

THE VOICE

Vol. 36 No. 22

Archdiocese of Miami

Oct. 27, 1989



**Red ribbon
--No
drugs!**

John Reid, a senior at Chaminda-Madonna College Prep, ties a ribbon at Holy Family in North Miami. Anti-drug essays and posters

10

Justice and Equality in Florida
--Bishops letter in next issue of The Voice

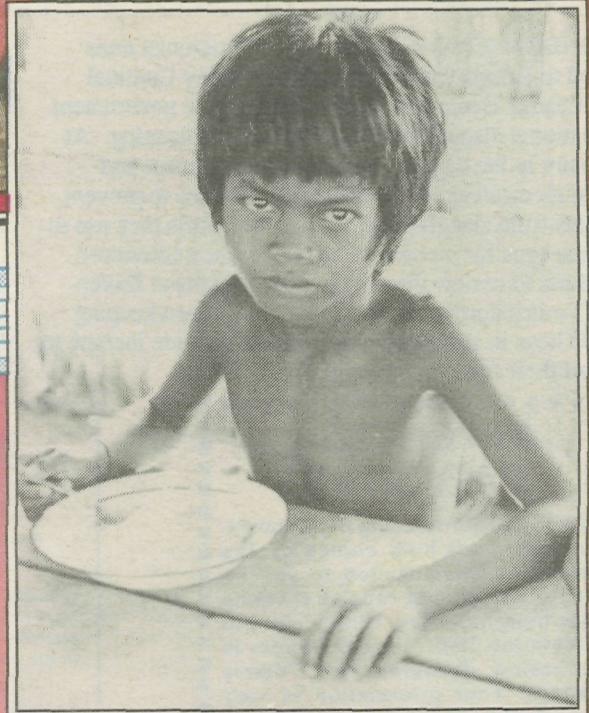
Voice photo by Prent Browning

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World

East German bishop urges countrymen to remain home

VATICAN CITY (CNS) — A leading East German bishop urged Catholics not to flee the country for the West and said the recent wave of emigration was the wrong way to solve East Germany's social problems. Bishop Joachim Wanke, vice president of the East German bishops conference, called instead for a wide-ranging dialogue between the government and "all sectors of the population." "I can say with satisfaction that the first steps in this direction can already be seen," said the bishop, who is apostolic administrator of Erfurt-Meiningen.

S. African bishops happy, dismayed over releases

CAPE TOWN, South Africa (CNS) — South Africa's bishops have welcomed the release of eight prominent South African political prisoners, but expressed disappointment that the country's most famous prisoner was not among them. The freed men include Walter Sisulu, a 77-year-old leading figure in the outlawed African National Congress and father of Zwelakhe Sisulu, editor of the *New Nation*, an outspoken newspaper owned by the African bishops' conference. The government also lifted restrictions on the elder Sisulu's wife, Albertina, an anti-apartheid leader in her own right. But restrictions on Zwelakhe Sisulu remained in place. In an Oct. 11 statement the bishops said, however, they were disappointed at "the inexplicable delay in releasing Mr. Nelson Mandela, a key actor in the South African political drama." Mandela, the leader of the ANC and the leading symbol of the anti-apartheid movement, has been incarcerated for 26 years.

Smiling Sister Teresa released from hospital

CALCUTTA, India (CNS) — Mother Teresa was discharged Oct. 14 from the Woodlands Nursing Home in Calcutta where she had spent 40 days being treated for a painful heart ailment. As she stepped out of the medical facility, the smiling and cheerful 79-year-old nun blessed the medical staff. During her stay at the clinic, Mother Teresa received thousands of letters, telegrams, telexes, telefax messages and several telephone calls daily. Local newspapers carried expressions of concern for her welfare and a group of Hindus offered prayers for the missionary to the poor and destitute.

Brazil's street youth fear vigilantes, police

SAO PAULO, Brazil (CNS) — As if poverty were not enough, many of the 7 million children making a life on Brazil's streets fear for their lives and safety from vigilantes and police, say leaders of a movement of street children. Representatives of the National Movement of Boys and Girls of the Street have given the government the names of 1,347 street children they say have been killed by police in the past two years. Additionally, killings of youngsters by so-called justiceiros — vigilantes — are apparently escalating. Movement workers say they believe that in many cases the vigilantes are off-duty policemen hired by businesses in such places as the chic Copacabana section of Rio de Janeiro to keep street children away from their customers.

Nuns lock henhouses, hold British authorities at bay

LONDON (CNS) — A convent of Passionist nuns invited to Britain from the United States by Cardinal John Carmel Heenan in 1963 is battling the government in a national dispute over eggs and food poisoning. At one point in the dispute, nuns from the convent had locked themselves in one of their henhouses to prevent officials from slaughtering 5,000 of the birds they use to produce eggs for income. They have since convinced the courts to review their case. The 14 nuns at Davenry, 73 miles northwest of London, have been keeping 10,000 hens in two large henhouses to provide income to support their contemplative life.



CNSPhoto

Emergency medical personnel tend to a person who was injured when parts of an Oakland, Calif. freeway collapsed following the earthquake that hit the San Francisco area during afternoon rush hour October 17. Many were trapped and killed when the upper level of the two-tier Nimitz Freeway, Interstate 880, collapsed and fell on the bottom level. Pope John Paul II sent his condolences to families of victims and area residents whose lives were disrupted by the disaster. Bishop John Cummins of Oakland said damage to the Cathedral of St. Francis de Sales, Oakland's cathedral, is so extensive, "we may lose it entirely."

Nation

Statement: Chastity, not condoms, will end AIDS

WASHINGTON (CNS) — The solutions to the AIDS crisis in America are sexual chastity, not condoms, and drug-free living, not clean needles, says the draft text of a statement by the U.S. bishops on AIDS. "The spread of AIDS will not be halted unless people live in accord with authentic human values pertaining to personhood and sexuality," it says. The draft, released in Washington Oct. 13, is to be debated and voted on by the nation's bishops during the fall general meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference in Baltimore Nov. 6-9.

Cardinal urges Senate to nix federal death penalty bill

WASHINGTON (CNS) — Calling the increased use of the death penalty a "frightening reality," Cardinal Joseph Bernardin of Chicago has urged a U.S. Senate committee to reject a bill that would reinstate the death penalty at a federal level. "We believe human life is so precious that the state should not take the life of any person, even one who has taken another life," Cardinal Bernardin said. "Society must send a message that we can break the cycle of violence, that we need not take life for life." The cardinal, chairman of the U.S. bishops' Committee for Pro-Life Activities, provided testimony Sept. 28 to the Senate Judiciary Committee in a written statement released Oct. 10.

Archbishop backs return to embracing cardinal virtues

DENVER (CNS) — Denver Archbishop J. Francis Stafford, in a pastoral letter on "Virtue and the American Public," said the practice of "cardinal virtues" are "crucial to the pursuit of the common good." The virtues named by Archbishop Stafford were prudence, justice, fortitude and temperance. The creation of a "responsible society," Archbishop Stafford said, "requires new attention to the nurturance of virtue, both private and public. Legislation and executive action are never enough."

Anglicans, Catholics join to urge Christian unity

WASHINGTON (CNS) — ARC-USA, the official Anglican-Roman Catholic dialogue group in the United States, has hailed the "significant meetings" in Rome of Pope John Paul II and Anglican Archbishop Robert Runcie of Canterbury, England. The group also has thanked the leaders of the two communions for their Oct. 2 joint declaration urging Christian unity. "Following your example, we too recommit ourselves to the quest for visible unity and full ecclesial communion even though we recognize in events of the recent past actions which seem to present further challenges to our efforts for full unity," the U.S. group said in an Oct. 11 letter to the pope and the Anglican archbishop.

Medjugorje crowds please Mary, visionaries say

MONTEREY, Calif. (CNS) — Mary is "happy" with the size and faith of the crowds who come to Medjugorje, said Ivan Dragicevic, one of the alleged visionaries of the Blessed Mother at Medjugorje, Yugoslavia. Another visionary, Vicka Ivankovich, said Mary was "very pleased" at Ivankovich's attempts to "spread the word and her messages." Dragicevic and Ivankovich gave their comments in separate interviews in Medjugorje with Ted Elisee, editor of *The Observer*, newspaper of the Diocese of Monterey. The interviews were published in *The Observer* in late September.

Study says U.S. social health is mired in critical condition

TARRYTOWN, N.Y. (CNS) — The nation's social health, as gauged by 17 problems ranging from child abuse to housing, remains at its lowest point in two decades, according to an annual study released by Fordham University's Institute for Innovation in Social Policy. The 1989 Index of Social Health, as the study was called, was released in October by the Jesuit-run university from its graduate center in Tarrytown. The study that said on a scale from one to 100, the U.S. social health index was rated at 35 for 1897, the last year for which statistics were available.

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Bishops face tough issues

To urge action on 'scandal' of hunger at meeting

WASHINGTON (CNS) — Citing the "morally intolerable" continuation of domestic hunger and the "scandal" of hunger overseas, a U.S. bishops' committee has recommended adoption of clear national policy directives for food and agriculture.

In a draft statement, the U.S. Catholic Conference Subcommittee on Food, Agriculture and Rural Concerns reviews serious problems facing the nation and world and proposes steps to alleviate them.

'Our own efforts and the response of others cannot substitute for...action by society and government, as the instrument of our common purpose'

Prepared for discussion and action by the U.S. bishops at their Nov. 6-9 general meeting in Baltimore, the 30-page document is titled "Food Policy in a Hungry World: The Links that Bind Us Together; Pastoral Reflections on Food and Agricultural Policy."

The statement declares that "the presence of so many hungry people in our midst is morally intolerable... no one can reasonably deny that this nation faces a serious problem of hunger."

Overseas, "the first reality is the scandal that nearly a billion people lack access to sufficient food because they either cannot grow it or do not have enough income to buy

it," the statement says.

It acknowledges the church's efforts to combat hunger but adds that "our own efforts and the response of others cannot substitute for fair and equitable public policy and for action by society in general and by government, as the instrument of our common purpose, to end hunger in America and throughout the world."

To reshape the nation's response to hunger and agricultural problems, the document asks the United States, as part of its general policy on the issue, to:

— "Establish food security as the ultimate goal of food and agricultural policy — ensuring that every human being has access to enough food to maintain a decent human standard of living.

— "Foster an equitable system of land tenure, especially the widespread ownership of land and productive property, which constitutes one of the strongest guarantees of human dignity and democratic freedom."

— Structure federal commodity and insurance programs to assist farmers who depend on farming for their livelihood and assist minority and beginning farmers.

— Strengthen rural communities suffering from poverty and from inadequate health care and housing and help rural Americans build more viable economic futures themselves through such means as better education and job creation.

— Assure farmworkers the fair wages, unemployment compensation and protection.

(Continued on page 4)



Irish defendant

Brian Conlon, one of four persons convicted of fatal bombings in Guilford, England, waves to supporters after his release from jail in London. Catholic leaders applauded the release of the four who they claimed were innocent. (CNS/UPI-Reuters photo)

AIDS

New stand urges restraint, not condoms

WASHINGTON (CNS) — The solutions to the AIDS crisis in America are sexual chastity, not condoms, and drug-free living, not clean needles, says the draft text of a statement by the U.S. bishops on AIDS.

"The spread of AIDS will not be halted unless people live in accord with authentic human values pertaining to personhood and sexuality," it says.

The draft, released in Washington Oct. 13, is to be debated and voted on by the nation's bishops during the fall general meeting of the National Conference of Catholic Bishops-U.S. Catholic Conference in Baltimore Nov. 6-9.

It is the second major national statement in as many years from the bishops' conference on acquired immune deficiency syndrome. The disease — also called human immunodeficiency virus, or HIV — has claimed

condom use and condone sexual activity outside monogamous heterosexual marriage.

Defenders said the 1987 statement insisted that any education about condoms must be placed within a context of moral values in which abstinence from sexual activity outside marriage would be presented as the only truly safe and morally acceptable means of halting the sexual transmission of AIDS.

The new document says: "Not only is the use of prophylactics in an attempt to halt the spread of HIV technically unreliable; promoting this approach means, in effect, promoting behavior which is morally unacceptable.... It is not condoms which lead to good health but appropriate attitudes and corresponding behavior regarding human sexuality, integrity and dignity."

Although the 1987 statement addressed a wide range of other AIDS issues—pastoral care of HIV sufferers and their families, medical care, legal rights and social justice concerns — the condom controversy that ensued largely overshadowed the rest.

The new draft statement, a document of nearly 15,000 words titled "Called to Compassion," also addresses such issues.

It urges compassionate care of those with HIV, protection of their privacy and legal rights, and a social attitude that protects and promotes their dignity as human beings.

It warns sharply against viewing the deadly virus as the vengeance of God, reminding people of the large number of HIV sufferers who acquired the disease through blood transfusions or as babies of HIV-infected mothers.

In speaking about the incidence of HIV among homosexuals, the draft urges them to "live chaste lives" for moral reasons, not simply to avoid HIV.

On the spread of HIV through intravenous drug abuse—caused when a drug user uses a needle previously used by someone with HIV — the draft statement says education

(Continued on page 4)

'The spread of AIDS will be halted unless people live in accord with authentic human values pertaining to personhood and sexuality'

the lives of more than 61,000 Americans since it was discovered in the early 1980s.

The new document was provoked in large part by the furor that arose in 1987 when the first AIDS statement was issued by the 50-bishop Administrative Board of the USCC.

The new draft—to be voted on by all the bishops, not just the board—endorses many parts of that earlier statement but carefully avoids repeating its most controverted position—that the church can tolerate education about condoms in publicly sponsored education programs about AIDS if that education is placed in a proper moral context

Critics of the board statement said it appeared to put the church in the position of tolerating programs that would promote

Mideast

Deals with Palestinian rights, secure Israel

WASHINGTON (CNS) — The U.S. bishops' proposed statement on the Middle East deals in greater depth with the issue of Palestinian rights than the hierarchy's previous documents on the region.

Nearly half of the statement's 41 pages are devoted to a discussion of a Palestinian homeland and closely related issues.

In their last statement on the Middle East, in 1978, the bishops devoted less than a paragraph to specific mention of a homeland and other Palestinian demands.

In that document, they called for a "comprehensive political solution" of the Middle East's conflicts, which would involve "the rights of the Palestinian Arabs to participate in negotiations affecting their destiny, and to a homeland of their own."

A 1973 statement gave the issue about as much space and took essentially the same stand.

It said the rights of the "Palestinian Arabs... involves, in our view, inclusion of them as partners in any negotiations, acceptance of their right to a state" and compensation for past losses resulting from the 1948 plan



which created Israel.

Both of the earlier statements were less than half the length of the current paper.

The draft document released Oct. 11, which is to be voted on by the bishops at their general meeting in November, also calls for participation by Palestinians as equals in talks affecting their future.

And it says the goal of such negotiations should be to "establish a Palestinian homeland with its sovereign status recognized by Israel." But it doesn't say where that homeland should be.

However, the statement warns that for Palestinians "sovereign title to a territory of their own means disavowing larger claims to other territory of Israel." Neither can Israel demand "such an expansive definition of security" that its neighbors' rights are trampled, it said.

These factors appear key to prompting the bishops' new and extended inquiry into Palestinian rights and the Middle East's problems in general:

— The "intifada" or uprising of Palestinians in the Israeli-occupied territories of West Bank and Gaza, now nearly two years old. Intifada is Arabic for "shaking off and is the Palestinians' effort to shake Israel out of the territories. The statement calls the intifada a "cry for justice."

The uprising has captured world attention and "recast the policy agenda in the Middle East," the draft statement says.

— Pope John Paul II's series of statements supporting a Palestinian homeland and security for Israel.

The pope "has framed a basic perspective in light of which diplomatic efforts should proceed toward a settlement of the Israeli-Palestinian question," the draft statement says.

— New thinking on the part of the Soviet Union about its role in the Middle East, where it has long been a major arms supplier.

Moscow indicates a "willingness to play a more constructive role in the region," the statement says.

In the course of developing the statement, an ad hoc committee comprised of Cardinal John J. O'Connor of New York and Archbishops Roger M. Mahony of Los Angeles and William H. Keeler of Baltimore held extensive consultations with Jewish, Moslem and Christian organizations, as well as Israeli, Arab and U.S. officials.

U.S. social health at low point-study

Child abuse, drunk driving, teen suicide, dropouts, others worsening

TARRYTOWN, N.Y. (CNS) — The nation's social health, as gauged by 17 problems ranging from child abuse to housing, remains at its lowest point in two decades, according to an annual study released by Fordham University's Institute for Innovation in Social Policy.

The 1989 Index of Social Health, as the study is called, was released in October by the Jesuit-run university from its graduate center in Tarrytown.

The study said that on a scale of 1 to 100, the U.S. social health index was rated at 35 for 1987, the last year for which statistics were available.

The index was unchanged from 1986, and matches a low point first reached in 1982.

The study noted that the gross national product, the Dow Jones industrial average, sports scores and weather are followed

closely. Therefore, "should we not be monitoring as well the combined impact of such problems as infant mortality, teen suicide, lack of affordable housing, and poverty?" the study asked.

Eight of the 17 social problems were at their worst recorded level since statistics were researched back to 1970: child abuse, highway deaths due to alcoholism, out-of-pocket health costs for people over age 65, teen suicide, and gaps in food stamps, in health insurance, in unemployment insurance, and between rich and poor.

A ninth area, high school dropouts, also grew worse, but not to its worst-ever level. It was its first drop in 10 years.

Areas that improved from 1986 levels were homicides, poverty for those over 65, and unemployment.

Levels unchanged from the year before

were those for children in poverty, drug abuse, infant mortality, lack of affordable housing, and poverty among heads of households.

The nation's performance was judged to be good on only four of the problem areas, fair on four others, and poor on the remaining nine. The index peaked at 72 in 1976 and has declined every year but two through 1986.

"This worsening trend, both in the overall index and in specific problems, is cause for concern with regard to the social health of the nation," the study said.

"Particularly striking is the steady, almost uninterrupted, decline of the index as a whole and the large number of problems reaching their worst level in recent years.

"Monitoring the problems, the study said, "tells us much about the quality of life in

America both today and over time.

"The "central question," the study said, "is whether as a society we are prepared to act to reverse the recent decline.

"A separate index detailing social health for children and youth reached its lowest level since 1970.

"These findings are of particular concern because their manifestations are likely to plague society for years to come," the study said.

This index takes into account child abuse, children in poverty, drug abuse, high school dropouts, infant mortality, and teen suicide.

"The problem area that has worsened most significantly is child abuse," the study said. "The rate of reported child abuse in 1987 is more than three times what it was in 1970 and has worsened each intervening

U.S. Bishops: Decry hunger

(Continued from page 3)

tions and benefits accorded other workers and defend their right to organize.

— "Combat hunger in the United States by strengthening the domestic food assistance programs to ensure that no one in America goes hungry or suffers malnutrition."

— "Conduct food trade relations with equity and food security as the first priority goals."

The statement also declares that a sound food and agriculture policy would enable farmers to produce good quality food at prices consumers can afford and that would pay farmers adequately; promote economically viable and environmentally sustainable food production and distribution; and renew "a viable family farming system that discourages the use of land for speculative purposes and helps stem the tide of the loss of smaller and more moderate-sized farms" in the United States.

"The stark realities of poverty and hunger, the maldistribution of farm benefits, damage to the environment and the threat of food trade wars challenge the church and other groups to work together in solidarity for just and practical solutions," the document states.

"We call upon our pastors and people," Catholic organizations, and the ecumenical and public policy sectors "to join with us in an effort to recommit ourselves in justice to making the elimination of hunger a central focus of our actions and programs," the statement concludes. "With God's grace, may we find the will and the ways" to do so, it says.

Bishops, on AIDS

(Continued from page 3)

against drug abuse and treatment for drug dependency are the answers. It rejects the sometimes suggested "distribution of fir needles and syringes" to reduce needle sharing.

Giving out free needles "would send the message that intravenous drug use can be made safe," the document says. "But intravenous drug users mutilate and destroy their veins, introduce infection through contaminated skin, inject substances which often contain lethal impurities and risk death from overdoses."

Calling the AIDS epidemic not just a medical problem but "a social reality rooted in human behavior," the document urges "education, counseling and persuasion" as the way to slow and halt the disease.

"Gonorrhea and syphilis persist in the United States even though drugs effective against them have been available for 40 years. The obvious lesson is that to eradicate some diseases, people must desist from the behavior which spreads them," the document says. "The spread of HIV can be halted by lasting changes in the way people act."

"discover God in them" so that "they in turn are able to encounter God in us."

How to Make Your Arteries Cleanse Themselves

Advertisement

Without Drugs or Surgery

Edwin Flatto, M.D.



(SPECIAL)-Good news for everyone who is health conscious! A remarkable new health guide by Dr. Edwin Flatto is now available that reveals a medically tested method that can stimulate arteries to cleanse themselves—the natural way—without drugs or surgery.

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 - Lower the incidence of heart disease
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 - Help dear up ringing in the ears
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 - Stimulate your body to produce a natural substance that seems to protect against heart attack
 - Make your body dispose of cholesterol
 - Thin out sludgy, poor circulating blood
 - Reduce blood triglyceride levels
 - Lower high blood pressure naturally

By following Dr. Flatto's advice you can feel better than you have in years. You'll learn which delicious foods to eat and which to avoid. And you'll probably have more energy than you know what to do with. Here's a small sample of the useful and helpful information in this valuable aid to better health:

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- Which vitamins seem to offer protection against heart disease

- Which health foods may be dangerous
- The real truth on chakra therapy
- The real truth on Omega-3 fish oils
- The real truth on polyunsaturated fats
- How to calm your nerves naturally
- What simple food helps weight loss
- Relieve gas and constipation naturally

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You can give hope to the victims of Hurricane Hugo

In mid-September, Hurricane Hugo struck the island of Puerto Rico and North and South Carolina, killing more than a dozen people and leaving tens of thousands homeless.

Many families who had so little before the storm now have nothing left except their Catholic faith.

This faith needs to be nurtured, but many Catholic churches were devastated by the storm. Your help is needed" to repair and rebuild these churches so that the people of Puerto Rico and the Carolinas can celebrate Mass, mourn their dead and pray for their future.



Help us answer the prayers of the victims of Hurricane Hugo. Whatever emergency sacrifice you can give is urgently needed. Please let them know you care—today.



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Stage set for Pope-Gorbachev meet

No more Marxist ideology against religion

By John Thavis
Catholic News Service

KLINGENTHAL, France (CNS) — Three days of dialogue between Soviet and Vatican representatives have tested the agenda for the upcoming meeting expected between Pope John Paul II and Soviet President Mikhail Gorbachev.

Both sides came away satisfied and claimed mutual victory after the encounter Oct. 18-21 in northern France.

The church was pleased to verify that Marxism's ideological opposition to religion has virtually vanished in official Soviet thinking, while the Soviets found an important ally in their push for cooperation between Europe's separated blocs.

Gorbachev's idea of a "European common house" involves building economic, political and social bridges between the East bloc and the West.

Many observers consider the policy essential for the survival of the Soviet economy—and of Gorbachev's reforms.

The pope, on the other hand, wants to help establish effective religious freedom for believers who have known decades of repression under communism. He also wants the church to have input into the development of these "new societies" in the East. An important part of the pope's vision of a united Europe is the desire to repair the split between Rome and the Orthodox churches.

It was not surprising, then, to hear the Soviet side speak of a "balance of interests" in describing why the church should support Gorbachev's hopes for Europe.

That phrase was used repeatedly by Nikolai Kovalski, whose presence at the meeting was highly significant. A late addition to the list of 18 participants, Kovalski is a top adviser to Gorbachev on religious affairs. More than anyone else in the Soviet delegation, he represented the "new guard."

It was no accident that in his final statement, Cardinal Paul Poupard, head of the Pontifical Council for Dialogue with Non-Believers, singled out a remark by Kovalski as "extremely important" and hopeful.

What Kovalski had said was that Europe's civilization has enormous spiritual potential that should be better developed. To Catholic participants, this sounded like a remarkable echoing of the pope's oft-stated call for renewal of Europe's Christian roots.

Kovalski, too, won a victory when Cardinal Poupard declared "unanimous agreement" on the idea of a "European common house" and the need to break

down East-West divisions. The cardinal endorsed Gorbachev's "perestroika" or "restructuring" campaign for Soviet society, saying that it set the tone for this kind of unity.

When the pope and Gorbachev—both Eastern Europeans—hold their expected meeting in late November at the Vatican, this shared concern for Europe's future will no doubt be the foundation of the dialogue.

In the midst of the harmony that reigned at Klingenthal, a small village outside Strasbourg, there was some probing by

Gorbachev's idea of a 'European common house' involves building economic, political and social bridges between East and West; the Pope wants religious freedom

the Christian side on the more practical issues of religious freedom. The Soviets responded by citing proposed legislation on freedom of conscience, saying in effect: give us time, we're working on it.

The Soviets also listed a number of recent steps that have relaxed state control over church operations.

At one point, the Soviet delegation

proudly cited a sermon delivered by an Orthodox archbishop on prime-time TV only a week earlier.

However, the question of the Ukrainian Eastern-rite church, which may well come up in a pope-Gorbachev meeting, was not discussed at the dialogue. Privately, some Catholic participants were saying the issue has been virtually resolved with a Soviet promise to legalize the Ukrainian church once the new legislation is enacted.

When asked about this in an interview, however, Kovalski was not quite as optimistic. He said the government regards the issue as basically one between the Orthodox church and the Vatican.

Even if a law is enacted which could extend legal status to the Ukrainian church, Kovalski said, there would remain "political and legal" problems at the local level in the Ukraine. The issue is especially delicate, he said, because it involves nationalist sentiments. He asserted that some Ukrainian church leaders were supporters of a separatist movement in the Ukrainian republic.

If the dialogue session avoided this stumbling block, it is not so clear that the pope and Gorbachev will be able to do



Priest-dissident

Father Moon kyu-hyun enters a Seoul, South Korea, courtroom where he was sentenced to 10 years in jail for illegally visiting communist North Korea. Some dissident Catholics contend that the South Korean government is blocking reunification with the North which the Pope has urged. (CNS/UPI photo)

50.

Meanwhile, both sides will refer back to their respective leaders—Kovalski jokingly compared himself to a cardinal going back to brief the pope—and will no doubt emphasize the wide areas of agreement.

Cardinal Poupard can relate that in a French chateau, beneath a portrait of Charlemagne—the father of Christian Europe—Soviet officials gave speeches praising the Christian roots of Europe.

For the church, that in itself appears to bode well for the first visit by a Soviet leader to the Vatican.

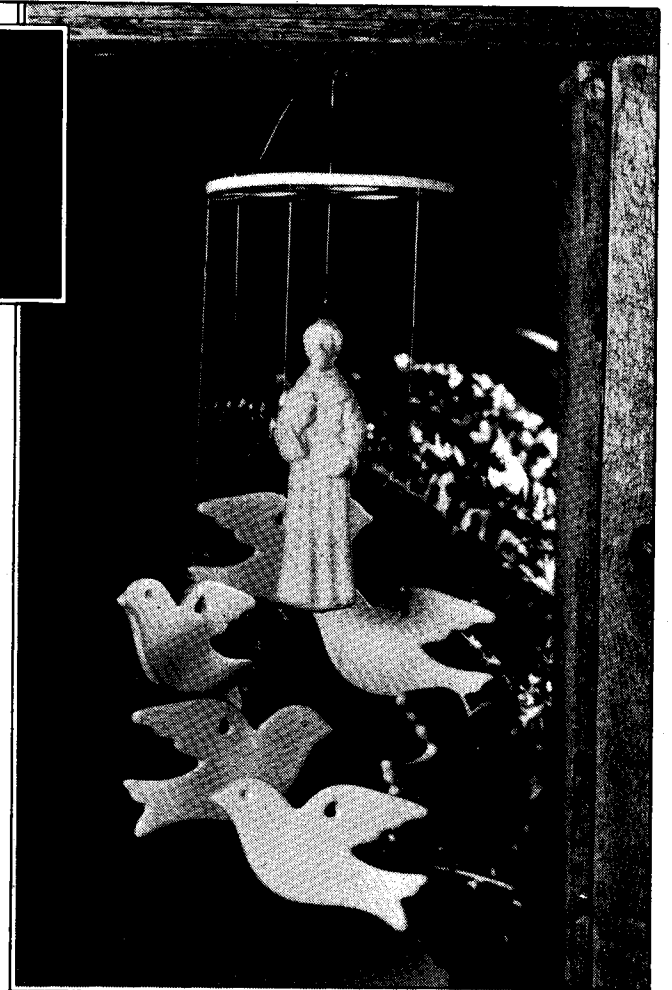
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Pope asks for help for Palestinians, supports their request for homeland

VATICAN CITY (CNS) — Pope John Paul II has asked "help and solidarity" for Palestinians living in Israeli-occupied territories and has supported their "legitimate request" for a homeland.

The pope also reiterated his support for the "security and tranquility" of Israel.

"From the Holy Land arrive invocations for help and solidarity from the inhabitants of the West Bank and Gaza," the pope said at his Oct. 22 midday Angelus talk from his apartment window above St. Peter's Square.

"They are the shouts of an entire people, who today feel especially tested and weaker after dozens of conflicts with another people tied to the same land by their own history and faith," die pope said.

Palestinians have "my deepest solidarity and assurances that the pope continues to make his own their legitimate request to live in peace in their own homeland, respecting the rights of every other people to enjoy the necessary security and tranquility," he added.

The pope prayed for "peace and harmony in that land which is holy for millions of believers: Christians, Jews and Moslems."

The pope's call came almost two years after Palestinians in the West Bank and Gaza Strip began an uprising against Israeli occupation, involving violent clashes with Israeli troops. Since the uprising started in December 1987, nearly 700 Palestinians and more than 40 Israelis have been killed.

Vatican, Kremlin discuss Lebanon

MOSCOW (CNS) — A top Vatican diplomat traveled to Moscow for meetings with Soviet officials to discuss Lebanon, the official Soviet news agency Tass reported.

Archbishop Angelo Sodano, secretary of the Vatican's Section for Relations with States, relayed a message from Pope John Paul II to Soviet President Mikhail Gorbachev about the situation in Lebanon. Tass said.

Tass also reported that the archbishop spoke with Gorbachev about the possibilities of intensifying contact between the Vatican and the Soviet Union. The archbishop also met with Soviet Foreign Minister Eduard Shevardnadze.

Gorbachev told Archbishop Sodano about the Soviet Union's efforts to end the conflict in Lebanon, where Christian forces and Moslem militias backed by Syria have waged an 11-year war.

According to Tass, Gorbachev said when he meets with the pope, he intends to speak about peace, the future of Europe and responsibility for mankind's future.

The archbishop's trip took place about six weeks before Gorbachev was scheduled to visit Italy. The pope and Gorbachev are expected to meet during the Soviet

leader's Nov. 29-Dec. 1 stay in Rome.

The Vatican had announced that Archbishop Sodano's trip followed a Soviet official's Aug. 24 meeting with Pope John Paul at the Vatican.

The official, Yuri E. Karlov, a personal representative of Shevardnadze, delivered a letter to the pope from Gorbachev.

Tass said the Gorbachev letter outlined "drastic issues," such as the threat of nuclear war, the resolution of which could be helped by improved Vatican-Soviet relations.

During his recent trip to the Far East, Pope John Paul became the first pontiff to fly over the Soviet Union. He relayed a message to Gorbachev during the Oct. 6-7 overnight flight asking God to bless the Soviet people and assuring Gorbachev of "my best wishes for the well-being and prosperity of your fellow citizens."

He also told reporters on the plane that he hoped Gorbachev's reform policies would lead to greater religious freedom in the Soviet Union. A major point of concern for die Vatican is the status of the Ukrainian Catholic Church, which has several million adherents, although it was outlawed in 1946.



Albertina Sisulu straightens a portrait of her husband, Walter Sisulu, a former leader of the outlawed African National Congress. The South African Government released Sisulu, who spent 26 years in prison, and several other prisoners
CNS photo

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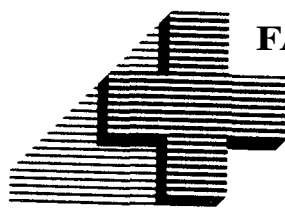
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Pro-lifers cope with setbacks

By Cynthia Thuma
Voice News Editor

Pro-life advocates returned home from Tallahassee bearing bitter thoughts of the setbacks dealt them by the state Legislature at the recent special session called by Governor Bob Martinez. Though their hopes for legislative assistance were dashed in committees, the pro-lifers say their spirit is high and their resolve remains undaunted by the setbacks.

"I expect the people to do more than they have in the past," said Joan Crown, associate director of Respect Life in Miami. "We never give up."

The Legislature's message to the pro-life movement could scarcely have been clearer. Each of the bills championed by Gov. Martinez were killed and the special session ended a full day earlier than scheduled. The only action taken which favored the pro-life cause was the Senate's decision to set up a committee to make recommendations about regulating abortion mills. But the committee is powerless to effect actual changes.

Among those bills killed espoused:

- Regulation of abortion clinics
- A ban on public funding for abortions or use of public employees or public facilities to perform abortions
- Fetal viability testing after 20 weeks
- Notification of the husband-father when a wife decides to opt for abortion
- Creation of a state adoption information center

"We knew we weren't going to gain a lot, but we thought we'd gain something," said Libby Johnson, spokeswoman for Respect Life. Johnson traveled to Tallahassee for the special session.

"They didn't want anything to come out of the committees because they didn't want the governor to look good.

"We did leave there feeling let down," said Johnson, "because we were the first state and we knew people were watching."

If the pro-life forces were left smarting from the Florida Legislature's treatment, the bad news took a darker turn when it was announced the U.S. House of Representatives voted to allow the federal government to pay for abortions under certain circumstances. The bill is expected to pass through the Senate, but President George Bush has indicated he plans to veto it.

Reaction to the Florida Legislature's actions was quick and direct from the pro-life forces. Just as the pro-abortion factions had promised before the special session,



Voice photo/Prent Browning

Blessed Trinity first-grade student Abel Lera brings a generous gift of diapers in a package almost as large as he is to a special Respect Life Mass and "baby shower" held at the Miami Springs school on Oct. 12. Students brought baby gifts to the Mass which were donated to Hialeah Respect Life. During previous weeks, the children at Blessed Trinity heard Respect Life talks and made posters that illustrated why everyone's life has special, sacred value

the pro-lifers were taking names of those who backed the pro-abortion stance.

Others seemed merely shocked by the Legislature's action.

"Today I am embarrassed to be a Floridian," Archbishop Edward McCarthy said in a statement. "I am frightened over the future of our state. The legislature has placed political concerns over the life of the unborn and the health of women. It has protected the profitable abortion clinic industry from regulations. It has allowed pressures from outside our state and from biased report-

ing to influence and intimidate it.

"Meanwhile, our society continues to enter a dark age of corruption, crime, drugs, hatred, selfishness, racism, deterioration of the family, indifference to the poor and the homeless — and violence against the weakest among us, the unborn.

"I salute the Governor, the legislators and all who had the courage to raise their voices in respect for human life. As those voices echo throughout the state, may there be a new and serious unemotional reflection on what is happening to us, a renewed commitment to restoring respect for ourselves as well as for human life at all stages."

Thomas Horkan, executive director of the Florida Catholic Conference said the Legislature's action snubbed the thousands of Floridians who had written them to implore them to aid the pro-life cause.

"There was a flood of pro-life mail and telephone call to legislators, especially the senate president and speaker of the House; it far outweighed that of the other side," he said.

"The legislative leadership has made this a political issue. They've aligned themselves with the most extreme pro-abortion position. Health standards in abortion clinics should be supported by everyone, as should informed-consent provisions, viability testing and a ban on public funding of abortion. By killing these bills in either full committee or in some cases, in sub-committee, they abandoned the middle ground and lined themselves up with the extremists."

But, Horkan said, the pro-lifers did not leave Tallahassee with their tails between their legs. They headed back home with heads held high, ready for the next fight

"The enemy has been flushed out," he said, "the issues have been defined and the pro-life forces have been mobilized."

Ken Connor, president of Florida Right to Life said "Right to Life and other secular

pro-life groups will be focusing on the 1990 elections and encouraging pro-life voters to amend the (state) constitution, reverse the Florida Supreme Court's decision (striking down the parental-consent law), and to target the governor's race and key legislative races."

"People in Florida don't give up. I think every person who went up to Tallahassee is ultimately changed," said Johnson. "If they went up there and weren't committed before, they are now."

Some information in this story was supplied by Julie M. Greene in Tallahassee.

Respect Life members formulate new strategies

By Cynthia Thuma
Voice News Editor

Respect Life supporters from throughout the state gathered at the Holiday Inn at Calder in northwestern Dade County recently to plan new strategy in their fight against abortion and to deepen their knowledge of other Respect Life issues.

The Florida Respect Life Conference was held shortly after the end of the Florida Legislature's special session, but the mood among the participants was upbeat.

"It's been a very positive mood," said Father Tom Honold, director of the Respect Life Ministry for the Archdiocese of Miami. "While everyone is discussing the legislation that was not passed, we are very much aware of the tremendous interest in pro-life that has been generated because the governor called the legislative session.

"At times, the abortion issue was never before considered a priority. Now it's a priority issue. The legislative session raised awareness, helped us focus the

issues more clearly so we know it's a long-term issue."

"At first, we didn't think the timing was so good, but now, in retrospect, we know it was," said Libby Johnson, spokeswoman for Respect Life in Miami. "The Legislature is pro-choice, but the majority of the people in Florida don't want an abortion-on-demand situation. The

Archbishop: Abortion issue is 'far from over'

By Cynthia Thuma
Voice News Editor

Archbishop Edward McCarthy offers a message of hope to those in the pro-life movement disheartened by the Florida Legislature's actions in the recent special session.

"We didn't score, but we made yardage," he said. "The game is far from over.

"There's going to be more of this in the future."

If for none other than symbolic reasons, Florida was looked to by many as a cornerstone state for pro-life activities and the Legislature's refusal to

(Continued on Page 8)

government did not serve the people well."

Archbishop Edward McCarthy gave the official welcome to the conference, Father James Burtchael of the University of Notre Dame was the featured speaker at the Saturday night dinner session and Bishop Thomas Daily of Palm Beach, gave the conference's keynote address, urging attendees to work for change through the political system.

"The results from Tallahassee show that there has to be more political activity," he told them. "This has been a great opportunity, one where we're found solidarity."

Conference-goers had the opportunity to select from several workshops on various Respect Life ministries including Project Rachel, euthanasia, AIDS, teen-age suicide, capital punishment and natural family planning.

Among the workshop leaders were Monsignor Bryan Walsh, who led a packed workshop on capital punishment; Father Daniel Dorrity, chaplain at Genesis House, who led the AIDS workshop and Ralph Poyo of Youth

(Continued on Page 8)

Archbishop: Abortion fight is 'far from over'

(Continued from Page 7)

pass any of Martinez's measures was upsetting, the archbishop said.

His displeasure showed clearly in the statement he released shortly after the session's close. It began: "Today I am embarrassed to be a Floridian."

"I was very upset over a number of things," he said several days later. "I didn't think it was given a fair hearing. I thought also it was not Floridians alone who were left to decide this."

The media, he said, generally showed its pro-abortion bias in its reporting of the issue and the session.

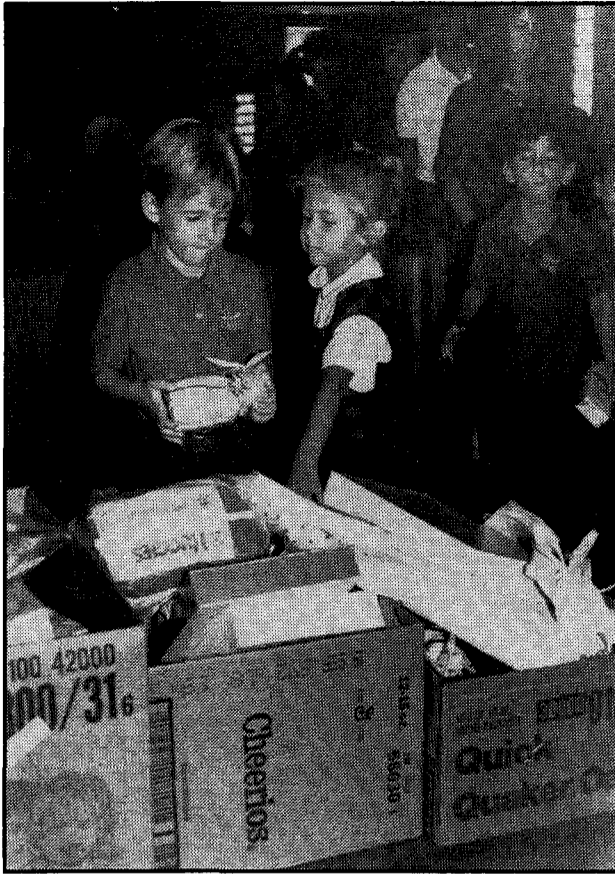
"I don't think there was any balanced reporting," he said. "The Herald, it seemed, was very biased."

Still, he urged pro-life advocates to continue their fight, but to keep their quest noble and lawful.

"Those who are pro-life are very committed and very careful," he said. "It seems to me they are on the right track. I don't think they'd use tactics that aren't of high principle."

Auxiliary Bishop Agustin Roman said he's been encouraged by the increased awareness of the issue by young families with children.

"I understand we lost (in the special session), but in the conscience of our people and their values of family life, we won," he said. "I've seen a waking up of parents with children. You could tell this month by how many babies you heard crying in Mass."



Students from Blessed Trinity School place their "baby shower" gifts in boxes so they may be taken to Hialeah's Respect Life Office

Pro-lifers confer, make new plans

(Continued from Page 7)

Ministry, who spoke on teen-age suicide. Speakers from other parts of the state were: Judy Glocker, vice president

of Florida Right-to-Life; Sister JUDITH Delaney, of Punta Gorda, who spoke on euthanasia; Theresa Notare, from the National Conference of Catholic Bishops, who spoke on

natural family planning and Elizabeth May and Joan Bastien, of Jacksonville, who spoke on Respect Life parish programs.

Father Honold said he was pleased to see the attendees showed interest in a broad area of Respect Life issues rather than just focusing on the abortion issue.

"The consistent ethic is pro-life is not just one issue," he said, pleased that the conference provided them the tools to "look to do what we can in the parishes."

"The conference is wonderful," said Notare, "It's tragic, but people do not understand the development of human life. There has to be change, through prayer, social and political action, and education on human life from its conception."

'...Pro-life is not just one issue'

Fr. Tom Honold

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Hesburgh to speak at Barry

Father Theodore Hesburgh, former president of Notre Dame University, will be a guest speaker at Barry University's School of Education luncheon, Thursday, Nov. 16, during the university's Founder's Week celebration.



Fr. Hesburgh

Presidents, academic vice presidents and deans from institutions of higher learning throughout Florida have been invited to the luncheon to hear Fr. Hesburgh, who recently was named to head the Knight Foundation's commission formed to examine and resolve the problems plaguing intercollegiate athletics.

Fr. Hesburgh holds the Medal of Freedom, the nation's highest civilian honor.

Also at the luncheon will be four of Barry's five presidents. They are: Mother M. Genevieve Weber, president from 1961-63; Sister M. Dorothy Browne, who served from 1963-74; Sister M. Trinita Flood, who served from 1974-81 and Sister Jeanne O'Laughlin, who has served in the office since 1981.

The fifth president, Mother M. Gerald Barry, one of the school's founders, died in 1981.



Sister Rosa Maria Lopez de la Vega, SSJ

Nun returns home to profess final vows

Sister Rosa Maria Lopez de la Vega, SSJ, made her final profession of vows on Sept. 3 at Saints Peter and Paul Church, the church she attended as a child.

Sister Rosa, who was born in Havana in 1961 and is one of Rosa and Roberta Lopez's 10 children, graduated from Immaculata-LaSalle High School and holds a bachelor's degree in mathematics from the University of Miami. She entered the Sisters of St. Joseph as a postulant in 1983 and professed her first vows in 1986.

"I first began thinking of religious life when I was a junior at the University of Miami," she said. "After visiting different communities of sisters and learning about

religious life, I felt called to enter the Congregation of the sisters of St. Joseph of St. Augustine, Florida as those were the

"I first began thinking of religious life when I was a junior at the University of Miami"

Sr. Rosa Lopez

sisters with whom I was most familiar and I felt God was attracting me more toward them than others."

She also taught at St. Mary's Cathedral School in Miami for 2 1/2 years and now teaches math

and computer programming at St. Joseph's Academy, St. Augustine.

Father Gerard LaCerra, chancellor of the Archdiocese of Miami, served as celebrant of the Mass in which Sr. Rosa made her final profession of vows. Father Thomas Ruekert, of St. Kieran Church, was the homilist.

Official Archdiocese of Miami

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

Rev. Thomas Engbers - in residence at St. Brendan Church, Miami, effective October 22, 1989.

Rev. Thomas Foudy - to Administrator of St. Coleman Church, Pompano Beach, effective October 20, 1989.

Rev. Daniel Kubala - to Administrator of St. Thomas the Apostle Church, Miami, effective October 20, 1989.

Rev. Thomas Mannix Stack - to Associate Pastor of Our Lady of the Lakes Church, Miami Lakes, effective October 23, 1989.

Rev. Anthony Massi - to Associate Pastor of SL Coleman Church, Pompano Beach, effective October 25, 1989.

Rev. Robert Gargiulo - to Associate Pastor of St. Clement Church, Fort Lauderdale, effective October 25, 1989.

Rev. Roman Schaefer - to Chaplain to the Knights of Columbus, Fort Lauderdale Council #3080, effective October 11, 1989.

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Parishes take the fore in fight against drugs



Students from Holy Family School In Miami show off their winning posters

Voice photo/Prent Browning

Parishes throughout the Archdiocese of Miami joined other citizens and merchants in preparation for the "Red Ribbon Week" organized by the Religious Organizations Task Force of the Miami Coalition. Even the Pastoral Center joined the preparations, festooning columns in the interior courtyard and parking lot trees with red ribbons. Pastoral Center personnel also donned anti-drug buttons.

One of the parishes that actively prepared for the week was Holy Family, which conducted poster and essay competitions for its parishioners. Excerpts of the winners follow:

By Darren Johnston
Holy Family Parish
Chaminade/Madonna, 12th Grade

The fact I acknowledge myself as a Christian, a follower of Christ, means that I must follow and partake in the message of our Lord Jesus Christ, which is to love and respect-ourselves, and one another.

In the immortal words of a close friend, we are the delicate, fragile Chalice of the Lord. Our bodies are the embodiment of the Lord, and to tarnish them with the

heinous disease of drug addiction is a crime that can only be forgiven by the Lord, with his most infinite mercy.

This my brothers and sisters in the Lord, is why I cannot bring myself to the use of recreational chemicals, and why I feel that Christianity is the path to take for a drug free culture.

By Dinkinish O'Connor
Holy Family School, Grade 8

One of the most common causes of death, among young people today, is drugs. Drugs are a disease. Like cancer, AIDS or any other type of physical disease—it kills. The only difference is that drugs not only destroy the body physically but also kill the mind psychologically.

Drugs cause you to think differently and abuse the mind terribly. Drug addiction can be one of the deadly tools that the devil uses to confuse the mind and cause you to react in certain ways. Our only weapon against this deadly tool is encouragement, not condemnation, and love, not hate.

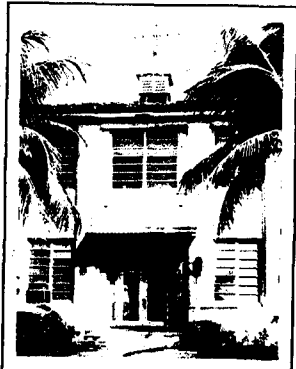
It is up to us to teach people that drugs aren't a way out

of their problems, it just makes problems grow and little by little it begins to control your life. In the end all you're left with is a lie.... In the Christian faith we have priests, deacons, brothers and sisters. These people serve a purpose for the church and its community. But they're not just there to help the church, they're also there to help the community. For example, a priest is like a counselor, he can help to resolve your problems or just to give you advice about situations you may not understand. Jesus said that "The Church" is the Body of Christ, meaning we are the foundation of the church and its community.

The devil is using many influences to abuse young people's mind, but through the church and uniting together we can win the battle against the devil....

The future of our young people is so important. They represent the future of tomorrow. They are the: Champions, Healers, Rehabilitators, Investigators, Secretaries, Teachers, Inspirators, Achievers, Hurses and Scientists of tomorrow. (CHRISTIANS)

Together we can make our world a drug-free "Nation of Nations. "E Pluribus Unum" (out of many, one).



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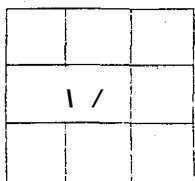
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Reaching out to young adults

Friendliness, personal invitation most effective, experts tell participants at national conference

By Prent Browning
Voice Staff Writer

It's a question often posed these days: How can the church reach out and meet the needs of young adults?

Young adult leaders from all over the country shared their own insights on that question during the National Catholic Young Adult Ministry Conference held earlier this month in Hollywood.

Other subjects such as the environment and integrating conflict into a healthy lifestyle were also addressed at the three-day conference held at the Diplomat Resort and Country Club.

During a panel discussion, young adult leaders from the Miami Archdiocese gave practical advice on how to integrate young people into parish life based on their experiences.

Pete Newburn, in his sixth year as full-time coordinator of Young Adult Ministry at St. Louis Church in Kendall, partly credited the success of that ministry to a dynamic pastor and good liturgies.

"There's a tone set throughout the parish," he said, "of bringing people to a sense of community and a sense of relationship to the Lord. So in starting our ministry we have kept a spiritual focus. I have the approach of seeing it as a ministry. I'm like the pastor of a young adult community."

Newburn listed his criteria for selecting young adult leaders. They should have a strong faith tempered with humility, and a basic emotional maturity, he said. It's also important that they be "attractive persons."

"By that I mean that they are outgoing, they're friendly, they're nice to be around. As a leader you need people who are going to attract other people."

Another important aspect, he said, is music.

"I happen to be a musician and that helps a lot in gathering people and breaking down some of the barriers in terms of people being kind of stiff, uncomfortable or tentative in a meeting..." he said. "I would suggest to find someone who is talented in music; who can play guitar and lead song and do it with a sense of prayer."

He added that St. Louis' young adult group always makes a point of reaching out to new people even though "it's more comfortable to go with people you know."

Father Michael Hughes, pastor of Resurrection Catholic Church in Dania, and Resurrection parishioner

and young adult organizer Jack Montag, shared their experiences in starting a young adult group in a parish that was characterized by an older population.

The former pastor was surprised, said Father Hughes,

"We had found that the young people were searching, searching for many things — happiness — and they weren't finding it in other places, so we were trying to get them back into the church."

**Jack Montag,
Young Adult Organizer,
Resurrection Church, Dania**

"I have the approach of seeing it as a ministry. I'm like the pastor of a young adult community... [In choosing leaders, make sure] they're outgoing, they're friendly, they're nice to be around. As a leader you need people who are going to attract other people."

**Pete Newburn,
Coordinator of Young Adult Ministry,
St. Louis Church, Kendall**

when he learned that they had been so successful in this effort that there is now a need for a nursery area during Masses.

"We had found that the young people were searching, searching for many things — happiness — and they weren't finding it in other places, so we were trying to get them back into the church," Montag said.



Ray Pelletier, a professional speaker and corporate consultant, founder of January First, a Coral Gables-based consulting firm, closed the Young Adult Conference with a motivational talk and demonstrations of magic. Above, he demonstrates a key-bending trick. (Voice photo/Marlene Quaroni)

Montag and Father Hughes said that sometimes it's necessary to "tap people on the shoulder" to ask them if they want to get involved in some activity.

"Personal invitation is what is most effective," Newburn agreed.

Montag emphasized the importance of setting some goal for the group. "Our goal was to aid the young adults with their personal relationships with Christ."

The group often hosts home Masses followed by pot luck suppers, he said, in addition to sports events like volleyball and football games.

At Our Lady of the Lakes parish, said young adult organizer Mike Baker, they have a variety of social, spiritual and social activities aimed at young people: bowling, camping in the Keys, Halloween dances, prayer and sharing groups, and some people volunteer for Habitat for Humanity, an organization that builds homes for the poor.

During another workshop, Marsha Whelan, director of Evangelization for the Archdiocese of Miami, spoke in more general terms about the process of reaching out to the unchurched who are under 40.

First of all, she said, referring to the guidelines established by Pope Paul VI in *Evangelization in the Modern World*, "we have to witness with the way we live our life. But that isn't enough."

"The second part of that has to be an explicit proclamation of the Good News that Christ has died, He's risen, He'll come again, and it is through His death and resurrection that in fact we enter into the relationship with God."

Whelan also referred to the Archdiocesan Synod survey that showed that 62 percent of Catholic young people are not being reached through schools, religious education classes, or Catholic youth groups.

Part of the outreach, she said, must include a nurturing and formation as they "enter into the community of believers."

"I don't think they [young people] understand where the scripture fits in, where the sacraments fit in, and where the teaching and tradition of our church fits in," she said.

Teleconference on racism set for Nov. 4

By Cynthia Thuma
Voice News Editor

Miami organizers of a Catholic teleconference on racism, "Racism and Renewal of the Mind," are hoping to attract an audience of about 250 at the Archbishop Colman F. Carroll Senior Citizen Center, 9900 N.E. 2nd Ave., Miami Shores. The teleconference will be broadcast Nov. 4 from 1-5 p.m.

The opening session for the teleconference will begin at 11:30 a.m., followed by a welcoming speech by Archbishop Edward McCarthy.

The teleconference, which has been about two years in the planning stages, benefitted greatly from an April series of conferences on the perceptions and misconceptions about racism. Miami was one of seven national conference sites. The Miami group had the largest turnout of the groups.

"We got together for three hours," said Leona Cooper, president of the St. Martin de Porres Association and a Miami coordinator for the teleconference.

The multi-cultural group discussed how each of its members had encountered racism and found "there was no difference in the way each group perceived racism: everybody picks on everybody," she said.

The seven groups also discussed ways to help deal with racial unrest and offered several solutions including increased dialogue and sharing of group gifts with each other.

The teleconference panel members include:

- Beverly Carroll, founding executive director of the Secretariat for Black Catholics in the National Conference of Catholic Bishops.
- Raul Feliciano, director of Hispanic affairs for the Archdiocese of Detroit.

- Judith Gerth, vice president of the Catholic Church Extension Society.

- Wyatt Jones, Jr., previous director for Black Catholic affairs in the Archdiocese of Detroit.

- Father Alfred LoPinto, executive director of the Campaign for Human Development for the United States Catholic Conference.

- Pablo Sedillo, executive director of the Secretariat for Hispanic Affairs of the National Conference of Catholic Bishops.

- Cardinal Edmund S'oka, Archbishop of Detroit, serves as homilist for the teleconference.

There is no registration fee and complimentary lunch will be served. To register for the teleconference, call Marsha Whelan at the Office of Evangelization Office of the Archdiocese of Miami at 757-6241, extension 188.

Feeling like millionaires

At Palmer House, an Archdiocesan housing facility for low-income elderly

By Lina Bryon
Staff Writer
La Voz Catolica

Living at Palmer House is like winning the lottery. Indeed, its 145 residents did. Now, they say, they feel like millionaires.

The housing facility for low-income elderly, administered by Catholic Community Services and located in southwest Dade, is one of the most sought-after in the Archdiocese. Close to 1,700 people applied to live in its 120 apartments before construction was completed in 1988.

In the interest of fairness, a lottery was held, with Auxiliary Bishop Agustin Roman selecting the winning numbers.

"You won the lottery!" Salvador Perez's family told him when they found out his number had been selected. "Even my great-grandchildren were happy," said the Cuban lawyer.

Gipsy Quesada, on the other hand, was not very happy when her number was called. "My husband had died recently and I was feeling very much alone," she recalled.

That has all changed now. At Palmer House, she spends her days in a family atmosphere, sharing handshakes and cups of sweet-smelling Cuban coffee with scores of new-found friends.

"I always have company," she said, adding that Palmer House probably will be her last home.

Located at SW 107 Avenue and 12 Street, the one-year-old apartment complex is ideally situated — Florida International University is across the street, St. Agatha parish is next door, and a brand new shopping center is a few steps away.

"And if we want to go far, a bus stops at the corner," said Quesada.

It is anything but easy, however, for the elderly to get into Palmer House.

"The waiting list is 12 years long, and has about 2,000 people on it," said manager Juan Jimenez, who fears publicity will cause more interested persons to start calling "and drive us crazy, as has happened already."

Many of those callers have been referred to other Archdiocesan apartment buildings for low-income elderly, which are built and run along the same lines as Palmer House.

"Just a portion of the applications we received filled up three other buildings," said Jimenez.

Actually, all 11 of the Archdiocese's low-income

The waiting list is 12 years long, and has about 2,000 people on it.'

Juan Jimenez,
manager,
Palmer House

apartment buildings are filled. One more will be built near St. Mary Cathedral in Miami, but applications will not be taken until at least six months before it opens. At that time, announcements will be placed in all the newspapers to give those interested an equal chance at applying.

Although they are managed by the Archdiocese, these low-income apartment complexes are built with federal funds.

The federal government also subsidizes 70 percent of residents' rent. To qualify, applicants must be 62 and over, ambulatory, and living on a limited income.

Most of the apartments at Palmer House are one bedroom with a living/dining room combination. The rest are studios, where the living room doubles as the bedroom. All have a complete kitchen and bathroom.

Maria Linares's apartment — spotlessly clean, tastefully decorated and filled with the aroma of freshly-brewed coffee — seems like a showcase. But all the residents keep their apartments in similar fashion, noted Elena Caballero as she sipped coffee.

And the entire building resembles a "luxury hotel," said another resident, Sara Aguilar.

Each of the building's four floors is painted a different color, which complements the tones on the wall paintings, carpeting, and throw pillows which decorate the rattan furniture.

Residents, however, are equally impressed by the spirit that fills Palmer House.

For Caballero, the place is full of miracles: "brotherhood, caring, and the willingness to help others."

Linares, who is 69 but looks more like 50, called the lifestyle "divine," and very restful. "The manager is very attentive."



Resident Sara Aguilar enjoys a cup of Cuban coffee at Palmer House, a place she compares to a "luxury hotel." (La Voz photo/ Lina Bryon)

"He's like a good friend," said another resident, Lidia Pascual.

"We all practice the 'buddy system,'" explained Jimenez, "which means we check on each other daily." Each bathroom also has a cord for residents to pull if they should have an accident or feel ill. When that happens, the manager said, "everybody runs [to help]."

Pascual broke her ankle some months ago and remembers her neighbors taking such good care of her that "I gained 10 pounds."

A month later, she returned the favor by taking care of neighbor Jose Loza, who became sick. She spoiled him so much, she said, that he still calls her "mommy" — even though he is 15 years her senior.

A communal rosary, said every Monday and Wednesday, is "just another of the activities that unites us," said Pascual. There are also English, sewing and exercise classes, and games of Bingo and domino.

"But what I like best," said Linares, "is when they play the piano. I love music."

Celia Garcia views Palmer House "as a big home for an immense family." Active and happy at 82, she said she has finally found her true brothers and sisters — and "the happiness that comes with living and doing what you like to do."

•PADRES Y AMIGOS/ 'PARENTS AND FRIENDS'

In-laws, couples improve family ties

By Lina Bryon
Staff Writer
La Voz Catolica

The challenge: "grow or change." The audience: future in-laws. The program: Padres y Amigos (Parents and Friends). Its goal: to improve the relationship between newlywed couples and their in-laws.

"If your children want to paint the walls in avocado-green," let them, said Cessi Pelaez. "If they want to throw flower petals instead of rice at the end of the ceremony, don't get involved. They're the ones who are getting married."

Her husband, Pedro, reiterated the point. "If you want to, invite them to spend the weekend with you... but don't force them. Never forget that your children are adults."

Pelaez is one of the creators of the new program, and he and his wife are among four couples completely responsible for running it. He explained that Padres y Amigos is an outgrowth of and a complement to Camino, the Archdiocese's Spanish-language marriage preparation program. Like Camino, Padres y Amigos is offered only in Spanish.

The evening-long gatherings began almost three months ago at Santa Barbara parish in Hialeah. Father Rafael Pedrosa, pastor, "was the first to open his arms to us" by letting the group meet there the first Thursday of every month, said Cuqui Echevarria, one of the organizers. While the program may be new, she said, "we had been thinking about it for a long time."

"I'm sorry this wasn't around when I got married," said Liliana Arias, a recent participant.

If it had been, wrote another future in-law in an



(LaVozphoto/
LinaBryon)

If they want to throw flower petals instead of rice at the end of the ceremony, don't get involved. They're the ones who are getting married.'

Cessi Pelaez

'Never forget that your children are adults'

Pedro Pelaez,
Padres y Amigos

evaluation form, "maybe I wouldn't be divorced at this point."

Padres y Amigos tries to enable both his and her parents to face their children's union maturely and objectively, lovingly, but without selfishness or dependence.

About 300 people already have taken part in the program. And all of them, said Echevarria, "at first feel resentful and skeptical that they will learn anything."

By the end of the evening, however, most have "had their eyes opened," she said. They understand that "in a way, the happiness of their children is in their hands."

Auxiliary Bishop Agustin Roman gave Padres y Amigos "his blessing," Echevarria added. "The only thing he's sorry about is that it didn't begin earlier."

When couples go to a parish to set their wedding date,

they are immediately signed up for one of the marriage preparation programs required by the Archdiocese: the English-language Engaged Encounter or, if they prefer, the Spanish-language Camino.

Current practice is for Hispanic parents to attend Padres y Amigos before their children attend the Camino weekend.

If the parents go through the program first, said Echevarria, "they are more open to the problems being faced by their children."

One of the fathers attending Padres y Amigos referred to the new program this way: "It lasts a little over two hours. But its effects last a lifetime."



James Hotchkiss, Jr., chief executive officer, and Sister Peggy Whiteneck, president of the Board of Directors, lead in blowing out the candles on a giant birthday cake topped with the Bon Secours logo. (Voice photo/ Prent Browning)

MARKING 30 YEARS IN SOUTH FLORIDA

Villa Maria means quality care, loving service, innovation

By Prent Browning
Voice Staff Writer

Celebrating 30 years of the Bon Secours order's presence in Miami, the Bon Secours Hospital-Villa Maria Nursing Center in North Miami decided it was time for a "tune-up."

Fittingly, given their mission of service, the tune-up wasn't for themselves but for people in the community. Dozens of wheelchair-bound people took advantage of an opportunity Oct. 19 to get their wheelchairs washed, greased and adjusted for free during the all-day celebration, courtesy of the nursing center and medical supply company volunteers.

In the afternoon, administrators, benefactors, volunteers, and residents all lighted candles on a giant birthday cake, symbolizing by that action the joint efforts on the part of a variety of different people that were necessary to make the facility a success throughout the years.

Miami's first Catholic nursing home, Villa Maria has grown dramatically in sophistication in 30 years, but has never lost sight of its essential mission of caring and service.

The history of Villa Maria itself reaches back to the mid-40's, when it was called the "Villa Maria Home for the Aged" and staffed by the Carmelite Sisters from Germantown, N.Y. Back then it was a 42-bed, one-story colonial structure with a small second-story area where the Sisters lived.

The Sisters of Bon Secours took over ownership and operation in 1959 and within a few years built a new facility.

Today, behind the tree-lined setting on 125th Street and NE 10th Avenue, Villa Maria is no longer a retirement home, but rather an advanced medical complex devoted to the rehabilitation of patients.

The Nursing Center is now physically connected to its sister hospital, Bon Secours, a 60-bed rehabilitation facility, including a 10-bed head trauma unit, which was completed five years ago.

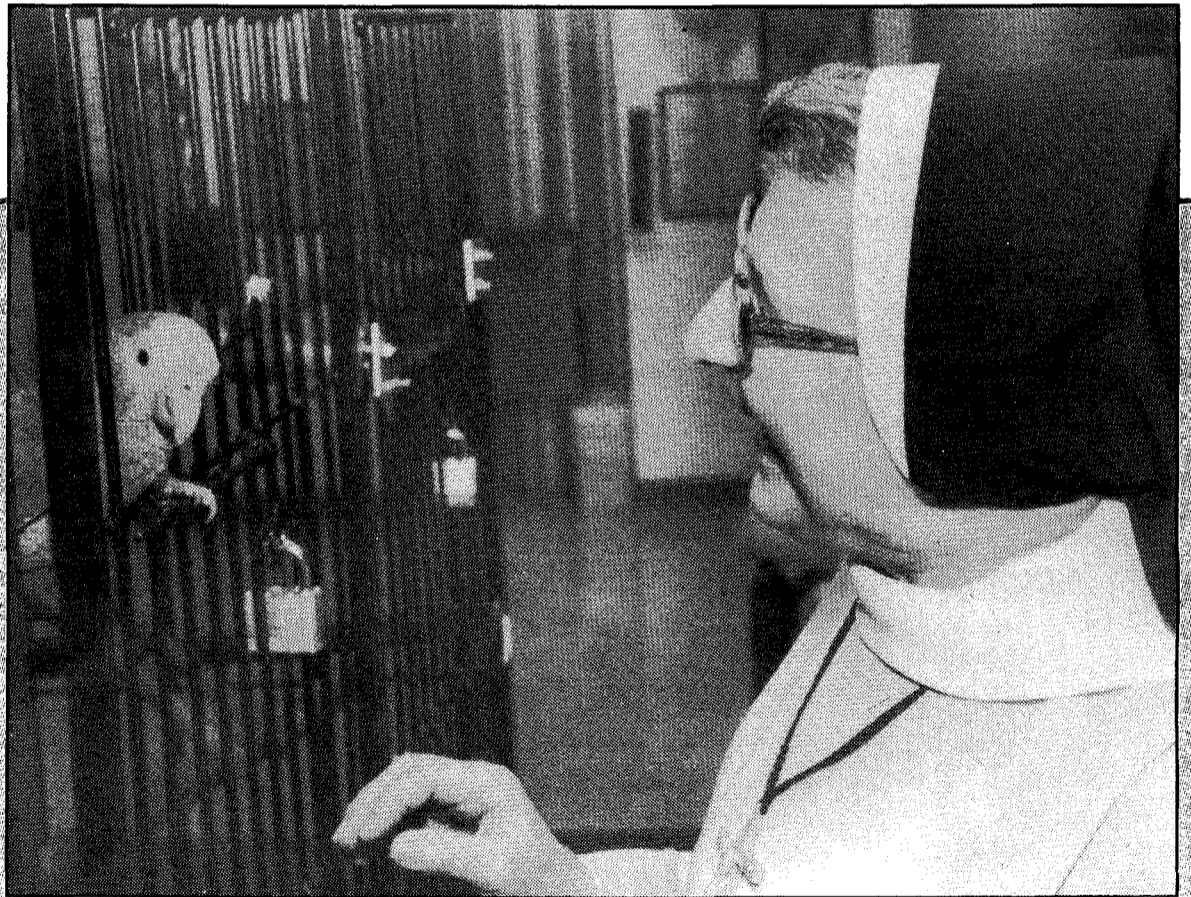
Villa Maria reflects a national trend towards aggressive rehabilitation in a "nursing home" setting.

The traditional nursing home was conceived of as a place where people went when all hope was gone. But with patients being discharged from hospitals "quicker and sicker," in many cases, today's skilled nursing center more closely resembles yesterday's general hospital than the infamous "nursing home".

At the facility in North Miami, where it is the third largest employer, the average length of stay of a resident is from 116 to 400 days, even less than the national average of 640 days.

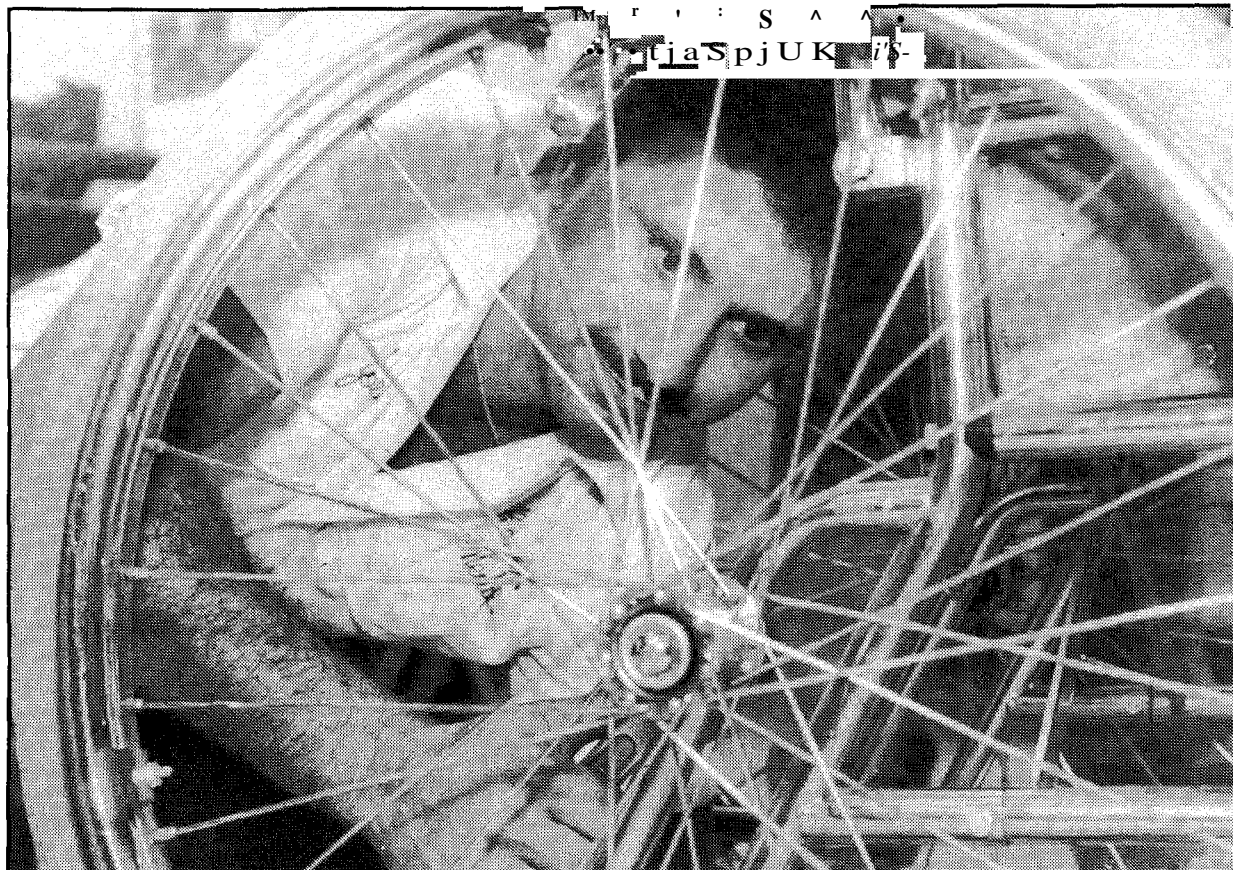
Having a rehabilitation hospital connected to the

(continued on page 14)



The Bon Secours sisters pride themselves on innovation. One groundbreaking idea is a pet therapy program called PALS, where children and Villa Maria residents share time with a pet. An outgoing parrot, above, part of the PALS project, greets visiting Sister Mary Putcheira from the Bon Secours facility in Port Charlotte, FL. At left, Villa Maria resident Ida Kolokos comes in for a "pit stop" at the wheelchair "tune-up" on Oct. 19. Employees of Bayshore Medical, one of several medical equipment companies that volunteered their expertise, checked over her wheelchairs quickly and thoroughly as an Indianapolis 500 crew. (Voice photos/Prent Browning)

Villa Maria marks 30th year of caring



Jose Navarro of Bayshore Medical tightens the bolt on a wheelchair. (Voice photo/Prent Browning)

(continued from page 13)

nursing center has had a major impact. Patients throughout both institutions can now benefit from intensive, personalized treatment.

"There's a tremendous amount of coordination, and that's a key to what we do here," said James Hotchkiss Jr., chief executive officer of the hospital and nursing center. "Everywhere Bon Secours goes they set up a continuum of care."

In fact, rehabilitation for extended care patients is geared to their individual pace and functional level. Those who can be discharged and live in the community can choose outpatient therapy as a preventive measure or "step-down" level of care. Residents who can't return home upon discharge can continue restorative care in the nursing center with a program designed to maintain functional ability and maximize quality of life.

Bon Secours, which means "good help," is a 164-year-old Catholic order devoted solely to health care and a mission philosophy of compassion, integrity and innovation. Staff at the medical complex includes three full-time and three volunteer Bon Secours sisters.

Their basic approach, according to Sister Peggy Whiteneck, president of the Board of Directors, is to offer "wholistic care and allow people to function in the least restrictive situation possible." The sisters have made large donations of clothing for South Florida homeless and are currently "exploring ways to do more substantive outreach to the poor," said Sister Peggy.

Hotchkiss emphasized the core values of the Bon Secours sisters during remarks preceding the candle-lighting ceremony. "Our work has to be accomplished," he said, "with respect and compassion for our residents as members of our society who are coming to us at a time of great need for help with many different difficulties."

"We are very serious about our values and that's the reason why I think Villa [Maria] is a very special place."

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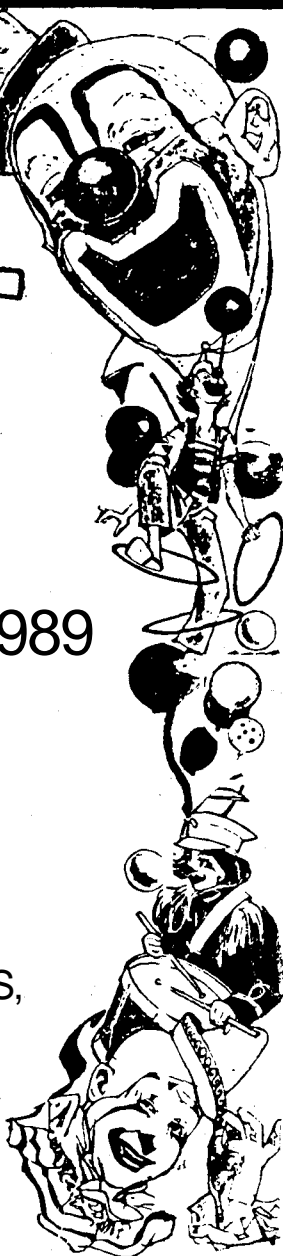
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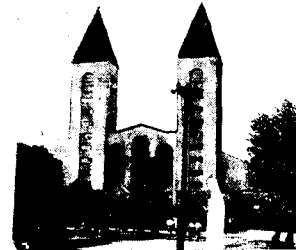


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Opinion/Features

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Oct. 27, 1989

Miami, FL

THE VOICE

The dilemma of Capital punishment ..Questions the legality of to kill or not to kill based on moral issues

Death penalty protest held in California, where death penalty opponents began a 10-day, 120-mile "March Against State Killing" on October 13 in Sacramento. Marchers, fearful that California may end its 22-year moratorium on executions, planned an October 22 vigil at San Quentin Prison, north of San Francisco.
(CNS photo)



By Laurie Hansen
Catholic News Service

WASHINGTON (CNS) — Popular wisdom has it that the death penalty is the only way to put an end to what seems like an ever increasing spiral of heinous crime.

"People are honestly scared. They pick up the evening paper, turn on the TV and hear about horrendous acts committed by drug addicts," Father Jerry Lowney, a criminologist and sociologist in the Diocese of Helena, Mont., told Catholic News Service in an Oct. 19 telephone interview.

A bill that left the Senate Judiciary Committee Oct. 17 without recommendation and was to be taken up by the entire Senate would reinstate the death penalty at the federal level.

Crime news gets blown out of proportion and the fear generated, said Father Lowney, is "far greater than reality" necessitates.

Capital punishment begins to gain acceptance and Catholic Church emphasis on "respecting life from womb to tomb" gets lost in the huff, said the priest.

To Sister Hannah Daly, a Sister of St. Joseph who has ministered on Honda's death row, using the death penalty to try to cure society of its criminal tendencies is an outrage.

"It puts us in the family of nations — including Iran, Iraq, South Africa and China — that kills people for committing crimes.

It's a Tiananmen Square response to problems that are serious... (it's a response) that in our souls we know won't work," said Sister Daly, who coordinates prison ministry in the Diocese of Orlando, Fla.

She was referring to Chinese leaders' bloody crackdown on student demonstrators in Beijing's Tiananmen Square in June.

In spite of vigorous protests by church leaders and prison ministers; the death penalty appears to be making a comeback.

In California alone, there are some 250 men and one woman on death row. About 180 of their cases are pending appeal before the state Supreme Court.

California Gov. George Deukmejian, who was asked by the state's bishops to put an end to the executions, has responded that he "respectfully" disagrees with the bishops, adding that he is disturbed by the 24,000 murders in

California in the last decade.

In Sept. 28 testimony to the Senate Judiciary Committee, Cardinal Joseph L. Bernardin of Chicago urged committee members to reject the bill being considered by the Senate.

"We believe human life is so precious that the state should not take the life of any person, even one who has taken another life," said Cardinal Bernardin. He said the bishops were alarmed by the "growing acceptance and use of the death penalty."

The bill lists procedures and guidelines federal courts can follow to impose the death penalty for more than 20 federal crimes, including espionage, attempted assassination of the president, murder-for-hire and kidnapping and terrorist acts against U.S. citizens abroad.

Under current law, the only federal death penalty in effect is for murders by drug kingpins, murders commit-

"The Church, has great empathy for the victims of violence, "But taking the life of a murderer doesn't bring back the victim." And the death penalty is irreversible. "If we make a mistake, we can't go back and correct it." "

- Father Jerry Lowney,
Criminologist and sociologist
Diocese of Helena, Montana

ted in aircraft hijackings and peacetime espionage by military personnel.

An amendment to the bill called the Racial Justice Act that was sponsored by Sen. Edward M. Kennedy, D-Mass., was narrowly approved by the Judiciary Committee.

It would let both federal and state prisoners sentenced to death challenge their sentences if they could demonstrate significant racial disparities in the penalty's application. Some studies have shown that killers of whites are more likely to receive the death sentence than killers of blacks, and that blacks who murder whites are more likely to be given the death sentence than whites who murder blacks.

Cardinal Bernardin, in his testimony, said the criminal justice system was riddled with discrimination.

"A disproportionate number of those in prison and on death row are poor and non-white and unable to avail themselves of the best legal resources," he said.

During debate Oct. 17, Kennedy said his amendment was needed to "free the judicial system of a form of

racism in the application of the penalty."

Sen. Strom Thurmond, R.-S.C., however, argued that it was a "killer amendment" that would "kill not only this bill but every state death penalty as well."

Sister Daly said in an Oct. 19 interview that in her experience most death row inmates are "high school dropouts, people who never had a chance and are chemically dependent. Most can barely read or write."

She urges replacing the death penalty with a life sentence, which in Florida is 25 years.

The usual response to her suggestion, she said, is "Why should I as a taxpayer pay for this person with my tax money?"

"If we were creative and humane," Sister Daly answers, "we would say prisoners have to support themselves" and their victims' families by making furniture, clothing, or doing leather work in supervised programs.

That the death penalty is a deterrent to crime is "a misperception," argues Father Lowney.

It would be, he said, to a logical mind, "but psychopaths don't think with logical minds. If you don't believe you're going to get caught, the death penalty isn't going to keep you from committing a crime."

By saying the death penalty is the solution, government leaders

are "diverting us from the real issues, that family life and values are disintegrating and violence and drugs are on the rise," he said.

The church, he said, has great empathy for the victims of violence. "But taking the life of a murderer doesn't bring back the victim," said the priest.

And the death penalty is irreversible. "If we make a mistake, we can't go back and correct it," said Father Lowney.

In Florida, said Sister Daly, there have been two or three cases of persons on death row that were released shortly before their execution dates in the past few years when it was discovered evidence against them was faulty.

Joseph Green Brown, a black man who spent 14 years in a Tampa, Fla., jail and had his death warrants signed, "was given a brown paper bag with his belongings and told to walk" in 1987, she said.

Father Lowney urges development of a "strong catechesis stressing that each human life is sacred, that God has a plan for each human being."

Abortion - It's killing, not 'choice'

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

"Abortion rights leaders claim an 'unprecedented turnaround' is pulling anti-abortion forces on the run after defeats in the U.S. House and a special legislative session in Florida," ran the AP news story. Abortionists are now on the march.

After the Supreme Court gave women a near-absolute right in *Roe v. Wade* to kill their unborn babies at any time from conception to birth, pro-death advocates sat on the political sidelines.

If pro-life citizens succeeded in getting laws passed to restrict the killing on unborn babies, all the pro-death advocates needed to do was to get a federal judge to strike down the law.

Since the Supreme Court's Webster decision permitting states to enact restrictions on the killing of unborn babies, pro-death advocates have organized to storm the Congress and state legislatures, and have publicly vowed to defeat public officials who voted pro-life.

The battle has begun and the stakes are very high!

But are the stakes - the lives of millions of unborn babies - high enough to induce pro-life advocates, faint-hearted though many of us are, to engage in a national debate about the reality, the human reality, the holocaust of our unborn brothers and sisters - that is the basic question?

If we do not have the courage to address the real issue - the killing of unborn babies - we become party to the holocaust. Years ago, Political Scientist Professor Schattschneider made this politically perceptive statement: "He who defines the terms of the controversy has the controversy half-won."

Pro-life advocates have, without protest, allowed the advocates of baby killing to define the terms of the controversy. And, unbelievably, many pro-lifers have adopted the terms of those who advocate death.

For example, Catholic New York, the

nation's largest Catholic newspaper ran a story headlines, "Catholics picket Catholics over official's pro-choice (sic) stand." The reporter used the term "pro-choice" five times, while only once referring to those who defend the right to life of unborn babies as being "pro-life."

In our day when freedom and diversity are the law of the land, personal "choice" is widely perceived to be the highest good. To be pro-"choice" - even though the choice is to kill an unborn baby - is considered to be the greatest personal right - one not to be denied - certainly not by politicians.

Pro-life advocates have the best term - in the debate over the right to life - "pro-life," which pro-abortionists avoid like a plague. The right to life is the most fundamental of all civil rights; all other rights are contingent on the right to life.

In the baby-killing debate there are two rights in conflict: The God-given right to life, and the Court-given right to kill unborn babies. Which will prevail?

The stakes are high So high, we avoid talking about them. We shroud, obscure and obfuscate the issue by referring to the killing of babies as "abortion".

But, Jews don't speak of Hitler's "campaign to purify the Aryan people of Jewish blood"; they speak of Hitler's Holocaust, of his slaughter of 6 million Jews, and regularly they display on television mounds of Holocaust victims, even 45 years after the event.

Why do we hesitate even to speak about the issue that grips the American people today - the killing of 1.6 million unborn babies a year? Why do we side-step the issue that is destroying the moral foundations of our society and call it "abortion"?

Ask a politician what his position is on "abortion", and he will respond, "I believe that woman has the right of choice."

But ask the politician whether he supports a woman's right to kill her unborn baby, and he will squirm, and end up by blabbering nonsense.



Make him take a position by confronting him with the real question - the "right to kill" question. And if the question is the public funding of baby-killing, ask him whether he believes the taxpayer should be compelled to pay for the killing of unborn babies.

Are we going to fight the advocates of baby-killing with our weapons drawn, or are we going to enter the political arena armed with words covered with meringue?

The answer will determine whether we successfully defend the right to life of our unborn brothers and sisters, or surrender them to the mercies of the professional baby killers.

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

Letters ^

Pro-Life includes even the guilty

Respect for life month is drawing to an end. Abortion dominated your headlines, the homilies, the religion class plans, the political agendas. The innocent victims, the helpless unborn, were cradled with love. Secondly, the elderly, and infirm rimmed the Respect for Life arena. But invisible altogether from the pulpits to the placards were those Jesus loved the most—the sinners, the guilty, the thousands on death row.

Respect for life is a profession of faith not a political verse to capture votes. We allow it to become a campaign slogan by splitting our faith into incomplete convenient categories. In rallies and writings we pronounce our Christian love for the victims of a awful murder who are easy to love, and cannot in the same stanza acknowledge Christ's teachings about those who have sinned, ourselves.

The powerful message of our Catholic

faith is smeared when we support politicians who coddle our numbers in avenging the life of the unborn, while the same politicians bring crowds to a frenzy by demanding swift executions. Governor Martinez received a flood of support for his pro life stand via Sunday church bulletins and Catholic school religion class projects. The suggested themes for voicing support did not mention the Governor's appetite for signing death warrants.

As individual Catholics fail in a faith-filled response to respect life our spiritual leaders need not muffle the full volume of the Christian message to respect all life. Politicians should be rated on their response to God's precious gift of life. The political tally sheet should not be stacked for vote getting purposes by ignoring capital punishment.

Judy Alves
Miami

Hurray! Bishop bans gambling

Hallelujah! A Catholic Bishop in the United States has taken the bold step of coming out against gambling as a way for the Catholic Church to raise money, (page 6 Oct. 13, Voice).

He is the same Bishop Warren L. Boudreaux of the diocese of Hauma-Thibadaux, La., who banned alcohol at every officially sponsored Catholic Church event in 1981.

At the end of a five year study in 1986 Bishop Boudreaux reported that fund raising events were bringing in more money since the alcohol ban was placed in effect.

In this area we Catholics have an awful image in the community because of alcohol and gambling, better known as "booze and bingo".

I have Protestant friends and have attended their church social activities and have NEVER seen anyone "selling chances" on anything. It is a sad state of affairs when we depend on the weakness

of greed to raise operating expenses, whether it is the Catholic Church or the State of Florida.

The Protestant and Jewish pastors don't use gambling to raise money, they have something that the Catholics don't have. The scandals of Jim Bakker, Jimmy Swaggart and the others, as bad as they were, did not involve alcohol or gambling.

Let's not kid ourselves into thinking that bingo is harmless and provides a means for senior citizens to get together for several hours.

A few years ago the Seminole Indians were given permission by the State of Florida to hold bingo games. Because of

the greed of the promoters, most of their bingo games are now closed.

Bishop Boudreaux speaks for his diocese in Louisiana only and I, for one am glad to see a Church leader so bold. He has taken positive courageous steps to get rid of the "booze and bingo" image in his diocese.

-Nelson Bolan
Lighthouse Point

'It is a sad state of affairs when we depend on the weakness of greed to raise operating expenses, whether it is the Catholic Church or the State of Florida.'

Other articles in the Voice speak of abortion and drugs. Does anyone have figures on how many innocent victims of abortion were conceived as a direct result of one or both parents having consumed alcohol? Telling people not to take drugs is like starting in the middle of a book; start at the beginning. No one ever "took drugs" without starting out by drinking alcohol.

If anyone is going to stop the "drug problem" they are going to start at the beginning, by stopping alcohol consumption.

Nelson Bolan
Lighthouse Point

Letters policy of The Voice

The Voice welcomes letters of opinion on matters of interest to Catholics. They will be subject to editing for brevity or accuracy. Letters do not necessarily represent the views of The Voice or teachings of the Church. Write to: Letters to the Editor, The Voice, PO Box 38-1059, Miami, FL, 33238-1059.

Marriage bans no longer required

Q. Why must both parties to be married be Catholic in order for bans to be published? My daughter is getting married and she cannot have her name or her intended spouse announced because he is Lutheran.

She is bothered by this since she is a practicing Catholic and will be getting married in her parish church

By Fr. John Dietzen



with a nuptial Mass, but no announcement because he is a Lutheran. Can you explain? (Pennsylvania)

A. I am confused by your question. Bans, in the sense of required publication of the intended marriage for some weeks before the wedding, are not required at all in our country now.

Church regulations formerly required bans. But with our highly mobile population there are too many cases in which the parish where the marriage will take place is the fourth or fifth parish the individual has lived in. Bans would not be practically possible or very effective.

Generally this is dealt with through affidavits from family members or others who know the prospective bride and groom well enough to know they are free to marry and there is no other kind of impediment.

Present church law (since 1983) does not require bans. Bishops' conferences may include them among appropriate inquiries which must precede marriage (Canon 1067). The U.S. bishops do not prescribe them at this time.

Many parishes, including our own, announce forthcoming marriages a few weeks in advance simply to inform other members of the parish. I wonder if, in your case, there has not been some misunderstanding, since generally no church law prohibits such listing of marriages to take place in the parish, regardless of the religious faith of the spouses.

Q. This morning I attended a funeral Mass in our area. The deceased had been cremated and his ashes left in the care of the funeral director outside of church during his funeral Mass. The burial followed, with the priest at the Catholic cemetery. Can you explain to me why the ashes were not permitted in church? (New Jersey)

A. The procedure you experienced is correct for the burial of someone whose body has been cremated. Catholic policy says that "if the body of the deceased cannot be brought to the church for the funeral Mass prior to its cremation, the Mass can be celebrated but without the ashes of the deceased present" (Congregation for Divine Worship, January 1977).

As you know, I'm sure, it is possible within Catholic Church regulations for someone to ask that his or her body be cremated. However, we do not lose sight of the fact that the body itself is what we honor at the time of a funeral. In our own culture, if not everywhere, carrying out the funeral rites intended for the body itself over an urn of ashes can seem bizarre at least, if not perhaps grotesque.

In explaining the regulation quoted above, the congregation notes, "The body, not the ashes, receives liturgical honors since it was the temple of the Spirit of God in baptism."

It is important to respect the truth of this sign in order that the liturgical catechesis and the celebration itself be authentic and fruitful. It is proper, and common, to have the funeral Mass with the body present and the cremation later.

Volunteer at any age

I read two stories recently which are worth some attention. One was an article on how, after 18 years of uninterrupted service to helping others, a FISH (Friends in Service to Humanity) group in a small Connecticut town will stop operating.

This group will no longer be available to provide emergency aid for people needing help in such areas as food and transportation to doctors and hospitals.

The reason given for this end of service is the lack of volunteers. Women between the ages of 20 and 40, who long have been the mainstay of volunteerism in the United States, are simply not available any more. They are working, most of them out of necessity.

The other article I read was about a volunteer service in my town that is in a very healthy state. It is called Mr. Fix-it.

This program that elicits the help of senior citizen volunteers to help other senior citizens with minor household repairs.

The volunteers for this are retired men with a skill. People using the service pay only for materials used. There is never a handyman fee.

The jobs they do range from changing a lightbulb in a hard-to-reach spot to replacing broken windows, fixing door knobs, locks and hinges, and other types of handyman jobs.

The response from the seniors being helped has been understandably positive. Not only does it save money, but more than that, people know these men are doing something to help them.

So here you have a program where seniors are volunteering their time and talent to help other seniors, and it made me think about the Friends in Service to Humanity story again. Several of the people quoted in that piece indicated that a pool of volunteer workers today must be sought in one of two groups — younger or older persons.

It was felt, however, that it makes more sense to look to the senior population than to teen-agers as the future source of volunteer help.

By Antoinette Bosco



Yet, it was said, there has been much resistance on the part of retired persons over 60 to making a commitment to volunteer work.

"Seniors in large part don't seem to want to help," said one longtime volunteer, adding, "I'll be a senior next year. I don't understand why they can't help one another."

I have talked to many older people over the years, some of whom found a new life for themselves by volunteering.

I have seen them as foster grandparents, as money raisers for church projects, writing letters for Amnesty International to try to get political prisoners of conscience freed, as hospital

'It seems to me that there is a responsibility, as neighbors to one another, to help others if we can. Certainly this responsibility does not end simply because we reach a 60th birthday.'

- Antoinette Bosco

volunteers doing everything from emptying bedpans to running the gift shop.

I wonder if there aren't a lot more healthy, retired people out there who could give a few hours a week to do something for their neighbors in need.

The facts are that in ever-increasing numbers today we are living longer, retiring earlier and with more money than ever before, and enjoying good health into our 70s and 80s.

It seems to me that there is a responsibility, as neighbors to one another, to help others if we can. Certainly this responsibility does not end simply because we reach a 60th birthday.

Volunteerism in the United States could be healthy, indeed, if seniors make this their cause for the 1990s.

Tips for better preaching

The three most common faults of preachers are these; the talk is (A) too long, (B) too disconnected, and/or (C) too dull.

It isn't easy trying to make a Gospel passage come alive in less than 10 minutes, but it can be done. In my case length is the main problem. Unless I accept the mental challenge to sum up after six or seven minutes. I let the time consideration slip away. Anything over 10 minutes is risky. The preacher's effectiveness is squandered the longer he talks.

The content and format of a homily are crucial. Preachers abound who try to work up to a good opening but fail to follow through with a clear point and a good example or two to back up the point.

Parishioners become enraged that they have to sit through a stream of unconnected thoughts.

At times I've been at fault in not preparing properly, and I regret it, but now I try to open with a story or a quote that makes my point. I restate the point, giving an example or two. I repeat the point in different words, and close with a poem, a prayer or a quote that punctuates the talk.

Sometimes I open with a surprise question that has no apparent relation to the Gospel, like "Why do people live in California when scientists warn us there is certain to be a major earthquake one day that will cause widespread devastation?... because the danger is so remote." I might compare that warning with a more imminent sentence, "when Jesus warns us about the final judgement in today's Gospel. He expects us to take Him seriously. Ask yourself what Jesus wants of you

By Fr. John Catoir



in this matter." I then sum up - two minutes tops - finishing with a strong quote or line from the Gospel that repeats my main point: "be prepared." It may not be vintage Fulton Sheen but I'm told it works.

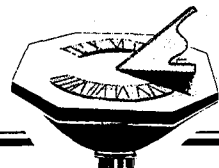
The worst sin of all if to be dull. Without enthusiasm a sermon is sure to leave the audience more bored than moved or enlightened.

For emotion, I sometimes open with a story or a current news item that excited me for some reason. I tell people of the emotion it awakened in me, and then connect that emotion to the day's Gospel. I feel it, and communicate the emotion whether it be anger, admiration, enthusiasm, whatever, to strengthen my point.

Good preaching isn't easy. A little pat on the back helps a lot, but if the preaching is consistently poor let your complaint be heard in a charitable but forthright way. Some preachers never hear the truth.

Time capsules

By Frank Morgan



Washington's smart look to the future

After the British passed the Proclamation of 1763 which prohibited Colonial buying beyond the crest of the Appalachian Mountains, George Washington wrote to an associate, "I can never look on the proclamation in any other light than a temporary expedient to quiet the minds of the Indians and must fall in a few years. Any person, who neglects the present opportunity of hunting out good lands and in some measure marking them for his own, will never regain it. But the scheme must be snugly carried on by you under the pretence of hunting other game."

In 1770, Washington made a trip west as far as the present

town of Gallipolis, Ohio searching for good land to buy.

The father of King George III of England never became king. He was Frederick, Prince of Wales, who died in 1751 from internal injuries caused by a blow from a cricket ball.

His mother, Queen Caroline, said of him, "If I were to see him in hell, I should feel no more for him than I should for any other rogue that went there."

His epitaph read simply:
Here lies Fred. He was alive
And now he is dead.

Going beyond your fear lines

Part of being human is to experience our own vulnerability in relationships at times that we might wish to respond with a greater sense of calmness and inner peace. When these tender parts of our being are triggered, we instead react out of our own styles of defensive protection... withdrawal or anger, passivity or aggressiveness. These kinds of experiences can happen in any relationship.

The fear or feeling of helplessness that surfaces in the presence of new challenges and relationships is natural to being human.

In order to maximize the potential for new life after loss or change, we must understand our willingness to risk. We need insights into how they are formed and why they continue to limit life's richness. It is important to develop strategies to cross over/manage our fear-lines.

If you are experiencing the paralysis that fear can foster; if you find that opportunities scare you intensely; if you wish to learn how to transform an unhealthy fear-full way of relating with yourself, others and God into healthy and creative opportunities, you may want to participate in **BEYOND YOUR FEAR LINES**.

BEYOND YOUR FEAR LINES is the theme of the annual conference sponsored by the Office of Ministry to Separated and Divorced. It will be held November 11 from 9:00 am to 5:50 pm at St. Gregory Parish Hall, 200 N.

By
**Sister Virginia
McCall**



University Drive, Plantation.

Part of the process of dealing with divorce is to grow to a greater sense of wholeness and this is the focus of the

as possible with non-divorced persons in a much more natural mix of people. Otherwise there is the tendency to place divorced persons in a category 'divorced' rather than see them as companions on our journey through life, sharing some of the same struggles and dreams.

While the conference will certainly address the many fear-lines that begin or increase with the loss of one's marriage through divorce or death, we will specifically discuss fear-lines that relate to our identities as men and women, our roles as parents and workers, our sense of male and female sexuality, and our journeys inward to discover our untapped gifts and our spiritual center.

The day will combine theory, discussion and exercises to help you identify and make choices about at least one current fear.

The entire process will be under the direction of Kathleen Kircher, Executive Director of the North American Conference of Separated and Divorced Catholics, Rochester, NY, and Mary Ann Massey, a Licensed Marriage and Family Therapist and national lecturer from Ft. Lauderdale.

Cost of the conference for those who pre-register is \$15.00 and the door, \$18.00. For further information and registration call the Family Enrichment Center, 651-0280.

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

'Because it is a topic which touches the lives of everyone, we invite all who accept the challenge to grow in relationship to yourself, others and God... single, married, separated, divorced, widowed.'

- Sister Virginia McCall

conference this year. Because it is a topic which touches the lives of everyone, we invite all who accept the challenge to grow in relationship to yourself, others and God... single, married, separated, divorced, widowed.

It is also important for divorced persons to share as much

Tell children how you love them

Dear Mary: I have an adopted daughter turning 21 soon. Although we love each other dearly, it is not easy for us to communicate.

How can I express to her my joy that she has resisted the world's false temptations and not listened to the phoniness of false prophets?

She has resisted drinking, drugging, smoking and, most important of all, is pure and chaste. (Wordless Mother in Pennsylvania)

What a lovely letter! Almost all the letters we receive deal with problems, What a refreshing joy to deal with your question.

How do you tell a good child that he-she is a fine person?

Perhaps you are a better communicator than you think. You say you are wordless, yet you also say, "We love each other dearly."

If both you and your daughter have a quiet but deep assurance that you love and are loved, you have communicated that message to each other.

While many parents praise specific achievement ("You got all A's! Wonderful!"), fewer parents express their joy at the privilege of sharing life with a fine young man or woman.

How does a parent send the simple message, "I'm glad

By Dr.
**James and
Mary Kenny**



you are you. I'm glad you're my kid. I can't imagine life without you."

It can be done in a thousand ways, with and without words.

For starters here are 10 suggestions:

1. If she is away from home, call her frequently just to chat.
2. Write. You wrote of your love and pride to us. Write it to her.

You can do this whether she is at home or away. Once, as part of a sixth grade retreat, the directors had all the parents write letters to their children expressing the parents' love and pride.

After my son attended that retreat, I received a most beautiful letter in reply. It consisted of one sentence in a childish hand, "I love you so much you would not believe."

3. Listen carefully when she talks about her activities. If she goes for a job interview, remember the company, the situation, the details and ask about them. This is far more caring than saying merely, "Did you get the job?"

4. Support her decisions. "What a good idea," and "That makes a lot of sense," are examples of positive comments.

5. Tell her straight out that you are so lucky to have her for a daughter.

6. Send her flowers "just because."

7. Compliment her hairstyle and her taste in clothes.

8. Mail her a CARE package of favorite foods if she is away. Prepare them if she lives at home.

9. Share your feelings about a book or article you read, a movie or TV show you saw that moved you and also would interest her.

10. Tell her frequently — in letters, in phone calls, in person, "I love you."

(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.)

Look for value & meaning in loss

When my brother died suddenly at age 48 of a heart attack, the medics worked to resuscitate him for over an hour before declaring him dead. Our family was stunned with grief but together we made it through the wake and funeral.

Of all the things that people said to comfort us, the most healing came from an intensive care nurse friend who said, "After seeing hundreds of sudden coronary deaths, I've come to the conclusion that either the victim or the family has to suffer."

"If your brother had been resuscitated and taken to intensive care, he could have been in great pain for weeks and you would have been allowed to him only five minutes an hour."

"After watching him struggle in pain, you would come to accept his death. You might even ask God to take him to end his suffering. In that case, he would have suffered and you would have accepted his death."

"This way, you weren't ready so you had to suffer. But he didn't. Don't you see? Your suffering was a gift to him because he didn't have to suffer."

Her consoling words gave meaning and value to our loss.

Yes, we still hurt, but it helped knowing our pain had a value. Jim didn't have to hurt.

Since then I've come to realize that pain is not so painful if we can find a value in it

By
**Dolores
Curran**



A woman I met is turning the pain of her husband's death due to sloppy hospital care into value by pursuing a change in hospital policies.

A mother whose child was killed by an intoxicated driver began the organization, Mothers Against Drunk Driving, which has spread across the country. It doesn't replace her child but it gives value to his death if it prevents even one fatal accident.

John Hinckley's parents turned their pain into value after he attempted to assassinate President Reagan by becoming public advocates for disturbed young adults and their parents.

In my state, parents of a teenage daughter who took her life now give their time to presenting workshops and talks to adolescents who might be considering the same.

All of these are rather dramatic instances but they are played out in the thousands of less remarkable ways in our neighborhoods.

I think of those who have lost their farms who now give advice those on edge of losing theirs on actions they can take to prevent or live with such a loss. And those who have suffered depression or alcoholism who become sponsors to those who are living in similar states.

Loss and pain can be catastrophic but when we use it to help others, it becomes less paralyzing. We come to believe that God is using us to prevent tragedy or make life more bearable for others.

And what could be more Christ-like than that? Even in His dying hours in the cross, Jesus comforted others.

All of us deal with loss, pain, and grief differently. Some withdraw into isolation, others find some way to self-blame, and still others nurse their grief. If these behaviors help alleviate pain, fine.

But if not, the sufferers might look to ways they can use their pain to give meaning to their loss. Can I use my miscarriage to reach out to the woman down the block who miscarried last month?

Can I use my loss and recovery of faith to reach out to someone who is bitter towards God? When we do this, we give a value to our losses and alleviate our own suffering while helping others.

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Christian principles at work in movie

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

'Weapons of the Spirit'

(First Run Features)

This is a fine documentary about unsung bravery and heroism during the Holocaust.

It was written, produced and directed by Pierre Sauvage, a Jew born in France in 1944, a time when Jews were being rounded up for deportation to Nazi slaughterhouses (75,000 Jews, including 10,000 children, were delivered to the Nazis from most sectors of France during this period).

Sauvage examines why he and his parents survived in this moving tribute to the people of the French town of Le Chambon-sur-Lignon who from 1940 to 1944 provided safe harbor for some 5,000 Jews.

Predominantly devout Protestants who were descendants of the region's original Huguenot settlers, the Chambonnaise had not forgotten their forebears' own reli-

giously visible Nazi presence, the French and Nazi officials simply covered their eyes to the mass of Jews being sheltered there. Sauvage's theory about a few good local Nazis (one did have Huguenot ancestors) is unlikely given the kind of treachery that existed during those hateful years. Nevertheless, the Chambonnaise clearly were blessed. Their few martyrs were killed while working resistance efforts outside the region.

"Weapons of the Spirit" is an important reminder for adolescent through adult audiences that Christian teachings still work, that one small act of faith in the darkness is better than none at all and that several voices can make a difference, fight injustice and even save lives. In English and French, with English subtitles.

The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America. —

'Welcome Home'

(Columbia)

Far-fetched and weepy, "Welcome Home" stars Kris Kristofferson as Air Force flier Jake Robbins, who was shot down over Cambodia in 1970, mistakenly declared dead by U.S. military brass, and "buried" in his hometown cemetery. When he returns home 17 years later to the surprise of his dad (Brian Keith), his remarried wife (JoBeth Williams) and his 17-year-old son Tyler (Thomas Wilson Brown), bom after his supposed death, chaos breaks out.

After four years in a jungle cage, Jake apparently managed to escape and be nursed back to health by a Cambodian woman, with whom he subsequently cohabitated and fathered two children. Totally dismissing the fact that he had a wife and parents back in the States, he forged ahead with his new life until some unexplained jungle rot pushed him into the hands of U.S. military medics.

The military wants to keep Jake's identity under wraps to cover up its mishandling of his ordeal and the MIA issue in general. They also stymie Jake's attempts to relocate his Cambodian wife and children.

The reunions on New England turf are weepy and troubled, especially Jake's weak-kneed meeting with son Tyler, a boy who would rather believe his father was a dead hero than a living embarrassment. Keith is effective as Jake's long-mourning dad, and Miss Williams is fine as she portrays being torn between loyalty to her understanding husband (Sam Waterston in



Father-daughter duo, Peter Falk and Emily Lloyd, who star as a quirky team, manage to outsmart both the mob and the law in the movie "Cookie." Despite some notable performances, this film "has little or no substance," says the U.S. Catholic Conference, which gives it a classification of A-III — adults. The Motion Picture Association of America rating is R — restricted. (CNS photo from Warner Bros.)

a cipher role) and lust for Jake, her first and only real love. The fact that she easily falls into bed with Jake, for one time only, may confound many viewers.

"Welcome Home" is superficial, melodramatic TV movie fare that sheds no light on real Vietnam vet and MIA issues or the type of complex pain and healing that veterans and their families have had to experience. The denouement that sees a U.S. senator (Ken Pogue) going out of his way to reunite Jake with his Cambodian kids is laughable given the red tape that actual Vietnam vets have had to cut through to

have their individual military rights, medical problems and memorial taken seriously.

As directed by Franklin J. Schaffner ("Patton"), "Welcome Home" is filled with many manipulative touches, including a potential Oscar nominee title tune written by Henry Mancini, Alan and Marilyn Bergman and sung by Willie Nelson.

Due to some profanity and an adulterous sexual encounter, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

Movie Capsules and Reviews

gious persecution as the first Protestants in France, and thus took imperiled Jews to their bosoms. Jewish children, separated from parents enroute to internment camps, were taken in by peasant farmers, given new names and educated in amazingly progressive local schools. An expert forger-in-residence concocted fake papers and passports. An underground railroad moved Jewish refugees to nearby neutral Switzerland. And the Protestant church was headed by an outspoken pacifist minister who used both example and fiery sermons to hammer through to his flock that they had a duty to fight Nazi injustice with "the weapons of the spirit."

Sauvage re-visits the region and those who sheltered him as a baby, interviewing surviving townsfolk who can't understand the reason for the fuss. Their unorganized resistance was simply the result of "people believing in something," as one woman puts it. That 5,000 rural Christians could have succeeded with such a resistance without deliberate organization is mind-boggling.

He makes a convincing argument that the Chambonnaise are people for whom Christianity was and still is a way of life.

He implies that despite the town's

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Catholic television and radio schedule

Television programs

- 3 'Living Faith' In English every Wednesday and Friday at 2:30 p.m., on Selkir Cable Company, Channel 23.
- 3 'Rosary' In Spanish with Auxiliary Bishop Agustin Roman, every Sunday at 8 a.m. on Tele-Miami Cable, Channel 40; also every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- 0 'TV Mas' in English every Sunday 7:30 a.m. on WPLG-CH. 10 with Father Michael Hoyer on Sunday Oct. 29, and with Father Edmund Prendergast on Sunday Nov. 5.
- 3 'TV Mass in Spanish' every Sunday 7:30 a.m. on WLTV-CH. 2 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- 0 '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.
- H 'El Dia del Señor' with Father Federico Capdepon, every Sunday at 9 a.m., on Channel 40, also every Sunday at 5 p.m. on Channel 51.
- ri 'Nuestra Familia' In Spanish at 7:30 a.m. Sunday on WLTV-CH. 23.
- 3 'New Breed of Man' / 'El Hombre Nuevo' Hosted by Father Ricardo Castelunos, on the Trimly 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.

El Cable Programming On Storck 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.
Zi 'Mother Angelica' Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.
71 'Catholic Focus' on Channel 6, WCIX; Father Thomas Wenski will air at 6 a.m. on October 29.

Radio programs

In English

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

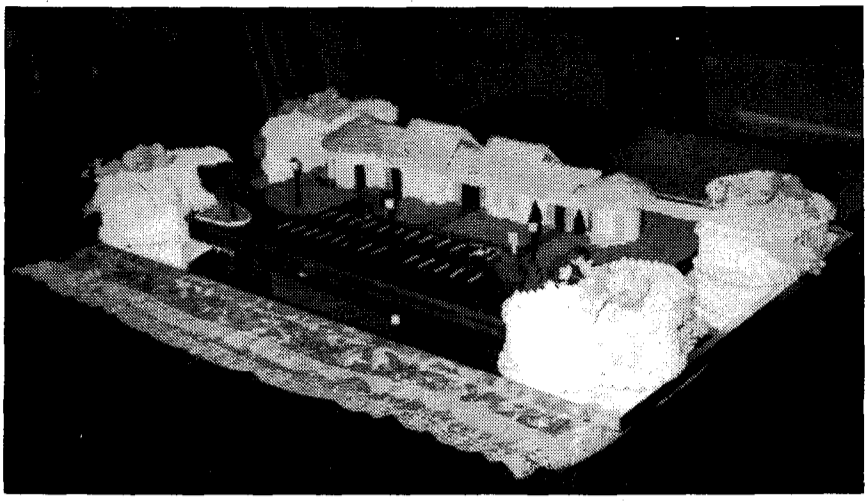
In Spanish

- 0 'Panorama Cal6llico' Hosted by Sister Bertha Penabad and Father Jose Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.
- 3 'Los Caminos de Dios' Hosted by Father Jose Hemando, Sundays at 8 a.m. on WQBA, 1140 AM.
- El Domingo Feliz' Hosted by Father Angel Vdlaronga and Bishop Agustin Roman, Sundays at 9 to 10 a.m. on WRHC, 1550 AM.
- 'Tuna Historia de la Vida' Hosted by Pepe Alonso/produced

- by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQ1.
- 3 'Una Vida Mejor' Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.
- 3 'Habla el Obispo Roman' Hosted by Bishop Agustin Roman, at 12 midnight on La Cumanissima, WQBA AM.
- 1 'Caminos de Fe' Hosted by Bishop Agustin Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.
- 3 'Mensaje de Fe' Hosted by Bishop Agustin Roman, at 9:30 a.m. on Radio Mambi, WAQ1, 710 AM.

In Creole

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



GOOD ENOUGH TO EAT. Mother of Christ Catholic Church in Miami has set a tentative dedication date of December 8 for its new parish center which will include a chapel that will seat 110 persons and two domes. A parishioner created a sugar model of the center (above).

Charities Gala Ball set for Nov. 10

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, Nov. 10, at the Omni International Hotel. Cocktails are served at 7:30 p.m., dinner dance follows at 8:30 p.m. Tickets at \$125 for Patrons and \$100 for Benefactors. For more

info call Francisca Aldrich at 754-2444.

Mary Jayne Steele

A memorial Mass will be celebrated on Oct. 28 at St. Patrick in Miami Beach at 1 p.m. for Mary Jayne Steele who died Oct. 6. She was the Past President of the Third Order of St. Francis and a Past Officer of the North Dade Deanery. Memorial donations and letters send to Hospice, 5300 East Ave., W. Palm Bch. 33407 or Edward Steele, 17696 Winterhawk Trail, Jupiter 33478.

Farmworker Walk Nov. 11

The Fifth Annual Farmworker Walk will take place November 11 beginning at 8:30 a.m. at Tropical Park.

The purpose of the walk is to educate people about issues which affect the lives of farmworkers and to raise funds towards organizing efforts.

This year they are particularly interested in emphasizing the educational pur-

pose of the walk, and to that end they are offering the following resources:

1. A video (available in English, Spanish and Creole- 15 minute duration) which deals with the use of pesticides in the fields. It is available for free from the Rural Life Office.

2. Presentations about a variety of issues which affect the lives of farmworkers.

For sponsorship or more info contact the Rural Life Ministry at 757-6241, Ext. 195.

Bellotti canonization Mass Nov. 5

A special Mass for the canonization cause of The Servant of God, Mary Grace Bellotti is being sponsored by the Board of Directors of The St. Gerard Maiella Society and the Postulator of the Cause, Rev. Michael A. Fuino of St. Francis Xavier Church in Newark, New Jersey.

In order to accommodate members and devotees, a Mass will be offered on Nov. 5 at 5:30 p.m. at St. Clement Catholic Church located at 2975 North Andrews Avenue in Fort Lauderdale. St. Gerard, a Redemptorist Lay Brother, is the Patron Saint for Mothers and the unborn.

All Souls Day Masses

Catholic Cemeteries will celebrate an All Souls Day Mass on Nov. 2 at 10 a.m. at Our Lady of Mercy Cemetery, 11411 N.W. 25th St. in Miami (592-0521), and Our Lady Queen of Heaven Cemetery, 1500 S. State Rd. 7 in North Lauderdale (972-1234).

High school reunions

Plans for the Monsignor Edward Pace High classes of 1969 and 1970 20-year reunion have changed. The reunion will be held the weekend of January 19, 1990 at The Miami Lakes Inn and Country Club. For more information about this or other class reunions mentioned below contact First Class Reunions at 5440 N.W. 33rd Ave., Suite 103, Ft. Lauderdale, FL 33309. Or call 485-GRAD (4723) in Broward, 933-GRAD in Dade, or 1 (800) 441-GRAD anywhere else.

The Christopher Columbus High Class of 1980 10-year reunion will now be held the weekend of November 24, 1989 at the Eden Roc Hotel on Miami Beach. The St. Thomas Aquinas Class of 1980 in Ft. Lauderdale is seeking graduates for their 10-year reunion.

It's a date

Spiritual renewal

The Cenacle in Lantana will host a Mid-Life Journey for Women Only on Nov. 3-5. \$75. For more information call (407) 582-2534.

Impactos will host a program in English on Nov. 4-5 at St. Bartholomew Catholic Church, 8005 Miramar Parkway, Miramar. If you have children up to 11 years of age, please call Robert or Idania Alonso at 557-8042.

Damascus Rally at St. Lawrence Church, 2200 N.E. 191st St. in N. Miami Beach on Nov. 5 from 2 p.m. until 6 p.m. Song, prayer, Mass. Free admission.

Festivals

Our Lady Queen of Heaven Catholic Church, 1400 S. State Road 7 in North Lauderdale, will host an Old West carnival on Nov. 9-12. Thursday: 4 p.m.-11 p.m.; Friday: 4 p.m.-midnight; Saturday: noon-midnight; Sunday: 1 p.m.-11 p.m. Rides, food, entertainment.

St. Maurice Catholic Church (located 1 mile West of I-95 on Stirling Road, Ft. Lauderdale) holds its 20th annual Country Fair to raise money for its hunger program Nov. 2-5 from 1 p.m.-11 p.m. Carnival rides, games, entertainment and D.J.

Genesis, the Miami Archdiocese AIDS residence, will sponsor the First Annual Festival for Life, a musical festival on Nov. 19 to benefit Genesis and League Against AIDS. Location: Park grounds of "Hacienda Mardenpaz" on S.W. 122nd Ave. and Sunset Drive. Top Salsa Bands, international foods, rides and puppet shows. Admission is \$5. Kids under 12 free. Call 233-1824 for tickets or more information.

San Lazaro Catholic Church is having a church festival on Nov. 2-5 at 4400 W. 18th Ave., Hialeah, beginning at noon. Rides, booths, international foods.

St. Timothy's in Miami annual Super Carnival will be held Nov. 9-12 on the church

grounds at 5400 S.W. 102nd Ave. Flea market, rides, game booths, multi-ethnic foods.

Bazaars

St. Bernard's Church Women's Guild will sponsor a Christmas Bazaar on Nov. 18 from 10 a.m. to 8 p.m. at the Parish Center, 8279 Sunset Strip in Sunrise (corner of University Drive and Sunset Strip). Christmas articles, jewelry, cosmetics, and toys.

St. Brendan Women's Guild will host a Christmas Bazaar on Dec. 2 in the Parish Center and Plaza at 8725 S.W. 32nd St. in Miami. Booth spaces are available for rent to artists and craftsmen on a first-come basis. For applications call: Pat Del Toro at 551-9208 or Anna Rybicki at 559-7333.

St. Luke Church will hold the Ladies' Club annual Holiday Bazaar and Crafts Sale on Nov. 4 from 10 a.m. to 4 p.m. St. Luke's is located at N.W. 15th St. and Banks Road in Margate. Christmas items, little-used clothing, homemade baked goods.

St. Henry's Women's Guild is holding a rummage sale on Nov. 17-19 at St. Henry's parish Hall, 1500 S.W. 12th Ave. in Pompano Beach. Friday and Saturday: 9 a.m. to 5 p.m. Sunday: 10 a.m. to 4 p.m.

Our Lady of Mercy's 7th Annual Christmas Bazaar will be held on Nov. 18 from 9 a.m. to 2 p.m. and Nov. 19 from noon to 2 p.m. at the parish center at 5201 N.W. 9th Ave. in Pompano Beach. Handcrafts, children's table, white elephant.

St. Augustine Catholic Church holds its 8th Annual Holiday Bazaar in the Church Auditorium, 1400 Miller Road, Coral Gables, on Nov. 4-5 from 10 a.m. to 4 p.m. Calico rabbits, wreaths, needlework, Country store.

Single/divorced/widowed

The North Dade Catholic Widow and

Widowers Club recently hosted a monthly meeting and anniversary party at St. James Parish Hall, 540 N.W. 132nd St. (East of 441) in North Miami. For more information about this group (All faiths welcome) please call 932-1122 or 923-1837.

St. Timothy Catholic Church at 5400 S.W. 102nd Ave. holds meeting for divorced, separated or widowed every Monday at McDermott Hall. For more information call 274-8224.

Catholic Singles will have a Halloween Party on Oct. 28 at 9 p.m. at the New Riverwatch Night Club in the Marriott Hotel and Marina, 1881 S.E. 17th St. in Ft. Lauderdale. \$2 admission. For information call 321-9125.

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

Potpourri

St. Martin de Porres Association invites the public to a Mass commemorating the feast day of St. Martin de Porres on Nov. 3 at 7:30 p.m. at St. James Parish, 13101 N.W. 7 Ave. in North Miami. Offering of non-perishable foods for Camillus House.

The Family Enrichment Center will be sponsoring two separate series of classes in Natural Family Planning. The first begins Nov. 18 at 7 p.m. at St. Francis Hospital, Miami Beach. For further information and registration call 742-7836. The second series begins at 7 p.m. on Nov. 18 at All Saints Parish in Sunrise. For further information and registration call 741-7601.

The Blue Army 15th Annual Covered Dish Dinner will take place on Nov. 5 from 1 p.m. to 4 p.m. featuring two Marian speakers at St. Clement School Hall, N. Andrews Ave. at

NW 29th St. in Wilton Manors. For information call Marty at 565-7808.

St. Andrew's Third Annual Auction will be held Nov. 4 at 6:30 p.m. Light buffet. Silent auction at 6:30 p.m. Auction at 8 p.m. For tickets call Linda 753-7194 or the rectory.

The Institute of Pastoral Ministries at St. Thomas University presents Fr. Eugene Laverdiere on Nov. 11 with a Biblical approach to Luke's Infancy Narratives, the role of Mary and problems with fundamentalism. Registration is 8:30 a.m. at Convocation Hall-Library. \$5 pre-registration. \$7 at door.

St. Henry's Catholic Church in Pompano Beach will host "Your Hit Parade", 50 years of number one musical hits direct from Miami's Newport Pub Dinner Theatre on Nov. 11. Stubby Pastor's Orchestra. \$15 per person. Show: 7 p.m. Dancing: 9 p.m. to 1 a.m. Begins at 5:30 p.m. Info and reservations call 785-2450.

The Queen of Peace Fraternity of the Secular Franciscan Order will meet on Nov. 5 at St. Richard Parish Center at 7500 S.W. 152nd St. in Miami. Ongoing education and formation at 1 p.m. Prayer at 2 p.m. Visitors and newcomers welcome.

St. Vincent de Paul Regional Seminary at 10701 S. Military Trail in Boynton Beach will host "Ministerial and Ritual Responses to Death" by Julia Upton, Ph.D. of the Theology Department of St. John's University on Nov. 8 at 7:30 p.m. Recommended for funeral directors, bereavement committees, clergy, parish liturgy personnel, and catechists.

Barry Theatre will present "The Lark" on Nov. 2-5 and Nov. 9-11 at 8:15 p.m. at the Broad Center for the Performing Arts. \$6 admission.

The Office of Worship and Spiritual Life will host an open house for pastoral musicians at the Pastoral Center, 9401 Biscayne Blvd., on Nov. 6 at 7:30 p.m. For information call 757-6241, ExL 351.

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Book examines lives of U.S. church leaders

ARCHBISHOP, by Jesuit Father Thomas J. Reese. Harper & Row (San Francisco, 1989). 401 pp. \$17.95.

Reviewed by Jerry Filteau, Catholic News Service.

"Archbishop" is too modest a title for this information-packed study by Jesuit Father Thomas J. Reese, a political scientist, fellow at the Woodstock Theological Center at Georgetown University, and associate editor of America magazine who spent the better part of two years researching and writing the book.

This innovative work is almost certainly destined to be a mandatory text for students of U.S. church history. Intentionally "not a meological or spiritual book," it is a study in the daily lives of the nation's 31 Latin-rite territorial archbishops—how they are chosen and how they make decisions, delegate authority, deal with central office staff and priests, handle controversies, administer multimillion-dollar budgets and plan for the

future.

The premise of the book is simple: The Catholic Church in the United States is a large, complex organization that handles billions of dollars yearly and affects the lives of millions of people, and bishops are the chief executive officers who determine how the church is run throughout the country. Yet, "little is known about what bishops do in their dioceses."

Father Reese's study fills that gap admirably. By describing different leadership styles with the dispassionate analysis of a social scientist and journalist, he demythologizes and humanizes the governance of the Catholic Church in the United States.

The book is too modestly titled because it studies in depth not only archbishops but their archdiocesan offices, personnel boards, education systems, financial affairs, pastoral councils, priests' senates, Catholic Charities, social action and so on. And within the 31 archdioceses studied, one would almost certainly find a governing

style that describes the governance of virtually every diocese as well. Its subtitle, "Inside the Power Structure of the American Catholic Church," describes more adequately the full scope of the work.

"Archbishop" contains a wealth of information about the U.S. church that should be of interest not only to bishops, diocesan staffs and priests, but to many thousands of involved, active Catholics who sometimes wonder what makes the church tick. It is not light reading, but it is well-written and interspersed with anecdotes that show the human side of archbishops and give insights into their character.

Well indexed to serve scholarly needs, the book is remarkably free, especially for a first edition, of typographical or factual errors. Few works of such monumental research can claim a comparable record of accuracy.

(Filteau is a reporter on the staff of the Catholic News Service.)

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Thanks to St Jude for prayers answered. Publication promised. **AB**

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ThankyouStJudefor answering our prayers. Publication promised. **AR.N.**

Many Thanks to St Jude for answering my prayers. Publication promised. **Carmen Belen**

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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.
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What is this thing called time?

By Katharine Bird
Catholic News Service

—Time does not exist by itself apart from human beings, said Lucretius, a Roman poet and philosopher, in 58 B.C.

—We measure time in its passing, said St. Augustine, a great fourth-century theologian and church father.

—"Time is a human invention," said two theologians interviewed for this article, agreeing with what many thinkers have said over the centuries.

Human beings use time to "try to get a handle on life," said Theodore Hengesbach, an administrator and teacher at Indiana University at South Bend. It is "our attempt to make sense out of life by cutting it into manageable chunks.

For Neil Parent, a staff member with the U.S. bishops' Department of Education, time "is our way of measuring the process by which we see life unfold." It allows people to speak of the past and the present and the future. It is a way to codify events and to preserve their meaning.

The starting point people use for counting time has varied over the centuries and often is based on a religious event. Moslems count time from Mohammed's journey to Medina in 622 A.D., Hengesbach noted. Christians, of course, count time from the beginning of Jesus' life on earth. Accordingly, the Christian year 1989 corresponds to the Moslem year 1367.

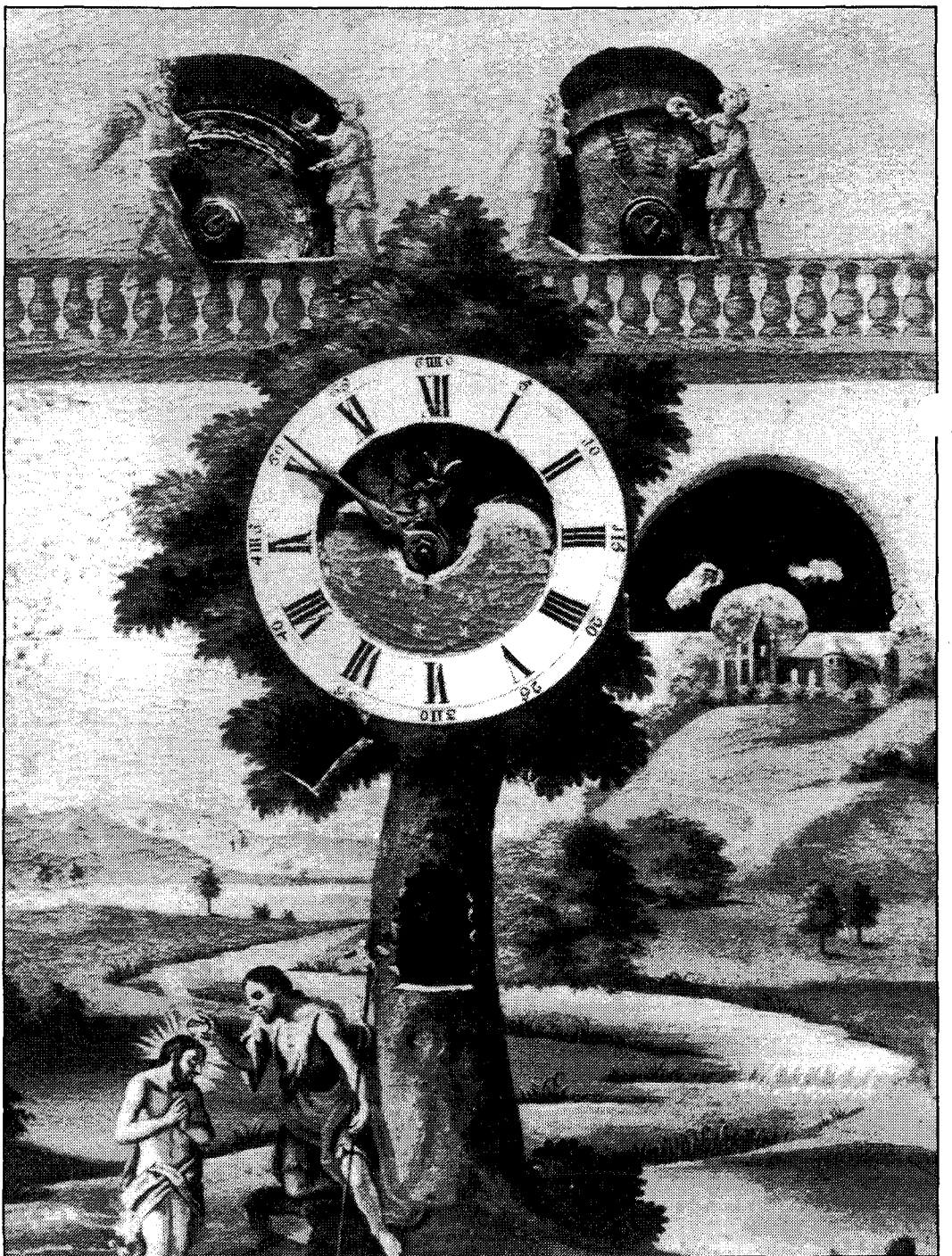
People's approach to time varies widely too.

The importance Hindus and Buddhists attach to time is different from that of Christians. Hindus and Buddhists have a cyclical view of life in which "the important thing is that life continues," now in one form, now in another, Hengesbach said. It is not very important to them that this particular person lives at this precise historical moment.

A Zen Buddhist tries to concentrate on the present moment. "The past is over and done with, the future doesn't exist, the only thing that exists is the now," Hengesbach said. An important Buddhist symbol is the begging bowl, he added. Buddhist monks beg each day for their food and when someone drops something into the bowl, the giver says, "Thank you for giving me the opportunity to give to you." The begging bowl reminds Buddhists that the correct attitude to life and time is one of openness, Hengesbach said. It warns them that the idea that anyone can use time to grasp life and control it as they want "is a fiction."

For many people, time is a mystery. After spending

Human beings use time as a way to measure the process by which we see life unfold, religious educator Neil Parent tells Katharine Bird. (CNS photo)



considerable time and energy puzzling over time and writing about it in his autobiography, "The Confessions," St. Augustine admitted, "I still do not know what time is."

For Parent, one mystery about time is the way it is allocated. Some people are given only a few hours of life; others live close to a century. The Bible, especially the Old Testament, clearly considers it a blessing to "have lots of time," Parent noted. The Old Testament talks of living to see "your children's children."

Noting somewhat tongue in cheek that he "feels fortunate I didn't die in my 30s," Parent added that he appreciates having "more time to work on my inner life," to work out what he needs to do to become a more faithful, more loving Christian. Length of years is something people hope for — and in the United States work hard for through

diet and exercise. On the other hand, time remains a paradox for Christians, Parent said.

He suggested thinking of how Christianity might have developed if Jesus had died at the age of 92 among his family and friends. Instead, Jesus died at 33 in a most dramatic and tragic way, giving us the cross as a symbol for Christianity.

The cross gives Christians a basic approach to time. It says, most graphically, that merely conserving life is not sufficient for Christians. The cross invites Christians "to expend themselves to give life and nourishment" to others, Parent said.

Jesus' example is also a reminder that on occasion people may find their lives cut short, Parent said, and that even the briefest life has great significance in God's view.

A Christian view of life's moments is special

You know what time pressure is. You know exactly what it feels like—the stress you can experience when you need one more hour in the day, the frustration that comes from having no more time to allot to anything.

The reality is that as people map out their plans for the coming day or week, they often find they have trouble fitting everything in. Usually, something has to give. Furthermore, as a day or a week unfolds, people tend to feel either that time is rushing by too quickly or that each and every task they must perform is taking too much time. And do people like it when time presses in on them this way? No! No wonder that in the history

of human thought, some philosophers viewed time as an unfortunate reality of the human condition. They concluded that for them the world of time and space lacked meaning. It was a drag on the human spirit

Christianity, however, is rooted in a quite different view of time. In the Judeo-Christian heritage, the time-and-space arena in which the events of daily life unfold constitutes a wonderful opportunity. This world is a good creation of God. Here, through their work and love, people carry on God's creative endeavors.

Did someone say that time constitutes an opportunity? An opportunity for what? For spiritual growth? For fulfill-

ment? It is all too easy to experience a little attitudinal slippage in this department, to feel that the pressures of time are not leading toward God but away from God. It is easy to feel, on occasion, that the time given to work, to participation in civic activities, even to family, is time away from God. At such times Christians often benefit from the support other Christians and the entire Christian community give them in recalling that life in this world of time and space is indeed worth living. The Christian view of time is special. For Christians, time is an often perplexing but nonetheless highly promising reality of life.

Scriptures

Biblical perception of time

By Father John Castelot
Catholic News Service

It is impossible to imagine a time when there was no time. To have what we call time, there has to be some way to measure successive moments. Before creation there was nothing to measure anything—no sun to mark the years, no moon to mark the months, no light and dark to mark the days. Time began with creation. "Then evening came and morning followed — the first day" (Genesis 1:5).

Biblical people had a concept of time different from that of other ancient peoples. In the nations around them, time was thought of as an endless series of recurring cycles, with events going nowhere really.

But in Israel time was not a circle but a line, a succession of events moving toward a God-intended purpose. History

had meaning, it was going somewhere. That somewhere was God's ultimate victory over evil.

For Israel, God was involved in time, in history. Moreover, God was involved in "their" history; within that history he was working out his purpose for the universe.

Consequently time, like all creation, was a precious gift to use wisely. Idleness was considered a shameful waste of valuable time, with dire consequences: "Laziness plunges a man into deep sleep and the sluggard must go hungry" (Proverbs 19:15).

When some people at Thessalonica in Greece got carried away with enthusiasm for the Second Coming of Jesus and just dropped everything to wait for it, they got this warning: "We hear that some are conducting themselves among you in a disorderly way, by not keeping busy but

How to waste your time well

By Monica Clark
Catholic News Service

A busy man went to a Zen monk to learn wisdom. The monk poured the man a cup of tea. But he did not stop when the cup was full. He kept pouring while the tea spilled onto the table.

"What are you doing?" cried the man. "Can't you see the cup is full?"

"... how about you?" asked the monk. "You come here full with ideas and opinions and yet want me to offer you wisdom. Where am I going to pour this wisdom when your cup is already filled?"

How many of us feel that our cup is not only overflowing, but stained with all the activities and responsibilities of life? We worry about finding time to do all the things we are supposed to accomplish.

We take time management courses. We schedule into our appointment calendars "quality time" with our children. We hear ourselves saying over and over again, "I'd like to do that, but I just don't have the time."

Time has become something to conquer through efficient planning. A little voice from our past reminds us not to waste time. We recall the proverb learned in elementary school, "The idle mind is the devil's workshop."

But what about the lesson from the monk? How can we learn wisdom when we are so busy?

It's hard to slow down and be quiet. Our minds are racing with ideas, opinions and the all important "to do" list. How do we empty ourselves so we can "be still and know that I am your God?"

—A colleague of mine, who is a single parent, now awakens 15 minutes earlier than she used to just to enjoy the silence of dawn.

—A business associate has resisted buying a car phone, telling me he doesn't listen to the radio or play music tapes during the office commute.

—I've discovered the calming effect of walking alone in the park.

In whatever ways we carve out, the important thing is that we let our minds and hearts run free—that we "waste" time.

It can be scary. If we "waste" time we might hear our inner voice attending to a forgotten memory of a fractured relationship. We might plunge into the soul of an experience and relive its joy. A powerful insight might burst forth. Latent creativity might begin demanding notice. God might speak.

The art of wasting time is in pacing ourselves from



Many people feel pressured by time today. Time has become something for us to conquer through efficient planning, Monica Clark writes. A little voice from the past warns us not to "waste" time. (CNS photo)

within, of letting go of the hope of conquering time. Since our work will never be finished, we might benefit from sometimes doing nothing.

When I was in college, a theology professor used to urge us to "live in the moment." At 20, I thought that meant filling every second with some productive activity. More than two decades later, I'm beginning to learn otherwise. One of those I'm learning from is a neighbor whom I observe on weekends sitting on her patio, her hands folded in her lap. She often sits that way for an hour or more, the gentle sway of her rocker the only visible movement. "I have to take time just to be," she says. "I have to fill myself up again."

Taking time "to be" is a freeing experience. With deadlines and projects set aside, energy can be restored and the spirit nurtured. The abilities to forgive, to listen and to love can be renewed.

I wonder what would happen in our culture if every family valued wasting time, be it a quiet night of conversation at home away from television and video games, or a spontaneous bike trip.

I think we would hear more laughter. There just might be fewer stress-induced illnesses. The happiness quotient would probably increase.

And the Lord God might find more empty cups ready to be filled.

Moments of reflection will give life new meanings

By Dolores Leckey
Catholic News Service

A man I regard as holy said that each morning he makes a list of tasks to be accomplished that day. It always begins as a long, long list. He ponders the list, asks the Holy Spirit for guidance—and cancels half the items! His final choices reflect the priorities for use of the time given him that particular day.

Scripture's wisdom reminds us that every activity under heaven has its time. The book of Ecclesiastes' list begins with a fundamental framework: "There is a time to be born and a time to die." Within those boundaries are activities that balance one another: times for planting and uprooting, for weeping and laughing, seeking and losing, tearing and mending, silence and speech, war and peace,

There is a time for every activity, it nonetheless makes an inference what structures people give to time.

A wise spiritual director told me a long time ago that without some elastic structures to help shape the inner life it could become formless. Time would then be like a

conveyor belt rather than a framework.

That's well and good for monks and nuns, you may be thinking. But what about the laity?

The monastic approach to the time in a day provides a structure for monks and nuns to realize their reason for being in the monastery. It includes time for corporate prayer, manual work, meals, spiritual ministry and quiet contemplation. Without this organization of the day's hours — this "horaria" — the pressures of modern living could overwhelm the monastic purposes.

Most of us try to schedule time for things that really matter to us. We arrange in some way to be with those we love. We have dinner together, go on vacation, telephone, write a letter, plan a gift.

Ordinary Christians, living amid worldly cares and responsibilities, might profit from a laity "horaria" that establishes an approach to the hours of the day. What might that look like? Perhaps it would include 15 minutes of quiet, early morning meditation during one's morning walk, or the morning commute, or in a favorite easy chair.

Noonday Eucharist, available in so many city churches, could nourish the inner person.

This laity "horaria" also might include a few minutes of nighttime reflection on the day's graces. A few deep breaths to help a person relax into the night with an expression of gratitude for all that has transpired can mark the "endtime" of the day, as one eases into the ceaseless care of God.

Since each of us is unique, our daily structures probably will look different. But each person's structure surely will be a bearer of the graces of our individual lives, a preparation for that movement into a new endtime where time does not exist, where "my house is now at rest," as St. John of the Cross put it.

The poet Jessica Powers speaks of this endtime:

"The house must first of all accept the night.
"Let it erase the walls and their display,
"impoverish the rooms till they are filled
"with humble silences; let clocks be stilled
"and all the selfish urgencies of day."

minding the business of others. Such people we instruct and urge in the Lord Jesus Christ to work quietly and to eat their own food" (2 Thessalonians 3:11-12).

The longing for God's ultimate victory over all evil had

'Before creation there was nothing to measure anything -- no sun to mark the years, no moon to mark the months, no light and dark to mark the days. Time began with creation. "Then evening came and morning followed - the first day." (Genesis 1:5)'

become a dominant feature in Jewish thought — a way of looking upon the meaning of time. It was an outlook that Jesus and his followers inherited. Hence the importance in

their thinking of the kingdom, the rule of God over the universe.

After Jesus' victory over death in the resurrection, hopes for his return and the definitive establishment of the

kingdom often grew feverish. Paul lived with this expectation. It colored a great deal of his advice.

He put it succinctly: "I tell you, brothers, the time is

running out.... For the world in its present form is passing away" (1 Corinthians 7:29,31).

But with the passage of time, the expectation of the Second Coming lost its urgency. Many people began to lose hope.

So the author of Second Peter (3:3-4, 8-9) insisted on the truth against "scoffers ... living according to their own desires and saying, 'Where is the promise of his coming?'"

There is a fact that should not be ignored, the author added. "With the Lord one day is like a thousand years.... The Lord does not delay his promise, as some regard 'delay,' but he is patient with you, not wishing that any should perish but that all should come to repentance."

Pope John Paul II's travel news

...Show us how far He has gone to reach his flock

By Agostino Bono
Catholic News Service

VATICAN CITY (CNS) — Pope John Paul II describes himself as a "globe-trotter." In reality, he does little trotting, spending most of his travel time in the air during visits outside Italy.

His 10-day October trip to Asia and the Indian Ocean included more than two days of flying time. The exact total was 58-and-a-half hours in 15 flights from the time he left Rome Oct. 6 until he returned Oct. 16. The entire trip to South Korea, Indonesia and Mauritius lasted 10 days, four hours and 15 minutes. The distance covered was 24,210 miles. The longest lap was a 5,307-mile trip from Venice, Italy, to Seoul, South Korea, which lasted 13 hours and 20 minutes. The shortest were 248-mile hops of one-hour between the Indonesian cities of Jakarta and Yogyakarta.

How does the world know this data?

These and other statistics are kept by Vatican Radio, official timekeeper and mileage counter of papal travels. The president of Vatican Radio is Jesuit Father Roberto Tucci, papal trip organizer.

The pope's 44 trips outside Italy provide a treasure trove of facts and figures. They show that in terms of distance, the pope has gone beyond the ends of the earth to reach his flock. The total miles traveled is 419,518, enough to make an astronaut envious. This is a mere 57,000 miles less than a round-trip between Earth and moon. It is also the equivalent of flying around the world 18 times.

Which trip logged the most miles?

Despite its distance, the October trip ranks as No. 2. The longest papal trip was a 30,364-mile journey in 1986 to Bangladesh, Singapore, Fiji, New Zealand, Australia and Seychelles. That trip also lasted the longest—13 days, six hours and 15 minutes—two hours and 15 minutes longer than the pope's 1987 trip to Uruguay, Chile and Argentina.

Which was the shortest?

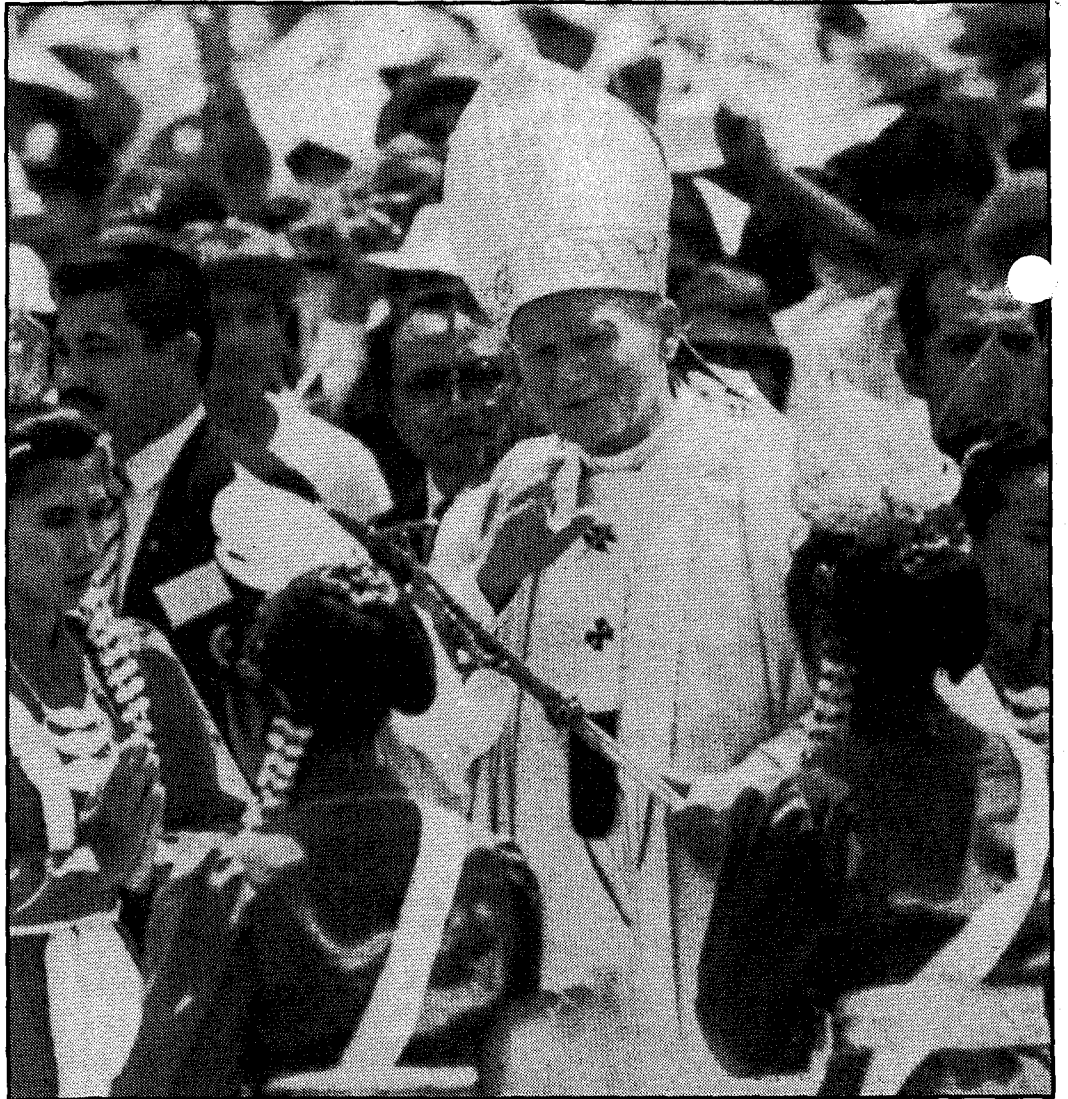
A 1982 trip to San Marino, a tiny country surrounded by Italy* was the shortest in distance and time. The pope traveled 146 miles and stayed five hours.

How many countries has the pope visited?

He has visited 83, several more than once. The country he has visited the most is the United States, six times, though some of those were only short stops en route to someplace else.

How many speeches has the pope given during these

Dancers in traditional Indonesian costumes greet Pope John Paul II as he arrives for a Mass in Yogyakarta, Indonesia, on the October 10 visit to the area.
(CNS photo)



trips?

He has given 1,535, an average of almost 35 per trip and one every 273 miles.

In which trip did he give the most speeches?

The most speeches were given during a 1979 visit to Ireland and the United States. The pope gave 76 speeches in nine days, one hour and 30 minutes. This averaged to a speech every 2.9 hours.

What is the record for average papal speeches per hour?

The record occurred during a 1982 trip to Switzerland. The pope gave 10 speeches in 15 hours and 15 minutes. This averaged to a speech every hour, 31 minutes and 30 seconds.

The record was almost broken later the same year during the San Marino trip, when the pope averaged a speech every hour and 40 minutes. But San Marino holds the mark for the fewest speeches of a papal trip. The pope gave three speeches during his five-hour stay.

Halloween always reminds us of good childhood memories

By Hilda Young
Catholic News Service

Even before Halloween became a national obsession, one question loomed for every family on that night: What shall we give to the trick-or-treaters? My father always seemed to have a ready answer, but my mother would cover his mouth before we could hear it.

In my childhood, the popcorn cartel was powerful. About four out of five homes served popcorn balls. There was vicious competition between homes to see who could make the most unusual ones. Winners were selected by a panel of judges consisting of every kid in All Saints Grade School during lunch the following day.

As I recall, Mrs. Fitz always earned high marks for the largest popcorn balls. They had to go home for a new sack or wear the thing under their shirt and change their costume description to Hunchback of Notre Dame.

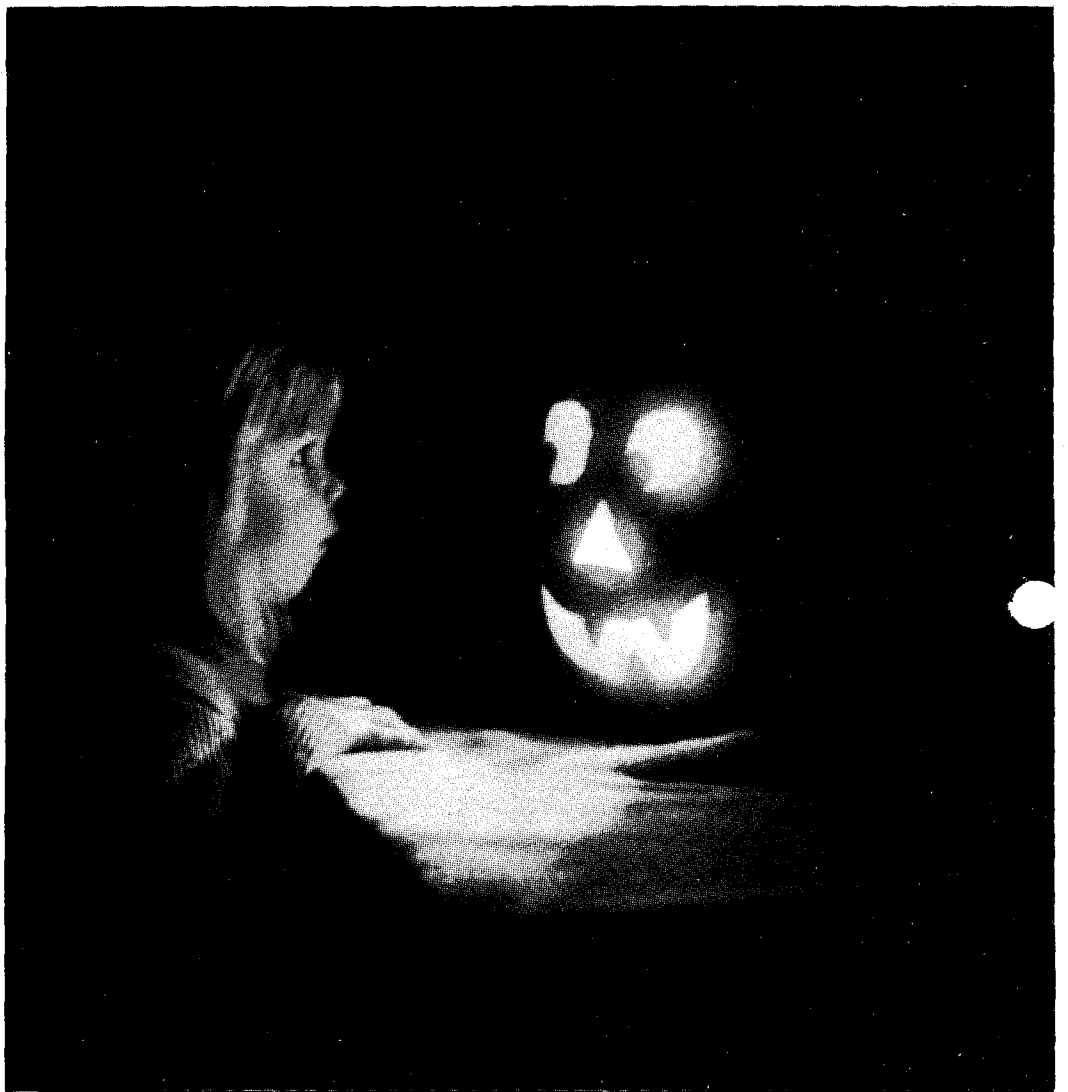
The Bubbles were renowned for their supersticky caramel balls. These had the added benefit of allowing everything in your trick-or-treat sack to become consolidated into one eye-appealing wad that could later be dropped onto the kitchen table with a delightful "splunk."

You could spot the kids eating Burble balls. They would have their palms against their foreheads and be pushing their chins up and down. Conversation was limited to "mmmmrrrrmph" or "hunnnghah."

However, a Burble was useless for throwing. You could not shake them off your hand, much less bounce one off your brother's temple for reaching for your one treasured package of Juicy Fruit from the rich lady on Elm.

Then there was Miss Overland. Her work with corn syrup, popcorn and secret ingredients raised the creating of popcorn balls to an art form. As long as I can remember she won the All Saints Grade School lunchroom version of a Halloween Oscar—called an "ooh-aaah"—determined by the most attempted return visits for a second popcorn ball.

Halloween brings surprise and amazement to a child's imagination, as reflected in the face of Lisa McConnell of Iowa, while she met a smiling Jack-O-Lantern.
(File photo from CNS)



It's a shame there's not a Metropolitan Museum of Popcorn Balls. It would be filled with Overlands. Each was carefully wrapped in a crystal-clear, space age substance they called cellophane. Wax paper would have been an affront to an Overland.

Each was unique. I still remember my first Overland. Sparkling like a mammoth jewel in the porch light, it was studded with hard candies, fruit pieces and red hots.

I would not drop it into my pillowcase for fear it would have a traumatic meeting with a Burble.

I saved my Overland in my top drawer for weeks, noting it had the magical ability to change color and shape with time. This probably explains how it simply disappeared one day. My mother concurred with my feeling that it had probably matured like a caterpillar into a butterfly and sought flight.