responsibility of the entire international society. It is a process that is leading to the destruction of Lebanon," the pope said.

Lebanon, he said, was suffering from "the violence or the indifference" of stronger states. He repeated a point he made in a message last May to leaders of 16 interested countries, including the United States, Israel and Syria: "the moral blame also falls on those who, in such situations, fail to defend the weak when they could have and should have."

The pope said he wanted to visit Lebanon personally, but that he had been "advised to postpone it for the moment" because of the worsening situation.

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Edwin Flatto, M.D.



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Local Section

The Voice

Miami, Fl.

Aug. 18, 1989

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San Isidro parishioners react to evangelist Charlie Osburn's talk during the church's monthly revival. (Voice photo/ Prent Browning)

Charismatics prepare weekend of prayer, praise, spiritual healing

This year's Archdiocesan Charismatic Conference will be at the Diplomat Hotel on Hollywood Beach Sept. 22-24.

This conference is a weekend of prayer, praise, fellowship, spiritual growth, inspired music, anointed teachings, healing and prayer ministry for personal needs. It provides an opportunity to grow closer to the Lord, His Church, and to evangelize by inviting friends and relatives who have been away from the Church or who are in need of spiritual or physical healing to come and experience God's healing love in their lives.

Speakers will include:

Father Emile Lafranz from New Orleans, La. Father Lafranz is the former Director of Religious Education for the Archdiocese of New Orleans. At Notre Dame Seminary in New Orleans he taught Catechetics, Spirituality, Pastoral Theology and a course in Adult Faith. Father Lafranz is the Director of the Center Of The Lord Jesus, a house of prayer, instruction and counseling for the development of spiritual leadership in the area. Father is the liaison for the Catholic Charismatic Renewal and a member of the National Advisory Board for Catholic Char-

continued on page 17

NATIONAL GATHERING HERE, OCT. 6-8

Speaker: Young adults need support, want to be treated as equals

By Prent Browning
Voice Staff Writer

Young Catholic adults just want to be listened to and supported in their spiritual journey, a keynote speaker for the National Catholic Young Adult Ministry Association Conference told *The Voice* this week.

The conference will be held at the Diplomat Resort and Country Club in Hollywood Oct. 6-8 and will include a panel discussion on the integration of young adults into parish life.

Sister Alexandra Kovats, director of the Novitiate of the Sisters of St. Joseph of Peace in the Seattle Archdiocese, said that young adults don't want to be talked down

to and treated as children.

The sister, a native of Hungary who is celebrating her silver jubilee this year, expressed the idea that young adults need guidance in dealing with the "issues of sexuality and relationship that are primary" in their lives.

But they don't wish to be preached at.

They don't want to be told to do something, she said, when there is "no rationale given them or the rationale that is given is that it's the Church's teaching."

"If there is anything that young people need it is [role] models that are viable, that can speak to them and inspire them," she continued.

Sister Alexandra said that she will urge

Lay evangelist: Trust in God, share possessions

By Prent Browning
Voice Staff Writer

Catholic lay evangelist Charlie Osburn tells a story that many listeners have to hear repeated. Not because it's such a good story, although it is, but because people think that somehow they must have misunderstood him. They didn't.

It goes like this: Ten years ago he was beginning his work with the Good News Ministry, the evangelization ministry of the Pensacola-Tallahassee diocese, and the small airplane he used to travel to speaking engagements was stolen. The thief was discovered but Osburn didn't press charges. Then he made a decision that he said was painful; it went against the grain even of someone as steeped in Christianity as he was. He gave the man the title and bill of sale to the plane.

The lay evangelist felt compelled to do so by the message in Christ's Sermon on the Mount: "Give to everyone who asks of thee, and from him who takes away thy goods, ask no return."

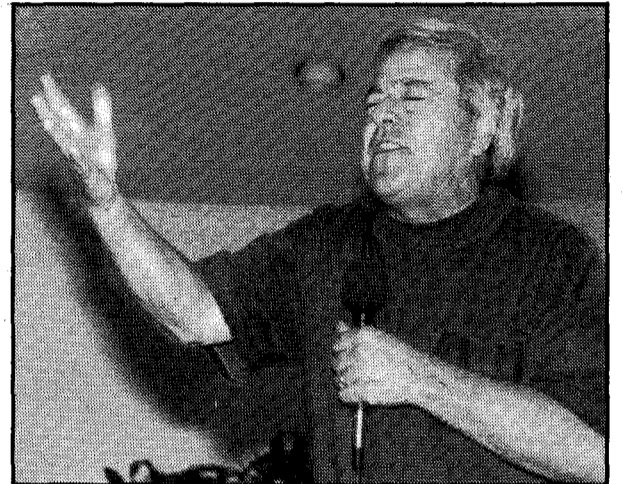
"In my hometown I'm still a laughing stock," he told an audience at San Isidro Church in Pompano Beach. Osburn, director of Good News Ministry, spoke at the parish's August revival meeting. For over a year, San Isidro has been hosting monthly Catholic revivals where people can hear speakers and Christian music and participate in healing prayer.

The ridicule the evangelist had to endure was more difficult to bear than the loss of the plane itself. As it turned out, only three weeks after he handed the title over to the thief, a wealthy businessman who heard him preach gave him a plane three times more valuable.

Osburn, a former restaurateur, said that he sometimes sees the man who stole his plane at airports, and when he does he greets him with "praise the Lord." The thief, he said later, does not respond to his greetings and tries to avoid him.

In the meantime, Osburn's ministry has expanded and he travels to places as far away as Singapore and the Philippines to speak. The Good News Ministry now sponsors a school for training Catholic evangelists.

At San Isidro, Osburn spoke about the faith and generosity of the little boy who gave Jesus' disciples the five loaves and two



'The biggest problem that we have today is the lack of confidence or faith in God, that if we will believe in him he is capable of doing those things which he said he would do!'

Charlie Osburn, director,
Good News Ministry

fishes that were miraculously transformed into food for 5,000.

"Our flesh is in opposition to the word; our flesh really doesn't want to give up the five loaves and two fishes," Osburn said.

But such faith is vitally necessary today -- and seldom seen, he stressed during a talk that was delivered with increasing emotional intensity.

"As I travel this ministry the world over, the biggest problem that we have today is the lack of confidence or faith in God, that if we will believe in him he is capable of doing those things which he said he would do!"

His own faith has convinced the evangelist that material things get in the way. He prefers to share, and receive in return what he needs from others.

"I don't need ownership anymore. Ownership induces pride and arrogance," Osburn said.

"Anytime that God shares there's always something left over to share with someone else."



'Issues of sexuality and relationship are primary' in the lives of young adults, but they don't want to be preached at. 'Young people need ... [role] models that are viable, that can speak to them and inspire them.'

Sister Alexandra Kovats, keynote speaker at upcoming national young adult ministry conference

listeners at the conference to "claim the mystic within you."

"Be a person who is willing to enter the mystery of life and discover the presence of God everywhere."

She will also urge the audience to be "co-creators with God."

"Claim the birthright of being made in the image of God. If the primary image of

continued on page 11

St. Elizabeth's bustles with vitality, love

By Maria Vega, Staff Writer
La Voz Catolica

At lunchtime, St. Elizabeth's Senior Day Car Center becomes a five-star restaurant. At least, that's what the smiling faces of its 52 patrons seem to say.

In the cozy salon, workers and volunteers hover from table to table asking if "everything's all right?" and helping those who need a hand.

Sitting before a steaming plate of roasted chicken, John Polcha, 90, says he loves to spend his days at St. Elizabeth's. "Where I don't like to be is at home," he adds jokingly.

Looking like a picture from some posh Palm Beach photo album, an elegant elderly woman sitting next to him doffs her hat and pointing his way, proclaims him the star of St. Elizabeth's dances.

"I have received an ethnic education here, because we celebrate every religious and cultural feastday," says Ana Mandiola, administrator of the elderly day care center which is sponsored by the Archdiocese's Catholic Community Services.

Mandiola has done much to foster the atmosphere of harmony and vitality that characterizes St. Elizabeth's. She sums up her philosophy this way: "The center is full of life, and it should give and produce more life."

The goal of the center is socialization, she explains, letting the elderly get to know each other and have fun together. "This helps them avoid being depressed and grow in self-esteem."

It's the friendships that the elderly miss on those days they cannot come, she adds.

Mandiola, who worked many years as a teacher, says some of that pedagogic instinct remains in her, because she likes to help the elderly discover their own talents

and share them with other. "Social work is an educational field. It's the real-life classroom."

Working at St. Elizabeth's is very rewarding, she says. "My experience in the center has been very positive. Our clients always express love and gratitude, and they easily respond to any type of help they are offered."

The only down side is "scarcity of funds, because we are always lacking the money to do as we dream and want," Mandiola says. In fact, right now the center needs a few more wheelchairs and volunteers.

St. Elizabeth's is funded jointly by the Archdiocese and the federal government. It is one of seven senior day care centers sponsored by the Church in South Florida, four in Dade and three in Broward.

Unlike the Dade County centers, which offer only lunch and social activities, St. Elizabeth's and other centers in Broward provide day-long care under the supervision of a nurse. St. Elizabeth's also provides transportation for those who cannot get there on their own.

The center, which serves as many as 84 people, although average attendance is 52, opens at 7:30 a.m. and closes at 5 p.m. Most of the elderly are there between 9:30 a.m. and 2:30 p.m. "But we have some early-birds who are here before we open," says Mandiola.

In addition to the nurse, the center has a teacher who conducts classes in educational basics and helps stroke victims or those who have difficulty with movement regain their ability to write. The daily activities schedule includes knitting classes, art, dance, cooking, bingo games, movies, advice on nutrition and field trips.

Although St. Elizabeth's is a structured program, we are flexible in accommodating

the needs of each person," says Mandiola. Anyone who wants to change his or her activity schedule is free to do so.

St. Elizabeth's also cares for people with Alzheimer's disease, which causes memory loss and disorientation. Currently, the center cares for about six or seven patients in different stages of the disease who come on alternate days. "It provides a respite for their families so they can continue caring for them," explains Mandiola.

But employees of St. Elizabeth's seem to agree that the elderly are not the only ones who benefit from the center.

Oristila Hidalgo-Gato, who arrived from Cuba five years ago and cleans at the center, is learning English from a 90-year-old client. "She gives me the lessons with such great love," says Hidalgo-Gato.

"As much as you give," interjects Mandiola, who praises Hidalgo-Gato's "great joy and special sense of caring."

"I think if I quit working here I wouldn't feel good. This is my second home. I adore them," responds Hidalgo-Gato.

Her opinion is shared by all the employees at the center.

"They're my friends," says Ina Koenig, activities director, who sees herself as "responsible for the happiness" of the elderly who come to St. Elizabeth's.

"Here they find someone to talk to instead of their absent son or the daughter who doesn't live with them," she says, adding, "I've never worked at a place I liked as much as this one."

Indeed, the the permanence of St. Elizabeth's employees is noteworthy. Three of the eight staff members have been there since the center was established.

"After my own house, this is my home," says Bertha Miller, one of those founding

(Continued on Page 9)

Synod helps Catechetics move to fore

By Sister Rosa Monique, O.P.
Archdiocesan Director,
Religious Education

Introducing and incorporating youth and adults into the life of the Church is a thrilling faith journey. It is a gradual, but life-giving process leading from an initial faith to a total commitment to Jesus, his message and his mission.

This realization is not unfamiliar to the faithful of the Archdiocese of Miami. Our Church firmly believes that formation and transformation in the faith should be normative to every Christian. Fifty decrees in the Synod Documents concerning education and christian formation express clearly this desire. Those of us who have the commission to evangelize and catechize are paying attention and are moving.

In the past, Catechesis was understood as religious instruction given to children unable to attend Catholic schools. The time devoted to this "work of charity" was limited to one hour a week or less. The main goal was to prepare those youngsters to receive the sacraments properly and get familiarized with the basic teachings of the Church. Its scope was exclusively instructional.

Today the Church places Catechetics at the center of its activities. Its purpose is to make a person's faith become living, conscious and active, through the light of instruction.

It tries to help children and adults experience faith and know the implications of that faith in their daily lives.

Essential to our contemporary catechetical process is the understanding of present human conditions and concerns to make faith meaningful. Thus, faith formation and information are not very significant if it does not seek to transform the person and his/her circumstances. Good catechesis leads the individual to move from death to life, from sin to grace.

The Department of Religious Education is sensitive to this view, specially when addressing the situation of children today. Their members frequently urge parents and church administration to pay attention to the problems of youth. One hour of religious instruction a week does not help children cope with the enormous moral dilemmas present in society. It has little influence helping them get a strong christian self-esteem. It does not provide sufficient time to deal with their loneliness and depression which often lead to drugs, violence and even suicide. It reduces Jesus' message of life, hope, community and service to a minimum.

The Synod is emphatic about this: "a first priority . . . must be to assure that all elementary and high school children . . . receive religious education. This requires an aggressive, well organized effort to identify the students, reach them and their families individually, and provide them with an attractive and convenient program" (S.D. 601).

Catechesis is, then critical for the future of the Church in this country. If we pay attention to our children, the Church will grow. If we ignore the silent plight of our children, the Church will die. It is that simple.

Parents and catechists need to join hands and work hard. Then we will see the vision of Joel, the prophet, come alive. "Afterward I will pour out my Spirit upon all humankind. Your sons and daughters shall be prophets. Your old men and your old women shall dream The young shall see visions."

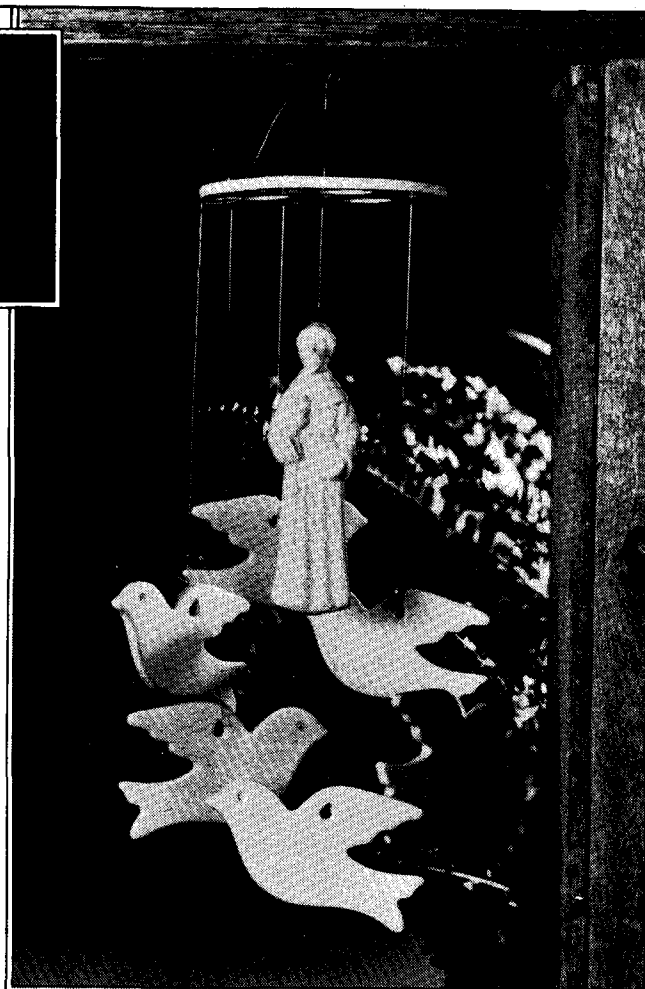
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Abortion's other victims find healing

By Cynthia Thuma
Voice News Editor

The seven women, who easily could have been former sorority sisters, shared hugs and laughs, swapped stories about their children and jobs and dined on pasta and chicken wings at a potluck supper in a South Miami home.

All were stylishly dressed and well-educated. A few stowed their beepers in their purses; others made last-minute calls check in at work or with spouses. None wanted to be disturbed during the meeting.

But the purpose of their meeting was not to reminisce about carefree days back at the sorority house; it was to help find peace and forgiveness after undergoing an abortion.

When the Christ candle was lit, the chatter stopped and after a scriptural reading and prayer, discussion began. A full box of tissues awaited anyone who needed them.

Denise, Suzanne, Kelly, Renee, Jennifer and Kim are not their real names, but their misery and despair was too real. For some, their pain spanned several decades and had been cloaked in anger, rejection, denial or self-destructive behavior. But after seven weeks of group counseling and a two-month hiatus for reflection, the group met for a final time, to share the potluck meal, to reflect upon the participants' personal growth and to join hands and pray some more.

The program, "Walls Evaporate, Blessings Abound," shares the same acronym, WEBA, as the organization that first operated the program: Women Exploited By Abortion. The group in South Miami was the first attempt by the Archdiocese of Miami's Respect Life office to organize such a group. The program began in Ohio and has spread throughout the country. Others have been begun in the Archdiocese of Miami since the South Miami group started, said counselor Ande Rosales-Becker.

"This one's a pilot project, the first time this has ever been done in the arch-

'We help them become aware of their reconciliation. We help them know they really are loved, really are forgiven.'

Ande Rosales-Becker
'Walls Evaporate, Blessing Abound' counselor

diocese," she said. "We help them become aware of their reconciliation. We help them know they really are loved, really are forgiven."

The group format mandates a minimum of two counselors. One, like Rosales-Becker, the director of religious education at St. Richard parish, must possess professional counseling experience and may not have undergone abortion. The second has similar qualifications but has undergone abortion. The participants in the South Miami group also had undergone one-on-one counseling through the archdiocese's Project Rachel program.

The seven weeks were not often pleasant, but the catharsis eventually brought relief.

"That first night was amazing; it was like the funeral that nobody wanted to go to, or going to the doctor when you know you're going to get a shot," said Denise, who now has two children. "You know it's good for you, but it still hurts."

"When it started, it was like someone pulled a plug. It was painful, but it always was perfectly balanced."

"I feel much lighter," she said. "I don't feel I'm walking around with a darkness around me. What an amazing process it is."

"I hear these women who are married and want to have an abortion because the timing was not right," said Kim, shaking her head in disbelief. "Murdering your child is the most painful thing you can go through."

"It hasn't been easy to deal with this," she said. "My eyes are being opened in a

real positive way. This group has been my healing. I know I've been healed."

The program has four main divisions, said Rosales-Becker: forgiveness, reconciliation with God, reconciliation with the aborted child and reconciliation with self.

"There's so much anger, such a sense of betrayal. It's sort of like an onion; you start peeling the layers away," said Rosales-Becker. "It doesn't end, but at least we give them tools, and the community-building is really important."

"This has helped me realize I wasn't alone with the pain," said Suzanne. "I had great peace at the end of the seven weeks. I've been able to let go, but I wonder how many people are suffering so terribly."

For the group members, coming through the seven-week program lifted curtains that had surrounded them with gloom.

"I think my tiredness was depression," said Jennifer. "Now, I'm back on my walking schedule in the mornings again; I'm up every morning walking and praying."

"I was pushing myself to come out of this thing. There's always problems, but this really put me down."

"This (group) was instrumental in

helping me come alive again."

Some of the South Miami participants will go on to become group counselors themselves. Others say the political climate of the times has made them want to become active in the pro-life movement.

"You couldn't not think about it," said Denise. "And the media is very big on pro-choice."

"Pro-choice? We all know what that means," said Kelly, who suffers from chronic pelvic inflammatory disease in the aftermath of her abortion.

"I know (God) doesn't want me in Operation Rescue or stuff like that," said Kim, "But He wants me to educate and do it in a loving way."

Others still, said Denise, will be there to befriend those in their hour of personal crisis.

"I shopped for a friend to tell me no," she said. "I kept phoning, but all my friends kept saying 'Go for it. You have to get an abortion.'"

Kim nodded in agreement. "You always want someone to tell you 'no,'" she said.

In Jeremiah 31:15-17, it is written: "Rachel mourns her children; she refuses to be consoled because her children are no more. Thus says the Lord: Cease your cries of mourning. Wipe the tears from your eyes. The sorrow you have sown shall have its reward. There is hope for your future."

"We're right where God wants us to be," said Renee. "His timing is perfect. He's got us right in the palm of His hand."

St. Elizabeth's bustles with vitality

Continued from Page 8

employees.

Volunteers also find in St. Elizabeth's a source of camaraderie and energy.

Blondina Roig compares the center to "my doctor," recalling how depressed she felt when her grown children moved out of the house and her parents died. "Now I feel useful again."

"We're like a five-star restaurant," says Mandiola. "Roig knows how each one likes his or her coffee and she gives them what they want. When she doesn't come, there's like a general strike."

St. Elizabeth's secretary, Helen Bonassin, says her own parents "never had a place like this. I feel as if I'm doing this for them."

Mandiola adds that working with the elderly has taught her they are a group that need to be understood and to know

that their lives are useful. She cites Pope John Paul II: It is a privilege to live many years. At that age we have a lot to give."

St. Elizabeth's Senior Day Center is located 801 NE 33 St., Pompano Beach.

The other Archdiocesan senior centers are:

Catholic Community Services Senior Center, 9900 NE 2 Ave., Miami Shores; 751-5203.

Malcolm Ross Senior Center, 1800 NW 28 St., Miami; 633-0462.

Downtown Senior Citizens Community Center, Gesu Church, 118 NE 2 St., Miami; 374-6099.

Palmer House Senior Center, 1225 SW 107 Ave., Miami; 221-9566.

St. George Senior Day Center, 3640 NW 8 St., Fort Lauderdale; 581-7621.

Central West Senior Day Center, 4644 SW 64 Ave., Davie; 583-6446.

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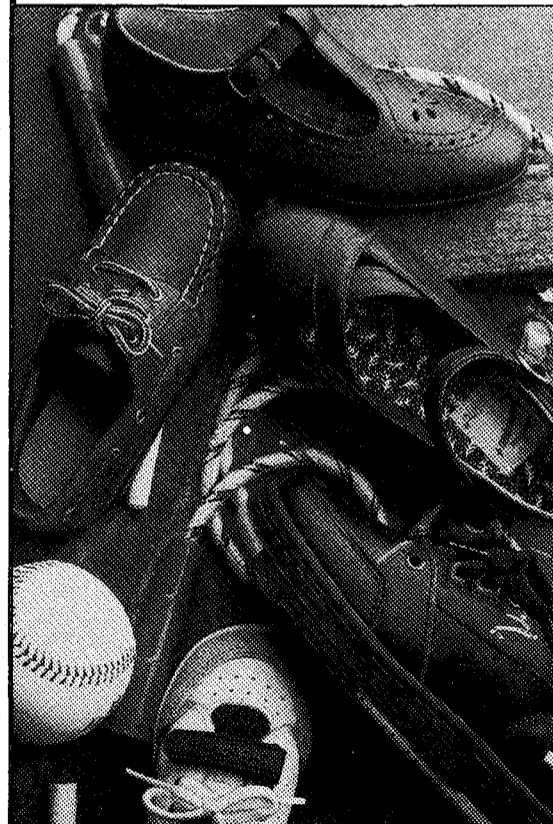
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Retirement 'hotel' feels like home

St. Joseph's Residence provides loving care in high-class setting

By Ana Rodriguez-Soto
Chief Correspondent

Phil Raymond runs a first-class hotel — sort of. He makes sure his guests are happy and well taken care of. Fine dining is the order of the day. And transportation is one step outside the door.

But Raymond's guests are not exactly the people you would find at the local Marriott. Their stay is long-term. And their average age is in the 80s.

"A very spry 80 to 85," says Raymond, the energetic young man who knows all of his guests' names and room numbers and eagerly caters to their requests. They, in turn, treat him like a son, gently scolding him for working so hard while marveling at his stamina.

Raymond is administrator of St. Joseph's Residence in Lauderdale Lakes, a congregate living facility for the elderly sponsored by the Archdiocese of Miami's Ministry of Christian Service. It is the only Catholic retirement home in Broward, and one of only two in the whole Archdiocese. (The other is in South Dade.)

Originally opened in 1969 but torn down and rebuilt over the past two years, St. Joseph's is the latest addition to the Archdiocese's housing for the elderly, which includes three nursing and rehabilitation centers and 11 government-subsidized apartment buildings. In fact, St. Joseph's is located next-door to two of those facilities: St. John's Nursing and Rehabilitation Center and St. Joseph Towers.

While the old St. Joseph's Residence could accommodate 36 guests, the new one can accept up to 144. It has 72 furnished apartments, all with large closets, wall-to-wall carpeting and central air-conditioning.

Raymond describes St. Joseph's as the step "in between" a nursing home and independent living. "We won't provide 24-hour nursing care here. But we can provide 24-hour supervision."

The facility is geared for older persons who are capable of living on their own but prefer not to. At St. Joseph's, they can enjoy the privacy of their own home without worries over leaving the stove on or fear of falling in the bathroom.

Included in the monthly fee — which starts at \$1,300 for a furnished private room with shared bath, and \$2,000 for a private apartment — are:

- three meals a day;
- weekly housekeeping and linen service;
- assistance with personal care and dispensing of medications, if necessary;
- a 24 hour emergency call-button in every room;
- transportation to doctors and shopping;
- 24-hour security; and
- utilities, except for telephone and cable television.

Residents can do their personal laundry on washers and dryers that are provided on each floor. Eighteen apartments have kitchens, for those who opt for a one-meal plan.

Since opening July 12, about 25 percent of St. Joseph's apartments have been leased. Ten percent will always be set aside for the needy, and financial planning is available.

St. Joseph's staff includes a recreation director who schedules activities for residents, such as monthly barbecues, weekly movies, daily "happy-hours," arts and crafts, games and exercise classes. A chapel is located just off the main lobby, and St. Helen's Church is a block away.

In the future, Raymond hopes to turn one of the lounge areas into a library, offer daily Mass and rosary recitation, open a gift shop and keep the full-service beauty parlor open seven days a week. He is currently recruiting and training volunteers from St. Joseph Towers to help out with some of the activities.

"We're really trying to design our programs as to what the residents want," said the former department-store manager who joined the Archdiocese in 1984. He describes himself as "basically a social worker in disguise. My basic philosophy is the residents just need to know that people care."

"He makes everybody happy," said Ann M. Jahoda, 81, who recovered from a broken hip at St. John's before moving into St. Joseph's. "It's very restful, quiet. The food is excellent. I have a beautiful sunset."

Another resident, Dorothy Dey, 76, lived alone in a Marco Island condominium until she began suffering blackouts. "I'm very happy here," she said. But "I'm going to gain so much weight."

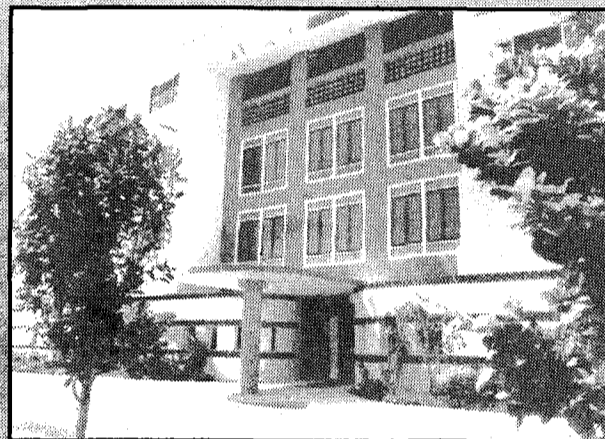
It is a concern voiced by many residents, since meals at St. Joseph's closely resemble the dining experience in



Ann M. Jahoda, 81, shows pictures of her children and grandchildren to Phil Raymond, energetic administrator of St. Joseph's Residence.

'My basic philosophy is the residents just need to know that people care.'

**Phil Raymond,
administrator,
St. Joseph Residence**



Exterior view of St. Joseph's Residence, the only Catholic retirement home in Broward, and one of only two in the Archdiocese.



Residents relax in the spacious, beautifully-decorated main lobby of St. Joseph's Residence. (Voice photos / Ana Rodriguez-Soto)

a fancy restaurant. The high-class cuisine is accompanied by fine linen, gleaming silverware, decorous china and prompt service. High-backed, upholstered chairs, wall-to-wall carpeting and an atrium featuring shrubbery and sunlight add to the atmosphere, a mixture of luxury and coziness that prevails throughout the four-story facility.

The main lobby is most impressive, with its mosaic-decorated columns, alternating tile and carpeting, and colorful, comfortable sofas. The common areas on each floor are similarly furnished, with the highlight being Ralph's Pub, an authentic, antique Irish bar which graces the lounge on the top floor.

"It's nice, it's homey. This is beautiful," said Therese Smith, 72, a native of Canada who lived at the old St. Joseph's for many years. The new place, she adds, is "out of this world."

"They're very nice. They try to please you. When you're old you're very lonesome," said Doris Drummond, a New Yorker who heard about St. Joseph's through a friend.

Indeed, many of the residents are in fine physical health, Raymond explained. "They just don't want to be alone. They don't want to take care of a house. They want to have social interaction with other people."

When they come to St. Joseph's he said, "they know they're going to be treated like a guest in a hotel."

And, he might have added, with all the love and comfort of home.

St. Joseph's Residence is located at 3485 NW 30 St., Lauderdale Lakes. For leasing information and to arrange tours, call 739-1483.

HOSPICE: Eases pain of dying

Catholic hospitals, health care group team up to help patients, families

By Prent Browning
Voice Staff Writer

Johannes was a private, independent person, so when he learned he had a terminal illness there was never any thought of spending his last days in a hospital.

Fortunately, there was another form of care available through the newly-opened Catholic Hospice, based in Miami Lakes, where he could stay at home while receiving palliative treatment.

His wife, Mildred, who prefers that their last name be withheld, reports that there was some reluctance at first. "I would say that my husband was not very open to having his care with hospice — he thought he could do without it. When the first nurse came to visit, she really did a fabulous job. He was sold right away. She was so professional and yet not clinical. She was very human."

For Mildred, the help from the Catholic agency was a godsend: it was very important to her to be able to personally provide care for her husband during his last weeks. "When I needed coaching once or twice [on giving medication] it was after-hours, and when I was in contact with the nurse who was on duty she gave me perfect instructions."

Mildred's case is an example of how a well-run hospice is able to create a vitally needed comfortable environment for individuals in the last months of their life.

Licensed in December of last year, Catholic Hospice has already seen a total of 115 patients and will be formally dedicated on August 30 by Archbishop Edward McCarthy. The public is invited to the dedication ceremonies, at 4:30 p.m. at Mercy Hospital, which will be attended by area mayors and executives of the three healthcare providers that make up the service.

Hospice was jointly formed by St. Francis and Mercy Hospitals and Catholic Health and Rehabilitation Services. Three members of the administrative leadership of each facility were appointed to a board of directors. A specialized hospice wing containing 15 beds at Mercy Hospital has just opened, and a similar 15-bed area is being used at St. Francis Hospital.

The program is paid for by Medicaid, Medicare and private insurance funds, but also accepts a certain number of indigent cases. In order to pay for those patients and bereavement support groups, the agency sponsors fundraising activities such as the testimonial dinner for Archbishop McCarthy held last May.

The idea that the Catholic Church should be involved in the hospice area was a natural one for Msgr. Bryan O. Walsh, president of Catholic Health and Rehabilitation Services. Over a decade ago, he had been impressed by first-hand accounts of a hospice in London.

When the opportunity surfaced several years ago for the Archdiocese to create its own hospice program, Msgr. Walsh, with Archbishop McCarthy's support, played a leadership role in its formation. Area Catholic hospitals were very responsive to the concept.

The wholistic approach of Catholic Hospice, which offers pastoral care and social services as well as medical attention, is an acting out of Catholic belief, says Msgr. Walsh.

"Hospice is very much in keeping with Catholic theology that life on this earth is finite; there comes a time when, with God's providence, we must let go, and we're not bound to use extraordinary means to prolong life."

Although in-patient palliative care is offered at St. Francis and Mercy Hospitals for pain management and other purposes, the primary focus of the hospice program



Social worker Nicki Rivas-Guerra speaks with a Catholic Hospice patient at her home. (Voice photo/Marlene Quaroni)

is to allow patients to come home to a familiar environment.

In many ways the hospice movement in general grew out of a response to the intrinsic shortcomings of hospitals.

After all, goes the hospice philosophy, the resources of health care institutions by their very nature are committed to curing or at least improving a patient's disease or injury. When that can't be accomplished there is often a

'Hospice is very much in keeping with Catholic theology that life on this earth is finite; there comes a time when, with God's providence, we must let go...'

Msgr. Bryan Walsh, president, Catholic Health and Rehabilitation Services

sense of defeat on the part of medical professionals. A doctor may even engage a patient in a "conspiracy of silence" whereby neither acknowledges the true prognosis. This ultimately can add to the dying individual's feeling of isolation.

"Staff visits [terminal] patients less frequently than patients whose illness can be cured," says Mercy Hospital President Edward J. Rosasco, a strong supporter of the program. "They don't have the time or the mindset to give the sensitive care that a hospice environment can create."

Hospice practitioners believe that once the terminal prognosis is accepted, individuals can use the time left to them in a positive manner benefiting both themselves and their families.

"We see so much growth — emotional and spiritual growth — during the time that we work with our patients and families that it can be an extremely uplifting and positive experience," says Catholic Hospice Executive Director Jan Jones.

Not everyone gets to the point of accepting a terminal illness. Often, the patient experiences a period of denial, followed by anger and depression, and the relatives themselves go through their own stages of grief.

Social Service Coordinator Myrna Lechowicz says

that, in her experience, everyone goes through the process in his or her own way. "You have to take family and patients where they are," she says.

The hospice concept is oriented just as much to helping families as to assisting the terminally ill patient. Family members can receive counseling and support for up to a year with the program, even after their relative has died.

The Catholic Hospice staff includes eight nurses, a medical director, two social workers and a chaplain. Hospital staff at Mercy and St. Francis operate the in-patient component of the program.

Each patient is assigned to a hospice team which meets regularly to discuss a patient's progress.

"Everything is discussed and evaluated," says Mildred. "There's a lot of expertise and decision-making going on behind the scenes."

The wife of the hospice patient was also deeply affected by the work of volunteers. "I've learned so much from my husband's death, and one thing I've learned is that a total stranger can really care so much for another total stranger."

Hospice volunteers work a minimum of four hours a week running errands or staying with the patient while the family does errands.

"Our people are very lively, loving and caring," Jones says of the volunteers. "I think perhaps when you work with people who are dying you learn to appreciate life more."

"All of our staff are very strong in their [religious] beliefs, whether they are Catholic or Jewish or Protestant or have a belief outside of organized religion," she adds.

Both staff and volunteers receive many hours of training. They learn about the different stages of grief, funeral practices of various religions and cultures, and different religious responses to the dying experience.

Sometimes, if there have been a series of deaths in a short period of time, a staff person might feel down for awhile, says Lechowicz.

But everyone has daily reminders of how valuable the hospice service is — a service that 20 years ago was not available.

Lechowicz sums up her positive feelings about Catholic Hospice this way: "I walked into a patient's room and his dog was lying on the bed and was being warm and cuddly with the patient. That to me is the essence of what we are all about."

OFFICIAL

Archdiocese of Miami

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

The Reverend Monsignor Noel Fogarty to Co-Vice Chairman from the Archdiocese of Miami to the Pension Plan, effective Aug. 3, 1989.

The Reverend Liam Quinn to Chaplain to the Miami Serra Club, effective July 31, 1989, and in residence to Prince of Peace Church, Miami, effective Aug. 16, 1989.

The Reverend John J. Capelle, S.J. to Associate Pastor of Gesu Church, Miami, effective Aug. 16, 1989.

Conference focus: Young adults' needs

continued from page 7

God is the one that we see in the scripture as a creator, than we are called to be co-creators." By this she means that people should use to their gifts to "build up the reign of God" and not just to make money.

Also at the young adult conference, Joseph and Mercedes Iannone of the St. Thomas University faculty will be teaching a workshop on increasing the multi-ethnic and multi-cultural dimension of the Catholic church. "We'll try to help the young adults appreciate the differences they bring to a pastoral situation," said Joseph Iannone. "And then once people are approached that way with differentiation, I think

we then will stress the interiority that we all have within ourselves; the inner life that's not apparent; our heart, our energy, our spirit."

Workshops will also include such topics as evangelization to the unchurched under 40, and how to integrate conflict into a healthy lifestyle.

For registration and more information write: "Young Adult Ministry, 9401 Biscayne Blvd., Miami, Fl. 33138, Attention Paulette Vitale, or call 757-6241, Ext. 192. Early registration ends Sept. 5.

Child care, a divisive issue

By Rev. Virgil C. Blum, S.J.

Child care, why is it such a divisive issue?

It is divisive because it involves the eternal struggle for the hearts and minds of our children. For freedom of thought and freedom of religion.

It was on behalf of this struggle for freedom that Socrates died.

Shall parents or the state control what the two-month old shall touch, feel, see, hear; with whom the infant will bond-mother, father, aunt, grandmother, or the State, and its bureaucrats!

The Declaration of Independence declares, "We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

We Americans have always found it difficult to live by this lofty declaration and commitment to freedom and equality.

We have discriminated against people because of the color of their skin—we have enslaved them—we have denied them equal rights. We have discriminated against people because of their religious beliefs—we have denied them jobs, benefits and equal treatment. We have discriminated against people because of their nationality—we have denied them the opportunity to own land, to fish, and have thrown them into concentration camps.

The eloquence of the Supreme Court in defense of freedom and equality has at times matched that of the Declaration of Independence. West Virginia expelled Jehovah's Witness children from public schools because they would not salute the flag (which for them was an act of idolatry). The Court, in striking down the persecuting law, said:

"If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein." Yet, child care Senate Bill 5 would blot out the "fixed star" and pre-

'It is divisive because it involves the eternal struggle for the hearts and minds of our children. For freedom of thought and freedom of religion.'

Rev. Virgil C. Blum, SJ



scribe what shall be orthodox in religion and matters of opinion and, shockingly, would force citizens to confess by act their faith therein: Low-income parents would be forced to place their infant children in government-operated child care centers from which all religious words, pictures, symbols, pageants, prayers and thoughts have been expurgated!

The Senate, not the parents would prescribe what is orthodox in religion: secularism. And it would force parents to turn over their children for indoctrination therein, as a condition of sharing in a \$2.6 billion federal child care program.

The Court has ruled unanimously that parents have the right to direct the upbringing and education of their children. But, the Senate now says to parents "you must surrender this constitutional right as a condition for sharing in federal child care benefits."

The Senate would force low income parents to forfeit benefits and follow the

precepts of their religion in the rearing of their children; or forfeit their First Amendment rights in order to receive child care benefits.

Such conditions on government benefits are unconstitutional, said the Supreme Court in striking down a state law that required a Seventh-Day Adventist, as a condition for receiving unemployment benefits, to work on Saturday in violation of her religious beliefs.

"Governmental imposition of such a choice puts the same kind of burden upon the free exercise of religion as would a fine imposed appellant for her Saturday worship." Most black parents place their children in some 21,600 church-related child care centers, or with relatives and grandparents.

They want their children to learn about Jesus, to thank Him for their cookies and milk, to sing Christmas carols, and to act in Christmas pageants as angels with wings and donkeys with tails.

But Senate Bill 5 would deny child care benefits to parents who exercise their religious freedom rights in placing their children in church-related centers or with religious-minded relatives.

As so often in our history, our lawmakers, while singing the praises of freedom and equality, do not hesitate, when under political pressure, to suppress constitutional rights of freedom and equality.

In depriving low-income parents of child care benefits, the Senate would, under Senate Bill 5, totally ignore the principle of law articulated by the Supreme Court in the Sherbert case: "It is too late in the day to doubt that the liberties of religion and expression may be infringed by the denial or placing of conditions upon a benefit or privilege."

(Reverend Virgil C. Blum, S.J. is a Professor Emeritus of Political Science, Marquette University, and Founder and President of the Catholic League for Religious and Civil Rights.)

'Initials? Titles? Just call me Rose'

By Rose Tillemans

When I was a young sister, I returned home after six years for my first visit. My mother called me Sister and stepped aside to let me through the door. My own mother, so wise and holy, bowed to me! I can't forget my embarrassment.

One day at a gathering, a young priest in clerical garb approached me and said, "Hello, I'm Father Tom." I took his hand graciously and responded, "Hello, Tom. I'm Rose Tillemans." Although he conveyed to me that he called himself Father, I could not use that title for him. I was twice his age, and in no way was he my father--spiritual or otherwise. So why would I give him that title? I don't even label myself as a member of a religious community.

For me, names are important but religious titles are separating. When we religious and clergy use these titles, we declare ourselves different and create a separate class for ourselves. But the Gospel calls all people to serve one another.

The prophet Micah says that God asks all of us to act justly, love tenderly, and walk humbly with God. I believe that dropping titles for sisters, brothers, and priests would help all of us carry out what Micah suggests.

If one of us has a distinctive title, everyone should have one. There are millions of poor people in our world without titles, even some without names. Having worked

with poor people for many years, I am aware of how insignificant many of them feel. By dropping our titles and the initials after our names, we sisters, priests, and brothers would be acting justly, as Micah says.

Jesus was specific about titles when he said, "Call no man your father" (Matt. 23:9). He was a nonclerical person without distinctive status. He did not see himself apart from others but walked with people as one of them.

'When religious and laypeople use titles, they separate the people of God into artificial compartments. Jesus never did this.'

"I do not call you servants, but I call you friends," (John 15:15) he said about any caste system that ranks some people higher than others. Hierarchical ladders and pyramids need to go if Christians are to be one bread, one body.

When religious and laypeople use titles, they separate the people of God into artificial compartments. Jesus never did this. I choose to live one way of life, and my friends and relatives choose another; but my struggles and hopes are similar to theirs. I don't want to be distinguished from them by titles or have them think my vocation is more special than their own. This is not to minimize my state of life. I love being a sister, but I believe that all walks with God are special. Laypeople

show no disrespect to priests, sisters, or brothers when they declare themselves equal in status. In fact, I feel respected when someone uses my given name with reverence.

When a list of speakers for a Catholic convent appears in a brochure, I wonder why it is necessary to initial some names and not others. I wonder how all the uninitialed people feel. And when a parish or committee lists its staff, titles are usually given for priests and initials follow the names of sisters and brothers. If some of us are labeled "religious," does that mean that a person without that label is irreligious? Jesus warns against the temptation to "accept marks of respect in public" (Mark 12:38).

Catholics have been taught well to distinguish people "of the cloth," but that can change. Priests, sisters, and brothers can put folks at ease by saying, "Just call me Margaret" or "Please call me Ed." One time when I asked a woman to call me Rose instead of Sister she said it embarrassed her. I asked her how she would feel if I called her Mrs. all the time. She laughed and said, "Please don't." From then on she dropped my title. I think all of us need to become more aware that our dignity and worth are within ourselves. A title might give us a feeling of status, but is that real? Men and women invented the different statuses for certain people, not God. God has called each of us by name, not by title.

To walk humbly before God is Micah's third call. Walking humbly means being careful not to give us sisters, priests, and brothers special attention and privileges because we are "religious." Let's drop all that status.

Attending a Lutheran wedding

Q. Your column helps me in many things. I hope you can advise me on what is bothering me now. One of my grandsons is getting married in a couple of months. The ceremony is at a Lutheran church. What do I do during the ceremony as far as kneeling, taking Communion or whatever else? Do I just sit and

By Fr. John Dietzen



listen to the ceremony? (Illinois)
A. Under ordinary circumstances you would be completely free, as far as the Catholic faith is concerned, to participate in the ceremony in every way, except that you should not receive Communion. The ecumenical guidelines for our church would permit your doing whatever the rest of the congregation would do in a Lutheran ceremony such as a wedding.

I cannot imagine, from ceremonies in other churches in which I have participated, that there would be anything contradictory to our Catholic faith which should make you hesitate. Sit, stand, kneel (some Lutheran congregations which I have visited kneel during parts of the service), respond to the prayers — in other words, follow the lead of others present.

We are encouraged to share in prayer with each other, including at occasions like weddings, funerals and so on.

As I indicated, as a Catholic you should not receive Communion during the Lutheran service, if Communion is offered. For us, reception of Communion is a powerful statement of common belief and religious commitment and community with those with whom we receive this sacrament. For this reason, the regulations of our church indicate that we should avoid this manner of participation in Protestant worship.

I will not go into the reasons for this more deeply now. I have discussed them several times previously in this column.

We should remember also that you may not be invited to receive Communion anyway. This would depend on which Lutheran Synod that particular congregation is part of. Certain Lutheran groups and congregations are quite strict, as we are, about members of other faiths sharing in their Eucharist celebrations. We have an obligation at least in courtesy to respect those wishes when we are their guests.

Q. In the Apostles' Creed we say that Jesus descended into hell before he rose from the dead. What does this mean? Why would he have to go "into hell?" (California)

A. The creed does not mean what we mean today by the word hell. It is a remnant of an old Teutonic English word "hela," which translated the Latin word "inferos," and meant simply a hidden or secret place.

Actually, we don't know much about what Jesus did in whatever "time" might have been involved between his death and resurrection. Interpretation of the relevant Gospel passages is not as easy as it may look.

Some forms of the Apostles' Creed, in fact, especially the earlier ones, do not have the word at all. They say only that Jesus was crucified (under Pontius Pilate), was buried and rose on the third day.

Quiet time promoted at work

Big business is probably the last place to hear the idea of "quiet time" promoted. By definition, "business" is a state of activity, taken from the old Anglo-Saxon meaning occupied or diligent. On a state of peace and calm, derive meaning "rest." On the surface, it can be more different.

Yet, Donald J. Schuenke, president and chief executive officer of Northwestern Mutual Life Insurance Company, sees no conflict between peace and work. His Milwaukee-based insurance firm calls itself the "quiet company" and recently commissioned a \$50,000 study on the use of quiet in business.

The study concluded that "quiet is a resource that has been and can be utilized as an instrument for change."

The researchers examined psychological experiments on how quiet or the presence of others affects performance.

They also explored yoga, meditation and Eastern religions.

Twenty chief executives of major organizations were interviewed on their attitudes toward quiet time and what they do to find it. They cited airplane rides, staying at home, meditation or walks on the beach. One executive said, "I find it difficult to get into the study of anything at the office that might take more than a few minutes because the phone rings or people want to see me."

According to the study, workers do easy tasks better when other people are nearby, but for complex mental tasks it is better to be alone.

That may not be startling news to anyone who has ever tried to study, write or think through a complicated problem. But when the leader of a big company starts encouraging quiet time in the workplace, it represents a real shift in human understanding and organizational values.

At Northwestern Mutual, the phones are turned off every Wednesday so the underwriters can get their work done.

'By introducing periods of quiet time into the workplace, we are saying we are human, with a right to be private. It is a real acknowledgement of our spiritual values.'

- Antoinette Bosco



By Antoinette Bosco

Calls are rerouted to a receptionist who just takes messages. "Quiet days" have been practiced there for years, thanks to Schuenke.

"Silence is golden," the old wisdom tells us. Without it, we cannot think well. It is hard to pray or feel close to God when there is bustle all about.

The nuns knew that when I was growing up. In Catholic school, they always set aside periods of silence when the students could pray or reflect. The nuns called it a time of refreshment.

Jobs automatically turn people into public beings. With constant disruption, one's sense of privacy goes by the wayside. The noise can be like a cannibal eating away at us.

By introducing periods of quiet into the workplace, we are saying we are human, with a right to be private. It is a real acknowledgement of our spiritual selves.

Secular organizations can learn something from the church, where the importance of quiet and periods of respite from the busyness of worldly affairs has long been understood. I used to cherish the old retreats which were essentially weekends of silence. For it is in quiet that we find our souls and hear the voices of truth.

The fact is, there never should have been such a separation in the first place between the activity-driven values of the secular workplace and the truth-seeking, inner values of religion. Perhaps by acknowledging "quiet time" we can bring the two closer together.

The Eucharist is part of us

The Eucharist is the risen Christ really present under the appearances of the bread and wine. But this awesome reality is often interpreted differently by theologians.

The liturgical movement of the 1940s and 50s was eventually canonized by the Second Vatican Council. It was originally seen as a serious disruption to the piety and fervor of devout Catholics. Virgil Michel, O.S.B., the leading liturgical reformer of the era, writing from St. John's Abbey, Collegeville, Minn., presented the conflict between two opposing views of Eucharistic piety in this way:

Wrong notion: now Christ is in us. 15 precious minutes. We are now tabernacles. As if the greatest honor is to be for 15 minutes what the tabernacle is all the time.

Christ is cornered in us. We can draw all we need while the chance lasts. Individualism is enshrined. Me and God alone together.

True thanksgiving: The sacrament is more than physical presence. God gives us the gift of Himself for a purpose — to be another Christ. Thank God first for the whole sacrificial action of redemption which unites us to Christ in a permanent way. We become special sharers in His power and carriers of His love. The end and purpose of the Eucharist is to produce that love which unites us to Christ and one another. Real thanksgiving is more than a 15-minute prayer. It is an appreciation of Christ's strength in us whereby we can live out the Gospel in our daily lives. Holiness is linked to community service and social action.

At issue in this controversy is the attitude of Catholics

By Fr. John Catoir



toward the Blessed Sacrament. Michel argued, "the Church is not made up of those who do only the giving (the priests and bishops) and those who do only the receiving (the laity). The Church is also the Mystical Body of Christ in which all members live the life of Christ." This single idea moved mountains of bias, thus advancing the dignity of women in the Church; not enough admittedly, but a beginning.

Michel, writing in the 1930s, moved the main focus of Christ's presence out of the tabernacle and into the minds and hearts of the individual believers. All of us together become the tabernacle of Christ's Mystical Body.

The major characteristics of holiness, he said, were to be found in "a spirit of joyfulness, faithfulness in little things, ardor of the heart, and the total giving of self, in imitation of God, who gave Himself."

While we will always genuflect and solemnly reverence Christ in the tabernacle, we now try to have a richer understanding of His presence in ourselves and our neighbors.

Time Capsules

By Frank Morgan



Jefferson's error gave John Jacob Astor his fortune

As President, Thomas Jefferson prevailed upon Congress to pass the Embargo Act of 1807 which kept American merchant ships in their home ports. But then the Honorable Punqua Wing Chong requested permission to charter a ship and travel from New York to China, where "funeral rites for my grandfather require my solemn attention."

Thinking that this gesture might strengthen American cultural relations with China, President Jefferson allowed Punqua to sail on John Jacob Astor's ship, the Beaver, with \$45,000 worth of merchandise to China and bring back a cargo of goods from China. Later, it was discovered that the Honorable Punqua was nothing more than a clerk in Astor's employ. The cargos were Astor's and the Beaver, returning to New York City crammed with Chinese goods while the

Embargo Act was in effect, put John Jacob Astor well on his way to becoming the richest man in America.

In 1815, with his landholding mortgaged to the hilt, Jefferson considered declaring himself bankrupt but instead he satisfied his creditors by selling his library of more than 6400 volumes to Congress to replace the books which the British had destroyed when they burned the Capitol. These books formed the nucleus of the Library of Congress.

Ever the Democrat, Thomas Jefferson expressed his philosophy 10 days before he died, when he wrote: "The mass of mankind was not born with saddles upon their backs nor have a favored few been born booted and spurred ready to ride them."

We are each other's Eucharist

The other day I was meditating on the Eucharist and thinking of what it really is in the deepest most profound sense. I'd like to share some of my prayer with you.

He was old and tired and much too dirty — picking up aluminum cans along the highway — I smiled — said, "Hi" and gave him Eucharist.

They were ready to give my partner teacher basic grief — they'd given me grief the entire class time — I blessed them — told them to have a really good day and prayed them Eucharist.

She was walking along on Stirling Road soaked by the rain — her clothes disheveled — I offered her a ride and conversation — and we shared Eucharist.

She was the kind of person who is always right — the kind who talked at you, not to you — judging, condemning, negating — I sat and listened and hoped her Eucharist.

He was dying of aids — terrible and in pain — I didn't get there before he died — I wanted to hold his hand and pray with him — and bring him Eucharist.

She couldn't say she was ever sorry, she could only stand there — stubborn and angry and unforgiving — I reached out my hand — forgave her — and we celebrated Eucharist.

They all stood in the aisle — little boys and little girls

By
**Vicki
Owoc**

in white — so beautiful, the heavenly angels must have stared in awe — on the best day in their lives — they received Eucharist.

'She was the kind of person who is always right, the kind who talked at you, not to you; judging, condemning, negating, I sat and listened and hoped her Eucharist.'

- Vicki Owoc

Sometimes we laugh Eucharist
Other times we cry Eucharist
Many times we whisper Eucharist
At strange times we shout Eucharist
There are times we give Eucharist
in a touch or a tear...
in an action or a passion...
We walk, talk, live, laugh,
hope, pray Eucharist
because we are Eucharist.
You see: Jesus took bread into His hands...

He looked at it
and said, "Change"
...and it became His Body.
And He took the cup into His Hands...
He looked at the wine
and said, "Change"
... and it became His Blood.
Jesus takes us into His gaze

Jesus looks at us, at you and me,
and says, "Change"
...and we become Eucharist,
the very presence of
JESUS THE CHRIST -
until He comes again.
(Vicki Owoc is director of Marriage Preparation
in the Archdiocese of Miami.)

Punishment is not a way to teach kids

Dear Dr. Kenny: What's this country coming to? Families are letting their kids run wild. Yesterday a youngster on his bike rode me right off the sidewalk. Teen-agers talk and act like they own the world.

Haven't today's parents ever heard of punishment?

Parents must take a firm hand with the youth of today and show them they will pay a heavy price if they fail in respect or in their duties. If parents can't spank, they can "ground" their child or take away privileges.

I hope you aren't one of those liberals who doesn't believe in punishment. — Pennsylvania

I believe in whatever works to accomplish the goals of discipline. Frankly, I don't have your complete faith in punishment as the best way to change behavior.

In fact, I totally disagree with the spirit of your letter. You seem to have lost your way as a parent or grandparent, to be focusing on blame and punishment rather than on the desired outcome.

I am totally committed to good discipline, both as a clinical psychologist and as the parent of 12 children.

Discipline, however, is all the things we do to shape and mold the behavior of our children. Punishment is only one means parents use to obtain compliance, and it is often not very effective.

Good discipline covers a great variety of responses,

By Dr.
**James and
Mary Kenny**



including setting a good parental example, distracting a tantrum-prone 2-year-old, separating the combatants, turning down the stereo yourself, going and collecting a late teen, charting successes and rewarding each small part of room cleanup and many, many more. "Good" means that it is effective, not that it is punitive.

Yet I have heard so many parents ramble on about the punishments they plan to impose, and when nothing seems to work they blame the child for a bad attitude or for being incorrigible. No corporation that wanted to be successful would remain obsessed with a blame-punish approach or any approach that was less than successful. Have you ever seen or heard a punitive advertisement? One that was negative? One that threatened? One that blamed the customer?

Why not? Because business and industry are out to sell a product and they want to do it as effectively as

possible.

The drawbacks might become clearer if adults were to imagine receiving these punishments rather than applying them. How does it feel to be lectured, scolded, nagged? How does it feel to be "grounded" or to have privileges taken away? Imagine being sent to your room in disgrace.

—Punishment negates the person. Too often, our children are subjected to a barrage of what's wrong with them. The cumulative effect may be to give the child a negative self-image.

—Punishment, with its focus on misbehavior, fails to tell a child what he should be doing, only what he shouldn't.

—Punishment is less effective with older children. Teens often have sufficient spunk to fight back. They can muster support from their peers. Parents control less of their significant environment.

—Punishment may encourage the very behavior parents are attempting to eliminate. By focusing on the undesirable behavior and indirectly giving time and attention to it, parents are providing secondary gain. "He's just doing it to get attention" is a common complaint of many parents.

I agree that children need to be disciplined. I disagree that punishment is the best or only approach.

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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Communication is vital in marriage

Last spring when I facilitated seven groups of young soldier's wives on stressors peculiar to their lifestyle, I was saddened by the recurring complaint expressed, "We just don't talk."

Most had been married five years or fewer and they had already stopped communicating on any satisfactory levels. "He comes home and turns on TV," they complained. "And that's it for the night."

At 1986 study at Seton Hall University found that a lust for talk, not sex, causes women to cheat on their husbands. Another researcher who traced 100 couples married five years found they spend only about thirty minutes a week talking with one another.

I well believe the statistics. If wives can't talk with their husbands, they're likely to find someone else to meet this human need - a friend, a counselor, or an affair.

"I don't know what happened," one said in the seminar. "When we were dating he talked and listened and it was wonderful. But as soon as we got married, he stopped. It's like he was saying, 'Now that we're married we don't have to talk anymore.'" She paused and added, "I really miss him."

What causes this phenomenon where intimate communication goes by the wayside in marriage? Television is one culprit. According to a 1986 Nielson report, television sets are on in American home for a record seven hours and ten minutes daily.

Even the dinner hour is not free from the invasive and

By
**Dolores
Curran**



captivating power of television. Over 60% of American families have the set on while eating their one meal of the day together. Our fast pace of life is another culprit. When we're on the fast track all day, we either pass snippets of information or we're too tired to exchange even a rundown of the days activities.

One family center director quoted in a Ladies Home Journal said people are preoccupied with solitary pursuits — running, aerobics, and working out. The Journal added, "Our stomach and leg muscles have never been tighter, our conversation skills never flabbier."

In healthy marriages, both men and women make a special effort to set aside time for a walk or a slot in the day when they can share thoughts, stories and ideas. But it's difficult to do, especially if there are young children.

In other marriages, there's a one-sided attempt, usu-

ally but not always on the part of the wife, to recapture the kind of conversation the couple shared in courtship and early marriage.

When the other partner sees little need for talk, these spouses get frustrated and angry. They feel unimportant. One young wife said, "Even when we go out, he doesn't talk. So now I plan it so we go out with others. Then he'll talk. But he never talks just to me."

Communication in such marriage degenerates into daily survival messages: "What time do we need to leave?" and "Your mother called." Is it any surprise that so many spouses are lonely in marriage?

I'm afraid the situation won't change until husbands and wives learn that being able to enjoy conversation with one another is the cornerstone to building both a good marriage and a good sex life.

I recall the wife who said bitterly, "He ignores me all day and then wants sex at night. I'm not worth talking or listening to until 11 p.m."

Marriage Encounter recognized the importance of talk in marriage years ago and gave thousands of couples a reborn relationship by teaching them how to share conversation without threatening personal privacy, which we all need.

For couples who have allowed their communications to degenerate, I strongly suggest a couple communication or Marriage Encounter weekend. It might be the best anniversary gift you can give one another.

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Censorship scares entertainment industry

Morgan Fairchild makes me laugh. Unintentionally, of course. But, to me, she's funnier than a Marx Brothers' film festival hosted by David Letterman.

Recently, Morgan had me doubled over with a quote she gave to Parade magazine. "Censorship bothers me," she commented. "The idea that this one lady in



By
James
Breig

Michigan can get advertisers to pull out of a show — that's scary."

Morgan, for those whose minds are not filled with trivia as mine, is an actress who has appeared in such television fare as "Flamingo Road" and "Paper Dolls." I would name her movies for you, but you wouldn't recognize those titles either.

What makes Morgan funny is that she doesn't even suspect the irony which is packed into her paragraphs like olives in a jar.

Take that quotation from Parade. The "lady in Michigan" whom Morgan mentioned is Terry Rakolta. You've probably heard about her; she's the mother who watched "Married, with Children" with her kids one night on the Fox network. Concerned about the show's gross content at an early hour, she wrote advertisers and found some of them to be just as distressed as she was. Investigating the program, some advertisers elected to remove their commercials.

To Morgan, that's scary. Her timidity lever must need tightened. I wonder what emotion she would feel if she met Charles Manson and Idi Amin in the same room. What Mrs. Rakolta did is not scary; it is courageous. Outraged by what she saw, she took a public stand and got results.

But Morgan doesn't see the double irony in her complaint that one woman effected that change:

Irony # 1: Morgan is an activist in the woman's movement. You would think she would applaud a woman who stood up for what she believes in, defended her home and family, an influenced society. But, of course, Morgan applauds only

those women who agree with her.

Irony #2: Morgan complains that it's "scary" that one person can change what's on TV. But she doesn't realize what viewers face every time they sit down to watch what has been chosen for them by one producer, by one network programmer, by one writer. Morgan would have us swallow whole what such people want to give us because our complaints "scare" her.

Actresses (I use the term so loosely it threatens to drop off the page) like Morgan and others in TV frequently rely on an old one-liner to squelch the Mrs. Rakoltas of the world. "You can always turn the TV off in your home," they say, "but don't try to stop other people from seeing the shows."

Such thinking ignores the reality that we are communal beings. We don't exist as islands. We live in families and communities, and we care about both of those. Trying to influence what affects our homes and towns is not a violation of democracy; it is the exercise of it.

Such thinking also rests on the faultiest of premises: That what TV brings us is worth preserving for posterity and that any attempt to limit it or cancel it is an attack on human creativity.

I did mention "Flamingo Road," didn't I?

Hollywood, show biz, the entertainment industry — whatever you call the life work of such people as Morgan — is based on money. Then there's a thin layer of hypocrisy. Producers, directors, writers and performers like Morgan will give us anything they think will make them

money. If it happens to be uplifting or inspiring or educational, that's usually an accident. The bottom line comes first.

As for hypocrisy, the same media folk who whine about censorship from us viewers censor themselves all the time. They will re-write scripts to conform to the taste of bankers. They also re-film the same scene in two different ways, one explicitly sexual or graphically violent for the movie screen, and the other toned down for home TV. They do this because, as much as they pose as creative artistes, they can make more dough by pandering. So they pander.

Yeah, Morgan makes me laugh, but it's not a very jolly sound.

'As for hypocrisy the same media folk who whine about censorship from us viewers censor themselves all the time.'

- James Breig



'WHEN HARRY MET SALLY...' Billy Crystal (right) plays Harry Burns and Meg Ryan is Sally Albright in Rob Reiner's new film. The U. S. Catholic Conference describes the film as "this season's yuppie feel-good movie" which "has enough laughs, tears and truisms to satisfy anyone who's ever loved, lost and loved again." Due to much graphic discussion of sex and implied promiscuity, the USCC classification is A-IV - adults, with reservations. The Motion Picture Association of America rating is R - restricted. (CNS photo)

'Little Vera'

(International Film Exchange)

Groundbreaking non-political Russian film about a bored, aimless recent high school graduate (Natalya Negoda) who ignores her working-class parents' constant bickering and badgering and parties till dawn. She claims she's pregnant to get them to agree to her marriage to a playboy student (Andrei Sokolov), but their relationship ends tragically when the fellow moves in and her father's alcoholism and

mother's nagging spark constant fights. The film is a frank look at an imperfect Russian family and teen sexuality directed by Vasily Pichul and written by his wife, Maria Khmelik. An explicit sex scene with nudity, some locker-room language and violence. In Russia, with English subtitles. The U.S. Catholic Conference classification is A - IV -- adults with reservations.

Caution.

O'Sheas' can be habit forming.
Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DRIVE ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS'. OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER. FULL DINNER OVERLOOKING MARCO BAY. 394-7531

Catholic television and radio schedule

Television programs

- **Living Faith** In English every Wednesday and Friday at 2:30 p.m., on Selkirk Cable Company, Channel 25.
- **Rosary** In Spanish with Auxiliary Bishop Agustin Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also in Spanish "Santo Rosario", every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- **TV Mass in English** every Sunday, 7 a.m., on WPLG-CH. 10, with Father Joseph Alencherry on August 29, and with Father Luis Rivera on August 27 and September 3.
- **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-CH. 23 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- **Raíces Cubanas** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- **El Día del Señor** with Father Federico Capdepón, every Sunday at 10 a.m., on Channel 40, also every Sunday at 5 p.m. on Dynamic Cable, Channel 13.
- **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and

Saturdays at 5 p.m. in Spanish and in English at 8 p.m.; Sundays at 9:30 a.m. in Spanish on Channel 51.

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

from 8:30 a.m. to 11:30 a.m. on Channel 39 in Dade.

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

Radio programs

In English

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

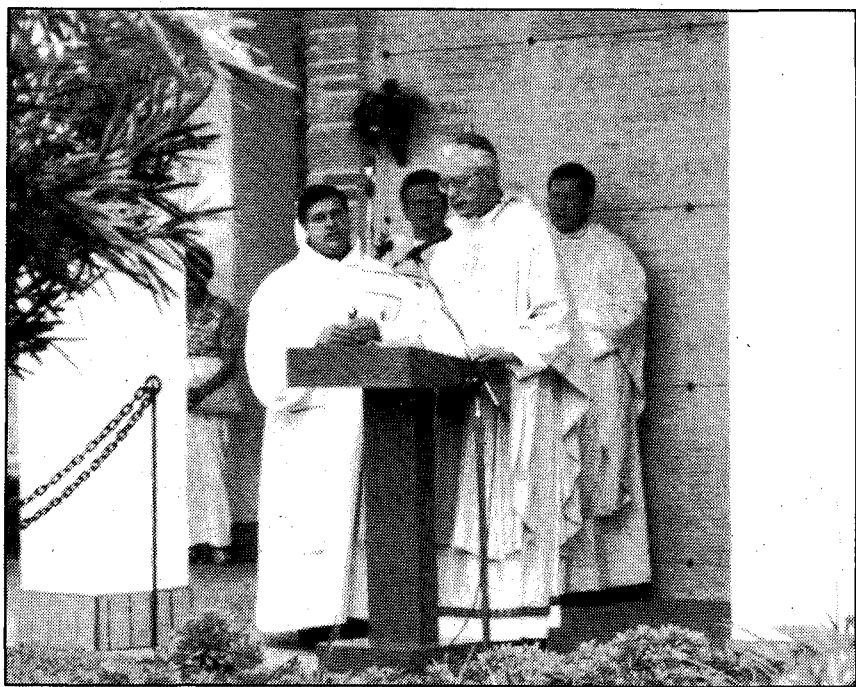
In Spanish

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

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

In Creole

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



NEW MAUSOLEUM. Archbishop McCarthy recently dedicated the New Garden of Redemption Mausoleum at Our Lady Queen of Heaven Cemetery. The new mausoleum is part of the development of the largest mausoleum complex of buildings in Florida and is designed and built by McCleskey Mausoleum Company of Atlanta, Georgia.

Two Miami women profess vows with IHM

On August 14 Ana Iris Grana and Carmen Teresa Fernandez professed their first vows in the Congregation of Sisters, Servants of the Immaculate Heart of Mary in Immaculata, Pennsylvania. They are the first Cuban and first Cuban American in the IHM Congregation.

Sr. Ana Iris was born in Palma Soriano, province of Oriente, Cuba, and graduated from North Miami High School. She received her B.S. degree from the University of Miami and a Masters Degree in Computer Sciences from Barry University. She has worked as an elementary school teacher at Holy Family and St. Rose of Lima parishes and has been assigned to teach 4th grade at one of the IHM schools in the Archdiocese of Philadelphia. She is the daughter of Gilberto F. Grana (deceased) and Elena Grana.

Sister Carmen Teresa was born in New York, NY, and was a member of Epiphany Parish until entering the congregation. She graduated from Lourdes Academy in 1985

and has attended Immaculata College at Immaculata, Pennsylvania. She has been assigned to teach 2nd grade at Annunciation Parish Elementary in Bellemawr, NJ, in the Diocese of Camden. She is the daughter of Felipe and Margarita Fernandez.

Both sisters are about to finish the first three years of their formation: one year of postulate and two years of novitiate. Their band has a total of 12 sisters and their vows will be received by Mother Marie Genevieve, Superior General of the Congregation, in the Motherhouse at Immaculata, Pennsylvania.

In the Miami Archdiocese the IHM sisters work at Epiphany and St. Rose of Lima parishes and also staff Our Lady of Lourdes Academy in South Miami.

Priest/therapist is now at St. Helen

Fr. Mike Flanagan, Sch.P. (Piarist Fathers), a psychotherapist employed by Catholic Community Services, Broward Region, is now stationed at St. Helen's outreach office, 2999 Northwest 33 Avenue, Lauderdale Lakes.

Fr. Flanagan is certified in Rational Emotive Therapy, Hypnotherapy and Spiritual Direction. He has an expertise in working with those who are sad, depressed, lonely and who "just can't cope."

He is the author of two mini-books as well as the developer of a marriage seminar for couples. If you would like to participate in counseling or one of his seminars, please call him at 731-3001

Barry reduces tuition in nursing program

(Miami Shores) The Florida Legislature approved a grant of \$242,330 to Barry University for students enrolled in the Accelerated Option in Nursing Program. The funds will be used to reduce tuition for Florida residents who enter the option. Students entering the Accelerated Option in Nursing Program in 1990 will be the first to

benefit from this financial assistance.

Qualified entrants hold bachelor's degrees in fields other than nursing and are able to complete their nursing courses within a calendar year. They graduate with a Bachelor of Science in Nursing (BSN) degree and are eligible to write the RN licensing examination. Barry University is the only institution of higher learning in the state of Florida to offer a bachelor's degree in the Accelerated Option in Nursing. The grant was obtained through application to PEPC (Post-secondary Education Planning Commission).

The Accelerated Option in Nursing enables people to change their careers in a condensed period of time. With state funds, this option has the potential to produce up to 26 new graduate nurses each year, with those nurses serving Florida.

The Accelerated Option in Nursing Program was opened in 1984 at Barry University. To date, there have been 55 graduates, 70 percent of whom have remained in Florida. For more info call the Barry University School of Nursing at 758-3392, ext. 292.

It's a date

The North Dade Catholic Widowers Club will host a meeting on 7:30 p.m. August 25 at Visitation Church Social Hall, 100 NE 191st St. (near N. Miami Ave.), Miami. All faiths welcome. Call 932-1122 or 923-1837.

A pilgrimage to Our Lady of La Leche Shrine in St. Augustine will take place on Sept. 29-30. Information and reservations may be obtained for bus and hotel by calling St. Basil Catholic Church at 651-0991.

An Evening of Renewal for Married Couples will be held at the Dominican Retreat House on Sept. 14. Registration is 7:30 p.m.

Catholic Hospice will be starting a Bereavement Support Group on August 25 at the Surfside Community Center at 9301 Collins Ave. The meeting will be from 10:30 a.m. to noon. For additional information call Myrna at 822-2380.

A Youth Encounter for boys and girls will take place at the Youth Center. For more information call 856-3404.

Youth conference August 18-20

There will be a charismatic conference for youth called Youth Explosion '89 at St. Thomas University in English and Spanish on August 18-20.

Speakers will include Fr. Jordy Rivero, Assistant to Bishop Roman; Fr. Fernando Compaired, Spiritual Director of Catholic Charismatic Renewal for Hispanics; Fr. Pedro Corces, Associate Pastor of Corpus Christi; Fr. Ricardo Castellanos, Director of Cornerstone Television Ministry.

Topics include the influence of rock music on young people and sexuality. Conference begins at 6:15 Friday and continues from 9 a.m. to 9 p.m. Saturday and 9 a.m. to 5 p.m. on Sunday.

St. Anne's Mission seeks donations

St. Anne's mission in Naranja which serves migrant farmworkers is seeking donations of food, monies, and clothing.

Recommended foods sought by the mission, which currently serves about 100 families a month, include: flour, pinto beans, oil, tortilla mix, cans of tuna, and sausage, and other canned meat.

They are also seeking children's clothing.

Because many migrants cannot find work during this season the mission is experiencing extraordinary demands on their resources.

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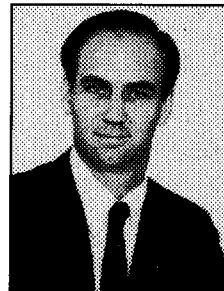
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Annual Charismaic meet coming Sept. 22-24

(Continued from Page 7)

ismatic Renewal. A dynamic speaker, Father will conduct a healing service on Saturday afternoon and he will speak to the assembly on some of the dangers of the New Age Movement.

Sister Nancy Kellar from Scarsdale, N.Y., a Sister of Charity for 28 years is currently the Director of the St. Elizabeth Seton House of Prayer and Renewal Center in Scarsdale. Sister Kellar has been a member of the National Service Committee for Catholic Charismatic Renewal since 1983 and she is also a member of the North American Renewal Services Steering Committee and The International Women in Leadership Advisory Committee. She has a Master's Degree in Pastoral Ministry. Sister Nancy is a popular conference speaker who is gifted with wisdom and

common sense.

Her talk will be on how the Holy Spirit is calling us, through Charismatic Renewal, to holiness, maturity and a zeal for evangelization.

Walter Matthews from South Bend, Indiana, currently the Associate Director of the National Service Committee of the Catholic Charismatic Renewal in the United States.

He has spoken at a number of conferences, days of renewal and leader's days throughout the United States. A powerful speaker, Walter is one of the prophets of our time. He is gifted with the ability to discern and to communicate God's word to His people. Walter will speak to us about God's Word for our Church of today.

Local speakers will include Archbishop Edward McCarthy, Bishop Agustin Roman, Bishop Norbert Dorsey and other priests

and lay persons. A workshop for priests will be held Sept. 22 at the Diplomat Hotel, from 3 p.m. to 5 p.m. This will be an opportunity for priests and seminarians to meet the speakers, dialogue with them and to receive prayer for personal needs. Refreshments will be served. All clergy are invited, there is no charge for this session. Those wishing to attend the workshop may do so by calling 961-1856.

The registration fee for the conference is \$15 for the weekend. Those who would like to attend the conference but cannot afford the registration fee are urged to call the Charismatic Services Office at 961-1856. Every effort will be made to accommodate everyone wishing to attend the conference. A limited number of earphones are available (at \$3) for direct translation to Spanish. To register send your name, address, zip and

phone number, along with your check to C.C.S. registration, P.O. Box 6128, Hollywood, Fl. 33081-0128. Seating is limited and a sellout is possible, so please register early in order to be assured a seat at the conference.

The Diplomat Hotel special room and parking rates for conference participants are \$49 for the Diplomat West on the bayside and \$60 per night for the main building on the Ocean. These rates are for up to four persons in a room and includes the use of all of the hotel facilities such as the swimming pool and tennis courts. If you wish to reserve a room, please ask for a hotel reservation card when you register for the conference. In the past those who waited until the last minute to reserve a room had to go elsewhere since the Diplomat filled up weeks before the conference.

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5-A Novenas
Thank you, St. Jude for answering
all of my prayers. Arlene M.

**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.
Josephine

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 in-
tercessor 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.

Thanks to the Holy Spirit for prayers
answered. Publication promised.
Marie Thomas

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

**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.
D.N.
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5A-Novenas
**PRAYER TO
THE HOLY SPIRIT**

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

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

Thanks to Jesus, Infant of Prague
and Mother of God for prayers
answered. Publication Promised. **P.H.**

Thanks to Jesus, Mary and Joseph,
Sts. Cosmos and Damien for Help
and Intercessions. **L.F.**

Thanks to Jesus, Infant of Prague,
and Mother of God for prayers
answered. **P.H.**

Thanks to the Holy Spirit for prayers
answered. Publication promised.
L.C. & C.R.

Oh, Holy St. Jude patron of desperate
cases, I invoke your name in hope that
Jesus Christ may perform a miracle
through your powerful intercession. In
return I will make your name known.
Thanks for answering my prayer.
J.O.

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
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D.N.

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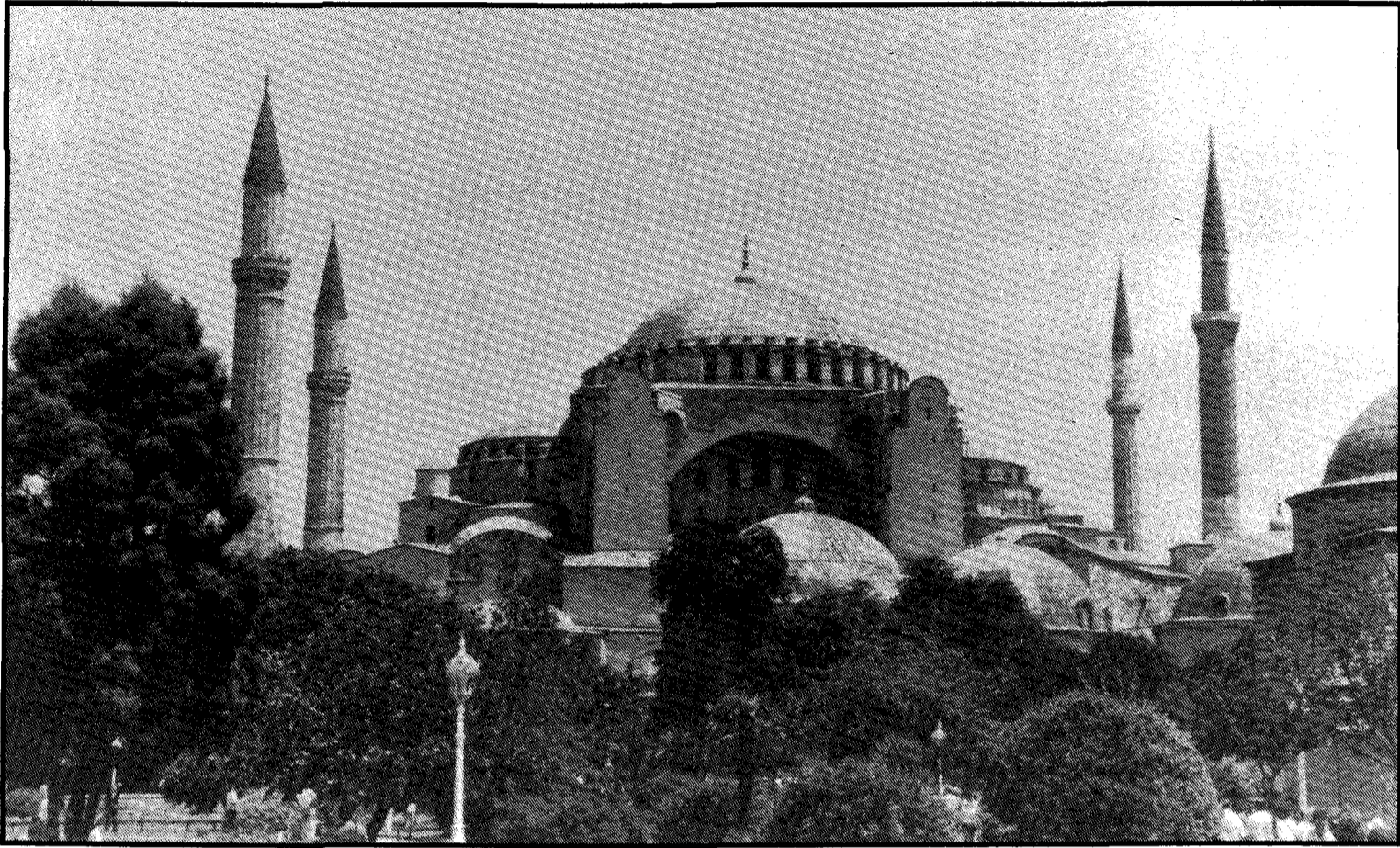
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Hagia Sophia, an ancient church in Istanbul, is a holy place for Blessed Sacrament Father Eugene LaVerdiere. It is a place that opens our senses to the presence of God, the Scripture scholar says. (CNS photo)

By Father Eugene LaVerdiere, SSS

Almost any place can be a sacred place. But as I go over "my list" of sacred places, I notice that most of them are out of doors.

The first time I became aware that I was in a sacred place was at Lourdes, not at one of the churches or even at the grotto, where a lot of people gather, but in a quiet green area not far from the cold mountain stream that crosses the property.

Standing looking at the water I kept saying to myself, "This is a holy place!" over and over again.

The place was alive with God. It was not very big, but it was bigger than I was, bigger than anything I could do or plan and bigger even than everyone I knew. There was no way I could spiritually grasp the place, let alone fill it.

It was filled with God, and that is what made it a holy place for me at that moment.

Looking back from that experience, I remember several other sacred places in my life: a little garden close by the Sea of Galilee, the traditional Garden of Gethsemane below the eastern wall of Jerusalem, Mount Sinai and the enormous plain below it, the Shepherds' Field in Bethlehem, the little cemetery near Father Damien's church on Molokai, a quiet place on a rooftop in Manhattan — all out of doors.

Somehow, in my experience, buildings shrink sacred spaces to human dimensions.

But buildings, of course, can be sacred places — almost any place can be a sacred place — where one stands alone in the presence of God, like Moses before the burning bush and Jesus at prayer in the Garden of Gethsemane. But for me, there have been only two such

buildings.

One is the cathedral of Chartres in France, where the stained glass and the gothic arches reveal the face of God and lift the human spirit to heaven itself. At Chartres, even in a crowd, one stands alone before God.

The other place is the ancient church of Hagia Sophia (Holy Wisdom) in Istanbul.

From outside, whether from a distance or up close, Hagia Sophia impresses with its massiveness.

'Even a single experience of Hagia Sophia or any other sacred place can open our senses to the presence of God. Almost any place can be a sacred place.'

- Father Eugene LaVerdiere, SSS

Over the centuries, the great sixth-century church has known battles and earthquakes, and the walls have had to be heavily buttressed to stand the weight of a great dome. Today one can hardly discern the building's once graceful lines.

Actually, the four minarets, added since the fall of Constantinople in 1453 while the church served as a

mosque, are more apt to lift the spirit to God than the building itself.

But that is only from the outside.

Inside is another story.

As you proceed toward the vestibule of Hagia Sophia, your eye immediately moves upward to the beautiful mosaic of Our Lady with Christ above the entrance. Then, as you continue through the vestibule to the main door, once the royal door, your eye moves upward once again to another beautiful mosaic.

Finally, when you enter the church itself, you become aware of a vast interior space and your gaze moves upward through the side arches, past the half-domes, through the filmy haze and the sunlight to the great dome high above.

You become quite oblivious of the large crowd milling around you.

Hagia Sophia, unlike most buildings, does not close in the space around and above you. It opens it up, inviting you to rise with it to the dome of heaven itself.

Hagia Sophia may be a museum today, but for me and for many others it remains a sacred place that none of us can grasp or enclose.

It is filled with God, and those who enter it must be prepared to stand in his presence.

When you leave St. Sophia, you look up again, almost by instinct, but this time to the deep blue sky above Istanbul and the Bosphorus. From then on, wherever you stand under the dome of heaven, you may find yourself in a sacred place.

Even a single experience of Hagia Sophia or any other sacred place can open our senses to the presence of God. Almost any place can be a sacred place

Scriptures

An experience in the Holy Land

By Father John J. Castelot
CNS News Service

Living between Jerusalem and Bethlehem can give a person a profound sense of sacred places. For two trimesters this was my privileged experience as I accompanied first-year students from the seminary where I was teaching.

The place we stayed spoke volumes. It was built at Pope Paul VI's request to commemorate his historic visit to the Holy Land. Constructed under the auspices of the University of Notre Dame, it bespoke the common interest of the United States and Rome in the land where

Christianity had its roots.

The motive for the pope's visit, as for ours, was the desire to come close to our deep roots in the land of the patriarchs, the prophets, the kings and above all, of the one who gave them all their ultimate meaning.

You can read about these places, but actually being there is quite a different experience.

We were close enough to Bethlehem to walk there, and we often did. At the end of the walk was the Basilica of the Nativity, perhaps the oldest church in Christendom. Work was begun on it in 326 A.D., thanks to the zeal of St. Helena, mother of Constantine, the Roman emperor.

The present basilica is built over the original one,

A visit to the Holy Land will make you feel closer to Jesus

By Father Ernest Martinez, SJ

Expectation fills the air as the plane prepares to land at Lod Airport in Israel, and again after leaving Nazareth and Cana when the bus descends from the hills to the Sea of Galilee, and again when the taxi ascends from Jericho to the mountains of Judea and turns the bend past Bethany to afford the first view of Jerusalem.

All eyes are fixed on the scenes before them, but even so, all hearts beat with the excited thrill of walking where Jesus walked, seeing what Jesus saw, breathing the air he breathed.

Granted that was almost 2,000 years ago, but the land has survived and still reaches out as it has over the centuries to believing pilgrims, whispering, "It was here" and "I was present."

The experience of every visitor to the Holy Land is different. But for virtually everyone the long-awaited experience is a time not so much of superficial quick viewing as of deep reflection. Visitors have a sense of touching spiritual roots.

The area of the Sea of Galilee seems to have a particular power to evoke Christian roots. It arouses the image of Jesus walking, teaching, healing and, yes, laughing, picnicking, story telling and sleeping on the hills.

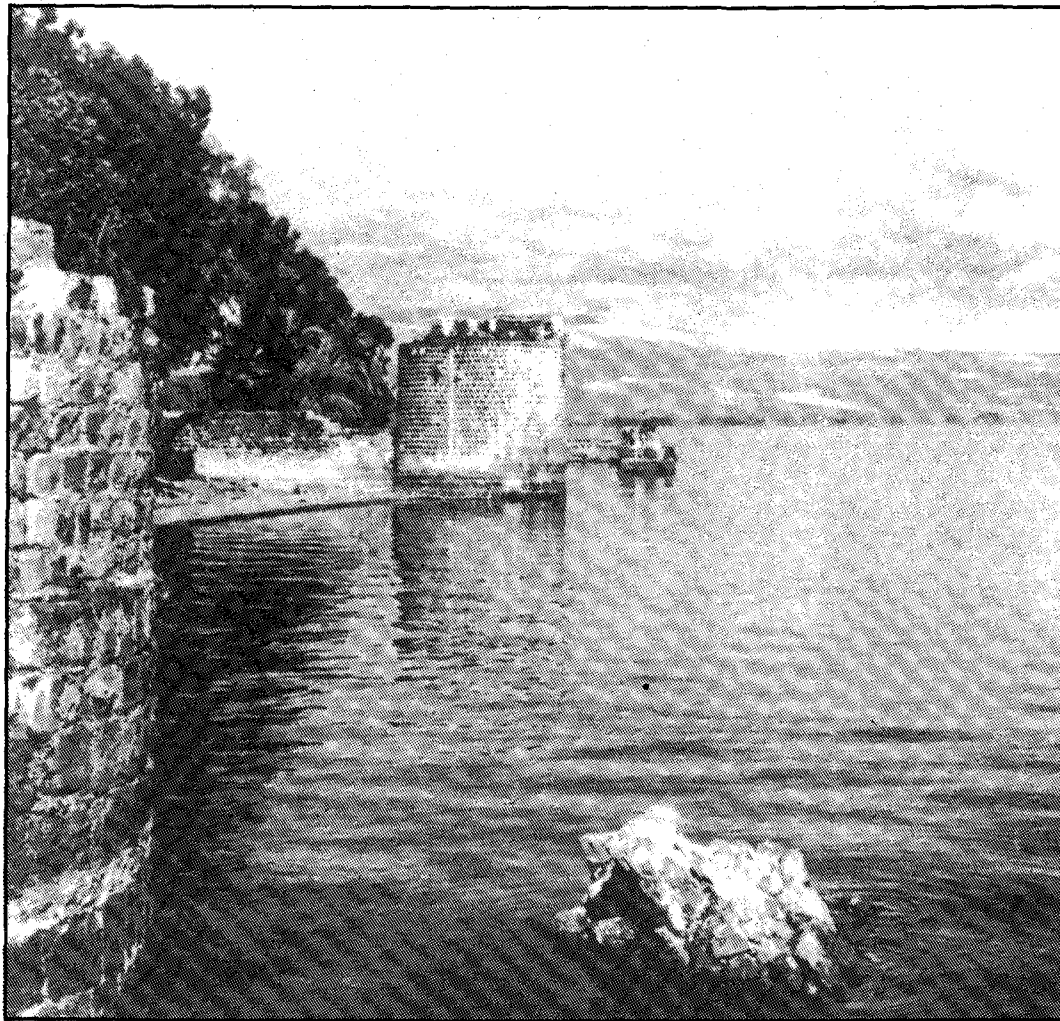
You know it wasn't necessarily here or there exactly that Jesus sat. But it was "here."

The sense of his presence can be overwhelming and certainly spiritually invigorating. The Sermon on the Mount takes on new life as the words are read aloud to a group sitting on a hillside. You feel compelled to answer "yes" when you hear those other words of Jesus: "Come follow me" and "Take up your cross."

Indeed, as you follow Jesus to Jerusalem in this tormented and divided land, you may feel the anxiety and fear of Jesus' disciples, but also their loyalty and commitment as they say with Thomas, "Let us also go and die with him."

In Jerusalem, even the stones seem to shout out. Jerusalem above all evokes the remembrance of Jesus' overpowering presence — the temple area where he taught, the Mount of Olives where he wept over the city, Gethsemane where he prayed, the upper chamber where he ate his last Passover meal and, especially, Golgotha where he died and the tomb. All these and more cry out, "Blessed is he who comes in the name of the Lord."

But visiting a sacred shrine and experiencing the locale are not necessarily the same. In spite of the often beautiful — but frequently tasteless — art, it is not the



The Sea of Galilee and the surrounding area have a particular power to evoke our Christian roots, writes Jesuit Father Ernest Martinez. For pilgrims, the sense of the presence of Jesus is everywhere in Galilee. (CNS photo)

human construction or the archaeological evidence that impresses the Christian pilgrim in the long run. What remains and lasts is simply having been in the land — the Holy Land — where the life of Jesus ran its course, where so much of the history of his people, the Jews, took place, where God directed the history of our salvation and where our Christian roots are firmly imbedded.

After this, reading the Sacred Scriptures can never be

the same. Scenes and events read in the Bible recall scenes and places visited: You can almost see Jesus walking on the water, cooking breakfast for his fishermen disciples at the shore of the lake, preaching about the bread of life in the synagogue at Capernaum.

The word of God takes on new meaning and the call to live the life of a follower of Jesus takes on new urgency.

Future visitors will still cherish today's holy places

What special places of the past will 25th-century Christians hold sacred?

—Will they go on pilgrimage to the birthplace of a 20th-century saint still remembered because he or she foresaw the possibility of real Christian unity and courageously pursued that dream? Or will they revisit a great 1990s center of spirituality where their forebears honed a method of Christian prayer in the space age that retreat masters still use? Or will they travel to a church built in the year 2000, perhaps in Africa or Asia, one that uniquely captured the spirit and hopes of its age—one thought to be quite modern in its day, at now regarded as very old in its style?

Surely, Christians of the 25th century still will visit the Holy Land, Rome, the remains of great cathedrals and churches, and many other places held sacred hun-

dreds of years earlier. But added to their list will be some 20th- or 21st-century places that few people of those times regarded as really sacred—perhaps some places people then took for granted. Of course, Christians of the 25th century will have needs and questions unique to their times. Their electronic world will spawn its own challenges for followers of Jesus. As in the 20th century, a changing society will affect homelife, jobs, communications and travel. Given the needs unique to their times, why should Christians in the 25th century go on pilgrimage to any "sacred" places of the past? What can they hope to gain from their travels?

The instinct to go on pilgrimage is fascinating. The pilgrimage is an exercise in remembering; it is directed to a recollection of the past. In the marrow of their bones, Christians suspect that forgetfulness of the past—like

other forms of human forgetfulness—represents a form of confusion, disorientation.

Few travel in the hope of "escaping" to the past. But many travel in hope.

Few today visit Assisi, Italy, for example, in the hope that they can return literally to some golden age of Christianity in the time of St. Francis. But many travel in the hope of drawing insight from his peace-making ways. In a time of highly complicated lifestyles, the hope is that people can draw upon the simplicity of St. Francis, that they can adapt his ways to their times. They hope to rediscover the bond between their faith and his and to be "reawakened" by it. Where will 25th-century Christians go on pilgrimage? Who knows? Possible their route will lead them near your neighborhood.

which enshrined the traditional place of Jesus' birth. You can go down to the original level and the cave of the nativity.

Whether this is "the exact spot" or not is questionable. But you are sure that spot is not far away.

The sacredness of the place has drawn pilgrims for 20 centuries. In the quiet of the grotto, you can feel a part of the first Christmas.

Up the road in the other direction is Jerusalem. Of all the places here that are dear to Christians, the Basilica of the Holy Sepulchre takes first place. Helena was responsible for the first building here also.

Built on the traditional site of Calvary and the nearby tomb, it enshrines the two central events of Christian history, the death and resurrection of Jesus. The place is such a beehive of activity and confusion that it is hard to achieve the quiet composure necessary for the reflection such a visit requires. But you can do your reflecting elsewhere.

Almost every turn in the road brings you face to face with yet another significant place. But my most profound personal experience was simply walking along the shore of the Lake of Galilee.

We stayed at a youth hostel overlooking the shore, just

down the coast from Capernaum, Jesus' headquarters during his public ministry.

"Exact spots" may often be questionable. But the lake is not. Undoubtedly Jesus often walked the same shore where I now walked.

In the quiet of the evening, strolling past lush tropical growth of all sorts and the lake as smooth as glass, I couldn't help wondering what went through Jesus' mind as he walked here after a busy day. My musing evoked a bitter-sweet feeling of closeness to — and sympathy for — him.

Jesuits retrace missionary route

By Fr. Brad Reynold
Catholic News Service

Stevensville, Mont. (CNS)— A hundred years ago, Jesuit Blackrobe missionaries endured pelting rain, searing heat, mosquitoes, icy rivers, rattlesnakes and saddle sores to bring Christianity to the Indians living in the area known as Montana.

This summer two Jesuits faced those same trials, plus thundering tractor trailers, traffic snarls and treacherous railroad crossings as they retraced the historic route of the Blackrobes during a 980-mile trek on horseback across Montana.

Luke Larson, a Jesuit scholastic studying for the priesthood, and Fr. Pat Conroy commemorated Montana's centennial dressed and outfitted like Blackrobe missionaries as they journeyed to original mission sites throughout the state.

The pair left Stevensville, site of St. Mary's, the first Jesuit mission, on June 4, and expected to end their journey in Ashland on Aug. 9.

Both Jesuits were determined to make the trip as authentic as possible by refusing rides in any motorized vehicles. They wore muslin shirts, black pants, suspenders, boots, wide-brimmed black hats and cassocks with crucifixes tucked into their cinchures. They even replaced their eyeglasses with the wire-rimmed spectacles worn in the last century.

At the end of each day they pitched camp, setting up canvas tents and spreading out a buffalo robe and wool blankets for sleeping. In the morning they brushed their teeth with bone handle toothbrushes and shaved with straight-edge razors. They bathed in streams along the way.

Their trip was one of the official projects sanctioned by Montana's Centennial Commission this summer.

"The Jesuits had such a big role in Montana's history," Larson said. "I thought we ought to take part in the centennial in some way."

When the Blackrobes established their missions in the territory, they also established a lot of historical firsts, including the first permanent white settlement in Stevensville. They built the first grist mill, sawmill, school and pharmacy in the state, bred the first cattle and planted the first agricultural products, and started the state's first musical band. Fr.



Luke Larson fords Two Medicine River on the Blackfoot reservation near Browning, Montana. (CNS photo)

Anthony Ravalli, the first physician in Montana, has a town named after him.

Both Jesuits learned first hand about the hardships of early missionary travel. Fr. Conroy said that contending with highway traffic was one of the biggest hazards they encountered.

"You never know what will spook a horse," he said. "Big semi trucks, bicycles, culverts. After you've been clomping along for a couple of hours you get kind of hypnotized. Something whizzes past you and suddenly you're in a rodeo."

The stamina of the Blackrobes impressed Larson.

"They must have had incredible willpower just to keep doing what they did," he said. "There's days when I dread putting on the cassock and climbing back on the horse again."

The two men traveled 15 to 25 miles a day, usually following roads leading from one mission site to the next. Their

trip often coincided with the route taken by explorers Lewis and Clark and the wagon trails used by early settlers. In addition to the saddle horses they rode, they also brought along two mules packed with their tents and gear.

For people driving by, the two men in black cassocks on horseback proved to be an arresting sight. Many slowed down to wave and shout words of encouragement. Cars pulled off the road as people stopped to look. Those with cameras often jumped out and darted across traffic to snap a photo.

As the Blackrobes passed through Montana communities, they invited residents and tourists around their campfire at night, recounting the history and adventures of the Blackrobes.

The first Blackrobe to come West was Fr. Peter DeSmet, a Belgian Jesuit, who arrived from St. Louis in 1840. Larson and Fr. Conroy reminded people attending their campfire talks that Flathead

Indians from the Bitterroot Valley in western Montana traveled to St. Louis to find Blackrobes and invite them back to evangelize their people.

"Never before in the history of Christianity has a native people initiated the process of evangelization on their own like that," said Fr. Conroy, who has spent the last five years working with the Colville and Spokane tribes in Washington state.

Much of their journey was through Indian land, and a number of tribes joined in the commemoration. At Holy Family Mission on the Blackfoot reservation, outside Browning, Indian riders joined the Jesuits for the last three miles as they approached the old mission site.

Three large tepees were erected next to the church, and the Blackrobes and Indians spent the next two days celebrating their common ties with songs, games, meals and a Mass that included first Communion for several youngsters.

Priest reunites with daughter after 45 years

By Owen Phelps Jr.
Catholic News Service

After years of hopes and dreams, Fr. Vytautas Gorinas finally was reunited with the daughter he had left behind in the turmoil of World War II.

Fr. Gorinas, 72, had last seen Grazina when she was an 8-month-old infant and he was a young Lithuanian military officer.

Now, she is a 45-year-old woman and he is a retired priest of the Diocese of Rockford.

At Chicago's O'Hare International Airport, joined by another daughter, a son and grandson, he excitedly greeted his oldest child, who was accompanied by a third daughter.

Grazina, whose last name is now Venckevicius, and her father held each other tightly and cried, while news photographers' cameras captured the scene.

To her priest-father, it was the enactment of "a father's last dream," one which began in the chaos of World War II.

Father Gorinas, then Vytautas "Vyto" Gorinas of the Lithuanian forces, was separated from his wife, Joze, and his baby girl, Grazina, by his capture by German troops. Sent to a prison camp, he eventually was reunited with his spouse,

but they were unable to return to Lithuania from Germany to reclaim Grazina, who was living with her grandmother.

The couple had twin daughters Milda and Lydija while living in Germany and then emigrated to the United States, where a son, Vyto Jr., was born.

After Joze Gorinas' death at age 32 in 1955, Vyto Gorinas raised his three younger children and worked as a restaurant Maitre d'.

Years later, he heard a call to the priesthood, was ordained and served as a parish pastor. Still he dreamed of being reunited with his now-grown daughter, who had become a concert pianist and then a medical care specialist.

By the time of his 1970 ordination, she had married and begun a family of her own.

Over the years of their separation, her father wrote to President Franklin and first lady Eleanor Roosevelt, and successive presidents and other government officials in an attempt to obtain clearance for her visit.

Finally his efforts were successful. As a grandson said, the reunion of the family this July was "like a resurrection."

After years of separation in the past, Fr. Gorinas said in a toast for his family, "the time is now."



Fr. Vytautas Gorinas greets his daughter, Grazina after a 45-year separation. He was taken prisoner by the Germans in World War II and had not seen his daughter since she was 8 months old.