

THE VOICE

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Archdiocese of Miami

Sept. 15, 1989

66 Days of hell...

...and salvation

Simone and William Butler of Miami spent 66 days adrift on a raft, fighting off sharks, fear, doubt and despair--on a journey to renewed faith. Their remarkable story...



(Voice photo by Marlene Quaroni)

The Butlers hold a picture of their boat which was attacked by whales and sunk in the Pacific 1200 miles off Costa Rico.

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World

Vatican board orders closure of 2 seminaries

SAO PAULO, Brazil (CNS) — The Vatican's Congregation for Catholic Education has ordered the closing of two Brazilian seminaries that taught liberation theology, despite a favorable report on the institutions by a Vatican-appointed investigator. The congregation called the seminaries inadequate for the training of priests. The Theological Institute of Recife and Northeast Regional Seminary No. 2 have been ordered to close by then conclusion of the year. The seminaries were established by retired Archbishop Helder Pessoa Camara of Olinda and Recife.

Salvadoran president rejects appeal by archbishop

SAN SALVADOR, El Salvador (CNS) — Salvadoran President Alfredo Cristiani has rejected a request by Archbishop Arturo Rivera Damas of San Salvador for the medical evacuation to foreign countries of 100 wounded anti-government guerrillas. Archbishop Rivera Damas met with the Salvadoran president Aug. 29 after nine amputees requested his intercession with the government on humanitarian grounds. The amputees — former guerrillas of the Farabundo Marti National Liberation Front, known by its Spanish initials as FMLN — had occupied the steps of San Salvador's downtown Metropolitan Cathedral for more than two weeks. The amputees had petitioned the government that they and about 100 fellow former freedom fighters be allowed to leave El Salvador for medical treatment abroad, in accordance with an agreement reached under the administration of former President Jose Napoleon Duarte. But Cristiani told Archbishop Rivera Damas he would not honor the agreement, calling the FMLN wounded "terrorists" who must stand trial for criminal offenses.

Drug kingpins' father implores pope for help

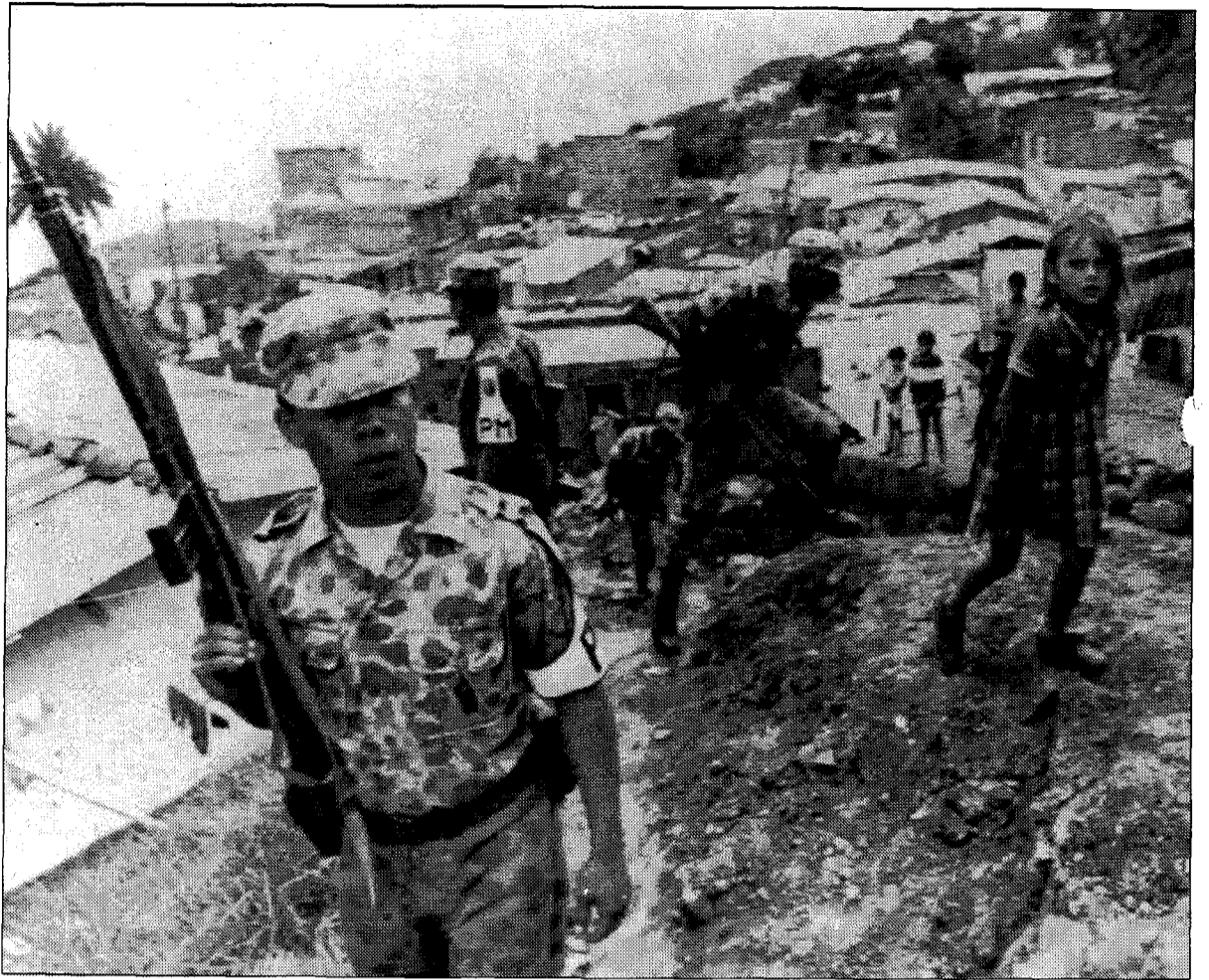
BOGOTA, Colombia — The father of three of Colombia's top narcotics traffickers has reportedly asked Pope John Paul II to help arrange a truce between the government and the drug cartels. Fabio Ochoa Restrepo, 65, sent a letter to the pope suggesting that as part of a peaceful settlement to Colombia's current drug war, the confiscated properties of drug traffickers should be donated to the poor, according to news reports. Ochoa is father of Jorge Luis Ochoa Vasquez, 40, who is believed to be the chief executive officer of the Medellin-based family cocaine business. Jorge is aided by his brothers, Juan David, 41, and Fabio, 32, in managing the drug enterprise.

Scientists vow to attempt to prove shroud's authenticity

PARIS (CNS) — Scientists at a Paris symposium said they would try to prove the controversial Turin shroud which many Christians believe bears the imprint of Christ's body, is not a medieval fake. More than 300 people attended the start of a two-day conference in Paris, the first since Cardinal Anastasio Ballestrero of Turin, Italy, announced last Aug. 13 that carbon-dating tests showed the image on the 14-foot strip of linen was a forgery from the 13th or 14th century. The participants, who for years have been baffled by the yellowing of the cloth under lock and key in Turin's cathedral since 1587, are determined the matter should not stop there.

China denies permission for October papal flyover

ROME (CNS) — China has denied Pope John Paul II permission to fly over its territory when he visits Asia in October. If the air route had been approved, it would have marked the first time a pope had flown over the giant Asian nation. The China route would also have allowed the pope to read a message to the government and people of that country as he traditionally does in countries he flies over.



Colombia's anti-drug patrol

Colombian military forces search through an impoverished neighborhood near Medellin for suspected assassins allied with the international drug cartel operation that operates from within the country

NC Photo

Nation

Cincinnati archdiocese apologizes for dress code

DAYTON, Ohio (CNS) — Officials of the Archdiocese of Cincinnati have disagreed with the pastor of a Dayton parish who refuses to give Communion to persons he deems are dressed inappropriately. Father Roger Griese of Sacred Heart Church told the Dayton Daily News of his dress code at the end of August. The dress code prohibits the wearing of shorts, miniskirts, halters, tank tops and other clothing Father Griese considers immodest. Dayton is in the Cincinnati Archdiocese. "There are many parishes working very hard to make people feel welcome," said Jane Bensman, director of archdiocesan evangelization. To those who have had an unpleasant experience, "I would say we're sorry," Bensman said, "We are a large caring church that is more than one person. Give us a second chance to welcome you back."

Missioner fears for innocents on Colombia's drug battlefield

A lay missionary serving in Colombia said he fears many innocent people will suffer or be killed in the South American nation's drug war. Threats of retaliation by Colombian drug kingpins "do not really affect us," lay missionary Patrick Fendt told the Catholic Herald, Milwaukee's archdiocesan newspaper. "We're pretty small fish in a big sea." Describing the situation in Colombia, Fendt said, "It's kind of scary now." Fendt and his wife, Pamela, are completing the first year of a three-year commitment with the Archdiocese of Milwaukee's Office for World Missions. They serve the poor in the capital of Bogota, about 215 miles south of Medellin, the home base of the world's largest cocaine-trafficking cartel.

Miraculous Medal proves lifesaver for woman, 53

BALTIMORE (CNS) — If she hadn't been wearing her Miraculous Medal, Lennis Fewster, 53, of Shrine of the Little Flower Parish in Baltimore, might not be alive today. The Miraculous Medal was the only thing that came between her heart and a thief's bullet, she says. Fewster was waiting for a bus in Baltimore, silently praying her rosary when a thief grabbed her pocketbook and fired a shot at her. "The Miraculous Medal had been split in two by the bullet, and the bottom half was embedded in my chest," Fewster said. "The doctor said the medal saved my life."

25-year Marquette president sets 1990 retirement date

MILWAUKEE (CNS) — Jesuit Father John Raynor, president of Marquette University since 1965, will retire on or about Sept. 1, 1990, it was announced at an Aug. 31 press conference. Father Raynor, 65, will have served 25 years at the Jesuit-run university, the longest tenure of any president in Marquette's 107 years. During his administration, Marquette's student population grew from 7,793 to 10,338.

Grand Rapids, Mich. native returns as diocese's bishop

GRAND RAPIDS, Mich. (CNS) — Bishop Robert Rose was installed Aug. 30 as the ninth bishop of the Grand Rapids Diocese. Formerly bishop of Gaylord, Mich., Bishop Rose was installed by his predecessor in Gaylord, Cardinal Edmund Szoka of Detroit. Bishop Rose, 59, is the second Grand Rapids native to return as bishop of the diocese. In his homily, Bishop Rose said, "I have not come back home to Grand Rapids with a blueprint or a ready-made diocesan plan in my suitcase."

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Auschwitz pain

Continues due to mis-communication, ethnic, religious and cultural differences

By John Thavis
Catholic News Service

OSWIECIM, Poland (CNS) — Along a stone walkway just outside the former Nazi death camp at Auschwitz, a nun in a dark brown habit picked flowers on a recent afternoon. Nearby, another sister tended tomato plants while a third sat on a bench, praying.

In the eye of a hurricane, daily life at the controversial Carmelite convent appears remarkably calm. But around it, Polish Catholics are torn by painful divisions and an increasingly emotional debate over the nuns' presence.

'In a place of martyrdom, one should give up the idea of having a little garden. These things disturb Jews tremendously. It's as if this is a normal life—but normal life should not be lived in a place like Auschwitz'

Except for several new English-language signs — "no trespassing" and "private property" — there is little outward indication that the convent has been the focus of a serious rupture in Catholic-Jewish relations.

"Right now, we cannot make any more statements. What can be said has already been said," a nun explained with a weary smile after coming to the convent's gate.

Another face peered from behind the barred windows of the two-story brick building, a former theater where Nazis stored Zyklon-B gas pellets used in the Auschwitz gas chambers.

The nun, standing on the other side of a metal-link fence, pointed proudly to a tall cross on the convent grounds. "It's the cross the pope used when he said Mass here in 1979. Now it marks the place of the Polish executions in 1940-41," she said.

Behind her, new bricks were piled up where workmen were making improvements to the convent building.

In the fierce dispute over the spiritual legacy of Auschwitz, none of these details are neutral. Everything about the presence of the 14 Carmelites — the silent prayer, the cross, the bricks and even the flowers — have become points of contention. As time passes, these points multiply.

The nuns moved into the building in 1984 after their order leased it from the state for 99 years. Cardinal Franciszek Macharski of Krakow was enthusiastic about the project, especially because the Auschwitz camp, as a state museum, had remained off limits for the church. In his archdiocese, the convent was seen as a symbolic victory against state atheism.

But in 1985, after a Belgian fund-raising effort referred to the convent as a place of "conversion," international Jewish leaders objected, saying the Carmelite convent was an inappropriate intrusion into a place of tremendous Jewish suffering. In a meeting in Geneva, Cardinal Macharski and other Catholic and Jewish leaders agreed in 1987 to relocate

the convent in an interreligious center away from the camp.

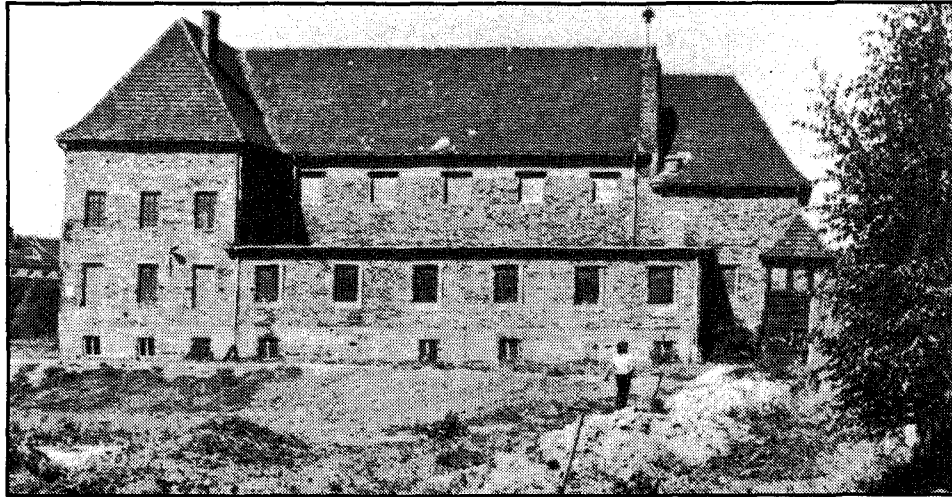
The transfer met with technical delays, however, and after a dramatic Jewish protest at the site in July Cardinal Macharski suspended the relocation plans. Subsequent statements about Jews by Cardinal Jozef Glemp, the primate of Poland, touched off a war of words over religious sensitivities, and about whether Jews or Catholics were trying to appropriate each others' suffering.

Polish observers interviewed in early September in Warsaw, Krakow and Oswiecim, where Auschwitz is located, agreed on one thing: in Poland, the conflict has turned into

Now, the priest said, even if the nuns are moved, the cross will probably remain. "If the cardinal transfers that cross, it's finished — there would be total division in the Polish church," he said. The cross and the crucifix have long been symbols of religious resistance under communism in Poland.

But it is not only religious symbols and cloistered prayer that have offended Jews. Even the convent's thriving flower and vegetable garden has been called objectionable — and Father Musial said he understands why.

"In a place of martyrdom, one should give up the idea of



Convent where lethal gas was stored at Auschwitz has now become a point of bitter debate between the Church and Jews. (CNS photo)

One high ranking priest in Warsaw broke down in tears trying to explain how much Poles themselves had suffered at the hands of the Nazis and how his relatives had saved Jews from persecution

having a little garden. These things disturb Jews tremendously. It's as if this is a normal life — but a normal life should not be lived in a place like Auschwitz," he said.

an emotional test of religious and political allegiances, and will not be easily resolved.

"It illustrates something important: the extent of the past failure in dialogue between Christians and Jews, especially in Poland," said Father Stanislaw Musial, an adviser to Cardinal Macharski.

Father Musial said the demonstration in July — in which seven U.S. Jews climbed over the convent fence before being beaten up by Polish workers — acted as a catalyst for "certain anti-Semitic and nationalist ideas among Poles."

"It made the transfer very difficult. At this point, for many people a transfer would demonstrate only one thing: that Poles give in," he said.

Father Musial, who helped negotiate the 1987 Geneva agreement, said Jewish leaders failed to grasp that the church's "unprecedented" decision to move an operating convent would require some patience. In Poland, meanwhile, he said, the dispute moved to "a dangerous level — one of nationalism and religion." The powerful mixture of these sentiments, he said, can be seen in the 25-foot-tall wooden cross that now stands in the convent yard. The cross, he said, was erected after the Geneva accord without approval by the Vatican or Cardinal Macharski. It simply "appeared" there one day last year — moved from a local parish in Oswiecim.

Whether or not this was a deliberate attempt to sabotage the Catholic-Jewish agreement, Father Musial said, "it was a tactic that had little to do with religion." Local Poles said the cross legitimately marks the spot of Polish martyrdom — where Polish partisans were executed by Nazis. But before long, Jewish groups were objecting that the cross was a new attempt to "Christianize" Auschwitz.

Father Musial, secretary of the Polish episcopate's Commission for Dialogue with Judaism, said some of the blame for the convent debacle should go to the 18 Catholic and Jewish leaders who signed the 1987 Geneva agreement — himself included. The accord foresaw a transfer of the nuns within two years.

"A two-year deadline was absolutely ridiculous. It was decided in a great rush and in total confusion at Geneva," Father Musial said. He said Polish Catholic representatives realized "almost immediately" that the construction of the convent-center would take longer.

When the deadline passed this spring, some Jews accused the Catholic side of acting in bad faith. They also noted that extensive renovation work was continuing at the convent — hardly a sign of an impending transfer, they said.

Before the July protest, however, the Krakow Archdiocese was in fact completing final steps for land purchase and the start of construction on the new convent, on a plot about 1,000 feet from the present site.

Today, on a road hidden from the Auschwitz camp, a 10-foot-tall sign stands in an empty field with details about the "pastoral center for education, information, meeting and prayer" at Auschwitz. There is even an architect's drawing of the complex, which would include an information center and a guest house. After the July protest, the archdiocese suspended purchase of the land and no further planning has been done.

One question in many observers' minds was whether the nuns themselves would be willing to leave the convent under the terms of the accord. The superior of Carmelite priests in Krakow, Father Anastazy Gadek, who has authority over the convent, made no secret of his disdain for the Geneva agreement. He said in an interview that the accord was put

(Continued of page 5)

A question of life: Fla. bishops speak

Statement of the Bishops of Florida
on the Special Session of the
Florida Legislature

Recently the United States Supreme Court, in the Webster case, approved certain legislation designed to protect the life of unborn children. This is a decision that signals a positive change in direction by the court and will hopefully begin to restore the respect for them which our nation had throughout almost all of its history.

Governor Martinez has called a special session of the Florida legislature to deal with the issues opened up in the Webster case. The legislature now has the opportunity to once again protect the unborn. This will not be easy. For over 16 years society has been told by the Supreme Court, the media and many of its leaders that abortion is acceptable, and that unborn children have no rights. Generations of teenagers have absorbed that message during their formative years.

The impending special session of the Florida legislature gives an exceptional opportunity to

enhance the continuing struggle to restore the right to life and the dignity of unborn children, while at the same time showing concern and care for their mothers. We urge every parish and every Catholic in Florida and all people of good will to join with us in raising our voices in defense of these innocents by speaking and writing to our legislators, our Governor and other public officials.

Ours is a consistent ethic of life, and we will continue to defend life from conception to natural death. But there is no group of people more threatened today than unborn children. We are at a moment in history when the process of restoring protection for them can be accomplished. We are all called on to act now on behalf of the least of our brothers and sisters. To this end, parishes must have active and functioning respect life or pro-life committees. We, as bishops, and our priests, religious, and lay people must sum ourselves to leadership at this time. This pivotal moment in history requires courageous strength in

the Lord and responsible action on the part of all Catholics. There can be no compromise regarding the sanctity of life.

We are aware that not everyone agrees with our teaching and position on the matter of abortion. While we do not judge the motives of those who oppose our position, nevertheless our role is to be confirmed in the spirit of the Lord and unrelenting in our question of human life. We have no choice but to defend the baby in his or her mother's womb. Abortion is morally wrong and should not enjoy the sanction of law.

Edward A. McCarthy, Archbishop of Miami; Thomas J. Grady, Bishop of Orlando; John J. Snyder, Bishop of St. Augustine; J. Keith Symons, Bishop of Pensacola-Tallahassee; Thomas V. Daily, Bishop of Palm Beach; John J. Nevins, Bishop of Venice; John C. Favalora, Bishop of St. Petersburg; Agustin A. Roman, Auxiliary Bishop of Miami; Norbert M. Dorsey, C.P., Auxiliary Bishop of Miami.

Afro-American liturgies are OK

BALTIMORE (CNS) — For many people, an air of mystery surrounds African-American Catholic liturgies.

They may wonder what really happens at these Masses, what makes them different from a traditional Mass, and whether those differences make it wrong.

Elements of African-American culture can be found in liturgical services in quite a few Catholic churches in Baltimore and in other parts of the country.

According to Jesuit Father J. Glenn Murray, formerly of Baltimore and a member of the Cleveland Diocese's Office of Liturgy, those liturgies violate no church rules. In fact, Father Murray said in an interview with *The Catholic Review*, newspaper of the Archdiocese of Baltimore, they just follow some of the instructions of the Second Vatican Council.

The Constitution on the Sacred Liturgy promulgated by Vatican II "calls for full participation of the assembly in celebrating

'African-Americans are the only community that sings everyone's music. If we don't learn to sing one another's music how will we ever overcome all the other barriers?'

the new liturgy," Father Murray said. "The intent was to return liturgy to the simplicity of classical Rome so people could become more involved and so liturgy could be adapted to the various cultures in which it found itself," he added. The debate over how the church can best meet the spiritual and educational needs of black Catholics has continued unabated since Father George A. Stallings Jr. founded the Imani Temple. The former evangelist for the Archdiocese of

Washington was suspended July 3 by Cardinal James A. Hickey of Washington for holding services to inaugurate his church.

Black American Catholics plan to bring their concerns and perspectives to Rome in November for a conference on black liturgy.

Father Murray said the most revealing trait of black liturgies is the emotive, expressive sense of church. This, he said, can be observed right from the beginning of the Mass, which he referred to as the "gathering time."

During many such Masses, he said, "the people who proclaim the Liturgy of the Word are going to be dramatic. The responsorial psalm is always sung."

The homily in a traditional black Catholic liturgy is often lively, with the preacher calling the congregation to praise God and not be afraid to give witness. And indeed it is not unusual for members of the congregation to call out "Amen" or "Praise the Lord" or just raise their hands in witness as the priest speaks his message.

During the eucharistic liturgy it is not unusual for some kind of music to be played softly in the background.

"Our tradition is humming and chanting," Father Murray said. "Singing is important, and I think we need more of it."

Father Murray said that gospel music is not the only type of music played at a black Catholic liturgy.

"African-Americans are the only community that sings everyone's music," he said. "If we don't learn to sing one another's music how will we ever overcome all of the other barriers? I don't think there should be such a thing as a guitar Mass or a folk Mass or a gospel Mass. What makes black music black are the people that sing it."

Another "intense" part of the black Catholic liturgy is Communion, he said, "because we really believe it is Jesus. We live in a culture today where we think we don't need God. But many Africans, as well as Asians and Hispanics, have an intense need for God. There is daily contact with God. He permeates all aspects of life. Unless we can all regain that, the Catholic Church is lost."

The element of time is another difference, Father Murray said. An average traditional white Mass lasts 40 minutes to an hour. It is not unusual for black

Catholic liturgies to last up to two and a half to three hours.

"The African-American model is we have come to have church," Father Murray said. "That means to be in suspended time."

"The gift of preaching in the African-American context is traditional," Father Murray said. "It is rhythmic and applies to people's lives."

Dramatic preaching is a cultural aspect unique to black Americans, who say it arose from suppression by whites in the past. Back then the only way blacks could learn the Bible was through a preacher telling the story, because blacks either didn't know how to read or were not allowed to.

Suit threatening Church tax status is dismissed

WASHINGTON (CNS) — The 2nd U.S. Circuit Court of Appeals Sept. 6 dismissed a 9-year-old Abortion Rights Mobilization lawsuit challenging the U.S. Catholic Church's tax-exempt status.

In a 2-1 ruling the three-judge appeals panel denied the legal standing of ARM to sue. Its decision could mark the end of a tortuous legal wrangle that went all the way to the U.S. Supreme Court on two separate occasions.

Since 1986 the U.S. bishops have lived with the threat of \$100,000-a-day fines hanging over their heads for their refusal to obey a federal judge's subpoenas for internal church records sought by ARM in the case.

The threat posed by the suit has also been a constant backdrop affecting the style of church involvement in elections and public policy issues since 1980.

The Sept. 6 decision of the appellate court was a dramatic reversal of its own holding two years ago, when it said the National Conference of Catholic Bishops and U.S. Catholic Conference had no grounds to challenge ARM's right to sue.

The NCCB-USCC appealed that 1987 ruling to the Supreme Court, and in June 1988 the high court ordered the appeals court to hear the NCCB-USCC motion on its merits.

In its new judgment the appellate court

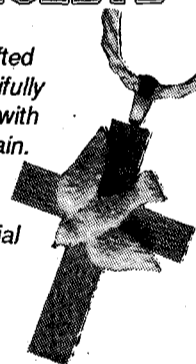
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Convent raises ethnic, national issues

(Continued from page 3)

together by a group of "outsiders" without consulting the Carmelites.

"The sisters and Carmelite superiors are ready to obey if the Vatican says, 'You must leave,'" Father Gadek said. The Vatican, however, has always said the matter is a local one in which it is not involved. In the meantime, Father Gadek said, the nuns continue their life of prayer and voluntary penance, "but they understand that they cannot pray for the Jews, because the Jews do not want their prayers."

Other church officials, including Father Aloyzy Orszulik, a spokesman for the Polish bishops' conference, said neither Cardinal Macharski nor the bishops' conference had the canonical right to order the nuns to move.

His comment underscored the divisions that have emerged among Catholics and the church hierarchy on the convent issue. In public comments, Cardinal Glemp has implicitly criticized Cardinal Macharski's handling of the issue, and many clergy reportedly share his views. One church source estimated that about 90 percent of the priests

in the Krakow Archdiocese were against the transfer agreement made by Cardinal Macharski.

At Oswiecim, local sentiment is strongly opposed to any relocation. Father Jan Zajac, who runs a parish 10 miles from the convent, said Catholics and clergy there are "ready to defend" the convent from being moved. (The convent is cloistered, but many local Catholics know the nuns because they buy Western-supplied medicines from them.)

Anti-Jewish sentiment has also been reawakened in the area, Father Zajac said.

"It's too bad. It wasn't like this before. The young people, a whole generation, had no remembrance of the old animosities, no bad feelings toward Jews. Now their experience of Jews is almost completely negative because of this episode," he said.

Another priest noted that Cardinal Macharski has never made a direct effort to explain the Geneva agreement to Catholics in his archdiocese. Since Poland's Jewish community is virtually non-existent — roughly 3 million Polish Jews died in the war

and most of the survivors left the country — most Poles were unfamiliar with Jewish sensitivities about Auschwitz, and the Jewish view that silence would be the best memorial there.

On a national level, the dispute caused an embarrassing split between the church hierarchy and the Solidarity movement, at a moment when Solidarity had just gained political power.

Solidarity's daily newspaper sharply criticized Cardinal Glemp for suggesting that Jewish objections were an anti-Polish manipulation of the media.

Father Musial said Solidarity's criticism of the primate represented "a real break with the past. Before, they were expected to defend the bishops, even their mistakes."

Most Polish Catholics interviewed, however, had little sympathy for Jewish concerns that the church might be trying to "Christianize" the Holocaust and Auschwitz. While most of the estimated 4 million victims at Auschwitz were Jews, they said, other victims came from some 26 nations — and Poles were among the first to

be killed there.

Polish Catholics are especially sensitive to accusations of anti-Semitism, or to suggestions that they could have done more to stop the terrible crimes committed at Auschwitz. One high-ranking priest in Warsaw broke down in tears trying to explain how much Poles themselves had suffered at the hands of the Nazis, and how his relatives had saved Jews from persecution.

The priest's emotional response was common in Poland. In public and private debate over the convent, there is a strong sense that national honor is at stake.

Several lay leaders associated with the Solidarity movement, however, said the issue had been mishandled by the Polish hierarchy, and that the episode showed an urgent need for the newly appointed papal nuncio in Poland, who is expected to arrive in late September. The nuncio, Archbishop-designate Jozef Kowalczyk, organized and headed the Polish section at the Vatican Secretariat of State prior to his appointment. He is a longtime adviser to Pope John Paul II.

Bush drug plan seen as step in right direction

WASHINGTON (CNS) — With an array of weapons — from prisons to border patrols and advice from clergy — President Bush Sept. 5 launched a \$7.9 billion war on drugs.

And some in the front ranks of battle quickly applauded.

"I'm very, very happy" about Bush's initiative, said Father Daniel M. O'Hare, a New York pastor and the only member of the clergy on the 26-person National Commission for Drug-Free Schools.

Describing drugs as the "quicksand of our entire society," Bush outlined a national campaign involving law enforcement, community action, education, prevention and treatment. "They're suffocating individuals and families ... and all Americans must pull together" to extricate the country from the drug morass, he said.

Bush's \$7.9 billion fiscal 1990 anti-drug budget includes:

- \$350 million for state and local law enforcement.
- \$399 million for community-based drug abuse prevention programs.
- \$685 million in treatment of drug-abuse patients, including pregnant women and "cocaine babies."
- \$392 million for school-based drug education and prevention.
- \$1.47 billion for a crash program of prison construction.

Mary Bohlen, director of the substance abuse ministry in the Archdiocese of New York, said she was "a little bit disappointed" Bush seemed to emphasize law enforcement more than education and treatment. "Treatment on demand" to bring drug abusers immediate care is worth consideration nationwide, she said.

Nonetheless she said that "I think it cer-

tainly is a good beginning."

The effort also pleased the faculty of St. John the Baptist School in the Diocese of Brooklyn. Bush commended the school in June for being a "drug-free oasis in a sea of crack dealers."

"We're very happy that he's taking a public stand against drugs," said Sister Mary Jane Raeihle, the principal and a member of the Sisters of St. Joseph.

Under the Bush administration proposal, some \$716 million of the anti-drug coffers would be taken from other, existing budget categories, which raised some questions among citizens and members of Congress who support the overall goals.

"There are programs available at no cost," said Sister Raeihle. "The materials are available. But money has to go into teacher training ... and prevention programs."

The teachers do not want to see other federal programs hurt, either, she said. "That's what our concern is, that other programs will suffer," she added. "He said they wouldn't. But we're worried."

Recent data from federal and private agencies indicates 37 percent Americans age 12 or older — more than one in three — has tried drugs at least once, and 11 percent of babies born in 1988 suffered drug exposure before birth. Four million Americans admit using cocaine.

"Who's responsible?" Bush asked. "Everyone who uses drugs. Everyone who sells drugs. And everyone who looks the other way."

Sister Raeihle, in Brooklyn, said teachers "are very happy he said people shouldn't look the other way. We're glad the president asked that people do get involved."

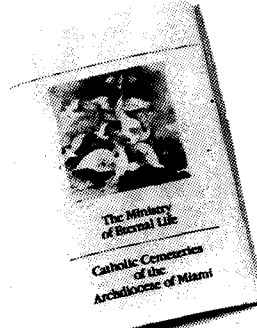
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Catholic-colleges document changed

ROME (CNS) — The educational mission of Catholic universities must remain distinct from the evangelizing mission of the church, said a revised Vatican draft document on Catholic higher education.

But Catholic colleges and universities can contribute to the task of proclaiming the Gospel, the new draft said.

The document, obtained by Catholic News Service in Rome, is less than half the length of the previous working paper, released in November 1988.

It incorporates changes recommended by some 230 representatives of Catholic colleges and universities meeting in Rome last April.

The commission's recommendations were expected to be forwarded to the full membership of the Vatican Congregation for Catholic Education for consideration at the congregation's October plenary meeting.

A draft approved by the congregation would be an advisory to Pope John Paul II, who is expected to issue a document on Catholic higher education.

One concern of delegates to the April meeting was that the 1988 draft blurred distinctions between the university's mission to educate and the church's mission to evangelize.

"While education and evangelization are related, the university should not be described simply as 'an instrument of evangelization,'" said a steering committee's summary of recommendations.

The delegates also said that the norms for

Catholic institutions should be "few in number, general in nature and interpreted and applied in accord with principles to be developed by regional bishops' conferences."

The number of "general norms" in the document has been reduced from 72 articles, many with three or four subsections, to seven articles.

The revised draft, like the previous document, guarantees Catholic colleges and universities the "institutional autonomy necessary to perform its functions."

It also said that "so long as the rights of the individual and of the community are preserved within the context of the common good, its members are guaranteed academic freedom."

"While freedom of conscience and religious liberty are to be preserved," it said, "those in the university community who are not Catholics are expected to respect the Catholic character of the institution, and so respect its fidelity to the church."

Theologians, it said, have the same freedom and responsibility as colleagues in other academic disciplines, although their work involves "revealed truth, whose authentic interpretation is entrusted to the pastors of the church."

Theologians teaching at Catholic universities, the draft said, "recognize and accept the right of the bishops of the church, as the authentic interpreters of Catholic doctrine, to judge the conformity of their theological research and teaching with authentic Catholicity and with divine revelation."



Lebanese destruction

A woman sifts through the remains of a hospital room in the Moslem section of Beirut hit by shelling during the ongoing artillery exchanges between Syrian and Christian forces. Pope John Paul has indicated a desire to visit Beirut. (CNS/UPI photo)

Pope, Gorbachev meet to improve relations?

ROME (CNS) — Soviet President Mikhail Gorbachev is expected to meet Pope John Paul II during a visit to Rome this November, said Nikolai Lunkov, the Soviet ambassador to Italy.

It would be the first meeting between a pope and a Soviet leader. It would come at a time of increasing pressure on the Soviet government from Ukrainians seeking legalization of their Catholic Eastern-rite church.

Pope John Paul has called for legal recognition of the church and has also expressed a wish to visit Catholics in the Soviet Union.

Asked if Gorbachev's visit to Italy would include a visit to the pope, Lunkov answered: "Yes, and why not?"

Lunkov said he favored further develop-

ment of relations between the Soviet Union and the Vatican as an aid to world peace.

It is necessary "to interest oneself in the actions favoring peace and detente undertaken by the more than 800 million Catholics," he said.

Lunkov, however, said it would be rushing things to predict diplomatic relations between the Vatican and the Soviet Union.

"In everything, we must be realistic," said the Soviet ambassador.

Lunkov spoke after The Associated Press reported that Gorbachev sent a letter to the pope expressing interest in a meeting to discuss furthering Soviet-Vatican relations. The AP story quoted an unidentified high-ranking Vatican official.

Previously, the Soviet news agency Tass

reported that a letter had been given to the pope Aug. 24 by Yuri E. Karlov, a personal representative of Soviet Foreign Minister Edward Shevardnadze. But the report did not say whether the letter contained a request for a papal meeting.

Tass said the Gorbachev letter outlined the "drastic issues," such as ending the threat of nuclear war, which should be discussed as part of strengthened Soviet-Vatican contacts.

The Vatican has not commented on Lunkov's remarks nor the AP story.

Lunkov's remarks came at a busy time in Soviet-Vatican relations indicating improved relations.

Last July 25 the pope named a bishop for Catholics in Byelorussia. It was the first time

in 63 years that a bishop had been named in the Soviet republic, which has more than 2 million Catholics. Last March, several bishops were named in the heavily Catholic Soviet republic of Lithuania.

The Russian Orthodox Church is heavily involved in the situation of the Ukrainian Catholic Church, which is forced to live clandestinely in the Soviet Union.

The Ukrainian church was declared illegal in 1946 and its members told to join the Russian Orthodox Church. However, there remain several million Ukrainian Catholics in the Ukraine.

Last year, Russian Orthodox officials expressed openness to discussing the status of Ukrainian Catholics as part of overall Orthodox-Catholic ecumenical talks.

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Local Section

The Voice

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Castaways for 66 days

By Lily Prellezo
Voice Correspondent

*They who sail the sea in ships...
These see the works of the Lord
and his wonders in the abyss."
Psalm 107:23-24*

It was to be a four-year dream sail around the world.

But God had other plans for William and Simone Butler. Just two months into their trip, on June 15, whales attacked and sank their 38 foot cutter, Siboney, about 1,200 miles southwest of Costa Rica.

After 66 days, they are rescued.

But before they are rescued they will have overcome starvation, Simone fighting off an allergy to fish, her only food.

Before they are saved, they will have overcome the physical pain of atrophying muscles and raw flesh on their backs, but-tocks and legs, a result of sitting for 66 days, unable to stand in the cramped, enclosed raft.

Before they are saved they will have overcome shark attacks, 30 foot waves, and pacific storms. They will have overcome the materialism in their lives by praying for the homeless and the poor. Before they are saved they will have overcome their very selves. They will have witnessed the wonders of God, the most awesome being their own rebirth.

Just after midnight on June 15, Bill Butler called his sleeping wife Simone up on deck to admire what he believed were porpoises playing hide-and-seek around the hull of the Siboney. The playful porpoises turned out to be 30 foot pygmy killer whales. A thunderous crack below set off a frenzied scramble to save the boat, then save themselves. A hurried May Day was dispatched, and after grabbing a few supplies, Bill and Simone Butler sat in their four by six foot raft and watched the Pacific swallow the Siboney. Its lights slowly dimming on its journey to an unknown abyss. Then it was very dark.

But real despair did not set in until the next afternoon, when a boat just 150 yards away rumbled by indifferently, deaf to their hurrahs of joy, their shrieks of terror. It was right there. Just a little over the length of a football field. Many ships would pass them. But God had another rescue party planned.

Anger was the first thing that hit them. They blamed each other for everything from the way their children were raised to marital problems left lingering too long. They argued. They ignored each other.

"The most important thing I can tell other married couples is to keep things out in the open," said Bill. "Try to find time by yourselves to discuss (things) openly."

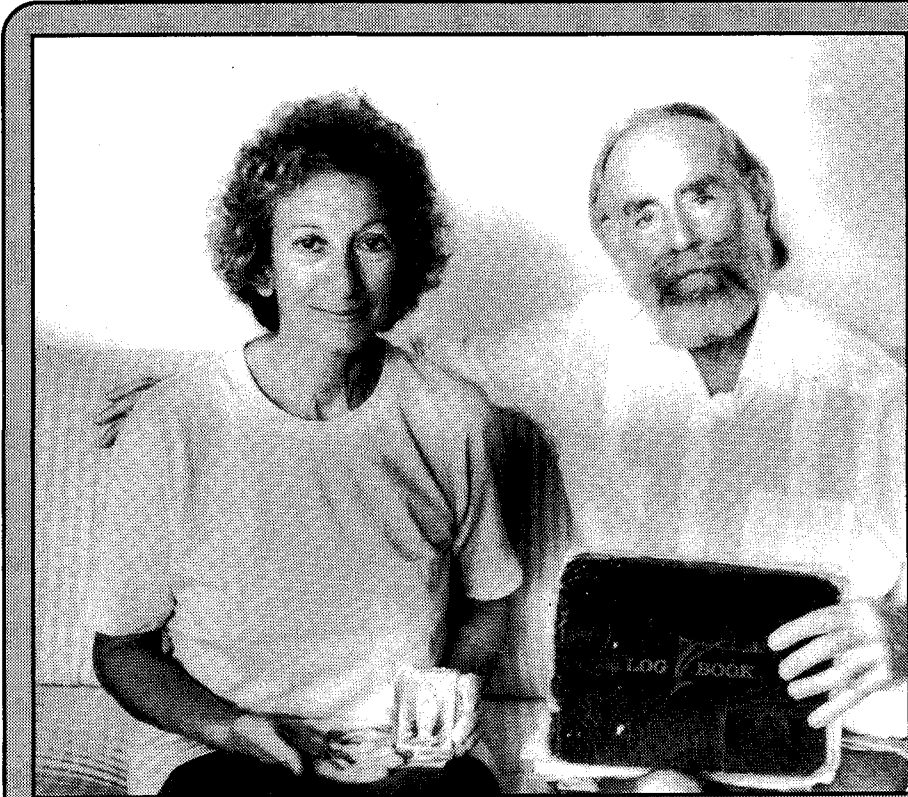
Every means of outside communication was endeavored: flares, notes in Perrier bottles, satellite transmissions, and mental messages to their children. Then they finally made contact.

They prayed.

The first answered prayer came in the form of a baby sea turtle. After three weeks, the food had run out and fear of sharks hindered the Butlers from fishing. Only adult turtles had been menacing, but suddenly, after a prayer, a baby turtle poked its head above the water. They slit its throat, ate its meat, and threw the remains overboard.

The attacks to the raft began with five foot sea turtles, their barnacle-covered shells scraping the water ballasts under their unsteady rubber home. Then the sharks attacked, their strong jaws jutting into the center of raft again and again. They prayed them away.

Simone found her rosary and pleaded to Mary. Old holy cards resurfaced and the Butlers digested their messages: Psalm 107 described God's wonders in the sea; John



Simone and Bill Butler, with ships log, religious medals and cards

The following log book entries show Miami time; actual time two hours earlier.

15 June. Thursday. Day 22 out of Balboa (Panama), 0300 hours surrounded by whales 10-15 feet long, black, rain barometer 109. 0400 bumped twice by whales. 0530 got hit by whale hard, open seam bilge pump not handling, abandoning ship, life raft inflated, punctured raft, abandoned Siboney 0600, decks awash. Siboney sank.

16 June. 23 days out of Balboa, Day 2 on Raft. 9 hours in raft spent in self analyses, crying, analyses of chances of being found, hope the whales don't return, our prospects, how much we love each other, what a dumb way for a fine boat to go. 1030 we prayed to Jose Gregorio Hernandez (Venezuela) and Pope John 23, waves breaking, we have to make it. God willing. 1200 hours took inventory. Have 6 gallons water, water maker, 2 cans crackers, 8 tins vegs....bucket, sponges, foul weather gear, 3 covers, radio receiver EPIRB, still no one listening..... 1800 hours played dominoes, trying to sleep, made promises. Finally slept, if we get off this one we'll be better people for us, for others, for life, which is what we pray God for.

17 June. 24 days out of Balboa, Day 3 on Raft. Sally Joe Cris and Alex we are sending you mental messages. Please call coast guard. Lord Jesus help us.

2 July. Help gang. 16 days w/o citing. Today is Sunday, the Lord's Day. We pray. Only he can help us body and soul. No birds. A watery desert, desolate, infinitely sad. God be merciful to us sinners. Help us.

4 July. Celebrated with a can of juice and a fourth cookie. Dawn a beautiful. Happy fourth. At 0200 small turtle came our way. Snagged it and got supply of meat, dumped blood etc., and rode away. Great meat super taste.

5 July. Nightmare at night, sharks constantly whacking raft, huge turtle scratching raft for hours, light rain, beautiful starry night until 2AM. Had breakfast 1/2 cookie and 4 raisins. We prayed all night, kids wake up, God help us. God let us see a boat. Have three new birds look like sea gulls split tail. Gorgeous day. God is the greatest. We are grateful for life and divine help.

12 July. Fished. Caught one bait and three eating fish which we promptly devoured 1800. At 2400 shark found us again after three days off. God help us.

18 July. Caught one grouper and caught one 50 lb. bull dolphin, landed and ate, both stuffed.

22 July. Saturday, Day 32. Happy birthday Alex (Simone's son).

25 July. 1630 ship went by going west 1/2 mile to north. Didn't see us.

27 July. 1700 Good sunny day today. Fish six hand caught trigger fish. Nothing else there. Couple of sharks hit us during the day. Receiving coastal stations for first time. Now pumping raft 45 min. We pray the Lord have mercy on us and bring us to a safe haven soon.

29 July. Saturday, Day 45. Things going downhill fast now pumping raft every 20 min. trigger fish hand caught. Can't find leak. Lord please.

(The last three weeks of entries were washed out.)

3:16 assured them of God's love; Matthew 18 rejoiced in heaven over the return of one repentant sinner.

"We would read these every day," said

Simone, "and if it rained one day and we couldn't take them out of the plastic covers, we would recite from memory, and then read them twice the next day."

The miracles had begun months before they set sail. After logging 35,000 miles on the Siboney, Bill Butler had never had a life raft on the boat. Something made him buy one for this trip. The same "something" also coaxed him to splurge on the \$900 water purifier. Something kept the raft full of air. For one-and-a-half days they did nothing but pump the raft every 10 minutes. They finally collapsed in exhaustion. Two hours later they woke up and the raft was full of air. They never had a problem with it again.

Then another miracle happened after a determined fish swam away with their hook. With it, they had caught dolphin and grouper. Bill tried to fashion a hook from the metal spiral of a notebook, but the hook would constantly open.

"After three days of not eating anything, I was too tired to move" said Simone. "I saw my husband putting on his gloves and open the small window of the raft. I felt so sorry for him 'Give up,' I told him.

"Give up", he says, 'give up what? If you don't eat, you die'. I was so exhausted I just closed my eyes. I wasn't even hungry any more, which is exactly what my husband was afraid of. Suddenly I hear a splashing sound in the bucket and I look over and there's a crazy little trigger fish swishing around. 'How did you do that?' I asked. And he said, 'With my hands.'"

Three weeks before their rescue, radio waves reached them. A priest from Cartago celebrated the 300th anniversary of La Virgen de los Angeles (the Virgin of the Angles), the patron saint of Costa Rica and Patroness of seafarers.

"I always prayed to Notre Dame de Lourdes and especially Notre Dame de la Ghet," said French-born Simone, holding the precious medal she clung to on the raft. "She cured my mother of paralysis when she was a baby."

"I used to pray to Our Lady of Charity," said Bill, who was born and raised in Havana. "But when we started hearing about the Virgin of the Angels, I told Sim, 'You might as well pray to her, she's a lot closer than the one in France.'"

For the next three weeks, too tired to speak much, they found comfort in the radio rosaries and inspirational messages of Our Lady of the Angels.

"We promised that if we were saved we would go to her shrine in Cartago." The Butlers kept that promise. They also visited the shrine of Our Lady of Mercy in Miami.

Weak after losing so much weight—Simone lost 67 pounds and Bill 50—the Butlers prepared to hurdle their greatest obstacle towards the end of their journey: their guilt over having deprived their children of a life of faith. Simone had not practiced her faith for 30 years, Bill for 40.

In her nightmares she heard her son pleading: "Mommy, please go to church with me, please Mommy." In trying to define when the "punishment" would end, Simone despaired.

"I had to control Sim," said Bill. "For 30 or 40 nights in a row she would despair, yell to God 'enough is enough.' I would yell back and say 'you can't tell God what the punishment is. When your punishment is finished, you'll be saved. You see, there was never any doubt in my mind that we would be saved.'"

"I always thought I was a better Christian than he," said Simone, "but he had faith that I don't know where it came from."

Day after day, the Butlers would list their faults, their sins. They stopped regretting and started repenting. And the greatest peace came when they prayed for others, especially the homeless.

"When I was little I would always pray to Jesus," said Simone, "and I imagined myself next to him, crying at his feet, saying 'please

Continued on Page 10

Pro-lifers prepare for special session

By Prent Browning
Voice Staff Writer

The time between now and the Oct. 10-12 special session of the Florida Legislature on abortion is critical for the pro-life movement, Rosemary Gallagher, Associate of Social Services for the Florida Catholic Conference, told a group of concerned Catholics Saturday.

Gallagher, who has lobbied on particular issues of interest to the FCC for over a decade, urged the audience to call, write and personally contact their state senators and representatives. The workshop at



'We are in a numbers game, an absolute numbers game. People are counting and counting the phone calls and letters...never before in my 20 years have I seen legislators more attuned to their own people, more nervous about being elected'

Rosemary Gallagher
Associate of Social Services, Florida Catholic Conference

going to listen to you; they'll throw your letter in the trash can." Politicians are counting votes. Whenever you phone a representative make sure you identify yourself as someone from their district.

❑ Never be rude or threatening towards the legislator. Even though you may feel angry, control your demeanor and your voice. Making negative personal remarks has the effect of alienating them. "Always leave the door open. I've seen total turnarounds on issues."

❑ Check with the Florida Catholic Conference before volun-

teering your time on a project with a new pro-life organization. "Some of these groups don't know how to contact legislators... Groups that don't have the experience can hurt the cause." New groups are urged to receive guidance from Florida Right to Life or the Florida Catholic Conference.

St. Thomas University was devoted to the action that church members and pro-life non-Catholics should be making before the special session.

"We are in a numbers game, an absolute numbers game. People are counting and counting the phone calls and letters," she said.

Additional protections for women and unborn children will be considered at the session. Some of them include provisions requiring physicians to use diligence in determining viability by means of testing from 20 weeks forward, additions to the informed consent section of the law, and a requirement that no public funds may be used by institutions or agencies counseling or referring for abortion.

Gallagher who comes into regular contact with state legislators characterized their mood as "nervous."

"They don't want to vote on this issue, they don't even want to talk about it."

Both the fact that the last election saw a number of upsets and the sensitive nature of the abortion issue itself are having the effect of making politicians particularly open to the views of their constituents, she said.

"Never before in history, in my 20 years, have I seen legislators more attuned to their own people, more nervous about being elected," the FCC representative said.

"We have to convince the legislators that they have to do something... they have to get hundreds of phone calls and

hundreds of letters from people in their district."

If it comes down to a choice of writing a letter or making a phone call, Gallagher recommended the phone call at the current time. Although the legislator may be too busy to come to the phone, the caller can leave a message with the aide or secretary. "In your own words the basic message is: let this issue go to the floor for a vote, and it's very important that we protect unborn children."

Church organizations can also identify a well-informed, articulate spokesperson who could personally contact the state politicians representing their district.

In addition to expressing your views to your own representatives, the Senate president, the speaker of the House, and the governor need to be contacted also. Gallagher said there's a particular need to contact Speaker of the House Tom Gustafson to urge him to be "fair" on this issue in his leadership role in the House of Representative.

Although the Hispanic legislators are all pro-life, she said, a large percentage of legislators from South Florida are pro-abortion. But even though someone has already taken a stand on the pro-abortion side, she emphasized that you should "never write anyone off."

Below is a list of further guidelines and recommendations by the FCC advocate for contacting state politicians:

❑ Avoid contacting people outside your own district. "Don't bother with someone out of your district; they're not

going to listen to you; they'll throw your letter in the trash can." Politicians are counting votes. Whenever you phone a representative make sure you identify yourself as someone from their district.

❑ When seeing a legislator you have to "take charge of the visit." Many politicians will dominate the conversation while avoiding the key issues. "Find out what their problems are (on a particular issue or bill), if they need education on something you find it out, but get down to it; don't let them small talk you for twenty minutes." Visiting groups of more than three people are not recommended as they tend to "intimidate" the legislator.

❑ Mail should go to the district offices because most legislators outside of the Speaker of the House and Senate President don't have staff now in Tallahassee and letters can get lost.

❑ Avoid petitions. Common wisdom is that it's easy to collect a large number of signatures on virtually any issue. Petitions don't have the same impact as individual phone calls, letters or mailgrams.

Catholics are also urged to attend a Pro-life March and Rally sponsored by Florida Right to Life in Tallahassee on Oct. 9. Anyone wishing to go up on a bus that returns the next day should immediately call Gloria at Broward Respect Life at 565-8506.

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Seminaries offer an educational alternative

By Cynthia Thuma
Voice News Editor

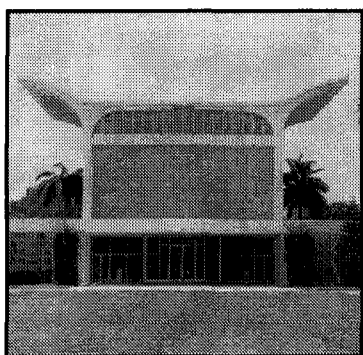
Two institutions of higher learning, St. Thomas University and Barry University, exist within the boundaries of the Archdiocese of Miami, but further opportunities for college-level education are offered at the two seminaries within the South Florida area.

St. John Vianney College Seminary in southwestern Dade County accepts undergraduate students in its liberal arts and philosophy courses; St. Vincent de Paul Regional Seminary in Boynton Beach accepts qualified non-resident graduate students in its theological studies program.

The St. John Vianney program accepts students of both sexes and applicants need not be Catholic. The school received its accreditation as a four-year school by the Southern Association of Colleges and Schools in 1980 and is the only Catholic institution of higher learning in South Florida offering a degree in philosophy.

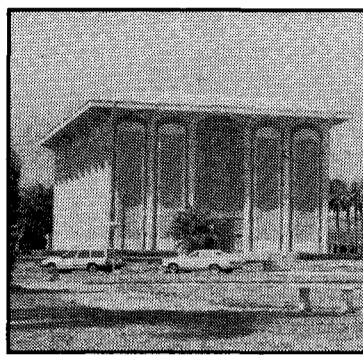
"We've been doing this for a few years, but we're just now beginning to publicize it," said Dr. Fernando Jiminez, registrar and associate academic dean.

For the fall semester, five lay students



St. John Vianney chapel

St. John Vianney and St. Vincent de Paul seminaries offer spacious campuses, top-notch instruction and intellectually demanding coursework



St. Vincent de Paul chapel

have joined the 37 seminarians attending classes there.

The St. Vincent de Paul program was begun in 1981 because there was "an observed need because we're really the only Catholic institution south of Georgia and north of Miami," said Father Thomas Foudy, academic dean and vice rector. "We also have the largest theology faculty south of Washington and east of New Orleans."

The program was accredited by the Southern Association of Colleges and Schools and the Association of Theological Schools in 1984.

Many lay people, said Father Foudy "really wanted to pursue theological and scriptural studies and religious topics for

professional reasons and many for personal reasons. And another reason was at the same time, Archbishop McCarthy was starting the lay ministries program in the archdiocese and saw the need for an educated laity."

The program at St. Vincent de Paul requires a minimum of 36 hours credit and grants a master of arts degree in theology upon completion. Seminarians pursue a master's degree in divinity. Lay students are permitted to choose one of four areas of concentration from which to study. Those areas are Scripture, systematic theology, moral theology and church history. Students also have an option of a comprehensive examination or a thesis as a graduation requirement.

"Students who wish to pursue the MA are required to have a bachelor's degree from an accredited university and also required to have some background in philosophy, religious studies and the humanities," said Father Foudy. "It's a very demanding program."

But for the lay students and the seminarians, the program has been beneficial.

"The response was greater than we anticipated," said Father Foudy. "Over the last four commencement, we've had at least one or two graduate students with the MA degree."

"The interaction has been extremely beneficial to the academic life here," said Father Foudy. "The seminarians are very impressed and motivated when somebody who's working fulltime, running a home, can fulfill all the academic requirements and receive high grades."

For information on the St. John Vianney programs, call the seminary at 223-4561 or visit the campus at 2900 S.W. 87 Ave., Miami. Information on the St. Vincent de Paul programs may be obtained by calling (407) 732-4424. St. Vincent de Paul Regional Seminary is located at 10701 South Military Trail, Boynton Beach.

Channel 6 starts religious series

By Cynthia Thuma
Voice News Editor

Representatives of the three major religious groups in Miami recently met to produce the first segment of a new series of religious programs to be aired by WCIX Channel 6.

The opening segment, which aired Sept. 10, featured Father Thomas Wenski from the Archdiocese of Miami; Rabbi Simcha Freedman, president of the Rabbinical Association of Greater Miami and Rev. Luther Jones, president of the Metropolitan Fellowship of Churches.

Every week, one of the religious leaders will host a program of interest and concern to the community. The first regular program, "Catholic Focus," discusses the history of St. Mary's Cathedral School, flagship school of the archdiocese, which is celebrating its 50th anniversary. Father Gerard LaCerra, rector of St. Mary Cathedral and Channel 6 newsman Ralph Renick, a St. Mary's graduate, were Father Wenski's guests. The program airs Sept. 24.

"Catholic Focus" is produced at the Archdiocesan Television and Radio Center in Miami Shores.

"Catholic Focus" alternates with "Still Small Voice," produced by the Rabbinical Association and hosted by Rabbi Gary Moskowitz, Rabbi David Saltzman and Rabbi Solomon Schiff. "Still Small Voice" is produced at the Jewish Federation Television Studio.

"Protestant Insight," the third program in the group, is produced at the Fellowship production facilities, Telall Productions, in southwestern Dade County. Host for the program is Rev. Tommy Watson, vice president of the Metropolitan Fellowship of Churches.

"We had the same relationship with Channel 7, but each religious group worked more independently in that arrangement," said Mary Ross Agosta, director of communications for the archdiocese. That arrangement terminated in January, when Channel 7 became an independent station.

Agosta approached Channel 6 with the idea of picking up the format.

"We had a good working relationship with Channel 6 before," she said. "They had aired our anniversary Mass and 'Vision of Faith,' our documentary on the 30-year history of the archdiocese."

Channel 6 will air the new religious series on Sunday mornings at 6.



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Catholic Relief Services

Volunteers sew to help needy

By Maria Vega
Staff Writer
La Voz Catolica

Each year, hundreds of newborns leave Miami's Jackson Memorial Hospital wearing nothing but a hospital-issued plain-paper gown. But a group of St. Michael's parishioners is trying to change that. Carmen Roses is the woman who got them 'sewing.'

'There are so many people who are willing to give. It's just a matter of finding them'

Angela Rodriguez

It was sad to see that those who could afford to pay were given gowns with pictures on them," she recalled. So she put her friends and acquaintances to work.

Now, those newborns whose parents cannot afford to pay for Jackson's services receive a delicately

sewn gown, a pair of socks and a diaper, courtesy of Roses and her stitching friends.

"We deliver between 100 and 150 boxes three or four times a year," she said.

The group also has begun to give out complete layette sets. The idea, Roses said, originated with a friend of hers from Cursillo, who began giving away one layette set a year. "Now, we give away one each month."

Roses' group also gathers and donates other baby essentials, such as baby powder, diapers and cologne, to mothers who cannot afford them.

She said her group receives help from many people, including men, "who do the heavy work."

Local stores also donate items, said Angela Rodriguez, Roses' chief helper. "There are many people who are willing to give, it's just a matter of finding them," Rodriguez said.

The sewing group, which began with three people, now numbers more than



Federico Lopez, Carmen Roses and Rosa Lista show off their hand-crafts for infants
La Voz photo/ Maria Vega

30. In addition to layette sets, they also donate food baskets to the poor on Thanksgiving; and send donations to Genesis, the Archdiocesan home for AIDS patients.

"We also sew gowns for the elderly at Jackson," Rodriguez said. Roses considers her volunteer work a

vocation. "I'd like to learn more so I could comfort all those who need it," she said.

Her reward is seeing past recipients get on their feet financially and return "to help our group with this work. It's beautiful to see people who are thankful and willing to give to others."

For more information on the sewing group, call 642-6451

Hispanic priests to gather here for convention

Hispanic priests from across the country will gather here for the annual National Convention for the Association of Hispanics Priests. The event will take place September 25-28th at the Eden Roc Hotel, 4525 Collins Ave., Miami Beach.

Guest speakers include Fr. Virgilio Elizondo from the Archdiocese of San Antonio who will speak on the historical perspective of Hispanic priests in the U.S. Fr. Domingo Rodriguez from the Diocese of Cleveland will speak on the spirituality of Hispanic priests in the reality of the U.S.

Fr. Federico Capdepon, of the Archdiocese of Miami and President of the National Convention for Hispanic Priests, says: "The convention's main goal is to bring unity among Hispanic priests. We want to voice the beliefs of Hispanic Catholics to other organizations."

An important issue in this convention will be the preparation for the celebration of the 500 years of evangelization. Also, the statutes for the Association of Hispanic priests will be reviewed.

For more information please contact the Communications Department of the Archdiocese of Miami at 757-6241 ext. 320.

Fr. Edwards named departmental police chaplain for county

Father Paul Edwards, associate pastor of St. John Neumann Catholic Church in South Dade has recently been promoted to departmental police chaplain for the Metro-Dade Police Department, according to department Director Fred Taylor.

Father Edwards has been a police chaplain for three years. His new position will allow him to organize the recruitment, training and service of police chaplains.

"I am pleased the position has been established and I'm glad I was appointed," said Father Edwards. "When I first volunteered for police chaplain service, it seemed to me an area of great untapped fulfillment."

Father Edwards, 35, was born at Scott Air Force Base, Illinois, the son of Air Force parents. He received his theological training at St. John Vianney and St. Vincent de Paul seminaries.

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Continued from Page 7

forgive me, forgive me,' and he would have his hand on my head, and he would forgive me.'

"I knew for many years that Jesus was calling me, but I didn't know for what," said Simone. "All the time, the answers were around me, and I never saw them."

The Butlers feel they have a strong message of conversion to share with others. Bill

'All the time, the answers were all around me...I never saw them'

Simone Butler

Butler hopes to do so in the book he is writing about their miraculous journey.

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Child care?

Parishes move slowly to meet needs of working parents

By Ana Rodriguez-Soto
Chief Correspondent

Maria Kinser had to go back to work when her son, Orin, was two months old. First, she sent him to a private day-care facility, then his great-grandmother took care of him. Finally, Kinser enrolled him in a Methodist pre-school — even though she herself had attended Catholic schools from Kindergarten through twelfth grade.

"If there was a good Catholic [pre-school] near me I certainly would have sent him there," says Kinser, a 29-year-old computer programmer. Indeed, as soon as Orin turned 4, she enrolled him in Immaculate Conception's pre-Kindergarten class. He began first grade at the Hialeah school this month, all the while taking advantage of its after-school program, which cares for him until Kinser can pick him up at 6 p.m.

"That is a wonderful thing," says Kinser, who graduated from Immaculate in 1974. Expecting her second child in February and unable to quit her job, she says she would love to leave both her children at the same place each morning. But unless Immaculate starts a child care center for infants and toddlers, she will have to begin the

- Parish day cares... Pgs. 12-13
- Centro Hispano marks 30th... Pg. 13
- Family day cares... Pg. 14

search for day care all over again — including looking at non-Catholic alternatives.

Kinser's experience is probably the norm among Catholic parents today, both in South Florida and the rest of the nation.

"That's the most common thing we hear," says Elaine Marrero Syfert, director of Hispanic Family Ministry for the Archdiocese, who herself sent her son to a Baptist pre-school many years ago. She says many couples preparing for marriage in the Church tell her they plan to postpone having children because finding quality child care is so difficult.

An article in the August issue of *St. Anthony Messenger*, a national Catholic magazine, documents the extent of the problem: 58 percent of children in the U.S. have mothers who work outside the home; a recent Harris poll found that one in three American parents have trouble finding quality child care.

Few church-sponsored

It is a need Catholic parishes have been slow to fill, even though most parents, when faced with the problem of finding trustworthy, loving, care-takers for their children, look first to church-sponsored facilities.

Protestant churches are more likely than Catholic parishes to offer child care. Still, according to the Florida Department of Health and Rehabilitative Services (HRS), less than 30 percent of the more than 1,100 licensed day-care centers in Dade, Broward and Monroe are church-affiliated.

The largest Catholic child-care provider in South Florida is the Archdiocese's Catholic Community Services (CCS), whose seven centers serve more than



Teacher Olivia Buitrago of Good Shepherd Neighborhood Center sings children's songs with her Head Start class of four-year-olds. Good Shepherd is one of seven child care centers run by Catholic Community Services, which is the oldest and largest provider of day care in the Archdiocese. Good Shepherd also accepts infants from six weeks old and places them in home-care settings. Story, page 14. (Voice photo/Ana Rodriguez-Soto)

1,600 children from mostly low-income families. CCS has been in the business for more than 20 years. All of its child-care centers are pre-schools, for children three to five years old. In addition, two have after-school programs for children up to 14 years old, and three accept infants as young as six weeks.

But CCS' centers care for less than two percent of the estimated 103,000 children currently enrolled in HRS-licensed centers — both profit and non-profit — in South Florida.

Alice Abreu, who has directed CCS' child care division for 17 years, says "there is an immediate need for child day care services for [children] of all ages." In the case of infants, that need is even more acute. Last year, Abreu says, more than 6,000 infants were on a waiting list for subsidized day care in Dade County alone.

Because CCS' mission is to serve low-income families, its capacity to expand is constricted by lack of government funding for child care. But many Catholic parents can afford to pay the full cost. The problem is finding a parish that provides it.

Among the 108 parishes in the Archdiocese, none provide infant care, and only one offers day-long care

for children 12 months and older. Of the 58 parishes without schools, only five offer any kind of child care, typically pre-schools for toddlers who are toilet-trained, usually 18 months and older. (See accompanying stories.)

Parishes with schools are more in tune with the needs of working parents. One has opened a pre-school for two to five-year-olds, and more than half (32 of 50) have pre-Kindergarten classes for three- and four-year-olds. More than two-thirds (40) also have added after-school programs that care for the children until 5:30 or 6 p.m.

"We believe in total child education and child care, and we certainly encourage parishes who can do so," says Sister Marie Danielle, superintendent of Schools for the Archdiocese. The problem is that child care programs require HRS-licensing, while schools are covered under state education laws. It is "very costly to work under two sets of regulations," says Sister Danielle.

Indeed, says Abreu, who has counseled a few parishes thinking of starting child care programs, the documentation required "is scary" and "just too elaborate" for most pastors, especially if they are running a school at the same time.

Cost, space impediments

Lack of building space and concern about the cost of liability insurance are two other reasons often cited by pastors for not offering child care programs. Affordability is another problem.

Abreu says she has met pastors who refuse to accept government subsidies for child care because the money comes with strings attached — primarily, that no religious instruction can take place. But "to operate a day care is expensive," she says. "And then the parents that need the service can't afford to pay."

Overriding these practical concerns, however, is a more fundamental problem: Unless parishioners request it, pastors usually don't think about the need for child care.

"We [Catholics] think in terms of the parochial school, because that's how many of us grew up. But times have changed and needs have changed," says Susan Walsh, director of St. Elizabeth Ann Seton pre-school in Coral Springs, which opened this year and already is filled to capacity.

"It's not like years ago when mothers used to stay home," agrees Wanda Benedict, founder and principal of St. Catherine of Siena pre-school in Kendall, one of the oldest in the Archdiocese.

She says Catholic parents must make their pastors aware of the problem. "The young families have to say this is a need that we have and we are begging and

(continued on page 14)

CATHOLIC COMMUNITY SERVICES

7 Centers care for 1,600 children

Catholic Community Services is the largest and oldest Catholic child care provider in the Archdiocese. Its seven centers are open year-round from 7 or 7:30 a.m. to 5:30 or 6 p.m. Last year, they served 1,671 children, about 15 percent of them infants, 55 percent pre-schoolers (three-to-five-year olds) and the rest children up to 14 years of age who needed after-school care.

All of CCS' centers are licensed by Florida's Department of Health and Rehabilitative Services, but they meet the more stringent standards of the Council on Accreditation of Services for Families and Children.

CCS centers serve low-income families, so their fees are on a sliding scale, depending on parents' ability to pay. Typically, fees range from \$15 to \$60 a week, compared to the \$75 average charged by private day cares, according to Alice Abreu, director of CCS' Child Day Care and Neighborhood Centers division.

All of CCS' day care centers serve hot meals to the children, from breakfast to lunch to afternoon snacks. However, "they are not babysitting programs," Abreu says. "We have a curriculum and schedule of activities according to the age group and maturity of the chil-

dren."

Following is a list of the CCS day care centers, the services they provide and their phone numbers. All of them have waiting lists, which are especially long for infant care.

• **Centro Hispano Catolico Day Care Center**, 141 NW 27 Ave., Miami, 649-7266; pre-schoolers (two-and-a-half to five years old).

• **Centro Mater Child Care and Neighborhood Center**, 418 SW 4 Ave., Miami, 545-6049; infants, pre-schoolers and children in need of after-school care.

• **Good Shepherd Neighborhood Center**, 18601 SW 97 Ave., Perrine, 235-1756; infants and pre-schoolers, in home and center settings.

• **Little Havana Child Care Program**, 970 SW 1 St., Miami, 324-5424; pre-schoolers.

• **Notre Dame Day Care and Neighborhood Center**, 130 NE 62 St., Miami, 751-6778; pre-schoolers.

• **St. Luke's Day Care Center**, 3290 NW 7 St., Miami, 643-4040; infants and pre-schoolers.

• **San Juan Day Care and Neighborhood Center**, 144 NW 26 St., Miami, 576-3461; pre-schoolers and children in need of after-school care.

Parish day cares: Brimming wi

By Ana Rodriguez-Soto
Chief Correspondent

They started tentatively, as experiments, but their overnight success stunned even their most avid supporters.

Six parish pioneers into the child care field report they are filled to capacity, holding their own financially, and helping working parents find quality care for their pre-school-age children.

Equally valuable, for all these parishes, is the opportunity to develop tender young minds and spirits in a wholesome, Catholic-faith-filled atmosphere:

Here are these parishes' stories:

Christ the King: 'Making an impact'

"It's a rainbow coalition down here," says Father Seamus O'Shaughnessy, pastor of Christ the King Church in south Dade. He is referring to the 62 different nationalities — of blacks alone — that are represented in his parish day care center.

The Richmond Heights facility has a 90-student enrollment and a waiting list, and is succeeding where previous attempts at a parochial school have failed. Begun in 1986, the pre-school is open from 7 a.m. to 6 p.m. and accepts children between two-and-a-half and five years old. Tuition is \$55 a week, which is "fairly cheap for what we offer," says Marilyn Chin, pre-school director. "It's not just babysitting."

Indeed, the pre-school has a staff of fulltime professionals and volunteer aids and a curriculum geared to fostering the mental and spiritual development of the children. A hot lunch and two snacks are served every day, and Chin is considering bringing in piano and ballet teachers in the afternoon hours — for parents who want to provide these lessons for their children but don't have the time after work to transport them to private classes.

"By the time they get into Kindergarten, [Christ the King pre-school graduates] are ahead of every other student in the place," said Father O'Shaughnessy.

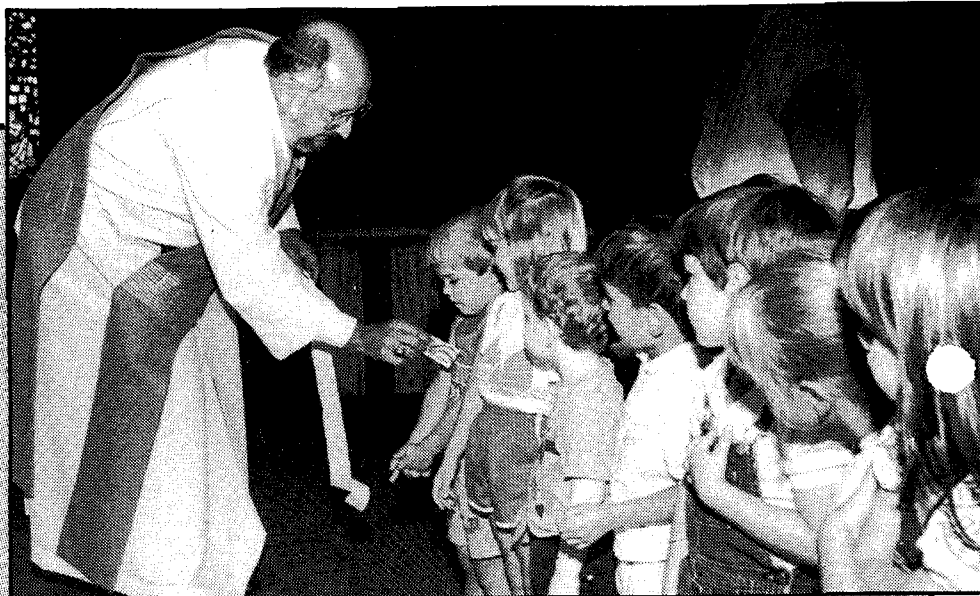
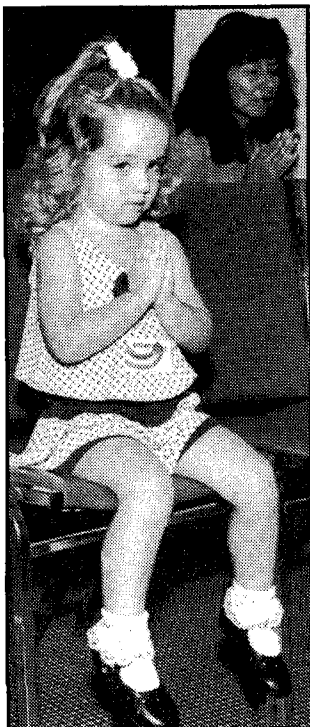
He started the pre-school in response to "a real need" in the community, he explained — that of hard-working parents seeking quality day care for their children.

But it is also "an ideal opportunity for evangelizing," he said, because most of the families it serves are unchurched. When they send their children to Christ the King pre-school, "they get rooted with us. And they like what we're doing. It's a joyful faith experience for them" that obliterates all the horror stories they may have heard about Catholics.

Father O'Shaughnessy calls this "a wholistic approach. We get the children and the parents, too."

As for the children, "I think we need quality education with evangelization even at two-and-a-half," he said. An Irish pastor in a mostly black but ethnically diverse community — there are also many whites and Orientals — he believes strongly that integration is the key to ending bigotry and prejudice. What better place to start than at a pre-school?

"Kids don't see colors. They accept one another," Father O'Shaughnessy said. "The people are thirsting for family life, for values," he added. Christ the King and its pre-school "are making an impact. We are standing for something in this community."



Deacon Perry Vitale gives "I Love Jesus" stickers to children at St. Boniface Day Care Center. Left, Kristan Hughes prays. (Voice photos/Marlene Quaroni)

St. Boniface: A way to evangelize

Starting its fourth year, St. Boniface pre-school makes no bones about its mission — evangelization. Not only of the children, but their parents as well.

"It's just religious education expanded for the little kids," said Rosalie Vitale, director. "Everything that we do brings Jesus into the picture."

But the pre-school is also "a way to be visible in the community," she explained. A few years ago, the Pembroke Pines parish realized that many of the young Catholic families moving into the area needed day care for their children — and they were finding it in non-Catholic churches.

Parishioners decided to open a pre-school, and the community's response was overwhelming. Enrollment reached the 150-children capacity by the end of the second year.

The parish did consider opening a full-fledged day care for infants and toddlers, but because of staff and space constraints "we felt we would be able to minister to more children by having three-year-olds," Vitale said.

The pre-school is open from 7:15 a.m. to 5:30 p.m., accepting children between three and five years old for either full-day, half-day or two-to-three-day programs. Fees vary depending on the type of program, but they range from \$225 for registration and \$200 a month for full-day care to \$105 for registration and \$91 a month for half-day care.

"The prices are very reasonable compared to private day care," said Vitale, adding that the pre-school is self-supporting. Helping to keep costs low is a staff made up entirely of part-timers and mothers from the parish — 14 teachers and teacher-aids and two secretaries.

"The community responded with women that had talent to be teachers and wanted part-time work. It just blossomed because it took care of a lot of people's needs," Vitale said.

St. Catherine of Siena: Response to an 'outcry'

It began eight years ago, making it the second oldest in the Archdiocese. St. Catherine's pre-school is an extension of the Kendall parish's religious education program; a way of making use of four classrooms that otherwise would sit empty each morning; and a small, albeit significant attempt to respond to an "outcry" from working parents.

"The people told us there was a need," recalled Wanda Benedict, founder and principal of St. Catherine's pre-school. "Right now, the waiting list is long and the facility is small."

"Totally supported" by the \$110-a-month tuition, the pre-school, which is run under the auspices of the parish's religious education program, has room for 57 children between the ages of three and five. But it is only open from 9 a.m. to 2 p.m.

"We would have a tremendous amount of response if we had the day care, but we don't have the facility," said Benedict. The pre-schoolers must be out of the building by 2 p.m., when the parish's religious education classes begin.

A unique component of St. Catherine's pre-school is the requirement that every parent come in one day a month as a volunteer aid.

This keeps costs down and parental involvement high, Benedict said, even though it requires a great deal of sacrifice on the part of the parents, most of whom work fulltime.

"Our parents are so dedicated they work it out somehow," Benedict said. And they do so because St. Catherine's pre-school "is a very protected environment. It's a Christian Catholic environment. They want it."



St. Philip Day Care teacher Lizzie Gilchrist with students Nicholas Stroud, 2; Kim-cheen Robinson, 1; Alex Johnson, 2; and Ireti Ojomo, 2. (Voice photo/Marlene Quaroni)

St. Philip: 'A tremendous need'

At 10, St. Philip Day Care is the oldest parish-run child care center in the Archdiocese. It is also the most comprehensive one, accepting children as young as 1, no potty-training required. It is open from 7 a.m. to 5:30 p.m. 51 weeks a year, and enrollment usually hovers around its 50-child capacity.

The center, originally known as Guardian Angel Day Care, was started "singlehandedly" by the parish's former pastor, Father Charles Jackson, who saw the desperate need of working parents in his inner-city community and moved to fill it.

Current pastor Father Kenneth Whittaker views St. Philip Day Care "as a service to the community" and a "vehicle of evangelization" for the parish. "It helps me feed into the parish and into the catechetical programs," he said.

Although it serves mostly low-income families, St. Philip Day Care is able to survive on the tuition and fees paid by parents: registration is \$30 per family; insurance is \$25 per child; and tuition is \$50 weekly per family. The parish, once totally subsidized by the Archdiocese, has reduced that subsidy to zero in four years, Father Whittaker said. So he asked that \$12,000 a year — a portion of the subsidy — be returned to the day care to help its employees defray the cost of Archdiocesan health insurance.

The day care has a full schedule of classroom activities designed "to stimulate all children," said its director, Ardie Edwards, who taught at Holy Redeemer School for 22 years. Religious instruction — such as Bible stories, simple devotions, and prayer before meals — is a vital part of the curriculum.

"I think there's a tremendous need for day care, because we have so many mothers now who work outside the home," Edwards said. "To find quality care is very difficult."

th kids

St. Elizabeth Ann Seton: 'People flocked to us'

Its first day in operation, St. Elizabeth Ann Seton pre-school was filled to capacity and keeping "a huge waiting list."

"People flocked to us before the building was finished," said Bonnie Kronk, founder and assistant director of the Coral Springs pre-school, which opened just two weeks ago.

Her own children went to Christian pre-schools, she said, "and I could never understand why Catholic churches didn't have one."

St. Elizabeth's hours are from 9 a.m. to 2 p.m. weekdays, and it accepts children between 18 months and five years of age. But "we're not day care," said Kronk, because only a few of the children stay the entire day.

Most stay only from 9 a.m. to noon and come only two or three times a week. Some of the younger ones come only once a week, for what is known as "Mom's morning out."

Registration costs \$30, and tuition is \$138 a month. The "stay and play" program, which runs from noon to 2 p.m., costs \$4 per afternoon. So far, the pre-school is self-supporting.

It owes its existence, its founder says, to a happy combination of coincidences: the parish had a two-story religious education building sitting idle five days a week, and the neighborhood was teeming with young families with children.

"We have the space and there is a tremendous need here," said Kronk. "Every Christian pre-school in town has waiting lists" — and St. Elizabeth's opening "didn't even make a dent" in them.

Susan Walsh, St. Elizabeth's director and formerly a teacher at a Lutheran pre-school, said church-sponsored facilities are working parents' "first preference," because they provide "a nurturing, value-centered" environment for their young children.

The need for this type of child care "is so great," she said, even in a fairly affluent area such as Coral Springs, that "for every person we've enrolled, I must have talked to two or three people who needed full time care."

St. Lawrence: 'Let's do the whole thing'

The parishioners of this North Miami church were not satisfied with what they had — a school that went from Kindergarten through eighth grade and included an after-school program.

For three years, they asked their pastor for a pre-school. Two years ago, they got a pre-Kindergarten program for four-year-olds, which cost the pastor the first floor of his rectory — living room, dining room and kitchen.

Still not satisfied, this year they decided "let's try and do the whole thing," according to Mary Ann Hynes, director of St. Lawrence pre-school.

The result is that St. Lawrence is the only parish in the Archdiocese simultaneously running a K-8 parochial school and a pre-school for children as young as two (but potty-trained). The pre-school is now housed in the school cafeteria, and the parish hall does double-duty during the day.

All of which goes to prove where there's a will there's a way to meet the needs of working parents.

"It is expensive to run, but right now we're holding our own," said Hynes. "It's needed and the people appreciate it because they want to start their children off with a Catholic education."

Because it is open from 7:30 a.m. to 6 p.m., St. Lawrence pre-school qualifies as a day care center. It can accommodate 89 children and currently has 83 enrolled.

Tuition ranges from \$231 a month for full-day care, which is what most of the children receive, to \$55 a week for half-day care and \$40 for three-day-a-week care. There is a \$60 fee for registration and a \$55 fee for supplies.

Hynes admits the pre-school could expand even more, to accommodate children younger than two years old.

"There is a need for that also." But the parish doesn't have any room left, and "if we took [infants] our prices would be unbelievable" — perhaps as much as \$620 a month.

Still, St. Lawrence seems to be a "never say never" kind of place. "Maybe in the future..." Hynes said.



Jeannie Rosario shows her love for Sister Praxedes Suarez, director of Centro Hispano Catolico Day Care. (La Voz photo/Maria Vega)

Centro Hispano marks 30 years of 'mothering'

By Maria Vega
Staff Writer, La Voz Catolica

At 30, Centro Hispano Catolico is a grandparent.

That's because many of the pre-schoolers passing through its doors today are the children and grandchildren of those Cuban exiles who first attended Catholic Community Services' day care facility back when it opened in 1959.

"Many of them got married and now they're bringing their own sons and daughters here," explained Sister Praxedes Suarez, administrator since 1971.

Founded by the late Archbishop Coleman Carroll primarily to meet the needs of newly-arriving Cubans, Centro Hispano Catolico was originally located next to Gesu Church in downtown Miami. Back then, refugees also could receive medical and dental care at

'It's not just a matter of taking care of them, we have to educate them as well. At this age, they're like little sponges that absorb everything.'

Sister Praxedes Suarez, director, Centro Hispano Catolico Day Care

the Centro, and it offered day care for the elderly as well as pre-schoolers.

"Those were the formative years for most of our employees," said Sister Praxedes. "We've never had personnel problems. Almost all our workers are 'founders'."

Indeed, plaques recognizing 25 years of service abound on the Centro's walls at its new location, 141 NW 27 Ave. in Miami.

Sister Praxedes' secretary, 27-year veteran Maria Casanueva, has worked there "a lifetime... and very happily," she said. She taught kindergarten for 12 years before moving to her current position.

Kindergarten teacher Estrella Alvarez is another founder. She has been working at the Centro for 30 years and says simply, "This is my home."

Lilian Fax is a 'daughter' of the Centro. She was enrolled there as a child and has returned as a teacher. "I used to love to come here," she recalled. During

summer vacations she would work as a volunteer, always looking forward to the day she would be a teacher. She has not been disappointed. "The program permits us to be very creative."

Following in her footsteps is ninth-grader Monica M. Garcia, who also "loved to come" to Centro as a child. Now, she volunteers during the summers, hoping perhaps to teach there someday.

Isabel Garcia is proud to say she works at the Centro, where her granddaughter and great-granddaughter have attended. She is in charge of the kitchen, and notes emphatically that "everything we cook is natural. Even the mashed potatoes."

Centro Hispano's fees are on a sliding scale basis, according to parents' ability to pay. Other funding comes from the federal government and private donations sought out by a volunteer group, the Ladies' Auxiliary.

The day care has 19 employees and can accommodate 125 children ages two-and-a-half to five. Currently, there is about a one-year waiting list. Enrollment is predominantly Hispanic and Catholic, though there are children from other denominations.

No specific religion is taught, "but we do teach moral values and good habits," said Sister Praxedes. She and Sister Susanne Simo are the only Religious on staff.

"It's not just a matter of taking care of the children [while their parents work], we have to educate them as well. At this age, they're like little sponges that absorb everything," explained Sister Praxedes, who worked eight years with the Hispanic Apostolate in Brooklyn, NY, before coming to Miami.

The Centro offers five different curriculums, depending on the age of the children, each geared to enhancing their physical and mental development.

"The parents are pleased. They feel a sense of security," added Sister Praxedes, who says children always have been part of her vocation. "While working with children I see the presence of God in each and every moment. It's very rewarding work."

"There's nothing better than Centro Hispano," said Wanda Rosario, a young Puerto Rican whose daughter attends the day care. "Here my children have learned to behave themselves, to be disciplined, to share with others."

Elizabeth Raul, 5, summed up the children's feelings. She likes the Centro, she said, because "I learn and I study," but above all, "because they love me a lot."

Just like home

Family day cares are ideal for infants and toddlers

By Ana Rodriguez-Soto
Chief Correspondent

For parents, it is the best of both worlds: church-sponsored child care in a family setting.

Although the concept sounds innovative, it has been around for almost 20 years at the Archdiocese's Good Shepherd Neighborhood Center in Perrine.

The facility is one of three sponsored by Catholic Community Services which cares for infants as young as six weeks. The other two are Centro Mater and St. Luke in Miami. But Good Shepherd is the only one that places infants and toddlers in a home environment.

The center cares for a total of 250 children while their parents work. About 100 of them are three-to-five year-olds who attend pre-school at the center from 7:30 a.m. to 5:30 p.m. The rest, including more than 40 infants, are cared for in private homes by women — many of them mothers and grandmothers — who

'We're giving jobs to 30 women who would otherwise sit home and do nothing.'

Maria Barros-Perez,
director, Good Shepherd
Neighborhood Center

have been rigorously screened and trained by CCS and the Florida Department of Health and Rehabilitative Services.

The homes are open a little longer than the center, from 7 a.m. to 6 p.m. every weekday, excluding legal holidays. Each caretaker has no more than five children, and of those no more than two are infants. Eight of the homes are Head Start centers, providing extra attention to

"early three-year-olds" who for physical or emotional reasons are not yet ready to move on to Good Shepherd's pre-school setting.

"There's a lot of nurturing" and a lot more individual attention in the homes than at the center, where the student-teacher ratio is 10 to one, explains Maria Barros-Perez, administrator of Good Shepherd. A family home also is the ideal situation for infants, because they are exposed to fewer germs and diseases than in a traditional day care environment.

But the family day cares provide benefits to the community as well, Barros-Perez says. About 90 percent of those served by Good Shepherd either fall below federal poverty guidelines or are among the "working poor" — people whose annual income is \$100 or \$200 above the guidelines, just enough to disqualify them for Medicaid and other federal programs, but not enough to lift them out of poverty.

Because the family day cares are scattered throughout South Dade, from Goulds to Leisure City to Richmond and South Miami Heights, they give farm-workers and other low-income families — many of whom lack transportation — access to low-cost, high-quality day care right in their neighborhoods.

Moreover, "we're giving jobs to 30 women who would [otherwise] sit home and do nothing," Barros-Perez says. "We make a person self-sufficient and train her to the point that she can have her own little [day care] center. And we have some that have done so" quite successfully.

CCS gives the care-givers monthly training sessions on different aspects of child care, from toilet-training to spotting child abuse. It also gives them the opportunity to take college courses toward certification as Child Develop-



Stephanie Seide, 4 months old, shares a smile with her care-taker, Clotilde Valdes, a grandmother who has cared for children in her home for seven years for Catholic Community Services. (Voice photo/ Ana Rodriguez-Soto)

ment Associates (CDA).

Consuelo Arredondo, whose family home has been a CCS child care center for the past 10 years, proudly tells of receiving her CDA degree this year. Her eyes water as she recalls an earlier time when she lived at the Redlands migrant camp and worked the fields, following the harvest up and down the east coast.

The mother of three, her oldest now 20, Arredondo said she decided to quit the fields when her children became of school age, so they could get an education. Now her husband works for a South Dade packing company, and she went to work for CCS as soon as the family bought their own home in Leisure City.

The house, like those of all CCS home day care providers, is immaculately clean and well-kept, both inside and out. Arredondo echoes the words of many of

her counterparts when she says, "I really enjoy children. I see them as if they were my own."

For the most part, says Barros-Perez, family day care providers stay with CCS for many years, adding stability to the program. Many times, working mothers request a certain family home because a child's older siblings went there.

Whether cared for in homes or at the center, however, all the children who attend Good Shepherd receive the same quality education, geared to their age and maturity level. From infants to toddlers to pre-schoolers, all follow daily schedules of activities, mealtimes, naptimes and playtimes.

"Custodial care is not enough," explains Barros-Perez, summing up CCS' child care philosophy. "You have to develop the child emotionally and physically."

Parish day-cares aid kids, parents, evangelization

(continued from page 11)
pleading our parishes to do something and recognize our needs... Enough of letting other people educate our young children."

"It's an enormous need," agrees Father Kenneth Whittaker, pastor of St. Philip Church in Opa-Locka, which runs the oldest and most comprehensive parish-sponsored child care center in the Archdiocese. He suggests that Catholics heed the example of their Protestant counterparts. "They uniquely see day care as a tool of evangelization. I find that Catholics are still a little bit timid about their identity on day care."

CCS' Alice Abreu agrees. Protestant churches "are committed to [child care] and it's one of their priorities. They look for ways" to fund it, create the space to house it, and in many cases use volunteers to run it.

"I'm an advocate that the parishes should look into ways to try to service children and their families," Abreu says.

"It's affordable. The Church can afford to do it," insists Father Neil Doherty, pastor of Holy Redeemer Church in Liberty City and former pastor of St. Philip's. He particularly advocates early-childhood programs in low-income areas, citing studies that found "early

childhood education increases a person's chance of success" in school — especially if that person is poor or a member of a minority group.

Father Whittaker agrees that child care programs provide "a service to the community," both by helping working parents and by fostering the educational development of children. But they benefit the parish as well.

While a struggling, inner-city church such as St. Philip's might never be able to afford a traditional Kindergarten through eighth-grade parochial school, he says, "a day care and after-school program are very viable alternatives."

Moreover, the day care "really is a vehicle of evangelization." At least two families a year come into the parish directly as a result of having enrolled their children at St. Philip Day Care, Father Whittaker says.

That is precisely why many people are convinced that parishes will not be able to ignore the need for child care much longer.

"The community needs to minister to the young families," says Rosalie Vitale, director of St. Boniface pre-school in Pembroke Pines. "This is a good way to help young parents see that the Church is interested in our children."

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China's terror felt strongly in Taiwan

(The following comment was written by Maryknoll priest Father Albert Fedders, describing the reaction in Taiwan as the recent massacre took place in China.)

The most frightening and cruelest event that has happened during my 37 years in Taiwan was the ruthless slaughter of thousands (the real numbers will never be revealed) of heroic youth and innocent civilians in Beijing on June 4th, now known as Black Sunday, and to forever memorialized as the Communist Bloody Massacre at Tiananmen Square.

It is very weird that the enormous plaza at the capital of Communist China, Beijing, where all this ruthless slaughter took place should be called, Tiananmen — three Chinese characters: Tian (Heaven), An (Peace), Men (Gate or Door), i.e.

The Gate to Heavenly Peace, which I think it truly was for all those brave martyrs struggling for freedom and democracy and which I am convinced will be the beginning of real freedom and the slow death to Communism in China.

Here in Taiwan we are only a little more than 75 miles across from the sea from this horrible cruelty.

It is just incredible how the heroic American journalists were able to remain on the spot and to broadcast detailed news and reports to us here in Taiwan to our U.S. radio station.

These reports came all day long, were very much detailed, completely accurate and very clear; and of course, all in English. The actual scenes of terror were shown here on our local T.V. stations by satellite twice a day.

It was indeed a miracle that the Communists did not interrupt all this constant reporting during those first few days.

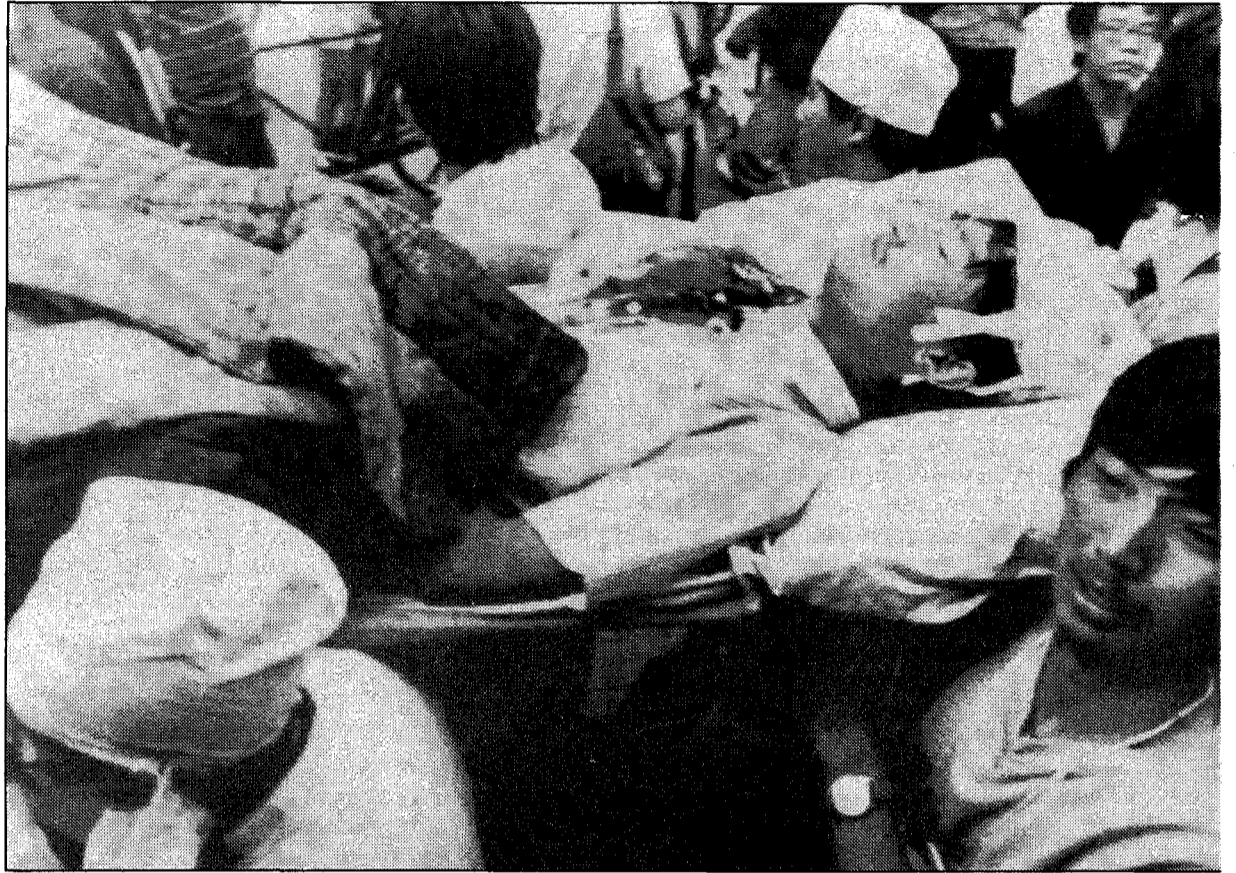
Later on the Communists were enraged that all the facts of this bloody massacre got out to the whole world. They were really furious about this.

We have been celebrating evening Masses here in Taiwan for all those who sacrificed their lives for freedom and democracy.

We also have been praying very fervently for all those brave dissenters, thousands of them who have been hunted down like animals to be either imprisoned or executed.

I personally was stricken with grief and deep sorrow. I could not restrain the tears. It seemed that all the devils in hell had been let loose.

All I could think of was the Scriptural passage of the first epistle of St. Peter, "The devil is prowling about like a roaring lion seeking for someone to devour" (5-8). I never thought I would ever live to see and hear the repetition of such a mindless and bloody crackdown after witnessing that frightful reign of terror just 40 years ago, 1949 when I was on the mainland of China, stationed at a mission in



Doctors and students carry away the body of a student who had been too sick to flee when the Chinese People's Liberation Army attacked pro-democracy students on June 4. Many students were crushed when tanks ran over student tents in Tiananmen Square.

Kwangsi when the Communists took over.

After their seemingly definite trend during the past five or six years towards liberalization and democratization this recent ruthless disregard for human life and human rights came as a horrible shock and overwhelm-

'They have never known what real freedom is like. So it is very understandable how they could stand in front of on-coming Communist tanks and shout, "It is better to be dead than to be slaves.'"

- Father Albert V. Fedders

ing disappointment.

Please join us in prayer for all those stricken families on the mainland of China, who have been so ruthlessly deprived of every semblance of true freedom or genuine democracy.

Pray also for those over 5 million people in Hong Kong who are paralyzed with fear and using every means at their disposal to flee from Hong Kong before the Communists take over in 1997, according to a treaty with Great Britain drawn up almost a hundred years ago, which states that Hong Kong which is now an English colony will revert to China in 1997.

It is perhaps easier for all of you to understand the perspective and the reality of that terrible situation in China for all those young heroic martyrs to freedom and democracy, if you realize that they were born into a political system of slavery, and lived in slavery all their lives - 20 some years. They have never known what real freedom is like. So it is very understandable how they could stand in front of on-coming Communist tanks and shout, "It is better to be dead than to be slaves!"

Fr. Albert V. Fedders, Taiwan

Jewish intolerance to tiny convent in Poland ignites feelings of anger in many Christians

By Jan Kliza

First one may ask why the presence of a tiny convent is "offensive" to the Jews. This reaction suggests intolerance. Of course no one dares to call it that, for fear of being branded with the buzz word of 'antisemitism.'

Glasnost, that is telling it as it is, is not operative when anything to do with Israel or the Jews is concerned.

That is why we hear no cries of protest, no demands for sanctions or disinvestment when children from five to sixteen or so are shot dead every day by the Israeli soldiers.

Israel continues to be called "the only democracy in the Middle East," though if any other state used guns instead of tear gas to subdue youngsters demonstrating in the streets it would be the subject of violent and severe condemnation.

In the case of Auschwitz (the real name is Oswiecim and the use of the German version amounts to an endorsement of the Nazi rule) the position of the Jews, supported by those scared of being called 'antisemitic' is that the camp of Oswiecim is their domain because hundreds of thousands of Jews were killed there.

The fact that the same number of gentiles, mostly Polish, were also killed there at the same time is airily dismissed as irrelevant.

The implication is that Goyish lives are less valuable than Jewish ones.

The Blessed Father Kolbe, who voluntarily gave his life in Oswiecim to save another inmate, was not a Jew, therefore he is ignored.

The presence of a Jewish temple in Oswiecim would not be "offensive" to Poles, as Poland has a centuries old tradition of religious tolerance, which attracted to her the Jews expelled from other European countries and Russia. They enjoyed in Poland full autonomy, with their own municipal governments, courts of justice and

'During the war as many Poles as Jews were killed by the Germans, but the survival of some 250,000 Jews was due entirely to their being sheltered by Christians, at the cost of their own lives.'

- Jan Kliza

schools, a state within a state. That was perhaps why only few assimilated and in 1939 about 90 percent of the 3.5 million Jews in Poland spoke Yiddish and read the hundred Yiddish periodicals.

During the war as many Poles as Jews were killed by the Germans, but the survival of some 250,000 Jews was due entirely to their being sheltered by Christians, at the cost of their own lives.

Even today the Yiddish theatre of Warsaw is funded by the government, though few people know the language.

At the Vad Yashim in Jerusalem, where a tree is planted to commemorate each of 'the righteous' who saved Jewish lives during the Holocaust, most of the names are those of Polish Christians.

Yet the fact remains that Oswiecim happens to be in Poland, not in Israel and the Polish people are understandably outraged by the attempt to drive out the Polish nuns only because they are not Jewish - discrimination if there ever was a case.

The violent campaign by Jewish organizations outside Poland, trying to meddle in that country's domestic affairs, will not break the will of people who faced and survived both Hitler and Stalin.

Auschwitz convent --what to do?

'The evil men do lives afer them...'

Forty-five years afer the death of HItler the evil he did still tears at the hearts of well-meaning people. It is tragic that the pain which originated in the Nazi Holocaust was not laid to rest many years ago. It is doubly ironic that two of the entities that suffered the most from the Nazis, the Jewish people and the Polish people, are now locked in a controversy over a lingering symbol of massive suffering of both groups.

How could so much emotion result from a convent at Auschwitz where a group of nuns live and pray daily?

The situation there is analyzed in an article on page 3 of today's Voice. It is clear that what started out as a minor tension has now escalated into a major focus of Jewish-Catholic relations.

Voice Editorial

It is equally clear that this must not be allowed to continue ad hoc from day to day.

Naturally the Polish people see the convent and the Auschwitz site as Polish turf, a place of great Polish suffering and a place appropriately memorialized by the predominant Polish religion.

Jews have a different perspective. About a third of all Jews on earth were murdered in the Holocaust, and most of those were at Auschwitz. This was perpetrated by the Nazis, not the Poles, but the major site happened to be in Poland. This horror came not as a sudden aberration but as the crowning cataclism after centuries of on-again, a off-again anti-Semitic acts throughout the Western world.

Therefore Jews regard Auschwitz as the ultimate symbol of their oppression, the ultimate being genocide. Though many Christians were also murdered in the death camps, only Jews were sought out, as in the past, only because they were Jews. And whereas a small fraction of Europe's Christians died in the death camps, over 90 percent of the Jews died there.

This is a macabre numbers game but one which sets a perspective on the issue.

So--what is to be done?

First, hopefully, Jewish spokesmen will be sensitive to why Poles and other Christians might be offended at the idea that a Christian prayer place is regarded as unacceptable and will speak gently to the Polish and Catholic parties involved regarding Jewish feelings.

But we believe that in the final analysis the original agreement to move the convent to an interfaith center was the right one. We believe that while Poles and Catholics perhaps have a right to a prayer site at Auschwitz, that we



should defer to Jewish sensibilities out of respect and acknowledgement of their particular role as unique victims of the Nazis.

We understand that Pope John Paul does not want to dictate actions in a local matter, but because of the worldwide implications of this one, we would hope that he is at least quietly interceding to get the conflict off dead center and to procede with the original plan to move the convent.

It is the kind of Christian gesture of compassion and giving that Christ would smile on.

Commentary

Case confronts the law against a moral and religious issue

By Patrick Buchanan
Syndicated Columnist

Can a devout Presbyterian landlady be required to rent her apartment to a couple who have decided to shack up?

Eventually, this question will likely go before the U.S. Supreme Court; and the court's answer will tell how far secularism has come in capturing America.

It was that venerable dean of conservative columnists, James J. Kilpatrick, who first tabled the case of California vs. the Christian landlady for national debate. Here are the facts:

Evelyn Smith, a widow and grandmother, inherited a duplex in Chico, California, rental of which is a primary source of her income.

Two years ago, Ken Phillips, 28, and Gail Randall, 24, arrived, telling a charmed Mrs. Smith they were married. They were not; they were playing house, living together without benefit of clergy.

Learning of the "arrangement," Mrs. Smith returned the couple's security deposit and showed them the door. She would not, she said, condone fornication, which her Bible taught her, in no fewer than 30 places, is sinful conduct.

An irate Phillips filed a complaint against Mrs. Smith with the state commission that enforces California's fair housing law, which prohibits discrimination on the basis of "marital status." The judge ruled that Mrs. Smith broke the law, that she owed Phillips \$474 plus interest, that she must now post a notice in her four rental units confessing her offense, and pledging to never to do it again.

"I don't answer to man, I answer to my God," Mrs. Smith fired back. Rather than rent to "fornicators," she said, she would leave her four apartments empty. She refused to post any notice, to pay any fine, to concede any wrong.

"I'd be a wimp Christian if I did," said Mrs. Smith. Pledging to fight for her beliefs all the way to the Supreme Court, she has the legal backing of Concerned Women for America, a D.C.-based, pro-Christian organization.

Legally, Grandmother's Smith's case is compelling. First, the couple deceived her; second she is only practicing a moral code that California itself has formally endorsed. All 19 state colleges forbid the campus cohabitation of unwed couples.

"Why is it lawful," writes Kilpatrick, "for an unwed couple to lease her duplex, but unlawful for the same couple to share a room at the state university two miles away?"

Why must she be compelled to condone the very kind of immorality the state condemns?"

Then, there are Mrs. Smith's property rights. In 1964, even liberals conceded that such rights existed, but argued that they may be superseded for the "compelling state interest" of seeing to it that black

Americans, a tenth of the nation, had equal access to accommodations from which they had been systematically excluded. What is the compelling state interest in seeing that Phillips and Randall have a place to shack up?

Here, at last, we have the constitutional issue framed sharp and clear. Evelyn Smith's behavior is guided by her devotion to biblical truth. Does she not have the right to run her tiny business, in conformity with her Christian beliefs? Or does California's fair housing law trump the First Amendment?

And what is back of that California law? Nothing, but ideology, nothing but the secularist tenet that all voluntary sexual relations are equal, neither moral nor immoral, and must be treated equally. Where Mrs. Smith's conduct is rooted in the Bible, California's law is

rooted in nothing more than the fashion of our times.

The case is a remarkable example of how America has changed in the lifetime of most of us. Couples living together are not a novelty. But, once, such behavior was considered scandalous, shameful, a terrible example to the young.

'Couples living together are not a novelty. But, once, such behavior was considered scandalous, shameful, a terrible example to the young.'

law. And the charge of scandalous and illegal conduct has been shifted to those who adhere to the old morality and the old-time religion, refusing to accord shacking up the same respect as matrimony.

Whose values shall serve as the basis of law? The question returns.

Only a few decades ago, it was Judeo-Christian values, the values of the Book. Now, the village atheist is ascendant, and the village Christian must conform.

With this case, and with this law, the State of California is making its own moral statement. It is saying that Ken Phillips and Gail Randall are good people wrongly treated, and that Evelyn Smith is the bigot; that, if her Bible says otherwise, something is wrong with the book, not with the law.

In the religious war going on for the soul of America, we are coming down to end game.

If, when the clear proscriptions of the Bible come into direct conflict with the law, the law declares that biblically sanctioned behavior is bigoted behavior, clearly, secularism has superseded Christianity as the faith of the American nation.

Hopefully, the case will reach the Court. For, if the Court agrees Mrs. Smith must be punished, the court will be saying that, here in these United States, the values of Phillips and Randall take precedence.

(From AFA JOURNAL)

The Roman collar's origins

What is the origin of the Roman collar for priests? When and where did its use begin? I am a priest and have looked everywhere for the answer, without success. (Iowa)

I am not surprised you found the search difficult. Throughout the centuries right up to our own time, regulations and customs concerning clerical dress differed enormously from one

By Fr.
John
Dietzen



time or place to another, and usually are hard to trace.

For at least the first five centuries of the church there were no special, specific rules for clergy dress. What customs existed then, and for at least 1,000 years, usually were based more on the cleric's occupation (teacher, philosopher) or more specific vocation (monk, hermit, ascetic, and so on) than on general church law.

Even the Council of Trent in the 16th century simply required "that clerics always wear a dress conformable to their order, that by the propriety of their outward apparel they may show forth the inward uprightness of their morals." (Session 14).

Later in that same century Pope Sixtus V designated the cassock as fulfilling the "propriety" of Trent, and apparently intended to require clergy always to wear this robe in public.

Until recently, the cassock still was the usual street dress of clergy in Italy and, to a lesser degree, in Spain and France.

The Roman collar never was used in the United States or in England until the 1800s. You may recall seeing portraits of early priests or bishops with a kind of white "choker" around the neck.

About the middle of the last century, Bishop (later Cardinal) Nicholas Patrick Wiseman decreed several ways in which his diocese in England should imitate the Italian (Roman) Church, including that priests must wear the Roman collar.

Another significant innovation of Bishop Wiseman, incidentally, was that priests should be called Father. Before that the title was used, if at all, only in reference to members of some religious orders, such as Benedictines and Franciscans.

In the United States, the Council of Baltimore (1884) ruled that in public, priests should wear the Roman collar—along with a dark coat that reached to the knees.

As I indicated, one finds significant differences from country to country. In England both Catholic and Protestant clergy wear the Roman collar.

In Germany, among many other countries, the custom was, and still seems to be, that Catholic priests for the most part wear a dark suit and tie. If one sees a clergyman with a Roman collar, there is a good chance it will be a Lutheran pastor.

Present canon law merely requires that clergy "cultivate a simple style of life and are to avoid whatever has a semblance of vanity," and that they are to "wear suitable ecclesiastical garb in accord with the norms issued by the conference of bishops and in accord with legitimate local custom." (Canon 282 and 284)

Suicide among the elderly

A few months ago, Ed, an acquaintance of mine who had recently turned 77, died. His son brought me statement he had written about his father. It was a glowing piece about what a fine man he was, and it fit what I knew about him.

But I was rather suddenly taken aback when I reached a paragraph explaining that this man had always said he would know when to end his life, and that time had come.

His son smiled and said, yes, his father, suffering from terminal cancer and too long a lonely widower, had found a way to end his life.

On the one hand I could understand how terrible it must have been for him to be suffering and alone, without hope of a cure, and yearning for his deceased wife. But, I felt much more saddened over his death when I found out it was by his own hand.

From all the statistics I have been reading lately, he is not alone in being an old man who chose this way out pain. The New York Times recently carried a front page story on the

alarming rise in suicide among the elderly. The rate among those 65 and older is higher than any other age group, with more than 20 per 100,000 older people having committed suicide in 1986.

Also, between the ages of 65 and 69, four times as many men die by suicide as women. Somehow, even in this age group, women come out as being more durable.

The Times article prompted many letters to the editor. I actually found these letters more thoughtful than the original article. Barbara Silverstone, author of "You and Your Aging Parent," wrote one such letter which raised a most important point.

"Equally as important to asking why older people commit suicide is the question of why and how they continue to live."

"Clearly," she went on, "one reason is that presence of close family members including spouses, children, grandchild-

'I do not have answers for individuals, like my friend Ed. But I do believe that love and faith in God contain the power to people of all ages safe from the despair of depression.'

- Antoinette Bosco

By
Antoinette
Bosco



dren and great-grandchildren, which keeps the spark of life alive."

Of the fine and compassionate letters, the one that really touched my heart was by a man from Tucson, Arizona. He spoke of the loneliness of his mother, a widow, who 10 years ago, at the age of 79, was about to give up on life. The family found a young, pregnant Mexican woman to stay with her.

As the baby began to grow into a little boy and the woman had another child, "a miracle seemed to occur," he said. The children, who gave his mother loving attention, moved her to

change from an "introverted, undemonstrative" person to a loving "grandmother." In his letter the man said the combination of children and the elderly is something that "works better than anything I know," and he advocated putting orphanages next to old-age homes.

If all the insights contained in these letters could be put into use, perhaps we could diminish the suicide numbers among the elderly.

I do not have answers for individuals, like my friend Ed. But I do believe that love and faith in God contain the power to keep people of all ages safe from the despair of depression. And I do believe that if old people have someone to love, as the Times letters indicate, they will not choose to die.

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When bliss and virtue merge

God speaks to us in ways too subtle to describe. Without actually feeling His presence or hearing His voice we know He is there. When you have faith enough to sense His presence, responding to Him is relatively easy, if you keep it simple.

First, it's important to be yourself with God. Never force yourself to have pious feelings. If you're feeling blue, be blue with Him. If you're agitated or worried, endure the discomfort of it patiently. Moods pass in time. Accept your mood as you gently absorb His peace. Offer yourself to Him just as you are and smile. You can be sure He is smiling back.

Second, do not worry about your lack of worthiness. No one is worthy of God's friendship. His smile does not depend on your perfection or your worthiness. He smiles at you because you are His little one; He knows you are still growing and He is infinitely patient.

His love is like the rain, falling everywhere the same. Each one of us experiences this gift in different ways. I no longer try to analyze it, I simply lift up my face and accept this gentle rain with gratitude.

It sounds almost too sweet doesn't it? Alas religion is not all sweetness and light. Trying to surrender to the will of God can be an agony. Recall the crucifixion if you doubt me. Whether or not you're succeeding at any given moment has no bearing on God's love for you. The shower of His love is constant. His eternal bliss descends upon you in times of misery and times of triumph because God is unchanging love.

However, in this life there are times when you will have to pay a heavy price for surrendering to God's will. Righteousness can be more demanding than you first suspect. However, the good news is that one day righteousness and bliss will merge. The idea was the theme of one of the great movies of

By Fr.
John
Catoir



this decade: *Babette's Feast*. This little cinematic jewel, made in Denmark, won the Oscar for best foreign film for 1988. It also won a Christopher Award.

A small community of austere Protestants, choking to death on their own self-abnegation, come into contact with Babette, a virtuous French woman, who in gratitude for their kindness prepares a stupendous feast for them. This love-feast awakens each of them to a higher level of perception as the bliss produced by legitimate sensual gratification leads them to the heights of heartfelt worship.

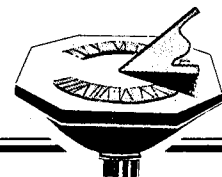
A toast is offered to God in gratitude for his love. In a great act of faith the toastmaster says that all we have to do is wait and be grateful. God's love is coming to us and when we are touched by Him righteousness and bliss will come together.

This is the hope of everyone who has ever suffered for Christ, and this hope is not in vain.

(For a free copy of *The Christopher News Notes*, To the Ends of the Earth, send a stamped self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY 10017).

Time Capsules

By Frank Morgan



A less than utopian colony

Dennis Rolle was an 18th century member of Parliament who tried to establish a colony for prostitutes for whom disease, age or an unappreciative clientele had made vice unrenumerative in the streets of London.

Rolle felt that if they lived away from temptation, they would reform and under his guidance build an ideal society. In 1764, with some 200 bankrupt prostitutes, he settled near the present town of Palatka, Florida. He named the area "Charlotta" after the wife of King George III. The queen's reaction to this dubious distinction is not recorded.

But Rolle quickly learned that although his charges were willing to repent verbally all day long, they were not eager to labor. Within a short time most of the ideal society members had slipped away to the more exciting St. Augustine.

Rolle eventually gave up and moved to the Bahamas without any of his unreformed fallen women.

George Washington had many slaves on his Mt. Vernon plantation to carry out his experiments in growing hemp and flax. He built his own flour mills for the milling of his own wheat and Mount Vernon became well known for the barrels of salted fish it produced from its own fisheries. He tried to make the buffalo a beast of burden.

Washington had twelve kinds of fruit trees in his orchards. Most of the apples went for hard cider while the cherries and peaches were made into brandy. He also grew rye and had his own still at Mount Vernon. The visiting Marquis de Lafayette was said to be startled by the product's "swift authority," but nevertheless was unstinting in his approval of it.

The shadow of the former spouse

The Archdiocese of Miami has specific guidelines for marriage preparation. The Engaged Encounter day is an essential part of this preparation as it enables couples to gain information and to dialogue with one another about feelings, values and issues which may not have been previously explored. This same process is of equal importance when one or both of the persons in the relationship are entering a second marriage. Whether the first marriage ended in death or divorce, there is usually residue from that former marriage. Perhaps the grief work has not been complete or expectations are brought into this new relationship based on either negative or positive experiences in the first one. Being in touch with one's feelings and experience is essential as well as being able to communicate with one another about the past.

For this reason the Family Life Ministry of the Archdiocese of Miami offers Pre-Cana II, a day of preparation for those entering a second marriage. A portion of this day includes talks by couples who have been previously married. They share their struggle and their growth in dealing with various areas of the relationship.

One of the topics is "The Shadow of the Former Spouse." This 'shadow' can be a most visible and invading presence for the person who has been divorced and who is constantly called into a relationship with that former spouse. This is most likely to happen when there are children involved with disagreements over financial support, custody rights or getting back at the former spouse through the children. The shadow can also be a subtle presence. For the person who has been widowed, this can be a constant preoccupation

By
**Sister Virginia
McCall**



with the spouse who has died, wanting things done the way that person did them and/or comparison with the new loved one. If the divorced person has not adequately dealt with the 'baggage' from the former relationship, this too, can be a pressure point in the new relationship. A look, a word, a reaction can be interpreted in the light

'If the divorced person has not adequately dealt with the baggage from the former relationship, this too can be a pressure point in the new relationship.'

- Sister Virginia McCall

of that former marriage and trigger hostility and anger which the second spouse doesn't understand. A marriage is complicated by the presence of children from the previous marriage. Children need to do their own grief work over the loss of a parent or over the divorce. Even if this has been done, children can be resentful for having another adult come into their life, telling them what they can or cannot do. Building a relationship with the children

takes time and patience on the part of the step-parent. For this reason Pre-Cana II includes a presentation by persons in a blended family.

Since one's relationship with God is basic to a sacramental union of life and love, a couple speaks of their spiritual growth and it's effect on their love for one another. Often this involves the couple's decision to seek an annulment and what this process meant to them. To be married in the Catholic Church after a divorce, one must first show that the former marriage was not a sacramental union and thus have grounds of annulment.

Often couples who attend Pre-Cana II have never talked about the former relationship in any depth. So the couple is encouraged to share with one another the pain, the struggle to deal with their loss, the fears they may have in entering this marriage. For the person who has never been married, it is an opportunity for them to realize that there is much to understand and to share before that day of marriage. Because some couples discover they still have much to resolve, they might decide to enter counseling together or they may even postpone the marriage until they have more adequately dealt with the past. They are then able to enter the marriage as two whole persons rather than out of insecurity or desperate need.

Pre-Cana II is offered twice a year the next one will be held on October 28 at the Family Enrichment Center. For more information and/or registration call 651-0280.

(Sister Virginia McCall is director of Ministry to Separated and Divorced at the Family Enrichment Center.)

Mean behavior is not 'normal'

Dear Mary: I was blessed with a happy marriage for 24 years. When I became a widower, I remarried after four years. I had known this woman for many years— she is in her early 60s, never previously married. She seemed to be a pleasant, congenial person, a few years older than I.

Shortly after our marriage she became nagging and critical. She goes into a tirade over the most trivial matters.

I find myself walking a tightrope to please her, but nothing I do is right.

Evenings she goes to her room and I do not see her until the next morning. My "good morning" greeting is ignored.

If I question her as to what is troubling her, this incites another angry response, but no explanation. I would try to resign myself to this situation if it is typical of some women her age (as I have heard). I don't know where to turn. (Kentucky)

Meanness and anger are unfortunate realities. They are not "typical" of any age, in the sense of being normal, natural or acceptable.

Why does your spouse act in a mean and angry

By Dr.
**James and
Mary Kenny**



manner all the time? I don't know. You live with her daily and you don't know.

You entered this marriage after 24 years in a happy marriage. It is a compliment to your first spouse that you chose to marry again.

Your new wife, on the other hand, entered marriage for the first time after more than 60 years of the single life. Perhaps the change is greater for her than for you.

If her behavior seems to have changed dramatically, suspect some physical cause. Encourage her to get a physical examination which includes a review of all medications she takes and all possible side effects of each one.

You cannot find out what is bothering her unless she chooses to tell you. You, however, can tell her how you

feel. Tell her that her silence and isolation and angry outbursts all bother you. Tell her that you want a loving spouse and you want to be her friend and lover, but it is not working out.

Does she have a friend, a priest or minister in whom she might confide? Perhaps you could ask such a person to try to find out what is wrong. Perhaps she would see a professional, together with you or alone, if you suggest that it might help her to feel happier and more comfortable.

If she refuses to seek professional help, you could see a pastoral counselor or a marriage counselor yourself.

If both of you seem unhappy constantly together, perhaps you could visit your grown children or other relatives for a time alone. Perhaps she will use the opportunity to reflect on your life together and then will tell you what is bothering her.

Whether we marry in our 20s or our 60s, spouses still promise to love and cherish each other. Meanness and anger interfere with a loving relationship, and a steady diet of meanness is destructive.

(Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys; Box 872, St. Joseph's College, Rensselaer, Ind. 47978)

A question of cultural values

National Public Radio aired a feature last spring that caused me to reflect on how our value systems affect our educational system.

It seems that there are many Japanese-owned companies operating in the southwest border areas of San Diego and El Paso, so there is a sizeable Japanese population whose children attend the public school. In El Paso, in fact, there is bi-lingual education in Japanese as well as Spanish.

Last year the Japanese set up a Saturday school in math and science education for their own children. These students, ages 5 to 14, attend four hours of additional math and science instruction weekly, taught in Japanese.

This led to an outcry from non-Japanese El Paso parents, charging the public schools with failure to offer adequate instruction in math and science for their children. It seems a reasonable deduction. If the Japanese feel the need for better education in these areas, parents charged, the the public system must be faulty.

I was impressed, however, with the words of the director of curricula in the El Paso district who said that the Japanese math school doesn't mean that the public schools are lacking as much as that the Japanese as a culture put more value on math and science than we do.

Americans, he said, just don't think math is that important or, at least, as important as other activities.

I reflected on the disgruntled American parents and wondered how many of them would value Saturday

By
**Dolores
Curran**



morning math school over soccer, football, and other sports activities which consume their children's time. I suspect that if they were handed the choice, few would choose the math school. We already know that soccer takes precedence over religion class in many families.

I'm not taking a stand here on which is more important, math science or Little League. That's not the point. Rather, I'm emphasizing that our values determine our school system.

One could make a good case that Saturday sports activities are more valuable in helping children succeed in a high-stress society than more intensive math. From the statistics on stress and workaholicism among the Japanese, they might do their young a favor by letting up on

them academically.

Whenever we see a problem in society, where it's illiteracy, promiscuity, or drugs, we tend to ask where our education system has failed. The question we should ask is where our cultural values have failed.

When we allow unrestricted sex to pervade our media, advertising, and culture in general and then ask why the schools can't halt teenage pregnancies, we are asking the impossible of a single system.

When millions of adults haven't read a book in ten years and then charge the school with failure to teach their children to read, we're ignoring the obvious. Parents who read beget children who read. Simple as that.

Mormon children attend daily religion class at 6 a.m. They know a lot about their religion. How many Catholic parents who groan about their children's lack of religious knowledge would be willing to get their children off at six a.m. for such study or even deal with getting them to turn off TV and get to bed earlier so they can get up at five?

I would guess that in years to come the Japanese students in El Paso will earn the high SAT scores in math while the American students will earn the sports scholarships.

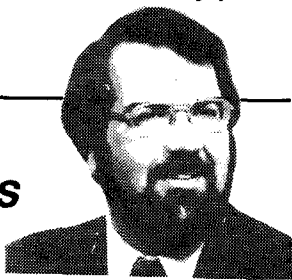
Whatever, it will not be the fault of the school system but the result of differing value systems which determine the "success" of their collective children.

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Networks no longer invulnerable

Many TV viewers believe they are engaged in warfare against the tube. It's us against them with "us" being religious families who want their homes to be sanctuaries from televised lessons in violence and profanity, and with "them" being the networks.

Now, more and more of those viewers, fed up with programming which celebrates everything from the "joys" of



By
**James
Breig**

materialism to the "fun" to be found in promiscuity, have sighted a new target across the battle line: the advertisers who sponsor the shows.

There is evidence that their aim is true: howls of protest from networks, squeals of anguish from producers and screams of indignation from performers. In other words, targeting the advertisers works as a method for viewers to make their objections known. But any weapon can backfire and this new one needs to be handled with care.

The need for such a weapon grew out of the failure of other means viewers have tried to sound off against offensive shows. Told just to shut their set off if they were bothered, viewers recognized that solution as a solitary one which did nothing about the nationwide problem which some TV shows engender. In addition, it does nothing to stop a program which, eventually, will end up airing in syndication during the daytime when children will be more likely to watch. Finally, it does nothing to let producers know that their program is objectionable.

So, next, viewers were told they could write letters when they were offended. This let the networks and producers know when someone thought they had erred. But it still did nothing to inform the wider community.

That's when viewers began organizing and that's when the networks began to squirm. Groups like Viewers of Quality Television, and the National Coalition on Television Violence began to show some muscle. Combining viewers with similar feelings into organizations which could throw some weight around brought results.

The battle plan of the networks and producers has always been to divide and conquer. They were able to say to a complainer, "You represent only yourself;

America loves us." That response has been diminished as viewers collect into like-minded gatherings.

But then a new question arose: What could the groups do that would result in some response from the networks? After all, wasn't complaining to NBC like throwing pebbles at a battleship? A huge corporation doesn't have to respond to dissatisfied viewers when it has millions more who are silent if not content. It was at that point that two significant changes occurred:

1. The huge battleship lost some of its armor plating. The three major networks—ABC, CBS and NBC—used to be the only ships in the lake. If you wanted to watch television, you had to pick one of them. When you complained, the response was, "What are you going to do about it—listen to the radio?"

Then technology started to change and competition steamed into port: videocassettes, satellites, cable. Viewers could now say to CBS, "Stop offending us or we'll watch tapes we select or we'll switch to the Disney Channel on cable." And viewers did just that. They found alternatives, thus shrinking the market size served by the networks. And when a business starts to lose customers, it becomes very interested in why they're going across the street.

2. The second change in the TV warfare game is just as significant: Viewers found that if they couldn't dent the network's armor they could penetrate the thin hulls of advertisers. Television, like all major businesses, exists because of money, not because of its desire to communicate or entertain.

TV puts on a free show to bring an audience into the tent so that advertisers can pitch their wares. When the audience, on their way out of the tent, tells advertisers that their wares are supporting strippers and conmen and so they won't be back, the advertisers turn to the carnival barkers and say, "Get a better act."

And that's when viewers got television's attention.

TV viewers interested in joining groups which try to improve what's on the tube might want to write for membership information and goals from these organizations: *Viewers for Quality Television*, P.O. Box 195, Fairfax Station, VA 22039; *National Coalition on Television Violence*, P.O. Box 2157, Champaign Il. 61825; *Morality in Media*, 475 Riverside Dr., New York, NY 10115; *Christian Leaders for Responsible Television*, PO Drawer 2440, Tupelo, Ms 38803.



ODD COUPLE. Milo the kitten, and Otis, the puppy, find themselves confronting one challenge after another in "The Adventures of Milo and Otis," a film in which the cast consists of animals. The U.S. Catholic Conference gives the movie a rating of A-1 (general patronage). (CNS photo from Columbia Pictures)

Handicapped guitarist schedules South Florida concerts

Of the many lasting images from Pope John Paul II's tour of the United States last fall, Tony Melendez—the armless guitarist who played for him in Los Angeles—was perhaps the most dramatic and emotional.

In fact, the pope was so overwhelmed by the 26-year-old's courage that after Tony's one-song performance, he left his dais, threw his arms around Tony and declared him a miraculous inspiration for the world's people.

Tony, a "thalidomide baby" who was born in Nicaragua, perfected his technique of playing the guitar with his feet after watching a performer in 1979 use a method of changing chords with one finger or toe.

Since his encounter with the Pope,

Melendez has so refined his technique and songwriting that he has captured the imagination of audiences across the United States. He has been performing on the road three weeks of every month. Through it all, he has managed to maintain a sense of humor that he interjects in a question-answer segment of his show.

Melendez will be performing in South Florida this month at concerts at St. Richard Catholic Church in Miami (7500 SW 152 Street) on Sept. 23 at 7 p.m. and St. Andrew Catholic Church in Coral Springs (9950 NW 29 St.) on September 24 at 8 p.m. He will also perform at St. Paul of the Cross Catholic Church in North Palm Beach on September 22 at 7 p.m.

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 Selkir Cable Company, Channel 23.
- ☐ **'Rosary'** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also in Spanish "Santo Rosario", every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- ☐ **TV Mass in English** every Sunday, 7 a.m., on WPLG-CH. 10, with Father Tom Honold on Oct. 8 and Oct. 15 and Fr. Steve O'Hala on Sept. 24 and Oct. 1
- ☐ **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.
- ☐ **'Raices Cubanas'** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- ☐ **'El Dia del Señor'** with Father Federico Capdepón, every Sunday at 9 a.m., on Channel 40, also every Sunday at 5 p.m. on Dynamic Cable, Channel 13.
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and

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

☐ **Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 38 in Dade.

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

☐ **'Catholic Focus'** on Ch. 6, WCIX, with Fr. Thomas Wenski will air at 6 a.m. on Sept. 24, October 8, and October 29, alternating with programs of other faiths.

Radio programs

In English

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

In Spanish

☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.

☐ **'Los Caminos de Dios'** Hosted by Father José Hernandez, Sundays at 8 a.m. on WQBA, 1140 AM.

☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 9 to 10 a.m. on WRHC, 1550 AM.

☐ **'Una Historia de la Vida'** Hosted by Pepe Alonso,

(produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.

☐ **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.

☐ **'Habla el Obispo Roman'** Hosted by Bishop Agustín Roman, at 12 midnight on La Cubanísima, WQBA AM.

☐ **'Caminos de Fe'** Hosted by Bishop Agustín Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.

☐ **'Mensaje de Fe'** Hosted by Bishop Agustín Roman, at 9:30 a.m. on Radio Mambi WAQI, 710 AM.

In Creole

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

Vocation support group started

The Vocations Office in addition to its other events is instituting a Vocation Support Group for those who are in the process of discerning the Lord's call in their lives. The support group will meet the third Saturday of each month on a nine month cycle. Young men who are at least seniors in high school and interested in exploring the possibility of priesthood or religious life will meet at St. John Vianney College Seminary to talk, to learn, to share, to pray and encourage each other in their common search for God's purpose in their lives.

Each month a different topic relating to some aspect of priesthood or religious life will be presented by a different team of priests or brothers (mostly bilingual). The support group begins at 9:30 a.m. and concludes at 3 p.m. Lunch will be offered gratis courtesy of the seminary. If you are planning on attending please let our office know ahead of time. Call 757-6241, Ext. 270.

Storytelling seminar set for Oct. 14

Author and International Lecturer Dr. Beldon Lane will conduct a seminar on storytelling and spirituality sponsored by the Center for Wholistic Spirituality on October 14. Registration is at 8:30 a.m. (\$5 pre-registration and \$7 at the door) at the St. Thomas University Convocation Hall-Library. In the morning he will speak on the "Importance of Stories and Storytelling" and after lunch he will speak on "Stories of the Great Faith Traditions," and "Story and Spirituality." Dr. Lane is associate professor of Theological Studies and American Studies at Saint Louis University and Editor-at-Large for the *Christian Century*. For more information call Sr. Helen Rosenthal at (305) 628-6641.

Barry U. offers philosophy major

Barry University has announced a new major in philosophy in the School of Arts and Sciences this year. The Barry program offers the traditional courses in the History of Philosophy as well as courses in Epistemology and Metaphysics, Philosophy of Law, Philosophy of Art and other specialized courses. Last issue *The Voice* incorrectly identified St. John Vianney Seminary as the only Catholic institution of higher education in South Florida offering a major in philosophy.

It's a date

The Dominican Retreat House in Miami will host a retreat for men on Sept. 29-Oct. 1. Registration is Friday at 7:30 p.m. Fr. Frank Davied is Retreat Director. For more information call 238-2711.

St. Bernard's Catholic Young Single Adults will hold a Hawaiian Luau Dance on Sept. 16 from 8 p.m. until midnight at the St. Bernard's Parish Center, 8279 Sunset Strip in Sunrise. \$5 donation. Games, music, prizes. For more information call 731-0433.

Bus to leave for homeless rally Oct. 6

A busload of advocates for the homeless will travel from Miami to Washington, D.C. for a huge "Housing Now: A National Call to Action" rally and march set for Oct. 7.

Organized locally by the Miami Coalition for Care to the Homeless (MCCH), the Greyhound bus will leave Miami on 11 a.m. Oct. 6 and pick-up additional advocates for the homeless and other concerned individuals in Hollywood, Ft. Lauderdale and Palm Beach. It will return on Oct. 8th at 4:30 p.m. "We have a number of service providers

to the homeless participating, including groups like Camillus House, Daily Bread Food Bank, plus other groups such as the American Friends Service Committee, Results, and private businesses and individuals, public agencies, churches and synagogues," MCCH President Beth Sackstein said.

"Eight million Americans pay more than 60 percent of their incomes for housing and in South Florida there are more than 8,000 persons actually homeless."

All interested persons are welcome to

join the "Housing Now" bus to Washington and corporate sponsorships are being actively solicited. Tickets are \$100 per person round trip not including meals. For further information call Chris Hildner, Executive Director, MCCH, 573-0220.

Job training for seniors offered

The Senior Community Service Employment Program (SCSEP) sponsored by The American Association of Retired Persons (AARP) provides temporary work experience for people aged 55 and over with limited financial resources. This service gives clients the opportunity to sharpen and develop skills while searching for a permanent job.

Clients are placed in non-profit or public service host agency positions for 20 hours per week to receive on-the-job training. During this period of temporary employment clients work with SCSEP Project Director and staff to locate permanent part-time or full-time employment either at the host agency or with a private or public employer.

Typical training positions include: activities coordinator, bookkeeper, cashier, clerk/typist, or data entry clerk.

For more information call Job Developer Jack Eisenbach or Project Director Josefina T. Randal at 642-6113.

Sr. Jeanette elected Provincial Superior

Sister M. Jeanette Lawlor, C.S.F.N., has been elected Provincial Superior of the Immaculate Conception Province of the Sisters of the Holy Family of Nazareth for a six-year term, effective August 6. Prior to her election, Sister M. Jeanette served as local superior of the Nazareth Hospital convent. She also served as Principal of Our Lady of Calvary School, Philadelphia, and Superior/Principal of St. Gregory School in Plantation. Sister also served as a delegate to the 1988 general chapter of the congregation held in Rome.

Mass for the Sick Sept. 24 at Mercy

For the second year in a row, Mercy Hospital, 3663 South Miami Ave., will hold a multi-lingual Community Mass for the Sick on the Feast of Our Lady of Mercy, Sunday, September 24 at 10 a.m. on the front lawn of Mercy Hospital. A large tent will be set up to house over 2,000 worshippers. The Most Reverend Bishop Agustin A. Roman will be the main celebrant.

Parish ministry conference at OLQH

The Broward County Parish Social Ministry Office will sponsor a conference titled "Walking Together in Love in the 90's." The conference will be held on October 28 at Our Lady Queen of Heaven Church, 1400 North St. Road 7, North Lauderdale (on U.S. 441 between Commercial Blvd. and Atlantic Blvd.). The conference will begin at 9 a.m. and conclude at 3:30 p.m.

each of us as loving and caring Christians and communities.

Archbishop McCarthy will open the conference with an address concerning the synod. The conference presentors will include persons from local parishes who are actually involved in the day-to-day ministry of the subject covered by the workshop.

The cost for the day will be \$10 which will include a lunch. For further information contact Catholic Community Service of Broward at 522-2513 or Dade at 940-1636.

The conference will present a day of study and reflection on the synod of the Archdiocese of Miami, it's challenges to

CCS and CHRIS announce gala ball

Monsignor Bryan O. Walsh, President / Executive Director of Catholic Community Services and Catholic Health and Rehabilitation Services announces that the Agencies will host their first gala ball to raise funds, very much needed to respond to the needs of the people in our community.

The Gala Ball will be held, Friday, November 10, 1989, at the Omni International Hotel; Cocktails served at 7:30 PM, dinner dance follows at 8:30 PM.

There will be two orchestras: *Chirino and Cabrisas*.

Tickets at \$125 for Patrons and \$100 for Benefactors.

Ball Chairpersons are Mayor and Mrs. Xavier Suarez, and Mr. and Mrs. John K. Ream (C.E.O. Citicorp)

Host Committee Chairpersons are Mr. and Mrs. Jose M. Baeza.

For more information call Francisca Aldrich at 754-2444.

Young Adult conference Oct. 6-8

The National Catholic Young Adult Ministry Association will host a conference at the Diplomat Resort and Country Club in Hollywood on October 6-8.

Keynote speakers include Alexandra Kovats, a well known lecturer on spirituality, feminism, and youth, and Ray Pelletier, one of the country's top rated speakers, seminar leaders and corporate consultants.

Kovats is currently involved in the Ministry of Formation among the Sisters of St. Joseph of Peace. As a professional speaker, Pelletier is known as "America's Attitude Expert" and is committed to making a positive difference. He is the founder of January First, a Coral Gables based consulting firm.

Parish leaders will attend workshops on

topics like the spiritual direction of young adults, and making appropriate contributions within the structure.

There will also be workshops on multi-ethnic diversity within the church and conflict management. There will be a panel discussion on how to involve young adults more in parish life.

Registration fee is \$100 for members and \$145 for non-members. Fee includes the banquet Saturday and breakfast Sunday. Make checks payable to "National Conference." Hotel registration is separate. For registration and more information write: Young Adult Ministry, 9401 Biscayne Blvd., Miami, Fl. 33138, Attention: Paulette Vitale, or call 757-6241, Ext. 192.

The Catholic Widowers Club of Hollywood will hold its monthly meeting at 7:30 p.m. on Oct. 6 at Griffin Park Hall, 2901 S.W. 52nd St. in Ft. Lauderdale. Music, dancing and refreshments. Guests \$4. For further info call Mary at 457-9426 or Lee at 922-5114.

An Evangelization Training Workshop begins Sept. 21 at Blessed Trinity Parish in Miami Springs on Thursday evenings from 7:30 to 9:30 p.m. For information call the Office of Lay Ministry at 757-6241, Ext. 371. Fee is \$25.

A Bible Breakfast will be held on the fourth Saturday of each month at the Sheraton Design Center Hotel in Ft. Lauderdale beginning at 8:30 a.m. Reservations required. Call 565-5617 or 963-0027. \$7 per person.

A flea market sponsored by the Holy Rosary Council of Catholic Women will take place on Sept. 30 from 9 a.m. to 3 p.m. in the church parking lot, 9500 SW 184th St. For information or reservations call 238-7005 or 238-1758.

The Witness, the story of the life of Christ as seen through the eyes of St. Peter and performed by the Joyful Noise Ensemble, will be presented on Sept. 23 at the Church of the Little Flower in Hollywood at 8 p.m.

Tony Melendez, the handicapped pianist who played for the Pope, will perform in concerts at St. Richard Catholic Church in Miami on Sept. 23 at 7 p.m. and St. Andrew Church in Coral Springs on Sept. 24 at 8 p.m. See story on page 19 for details.

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Priests probe cults and their victims

CULTS, SECTS AND THE NEW AGE, by Fr. James J. LeBar. Our Sunday Visitor (Huntington, Indiana, 1989). 228 pp., \$7.95. Reviewed by James C. O'Neill, Catholic News Service.

Within the past 30 years an estimated 2,500 new cults and sects have sprung up in the United States with a membership today of 3 million to 10 million adherents, many of whom have been and still are victims of deceptive and destructive brainwashing.

The typical cult recruit, according to "Cults, Sects and the New Age," is of average intelligence, well-adjusted, adaptable, from a middle and upper-class family. Interestingly enough, "Catholics and Jews are involved in cults in larger proportions than in the general population."

To help Catholic and other parents, teachers and leaders learn more about the new cults and sects, Father James LeBar of New York and three other Catholic priests

have put together this informative handbook.

The authors are concerned especially with the "destructive, pseudo-religious cults which deprive a person of freedom" by means of "indoctrination procedures filled with deception, manipulation and control to an excessive degree."

This volume discusses at length how to

'The typical cult recruit... is of average intelligence, well adjusted, adaptable, from a middle and upper-class family.'

deal with "ex-cultists"—men and women who have broken with a group but who are still deeply under the influences of the cult's mind-bending conditioning. Also emphasized is the need to prepare young people with a solid understanding of their faith to prepare them to deal with the attractions of the "new" religions.

Among the cults or sects listed as "pseudo-Christian groups" (the author's term) are the Children of God, Unification Church, The Way International, The World-Wide Church of God, and Scientology. Others based on Eastern mysticism or human potential concepts include: The Divine Light Mission, Hare Krishna, The Forum and Transcendental Meditation.

The author also looks at Christian fundamentalism and its various manifestations and sees signs of cult/sect similarities. The groups include the aggressive proselytism of Hispanic and other ethnic groups by local Bible churches, the hidden agenda of fundamentalist recruiters on campuses and the financial exploitation of believers by some television preachers.

Another chapter is devoted to groups within the Catholic Church which, if not cults, exhibit various cultic practices. Included are the "Fatima Crusaders" also known as the "Tridentine Latin Rite Church," the Brooklyn "Bayside Movement" and others.

The book explores Satanism, which is described as "the negation of everything positive and good and the embodiment of all that is evil." The chapter sets forth Catholic doctrine about Satan and current aspects of Satanic religion and practices.

The New Age movement, as the author states, "is not easily defined." Often blending Eastern religious expressions with Western psychology, the New Age seeks to find new spiritual experiences through group training sessions, witchcraft (Wicca), or altered states of consciousness.

The book also includes 11 appendixes containing official documents and other material issued by the Vatican and the bishops of the United States.

Useful as this volume is, the lack of an index is disappointing, as is the repetition due to multiple authors going over the same ground in certain sections.

(O'Neil is a publicist and free-lance writer)

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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.
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A.A.R.V.

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.

C.J.G.

Thank you St. Jude for prayers answered. Publication Promised. S. Garcia

5A-Novenas

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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.

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Finding the right meaning in the Gospels

By Father Robert Kinast
Catholic News Service

"The whole point of the Gospel is reconciliation," said the first student.

"Yes," argued the second student, "but Jesus also said, 'Do not think that I have come to bring peace upon the earth. I have come to bring not peace but the sword.'"

That exchange took place during a weekly seminar of students preparing for ministry. A student in the group had described a case from the parish where he works. It went like this:

A staff member was to arrange for a meeting room where the student could conduct sessions with teen-agers whose parents were alcoholics. Week after week the staff person "never got around to it." Finally the student became so frustrated he blew up at a meeting and accused the staff person of negligence and indifference.

Afterward the student felt guilty for exploding in front of others, but also felt justified in getting angry. Not sure what to do next, the student brought the case to the seminar group.

When my seminar class has such a discussion, it typically revolves around such questions as what the Gospel demands, how people should act as disciples of Jesus and what Jesus himself would do. Often there is not just one answer to such questions. The Gospel makes many demands. Sometimes they almost seem to contradict one another.

For example Jesus says, "You are the light of the world. A city set on a mountain cannot be hidden" (Matthew 5:14-

16). Yet he also says, "When you pray, go to your inner room, close the door and pray to your Father in secret" (Matthew 6:6).

Those different demands point to the fact that the Gospel arose in response to different situations, each handled separately.

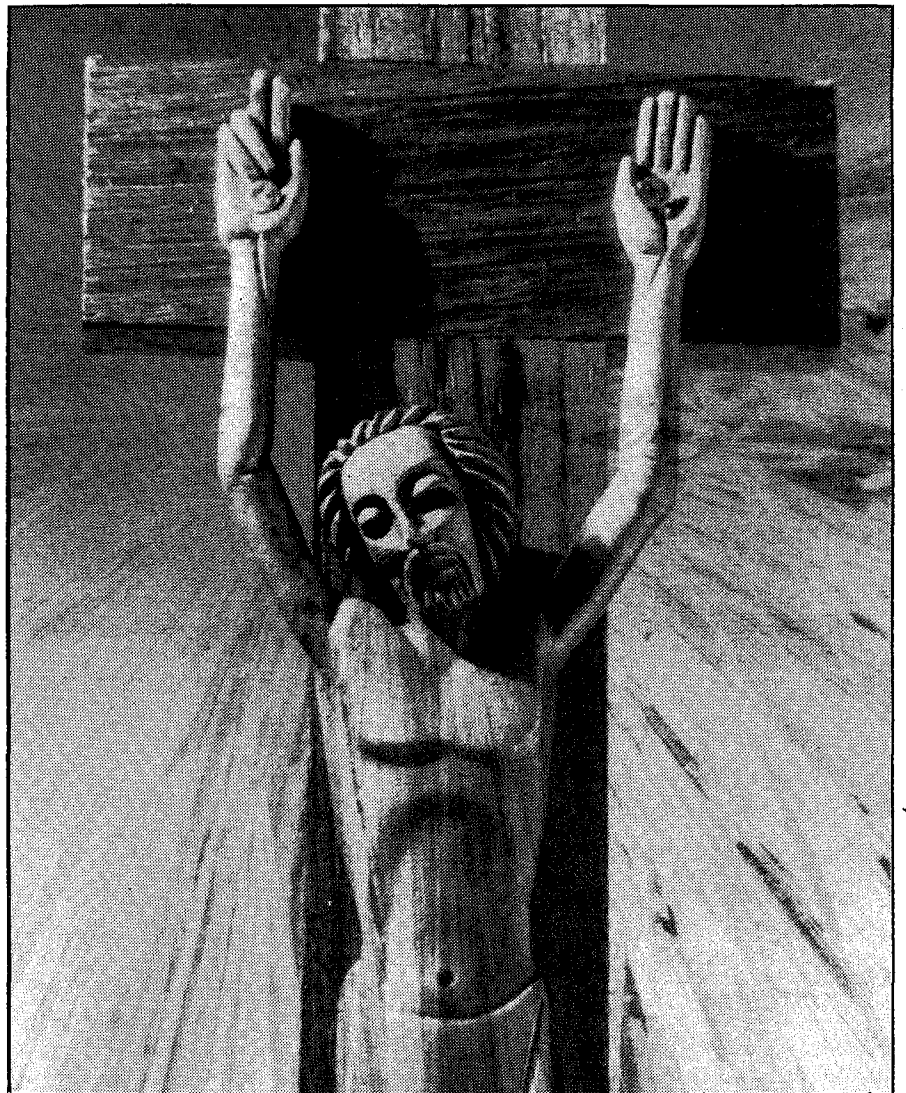
For example, when a rich man asked Jesus what more he should do to inherit everlasting life, Jesus told him to sell his possessions and follow him (Matthew 19:16-21).

But when a man whom Jesus healed wanted to follow him, Jesus told him to go back to his family instead and tell them what God had done (Luke 8:38-39).

So what are people to do? How will they know what direction to take in such situations? One helpful approach is to examine the Scriptures to find the situation most like one's own. We can do this because the Gospels are composed largely of stories dealing with real-life situations. But what is the parallel Gospel case in the case the student presented? Is it Jesus urging the disciples to forgive 70 times seven? Or is it Jesus condemning the pharisees for their hypocrisy? And if it is the latter, what about Jesus admonishing the disciples to remove the beam in their own eye before complaining about the speck in the eye of another?

The seminar group decided that the best parallel was none of the above. Instead they turned to the parable of the two sons. One son said he would work in his father's vineyard, but did not; the other said at first that he would not work, but then did (Matthew 21:28-31).

The students chose this parable because



How demanding is the Gospel? And how can people today figure out what the Gospel demands of them in a particular situation? One approach is to examine the Scriptures to find the situation most like one's own, writes Father Robert Kinast. (CNS photo)

they found similarities in the attitude and behavior of the people involved in it and in the situation at the student's parish. But they also chose it because of the parable's meaning.

My seminar group agreed that Jesus' main concern was that his followers pursue the way of holiness. They saw this as the overriding concern in the parable. So it was to become their overriding concern in the case at hand.

When Jesus got angry or spoke harshly or confronted people, it was not just to vent his feelings or to expose others. It was to turn them toward the kingdom of

God which they were missing.

It was similar when Jesus invited the rich man to join him, and the healed man to go back to his family. His concern was that each might enter God's kingdom more fully. With that discussion behind them, the seminar group helped the student look at ways he could work more cooperatively with the staff person to find a meeting place and reduce frustrations. The goal, the group agreed, was that in this way both could move a little farther along the way of holiness.

For that is the constant demand of the Gospel.

Reflecting on situations in the light of faith

John was preoccupied. His son's high school adviser had just called to say that the boy was unaccountably absent from school that day. It was the third time in three weeks that such a call had come. The adviser also revealed that the boy's grades were slipping badly. The news was not really a surprise. But it made it impossible for John and his wife any longer to deny a situation that had been developing for some time. Their son's behavior had been troubling them. He had broken his curfew by an hour or more numerous times. It was clear he was drinking beer frequently. Every day? At home he was withdrawn or hostile. He spent little time on homework.

In the moments before Mass the following Sunday, John pondered the feelings of anger, frustration

and love for his son that were colliding with each other these days. What could he and his wife do? What discipline would work with their son? What about professional counseling? How could they assure their son that they loved him? How could they begin to communicate with him again?

Sitting in the pew, John's thoughts raced in his head. Finally, he began to feel quieter, calmer. He found himself asking what Jesus might do in this situation. "What is being asked of me?" John asked.

This situation is hypothetical, though true to life. Having read it, ask yourself this: Was John praying in the moments before Mass in a contemplative way?

Probably the word "contemplation" calls to mind extraordinary saints like Teresa of Avila and John of the

Cross. But most people are contemplatives some of the time. To reflect on situations in your own life in the light of faith is a form of contemplation, especially when the rush of thoughts slows down and you begin to listen, to ask what Jesus asks of you.

The Gospel asks much in terms of love for God and neighbor. It asks commitment and fidelity. It asks people to make a gift of their time to others. At times they are called to change plans in big ways to meet needs around them. There are situations in which Christians know just what they should or should not do. But in other situations, such as the one John, to act as a Christian requires much reflection, contemplation. It calls for the prayer of those who ask what Jesus would do, what the demands of the Gospel are here and now.

Scriptures

The high cost of discipleship

By Father John J. Castellet
Catholic News Service

Did the first Christians take it seriously when they heard Jesus say in Luke's Gospel, "If anyone comes to me without leaving his father and mother, wife and children, brothers and sisters and even his own life, he cannot be my disciple" (Luke 14:26)?

Did the people feel they had to hate their whole family, even themselves? Yes, they took it seriously, but not literally. For one thing, they were aware that, in the idiom of the day, "to hate" meant "to love less." For them these words pointed to the need for decisions. If it came to a choice between Christ and loved ones, they had to choose him. Unfortunately, many had to make this choice. When people decided to become Christians, often they would

be cut off from their families. This was a wrenching decision, but it was part of the cost of discipleship.

Even then they were not expected to "hate" their loved ones. That would have been un-Christian.

The first Christians took the teaching of Jesus very seriously. But how did they understand a passage like this one, "When someone strikes you on your right cheek, turn the other one to him as well" (Matthew 5:39)? This was the expression of the ideal of non-violent resistance to evil.

Jesus also taught, "So be perfect, just as your heavenly Father is perfect" (Matthew 5:48). Now there is an unrealistic ideal in the opinion of many. But Jesus was not a mad idealist; he knew better than to demand the impossible. He was setting up a realizable ideal. Just as God is

Gospel's demands expose us to challenge but the rewards are plentiful

By Theodore Hengesbach
Catholic News Service

I was driving the other day with my sister, a nun, through Amish country not far from my home in north-central Indiana. We stopped to watch a farmer wearing a broad-brimmed hat, patiently plowing with his four-horse team. It appeared to me that he was humming as he bounced along the irregular contours of his field.

We waved at the occupants of buggies as they passed and they waved back.

As we drove, we talked about the Mennonite tradition, which the Amish are part of, with its commitment to reverence for life and non-violence. I recounted the story of a Mennonite, early in the church's history, who was being pursued by a sheriff over a frozen lake. Suddenly the sheriff fell through the ice. The Mennonite stopped, saved the sheriff's life, and subsequently was arrested and executed. As we drove along and talked, it occurred to me that we were experiencing in a short space of time several contrasting ways of living the Gospel challenge.

The Amish live apart from the world and its ways in order to follow the challenge of a simple life focused on God and his ways and the challenge of the Sermon on the Mount.

My sister, a nun for 40 years, left home at 18 to live a life of service, following the challenging vows of poverty, chastity and obedience.

And there I was — husband, father of two college age children, a teacher and university administrator — with, it might seem, no outward signs similar to theirs of a passion to obey the Gospel challenge.

Does the Gospel ask little of me by comparison with them? To what extent does the Gospel challenge me — or you?

First of all, what does the Gospel really ask of us?

Though it asks many things, there would be general agreement that the Gospel challenges us in these ways:

—To love God.

—To love one another as Jesus loved us

—that is, even if it causes pain, suffering or death.

—To love enemies; to give away our coat to someone who needs it, even if all that is asked for is our shirt.

Those are large Gospel challenges. They can arise in ordinary life in both large and small ways that call for a response.

I think of the neighbor youths who in their war games in the back yard on Saturday afternoon trampled my prized blackberry bushes. For a few hours, it wasn't easy to love them as Jesus loved me.

I think of the hours spent on the sidelines in sun, rain and wind cheering my children in their soccer games. Now I calculate the cost of their college educations. Family life often becomes the setting in which the challenge of the Gospel to love and commitment is confronted.

Tensions can arise between spouses that call for turning the other cheek and giving beyond what seems possible.

In the process of an honest day's work there are many opportunities to respect the God-given dignity of others. But it isn't always easy. You know that the Gospel is demanding when you search for ways to respect the humanity of someone who has needlessly caused trouble for you or complicated your life.

People find ways to meet the demands of the Gospel through volunteer activities in the church or on behalf of political candidates. Then there are the sick to visit in the hospital and to aid during periods of recuperation at home.

It is obvious that the Amishman or the nun find the Gospel demanding. But while their witness may be more dramatic than that of someone like me, the day-to-day challenges they face in meeting the demands of the Gospel are really much like my own.

We're all in the process of becoming Christian. No one has "arrived."

What seems inescapable to me is that the Gospel has a way of reaching into the lives of everyone, where its demands take on quite concrete forms.



For Christians of the Mennonite tradition, living up to the demands of the Gospel means leading a simple life apart from the world and its ways and focused on God and the Sermon of the Mount, writes Dr. Theodore Hengesbach. (CNS photo)

Learning about God's love through the Scriptures

By Father Eugene LaVerdiere, SSS
Catholic News Service

I remember vividly the first time I realized how much is missed from hearing or reading disconnected segments of the Gospel. My teacher of public speaking and drama, whom I respected greatly, came into class one day saying that after hearing various seminarians speak about this or that Gospel story, he finally had decided to read Mark's Gospel from beginning to end. He did it over the weekend. The following weekend he was going to read Matthew's Gospel. I was in the seminary then in Cleveland, Ohio. I owe much to that teacher, Leone Marinello, a layman, but I think his experience with the Gospels made the biggest impression of all.

We know how far we have come when we read in a biography of St. Therese of Lisieux that she loved the

passages from the Bible that she heard in the Mass and in the choral prayer of the Carmelite monastery. She really wanted to know more, to see where they came from.

It is hard to imagine today, but in St. Therese's monastery there was not one single copy of the Bible available to the nuns. St. Therese did not let matters rest there. A resourceful woman, she remembered that there was a Bible in her home. She spoke to one of her sisters who then copied the Bible, at least many books of it, for her.

For my teacher and for no less a person than St. Therese of Lisieux, the continuous reading of the Gospels was full of discoveries.

Everyone has heard about Jesus' Sermon on the Mount (Matthew 5) and most know about its most famous passages, the Beatitudes (5:2-12), the Lord's Prayer (6:9-13) and the Golden Rule (7:12). But few have read the

sermon in one sitting.

Thus, Jesus' saying, "Be perfect just as your heavenly Father is perfect" (5:48) seems like an impossible demand. We all know that God is all perfect. How can that possibly be a moral ideal for Jesus' followers?

Here is where the context can help. Earlier, Jesus had asked that his disciples love their neighbor, including their enemies, and pray for their persecutors (5:44).

From the context, then, we learn that Jesus is not asking his disciples to be all perfect. They are not God. What he is asking is that they love everyone, even those who despise them and try to hurt them.

We also learn what that means. We need not have warm feelings toward everyone. But we can pray for everyone, including our enemies. Ultimately that is how we show our love.

perfectly divine, so Christians must strive to be perfectly human. Luke gives a clue to how this is possible. His version of the saying is, "Be merciful just as also your Father is merciful" (Luke 6:36).

Jesus' teachings as recorded in the Scriptures were not given, or received, in a vacuum. They had to be lived in historical and cultural situations.

In the Sermon on the Mount Jesus gave a teaching on

oaths saying, "Do not swear at all" (Matthew 5:34). Yet, Christians have taken oaths for centuries in court, presidential inaugurations and many other situations. They

obviously do not feel they are breaking a law of Jesus. They recognize that he was proposing a society in which it would be unnecessary to take oaths, in which people would mean what they say.

All are called to strive toward that goal. In the meantime we live in an imperfect society where some cannot be trusted and oaths become a practical necessity.

This does not mean that the goals are to be shrugged off as unrealistic. A Christian is committed to striving with might and main to realize the ideal.

Though one never reaches it, the striving itself brings people closer and closer to their own perfection and that of society.

'To be perfect may seem unattainable, but everyone can be merciful. By exercising compassion, people approach the god likeness of a supremely compassionate Father.'

- Father John J. Castelot

To be perfect may seem unattainable, but everyone can be merciful. By exercising compassion, people approach the god likeness of a supremely compassionate Father.

oaths saying, "Do not swear at all" (Matthew 5:34). Yet, Christians have taken oaths for centuries in court, presidential inaugurations and many other situations. They

'Romero', the movie has a strong message on human rights and faith

By Voice staff, wire reports

One day while filming "Romero" on location in Cuernavaca, Mexico, Paulist Father Ellwood Kieser told director Juhn Diugan "You know...this movie is really about the (Catholic) Church struggling to be church."

"Romero," produced by Father Kieser and distributed by Four Seasons Entertainment, tells the story of Archbishop Oscar Romero of San Salvador, El Salvador, and the last three years of his life. He was an outspoken critic of El Salvador's military dictatorship and right-wing death squads.

His defense of the poor cost him his life. He was assassinated in 1980 while celebrating Mass.

"This movie is about the church's struggle to be what Jesus Christ set it up to be," said Father Kieser. "The protagonist here is Romero — this mouse of a man — who is put in an impossible situation, becomes a tiger defending human rights, speaks for the poor, battles for justice, tries to bring peace to his country," Father Kieser said.

"My hope is that the picture will be an experience of the Gospel for the viewers and, therefore, hopefully an occasion of conversion for some people, a new response to God as he lives in his people."

Father Kieser said that for Catholics the movie "has to propel an examination of what it means to be a Catholic. I would call this the heroic archetype."

Father Kieser has been a Paulist priest for 33 years. The order's mission is evangelization and at first he conducted inquiry classes on the Catholic faith. But 29 years ago, he became involved in communications.

He organized Paulist Productions, based in Pacific Palisades, Calif., and in 1960 began producing "Insight," a series of TV dramas directed toward a secular audience to provide moral insights.

The Philadelphia-born priest also has produced two network televisions: "We Are the Children" and "The Fourth Wise Man."

Father Kieser said he believes "Romero" with its image of the church defending human rights and battling for justice is an image of the church "that really appeals to the liberal secular mind, to the secular humanist."

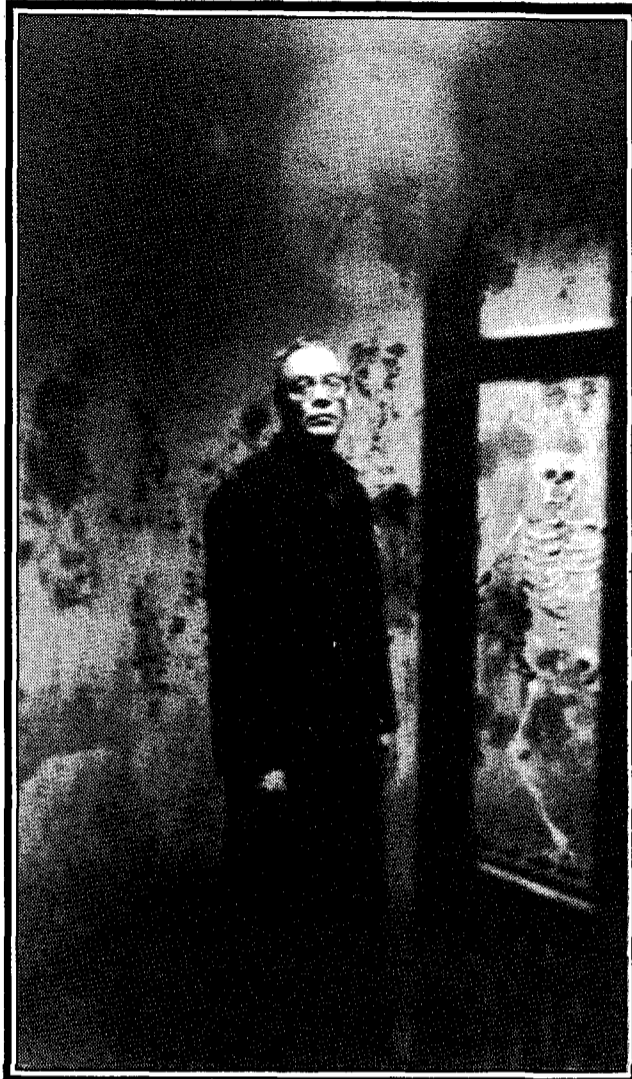
The transformation of Archbishop Romero's character was what lured Raul Julia into playing the title role.

"I was intrigued by the character of Romero," said Julia, who visited Coral Gables recently to promote the film. "It is a great role, a role that shows the change from a shy, fearful man into a champion of the people. It is not a role that comes along every day; it is a very special role and as an actor, I could not say but 'yes, I'll do it with great pleasure.'

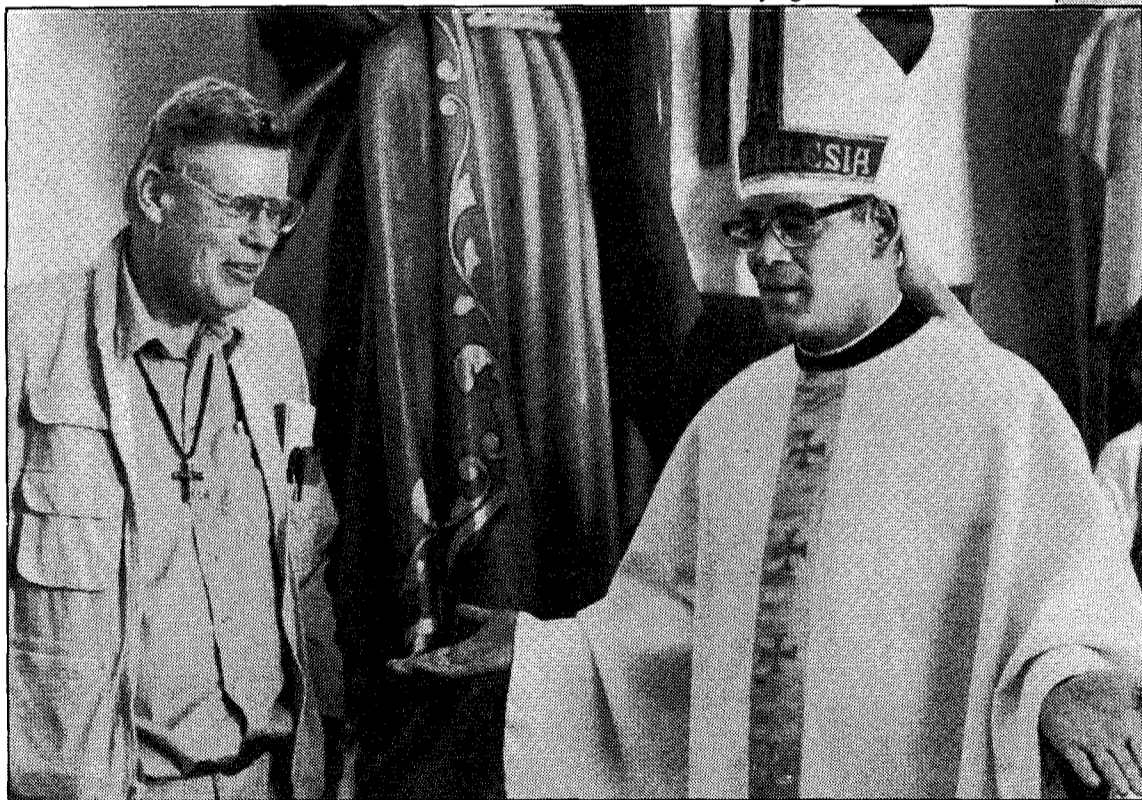
"If the people want to know what I think of Romero, they have to go and see the picture. It is hard to put into words what I have tried to express with my acting. It is an important movie."

The film made a lasting impression on Julia's life, too. It helped turn him from a lapsed Catholic into a practicing one again.

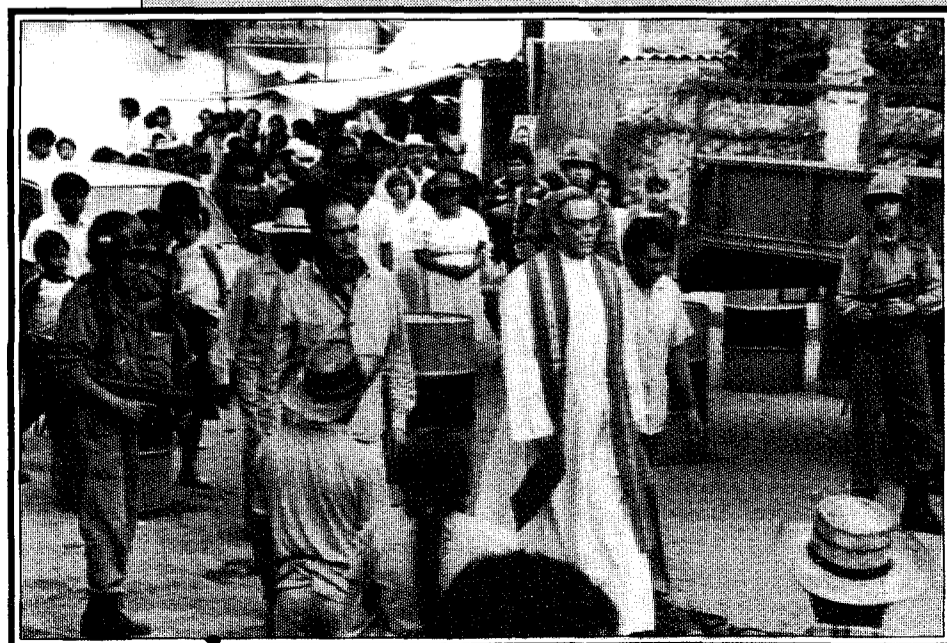
"I was not participating so much in the church," he said. "I was not in touch with the work of the church that really makes a difference in people's lives, (but) I got in touch with that and started going to Mass and Communion on Sunday again."



Actor Raul Julia as Archbishop Oscar Romero moves from being a withdrawn scholar to a champion of human rights in El Salvador. The U.S. Catholic Conference says that Julia's performance reflects an "intense spiritual dimension." The film is classified A-II -- adults and adolescents by the U.S.C.C.. The Motion Picture Association of America rating is PG-13 parents strongly cautioned that some material may be inappropriate for children under 13.



(Left) Paulist Father Ellwood Kieser as producer interacts with actor Raul Julia during filming of the movie.



(Bottom) Dramatic scenes from the movie portraying Julia as the Archbishop Romero during the taking back of a church occupied by the military.

