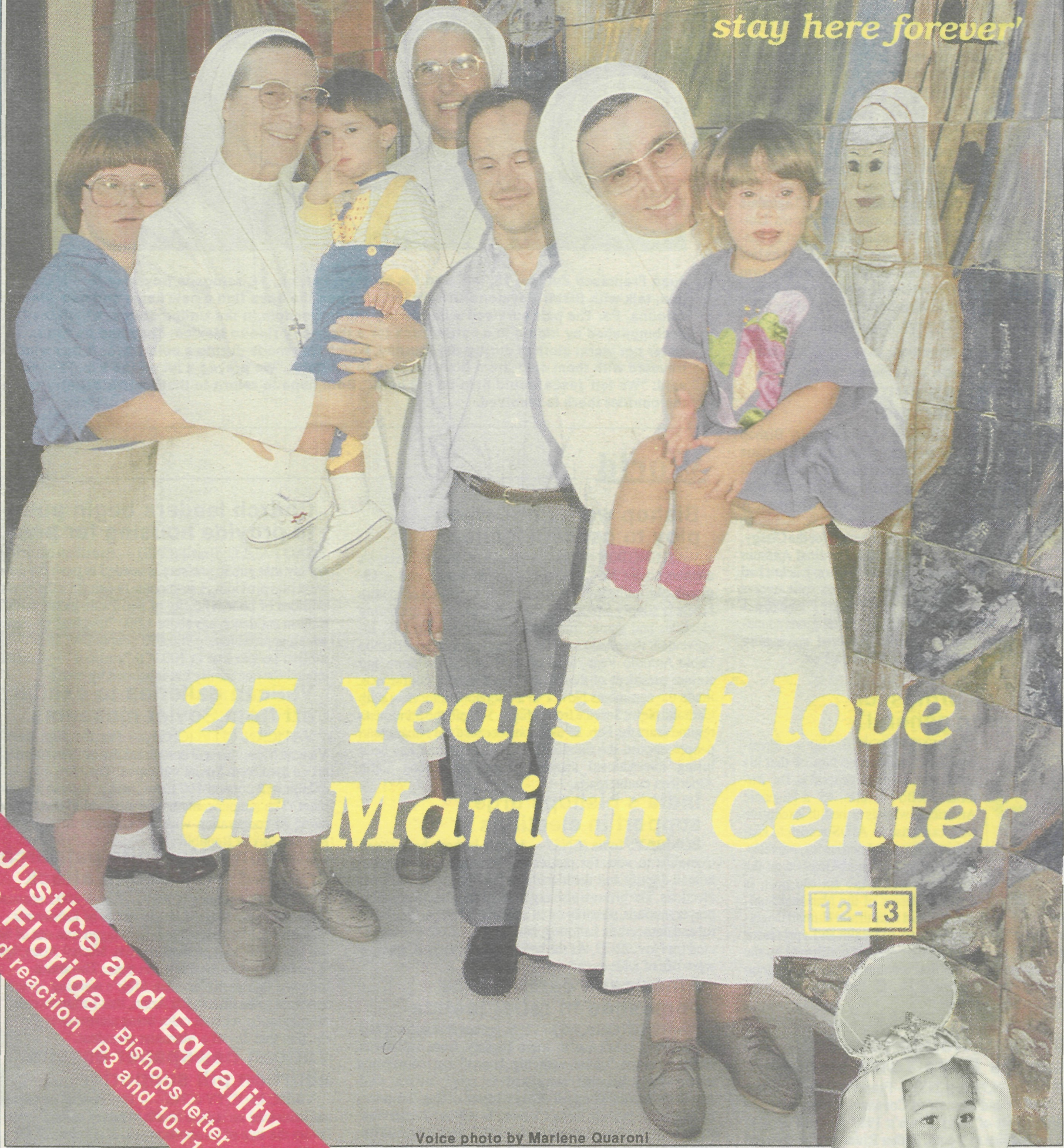


*They told us if we put  
sand in our shoes, we'd  
stay here forever!*



## 25 Years of love at Marian Center

12-13

**Justice and Equality  
in Florida**  
and reaction  
Bishops letter  
P3 and 10-11

Voice photo by Marlene Quaroni

Standing in front of a tile mural made by the Sisters and students at the Marian Center are L-R: Mother Lucia Ceccotti, Sister Paola Nofori, Sister Carla Valentini with students L-R: Susie Scott, Daniel Wieder, 2, Jeffrey Stephens, and Jennifer Cook, 2.

### Inner-Voice

#### Special Section

Catholic Health  
and  
Rehabilitative  
Services  
Pages 1A-8A

✓ U.S. Bishops meet  
Vote on Respect Life measure,  
Stewardship, priestless Sundays.. 3

✓ Cathedral school  
Celebrates 50 years of change..... 9

✓ The Synod  
...And social ministry; priests,  
Archbishop discuss progress.....7



Students at Epiphany School  
dressed like saints on All Souls  
Day last week. See page 20



## Nation

### Cardinal urges assault on illegal pornography

WASHINGTON (CNS) — Cardinal Joseph Bernardin of Chicago urged U.S. Attorney General Richard Thornburg to increase efforts to wipe out illegal porn during an Oct. 25-26 Religious Alliance Against Pornography conference in Washington. "We religious leaders have the responsibility to bring light" to alert people to the harm from illegal porn "as you bring the heat," Cardinal Bernardin told Thornburgh. Cardinal Bernardin, vice president of the alliance which includes Catholic, Protestant, Orthodox and Jewish leaders, made his remarks in the name of the coalition at the close of the group's annual conference. Their churches and synagogues claim a combined membership of more than 100 million people.

### Catholic college gave solid start to NFL boss

WASHINGTON (CNS) — Paul Tagliabue, chosen Oct. 26 as the new commissioner of the National Football League, said his parents "felt it was very important" that he attend a Catholic college. Tagliabue went to Jesuit-run Georgetown University in Washington, starred in basketball there, and later taught at its law school while working for the law firm that represented the NFL. As successor to Pete Rozelle, who headed the NFL for 29 years, Tagliabue, 48, had represented the league in television, expansion, legislative, franchise move, and labor and antitrust matters.



Tagliabue

### Vatican gives support to bishop's decision

STEWART, Minn. (CNS) — A decision by Bishop Raymond Lucker of New Ulm, Minn., to discontinue Masses at a troubled parish in Stewart has received Vatican backing, and the bishop said he would press forward with a retreat planned as a way to reconcile parishioners. A petition filed by disgruntled members of St. Boniface Parish rejected by the Vatican Congregation for the Clergy, according to a letter dated Oct. 2 from Cardinal Antonio Innocenti, prefect of the congregation. Bishop Lucker had ended Masses last June after parishioners split over a controversy involving the teachings of Notre Dame Sister Annette Fernholz. She had introduced into religious education classes the disputed creation-centered spirituality formulated by Dominican Father Matthew Fox.

### Bush taps professor as surgeon general



Novello

WASHINGTON (CNS) — President Bush announced Nov. 1 that his choice for surgeon general is Dr. Antonia Coello Novello, 45, a Hispanic American who is a health executive with expertise in AIDS research, kidney problems and pediatrics. Novello, who emerged in mid-October as the one Bush would tab for the post, is deputy director of the National Institute of Child Health and Human Development in the National Institutes of Health and a professor at Jesuit-run Georgetown University. If confirmed by the Senate, she would be the first woman to serve as surgeon general and would succeed Dr. C. Everett Koop, who resigned earlier this year.

### Covenant House founder receives Boys Town award

BOYS TOWN, Neb. (CNS) — Franciscan Father Bruce Ritter, founder and director of Covenant House, has been named recipient of Boys Town's 1989 Father Flanagan Award for Service to Youth. Father Ritter will be honored Nov. 17 for his "dedication to homeless youth and other troubled people since 1968," which has resulted in an international organization, said Father Val Peter, executive director of Boys Town, in announcing the award. Each year Covenant House assists about 25,000 homeless youth in six U.S. cities, Toronto and five Central American cities. Its annual budget is about \$85 million.



CNS Photo

Juan Francisco Zuniga, 15, left, and his brother, Patrick, 14, refugees from war-torn Nicaragua, talk with Sister Raymond Griebel, who helped the boys find a new home and new life in Altoona, Pa. The pair survived a harrowing trip to freedom in the United States, which they accomplished by hiding in a cattle truck for a three-day ride to Mexico. They had no food, water nor warm clothes during the journey, which was made during a cold wave. A boy who traveled with them died from his exposure to the cold. "We prayed a lot on the trip," Patrick said. "We felt Jesus would help us get here." Both hope to return to their native country when the conflict there is resolved.

## World

### Bishop warns of Ortega ploy to cancel election

WASHINGTON (CNS) — President Daniel Ortega's announcement Nov. 1 that Nicaragua would end a 19-month-old unilateral cease-fire with U.S.-backed contra rebels is simply a ploy by Ortega to cancel the upcoming elections and garner international opposition to U.S. involvement there, said an exiled Nicaraguan bishop. Bishop Pablo Antonio Vega, head of the Juigalpa Prelature and former president of the Nicaraguan bishops' conference, made the comments Nov. 1 in a telephone interview with Catholic News Service from Miami. He said the Sandinista regime fears the Feb. 25 elections because the Nicaraguan people oppose the Sandinistas and the regime has been losing international support, especially among Latin American counterparts.

### India's bishops urge support in elections

BOMBAY, India (CNS) — India's bishops have urged Catholics to vote for parties and candidates supporting human dignity and democracy in the November national elections. The bishops also urged local parishes to organize prayer sessions, possibly on an ecumenical basis, for peaceful and democratic balloting. National elections are scheduled for Nov. 22-23. As the balloting approached, charges were rife of widespread corruption.

### Americans can become enmeshed in rebel tactics

WASHINGTON (CNS) — U.S. groups that accompany Salvadorans returning to their country from Honduran refugee camps "come with big hearts" but sometimes unknowingly become enmeshed in rebel tactics, said Auxiliary Bishop Gregorio Rosa Chavez of San Salvador, El Salvador. Bishop Rosa Chavez, in a Nov. 2 interview with Catholic News Service during a U.S. visit, also said the Salvadoran government had committed abuses in the repatriation process, stemming from its treatment of returning Salvadorans as "the enemy, as if they were all guerrilla sympathizers." He said the groups of U.S. citizens, which often include Catholics, coming to accompany the refugees are welcome if they coordinate their actions with Salvadoran church officials and act with care.

### Church leaders begin push to provide housing for poor

SAO PAULO, Brazil (CNS) — Brazilian church leaders say that public pressure is needed to push the government into providing low-income housing for the country's millions of poor. The city of Sao Paulo alone, with 10.1 million residents, has about 1,600 "favelas," or slums, in which approximately 900,000 people live. In addition, 4 million people live in 100,000 "corticcos" — houses intended for one family but inhabited by many.

### Vatican galleries to exhibit art from Soviet museums

VATICAN CITY (CNS) — For the first time, the Vatican Museums will host an exhibit of Russian religious art on loan from Soviet museums. The Nov. 11 - Jan. 30 exhibit will contain 100 icons, said a Vatican announcement. The announcement said the exhibit has been prepared in cooperation with the Cultural Ministry of the Russian Soviet Republic.

### Lebanon's Maronite patriarch dragged from bed in attack

BKERKE, Lebanon (CNS) — About 100 Lebanese Christian broke into the headquarters of Lebanon's Maronite patriarch late Nov. 5, dragged him out of bed and made him kiss pictures of Gen. Michel Aoun, head of government in the Christian zone. The attack followed Patriarch Nasrallah Sfeir's warning, which appeared to be directed at Aoun, that Lebanon risks disintegration without calm being shown over the election that day of a Maronite president.

### Vatican newspaper assails abortion pill supporter

VATICAN CITY (CNS) — The Vatican newspaper has criticized an Italian health ministry official who favors the sale of an abortion pill. It is "absurd" for a health ministry official to favor the pill because the ministry's role is "to create the conditions so that life can be born and develop," said the Nov. 5 issue of L'Osservatore Romano. Health officials "cannot and must not become workers for death and supporters of a campaign that sharply lowers the level of public morality," said the newspaper.

## ATTENTION PARISHES

With the generous help of postal authorities, your bulk copies of The Voice are being mailed to you directly. You should receive them no later than Saturday. Kindly call our Circulation Dept. if your bundle is not being delivered in a timely manner. Your information is very important to help us correct irregularity of delivery. In Dade, call 758-0543; in Broward, 522-5776; Exts. 306, 308.

## THE VOICE

(ISSN 8750-538X)

Average Weekly paid circulation 58,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 26 weeks in the year.

Second Class postage paid at Miami, Florida. Subscription rates \$10 a year. Foreign \$13. Single copy 25¢. Published every other Friday.

Archbishop Edward A. McCarthy  
President, The Voice Publishing Co., Inc.

Robert L. O'Steen  
Editor

Cynthia Thuma—News Editor  
Prentice Brownina—Staff Writer  
Barbara Garcia—Editor's Asst./Production  
Charlotte Leger—Editorial Asst.  
Ana Rodriguez-Soto—Chief Correspondent  
Edith Miller—Advertising Director  
Piedad Fernandez—Circulation Manager



Archdiocese of Miami  
Bi-weekly Publication  
9401 Biscayne Blvd.  
Miami Shores, FL 33138  
POSTMASTER  
Send change of address notices to the VOICE  
MAILING ADDRESS  
P.O. Box 38-1059  
Miami, FL 33238-1059

News: 758-0543  
Advertising, Classified  
Circulation  
Miami 758-0543  
Ft. Lauderdale 525-5157  
W. Palm Bch. 833-1951



# Justice & equality

## Florida bishops urge Catholics to promote it actively

△Full Statement...P10-11

By Cynthia Thuma  
Voice News Editor

The bishops of Florida issued their statement Justice and Equality in Florida to remind Floridians of those less fortunate in our midst and to challenge citizens to make a difference in their lives. The bishops identified five major areas of greatest significance to the state and those who work within the areas say the need for awareness and aid is growing by the minute.

•**Children and poverty:** Florida's children are facing greater hazards from drugs, sexually transmitted disease, physical abuse and homelessness than ever before. A third of the children in the state live beneath the poverty line and in the schools, the dropout rate has hit 41 percent, the nation's highest.

The Archdiocese of Miami does much to help its youth, but more and variety services are needed and in this area, as with all the others, the need for volunteerism is great.

•**Affordable housing:** More than 2 million Florida residents are paying inflated rent or are living in substandard conditions. The number of homeless is growing.

"It's getting worse," said Brother Harry Somerville, director of Camillus House. "And there's been a great increase in the number of women and children homeless, too. We're seeing an increase in those numbers in Miami, too."

The Archdiocese of Miami administers housing communities for the elderly and shelter for dependent and abused children. Other Catholic organizations offer shelter for homeless men, women, children and families. Camillus House is administered by the Little Brothers of the Good Shepherd and serves homeless men. The Missionaries of Charity operate a Miami shelter for homeless women and their children. The St. Vincent de Paul Society also offers assistance for the homeless.

The Lord's Place, a Palm Beach County-based organization for homeless families, recently opened its first Broward shelter, in Pompano Beach.

"We're putting up our fifth place, so I guess you can say the need has increased times five," said Joseph Rainieri, the former Catholic deacon who founded the organization.

•**Health care:** Twenty-one percent of Florida residents have no health insurance for all or part of the year and almost 60 percent of the state's poor are not eligible for Medicaid. AIDS and infant mortality are on the rise, but the number of physicians available to treat the rural poor is declining.

The Archdiocese offers a variety of health-care services, from substance abuse programs, hospice care, assistance for AIDS patients, nursing and rehabilitations services, maternity services and home health services.

•**Farmworkers:** Though their plight is better known to the public than in the past, rural agricultural workers still are underrepresented in terms of accessibility to membership in labor unions, decent housing, medical and legal care and wages. The median family income for a six-person family is less than \$4,000.

Patricia Stockton, director of the Rural Life Office in the Archdiocese of Miami, says as many as 40,000 agricultural workers are living within the boundaries of the archdiocese.

"For most of us, it's out of sight, out of mind," she said. "These people live so far out of consciousness for most people. The ironic thing is we're in touch with them on a daily basis. How many of us have a little salad every day?"

Agricultural workers, she said, "provide us with the food we eat, but they can't afford to feed their children."

Stockton said her office works to aid the farmworkers on several levels: through lobbying the Legislature on issues that affect workers, to provide direct aid,

especially food and clothing; to secure the service of professional people, especially doctors and lawyers and to raise public consciousness.

One of the consciousness-raising activities is Saturday's Farmworker Walk for Justice at Tropical Park.

"The gesture is more symbolic," she said. "It's our wish that the people walk in solidarity with the farmworkers."

•**Elderly:** More elderly flock to Florida than any other state, making up 19 percent of the population. One in five of every elderly persons needs some type of assistance, from health care to housing to mental health counseling.

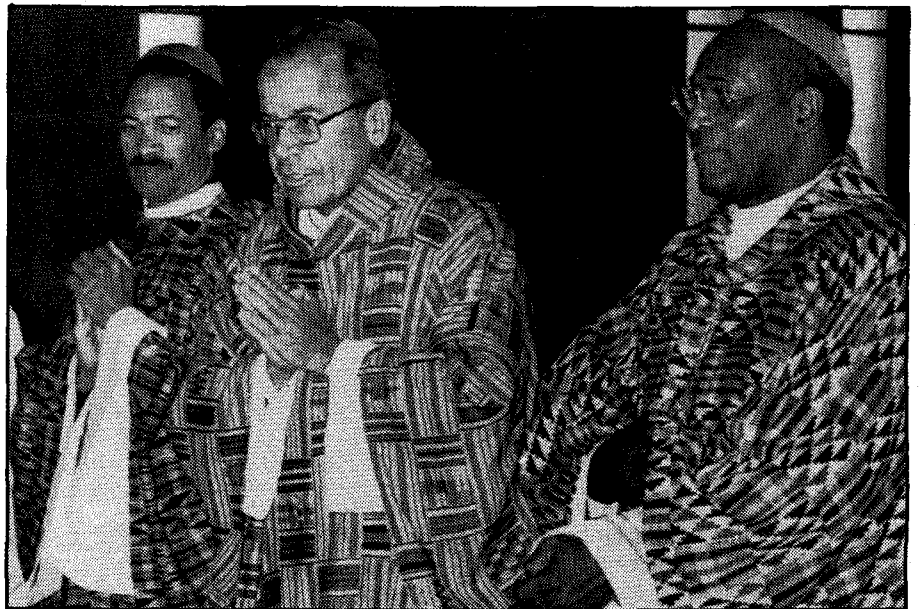
"Housing is the biggest problem; that takes priority," said Sister Maura Phillips, administrator of the Downtown Community Center at Gesu Church in Miami.

A strong need also exists for those who can give "compassion and better understand the loneliness," she said, "but I see a dropoff, less interest in the elderly."

The Archdiocese of Miami provides a variety of services for the elderly including outreach programs, meal programs as well as residential and day centers.

Hurley Hall, the 11th housing community for the elderly recently was opened in Hallandale. The Archdiocese of Miami began its senior residential program about 20 years ago.

"Safe, decent housing is fundamental for respect for the dignity of every human being. Our record is envied in many parts of the country, but it did not just happen," said Monsignor Bryan Walsh, president and executive director of Catholic Community Services, Inc.



### Foundation launched

In full African vestments, Aux. Bp. John Ricard of Baltimore, left, Abp. Eugene Marino of Atlanta and Aux. Bp. Moses Anderson of Detroit celebrate Mass at St. Michael's College, Winooski, Vt., launching the Sister Thea Bowman Black Catholic Education Foundation to provide scholarships for black youth. (CNS photo)

## Fall meet in Baltimore

# U.S. bishops urge unborn protection

BALTIMORE (CNS) — U.S. bishops Nov. 7 called for constitutional protection of the unborn, ultimate reversal of Supreme Court decisions permitting abortion, and for Catholics, including politicians, to shun "pro-choice" positions.

At their general meeting in Baltimore, the bishops also elected Archbishop Daniel E. Pilarczyk of Cincinnati as president of the National Conference of Catholic Bishops and U.S. Catholic Conference on the first ballot.

Archbishop William H. Keeler of Baltimore, host for the meeting marking the bicentennial of the nation's first diocese, was elected vice president. Both will serve three-year terms, beginning Nov. 9 with the meeting's end.

Archbishop Pilarczyk succeeds Archbishop John L. May of St. Louis, president since 1986.

"Because of the critical importance of the issue, and the need for a timely response," the bishops said in their resolution on abortion, "we wish to reaffirm our conviction that all human life is sacred whether born or unborn."

"No Catholic can responsibly take a 'pro-choice' stand when the 'choice' in question involves the taking of innocent human life," the resolution said.

The bishops urged "public officials, especially Catholics, to advance these goals in recognition of their moral responsibility to protect the weak and defenseless among us."

More state and federal laws against abortion were also recommended.

Cardinal John J. O'Connor of New York was elected the new chairman of the bishops' Committee on Pro-Life Activities, the

**'Public officials, especially Catholics, to advance these goals in recognition of their moral responsibility to protect the weak and defenseless among us'**

group that wrote the resolution. He replaced Cardinal Joseph L. Bernardin of Chicago.

The bishops on Nov. 7 also approved a document on retreats for diocesan priests, although some concern was expressed that it stressed psychological rather than spiritual development.

A motion to return the document to committee, made by Archbishop William J. Levada of Portland, Ore., was defeated.

The bishops also began discussions on a committee document dealing with priestless Sunday worship.

Bishop Joseph P. Delaney of Fort Worth, Texas, chairman of the bishops' liturgy committee, said Sunday services are held without priests in more than 50 U.S. dioceses.

"We were a little disconcerted about what

was happening," he said, and the committee's proposed instructions for priestless Sunday worship attempt to bring "some order."

Archbishop Rembert G. Weakland of Milwaukee said he thought the document should not be released until explanations for unusual situations were included. One example dealt with how far a vacationing family should have to travel should there be no nearby parish with a priest.

Also during the first two days of the meeting the bishops decided on a voice vote to draft a pastoral letter on stewardship to give Catholics a better idea of giving. The letter should be written and presented to the body of bishops in 1991.

Coadjutor Archbishop Thomas J. Murphy of Seattle, in reporting on the proposal, said the letter could discuss "several themes toward a radical call to discipleship and conversion." He chaired an Ad Hoc Committee on Stewardship.

He said that stewardship included but was not limited to such forms of financial giving as tithing.

In a report to the bishops, the president of The Catholic University of America in Washington, Father William J. Byron, said his institution would receive significant financial support if every U.S. Catholic would give what they routinely leave as a tip for service.

Father Byron thanked the bishops for their personal support of their own national uni-

versity. He reported that the university received \$4.8 million from the last yearly national collection for Catholic University.

The bishops also approved plans for a retreat-style assembly on their role as bishops for next June 20-27 at the Jesuit-run University of Santa Clara in Santa Cruz, Calif.

Archbishop May, in his last presidential address before ending his term, declared at the opening session Nov. 6 that the bishops can bring their church's teachings to the modern world by combining moral leadership with American democracy.

Cardinal Agostino Casaroli, Vatican secretary of state, also speaking Nov. 6, praised the bishops for their statements and national pastoral letters "which address the great issues in the church and society in the light of the Gospel message."

"The care and scholarship that has gone into this body of teaching reflects the seriousness with which you try to fulfill your collegial teaching responsibility," Cardinal Casaroli said.

In his address Archbishop May said that through "a process which blends our role as moral teachers and our respect for our country's democratic traditions, we are able to present the teaching of the church as applied to the present day."

He cited the bishops' development of a statement on the Middle East, intended for action later in the meeting. The document's (Continued on next page)



# Priests told don't equate pay with worth

ST. LOUIS (CNS) — Priests should realize their small salaries are not measures of their value, according to the personnel director of the Archdiocese of Chicago.

Father J. Cletus Kiley was in St. Louis for the Oct. 26-29 meeting of the National Association of Church Personnel Administrators, attended by some 400 priests, Religious and lay persons.

In an interview with the St. Louis Review, the archdiocesan newspaper, Father Kiley said a priest's salary is intended only to meet personal needs.

"That's very different from our culture," he said.

The first challenge facing diocesan priests is reclaiming their identity and charisma, Father Kiley said.

"We need to have a sense of what our place is," he said. Traditionally the role of the priest is clear but "we haven't reinterpreted it for our time."

Affected by reports of their dwindling numbers and lowered morale, priests must restate "our source of hope and renewal," he said.

"There is something valuable and wonderful" in priestly life, Father Kiley said, which priests as a group "need to take the time to articulate."

Priests have taken on new responsibilities without relinquishing old ones, he said.

"You can't do it all but people still expect that," he said. "That's the thing that is burning priests out — it's that most priests want to meet all those expectations."

Priests' organizations should develop job descriptions for priests that could be given "the force of some kind of diocesan policy," he said.

One priest told the convention that his salary was less than that of a part-time janitor at his parish.

Father Kiley said that did not take into

account compensation "in kind," or the value of room, board, utilities, housekeeping services and other benefits.

"In all the studies," he said, those items add "usually \$8,000 to \$10,000 more" to a priest's annual stipend.

Many priests complain about a "lack of breathing space" in rectories, he noted. "An open rectory is a wonderful thing, but the more open it is, the less privacy it has."

Associate pastors "always have the feeling they're living in somebody else's house," Father Kiley said.

Salaries and compensation packages for church employees, especially health care coverage of dependents, is a continuing issue, according to Michelly B. Merrick, director of the division of personnel services

for the Archdiocese of Baltimore.

"If we promote the value of family and family life," she said in an interview, "then we're challenged to find ways to assist people to choose to have families."

Although the Archdiocese of Baltimore is in the third year of its three-year pay increase for teachers, she said, it still cannot compete with the public schools.

"But that's not what our teachers are looking for," Ms. Merrick said. "They're committed to Catholic schools."

Good teachers can be attracted without parity with public school salaries, she said, but teachers in Catholic schools "expect a certain quality of life" and a just wage.

She added that affirmation was "ex-

remely important" in recruiting as well as retaining minority employees.

"Just Treatment for Those Who Work for the Church," a position paper developed by the association, is to be a tool in implementing the U.S. bishops' pastoral on the economy.

Dominican Sister Christine Matthews, executive director of the association, said the church has the task of recruiting competent workers.

"We have to convince people the church is a good place to work," she said.

Besides compensation, which is being studied by many dioceses, she said another factor for consideration is "internal equity" that results from "internal satisfaction that is not monetary."

## U.S. Bishops vote on issues

(Continued from Page 3)

preparation included a year of work, lengthy discussions, the opportunity for each bishop to propose amendments, and other deliberations, he said.

The U.S. hierarchy began its bicentennial celebration at a Nov. 5 Mass heralding the American church's ethnic mix.

The Mass was celebrated by Cardinal Casaroli in Baltimore's Basilica of the Assumption of the Blessed Virgin Mary.

Archbishop Pio Laghi, pruncio to the United States, read a message from Pope John Paul II which said the bishops face "particular challenges of our own time, both within the church and the world at large."

"As new immigration continues and the remnants of racism remain," the pope said, Catholics should love, care for and respect each other "so as to be a model of harmony for all people." Catholics also should col-

laborate with "all people of good will in upholding the dignity and rights of the human person from conception to natural death," the pope said.

Other action items set for votes before the end of the bishops' meeting on Nov. 9 included:

— A statement urging the restoration of Christian sexual morality and an end to drug abuse as the only real solutions to the AIDS epidemic in the United States.

— A statement calling for changes in U.S. food and agricultural policy and increased attention to rural concerns in the United States.

— A plan to modify the exclusive contract to air U.S. Catholic Conference programming which the bishops entered into in 1988 with Mother Angelica's Eternal Word Television Network.

— A plan to subsidize their own Catholic

Telecommunications Network of America through their Catholic Communication Campaign fund to the tune of an estimated \$4.2 million in years 1991 through 1995.

The bishops also faced decisions, subject to approval by Rome, on four liturgy-related items in addition to the one on priestless Sunday celebrations. These were:

— Permission to use the Spanish pronoun "ustedes," commonly used in Latin America and the United States for "you," in place of the forms "vosotros" and "os" which are commonly used in Spain, in Spanish liturgical texts in the United States.

— Permission to change the optional memorial of Blessed Junipero Serra from Aug. 28 to July 1.



— Approval of the English translation of 46 special Marian Masses published by the Vatican Congregation for Divine Worship during the 1987-88 Marian year.

**OUR 1st SALE EVER**

**BEGINS FRIDAY, NOVEMBER 17<sup>TH</sup>**  
SEE THURSDAY NOVEMBER 16<sup>TH</sup> NEIGHBORS SECTION FOR MONEY SAVING COUPON

**AA UNIFORM, INC.**

**SCHOOL AND CAREER APPAREL**  
151 Giralda Avenue Coral Gables 444-1377


 

**MARIANAPOLIS PREPARATORY SCHOOL**

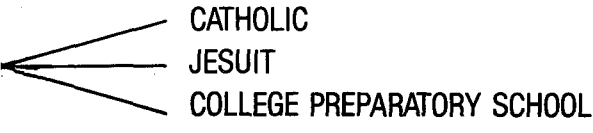
Affordable, Roman Catholic, college preparatory, boarding and day school for girls and boys conducted by the Marian Fathers

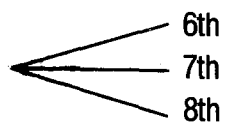
**100 percent college admission**

Director of Admissions  
Bro. Donald T. Finney, MIC  
Thompson CT 06277  
203-923-9565 days 203-923-3596 evenings

 **Belen Jesuit Preparatory School**

**ENTRANCE EXAMINATION**  
December 2, 1989, Saturday at 8:45 a.m.  
**SCHOOL YEAR: 1990 - 1991**


BELEN is a 

ACCEPTING APPLICATION for GRADES 

FOR INFORMATION: BELEN JESUIT PREPARATORY SCHOOL  
500 S.W. 127th Ave. Miami, Fl. 33184  
Phone Number: 223-8600

**MON BIEN AIME — Art & Religion**  
*All Catholic Religious Gifts*

**Come & See The Largest Selection of Nativity Sets Under One Roof.**



- Anri
- Fontanini
- LLadro's NAO
- Goebel-Hummel
- Precious Moments
- Gregory Perillo

From now to Christmas  
Open Mon-Sat  
10:00 A.M. to 7:00 P.M.  
Sundays 12 noon to 5:00 P.M.  
West Flagler Plaza  
10780 W. Flagler St.  
(Use entrance by 108 Ave.)  
**553-6680**

**free** WOOD CARVED STABLE With Purchase of An ANRI Nativity Starter Set



# Pope-Gorby to discuss meaty issues

Pope visit to Russia, Ukrainian Church legalization, Lebanon eyed

VATICAN CITY (CNS)—The table is being set for the first summit meeting between the head of the Catholic Church and the most powerful man in the Soviet Union, a country founded nearly 67 years ago on the premise that an atheistic political system was the wave of the future.

The menu for the historic meeting at the Vatican between Polish-born Pope John Paul II and Soviet President Mikhail Gorbachev looks meaty and plentiful.

Church and Soviet officials have said the topics are likely to include:

- A papal visit to the Soviet Union.
- Legalization of the Ukrainian Catholic Church as part of a general relaxing of religious restrictions.
- Soviet efforts to achieve a stable peace in Lebanon and the entire Middle East.
- Vatican support for Soviet international peace and disarmament policies.
- Establishment of diplomatic relations.

The meeting is scheduled to take place between Nov. 29 and Dec. 1, during Gorbachev's state visit to Italy, and just before his two-day Mediterranean Sea cruise with U.S. President George Bush.

The very fact of the meeting shows how rapidly the atmosphere of church-state relations has improved since Gorbachev came to power in 1985 with his domestic reform policies and flexibility on international issues.

But it also is a success for Vatican patience and persistence in applying its 26-year policy of willingness to negotiate problems with communist regimes, despite persecutions and long periods of being rebuffed.

"We are always ready to dialogue. What was lacking was a partner. Now a partner exists," said Cardinal Agostino Casaroli,

chief architect of the Vatican's East European strategy, in referring to Gorbachev earlier this year.

In 1963 Pope John XXIII tapped then-Msgr. Casaroli for the delicate mission of resuming contacts with East European nations after the interruption caused by World War II and the subsequent rise of communist

## More collegiality needed to reduce 'deep tensions' in Church--Cardinal

MILAN, ITALY (CNS)—Patient dialogue rather than discipline is needed to resolve the "deep tensions" inside the Church today, Austrian Cardinal Franz Konig said.

Cardinal Konig said one source of the tensions was that the church has not yet found the proper balance between central and decentralized authority, or between unity and legitimate diversity.

Another reason, he said in an article written for an Italian magazine, was that the church's

governments. The purpose was to see if quiet diplomacy could give the church some breathing space in hostile environments.

For the past 10 years Cardinal Casaroli has orchestrated the policy as secretary of state to the first pontiff from a communist-ruled country.

When the Vatican found partners, the

dialogue produced results. Prime examples have been Hungary and Poland.

Since 1964, the Vatican and Hungary have been negotiating problems under a "small steps" approach. This has led to well-oiled mechanisms for the routine papal naming of bishops, even though this requires government approval. Earlier this year the Vatican and Hungary formally decided to open negotiations for the establishment of diplomatic relations.

In Poland, the Vatican and the government set up a working group to iron out overall church-state relations while a parallel team of Polish bishops and government officials worked out practical problems.

While the communists were still in power earlier this year, these negotiations led to the legalization of the Polish church and diplomatic relations.

Even though the pope and Gorbachev have yet to meet, there has been movement in Soviet church-state relations.

New bishops have been named in the Baltics and Byelorussia and the Soviet Parliament is considering a religious freedom bill.

Last year a high-level Vatican delegation, led by Cardinal Casaroli, visited the Soviet Union and complained about religious restrictions directly to Gorbachev and other Soviet officials.

The meeting between the Gorbachev and the leader of the world's Catholics will take place less than two months after the pope flew over Soviet territory for the first time and sent Gorbachev a message imparting "the blessing of the Most High on all the Soviet people."

The Vatican experience shows that a dialogue policy can work if someone else appears at the other side of the table.

## S. African bishops urge removal of obstacles for talks on democracy

PRETORIA, South Africa (CNS)—The southern African bishops have called on the government to remove political barriers to negotiating for democracy in South Africa.

The bishops' conference administrative board, in a statement released Oct. 27 after meeting in Pretoria, said the conference will seek:

- The unconditional release of all political prisoners and detainees.
- The removal of all bans and restrictions placed on organizations and individuals.
- The removal of troops from the black

townships.

— An end to the state of emergency and repeal of all legislation prohibiting free political activity.

— An end to all political trials and executions.

"While welcoming the current talk about negotiations we recognize that negotiations are not possible as long as there is no freedom of association and political activity," the board statement said.

"The obstacles which prevent this dialogue must be removed urgently."

**INTRODUCING**  
**YOUR ANSWER**

**TO THE HIGH COST OF INDIVIDUAL HEALTH INSURANCE COVERAGE**

**FAMILY HEALTH PLAN, INC.**

**1-800-338-2555**

**If you are.....**


- A small business owner
- An independent contractor
- A young couple or family
- A member of an association

**STOP PAYING HIGH PREMIUMS, HIGH DEDUCTIBLES AND HIGH CO-PAYMENTS**

**CALL NOW: 1-800-338-2555**

**Enjoy great benefits, low monthly payments and private physician offices.**

**FAMILY HEALTH PLAN, INC.**  
7975 Miami Lakes Drive  
Suite 300  
Miami Lakes, Florida 33016




*You can depend upon*

**CARROLL'S**

PARKING LOT ADJACENT TO BOTH STORES

365 MIRACLE MILE  
CORAL GABLES  
915 E. LAS OLAS  
FT. LAUDERDALE




**A sign of FUTURE**

**WORKING TOGETHER... SHARING THE REWARDS...**


The Propagation of the Faith Pooled Income Fund combines your gift of cash or securities with the gifts of other donors. The fund is invested to provide its participants with a lifelong income paid to them on a quarterly basis. You can claim a charitable contribution as an itemized deduction on your income tax return.

Your gift lets you take your very important -- and very necessary -- place in bringing Christ's message of love and salvation "to the ends of the earth."

To find out more about how you and the Propagation of the Faith can work together and share in the rewards, please use the coupon below to request further information on the Pooled Income Fund.



**Bishop William J. McCormack**  
National Director



The Society for THE PROPAGATION OF THE FAITH

*...all of us committed to the worldwide mission of Jesus*

Please mail coupon to: Bishop William J. McCormack  
National Director, Propagation of the Faith  
G.P.O. Box 1950, New York, NY 10116 (Dept. C)

243 Dept. C. 11/10/89

Please send me more information on the Pooled Income Fund

Accept my gift to the General Fund of the Propagation of the Faith

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

If for Pooled Income Fund, Date of Birth \_\_\_\_\_  
Amount Considered \_\_\_\_\_



# RCIA: Priests practice 'life-giving' rites

By Araceli Cantero  
Editor, La Voz Catolica

As astonished tourists watched, the hallways of the Ramada Inn in Sunrise echoed with "alleluias" and the singing of more than 100 Archdiocesan priests, who were enacting one of the rites of Christian initiation of adults.

"What do you ask of the Church and this community?" Archbishop Edward McCarthy asked Father Frederick Brice.

"That they support me with their love, prayers and understanding," the priest responded.

At that, his fellow priests shouted alleluias and roamed the hallways singing, until they came upon a small room converted into a chapel. There, they celebrated a Mass and the rite of acceptance, with the Archbishop and five other priests as volunteers.

"Thou shall not do unto others what thou has not done to yourself," said Father Jim Dunning, explaining the purpose of the three-day workshop for pastors.

Father Dunning is known nationwide for his work to promote the new Rite of Christian Initiation of Adults (RCIA). He and a team from the North American Forum on the Catechumenate, which he founded, were invited to the Archdiocese to lead the workshop.

He said it is essential for priests to "live" the RCIA process, otherwise "you'll talk at people, you will lecture at them and not be a fellow companion on the journey. The process must be a conversion faith experience."

That is why the conference featured reflection and work in small groups, as well as workshops on topics related to RCIA. Persons charged with implementing RCIA in parishes are urged to attend similar conferences.

RCIA is a primitive rite restored by the Church in order to comply with the directives of the Second Vatican Council, which urged serious preparation of adults before their reception of the sacraments of initiation: Baptism, Holy Communion and Confirmation.

"It's not another program, but a mandate of the Holy See before adults can be initiated into the sacraments," explained Father Pablo Navarro, coordinator for implementation of the RCIA in the Archdiocese. "This does not mean that we've done away



Father James Dunning (right) leads Father Sean O'Shaughnessy (left) and Father Ronald Brohamer in enactment of an RCIA rite. (La Voz photo/Araceli Cantero)

with the baptism of children," he stressed.

RCIA is a process for those who have never been baptized. But it can also benefit the many, especially among the Hispanic population, who have been baptized but never catechized, said Father Jose Nickse, pastor of St. Brendan Church in west Dade. A great majority of Hispanics have not received Communion or Confirmation.

Even though these people are not catechumens, or converts, many aspects of the RCIA can help them rejoin the Church, said Father Nickse. "A catechumenal process gives people a sense of identity and cannot get in a large parish."

The process also renews the parish itself, said Father Dunning, because "when the parish sees in the common liturgies the witness, the rites,

the conversion of the new members, it is like the baby that renews the family. Baby Catholics renew baby Catholic families."

That is why it is important that the process be carried out publicly during the Sunday liturgies, he noted. And every catechumenal process must include the key elements of the small-community experience of faith and individual sponsors who share their personal religious history and

deepen it as they connect it with the Gospel story.

Moreover, it must be clear to all that "the whole process of the RCIA is not aimed at getting rid of original sin but at forming missionaries to change the world."

The key to achieving that is developing a catechumenate process, which is essentially what was done in the early Church. The process can take place throughout the liturgical year — beginning on the feast of the Baptism of Our Lord (after Christmas) and ending on Pentecost Sunday (after Easter). Or it could take longer, depending

on the needs of the individual candidates.

After a period of questions and answers about the faith, known as pre-catechumenate or pre-evangelization, those who feel

ready to make a deeper commitment to know the Lord undergo a rite of entrance or acceptance, similar to the one celebrated by the pastors, through which they are welcomed by the whole parish community.

Other stages of the RCIA process — each marked by its own rites — include "purification" and "illumination", which culminate with the reception of the sacraments at Easter time. This is followed by

**'It's not another program, but a mandate of the Holy See before adults can be initiated into the sacraments.'**

Father Pablo Navarro, Archdiocesan coordinator for implementation of the RCIA

**COORDINATOR**  
**CENTER OF JUSTICE AND PEACE ST. THOMAS UNIVERSITY**  
IPM seeks a person who is committed to Catholic social teachings with the ability and knowledge necessary to sustain and organize a variety of programs. Inter-personal, community relations, and practical theory skills required. Adjunct teaching in POTC program (complement to ROTC) possible. M.A. in Pastoral Ministries or related field required. The successful candidate will enjoy a competitive salary and excellent fringe benefits. Join our growing community of caring professionals.  
Send letter of interest, resume, and references no later than 12/15/89 to:  
**Joe A. Iannone, PH.D.** Director of Institute for Pastoral Ministries  
**ST. THOMAS UNIVERSITY**  
16400 N.W. 32ND AVENUE MIAMI, FLORIDA 33054 EOE

**ALMACENES GONZALEZ**  
Has a wide variety of Nativity sets, religious figures and other religious gifts and accessories.  
Keep the true Spirit of Christmas in your home with a representation of our faith from Almacenes Gonzalez.  
**MIAMI** 2610 S.W. 8th Street 642-5666  
**WESTCHESTER** 8788 S. W. 8th Street 552-5660  
**HIALEAH** 5042 West 12 Avenue 558-1991  
**OCTOBER & NOVEMBER 10% DISCOUNT ANY PURCHASE**

**CORAL GABLES**  
**LINCOLN-MERCURY-MERKUR**  
SERVING GREATER MIAMI SINCE 1953!  
A Great Place To Purchase  
America's Finest Automobiles!  
AT THE CORNER OF BIRD ROAD & PONCE DE LEON BLVD. 445-7711

WHO CALLS OUR FIRM?  
"Previously served families" do.  
We're doing something right!

**BESS - KOLSKI - COMBS**  
Funeral Home INC.

10936 N.E. 6th Avenue  
757-0362



Mrs. Patricia Kolski  
President and Funeral Director

**FURNITURE INTERIORS**

**Blums** of boca

Dedicated to the Art of Gracious Living

2980 N. Federal

Boca Raton

**GAS GRILL SUPERMARKET**

Broward's Super Gas Barbeque Headquarters  
7512 PEMBROKE ROAD  
(1/4 Mile East of University Drive)

962-0975

**WE STOCK THE LARGEST INVENTORY OF GAS BAR-B-Q FACTORY PARTS IN FLORIDA!**  
SPECIALIZING IN BRADLEY, STRUCTO, SUNBEAM & THERMOS  
PLUS ALL OTHER MAKES! IN HOME SERVICE AVAILABLE

**FREE**

**- HOLIDAY SEASON SPECIAL -**  
ALL NEW GRILL SALES INCLUDE: DELIVERY, ASSEMBLY WITH GAS, TESTING, DEMONSTRATED IN HOME

CLIP & SAVE

CLIP & SAVE



## Active laity key to Church's future

### Parish leaders told at social ministry meet

By Prent Browning  
Voice Staff Writer

As the Catholic Church relies more and more on the laity, it is increasingly important for the laity to support and encourage each other.

That need for a "community of believers" was cited repeatedly by Archbishop Edward McCarthy and other speakers at a recent conference on the Synod and social ministry.

The Broward Catholic Community Services' Conference on Parish Social Ministry was held Oct. 28 at Our Lady Queen of Heaven Parish in North Lauderdale. A variety of social ministry topics recommended as priorities by the 1985-1988 Miami Archdiocesan Synod were discussed in workshops at the conference.

Workshop priorities were: family counseling, child care, services to youth and substance abusers, and services to the elderly such as transportation and visitation. The second category of parish social ministry identified was advocacy for peace, justice and human rights.

Concern for others is not something that can be assuaged by dropping money in a collection basket, the Archbishop said during an opening address at the conference.

"This concern begins with involvement, the willingness to personally respond," he said. "We are becoming more and more aware that the Church is a community, a family."

"We're not loners, we're not rugged individualists; we're people loving God but also loving each other, a communion in the Holy Spirit formed by the Eucharist; we're people who are conscious of each other and who have a sense of responsibility for each other..."

Mary Carter Waren, a parish social ministry consultant for Broward County, made a similar point during an address titled "Caring in Broward in the 90's".

"We will need each other" in the next decade, she told a group of involved parishioners from 22 Broward Catholic churches. "We must help each other to pray; encourage each other to pray."

Waren said that an important social concern for Broward County is the increasing number of "working poor".

"It's really one of those frustrating situations that we're dealing with now. They earn too much to qualify for services and they earn too little to survive."

Whether it's this issue or others that become troubling in the next decade, however, it's clear that the laity will play a more important role in finding solutions.

Vatican II, Pope John Paul II's document on the laity ("Christifidelis Laici", released at the beginning of the year), and the Miami Archdiocesan Synod "all have been calling for a Church in which the enormous love of a fully active laity can be released," said Archbishop McCarthy.

"You in parish social ministry are reactivating, you're renewing the Church as Jesus did; you are shaping the Church; you are shaping the parish of the future," he said.



Sister Ann McDermott tells parish leaders not to look at a pastoral council merely in democratic terms. (Voice photo /Prent Browning)

## ...So are parish councils

By Prent Browning  
Voice Staff Writer

Representatives from St. Luke Parish in Margate outlined how they proceeded in forming a pastoral council during a recent conference on the Synod and social ministry.

The councils, which are mandated by the Miami Archdiocesan Synod, are the logical outgrowth of the new position of the laity in the Church, said Father David Punch, pastor of the five-year-old parish, at a workshop during the conference, which was sponsored by Broward Catholic Community Services and held Oct. 28 at Our Lady Queen of Heaven Church in North Lauderdale.

It didn't take him long to realize, Father Punch said, "that I had in that small parish that was in the process of growing, some extraordinarily gifted people; and I said to myself that I would be foolish not to put these gifts to use."

"Another motive as well is that I wanted to bring the

diverse, disparate strands of the parish together and make them feel that they were part of an ongoing reality."

St. Luke pastoral council member Vince Murphy, who was one of the first people asked to sit on the council, described its structure.

It consists of seven members appointed by the pastor and six at-large elected members. Appointed members represent parish committees at St. Luke's such as education, liturgy, or apostolic activities. Some members are married couples with each couple having one vote. The pastor himself has one vote, in addition, of course, to the power of veto.

According to the Synod decree mandating parish councils: "Membership on the council should be representative of the parish pastoral activities, as well as of the various classifications of parish members."

Council officers are elected from among the at-large members. The Margate parish created three offices: president, vice president and secretary. Two at-large members are elected each year to three-year terms. During the first week of Lent, forms are passed out asking for nominations. As Lent progresses, a pamphlet is printed with the names of the candidates, and the next week parishioners cast ballots for their choices.

"We meet on a monthly basis as a council," Murphy said. "The commissions report at that time. We talk about different things. We go over topics the president may bring in, or the pastor, or we may get something from the Archdiocese. We go over those topics, but basically at the meeting the commissions or [appointed] members just report what the committees are doing."

Canon law limits the council to no more than an advisory role, but its creation may necessitate some adjustments on the part of both parishioners and pastors.

"In the past the parish has been run by a benevolent dictator," said Murphy. "Now he's gone from a boss to a manager; he's got to share his managerial experience and his expertise with this group of people, and it's new for us and it's new for [him]."

"On the other side, it works very well for the pastor because it's a buffer for the people in the parish. There is always someone who is coming up and asking, 'Father, how come we're not doing this and we're not doing that?'," and all the pastor has got to do is say "go see the council."

Despite the mechanics of elections and the creation of an organization resembling an elemental bureaucracy, Sister Ann McDermott, assistant director of Lay Ministry for the Archdiocese, cautioned the audience not to draw too many parallels with governmental models.

"I think one of the things that happens is we're so used to the American democratic way that we expect this to move over into our whole experience with Church and pastoral councils."

Sister McDermott, who referred to passages in canon law on the subject, said the model for pastoral councils should be the community spirit of the early Church.

By caring for each other, she said, Catholics can "reach a common judgment based on how the good of the whole can best be served," which excludes neither the authority of the pastor nor the voice of individual parishioners.

### Synod Watch

## First priority: Form a pastoral council

The following is the first in a continuing series of articles on how the Synod decrees are being implemented throughout the Archdiocese. If you have questions about the Synod, or want to let readers know what your parish is doing, write to: Synod Watch, The Voice, PO Box 38-1059, Miami, FL, 33238-1059. Be sure to include your name and a phone number where we can reach you during the day.

By Ana Rodriguez-Soto  
Chief Correspondent

Guess what? The Synod is not over.

Yes, the three-year listening and consultation process that was the Archdiocese of Miami's first Synod is over. At least on paper. Its conclusions have been published and its decrees promulgated — made law in the Archdiocese — as of Oct. 7 of last year.

But Archbishop Edward McCarthy doesn't want the Synod to remain on paper, like a stilted law book. He expects South Florida Catholics to take its 165 decrees to heart. To live them. To practice them. To turn the words into reality.

And he expects his priests to lead the way. Which is why he recently exhorted them to give their all to the task:

"If the spirit is to move in this Archdiocese, it must first move among servant leaders," he told all his pastors at a three-day meeting a month ago. "This means patience with each other, bearing with each other, forgiveness of old injuries. It means rejecting the 'professionalism' of those who say, 'I wasn't ordained for that. I don't do windows!' The priest does wash feet!"

The reference is to Christ at the Last Supper. For the Archbishop, the comparison is a valid one. Putting into practice the Synod decrees is really living the Gospel.

**'The Synod is not another diocesan program, another activity to take or leave -- it is the heartbeat of the diocese, a comprehensive master plan...'**

Archbishop McCarthy

"The Synod is not another diocesan program," he told his priests, "another activity to take or leave — it is the heartbeat of the diocese, a comprehensive master plan for the authentic life of the Church, for authentic ministry. It was animated and grew in prayer, study and extensive consultation. It seeks to... provide direction,

unity of effort, clarity of goals and objectives, a sense of priorities and values. It is our earnest response, our united, faith-filled effort to be true to the Lord's Last Supper exhortation [love one another as I have loved you]."

Turning such a lofty goal into everyday reality will take a long time, admits Father Patrick O'Neill, co-director of Synod implementation. But, as the saying goes, the longest journey begins with a single step.

And that first step is the establishment of a pastoral council in each parish and, simultaneously, a pastoral council for the Archdiocese as a whole.

"Developing lay leadership is the key to implementing the Synod," explained Father O'Neill. "The priest is the one who can direct that leadership and generate it and form it and train it."

But priests are not expected to do the job alone, he said. "It's consultation so that the people who make the decisions are also the ones that implement them."

The implementation process should resemble that of

(continued on page 14)





# Spiritual group appeals to youth

*Christian Life Community counts more than 150 members in South Florida*

By Cynthia Thuma  
Voice News Editor

A 400-year-old religious organization might seem to hold little appeal for today's teen-agers, but don't tell that to the more than 150 youth who are members of the Christian Life Community in the Archdiocese of Miami.

The Miami chapter got its start in 1986, said Father William Kidwell, moderator of the group.

"We grew from about 12 people," he said. By the end of the first year, the group numbered about 25. "Last year, we had about 150."

One reason the group has succeeded is largely because it's open to youths throughout the area.

"It's not parish-centered," said Arturo Fanjul, a senior at Belen Jesuit Prep. "We have Belen guys, girls from other schools and guys from other schools, too. We do have people from all schools."

The group meets twice a month and while there's diversity in the meetings, there's always spiritual activities, the backbone of the organization.

"We usually start off with an icebreaker to get things going," said Allie Garcia-Serra, a senior at Carrollton School of the Sacred Heart. "Then we get into the program, a spiritual exercise or the topic of the night."

Sometimes there's a also period for personal meditation, but each session features scriptural exercises of some kind.

The group has attracted most of its new members by word of mouth. Even the most shy tend to warm quickly to the family atmosphere of the group, said Tony Roca, a Belen junior.

"I think at the beginning, there's always [shy] people," he said. "When they see the people around them, they have no choice" but to feel comfortable in the group.

"It's a sense of family; you feel that they're family," he said.

"They're there because they want to be," agreed Frank Mestre, a Belen senior. "It's not like you're going to pick on them or something. Toward the end of the year, they're all very open."

But most potential members don't suffer from shyness.

The first question potential members often ask is "Is it boring?" said Ivette Guttman, a Lourdes junior. "I'd say no. It relates to our peers."

Mari Carmen-Trujillo, a Lourdes senior, said she's encouraged five of her friends to join the group.

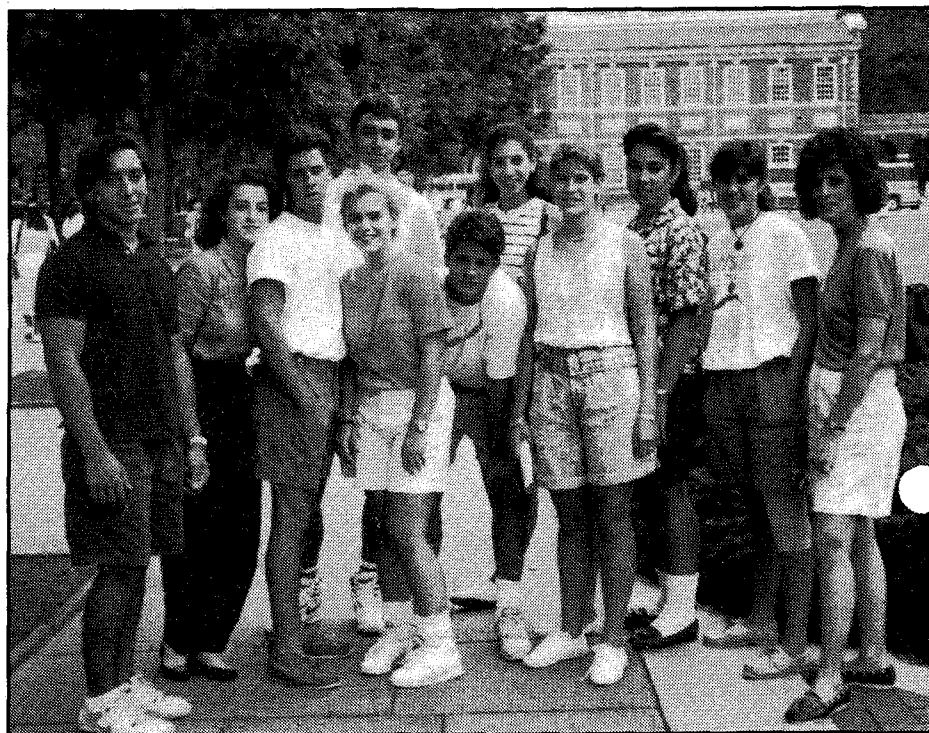
"They'll ask who's there, what it's like, and when they come, they stay," she said.

"The organization's very adaptable," said Father Kidwell. "It changes its focus, its activities, its services. You can pray the way you want."

And, said Father Kidwell, it's growing. "More people are hearing about it," he said, "and we have the best group of leaders."

"There's really not a stereotype [group]," said Garcia-Serra. "We're so diverse. That's what makes us so good."

The group also has been active in community and church service. Its special project has been its work with Respect



Christian Life Community members pose near Independence Hall in Philadelphia during a recent conference they attended. From left: Frank Mestre, Karen Kennedy, Aldo Cardona, Allie Garcia-Serra, Alex Vasquez, Arturo Fanjul, Patty Castro, Ivette Gonzalez, Ingrid Sanchez, Tania Diaz, and Silvia Munoz.

Life.

"We've gone for the March for Life for the last three years," said Lourdes senior Tania Diaz. "When we go to Washington, we give roses to the congressmen."

"We're one of two groups in the country who give out roses to the congressmen and the Supreme Court justices," said Father Kidwell.

The group also sends large contingents to national conferences, such as one they attended in Philadelphia. There, they met with a large group of Vietnamese Catholic youths who wanted to emulate many of the Miami group's activities.

"We met the Vietnamese and discussed what we did in meetings and how we felt about Christian life," said Carrollton senior Patty Castro.

Because most of the Miami group's members are Hispanic, they said they felt a special bond with the Vietnamese. But the Miami youth said while they are fully as-

simulated into life in South Florida, they noted their new Vietnamese friends felt uncomfortable with their role in the Church in America.

"They said when they walked into a church, they didn't feel at home," said Fanjul.

"One of the ways we tried to make them feel at home was singing their songs and reading in Vietnamese," said Garcia-Serra. "It was kind of an interrelationship of cultures."

"You learn how much you've got in common," said Susan Guttman, a Lourdes junior.

But while members are always trying to recruit new members, they make it clear they're looking for special people.

"If they're just going for the social aspect," Garcia-Serra urges them, "do not come. I really stress that. If you come, come for your own purposes, not for the social aspects."



**MORONEYS' RELIGIOUS ART INC.**  
603 N.E. 13 St. Ft. Lauderdale, Fl. 33304

GIFT SHOP 463-6211 WHOLESALE & RETAIL

Religious Articles • First Communion Supplies  
Complete Showroom • Church Furnishings • Stained Glass  
Interior • Steeples • Towers • Bells • Carillons  
Rendering & Remodeling

**IN THANKSGIVING FOR LIFE!!!**

I am nature's greatest miracle. Since the beginning of time never has there been another with my mind, my heart, my eyes, my ears, my hands, my hair, my mouth. None that came before, none that live today, and none that come tomorrow can walk and talk and move and think exactly like me.

**I AM A UNIQUE CREATURE.**



*Respect Life!*

Central Office	653-2921	Hollywood	963-2229
Coral Springs	753-0770	Pompano	480-9592
Ft. Lauderdale	565-8506	S.W. Miami	233-2229
Hialeah	883-2229	Tamarac	726-2229

## The Ministry of Eternal Life

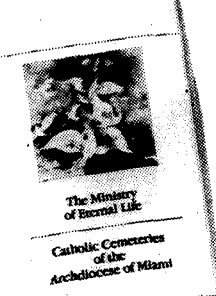
Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State/Zip \_\_\_\_\_

Telephone \_\_\_\_\_



Send for this informative booklet on the beliefs of the Catholic Church or call Our Lady of Mercy 592-0521 11411 NW 25th Street Miami, Florida 33172, Our Lady Queen of Heaven in Fort Lauderdale 972-1234.

### CHRISTMAS IN MEDJUGORJE

WHY - BE - ALONE - AT - CHRISTMAS?

**DECEMBER 18TH -27TH 9 DAY JOURNEY**

**\$1099**

*Spiritual Guide Chuck McCabe*

MOBILE 1-205-342-9221 after 4:00 8 NEW ORLEANS 1-504-865-1839 or

ALL FLORIDA 1-813-324-4192

**1-800-635-2965**

LeDuc - Wholesale - Tours P.O. Box 78  
Cypress-Gardens, Fl. - 33884



## INTERNATIONAL festival

FRI. NOV. 17 6p.m - 12 pm

SAT. NOV. 18 12 NOON - 12 pm

**Christ the King Catholic Church**  
**16000 S.W. 112 ave.**



# St. Mary's School

## Marks 50 years of adapting to students' changing cultures

By Araceli Cantero  
Editor, La Voz Catolica

Although she just turned 50, she remains vibrant, imbued with the youthfulness of a mother who has learned to adapt to the ways of her children.

St. Mary's Cathedral School has been just that for the last half century, a second mother to changing generations and different cultures of students who have sought her warmth and received her wise, patient education.

So it is for Anze Cinnatus, 7, who says, "I love my school because here I can learn."

And so it is for the 395 students, mostly Haitians, who daily fill St. Mary's classrooms with the playfulness of youth and the uniqueness of their diverse accents.

"Many cultures have passed through St. Mary's," explains Teresita Andia, a teacher there for eight years. She once thought of finding another teaching job closer to home, but "I became attached to these kids and here I am."

Andia spends two hours each day traveling to work, because she does not own a car and must use public transportation. Her dedication is matched by every one of St. Mary's 30-person faculty and staff.

"I love the Haitian community and their desire to learn," says Sister Jane Stoecker, a Sister of St. Joseph of St. Augustine

who has been principal for the past two years. "The parents support us totally and I think they see a Catholic school as a place of hope for the future of their children."

In fact, the feeling of gratitude toward St. Mary's School is not limited to the Haitian community.

When the school was founded in 1939 with 230 students, the area was populated by upper-class American families who never imagined the changes the future would bring to their neighborhood.

"In the early 60s, when the wave of immigrants came to Miami seeking freedom, St. Mary Cathedral was a major point of entrance and our school adapted," wrote Father Gerard LaCerra, rector of the Cathedral, in a brief history prepared on the occasion of the school's golden jubilee.

"As many of the Hispanics became more affluent" he added, "they would move to the suburbs, which left the area open for the next wave of immigrants seeking justice and freedom."

That "new wave" of Haitians came in the 70s. And once again the Cathedral parish and its school began the process of adaptation to the culture of its new children, who had to be taught English and Christian values as well as helped to integrate into their new homeland.

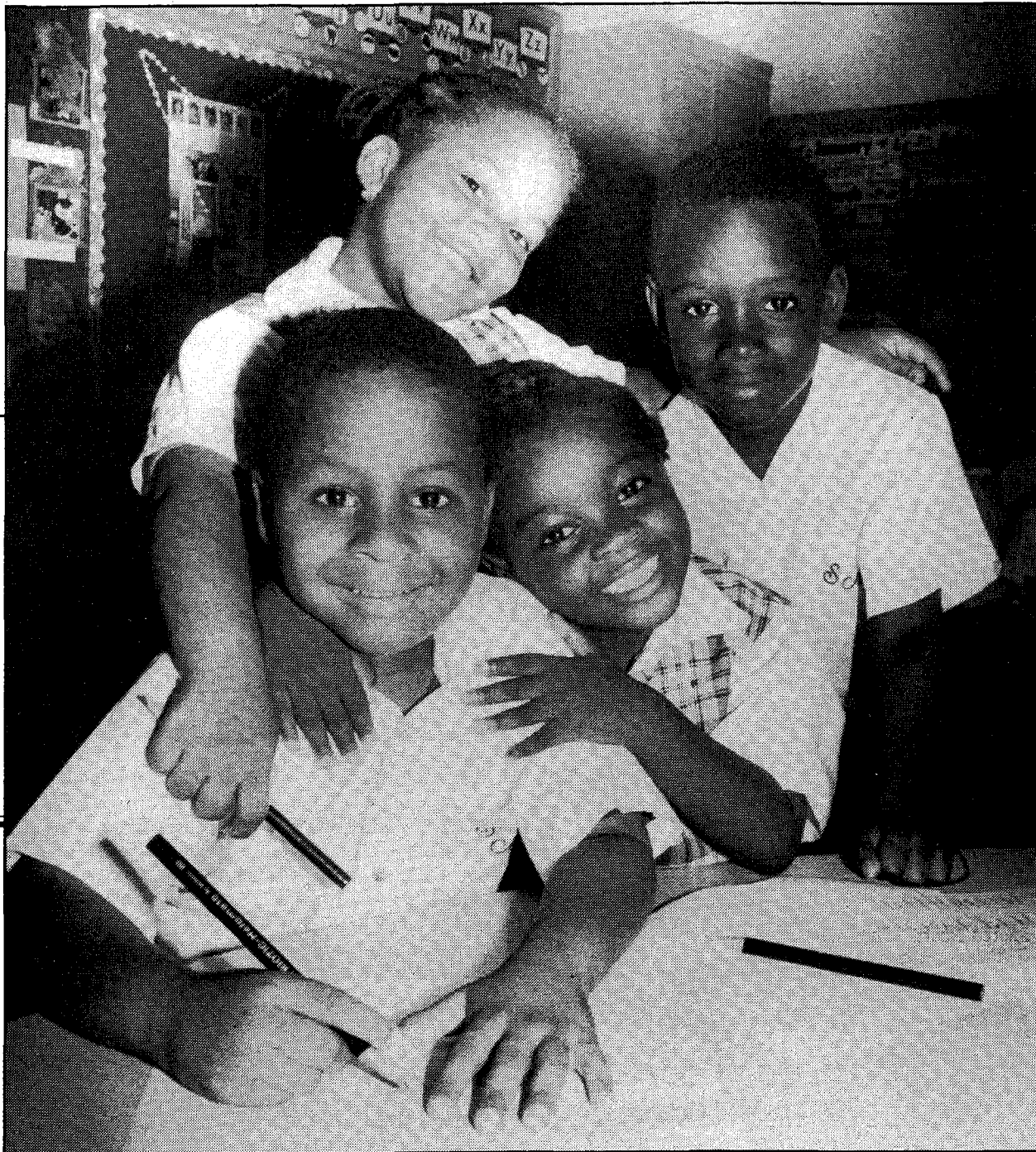
For Sister Stoecker, working with Haitians is a new experience — which she loves. The school serves 260 families, and the parents' support is unequivocal. The last parent-teacher meeting attracted about 300 people, the principal says — the best turnout in her teaching experience.

Along with the challenge of working with members of a different culture, Sister Stoecker must find ways to keep St. Mary's school financially solvent. In addition to pre-Kindergarten through eighth-grade classes, the school offers an after-school program for the children of working parents.

It is also committed to the poor, offering about \$40,000

**'I love the Haitian community and their desire to learn. The parents support us totally and I think they see a Catholic school as a place of hope for the future of their children.'**

Sister Jane Stoecker,  
St. Mary's principal



Eddy Aurelien, Marlene Theophile, Loukucha Joseph and Ducheine Exaus are proud to be among the latest wave of immigrants to be educated in St. Mary's School. (La Voz photo/ Araceli Cantero)

a year in financial aid to needy families. The money is raised through donation and fund-raising activities, the largest of which is the annual Champagne Luncheon, held this year on Oct. 21. Ralph Renick, a veteran South Florida newscaster and St. Mary's alumni, served as master of

ceremonies.

Although most of St. Mary's students today are of Haitian descent, 17 other nationalities also are represented. Because of this great cultural variety, the school's academic priorities are reading and language skills.

The faculty also places great emphasis "on giving these children an education and Christian values that will help them contribute significantly to society," says Sister Stoecker.

She recognizes that Haitians are very creative and artistic, and strives to preserve their talent. Moreover, she says, St. Mary's stresses non-violence, teaching the children "to resolve their conflicts peacefully and in the context of faith."

In addition to Sister Stoecker, three Sisters of St. Joseph of St. Augustine currently teach at the school, which the order has staffed since its founding.

That's a sign that "our community lives its commitment to the poor," says Sister Stoecker. "For us, to be here is not only a challenge, but also a privilege."

### Buy a tile for St. Mary's

You can help St. Mary's School mark its golden jubilee by taking part in its Memorial Tile Project. For \$100, \$250 or \$1,000 your tile, with an inscribed message, will be displayed permanently on the school grounds. To order your tile, call Jo LaBella, 759-4531. Other donations may be sent to: St. Mary's Cathedral School, 7525 NW 2 Ave., Miami, FL, 33150.

## Private-school kids taught to say 'no' to drugs

By Cynthia Thuma  
Voice News Editor

For a large young man, his words came softly and painfully from within. He told of a friend's struggle with a drug habit and his subsequent death.

"I...I don't think it's worth dying over," he said.

An audience of 240 peers listened to him silently, a few nodding, acknowledging the pain he felt over his friend's death.

The young man was a student of one of eight private schools that recently attended a drug awareness workshop at the Archdiocese of Miami Youth Center in Miami. The program was the third the center has offered since 1986.

"These students are from what we call private Latin schools, private schools that teach bilingually and don't teach religion," said Carmen Mora, area coordinator for the Office of Youth Ministry.

The drug awareness program was developed for students of those schools "to let them know they have other options," she said.

The program consists of three parts: First is personal witness by a pair of young men who had been deeply involved in drugs. The second is a film, "Epidemic."

"It's sort of like shock treatment," Mora said. "It shows kids on LSD, PCP, marijuana and other drugs. It's not staged; it's real."

**'I don't think it's worth dying over.'**

Private-school student telling of friend's drug-related death

The third is a sharing session with Father James Taggart, director of religious education at St. Monica parish in Opa-Locka.

"He tells from his own experience because he did drugs as a young person," said Mora. "He tells them there is something other than drugs to fill the emptiness."

The students are often fascinated with Father Taggart because they "see he's a role model and many of them didn't think someone like him can be 'holy,'" she said.

"He tells them 'You're not in a glass bottle, you can get into religion,'" Mora added.

The drug program is fighting an uphill battle, Mora said.

"I asked [the group] how many of them knew someone who's doing drugs and there were maybe 40 kids who didn't put their hands up, but there were 240 in the group."

The program is sponsored by the Office of Youth Ministry and the Department of Religious Education.



# Bishops urge Catholics to

## I. INTRODUCTION

### Dear Friends in Christ:

In November 1986 we, together with the other Catholic Bishops of the United States, issued Economic Justice for All: a Pastoral Letter on Catholic Social Teaching and the U.S. Economy. Our purpose was to invite our people "...to use the resources of our faith, the strength of our economy, and the opportunities of our democracy to shape a society that better protects the dignity and basic rights of our sisters and brothers..." both in our country and around the world.<sup>1</sup>

In 1988, Pope John Paul II issued an encyclical letter on this subject, entitled Sollicitudo Rei Socialis.<sup>2</sup> In it, he called for a recognition of the moral dimension of the interdevelopment of each and every one of us, traced the development of church social teaching and prayed: "By sharing the good things you give us may we secure justice and equality for every human being, an end to all division."

We write to you now to draw your attention to the importance of these documents, to renew our challenge to you to read them, to pray about them, to match them with your own experience and to apply their principle themes to the economic reality of Florida.

## II. THE CHRISTIAN VISION OF ECONOMIC LIFE

There are six basic moral principles derived from scripture and the social teachings of the Church which we outlined in Economic Justice for All. They provide an overview of the moral vision we attempted to share in that document and should stimulate our reflections on the economic situation in Florida.

1. Every economic decision and institution must be judged in light of whether it protects or undermines the dignity of the human person.
2. Human dignity can be realized and protected only in community.
3. All people have a basic right to participate in the economic life of society.
4. All members of society have a special obligation to the poor and the vulnerable.
5. Human rights are the minimum conditions for life in community.
6. Society as a whole, acting through public and private institutions, has the moral responsibility to enhance human dignity and protect human rights.<sup>3</sup>

The moral vision of economic life which is portrayed in these principles must be translated into concrete measures. Just as in Economic Justice for All, we felt obliged to teach by example "...how Christians can undertake concrete analysis and make specific judgements on economic issues"<sup>4</sup> with reference to the U.S. economy, so here we intend to do so with respect to the economy of our state of Florida.

## III. THE ECONOMIC REALITY IN FLORIDA: SELECTED ISSUES AND RESPONSES

What is the economic reality in Florida? How does it impact the human dignity of those who live here? What responses are called for by the application of the Christian vision of economic life to our state?

The primary economic reality in Florida is rapid and relentless growth. In the past decade we have averaged almost 326,000 new residents each year.<sup>5</sup> These "new Floridians come seeking sunshine. They come seeking opportunity. They come seeking a new start with new hope. These newcomers bring dreams - dreams of a better future. What they don't bring are the roads, bridges, sewers, hospitals and varied human services that will be needed to realize these dreams."<sup>6</sup>

Florida is now the nation's fourth largest state, home to twelve million people and annually host to almost four million visitors. We enjoy a booming economy, lower than average unemployment and steadily rising personal income. We have become the nation's sixteenth wealthiest state.

Yet, in the midst of this enormous growth and the service requirements attendant upon it, the needs of our people, especially the poor, the homeless and the marginalized, have been overlooked and neglected. Of the fifty states, Florida ranks fourth from the last in per capita spending on human service needs.<sup>7</sup> Yet, the question of a fair tax policy is seldom raised.

While there are many important issues that we could speak to within this context of growth, there are five

major concerns we feel compelled to address.

### CHILDREN AND POVERTY

*"Every child is in some way a sign of the hope of humanity."* --(Pope John Paul II)

One third of Florida's children live in poverty. Of these, only one third receive any Aid to Families with Dependent Children (AFDC) benefits. The number of children in need of public assistance in Florida has increased by more than 150% in the past decade.

In Florida, a family of three with no outside income receives public assistance in the form of Aid to Families with Dependent Children and Food Stamps equal to 53% of the poverty level as determined by the federal government. In our state the gap between benefits and the poverty level has doubled since 1981.<sup>8</sup>

Statistics on children in Florida are disturbing. A recent governmental report states:

- \* As many as 65,000 children need daycare in

***'With what care, human kindness and justice do I conduct myself at work? How will my economic decisions buy, sell, invest, divest, hire or fire, serve human dignity and the common good?'***

Florida. There are 22,000 on the daycare waiting list.

- \* There were 45,204 reports of child abuse and neglect between July 1 and December 31, 1988. Of those, 4,972 or 11% were reports of sexual abuse.

- \* In 1988, at least 10,000 "drug babies" were born in Florida.
- \* Florida ranks second to New York in the number of AIDS infected children under 13.

- \* The federal Department of Education cites Florida's high school dropout rate as 41%—the highest in the nation.

- \* Approximately 5,000 Florida schoolchildren are homeless.

- \* Only about 20% of all children who need drug abuse treatment are getting it.<sup>9</sup>

Florida must respond more adequately to the needs of its children and poor. Sorely needed are:

- \* Incremental increases in the Aid to Families with Dependent Children payment level so as to eventually reach 100% of the poverty level.

- \* Adequate funding of the AFDC Unemployment Parent Program, which would assist two parent families and removal of time limitations on benefits to intact families so that they be treated the same as single parent families.

- \* Continuation of AFDC benefits to unwed mothers.

- \* Improved services for families in crisis, teenage pregnant girls, babies with AIDS or cocaine addiction and all other children in need.

- \* Assistance for unborn children and their mothers and fathers, and support for adoptive families.

- \* Assistance to all children in Florida, and their parents, in obtaining a quality education of their choice.

### AFFORDABLE HOUSING

*"How can we Christians ignore or overlook a problem such as this when we know all too well that a house is a necessary condition for the birth, growth, and development of a person; for a person to work, educate and be educated; for people to be able to constitute that deeper and more fundamental union which we call family."* (Pope John Paul II)

There is a critical need for affordable housing in Florida. More than two million Floridians are paying too much of their income for housing or are living in substandard conditions. Many of our families, unable to find affordable housing, are forced to move in with relatives while the annual arrival of more than 325,000 new residents only exacerbates the problem. It is no wonder there are growing numbers of homeless people and families on the streets of our state.<sup>10</sup>

It is now estimated that there are between 16,000 and 20,000 homeless persons in our state on any given day. Families, nearly half of which are headed by single parents, comprise about forty percent of the homeless population. An estimated sixty percent are considered

new homeless—i.e. non-chronic populations.

Thirty-four percent of Florida's homeless are believed to be suffering from mental illness, alcoholism or chemical dependency. An estimated fifteen to eighteen percent of the homeless population are thought to be deinstitutionalized mentally ill. At least seven to ten percent are estimated to be runaway children and youth.<sup>11</sup>

The Final Report of the State of Florida Affordable Housing Commission indicated that 43,000 low income rental units are needed now; that 70,000-160,000 housing units lack complete plumbing; that 645,675 housing units need major rehabilitation or demolition; that 264,000 elderly poor live in deplorable housing conditions; that eighty-four percent of low income families are paying more than thirty-five percent of their income for housing; and that since 1981 there has been a 71.4% decrease in federal funding for low income housing.<sup>12</sup>

A more adequate response to the critical need for affordable housing in Florida should include state funding of the full cost of care for the elderly and disabled poor in Adult Congregate Living Facilities (ACLF's) and adult foster homes; the use of the proceeds of the documentary stamp tax on real estate for affordable housing programs; full funding of a Department of HRS' Housing Assistance Program and funding for the homeless coalitions at the state and local levels.

### HEALTH CARE

*"In the complex world of modern health care in industrialized society, your witness must be given in a variety of ways. First, it requires continual efforts to ensure that everyone has access to health care."*

Pope John Paul II, Address to Catholic Health Care Representatives, Phoenix, Arizona—September 14, 1987

Twenty-one percent of Floridians have no health insurance for all or part of the year. Almost sixty percent of our poor are not eligible for Medicaid. Twenty-six of our rural counties have no emergency physicians. Thirty-thousand reportable AIDS cases are projected for Florida by 1991. Infant mortality rates in our state during 1986 were eleven per one thousand live births.<sup>13</sup> The cost of health care rises inexorably.

Crises statistics abound, and get worse every year.

The poor who need health care have had many faces through the centuries: lepers and "possessed" persons in Christ's day; the sojourners of the Middle Ages and then the victims of plagues and epidemics; and more recently, homeless, elderly, unemployed, and uninsured poor person.<sup>14</sup>

These considerations, together with a growing elderly and poor population, require additional efforts to have adequate health care perceived as the basic human right it is. Funding for needed primary care and Medicaid service expansions must be supported as well as raising Medicaid eligibility for poor pregnant women and children. Standards are needed to prevent providers, physicians, and institutions from refusing to care for Medicaid or Medicare patients.

At the same time, no one provider should be required to carry a disproportionate share of the care for the underfunded or unfunded patients. Society has a responsibility of seeing to it that health care, including catastrophic coverage is provided for everyone. The funding of moral preventive educational programs as well as compassionate care for persons with AIDS and support for their families must be a priority. The Catholic Health Association recently published an extensive study of these problems, entitled "No Room in the Marketplace." We recommend it for diligent study.<sup>15</sup>

### FARMWORKERS

*"The continuing and recurring problems of Florida's agricultural workers, both native and migrant, still trouble our state's conscience. This one segment of American society is singled out in so many ways for exclusion from many blessings which most Americans take for granted."* Statement of Bishops of Florida on Agricultural Workers, April, 1981

Sadly, this statement, issued by us in 1974 and again in 1981, still holds true. Agricultural workers continue to be disadvantaged due to discrimination and the nature of their environment. They suffer from poor housing, inadequate education, exposure to pesticides and other chemicals, lack of proper nutrition and regular medical care. As a group, they are the poorest and most



# promote justice and equality

economically and politically underrepresented working people in our country and our state. And all this in a multibillion dollar industry, the third largest in the state.

Further evidence of this situation is abundant: \*the median income of a farmworker family of two adults and four children is less than \$4,000 a year\* the infant mortality rate of migrant farmworker children is 25% higher than the general population\*the life expectancy of farmworkers is 20 years less than the national average\* the school drop-out rate for farmworkers' children ranges from fifty to eighty percent.

Real and lasting progress towards full participation in American society will come to agricultural workers only when they come to enjoy the basic rights afforded other workers—including the right to form unions. Currently, under Florida law, farmworkers are expressly discriminated against in unemployment and workers compensation laws and in workers' right-to know and occupational sanitation statutes.

There should be no laws that discriminate against farmworkers. Even when helpful programs and funding mechanisms are in place, sincere efforts must be made to make access easier by minimalizing bureaucratic lethargy and discriminatory attitudes. Provisions must also be made to bridge language and cultural differences.

## ELDERLY

Florida ranks first among the fifty states in percentage of senior citizens in its population. Almost nineteen percent of our people are over the age of sixty-five, a full decade ahead of the national pattern. The number of senior citizens in the state is expected to increase by about fifty percent, from two million to slightly more than three million, by the year 2000. 16

Although almost eighty percent of our state's senior citizens lead independent and productive lives, still one in every five is in need of assistance. Nineteen percent of our eighty-five and older population have incomes below the federal poverty level. Twenty-two percent of all our people over seventy-five years of age are unable to carry on a major daily activity themselves due to a chronic condition. Our eighty-five and above population will increase from 117,000 in 1980 to 216,000 by 1990 and will reach 372,000 by the year 2000. 17 Seven in ten elderly living alone will spend down their income to the federal poverty level after only thirteen weeks in a nursing home.

The special needs of all members of our rapidly growing elderly population especially those pertaining to health care, home and community care, and transportation must be recognized and responded to. 18 Alternatives to institutional care must be developed and funded. Existing community care for the elderly and home care programs must be expanded and funded to meet the ever growing numbers of people on waiting lists for these services.

## IV. COMMITMENT TO THE FUTURE

We are concerned here with the application of the Christian vision of economic life to our state. We seek not to preach, but rather to engage each and every one of us in these fundamental issues of our times.

This engagement is part and parcel of our call to be disciples of Jesus Christ in the community called Church. It begins, as does any genuine transformation of the social order, by a conversion of heart "As disciples of Christ each of us is called to a deep and personal conversion and to action in behalf of justice and participation in the transformation of the world." 19 This conversion is a process that continues throughout our lives and in the context of the larger faith community of the Church.

It is appropriate for us to recall at this juncture the words of the 1971 Synod of Bishops when they reflected on the role of the Church itself as economic actor:

While the Church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people about justice must first be just in their eyes. Hence we must undertake an examination of the modes of acting and of the possessions and lifestyle found within the Church herself. 20

Although we can justly be proud of the accomplishments of the Church in Florida, we must at the same time, be willing to undertake the moral and economic inventory which is required in order that we may truthfully and fearlessly examine our modes of action, possessions and lifestyle. The concern for fair wages, just benefits and appropriate working conditions applies to all structures of the church as well as to other employers. In order to preach justice, we must be just.

How can you as Christians be involved in the work that has to be done, in the responses that must be made in order that the Christian vision of economic life may be applied to our state?

We suggest the following:

### AS FAMILY MEMBERS

"Like family life, economic life is one of the chief areas where we live out our faith, love our neighbor, confront temptation, fulfill God's creative design, and achieve our holiness." (Economic Justice for All, N.6)

#### EXAMPLES OF WHAT YOU CAN DO:

- \* Pray regularly as a family before meals for people in need, for the hungry and homeless, and for the victims of economic injustice.
- \* Read a reflection from Economic Justice for All or Sollicitudo Rei Socialis and discuss and explain its main points and principles within your family.
- \* Call the local AFDC office, find out what the monthly assistance is for a family your size and discuss what it would mean for your family to live on that amount.
- \* Reflect on the economic choices your family made in the last year and how they impacted on economic justice.
- \* Find a shelter or food program in your area and make a regular contribution of time, money or food. Talk about your experiences in serving the hungry and homeless.

### AS WORKERS, INVESTORS & CONSUMERS

"With what care, human kindness and justice do I conduct myself at work? How will my economic decisions buy, sell, invest, divest, hire or fire, serve human dignity and the common good? How do my economic choices contribute to the strength of my family and community, to the values of my children, to a sensitivity to those in need? In this consumer society, how can I avoid temptation to assess who I am by what I have?" (A Pastoral Message: Economic Justice for All, N.23)

#### EXAMPLES OF WHAT YOU CAN DO

- \* Think about how your work contributes to the good of others. How does it diminish or enhance human dignity?
- \* Write a money autobiography to raise awareness of the role that money plays in your life or participate in workshops that do the same.
- \* Try to make your union, trade association or other economic organization more responsive and active on issues of economic justice.
- \* Analyze how you make decisions on purchases and investments. What role do moral or ethical concerns play in these decisions? What role could they play?
- \* As a worker, examine how productive you are. As a manager, how do your decisions reflect your values about justice and fairness?

### AS CITIZENS

"The pursuit of economic justice takes believers into the public arena... We ask you to become more informed and active citizens, using your voices and votes to speak for the voiceless, to defend the poor and the vulnerable and to advance the common good. We are called to shape a constituency of conscience, measuring every policy by how it touches the least, the lost, and the left-out among us." (Economic Justice for All, N.27)

#### EXAMPLES OF WHAT YOU CAN DO:

- \* Be sure to register to vote and participate in local and national elections.
- \* Evaluate candidates on how their policies would affect human life and human dignity, whether they advance or undermine economic justice in the community, nation and world.
- \* Visit or write a local legislator or member of Congress about an issue of economic justice.
- \* Become active in a political party, community organization or advocacy group. Work to make the group more responsive to issues of economic justice.

### AS PARISHIONERS

"Let us reach out personally to the hungry and the homeless, to the poor and powerless...Our service

efforts cannot substitute for just and compassionate public policies, but they can help us practice what we preach about human life and human dignity." (Economic Justice for All, N.26)

#### EXAMPLES OF WHAT YOU CAN DO:

- \* Include special prayers of petition for the poor and the victims of economic injustice at every liturgy.
- \* Ask your pastor to reprint excerpts of the Bishops' pastoral letter or the Pope's encyclical and of their letter in Sunday bulletins. Ask him to preach on social justice when the readings are appropriate.
- \* Join or start small group meetings in your parish to read, reflect and respond to the pastoral letter and the encyclical.
- \* Help your parish get active in diocesan legislative efforts or Campaign for Human Development initiatives focused on economic justice.
- \* Develop a plan to help your parish reach out to the poor and vulnerable in your community. 21

#### V. CONCLUSION

We hope our letter presents you with both a challenge and an opportunity. A challenge to deepen your knowledge of the Christian vision of economic life through study of and reflection on Economic Justice for All and Sollicitudo Rei Socialis and an opportunity to apply this vision to the economic reality in our state of Florida.

Despite the formidable obstacles to meeting this challenge and seizing this opportunity, we are confident that the grace and strength of our God will see us through to a successful conclusion.

Let us begin this journey together with the prayer of Our Holy Father John Paul II on our lips and in our hearts:

*"Father, you have given all peoples one common origin, and your will is to gather them as one family in yourself. Fill the hearts of all with the fire of your love, and the desire to ensure justice for all their brothers and sisters. By sharing the good things you give us may we secure justice and equality for every human being, an end to all division and a human society built on love and peace." 22*

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

November 2, 1989

1. Economic Justice for All
2. Origins, vol. 17 number 38, page 641
3. Ibid N. 13-18
4. Ibid. N.20
5. Key to Florida's Future: The Final Report of the State Comprehensive Plan Committee to the State of Florida, February 1987, page 5
6. Ibid. Page 6
7. FSU Policy Services Program "Public Policy in Florida, a 50 State Perspective" (based on 1987 statistics)
8. Commentary, Volume 8, Number 1, March 1988
9. Save Our Children Report, Florida House of Representatives, 6/26/89
10. Ibid
11. State of Florida, Department of Health and Rehabilitative Services, Comprehensive Homeless Assistance Plan for 1989, pages 1-2
12. Commentary, Volume 8, Number 1, March 1988
13. Ibid
14. No Room in the Marketplace 1986, Catholic Health Association of the United States
15. Ibid., 4455 Woodson Road, St. Louis, MO 63134-0889
16. Florida Committee on Aging, December 19, 1986
17. Key to Florida's Future, page 19
18. Ibid
19. Economic Justice For All
20. Justice in the World, N.40
21. These recommendations were excerpted from the pledge of commitment published by the Office of Implementation of the Bishops' Pastoral Letter on the Economy
22. Collect of the Mass "For the Development of Peoples": Roman Missal, 1975 page 820; John Paul II, "Sollicitudo Rei Socialis", N.49



# Marian Center celebrates a quarter ce

By Cynthia Thuma  
Voice News Editor

High over the Atlantic, the propellers on one engine of the Alitalia flight from Milan's Malpensa airport to Miami sputtered, then died.

On board, 11 sisters of St. Joseph Benedict Cottolengo shuddered. Each had made the personal commitment to spend at least 10 years in the United States to help establish a school for the mentally retarded in Miami. But as the plane's engine coughed and died, they feared they would perish and their mission were never reach fruition.

But on Oct. 22, 1963, the flight limped into U.S. air space; the sisters' mission — the Marian Center — was built, flourished and now prepares to celebrate its 25th birthday.

...

The letter bearing U.S. stamps and a Florida postmark arrived in Turin, Italy in January 1963. It was signed by Miami Archbishop Coleman Carroll. He wrote them of his desire to build a center to aid the retarded and developmentally delayed in South Florida, and because the Sisters of St. Joseph Benedict Cottolengo were reknown for their work as teachers and nurses, he felt they were the best order to approach. He asked if they'd like to pay a visit to South Florida. He also suggested a side trip to a similar institution in Pittsburgh.

"He offered to pay the trip," said Mother Lucia Ceccotti, the center's administrator, who was the general secretary of the congregation. "I knew the difficulties."

The first and foremost was language. The congregation, based in Turin, Italy, had none of its members in the United States. None spoke English. Still, the challenge seemed intriguing and Mother Lucia decided to hear Archbishop Carroll's pitch. She and her party were impressed with his vision and commit-

ment to help the retarded. Besides, she said, the events of the day seemed to suggest something special to them.

"There were two special days," she said. "We left on the day Pope John XXIII

Before they left, they had begun studying English.

"We bought the best English records, but they taught us things like 'my uncle's tailor drinks beer,' " she said. Useful

invited their Italian colleagues to stay with them.

"We felt like we were in a family," said Mother Lucia.

"The spring semester, all of us had social studies, theology and English and for all those who desired, biology. For the first time, too, Barry offered classes in mental retardation."

...

In June 1964, the convent was dedicated and the sisters began holding classes there. In 1965, the first school building was completed, but when she first saw the property, located on N.W. 37th Avenue in Opa-locka, she had been aghast.

"The first time we came to see the property it was an evening in November, a grey sky, cold, barren," said Mother Lucia.

The property was covered with derelict cars, rusting refrigerators and strewn with refuse.

"Isn't it beautiful?" the real estate agent said.

Mother Lucia didn't share the assessment. "I don't know if I was blind," she said. "I thought maybe I didn't have enough faith."

But the center was built, grew from the rubble and became prosperous and reknown. A workshop building was added later, as was a swimming pool. Fruit trees gave bloom and what was once scrub-covered land grew lush and verdant. The Marian Center is the only educational institution for the retarded accredited by the Florida Catholic Conference.

...

To see what other schools for the retarded were offering, Mother Lucia and the sisters visited each, offering a day of volunteer work for the opportunity to see what the schools' programs looked like in action. After visiting one of the better-known private schools in South Florida, Monsignor John Glorie, who had accompanied them, turned to Mother Lucia.

"Do you think we can do that?" he



Sisters of St. Joseph Cottolengo, an order from Turin, Italy, were chosen to staff the center

*We picked sisters 'who promised to stay here,' said Mother Lucia. Three of the original 11 still remain*

was buried; we arrived the day Pope Paul VI was elected."

The sisters discussed the archbishop's proposal and decided to make the move. They carefully selected the nuns who would make the trip.

"This was the first time we had sisters outside Italy, except in Switzerland," she said.

Because they would be a great distance from their homes, families were consulted. Of the sisters selected, five were nurses, five were teachers. Mother Lucia was a nurse with teacher training, but because of her position within the order, she did not anticipate staying.

"I came to accompany the sisters," she said.

phrases were not included.

...

Their first convent in South Florida was in Broward County.

"We arrived in Hollywood, at Fletcher Street, not far from St. Stephen's parish. It was a small house, but we lived there, 11 of us. Some slept on military cots.

"We went to classes at Barry College," she continued. "To us, that was a family. Barry has always been an oasis. They gave everything they had.

"The first semester all of us took two courses: theology and English for foreign students."

And when the other students went home for the Christmas holiday, the Dominican sisters who run the school



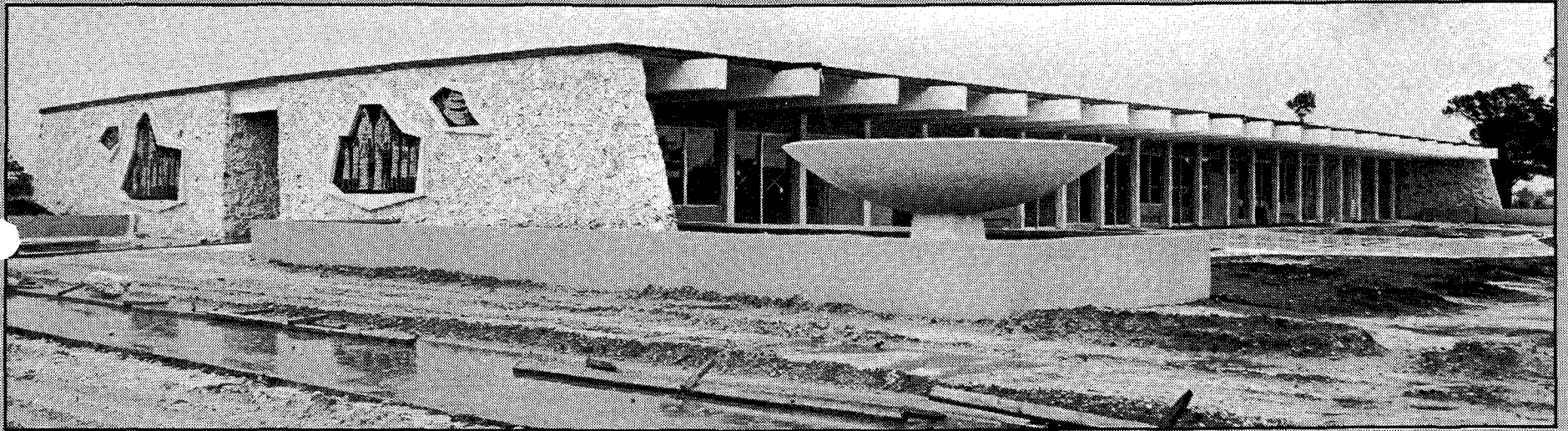
Mother Lucia Ceccotti and Archbishop Coleman Carroll shared the spadework for the groundbreaking ceremonies at the Marian Center. Archbishop Carroll asked the Sisters of Saint Joseph Benedict Cottolengo to staff the center because of their world-reknown work as teachers and nurses



The trip became worrisome when plane's engine died



# Century of loving service to the retarded



Top, Marian Center just after completion. Above, Mother Lucia looks in on workshop students. At left, Sister Carla Valentini and Mother Lucia examine ceramicware made by students

asked. Mother Lucia whispered back, "Father, with God's help, we can do better." And it has. The center is open 230 days a year and offers a variety of classes and diagnostic work. For older students, the workshop gives students the opportunity to learn job skills. For some, that can mean an outside job in the labor force with the training and transition made easier by the center's job coach. There also is a summer program which offers assistance, recreation programs with swimming, biking, an annual art show and picnic for parents and their children.

The center serves mentally handicapped students of both sexes, all races, creeds, colors and national origins. Students are accepted from 18 months to 23 years of age. The regular programs include early intervention and pre-school classes, primary and secondary day school classes, pre-vocational courses and a limited numbers of female residential students also are accepted.

In addition to their normal classwork, Marian Center students may take part in a school choir and handbell choir. There also are other outlets for creative expression in music, drama, arts and crafts and the Special Olympics.

"This is not an institution," Mother

Lucia says, emphasizing the "not." "This is an educational center."

For those who would like to send their children but can't pay the complete tuition, a foundation exists to assist them.

Last year, it helped pay over \$400,000 in tuition assistance. Mother Lucia said she hopes to continue to improve the center's financial security and to increase the professional recognition of the staff.

The physical plant has no plans for growth, but Mother Lucia said she hopes to

broaden some programs, particularly the job coach program.

"What we plan, really, is to maintain and improve the condition of the Marian Center. Now we have the (job coach) program in place. For us, that will be the

cream of our program," she said. "We already have a paw in the door at Xtra, Publix and some drugstores."

And the nun who planned to help settle the sisters in their new mission then return to Italy has still made no travel plans. She suspects she'll spend her upcoming

70th birthday under a palm tree in South Florida, not under one of the umbrella pine trees of Tuscany, the panoramic region in Italy from which the native of Pisa comes.

Mother Lucia and two other original members of the task force, Sister Carla Valentini and Sister Paola Nofori, have remained in South Florida for the whole quarter century. Then again, they suspected they would.

"I was told if you put sand in your shoes, you'd stay here forever," said Mother Lucia. "So we went one morning to the beach."

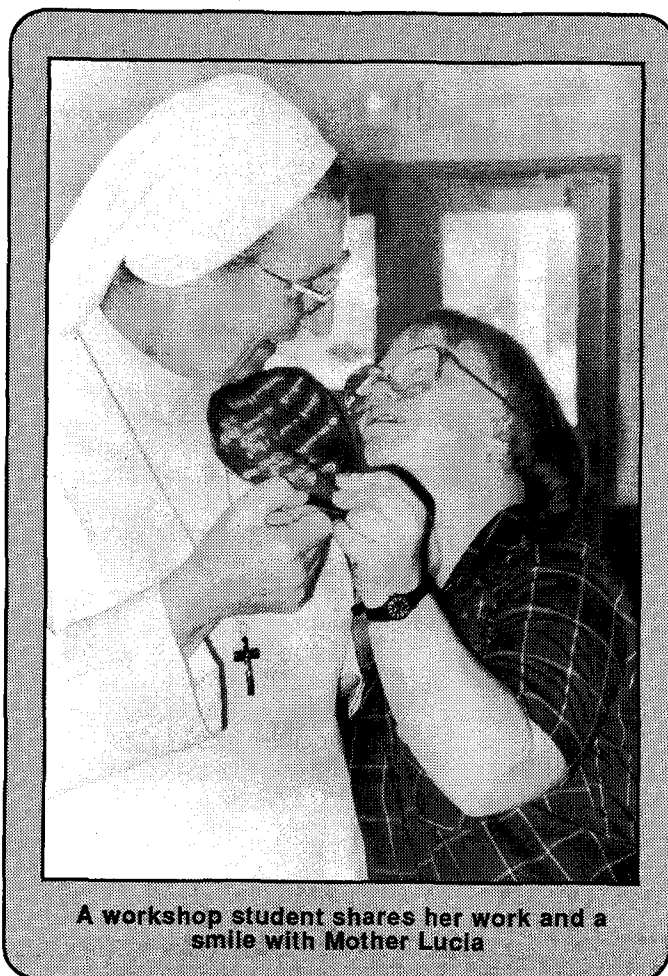
After dumping the sand out of their shoes, they began their walk back to their Hollywood home. Near the beach, they found a church and to their surprise, Archbishop Carroll was inside, delivering a homily.

"He asked us 'What are you doing here?'" she said.

"We told him 'We came to the beach to put sand in our shoes. They told us if we put sand in our shoes, we'd stay here forever.'"

"OK," he told them. "Now go back (to work)."

They have been ever since.



A workshop student shares her work and a smile with Mother Lucia



# Hurley Hall dedicated

Apartment complex for elderly named after visionary 'ten-acre' bishop of Florida

By Cynthia Thuma  
Voice News Editor

His colleagues gently teased him, calling him "10-Acre Joe," but the foresight of former Bishop Joseph P. Hurley, bishop of Florida from 1940 to 1958, was recently commemorated at the dedication of Hurley Hall, in Hallandale, the eleventh housing project for the elderly opened by the Archdiocese of Miami.

The housing communities are built with federal funds and the government subsidizes 70 percent of the residents' rent.

Archbishop Edward McCarthy was the principal celebrant at the dedication Mass, held at St. Charles Borromeo Church. Monsignor Bryan O. Walsh, president and executive director of Catholic Community Services, Inc., was the homilist.

Monsignor Walsh spoke of Bishop

Hurley, his foresight and his zeal for buying land for future development of the Church and pastoral ministries.

"He wasn't right all the time, but he was right enough to make all this happen," said Monsignor Walsh.

"He represents a concrete contribution. Hurley Hall maintains his memory alive. I'm sure he's looking down from heaven happy."

"Ten Acre Joe," agreed Archbishop McCarthy. "So farsighted he was.

"When you stop to think about it, homes mean so much," he added. "They mean security to us. That's what's being established here."

After the Mass, Archbishop McCarthy officially dedicated the building and he and Hallandale Mayor Gilbert Stein welcomed the facility's new residents.



Hallandale Mayor Gilbert Stein, accompanied by Archbishop Edward McCarthy, welcomes residents and visitors to dedication ceremonies for Hurley Hall, the Archdiocese's eleventh low-income housing facility for the elderly. (Voice photo/ Cynthia Thuma)

## Official

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

Rev. Monsignor John Glorie, V.F. - to administrator of San Pablo Church, Marathon, effective December 1, 1989.

Rev. Frederick Brice - to Director of the Society of the Propagation of the Faith, effective October 30, 1989.

Rev. Daniel Kubala - to Chaplain to the Catholic Funeral Directors, effective October 27, 1989.

Rev. Kenneth Whittaker - to Administrator of Little Flower Church, Coral Gables, effective December 1, 1989, and also to Chairman of the Board of Directors of the Health Plan Board of Trustees and Director of the Office of the Health Insurance Program, effective October 30, 1989.

Rev. James Parappally - to Chaplain to the St. John Neumann Council Number 5971 of the Knights of Columbus, effective October 30, 1989.

Rev. Rolando Garcia - to Associate Pastor of Our Lady of the Lakes Church, Miami Lakes, effective November 22, 1989.

Rev. Antonio Silio - to Associate Pastor of San Isidro Church, Pompano Beach, effective November 1, 1989.

Rev. Frederick Fullen, C.S. Sp. - to Associate Pastor of St. Ambrose

Church, Deerfield Beach, effective October 28, 1989.

Rev. Lucio Del Burgo, O.C.D. - to Associate Pastor of St. John Bosco Church, Miami, effective November 1, 1989.

Rev. Eusebio Gomez, O.C.D. - to Associate Pastor of Little Flower Church, Coral Gables, effective November 1, 1989.

## Parish boundaries

The following changes in parish boundaries have been announced by the Archdiocese of Miami:

**St. Mary's Cathedral Parish**

North - N.W. 87 St.  
South - State Road 112  
East - Biscayne Bay  
West - Interstate 95

**Corpus Christi Parish**

North - State Road 112  
South - N.W. 19 Street from Biscayne Bay to N.W. 14 Avenue; N.W. 14th Avenue to Miami River, Miami River to N.W. 19 Avenue

East - Biscayne Bay  
West - N.W. 19th Avenue from Miami River to SR 112

**Holy Redeemer Parish**

North - N.W. 87th Street  
South - State Road 112  
East - Interstate 95  
West - N.W. 32 Avenue

## CAMPAIGN FOR HUMAN DEVELOPMENT

# Help the poor learn to help themselves

My Sisters and Brothers in Christ:

According to a recent book entitled, *The American Catholic People*: "Today American Catholics no longer worry about being accepted — they worry about how to lead." Leadership in today's world is a very complex task. It requires vision, values and an ability to inspire others.

There are many ways in which we as a Catholic community are challenged to offer this leadership. I would like to share with you one area where Catholic leadership is essential. It is the area of rooting out from our society the injustices that cause millions of our sisters and brothers to continue to exist in material poverty.

A way you can display leadership in this effort is to increase your support for the work of the Campaign for Human Development. CHD is the bishops' domestic anti-poverty program built on the principle that every person is endowed by God with human dignity. The experience of human dignity comes through the way we as a people relate with each other.

During the past 19 years, your generosity has helped us relate to poor and low income people in our society in a way

that builds dignity. Instead of doing for others your contributions have enabled the Church through the Campaign to assist people to gain the skill to do for themselves.

This effort has led to a new approach to resolving the effects of poverty in many parts of our land. Poor and low-income people energized by the faith that is placed in them are establishing cooperative efforts to build affordable housing, to rid their neighborhoods of drugs, create jobs, improve the education system in their area and access decent, affordable health care.

As a result of these successful experiences poor and low-income people are being empowered to escape the bondage of dependency, discover their own vitality, and join in the effort to build a society of justice that creates a culture of peace.

I appeal to you next Sunday to be generous in your support for the Campaign for Human Development. Our future depends on its continued success.

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

## Synod Watch

# First step: Parish councils

(continued from page 7)

the Synod itself, which based its work on the results of a scientific poll and more than 19,000 issues raised at local hearings.

Currently, about 40 percent of the parishes have pastoral councils that are truly functioning as consultative bodies, Father O'Neill noted. Many others are in the developing stage.

Once these councils are in place, the lay leaders, together with their pastors, can begin identifying priorities for their local communities — and bringing the Synod decrees to life.

Father O'Neill stressed that parishes are not the only ones affected. All Archdiocesan organizations — schools, hospitals, social service and pastoral ministries, as well as spiritual movements — are being asked to establish implementation committees and identify three to five Synod priorities for the coming year.

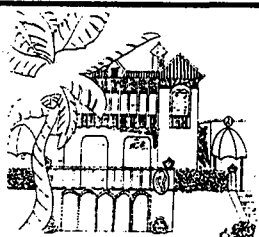
In the meantime, the nominating process for the Archdiocesan pastoral council is

underway, and the group is expected to meet for the first time Dec. 8.

Also, the Office of Lay Ministry is sponsoring a special Synod workshop on development and implementation of parish pastoral councils. Brother Loughlan Sofield, an author and expert on ministry and psychology, will lead the discussion at St. Thomas University Convocation Hall, on Monday, Nov. 20, from 9:30 a.m. to 5 p.m., and on Tuesday, Nov. 21, from 10:30 a.m. to 4:30 p.m.

The workshop is geared for pastors and parish leaders seeking to establish a pastoral council, as well as for those who currently have one and would like to improve its functioning. Cost is \$50 per parish. An optional continental breakfast is being offered Tuesday at 9 a.m. for those who would like to participate in an informal consultation with Brother Sofield and the Lay Ministry staff.

For information call Lay Ministry at 757-6241 (Dade) or 525-5157 (Broward).



## Carrollton Quest:

Carrollton School of the Sacred Heart

### High School Entrance Testing

Open to all 8th grade young women seeking high school admission

Saturday, November 18, 1989, 8:30 a.m.

Barry Building - First Floor

Carrollton School of the Sacred Heart  
3747 Main Highway, Miami, Florida 33133

#### AWARDS:

One full tuition 4-year scholarship to Carrollton based on academic achievement and financial need. Two half-tuition 4-year scholarships to Carrollton Based on academic achievement and financial need.

Register Early!

For more information, please contact the Admissions Office.

Ada Lluhi Branchini, Director of Admissions - 446-5673

Carrollton is a girls' private, Catholic preparatory school which admits qualified students of any race, nationality or ethnic origin.



## Papal primacy issue back in the spotlight

By Cindy Wooden  
Catholic News Service

VATICAN CITY (CNS) — The visit of the spiritual head of the Anglican Communion to the Vatican in early October has renewed interest in determining how papal primacy could be exercised within a reunited Christian Church. At the same time, Roman Catholic and Orthodox scholars and theologians have continued studying their churches' beliefs about the rank of the bishop of Rome in preparation for a June 1990 dialogue.

But over the past 25 years, aided in part by the ecumenical outreach of the Roman Catholic Church and by realizations that the message of love and reconciliation preached by a divided Christianity is weakened, many Christians have seen a need for a ministry of unity.

The questions raised in the dialogues include:

— Could the pope be accepted as a symbol of unity for all Christians, and yet exercise direct authority over the internal affairs of only the Roman Catholic Church?

— Did Christ intend that the successor of Peter would have real authority in addition to functioning as a sign of the unity of his believers?

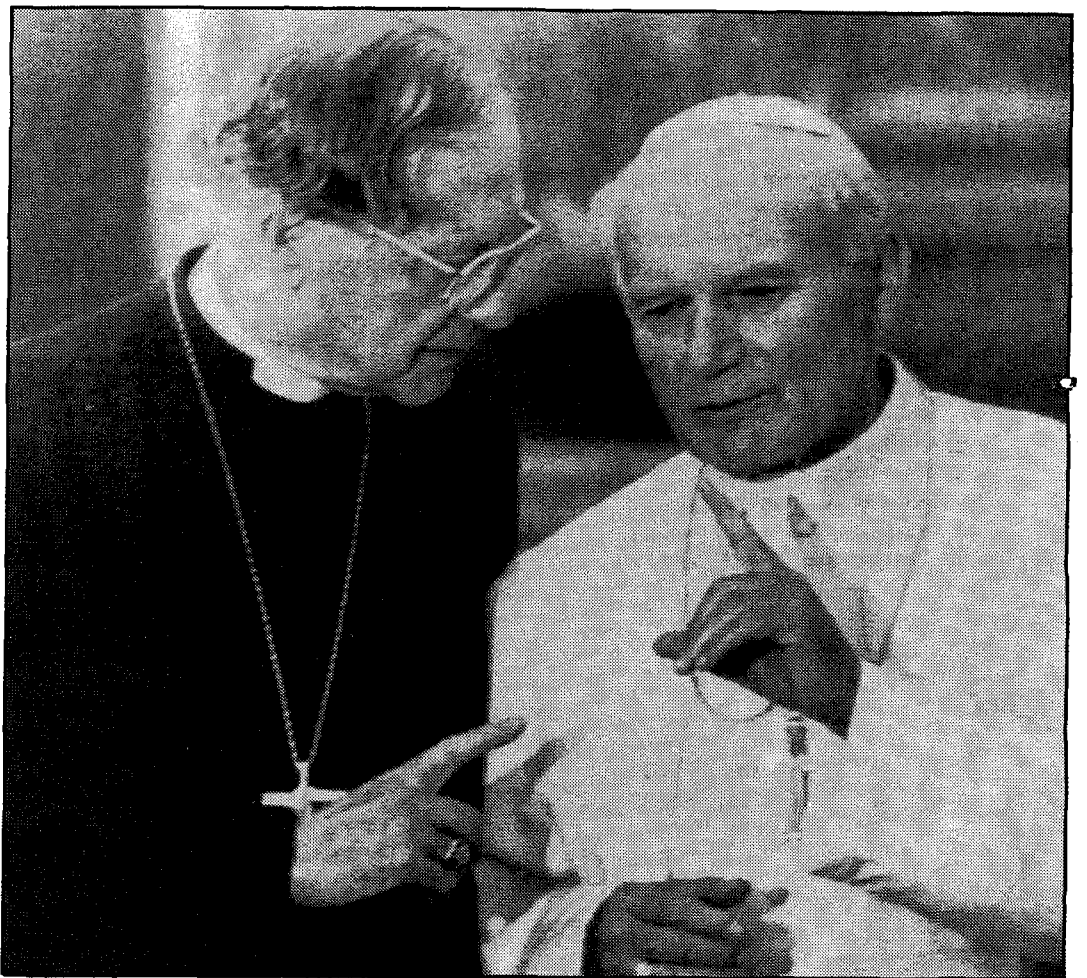
The bottom line is: "Does this primacy come from God or is it a historical evolution, desirable, perhaps necessary, but still a historical, human evolution?" said Cardinal Johannes Willebrands, president of the Pontifical Council for Promoting Christian Unity.

"Naturally, for the faith, the only importance is whether it is a divine institution, that is, what comes from Christ through the apostles and especially through Peter," the cardinal said during an early October interview with Vatican Radio.

Anglican Archbishop Robert Runcie of Canterbury, England, head of the worldwide Anglican Communion, made headlines in late September when he said Anglicans are "beginning to recognize and welcome" the idea of an ecumenical, universal primate.

At a joint prayer service with Pope John Paul during his visit to the Vatican, Archbishop Runcie repeated a question he had asked at the Anglican Communion's 1988 Lambeth Conference: "Could not all Christians come to reconsider the kind of primacy the bishop of Rome exercised within the early church, a 'presiding of love' for the sake of the unity of the churches in the diversity of their mission?"

Pope John Paul II talks with Archbishop Robert Runcie of Canterbury during the Anglican archbishop's weekend visit at the Vatican. (CNS photo)



Pope John Paul, during the same service, said Christian divisions require that "the primacy of the bishop of Rome should also be a primacy in action and initiative in favor of that unity for which Christ so earnestly prayed."

At the same time, the pope said the "integrity of the apostolic faith" delivered through the disciples "must be fully preserved if our unity is to be that for which Christ prayed." The role of the bishops of various Sees is to be "exercised in communion with the See of Peter" to ensure the unity and continuity of the faith, he said.

A 1974 U.S. Lutheran-Roman Catholic dialogue statement noted that in the New Testament Peter is given "the greatest prominence" among the Apostles. "Subsequent church history made him the image of a pastor caring for the universal church" from Rome, where he ministered and later was martyred.

Even when there is agreement on the unique ministerial role of the bishop of Rome, different denominations have different ideas on how the pope should exercise his authority, said Paulist Father Ronald G. Roberson, a U.S. priest who works at the Vatican Congregation for Eastern-rite Churches. Some of the Eastern-rite churches, such as the Ukrainian Catholic Church, were Orthodox churches before coming into full communion with the Holy See in

the 15th and 16th centuries. "In those cases, they accepted the pope's authority fully," he said.

"They have a very strong tradition of independence" with each patriarch and a local synod deciding all matters for the local church, Father Roberson said. They honor the patriarch of Constantinople as "the first among equals," but he has no authority beyond his own See.

Resolving the issue of primacy may be more urgent for the Orthodox-Roman Catholic dialogue than for the dialogue with Anglicans because fewer other issues of division remain, the priest said. "With the Orthodox there is no dispute about validity of sacraments, ordinations and bishops," he said. Also, Father Roberson said, "the Orthodox have a separate identity, going back almost to the beginning" of Christianity, where their rites and practices developed independently of the church in Rome.

The Anglicans, on the other hand, were a 16th-century reform movement, and only have 400 years of a separate identity, he said.

How the issue of primacy could be resolved "is very fluid right now," Father Roberson said. But Catholics believe that in order for the pope "to effectively carry out his ministry of unity within the church, it has to have some clout behind it."

## Abortion, the ultimate exploitation of women

By Gloria Volini Heffernan, M.D.  
Fort Lauderdale

After centuries of being treated as objects, women have been presented the final mechanical insult as a constitutional right. The strange compulsion for abortion is in reality the ultimate exploitation of women by immature men unable to interpret or control their own sexuality.

The playboys of the western world and the authoritarian "adolescents" of the socialist world sacrifice their women in order to preserve their dream of libidinal freedom. It is the woman who must go to surgery over and over again to insure this dream. The whimpering male refused to take responsibility for his sexual behavior.

It is no surprise that Playboy Foundation money competes with Rockefeller Foundation money to promote the concept of permissive abortion. The rich man's solution has become the puerile male's solution and the last vestige of responsibility and commitment has disappeared.

It is the woman who has been deliberately misled by the male-dominated medical profession into thinking that abortion is merely contraception slightly postponed. The serious physical and psychic consequences of this self-serving deception are muted despite a wealth of medical literature from the United States and foreign countries. It is a national disgrace that the American College of Obstetrics and Gynecology is not in the forefront of the fight against permissive abortion. Women are not told about post-abortion hemorrhage, infection, sterility, prematurity in subsequent pregnancies, perforation of the bowel and uterus, and the psychic sequelae of guilt and depression. A recent Swedish study by Dr. Darj and others reported in *Obstetrics and Gynecology* notes an infection rate in legal abortion between 6% and 13%; infections that

can cause ectopic pregnancy, sterility, chronic pelvic pain, menstrual disorders and, rarely, death.

In the British Medical Journal *Lancet*, Dr. J.A. Stallworthy, in December 1971, decried the conspiracy of silence about the side effects of abortion. Eighteen years later it still goes on, with the Center for Disease Control in Atlanta allowing the abortionists to write their own report card. They report very low death rates for abortion but have no valid way of collecting morbidity and mortality data! A minimal adherence to the concept of informed consent is ignored by abortion clinics and abortionist professors of obstetrics and gynecology. The medical profession's continued acceptance of second and third trimester abortions by chemical and dismembering surgical techniques is a disgrace, an indelible blot on American medicine that can never be washed away.

The greatest tragedy, however, lies in the fact that doctors have renounced their ethic to become social technicians rationalizing their position with dreary cliches and denying their own science to make it fit vague sociologic imperatives.

The traditional responsibility in obstetrics for two patients has been denied by the abortionists when the whole thrust of scientific medical practice has been to bring the healing arts to the child in the uterus, just as it does to any patient. We find the medical technicians claiming the organs and bodies of the aborted children for human experimentation. Some of them are still alive! The National Institute of Health is now about to get into the act to compete with the private entrepreneurs rationalizing what they are doing under the flag of medical progress. What horrible echoes are these from the holocaust earlier in this century!

The most disturbing aspect of the abortion phenomenon is its confirmation of the thoroughgoing violence of our culture. Commercialized violence in medicine used in our art, music and entertainment translated into mini-violence in medicine. The rights of unborn children so assiduously developed in other areas of law, such as inheritance law, property law, and personal injury law, are denied with no more justification than legalistic cliches about women's rights and vague concepts of wantedness.

What can we expect from a society that can rationalize away the most fundamental of human values - the value of life? What is to become of a medical profession that substitutes self-serving cliches for its ethics? What is to become of women who would ask the courts and the legislatures to institutionalize death as a legitimate tool for solving personal problems? Such a society is doomed to an unending spiral of violence if women do not change it. Women must deny violence a legitimate place in our society by rejecting the first violence - abortion. The women of this society must say to puerile men that the game is over. You can no longer exploit our bodies, either in your centerfold or in your hospitals and clinics.

The only way to rescue the future from the violence and decadence of abortion is to reaffirm the authentic teaching of the Church: that innocent human life is inviolable and must be protected: that chastity before marriage is the best preparation for fidelity in marriage; that the family, the primary social institution, must be supported and esteemed as the constant sign of God's love for humanity.

(This essay first appeared in the *Chicago Tribune* in 1970. In 1989 this revised version remains just as timely.)



## First Dehumanize, then take, kill

By Judie Brown  
American Life League

How would you go about robbing a group of people of their rights as humans? If you could accomplish that feat you could steal their money, enslave them, or use them as guinea pigs in experiments aimed at improving the health of the "real" people. The art of dehumanization reached an infamous zenith in the Nazi Party during World War II. We saw how Jews, Gypsies, and Blacks were officially relegated to subhuman status, and the Aryan race was raised up as the superhumans.

The tactic was both pro-Aryan bigotry and anti-Jew/Gypsy/Black bigotry. Those who killed a Jew and took their economic resources for Aryan families believed they removed a bad social influence and enhanced a good one at the same time.

Once the Jews were dehumanized in the eyes of the law, then they also were available for medical experiments. A laboratory "animal" that is of the same species is a boon to those who must otherwise work with monkeys and rats — animals that have different biological natures and thus different physiological reactions.

Yes, the Nazis were experts at dehumanization. But there are many additional examples of how societies have dehumanized various subpopulations.

The enslavement of African natives in early America, and the philosophy that "the only good Indian is a dead Indian," are close-to-home examples of how those who failed to pass some arbitrary test were subjected to the jargon and then the acts of hate and prejudice. Once dehumanized by society, they were enslaved, robbed of their lands, and/or killed. What riches can be ours, if we are callous enough to rob another group of their rights as human

beings! The economic dynamic feeds upon the prejudice, and the rush to exploit the dehumanized group takes on the fervor of a feeding frenzy. The Nazis stole even the gold teeth from their victims' mouths!

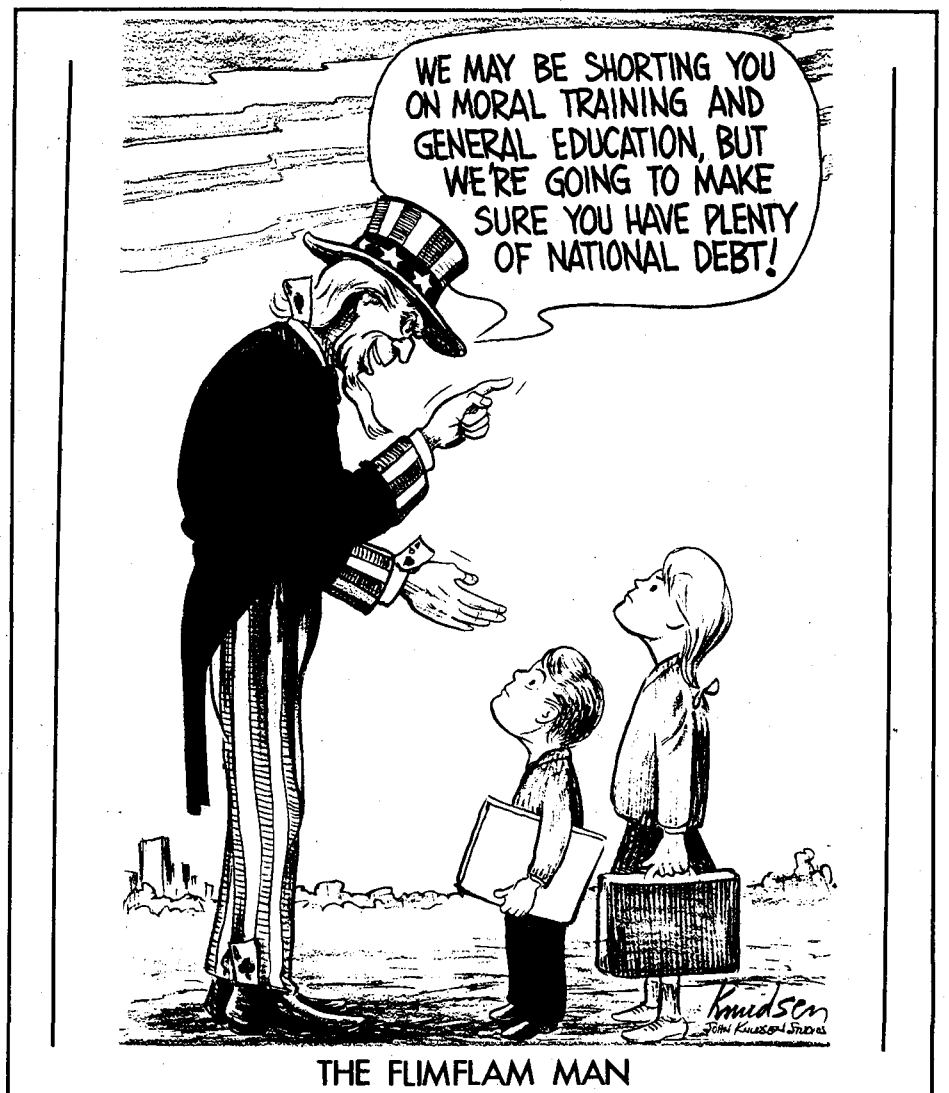
But can we be more accurate than the Nazis when it comes to drawing a line between the real humans and the "sub-humans"? Is religion, handicap, agedness, intelligence, dwarfism, or inability to work? What about poverty or skin color? Should a more powerful group of humans ever have a right to dehumanize another group of humans?

No, on all counts.

My position is that we must recognize the equal rights of any biological human. To do otherwise is not only evil, it opens a Pandora's box, releasing devils that could even turn on those who endorse the concept of legal dehumanization.

If the criterion for human rights is anything less than the scientifically provable criterion of being a living member of the human species, then we have adopted a criterion that can be manipulated by the powerful to disenfranchise the weak. History has seen this happen over and over.

Therefore, I feel it is crucial that America adopt the most liberal concept of human rights and refuse to accept any effort to set some arbitrary line of race, intelligence, age, sex, etc. as being a criterion for legal humanity. This means that we must accept even those that are a personal or social burden. Even those that might not form a powerful voting block. Even those who are just beginning their lives as human organisms in their mothers' wombs, and even those who are close to death. No matter how weak or socially insignificant — if they meet the



THE FLIMFLAM MAN

biological test, they should not have to meet any other. This way alone provides a scientific test for human rights - and provides consistency and maximum inclusiveness. It liberalizes human rights and

guarantees protection for the weak - a key mark of higher civilizations. In this way and in only this way can we avoid making one of mankind's most terrible mistakes: the dehumanization of other human beings.

## Letters

### Praise is given for retiring priest

As a former long-time member of St. Joseph's parish, Miami Beach, I would like to pay tribute to Fr. William F. Allen on the occasion of his retirement.

Well-known for his devotion to the sick, Father showed unfailing compassion and kindness to my mother and sister during their long terminal illnesses. Our family will always be grateful for his concern, and I am sure his kindness to us was repeated many times during the twenty years he faithfully and zealously served St. Joseph's parish. The crowds of people who attended Father's farewell reception were of all ages and from different walks in life. It was a warm, wonderful tribute!

In speaking with several people, I found each had his own story of how Father had helped him "above and beyond the call of duty." Those individuals emphasized needs prevalent in today's society: we need people who sincerely care, who attentively listen, and who genuinely help. Following the footsteps of the Eternal Priest, Father Allen met those needs. He will be greatly missed.

May the Lord richly bless Father William F. Allen, a real "alter Christus."

E.C. Dougherty  
Miami Beach

### Media only reports anti-life side

I love the (secular) News Media for their accuracy. It is unfortunate that they can't convey it to the public. Why is it the news media have great difficulty reporting the political aspect of the abortion issue?

I am certain that you have heard that Governor Martinez's attempts at restricting abortion failed, and I am certain that you have heard that the United States Congress passed legislation liberalizing abortion and I am just as certain that you

DID NOT hear that Pro life candidates won in 5 out of 7 state races during the month of August. They are as follows:

1) Pro life Republican David Oettinger defeated Pro Abortion Democrat John Handly in Missouri.

2) Pro life Republican Mike Gunn defeated Pro Abortion Democrat Tom Tann in Mississippi.

3) Pro life Republican Albert Lipscomb defeated Pro Abortion Democrat Lyle Underwood in Alabama.

4) Pro life Democrat Pete Geren and Pro life Republican Bob Lanier defeated Pro Abortion Democrat Jim Lane in a Texas runoff which was later won by Pete Geren.

5) Pro life Republican Ileana Ros-Lehtinen defeated Pro Abortion Democrat Gerald Richman in Florida.

Rocco DeStefano  
Hollywood

### Bingo, drinking OK in moderation

In response to the letter "Hurray! Bishop bans gambling" in the Oct. 27 edition. I want to say that I wouldn't condemn the innocuous practice of weekly bingo or of once or twice a year raffles.

A day has many hours and we, little saints of this troubled world, need some innocent entertainment. Besides, the bingo and the raffles don't exist out of greed but out of need to cover a parish needs. I felt insulted in even being compared to those preachers who were tempted by the devil and fell in misusing their congregations monies. That is something very different!

If Protestants and Jews criticize us we can bear it with Christian Charity. In terms of drinking I don't see anything wrong in a moderate use of liquor in a party or banquet. We have to teach our children and grandchildren precisely that, the difference between a moderate use of this world's goods and excesses that can lead to addictions or sinful situations.

Marina Blanco  
Miami

### Bishops' Mideast stand imperfect

A committee of National Conference of Catholic Bishops has just released a draft statement on the Middle East. It is, overall, a responsible and conscientious analysis of the key issues in that troubled part of the world, reflecting a deep commitment to finding a peaceful solution. Yet in some respects the draft document is troubling.

The committee deserves credit for its affirmation of support for Israel, its call for continued American and Roman Catholic backing for the Jewish state, its recognition of Israel's legitimate security concerns, and its demand that the Arab world enter into full diplomatic relations with Israel.

But the statement's recommendation of a Palestinian homeland is precipitous and premature, since the final expression of Palestinian rights must be the end product of thorough negotiations. And furthermore, by portraying the *intifada* solely from the Palestinian perspective, the statement fails to grasp the essential point that the continuation of violence postpones the beginning of the negotiations that can lead to peace. While the committee has done its work well, its draft document could be improved. By recasting the sections on Palestinian self-determination and the *intifada*, the Conference of Catholic Bishops can make a substantial contribution to the peace process.

Fred Rawicz  
The American Jewish Committee  
Miami

### Capital punishment respects life

From everything I've read, the Catholic Church, as part of its centuries-old teachings, has always taught that human society, through legitimate authority and with the proper safeguards, has the right to impose capital punishment for certain heinous and depraved crimes.

It is tragic that this fact is omitted when The Voice reports on the activities of those who seek to protect criminals from capital punishment.

Executing a murderer doesn't bring the victim back. But this isn't the point. Neither is deterrence.

The main objective of capital punishment is to punish heinous criminal conduct. In so doing, it rightly affirms every sane person's accountability for their deeds, as expressed in the Church's teaching on free will.

Since punishment should equal crime, it is just that certain violent and bloody crimes receive capital punishment. To punish these crimes with mere imprisonment makes a mockery of personal accountability and is an injustice to those punished with imprisonment for lesser crimes.

The Church teaches that we're accountable for our actions. Capital punishment upholds this teaching. Additionally, as a society we have the right to self-defense and this, too, is part of the Church's teaching as well as an underlying principle of capital punishment.

Capital punishment is a Christian way for our society to show it respects human life and is willing to justly punish those who destroy it.

To place the right to life of an innocent unborn baby on the same level with that of a Ted Bundy is obscene and brutally unfair towards innocence.

I'm for capital punishment precisely because I'm pro-Life and a Catholic who knows her faith.

Mrs. Yolanda Armesto  
Miami

(Ed. note: The Church has not opposed the legal right of proper authority to use capital punishment, but with modern insights into the mistakes, biases against minorities and brutalizing effects of the practice, has opposed it as an ineffective and inappropriate action in a Christian society.)



## Answer to reactions on living wills

**Q. Some months ago your column discussed living wills. Are you familiar with the "Christian Affirmation of Life" prepared and distributed by the Catholic Health Association of the United States?**

**By Fr. John Dietzen**



This affirmation is a statement and meditation about one's preferences for treatment at the time of terminal illness and has been extensively reviewed by theologians, ethicists, attorneys, canonists and chaplains.

The Catholic Health Association has distributed more than 1,000,000 copies of this affirmation since 1973. It is now available in wallet size. (Missouri)

**A.** The volume of response I received to that column indicates that this is a live subject indeed.

Most of them disagreed with my generally negative opinion about living wills. A number claimed, with considerable vigor, that my statements about what physicians and even family members might be willing and able to do in times of critical illness were more than a little naive.

These readers, and others who simply wish to know more about the subject, would find this CHA document interesting and enlightening.

The brief document begins with a declaration of faith and a request to be fully informed at the time of serious illness.

It continues that, when the patient is no longer able to make decisions personally and there is no reasonable expectation of recovery, "no ethically extraordinary treatment be used to prolong my life but that my pain be alleviated if it becomes unbearable, even if this results in shortening my life. "Ethically extraordinary treatment" is treatment that does not offer a reasonable hope of benefit to me or that cannot be accomplished without excessive expense, pain or other grave burden.

However, no treatment should be used with the intention of shortening my life."

The individual then requests prayers from family, friends and the Christian community as he or she prepares for death.

As the Catholic Health Association notes, this Christian Affirmation of Life is not intended as a legal document but one of moral persuasion.

While the affirmation leaves room for considerable and appropriate flexibility, it may well prove helpful later on for family and friends as a confirmation of the patient's faith and desires.

Legislation concerning living wills already is in place in many states. It would be wise to know how this affirmation might be affected by such legislation.

I am grateful to the Catholic Health Association official for his interest and assistance.

The text of the Christian Affirmation of Life and more information about it is available from the Catholic Health Association, 4455 Woodson Rd., St. Louis, Mo. 63134.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

## Fathers' movement is growing

Fathers across the United States who belong to the National Congress for Men held their eighth annual convention in Hartford, Conn., in late September. They reaffirmed their determination to "preserve the promise of fatherhood," as their motto states. I addressed the group on how to get their stories into the media and also attended several sessions.

As usual, I was distressed by the horror stories of what happens to families who get caught in the court systems because of a divorce and custody war. One issue that came up frequently was how deeply the fathers resent a word entrenched in the courts — "visitation."

A young father from Massachusetts, Bob Lax, told of his battle to maintain contact with his 4-year-old daughter. He was given to understand, he said, that "a child's real parent is mother."

And I was told that I would get used to not having contact with my daughter. "When he refused to step out of his daughter's life, believing that she needed him, he fought and gained "visitation," and now is able to see his daughter on a basis that adds up to a little more than a third of the year.

He made a strong, touching point when he said, poignantly, "Visitation is for prisons and hospitals, not for parents and children."

Even stronger than Lax, however, was pediatrician Robert Fay of Albany, N.Y. He wrote

"The Disenfranchised Father" for a medical professional publication.

Fay is convinced that both children and parents are destroyed by the "American way of divorce." The concept of "visitation" particularly disturbs him.

Since mothers generally are given custody of the children by the courts, they become the parent.

Father becomes the visitor, no longer expected to parent his child or children. "Visitors are not expected to have input in children's upbringing," said Fay, adding that "loving and persistent fathers find this attitude incredible and outrageous."

Since he sees the ill effects on the physical and emotional health of children caught in the tragedy of not having access to one parent, he has taken it upon himself to challenge his medical

**"Father becomes the visitor, no longer expected to parent his child or children. Visitors are not expected to have input in children's upbringing, thus loving and persistent fathers find this attitude incredible and outrageous."**

- Dr. Robert Fay, pediatrician from Albany, New York



**By Antoinette Bosco**

colleagues to try to do something about this tragedy.

Medicine "should be in the forefront of those now attempting to humanize the divorce process and protect children from the clear and present danger of parentectomy," Fay said. He believes in joint custody and "parenting time" for both mother and father as a reasonable alternative to sole custody and visitation.

David Levy was at the convention too. He is an attorney and president of the National Council for Children's Rights. He spoke of research that seems to indicate a link between the escalation of drug and alcohol abuse and other negative behaviors on the part of youth to the increase of children being

raised in single parent families.

Gilbert Quinones of Georgia, president of Fathers Are Parents Too, thinks he knows why. "If a kid doesn't have a father, he'll find one — be it drugs, alcohol or whatever — someplace."

Clearly, what these fathers are saying deserves attention. The American way of divorce too often is based on "outmoded, erroneous and damaging concepts concerning men's and women's parenting roles," Fay said. He thinks attention must be paid to the "destroyed father syndrome" because time is running out. The damage from the loss of fathers that we are now beginning to see may well be only the tip of the iceberg.

George Kelly, a former U.S. marshal, who founded Concerned Fathers of Massachusetts, said, "How we solve this problem will show us what America will look like in the year 2000."

## Do not give in to envy

**By Fr. John Catoir**



Have you ever stopped to think that your emotions have a moral quality? There are virtuous feelings and sinful feelings. Grief, for instance, is a legitimate form of sorrow but grief can be complicated by envy. Envy is a feeling of sadness over the good fortune of another. When a grieving widow says, "Why did God take my spouse when others live to ripe old age?" she's into envy. This kind of thinking only leads to greater pain. Grief is difficult enough to deal with without mucking it up with added sadness. When you allow envy to take hold you are inviting sadness into your heart. Those who are burdened by these feelings often feel powerless to do anything about it, but if they want help, there is always grace.

It's so important to eliminate envious feelings. When you decide to take responsibility for your own happiness you simply ask God for help. First you should realize that much depends on how you deal with your own feelings.

Admit that you do not have direct control over your emotions; no one does. Feelings will run their own course and sometimes you have to live for a while with these uncomfortable, unwanted feelings. The vice of envy is one that causes serious problems. When you feel this sadness coming over you, what you have to do is try to break its power. Don't give in to it. "Do not give way to envy." (St. Benedict, Rule #4)

How? By controlling your thoughts. We have the power to control what we think. If you are feeling sad because someone you know has something you wish you had, refuse to become obsessed with that thought. You can reject it by replacing the

envious thought with a loving thought. Do it for your own sake and do it to please the Lord. Begin to pray for God's blessings upon the person you envy. Jesus once said that we should love our enemies; He certainly intended to include the people we envy.

Next, you have to learn to laugh at yourself more; and laugh at those sad feelings that invade your spirit. Refuse to take them seriously.

Enjoy the thought that God is pleased with you when you try to deflect this kind of sadness. God wants you to be happy. He knows you will experience greater self-respect when you make your mind to live gladly because of the knowledge of His love. Jesus Christ said that everything He taught was given "that your joy may be full."

In grief, this truth brings solace, Honor the Lord's love, cast out envy, and give thanks to the Lord in all circumstances.



## Time capsules

**By Frank Morgan**

### Cerra's view about liberty still applies today

John Cerra wrote in 1780:

"The condition upon which God has given liberty is eternal vigilance. If this condition is broken, servitude is at once the consequence."

Lucy Brewer of Boston, served as a marine on the U.S. Constitution (Old Ironsides) throughout the War of 1812. She was honorably discharged in 1815 without her identity being discovered.

When John Adams was President, he named his son, John Quincy Adams, the minister to Prussia. There John Quincy had

his American patriotism outraged when a Prussian guardsman asked, "And who are the United States?"

In 1812, John Quincy Adams declined an offered position on the Supreme Court but accepted President Madison's offer as minister to Russia. There Adams became quite friendly with Czar Alexander. Adams once wrote how they discussed the efficacy of winter flannels. (Adams wore them, the Czar did not.)

Richard Sheridan wrote in 1780:

"A circulating library in a town is an evergreen tree of knowledge that blooms throughout the year."



## The past is always present within us

Most of us Floridians are transplants with roots in other parts of the country or the world. A visit back to the city or neighborhood in which we grew up is always a journey back in time. Though many things have likely changed, enough remains to spark a chain reaction of memories.

Twice this year I have returned to Cleveland, the city of my birth, where I lived until I married. Once it was for a wedding; once for grade school reunion. Each time I reaped a rich harvest of renewed friendships, reconnections with family members and discoveries of myself. I came away keenly aware that I am the product of my extended family, of the time and place in which I lived, of a Church which influenced that family and those times.

All my grandparents were immigrants, each of them in their teens. When they made the voyage from Yugoslavia. They came to the United States with hope for a better life, and very little else. They survived because those who had come before them from "the old country" reached out a helping hand to those newly arrived. And because of their faith: the Church was the center of their neighborhoods and lives. Once they established their families they had whatever else they needed to provide purpose for all the sacrifices their lives demanded.

Social scientists believe that the values which guide us all of our lives are 90% in place by age ten. If there is anything I have come to realize, it is that I was steeped in the values, the treasures, of family, faith and community.



By  
**Carol A.  
Farrell**

No wonder those realities play such an important place in my life today.

We have all heard the stories of our families earlier

**'As we grow older we come to appreciate and see ourselves as links in the chain of life, connected to those who came before, to those who accompany us, to those who follow.'**

- Carol A. Farrell

discover that the past is always present, in us.

While Cleveland I experienced the most wonderful feeling of belonging, of being "at home." I felt so much a part of them.

Although I have never much felt on the outside of any group, I have always recognized that my husband enjoys a special rapport with other Irishmen. We Slovenes are so few that I seldom meet anyone with whom I share this heritage and can experience that deep connection. Like every other ethnic group, we carry our unique mix of scars, appetites, dislikes and delights.

Yet in that same time that I felt so much a part of my extended family and childhood friends, I felt so completely me. In some profound way I felt I was able to experience all of who I am. I came face-to-face with myself. None of this is very important when we are first defining ourselves in our teen and young adult years. Establishing ourselves as separate and independent are the important issues then.

As we grow older we come to appreciate and see ourselves as links in the chain of life, connected to those who came before, to those who accompany us, to those who

follow.

As we approach Thanksgiving, I feel special gratitude for all who have been, and are, a part of me.

(Carol Farrell is the Director of the Family Enrichment Center).

## Positive mental attitude helps in sports

**Dear Dr. Kenny: I want to do well in sports, but I'm afraid that I am developing a self-defeating attitude.**

**I'm a diver on our high school swim team. I get out at the end of the diving board and try to review the mistakes I have made. Instead of helping, this makes it worse.**

**I've read about sports psychology, but I'm not sure I understand how it works. I want to quit worrying about messing up and do the very best I can. — Indiana**

You have the right idea. The key point in sports psychology (or just plain "good" psychology) is to stay positive and upbeat, not to worry about "messing up." This is easier said than done.

We all have a tendency to notice shortcomings, to dwell on mistakes, to anticipate errors. Too often, this becomes a self-fulfilling prophecy. Then we tend to commit the very errors we are trying so hard to avoid.

Choose a key word or "mantra" for each meet, a positive word that expresses something good about you or some special goal for the meet. Examples are endless, but might include "peace," "dream" "wonderful," "I'm beautiful," "Hit it," etc. Select a word that means some-



By Dr.  
**James and  
Mary Kenny**

thing to you.

As you approach the board, smile. Say to yourself, Yes, I can.

As you walk out on the diving board, notice something new, something you have never noticed before. Say to yourself, I love to dive.

As you stand at the end of the board preparing mentally, imagine that you are watching yourself on a video replay.

See yourself doing the dive as you have done it in practice, going through it the very best you have ever done it.

In imagining your graceful dive, use all five senses as

you review it.

Look at yourself mentally, the board, the water.

Listen to the sound of your breathing as you recall your dive.

Hear the board bending, the sounds of your physical effort, the splash.

What does a good dive taste like? Smell like? How did you feel physically in practice? Mentally?

Go through each step of your dive: Flexing your muscles. Pushing down on the board. Springing up into the air. Twisting, turning and somersaulting. Cutting into the water, straight as an arrow.

If doubts pop into your mind or warnings to avoid a mistake, do not fight them. Simply ignore them and continue to picture yourself doing your dive with strength and grace and joy.

You should be able to complete this positive mental review of your dive within 30 seconds after you have practiced a few times.

As soon as you have finished, say your "mantra," and without pausing, go for it.

(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)

## Feeding the hungry is not for holidays only

Last year, my husband and I found ourselves childless on Thanksgiving for the first time so we decided it was good year to volunteer to serve the homeless at the Salvation Army's large and well-publicized annual dinner downtown.

The Salvation Army has been serving sit-down turkey dinners to the hungry for many years. Through newspaper and television appeals it invites volunteers to serve.

We signed up and so, it seems, did half the metro area. The Army expected and prepared dinner for 1500 people but only half that number showed up.

So we found ourselves in a situation wondering what to do and were invited to eat the excess food ourselves.

What happened?

Every agency in Denver decided to offer dinner for the needy that day and the hungry couldn't eat everywhere. Once again, they were faced with feast and then famine for the weeks until Christmas when they were fed again.

I realize the publicity value in feeding the hungry on Thanksgiving Day but why can't we spread it out over a period of time, one organization serving on Thanksgiving, another on the following Sunday and another a week later!

When we use Thanksgiving or Christmas to prove we care, we feel good about it. But if we really care, we feed people during the bleak times as well as holiday times.



By  
**Dolores  
Curran**

Like a woman in Phoenix named Dorianne Frick. Bothered by the sight of the poor hanging around a park in her city, she and several friends began bringing soup, sandwiches and fruit to the park every Wednesday where about thirty needy people awaited sustenance.

This went on without fanfare for two and half years. Then someone alerted the county health department who shut down the operation because the cooks were in violation of county health codes.

These women were preparing food in their own homes, or as the health department put it, in uninspected kitchens. And that is a no-no.

A county health spokesman justified the action. "If food is served on a routine, regular basis in an organized way to a group of people, then that person preparing the food must observe health code standards."

Well, I don't know about the rest of you, but I serve food on a routine, regular basis from an uninspected kitchen and on one seems to mind, especially if they're hungry.

I'm happy to report that publicity over the Phoenix situation angered and energized residents enough that the Wednesday after Frick and friends shut down rather than face arrest, 125 food donors showed up at the park with casseroles, meats and pies to serve thirty people.

Wisely, the county health department absented itself and I presume, the weekly show of concern for the hungry goes on. At least I hope so. The byword in Phoenix was, "Charity cannot be controlled by law."

Nor, I add, should charity be determined by holiday. If it must, I respectfully propose that we feed the hungry every holiday: Martin Luther King Day (not in Phoenix, of course, since Arizona retracted this holiday,) President's Day, Valentine's Day, St. Patrick's Day, and so on.

At least then the hungry can look forward to a feast a month between December and November. If we aren't sure of the holidays, we can ask the merchants and Hallmark, who capitalize on holiday sales.

But, better yet, we can emulate Dorianne Frick and the many like her who feed the hungry throughout the year, sending our money and offering our time during the lean times as well as Thanksgiving and Christmas.

(Copyright 1989 Alt Publishing Co.)



# 'Timeline' gives history a new look

Wouldn't it have been wonderful if television news had been around for all the major events of world history? Wouldn't it be wonderful if nuns could be treated with realism on TV?

I'll answer both those questions this week.

If TV news had covered Columbus' voyage to the New World, the fall of the Roman Empire or the Battle of Hastings in 1066, we would have archival news footage which might look something like "Timeline." An occasional PBS series which uses the techniques of contempo-

Thus, Mr. Bell, clad in a robe out a "Star Trek" episode, sits at an anchor desk, introducing "on-the-scene" reports from reporters with names like "Owen of Canarfon" who interview newsmakers like the Emperor of Constantinople and average citizens like "Orestes of Macedonia," a sailor.

For instance, in the segment on the fall of Byzantium, reporters try to make sense out the Moslem capture of Constantinople in 1453.

We hear from the invaders, the defenders of the city, interested parties in Rome, scholars on Christianity and Islam, and everyday folks caught up in an historic cataclysm. There are even commercial breaks for such inventions as chimneys and compasses, urging viewers to be the first to get such "modern" conveniences.

The next episode will focus on "The Empire of the Mongols," led by Ghengis Khan while a segment in December will explore Spain around the time of Columbus.

Tune in to "Timeline." You'll learn

while you're entertained and you'll be left wondering, "What happened next?" A voice-over at the end of the episode gives updates to modern times, but you'll probably be tempted to delve into the encyclopedia to find out more.

On the other hand, NBC's "Sister Kate" tempts viewers only to despair. Once again, network television proves how incapable it is in handling anything remotely religious. And the nun on this show is about as remote from reality as you can get.

Stephanie Beacham plays the title role, a nun who has been put in charge of some orphans. A half-hour with these urchins and you suspect their parents were all suicides.

The series is a comedy without laughs which bases its attempts at humor on insensitive put-downs and insults. The last-minute tries at warmth come off as phony as Miss Beacham's performance.

The actress, in an interview with Sister Mary Ann Walsh of Catholic News Service, revealed the depth of the understanding of nuns. She attended a Catholic grade

school and Sister Mary Ann asked what lessons lingered. Said Miss Beacham: "I can't turn the pages of a book without doing it the 'right' way — from the top, sliding your finger down and then turning over from the bottom on the page. That is what Sister Cyril taught me at four-and-a-half and what Sister Cyril said went."

Gee, Sister Cyril must be proud. The actress also promised to "fight very hard" against trivializing the Church. "I will not make cheap God jokes. I don't want to offend anybody."

Miss Beacham has already lost her fight. Like all second-rate actors, she conveys sanctity by rolling her eyes toward heaven and referring to "the man upstairs."

As for offending people, the very first episode had to be censored. As initially taped, Sister Kate threatened to smack a young man in his privates with a golf club. The threat was delivered with a one-liner that would make Sam Kinison blanch. When the show was aired, that line had been deleted.

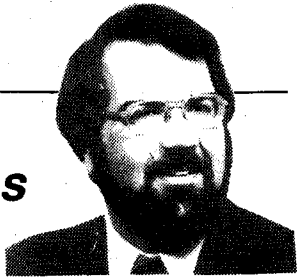
I would suggest to the writers of this series that, if you have to start censoring the lines you write for a nun, maybe you don't have the slightest clue what you're doing. "Sister Kate" is a disaster. It should be defrocked.

(Check local listings for time and channel).

*"Timeline" defines itself as "a half-hour journey into the past that recreates pivotal events in world history in the form of modern day television newscasts."*

- James Breig

By  
James  
Breig



rary shows like "Nightline" and "60 Minutes" to explore history, "Timeline" is at once informative and fun.

Hosted by Steve Bell, who used to be an ABC news anchor on "Good Morning America," "Timeline" defines itself as "a half-hour journey into the past that recreates pivotal events in world history in the form of modern-day television newscasts."

## Reynolds and Siemaszko give good performances

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

### "Breaking In"

(Goldwyn)

This movie is a buddy caper movie with some refreshing twists — no violence, no excessive profanity and no car chases. And if this sounds too good to be true, you'll be floored to discover that it stars Burt Reynolds, who plays against type as a grey-haired, low-key career thief.

In a delightful departure on all counts, the film follows the nutty exploits of Ernie (Reynolds), a professional safecracker, and Mike (Casey Siemaszko), Ernie's naive protege. When the two men meet accidentally on the job — young, lonely Mike rotates tires for a living but enjoys breaking into houses to raid their refrigerators — Ernie takes Mike under his wing and teaches him the tricks of the safecracking trade.

Reynolds is excellent and touching as the aging artisan Ernie, who sees his career drawing to a close and Mike as his means to rejuvenating the dying trade that is fast taking a back seat to electronic and mob-controlled crime. Siemaszko (a stand-out in "Young Guns") is equally appealing as a wide-eyed, goofy young man in need of direction and a father figure.

Directed in gentle, serio-comic fashion by Scottish director Bill Forsyth ("Local Hero") and written by John Sayles ("Eight Men Out"), "Breaking In" focuses more on its two fringe protagonists than crime. Forsyth never romanticizes their behavior or turns them into heroes at final fade, "Breaking In" has a ring of truth that is refreshing and entertaining.

Due to some locker-room language laced with sexual vulgarities and clearly suggested sexual hanky panky with prostitutes, the U.S. Catholic Conference classification is A-III — adults.

### "My Left Foot"

(Miramax)

The movie powerfully dramatizes the

life story of Irish writer-artist Christy Brown (1932-1981).

One of 22 children born to a Dublin bricklayer and his wife (13 survived), Christy was severely handicapped by cerebral palsy. Doctors advised his impoverished parents to institutionalize their handicapped child since he was predicted to be no more than a vegetable. His mother refused to part with the boy; and this film, a first feature for Irish director/co-writer Jim Sheridan, zeroes in on how Christy and his close-knit Irish-Catholic family triumphed over the disability.

Brilliantly acted by both Hugh O'Connor (Christy as a boy) and Daniel Day-Lewis (Christy from age 17), Christy is shown truly to be a product of his extraordinarily ordinary environment and especially his mother's undying love and encouragement. Mrs. Brown never gave up hope for her special son, no matter that the child was constantly ridiculed as a neighborhood idiot.

Thanks to the sensitivity of its writer-director and the acting brilliance of O'Connor and Day-Lewis ("The Unbearable Lightness of Being"), one will have to look far and wide to find a more insightful portrait of a handicapped individual's life. "My Left Foot" traces Christy's evolution from a virtual house pet whose first frustrating attempts to communicate with his family were stymied to his eventual use of his left foot to draw, paint and write (type) books that led him to become one of Ireland's foremost literary and artistic figures.

"My Left Foot" should give rise to some well-justified film award nominations, especially for Day-Lewis, who masters Christy in a grueling, studied performance. But in essence, the film's most important statement is its testament to the incredible power-of will over adversity and also its tribute to a mother's unquestioning love, devotion and belief in her child. In the case of Christy Brown, the fact that he was blessed with such a mother gave him the impetus to turn his disability into ability and make his mother proud.

Due to some violence, rough language and sexual innuendo, the U.S. Catholic Conference classification is A-III — adults.



In "The Outside Chance of Maximilian Glick," Noam Zylberman stars as 12-year-old Max Glick, a boy whose puppy love for a Polish Catholic girl, his piano duet partner, and dreams of a professional music career with her are squashed by his Jewish family. The conflict between religious teachings and parental demands makes this a "perfect film for interfaith audiences," says the U.S. Catholic Conference, which classifies it A-I -- general patronage. The Motion Picture Association of America rating is G -- general audiences.

(CNS photo)

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

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





**Marching saints**

(Photo by Marlene Quaroni)

While the choir sang "When the Saints Come Marching In", a procession of Epiphany Catholic School students dressed as saints filed into the Miami parish's church during a special All Saints Day Mass Nov. 1. Pictured, from left, are: Alfonso Caminas, Rene Alguesvives, Cynthia Bradford, and Carlos Cacciamani.

## Racism teleconference Nov. 18

The Archdiocese of Miami will participate in the national teleconference, Racism and Renewal of the Mind, on Saturday, Nov. 18 from 11:30 a.m. to 5 p.m. at the Archbishop Coleman F. Carroll Center, 9900 N.E. 2nd Ave. Miami Shores.

The satellite transmission, which originates from the Archdiocese of Detroit, will discuss the issue of racism and ways to

combat it.

Archbishop Edward McCarthy will give the opening greeting for the Miami session.

The cost is free, but those wishing to participate must pre-register. To do so, contact Marsha Whelan at the Archdiocese of Miami Evangelization Center, 757-6241. Pre-registration forms also are available at the Pastoral Center, 9401 Biscayne Boulevard, Miami Shores, 33138.

## It's a date

### Spiritual renewal

The Catholic Charismatic Renewal and the group Corazon de Jesus of Little Flower parish is having a healing service and Mass on Dec. 10 at 3 p.m. in the parish hall at Palermo. For more information call 444-3521.

The Cenacle in Lantana will have an Advent Retreat on Dec. 8-10 with the theme "Waiting with Mary; Waiting for the Lord." \$75. Call (407) 582-2534.

St. Louis Church in Kendall will present an evening of prayer and praise with a parish liturgical dancing group, Disciples in Motion, on Nov. 16 at 7:30 p.m. in the Main Sanctuary at 7270 S.W. 120th St. The concert will include music by such well-known artists as Sandi Patti, Amy Grant, as well as local musicians.

Miami Archdiocesan Council of Catholic Women will host a Marian Day of Recollection for its members on Nov. 18 at the St. John Vianney Seminary. For information call Grace Shay at 666-5096.

The Dominican Retreat House in Miami will host an All-Silent Prayer and Fasting Retreat for men & women on Dec. 1-3. For more information call 238-2711.

### 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.

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.

Corpus Christi Church at 3220 N.W. 7th Ave. in Miami will host its Gran Festival on Nov. 9-12. Thurs. from 7 p.m.-11 p.m.; Fri. from 7 p.m.-11 p.m.; Sat. from 3 p.m.-11 p.m.; Sun. from 11 a.m.-11 p.m. International cuisine, rides, game booths. Donation is \$1.

Christ the King will host its International Festival on Nov. 17-18 at Christ the King Catholic Church, 16000 SW 112th Ave. in Miami. Nov. 17 from 6 p.m. till midnight and Nov. 18 from noon till midnight.

St. Matthew Parish, 542 Blue Heron Dr., in Hallandale will hold a county fair on Nov. 11 from 10 a.m. to 8 p.m. and Nov. 12 from 9 a.m. to 1 p.m. on the church grounds. For more information call Helen Flanagan at 454-2069. Handmade articles, plants, baked goods.

### 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. 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

## Day of prayer for Lebanon set

On September 7, 1989, His Holiness Pope John Paul II wrote to all Catholic Bishops of the world. The letter discussed the religious turmoil in Lebanon which has caused massive bloodshed for many years. Pope John Paul II has asked that a day of universal prayer for peace in Lebanon be held on or near November 22—Lebanon's Independence Day.

The day of universal prayer in Miami will be November 26th at Our Lady of Lebanon Church in Miami. Archbishop

Edward A. McCarthy will preside over the Sacred Liturgy at 11 a.m. with a reception immediately following.

The American Lebanese League and the The Lebanese Community of Miami invite the public to attend. Our Lady of Lebanon Church is located at 2055 Coral Way, Miami.

For more information please contact Msgr. Wadih-Peter Tayah at 856-7449 or the Communications Department of the Archdiocese at 757-6241 Ext. 320, 321.

## St. Francis Hosp. support groups

The Family Workshop at St. Francis Hospital, 250 63rd St., Miami Beach, offers monthly group meetings to all of South Florida including the following:

**The Bipolar Patients' Support Group** meets every Monday from 6 to 7:30 p.m. in the Family Workshop, 8th Floor of the Morris Tower.

**Emotion Anonymous** meets every Friday from 7:30 to 9 p.m. in the Wiegand Auditorium on the first floor of the main building.

**Love and Sexual Addiction Self-Help Group** meets every Saturday from 7:30 to 9:30 p.m. in the Shepard

Broad Conference Room, 8th floor of the Morris Tower.

**Overeaters Anonymous** meets every Monday, Tuesday, and Wednesday, from 7:30 to 10 p.m. in Wiegand Auditorium on the first floor of St. Francis Hospital's Main Building.

**The Grey Panthers** will meet on Nov. 25 from 10 a.m. to 12:30 p.m. in the Lexner Conference Room on the second floor of the Wiegand Building (by the cafeteria).

For more information contact Terry Vega of the Family Workshop at 868-2736.

## Aquinas students to deliver turkey dinners

St. Thomas Aquinas High School seniors will be delivering turkey dinners complete with all the fixings to underprivileged families this Thanksgiving as part of a senior service project. Students are divided into

groups who are responsible for all costs, shopping, and delivering the dinners. They will receive three credits from their theology classes in addition to a valuable group experience in helping the poor.

### Potpourri

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 info and registration call 741-7601.

The Chaminade Madonna Theatre, 500 Chaminade Dr. in Hollywood, will present the comedy/musical "Snoopy" featuring the gang from Charles Schulz's Peanut comic strip on Nov. 16-18 at 8 p.m. and Nov. 19 at 3 p.m. Admission \$4.

A fashion show/luncheon will be presented by St. Gregory Women's Guild with the theme "Christmas Elegance" on December 2 in the ballroom of the Bonaventure Hotel and Spa. Tickets \$25. For reservations and information call Donna Patrona (after 5 p.m.) at 473-9773.

St. Rose of Lima Parish is announcing the 6th Annual QED Party to be held on Dec. 2 at the "Great House" in Quayside. Donations are \$100 per couple for this gala affair. For tickets call St. Rose's Development Office at 757-5026.

Marjorie Stoneman Douglas, the noted environmentalist, now in her late 90's, will speak at the Barry University alumni luncheon on Nov. 18 in Thompson Hall beginning at 11:30 a.m. Her topic is "Women and Their Changing Role in Society." Tickets are \$12.50. For reservations call 758-3392, Ext. 206.

A Teen Rally will be hosted by St. Maurice Catholic Church at 2851 Sterling R. Ft. Lauderdale on Nov. 19 from 1:30 p.m. to 6 p.m. Christian rock and contemporary pop bands, witnessing, a liturgical service, food.

### KRAEER FUNERAL HOME

R. Jay Kraeer, Funeral Director

Fort Lauderdale  
565-5591

Coral Springs  
753-8960

Pompano Beach  
941-4111

Deerfield Beach  
427-5544

Margate  
972-7340

Boca Raton  
395-1800

Sample Road  
946-2900

### T. M. Ralph

PLANTATION  
FUNERAL HOME

Thomas M. Ralph  
Judith C. Ralph  
Owners & Directors

Phone: 587-6888

7001 N.W. 4th St.  
Plantation, Florida

### Becker

Funeral Home

Ron E. Becker

Funeral Director

Phone (305) 428-1444

1444 S. Federal Highway  
DEERFIELD BEACH

### Lowe-Hanks Funeral Homes

HIALEAH  
MIAMI SPRINGS CHAPEL  
151 E. OKEECHOBEE ROAD  
HIALEAH, FLORIDA 33010

885-3521

PALM SPRINGS  
NORTH HIALEAH CHAPEL  
PALM AVE. AT W. 49 STREET  
HIALEAH, FLORIDA 33012

AHERN

Plummer  
FUNERAL HOMES

"The Plummer Family"

J. L. Jr., Lawrence H.

CONVENIENT LOCATION  
SINCE 1927 ... SIX CHAPELS

PRIVATE FAMILY  
ROOMS

SPACIOUS FORMAL  
CHAPELS



# Bishop dedicates mausoleum

By Cynthia Thuma  
Voice News Editor

Auxiliary Bishop Norbert Dorsey offered words of hope and consolation to approximately 400 people who gathered inside the Our Lady Queen of Heaven Mausoleum in North Lauderdale for All Souls Day Mass on Nov. 2.

Auxiliary Bishop Agustin Roman also celebrated a special All Souls Day Mass at Our Lady of Mercy Cemetery and Mausoleum in Miami.

"When the seed of life comes at baptism, it leads to a life that never ends," Bishop Dorsey said to the crowd. "We treasure the memories (of departed loved

ones), but our consolation is as Jesus promised."


Feasts like All Souls Day is a chance to lovingly remember those "who gave us life, who tried to pass on their values, who tried to give us faith," he said. "We think of those suffered much before their pardon and those who died suddenly.

"Our hope comes not just from our memories," he reiterated. "Our only comfort comes from Jesus."

After Mass, which was held in the great hall of the original mausoleum, Bishop Dorsey dedicated the newest mausoleum building at the North Broward cemetery.



Bishop Dorsey dedicates new mausoleum building in North Lauderdale



Call **758-0543**

## CLASSIFIED ADS

**CLASSIFIED**  
Classified Rates: \$1.65 per line  
4 words per line. 3 line minimum  
Deadline: Monday 10 A.M.  
For information call 758-0543  
**PAYMENT WITH ORDER**

**4A - Halls for rent**  
**GABLES K OF C HALL**  
FOR RENT  
Weddings, Parties or Banquets  
270 Catalonia Ave. 445-7365

**5 - Personals**  
VITAMINS, MINERALS, BOOKS,  
BREAD, NUTS, OILS, HONEY,  
SEEDS & HERB TEAS  
**MURRAY'S**  
HEALTH FOOD STORE  
Corner N. Miami Ave. & 75 St.  
759-2187

**5-A Novenas**  
Thanks to St. Jude for prayers  
answered. Publication promised.  
O.C.

Thanks to the Holy Spirit for prayers  
answered. Publication promised.  
R.J.

**Place your Novena Here**  
Thanks to the Holy Spirit for prayer  
answered. Publication promised.  
M.T.

Thanks to St. Jude for prayers  
answered. Publication promised.  
F.T.B.

Thanks to St. Jude for favor granted.  
Publication Promised.  
A.C.S.

**5A-Novenas**  
**PRAYER TO THE HOLY SPIRIT**  
Holy Spirit who solve all problems. Who light all roads so that I can attain my goal! You who give me the divine gift to forgive and to forget all evil against me and that in all instances of my life you are with me. I want in this short prayer to thank you for all things and to confirm once again that I never want to be separated from you, even in spite of all material illusion. I wish to be with you in Eternal Glory. Thank you for your mercy towards me and mine.  
**Lorraine Curry**

Thanks to Sacred Heart of Jesus & St. Jude for prayers answered. Publication promised. ACS

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

**ST. JUDE - May the Sacred Heart of Jesus be adorned, glorified & loved throughout the world now & forever. Sacred Heart of Jesus pray for us. Thank you for prayers answered. Publication promised. J. B. K.**

Thanks to Sacred Heart of Jesus & St. Jude for prayers answered. Publication promised. R.J.

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

Special Thanks to St. Jude for prayers answered. Publication promised. Nayda S.

Thanks to Sacred Heart of Jesus & St. Jude for prayers answered. Publication Promised. J.L.T.

**5A-Novenas**  
**THANKSGIVING NOVENA TO ST. JUDE**  
Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen. I have had my request granted. Publication promised. Thanks for answering my prayer.  
**A.A.R.V.**

**THANKS TO THE HOLY SPIRIT** for prayers answered. Publication promised. M.I.

Thanks to the Holy Spirit for prayers answered. Publication Promised. M.H.

Thanks to the Holy Spirit for prayers answered. Publication promised. M.G.

**JOB BANK--If you are seeking employment with the Archdiocese or trying to fill a position within the Archdiocese, write or call:**  
**The Job Bank Personnel Services Archdiocese of Miami Miami Shores, Fl. 33138. Telephone: 754-2444 or 757-6241 FAX: 754-6649**

**13 - HELP WANTED**  
PART TIME DRIVER NEEDED FROM HIALEAH TO VILLA MARIA take & bring home 5 days a week. call Ginny after 6 821-2442

**WANTED LIVE-IN COMPANION** Room & Food & Small Salary to prepare breakfast, lunch & dinner, plus light housework. Ft. Lauderdale area Call: Larry 771-8459 Ken 731-3142

**ATTENTION: EXCELLENT INCOME FOR HOME ASSEMBLY WORK.** CALL 504-646-1700 1-800-888-2756 Dept. P1253

**FLORIDA OPPORTUNITY** Resident dean (mature female) for college prep (estab. 1925). Share after school / weekend supervision, study hall, etc. Grades 7-12. Salary and dorm residence provided. Send resume & references to Sister Margaret Exworthy, director, Rosarian Academy, 807 N. Flagler Dr., West Palm Beach, Fla. 33401 (407) 832-5131.

**PERSON WANTED FOR A CATHOLIC NON-PROFIT CHARITABLE AGENCY. YOU MUST HAVE CONCERN FOR THE POOR, GOOD TELEPHONE PRESENCE AND HAVE GOOD TYPING SKILLS. WORD PROCESSING IS A PLUS. SEND RESUME TO: MICHAEL HICKEY FOOD FOR THE POOR 1301 W. COPANS ROAD POMPANO BEACH, FL. 33064**

**22 - Misc. for Sale**  
Wedding Gown & veil for sale size 12, ivory, never worn \$150 or best offer. 251-4609-call anytime

Repossessed Singer Sewing machine Best Model Reg. \$700 will sacrifice \$95 16600 N. Miami Ave. 944-4813

**BEAUTIFUL NEW SPA** Earth tone color complete with turbo jets. New warranty. \$800. 421-6920

**38 Retirement Homes** West Palm Beach

**THE PENNSYLVANIA RETIREMENT RESIDENCE** Operated by the Carmelite Sisters invites the self-sufficient retiree to vacation or live year-round on the intra-coastal waterway overlooking Palm Beach  
Accommodations include private room and bath, two meals per day, air conditioning, swimming pool, and security in a lovely location, close to beaches and shopping.

Adjacent to the Pennsylvania is Noreen McKeen Residence for Geriatric Care. This modern 120-bed nursing care facility provides the highest quality care in a home like, resident-centered atmosphere.  
For more information on the Pennsylvania, please call (305) 655-4665 ext. 240, or write 203 Evernia St. West Palm Beach, Fl. 33401

**44 A. For Sale Mobile**

**DOUBLE MOBILE-Waterfront** 3 BR - 1 1/2 Bath Call: 961-0387

**PLACE YOUR ADVERTISEMENT HERE**

**MAIL AN AD!**  
TO: THE VOICE, Box 381059 Miami, Fla. 33238-1059  
Starting \_\_\_\_\_ Run \_\_\_\_\_ weeks.  
I enclose \$ \_\_\_\_\_ in full payment.  
Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_  
Phone \_\_\_\_\_

**38 Retirement Homes-Hollywood**

**ST. VINCENT RESIDENCE**  
"For the self-sufficient" RETIRE WITH US AND ENJOY YOURSELF 1618 POLK ST. HLWD. FLA. Good meals, Linen service, Color TV, beautiful lounge. Chapel for meditation. Near downtown & bus service. Reasonable Rates  
Phone 925-9745 for an appointment 9-11 or 2-4

**38 - Retirement Homes Miami**  
**HAPPY HOME CARE CENTER** Ladies & Gents - Room & Board Reasonable, Spanish spoken 545-6573

**40 - Apartment For Rent**  
For Rent - 1 Bedroom Apt. private yard-entrance=all utilities A/C Call 688-2757

*Best Wishes* at **THANKSGIVING**  
  
Please see the Business Service Guide Below

DEADLINE  
MONDAY 10 AM

# BUSINESS SERVICE GUIDE

PHONE  
758-0543

**60 - Accountants**  
**FRED HOFFMEIER ACCOUNTANT**  
Tax-Bookkeeping-Notary  
CALL 735-8770

**60 - Books-Audiovisual**  
**ST. PAUL BOOK & MEDIA CENTER**  
Books, Videos, Cassettes  
Material en Español  
Mon-Fri. 9:30-5:30 Sat. 9:30-4:30  
145 S.W. 107 Ave  
559-6715

**THANKSGIVING BLESSINGS**  
TO ALL OUR FRIENDS 

**60 - Gift Baskets**  
**GENTILESSA, INC.**  
(305) 667-2618  
*An Invitation to Good Taste.*  
New Alternatives in Gift Baskets for every personal and business occasion.

**ADVERTISE YOUR BUSINESS IN THE BUSINESS SERVICE GUIDE**

**60 - Painting**  
**CHARLES THE PAINTER**  
Interior, Exterior, Plaster Repairs.  
25 years - free estimates  
274-9294 cc #1639

**60 - Photographer**  
SPECIAL FAMILY PORTRAITS YOUR CHOICE OF LOCATIONS Weddings - Occasions 233-1703  
To place your ad call: 758-0543 ext. 305

**60 - Plumbing**  
**CORAL GABLES PLUMBING**  
COMPLETE BATHROOM REMODELING HOME REPAIRS 24 HOUR SERVICE cc# 0754 Call 446-1414 or 446-2157



**60 - Plumbing**  
**PHIL PALM PLUMBING**  
REPAIRS & ALTERATIONS  
CC No. 2476 Call 891-8576

**60 - Plumbing**  
**RIGHT WAY PLUMBING CO. INC.**  
COMPLETE PLUMBING SERVICE Commercial Residential cc# 2741 7155 NW 74 St. 885-8948

**60 - Refrigeration**  
**M L S REFRIGERATION CO.**  
Work done on your premises. FREE ESTIMATES 754-2583 cc# 054038-6

**60 - Seal Coating**  
**JACK'S IMPERIAL ASPHALT, INC.**  
Seal Coating (2 coats) cc#76518 Asphalt Patching 581-5352

**60-Transmissions**  
**A. & T. TRANSMISSION, INC. & GENERAL CAR REPAIRS**  
1670 S.W. 27 Ave. 444-3799  
Quality work, efficiency, dependability & customer satisfaction are our top priorities.

**60 - Venetian Blind Service**  
**STEADCRAFT BLINDS**  
Old blinds repaired, repainted. Venetian Blind supplies, new blinds. 1151 NW 117 Street call first 688-2757

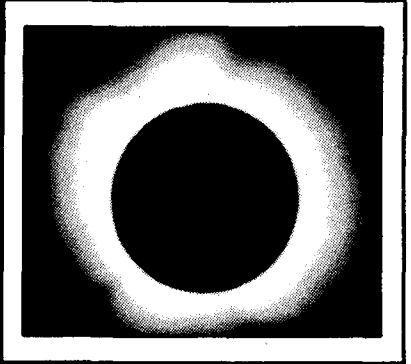
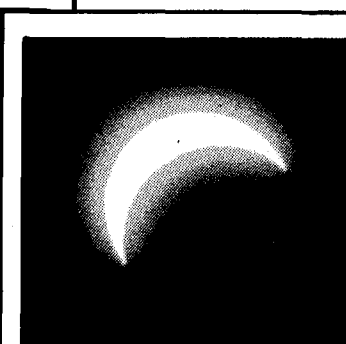
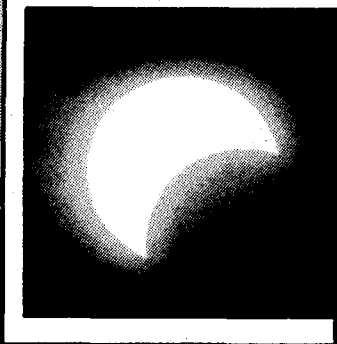
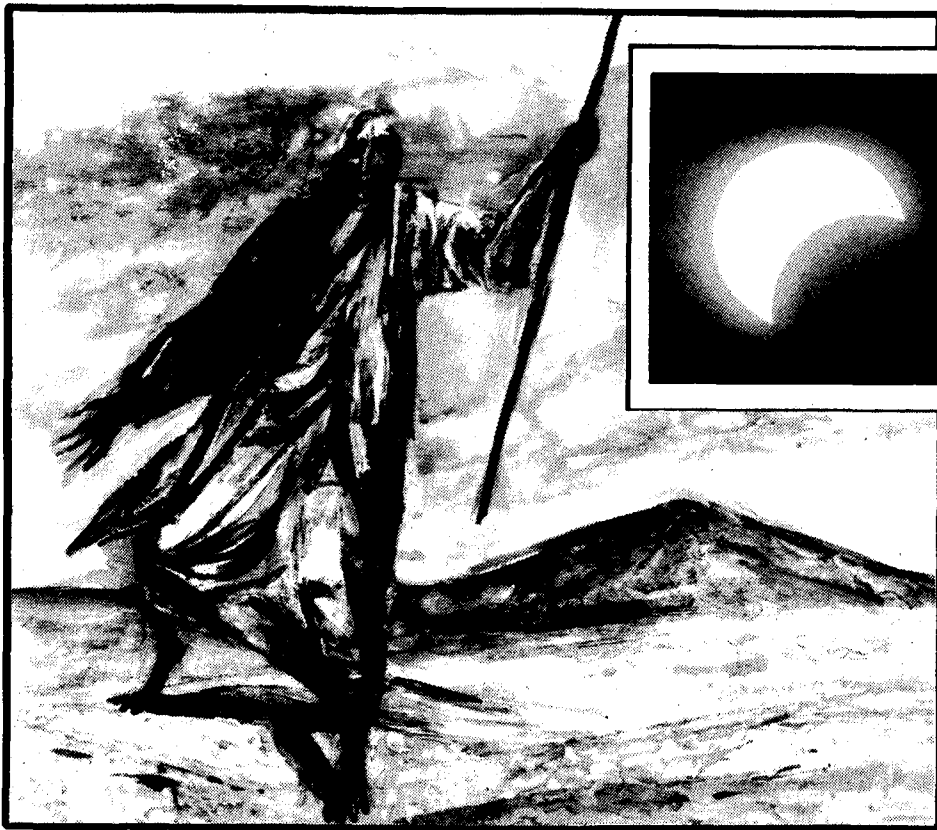
**60-General Maintenance**  
**GUS GENERAL HOME REPAIRS, INC.**  
"Don't Fuss, Call Gus Canales." Plumbing, Electrical, Carpentry, Painting, Sprinkler systems, (installation & Consultants, Residential & Agriculture), Cabinet work, Wood & Chair Fencing, Roof Painting & Repairs. All work guaranteed. Call for FREE ESTIMATES. CALL NOW & SAVE. 261-4623 24 HOUR SERVICE CCR#028504351

To place your ad here please call:   
Dade - 758-0543  
Broward - 525-5157



## Prophets with vision

... Left us their wisdom as poetry in the scriptures



Why do prophets continue to inspire us today? After all, they spoke long ago and their messages often are familiar, writes Father Eugene LaVerdiere. One important answer is that the prophets often spoke in poetry or used vivid poetical images. (CNS photos)

By Father Eugene LaVerdiere, SSS  
Catholic News Service

We need prophets. We need people of penetrating vision to unveil God's presence and disclose his will to us. We need men and women who remind us of our Christian beginnings, who help us to uncover — and to do — God's will in new situations. We need people who awaken us to concerns that need addressing but which we would rather avoid. There is no denying the need for prophets. They have played an important role in the story of Israel and in the life of the church from the beginning.

But we need prophets who are poets. Otherwise they are apt to be downright boring, even if they do make us feel uncomfortable.

To get a hearing, a prophet must have a number of qualities. A prophet must be a person of deep faith, a person of vision and a good communicator. Every prophet whose work was included in the Bible possessed those three qualities. That is why their message still speaks across many centuries. The biblical prophets died long ago, but their message still is alive in the liturgy, prayer and meditation of the church. This never ceases to be a source of wonderment for me. How can a word so old, and in some cases so familiar, continue to inspire us today?

There are many answers to that question, each one a part of the whole answer. One of the most important

answers is precisely that the prophets expressed most of their message in the form of poetry.

Our greatest prophets were poets. Consider Isaiah, Hosea, Joel and Amos. Those whose writing was not in the form of poetry wrote in prose that usually is quite poetic. Consider Zechariah. As poets, the prophets used a lot of images and they expressed these in rhythmic lines that are remembered easily. Take these lines from the book of Joel 3:1-2: "Then afterward I will pour out

"my spirit upon all mankind.

"Your sons and daughters shall prophesy,

"your old men shall dream dreams,

"your young men shall see visions.

"Even upon the servants and the handmaids

"in those days I will pour out my spirit."

We know those lines also from Peter's discourse in the book of Acts 2:17-18.

All of us can identify with those images. We saw it when we watched Martin Luther King Jr. intone, "I have a dream." In his speech, the civil rights leader used an image that had powerful biblical resonance, and everyone listened. They still do. That is because images reach beneath the surface of experience and touch deep levels of human sensitivity that no one can exhaust. That is why we can listen to a prophet's poetic words over and over again. Situations change. We also change. But the poetic imagery is able to

address every new situation.

Prose does not do that easily, especially prophetic prose.

We have examples of prophetic prose in the Bible, of course, as in the book of Zechariah. There the images are so strong and vivid — a lamp stand all of gold, a scroll flying, a flying bushel containing the guilt of all and filled with wickedness, mountains of bronze — that Zechariah's prose possesses many qualities of poetry.

Prophetic poetry is important especially when the message is grim or severe. Consider, for example, this passage in the book of Joel 3:3-4: "And I will work wonders in the heavens and on the earth, blood, fire and columns of smoke.

"The sun will be turned to darkness,

"And the moon to blood.

"At the coming of the day of the Lord,

"the great and terrible day."

Were the message a prose description based on a real event, it would lose its impact. Had Joel said, "There will be an eclipse," we might read what he said and dismiss it as boring. I doubt we would store it in our imagination to ponder further. But who can forget, "The sun will be turned to darkness and the moon to blood?" The image stretches the imagination. It speaks of things beyond human grasp. It speaks of the power of God, a power we must recognize and which we cannot escape.

That is how it is when prophets are poets.

## If you met a prophet what would you do and ask?

Here is a little quiz that may prove helpful. Imagine that the opportunity has arisen for you to meet with a real prophet — an Isaiah, Jeremiah or Hosea. In your mind, picture the meeting. Then use the questions in the following paragraphs as a guide to help you sort through your ideas about what a prophet is.

First, picture how your meeting with the prophet begins. Do you smile at each other and say, "Hello, how are you?" Would you welcome each other warmly? Or would the prophet greet you with a firm and stern demeanor? Next, try to picture the setting for your meeting. Will you meet in an officelike room, facing each other across a table or desk? Will you sit during your meeting, or will it be a brief encounter with both

of you standing? Or will you meet outdoors perhaps, and walk along side by side?

Ask yourself now who will do the talking during your meeting. Will the prophet's voice dominate the encounter, while you simply nod your head in agreement? Or will your meeting be a two-way exchange in which each listens and each speaks? And what will you talk about? Will the encounter center around you, your concerns and responsibilities as the prophet attentively focuses in on the immediate problems and challenges you face. In other words, will the demands placed on you by work, spouse, children, aged relatives and friends figure in the discussion?

Will you and the prophet perhaps discuss some of the larger social issues — like upcoming elections or Social

Security or abortion or the modern weapons of war? Will your attention turn to poverty, racism and drug addiction?

Finally, do you think it is possible that you and the prophet will find time to discuss both your compelling concerns at home and those of society at large in the hope of casting light on the direction you might take in response to them.

As your meeting with the prophet concludes, how will you evaluate it? Will you find that this encounter helped you rise to the occasion in the face of a complex problem you face? Will you feel that the time you spent with a prophet was a uniquely rewarding opportunity?

And will you make plans to meet this prophet again?

### Scriptures

## A prophet's lot was no picnic

By Father John Castelot  
Catholic News Service

People did not run for the office of prophet. In most cases they ran from it.

Moses and Jeremiah protested loudly when they felt God calling them to be his spokespersons. That's just what a prophet was in Israel: not someone who predicted the future, but someone who dared to deliver God's message to people.

Most of the time that message was countercultural. It ran directly counter to prevailing moods and attitudes.

Why, then, did the prophets undertake this task? And how could they say with such assurance, "Thus says the Lord"?

It seems that prophets underwent a profound religious experience in which they "heard" God commission them

and promise to be with them in carrying out the mission. This experience did not deprive prophets of their freedom — they were not robots — but it was compelling. Jeremiah, for example, often complained bitterly about what his mission cost him. But he carried on.

At times the initial religious experience involved a particularly keen insight into some basic aspect of divine truth. For Isaiah it was an overwhelming sense of God's holiness and consummate perfection. For Ezekiel it was an appreciation of the divine transcendence, otherness. Their sermons were colored strongly by these basic insights.

These experiences and insights lay behind the prophets' conviction that they were speaking for God. But it would be naive to imagine that behind every "Thus says the Lord" lay a fresh heavenly communion with a precisely worded message. The



# Prophets who are guiding lights

...Yes, even today they are quietly speaking among us



Some prophets loom as giants set apart from the people who hear the word of God through them, writes Jane Wolford Hughes. But God also sends prophets who speak quietly to a few people, or perhaps just to one. (CNS photos)

By Jane Wolford Hughes  
Catholic News Service

In Scripture the prophets loom as giants set apart from the people who heard the word of God through them. But I also believe God sends prophets who speak quietly to a few people, or perhaps just to one.

Some prophets are like campfires you come upon suddenly and sit before to warm your soul. I chanced upon such a prophet recently.

I was waiting for a late lunch in an uncrowded section when I observed a man, perhaps 35, who had stumbled across miles of unfriendly floors and was trying desperately to find acceptance in the restaurant.

He applied himself with the concentration of a Boris Becker in a tennis final.

He was being trained as a busboy. As he removed the dishes and wiped each empty table, he held his tongue in the corner of his mouth much as a child does when trying to keep crayons inside the lines of a coloring book page.

He moved from table to table while his supervisor, a gentle young man in his 20s, quietly guided him, reminding him, for instance, to replace the salt and pepper in the same position on each table.

The trainee listened, nodded, wiped his forehead with his hand and proceeded with the job.

I was standing outside another person's life watching an act of heroism and nobility. I was inspired by the miracle before me.

After some kind words and further reminders, the supervisor left and soon the trainee came to the table next to mine.

When he had everything in place, I smiled and said, "You do good work."

He looked frightened at first and then smiled radiantly. His words tumbled out at an uneven pace, "I know God will take care of me, but I should try to help myself too."

As I paid my bill, I complimented the manager for giving the trainee a chance.

an anticipated pleasure.

Our meetings might involve a progress report on my work at a black community center where I taught art to children and helped parents organize a neighborhood club.

Sister Honora was global in her view of education and the need for community service.

My effort was an experiment for the college and she monitored it carefully.

During my sophomore year, Sister Honora directed one conversation away from the usual sharing of thoughts on God, current affairs and books.

Her statement was quick as an arrow: "I understand the sisters are badgering you about entering the convent."

I felt strained. I did not want to get the sisters in trouble, but some had formed a circle around me, pulling me to the convent door. I simply looked at her.

She had her answer. Her voice was firm, "Don't worry, I know they mean well."

In fact, they are not wrong, but are seeing only one side of the prism. I am sure you are called to bring Christ to the marketplace.

You belong in the world not the convent." That was in the 1940s and her words dividing convent and world reflected the times. But she saw what my immaturity blurred. And no matter how clumsy I have been at times since then, I have tried not to be insulated from the world and the mission she showed me as mine.

Sister Honora died some years ago now, but for me her lighthouse signal transcends time.

***'If some prophets can be compared to campfires, others are lighthouses -- dependable beacons lighting our way. I came from a family that did this. My family counseled me perceptively, leaving room for my natural independence and curiosity to break free.'***

- Jane Wolford Hughes

"I did it because it seemed right, but in the few days he has been here I have re-evaluated my life," he replied. "The restaurant business is not for me."

I am going back to get the degree I started in education. This time it will be with the retarded."

If some prophets can be compared to campfires, others are lighthouses — dependable beacons lighting our way. I came from a family that did this.

My family counseled me perceptively, leaving room for my natural independence and curiosity to break free.

I was ready, then, when I entered college to listen to the wise woman who became my life long friend, mentor and prophet — the president of Marygrove College, Immaculate Heart of Mary Sister Honora Jack.

For some students, seeing their names posted for a visit with her could cause a case of hives. For me it was

prophets already knew God's message from the Law. It was their task to apply it fearlessly to the present situation.

This was the prophets' pressing concern — not what was going to happen in some distant future, but what their people were doing here and now. The prophets were essentially people of their times.

Moses was concerned with liberating his people from bondage in Egypt. Amos was concerned with the social injustice and religious degradation of the northern kingdom of Israel, as was Hosea.

Isaiah preached against a myopic foreign policy that would enslave the people to Assyria; Jeremiah fought for 50 years against the hawkish lobbying of the anti-Babylonian bloc.

All suffered terribly for their efforts. Jewish legend says that both Isaiah and Jeremiah eventually were martyred — by their own people.

No, it was no picnic being a prophet. When people set their minds on a certain course of action or behavior, they do not want God and his spokespersons interfering.

So, why were the prophets later held in such esteem and their sermons preserved and revered? Because events had proved them right. But it was too late to cry, "Why didn't we listen to Jeremiah?" when the country lay in ruins and the people languished in exile.

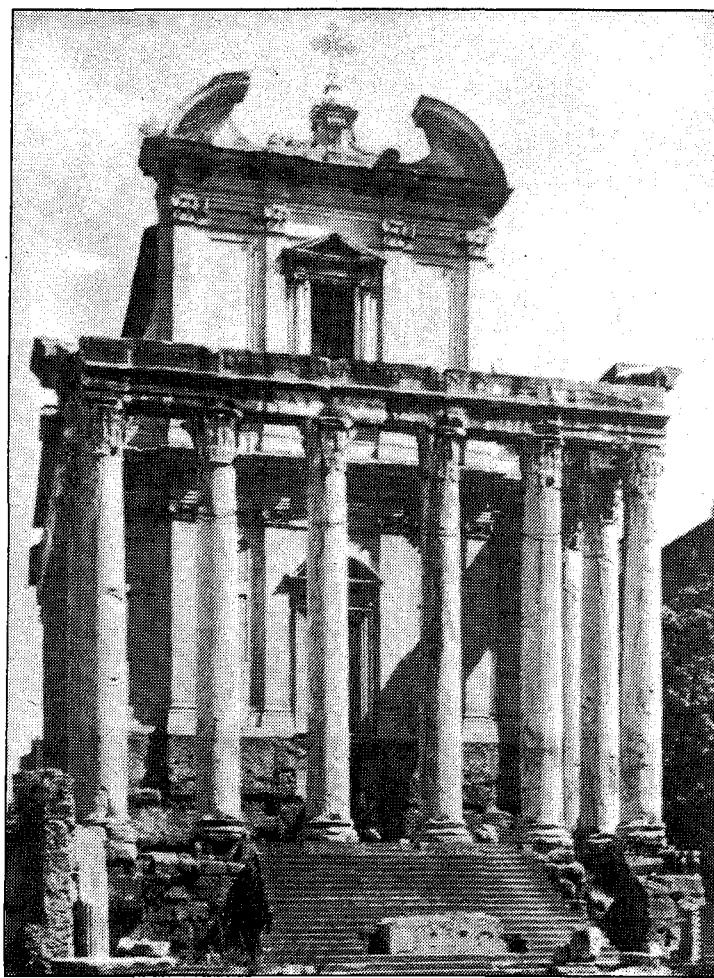
Jesus, the greatest of the prophets, suffered the same fate, and all who follow him in proclaiming his message in any age unfortunately can expect violent resistance. When the church carries out its prophetic mission today, it often is ignored, scorned, ridiculed, rejected.

But God's message must be preached by all Christians who by baptism share in the prophetic ministry of Christ.

***'No, it was no picnic being a prophet. When people set their minds on a certain course of action or behavior, they do not want God and his spokespersons interfering.'***



# Rome is and always will be Rome



To the left is the Church of San Lorenzo in Miranda which is built on the temple of the Emperor Antoninus and his wife Faustina, an example of how pagan buildings were transformed into churches after Christianity became widespread in Rome.

The photo to the right shows a couple of very interesting sights first the large church in the middle is Saints Luke and Martina, built over the remains of the archives building of the Roman Senate (at the right of the church), which also has been preserved because it had been made into a church in the early centuries of Christianity. At the left of it is the arch of the Roman Emperor Septimus Severus. (CNS photos)

By Greg Erlandson  
Catholic News Service

VATICAN CITY (CNS) - "Roma e' sempre Roma." Rome is always Rome, the locals say, and this mundane comment makes more sense the longer one stays in this maddening, wonderful city.

The problems of Rome are legendary in their own right: pollution rotting its statues; a city center too costly for most Romans and crowded suburbs often lacking decent social services; a persistent drug problem evident in the discarded needles that litter city parks and gutters.

But "Roma e' sempre Roma."

The thousand petty aggravations of Roman life that newcomers love to discuss in exasperated, Anglo-Saxon tones disapproval become ordinary after a year or two. What holds one's attention is the city's artistic and historical wealth, its religious heritage, and its boundless enthusiasm for the rituals of ordinary life.

Nearly every block of the city center teems with noble and ignoble ghosts of centuries past, and even the streets' uneven cobblestones double as tombstones for all the history still buried beneath them.

Within a radius of a few blocks of the Catholic News Service office in Rome one can make discoveries ranging from the historic to the bizarre:

— The residence of "Bonnie Prince Charlie" Stuart, the last Catholic pretender to the English throne.

— The Quirinal Palace, the former summer residence of the popes later inhabited by Italy's king and now by its president.

— The church of Sts. Vincent and Anastasius, opposite the Trevi Fountain, where the entrails of four centuries worth of popes — removed from their owners during the embalming process — rest quietly in the basement.

Even the trivial has the weight of centuries. A drinking fountain on the corner of Via Lata and Via del Corso is

twice as old as the United States. Called the "facchino," or "porter," it commemorates a 16th-century water vendor, Abbondio Rizio, who once trod the city's dusty streets.

The fountain later became one of the city's famous "talking statues," where anonymous Romans posted poetic attacks on the powers that be. Since Rome was ruled by the popes until 1870, these attacks often skewered church authorities.

The Romans have adjusted to their ghost-crowded city with a mixture of pride and studied unconcern. They lounge beneath the 3,000-year-old Egyptian obelisks the Caesars dragged home as war trophies, scrawl their political graffiti on Renaissance buildings and wash their cars with the water of public fountains.

This casual regard for the city's treasures might be simply a Roman survival mechanism, preventing the present from being completely swallowed by its past.

Coming from a country where old is measured in decades and more often than not is torn down for the new, Americans have no such survival mechanism. Tourists often exhibit a mixture of generic awe and blithe ignorance. The 13th century seems indistinct from the 17th, and it all might seem little relevant to the 20th.

But particularly for U.S. Catholics, a stay in Rome breathes life into the history and the personalities of the church. At the tombs of Sts. Peter and Ignatius, Sts. Catherine of Siena and Cecilia, one invokes the martyrs and models of the church's past.

Raised on pious representations of a bearded and long-haired Christ on the cross, U.S. Catholics might be surprised to discover that in the catacombs, Jonah being delivered from the whale, not the crucifix, was the preferred way of representing the Savior. And decorating a fourth-century sarcophagus, or tomb, in the treasury of St. Peter's Basilica is a youthful, beardless Christ wearing a toga as he sits in judgement.

Within the damp walls of the Irish Dominican Church of

St. Clement, a block from the Colosseum, one can traverse 2,000 years of Roman religious history.

At street level one finds the modern church, decorated with 15th-century and 18th-century paintings. Below it are found the ruins of a ninth-century church, which was a restoration of a fourth-century basilica. Descending to the lowest level, one discovers a first-century house and pagan temple.

Rome is the distillation of two millennia of Catholic trials and triumphs, and the attentive visitor becomes a time traveler rambling up and down the centuries.

For many Romans, however, the city's treasures seem best left to tourists. It is not difficult to meet lifelong residents who have never set foot inside St. Peter's nor visited the Vatican museums.

Their city is filled with coffee bars and sidewalk restaurants. Drying laundry festoons their apartment buildings, and open markets ring with their chatter.

Lunch is the pinnacle of the day, followed by a "pennichella," or nap. For this indulgence, the city must suffer four rush hours instead of two, but it seems in no hurry to change its patterns.

In this Rome, a middle-aged Italian woman can one minute bemoan the decline of her city and the next moment wax poetic about spaghetti all'amatriciana, a pasta dish she has probably eaten every week of her life without tiring of it.

It is a city where Sunday is a day of real rest, where the little pleasures of life — food, wine, conversation — still rule.

Supermarkets, McDonald's hamburgers and MTV have arrived, and Americanization of Italian life seems as inexorable — at least for Americans — as it is undesirable.

But for more than 2,500 years Rome has seen the barbarian and the civilized come and go. It has seen it all survive it all.

Roma e' sempre Roma.

## Priest wins on 'Jeopardy' and gives money to day care

By Ines Pinto Alicea  
Catholic News Service

WASHINGTON (CNS) — Jesuit Father Thomas Smolich has one of those minds that retains all kinds of facts, an ability which he said never has been of much use to him. That is until he became a contestant on the television game show "Jeopardy," and his ability became a gift which netted him \$39,802.

His winnings mean a down payment for the construction of a \$130,000 day care center at his Dolores Mission in Los Angeles. The priest said he hopes the day care center will be ready to open in March for 30 children, ranging from 2 to 6 years old. The center also will provide job training for mothers who are studying to be day care providers, he added. "It was fun winning lots of money because I believed in what I was winning it for," Father Smolich told Catholic News Services in a telephone interview. The winnings also mean a new-found celebrity

status for the 34-year-old Sacramento, Calif., native, who has been the subject of several articles, including one in People magazine, since his first win on the show Sept. 21.

"We all have our 15 minutes of fame," he said. "My mother is still in seventh heaven."

Father Smolich said he decided to try out for the show because the parish was "broke" and there was a need for a day care center. He said he didn't worry about not being picked. "I tend to read a lot and I watched it (the show) as a kid and I didn't think I would do too bad," he said. "Being a priest has a little gimmick. It makes me distinctive and they are always looking for people who are distinctive."

But, the priest admitted that trying out for the show can often be a grueling process. Prospective contestants are first asked to take a 60-question general knowledge test in 13 minutes. After many prospects are eliminated in the first round, the priest said those who are asked to come back must participate in a practice match and undergo

interviews. The chance meant three days of television appearances and a big win for the priest who said he was impressed with the friendliness of the Jeopardy staff.

The priest said only one question during his appearances surprised him. "The question was 'Who was a scientist in the British government?' and I rang, but I really didn't know," Father Smolich said. "Then I answered 'Who is Newton?' and it turned out to be right."

But, Father Smolich said one question he missed has gotten him a lot of teasing. The question was "What is a profession in which one might wear a cassock, alb, chasuble and maniple?" A competitor beat him to the ringer and answered correctly that they were part of a priest's clothing. "We had a big laugh over it," Father Smolich said. "His reflexes were a little faster."

Father Smolich said his game show stint is a memorable experience, but he said he doubts he'll try out for any more because now he must concentrate his efforts on seeing that the day care center gets built.



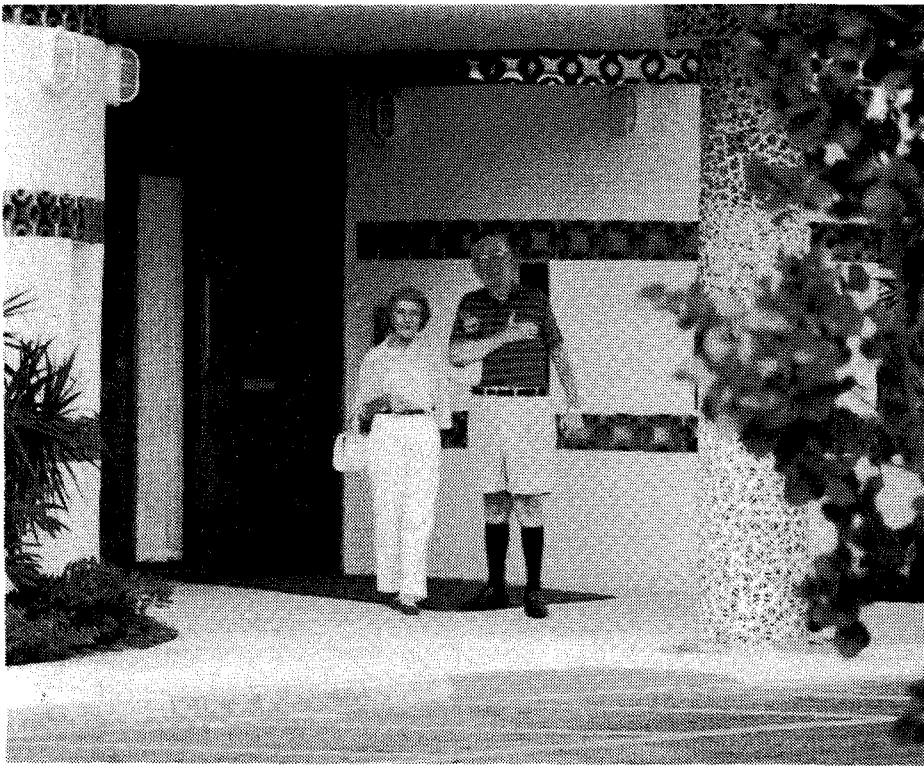


"Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me; sick and you visited me; in prison and you came to see me. I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me."

Matthew 25:34



# Catholic Health & Rehabilitation Services, Christian Concern in Health and Housing



## People Helping People Is Ministry's Key; CHRS Concentrates on Needs of Elderly

Dear Friends,

Catholic Health and Rehabilitation Services is the umbrella agency of the Archdiocese which manages programs for the elderly and the handicapped. It is a concrete expression of the love we Catholics have for our neighbors, especially those suffering and in need.

The elderly and the handicapped need affordable housing and good health care and CHRS tries to provide this through housing complexes, retirement centers, hospice home health care and other services.

Buildings would remain cold and forbidding without dedicated and committed staff and volunteers. We invite all persons of good will to join us in this work of the Lord.

The blessing and dedication of the new St. Joseph's Residence is another step in our goal to provide a real continuum of care for the elderly and handicapped of Broward County.

Sincerely yours in Christ,

Monsignor Bryan O. Walsh  
President



Living St. Matthew

This special section of the *Voice* is to commemorate in a special way the dedication of the new St. Joseph's Residence in Lauderdale Lakes.

St. Joseph's Residence is the newest addition to the continuum of care for the elderly and handicapped under the auspices of the Archdiocese of Miami in Broward County.

Catholic Health and Rehabilitation Services (CHRS) is the umbrella agency of the Archdiocese and is responsible for the development and management of facilities and programs for the elderly throughout the Archdiocese. It embodies the values and ideals proclaimed by Christ in the twenty-fifth Chapter of St. Matthew's Gospel to feed the hungry and to clothe the naked.

Readers who wish more information about CHRS and its programs, whether as a client or a volunteer, please contact the program or institution directly or call: **Catholic Health and Rehabilitation Services, 14100 Palmetto Frontage Road, Suite 300, Miami Lakes, Florida 33016, Ph: (305) 577-4001.**

### Personalized Concern

Keeping track of people within the services of the Ministry of Christian Service is an art vital to the caring process. "Managing the Case" is a term used by social workers to describe the unified handling of a client that keeps everyone serving that client's needs informed as to continuing progress.

CHRS's Case Management service is headed by Raymond McGraw, MSW. Each client's record is computer-stored, so that the care continuum is preserved. Access to this general information is available to qualified, approved social workers within CHRS's agencies.

"Once they are in our system, there are safeguards in place that will keep them from falling into a crack," says McGraw. The Case Management system also improves care and reduces duplication and counteractive procedures.

Decades ago, when affordable health care and senior housing began to emerge as priority issues for the Church of South Florida, the Archdiocese responded by turning the matter over to Monsignor Bryan O. Walsh.

Already immersed in Catholic Community Services, a social service agency which responds to a vast number of the needs of the community, Msgr. Walsh in recent years has directed the considerable talents of his agency through a new corporation, devoted to health care and senior housing.

This new corporation, *Catholic Health and Rehabilitation Services*, operates two skilled nursing facilities, ten senior housing apartment complexes, two adult congregate living centers, two home health care agencies and a Catholic Hospice for the terminally ill, jointly operated with Mercy Hospital and St. Francis Hospital.

### Origin and Goals

Both corporations — CCS and CHRS — have grown out of Associated Catholic Charities, founded in 1931. The ministry then, as now, tended to the needs of the community with regard to broken families, out-of-wedlock pregnancies, juvenile delinquency, immigrant problems, children in need of foster care and/or adoption, and seniors requiring assistance.

This entire enterprise is called the Ministry of Christian Service, and is one of seven major departments of the Archdiocese.

Specifically, CHRS responds to unmet needs by designing, financing, constructing and operating a number of facilities and services. These programs supply continuous service to the community and are operated on a nonprofit basis.

### Health Care

In health care, particularly with regard to senior citizens, CHRS operates two skilled nursing centers, each with 180 beds. One of these centers is St. John's Health Care Center in Fort Lauderdale, which also has a 20-bed rehabilitation hospital. The other is South Dade Catholic Health Center in Miami.

Each of these modern facilities boast the latest in therapy and skilled nursing care. They specialize, but are not limited to, geriatric care. The equipment is new and modern, and the staff trained and licensed in skilled nursing. Administrators and physiatrists (physicians specializing in restorative care and rehabilitation) direct both centers, assisted by Registered Nurses, LPN's, Aides and certified therapists.

Catholic Home Health Services provides for personal care as well as health care. There are times when elderly people may be in good health but be too frail to perform a number of tasks needed for comfortable and dignified living. Skilled nursing service is also provided.

The continuum of health care is completed by Catholic Hospice, which is designed to enable people to maintain control over their own lives with palliative care, for as long as possible. The program is designed for people diagnosed with a terminal illness and a life expectancy of no more than one year. Doctor, nurse, social worker, and pastoral counselor work with the patient and the family to ensure a peaceful and dignified life and death.

### Housing

CHRS operates, through a subagency called Office of Housing Management, 10 apartment complexes with almost 2000 apartments. Two more complexes are in planning. These apartments are designed for independent living by people who are 62 and older, and rent is based on a formula provided by the U.S. Department of Housing and Urban Development.

In addition, two adult congregate living facilities are maintained: one is St. Joseph's Retirement Residence, in Ft. Lauderdale, and the other is South Dade Catholic Life Center in Miami. These communities house over 250 tenants in attractive, safe and secure facilities where the emphasis is on community living.

Monsignor Walsh's CHRS fulfills the Archdiocesan commitment to caring for those in the community who are needy. CHRS functions independently of CCS, but sharing of resources, equipment and key personnel are indicative of a close relationship and a sharing of objectives.

CHRS maintains its headquarters in Miami Lakes, west of Miami, at 14100 Palmetto Frontage Road. Elsewhere in this special insert to *The Voice* will be found in-depth information about the operations and directing personnel of each CHRS entity.

### Formal Dedication



THE BLESSING AND PLACING of the Cross is the principal act of dedication. Archbishop Edward A. McCarthy and Msgr. Bryan O. Walsh will participate in this moving ceremony on November 12 at St. Joseph's Retirement Residence.



### Entertainment for the Residents



**RADIO PERSONALITY** Tomas Garcia Fuste is one of the many celebrities who visit South Dade Catholic and share moments of entertainment with the residents. Here is accompanied by Gloria Morales-Gomez, VP of the Auxiliary.

### Dignity, Home, Love Genesis Service Goals

When the epidemic of Acquired Immunological Deficiency Syndrome had grown to a degree that large numbers of people with AIDS were being refused living accommodations, Catholic Health & Rehabilitation Services went into action.

In the facility that once housed unwed expectant mothers, Msgr. Walsh set up South Florida's first Catholic residence for people with AIDS. Nearly three dozen single men and women, some with dependent children, are housed comfortably in shady seclusion off South Miami Drive.

Martin Greene, MSW, was brought in to direct and manage the facility. Mr. Greene has long been associated with residential programs in the Archdiocese, notably in substance abuse.

A full staff of nurses and therapists, supported by a loyal and energetic corps of volunteers and spiritual counselors, Genesis is the first of several such projects contemplated to respond to this great need.

Not just a place to sleep and eat, Genesis provides spiritual and emotional support, therapy and education. And the unit works with the Dade County AIDS Network, participating in the statewide and countywide programs to help these patients.

Working on the customary shoestring, Genesis looks to Catholic Health and Rehabilitation Foundation to provide funds. There are also several volunteer programs. The site was contributed by the Archdiocese, and two prominent philanthropic foundations, the Wood Johnson Foundation and the Jessie Ball duPont Charitable Trust, provided the money to repair the structure, replace the furnishings and bring it up to code requirements.

**Those interested in Genesis for any reason are invited to contact Martin Greene at 3675 S. Miami Avenue, Miami, Florida 33133, Phone: (305) 856-1043.**

## Hurley Hall Opening Brings Senior Housing Unit Total to Ten; 2 More Planned

The most disheartening side effect of aging is the loss of independence. Senior citizens who have taken care of themselves through the years, often find independent living beyond their grasp. This is due in part to the rising cost of adequate housing.

The Ministry of Christian Service understands this. The Office of Housing Management, a agency of the Ministry, operates and manages ten apartment complexes, in Dade and Broward Counties, that provide pleasant living at affordable prices for those over 62 years of age.

The Archdiocese owns these facilities, having built them on land purchased years ago. Most of the facilities are in close proximity to churches. Almost all of them were designed by OHM, and constructed by local firms.

#### U.S.

Cooperation by the United States Government, through subsidization and federally supported financing, has made many of these complexes possible.

While all of the rental apartments are priced well below area rentals due to the nonprofit status of the facility, certain units enjoy extra benefits because of the federal government's rent subsidization program. In this program, rental assistance is given to qualified applicants who are on a fixed income below established federal guidelines.

Occasionally, the government renders guarantees for banking facilities to support the financing of qualified housing. When that is available, OHM must submit an application, support it, and compete with other builders throughout the state. The professionalism of OHM has earned them more than their share of the government's largesse.

#### Living in the Sunlight

What is life like in one of OHM's complexes? Superb, according to St. Elizabeth

Garden's resident Margaret Mangan. "I was so happy when I was called for an apartment, I cried! The people are wonderful, and the place is so clean!" Because OHM's complexes are nonprofit, one might expect the "plain vanilla" or institutional design in the construction and refurbishing. Not so. OHM's Executive Director, Jane W. Capman, has an experienced eye for color and harmony. The complexes are inevitably the pride of the neighborhood.

Christina Villa, a resident at Miami's Stella Maris House, agrees. "I enjoy living at Stella Maris because the management has made everything so lovely, and there are so many others to share my days with."

Ms. Capman furnishes the common areas, the lobbies and entertainment centers, for instance, with warm, inviting and comfortable furniture. This is home for all of the residents, she indicates, and she's out to make it look and feel like home.

Maintenance crews keep the complexes in tip-top shape, and governmental agencies'

regular inspections are always passed with flying colors, according to Ms. Capman.

#### More Units Needed

Unfortunately, OHM doesn't have enough units for the demands of South Florida's elderly. There are long waiting lists — often years — for those who wish to live there. The Archdiocese has one more units in planning stages: St. Mary Towers, next to the Cathedral of St. Mary in midtown Miami, will have 99 apartments.

The need is great for affordable senior housing, but the supply of financial support is lessening. CHRS and OHM continue to seek out avenues that will permit the construction of these units, but until such support is gained there is the day-to-day operations to concern them.

If home is where the heart is, the Office of Housing Management, CHRS's senior housing agency, provides enheartening service to our community.

### Archdiocesan Housing

Following is a list of apartment complexes owned and operated by the Archdiocese of Miami, through CHRS and OHM.

#### Marian Towers

17505 N. Bay Drive  
Miami Beach, Florida 33160  
(adjacent: St. Mary Magdalen Church)  
215 apartments

#### Carroll Manor

3667 S. Miami Avenue  
Miami, Florida 33133  
(adjacent: St. Keiran Church)  
230 apartments

#### St. Dominic Gardens

5849 N.W. 7th Street  
Miami, Florida 33126  
(adjacent: St. Dominic Church)  
149 apartments

#### Stella Maris House

8638 Harding Avenue  
Miami Beach, Florida 33161  
(adjacent: St. Joseph's Church)  
136 apartments

#### Opa Locka Village

13201 N.W. 28th Avenue  
Opa Locka, Florida 33054  
(adjacent: Our Lady of Perpetual Help)  
113 apartments

#### Palmer House

1225 S.W. 107th Avenue  
Miami, Florida 33174  
(adjacent: St. Agatha Church)  
120 apartments

#### St. Mary Towers

N.W. 2nd Avenue  
Miami, Florida 33150  
(adjacent: St. Mary Cathedral)  
(under construction)

#### St. Elizabeth Gardens

801 N.E. 33rd Street  
Pompano Beach, Florida 33064  
(adjacent: St. Elizabeth Church)  
150 apartments

#### St. Andrew Towers

2700 N.W. 99th Avenue  
Coral Springs, Florida 33065  
(adjacent: St. Andrew Church)  
432 apartments

#### St. Joseph Towers

3475 N.W. 30th Street  
Lauderdale Lakes, Florida 33311  
(adjacent: St. Helen Church)  
107 apartments

#### Hurley Hall

632 N.W. 1st Street  
Hallandale, Florida 33009  
(adjacent: St. Charles Borromeo Church)  
120 apartments

All inquiries concerning any aspect of any of these complexes are directed to:

#### Office of Housing Management

9990 N.E. 2nd Avenue  
Miami Shores, Florida 33138

### Front Desk Duty



**AT THE NERVE CENTER** of St. Joseph's is the main reception desk, where phone calls and mail is received and the residents check on each other. The clock explains where the crowd is!



## Dedication Tribute

### Gabfest at Times Square!



SEVERAL OF THE RESIDENTS of South Dade Catholic Life and Health Center enjoy a conversation with a staff member. They are sitting near the Atrium, a natural indoor garden and shrine.

### Interior Furnishings At St. Joseph's Delight the Eye

How do you fill up 140 apartments or rooms with furnishings? With great care, according to Gloria Hansen, V.P. of Health Services for C.H.R.S., who supervised the decoration of St. Joseph's Retirement Residence.

Ms. Hansen, who also supervised the interior design work on South Dade Catholic Life and Health Center, was careful to put comfort and style in the forefront of considerations when work was begun on St. Joseph's.

"We are careful to provide basic furnishings that are quality products and contemporary," said Ms. Hansen, "but to be flexible enough to encourage each resident to bring personal items with them that will make their suite 'home.'"

The common areas, the Lounge, Pub, Community and Social Rooms, and the Gift Shop and Beauty/Barber Shop, are done in warm tones and soft colors to cool and relax

the residents. A central atrium allows for an "outside view" that can be shared by all in the Dining Room.

#### Social Center

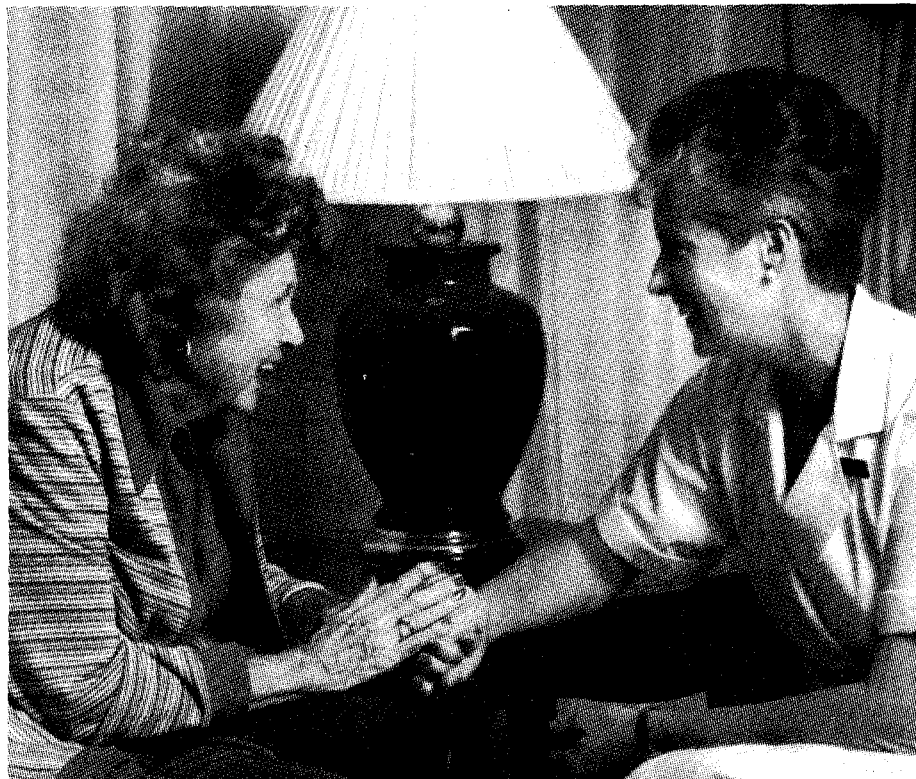
The fourth floor lobby was designed as a social activities area, with a large balcony with a southern view, ideal for barbecues and cookouts.

An authentic antique Irish Pub, known as "Ralph's Pub," has been installed in the lobby area. The pub has become a center for socializing and harmonizing, particularly in the late afternoons.

The cordiality and friendliness of the decor is part of what it is that makes St. Joseph's Retirement Residence a success, feels Ms. Hansen. Residents feel at home. And that's what retirement living is all about.

# Uncommon F

### Warm Heads of Friendship



ALL CHRS FACILITIES offer some form of living assistance. Here a nurse and a resident of one of the retirement homes share a smile during a checkup.

## St. Joseph's Residence To Be Dedicated On November 12 by Archbishop McCarthy

On November 12, 1989, the Archbishop of Miami will put his blessing on the newest jewel in the crown of his ministry of Christian Service.

In a public ceremony, to be attended by State and local officials, members of the St. John's SeniorLife Endowment Fund, clergy, donors and residents of St. Joseph's will see and hear Archbishop Edward A. McCarthy impart a dedicatory blessing on the new facility.

St. Joseph's Residence, just completed and opened in June, will house up to 140 senior residents in an assisted living fashion. St. Joseph's is designed as a retirement complex, with light personal care and community living benefits.

A maximum of 140 residents can be housed in St. Joseph's in double and single occupancy, furnished suites. They can opt for 3 meals a day, served in an ornate dining room on crystal and china service, or prepare their meals themselves in those apartments furnished with kitchens.

Located on a quiet residential street, adjacent to both St. John's Health Care Center and St. Joseph's Towers (an independent housing complex), the new residence completes a twenty acre parcel of land, owned by the Archdiocese, and dedicated to senior care. St. Helen's Catholic Church occupies a Northeastern corner of the property, and the clergy and laity of that parish are active in their support of the complex.

The dedication of St. Joseph's follows a year long construction program in which CHRS replaced an older facility that housed only 39 people. The twenty year old building was razed and on its site was constructed a four story complex that provides sheltered parking, a balconied social center on the fourth floor, and three floors of apartment suites. These suites are set up for both single and double occupancy, according to the desires of the occupant.

#### Activities Scheduled

It is felt by CHRS planners that retirement facilities should offer, but not require, scheduled activities. So St. Joseph's provides a new bus to take its residents to physician appointments, shopping and entertainment visits and organized cultural events.

Within the complex, a recreation director plans daily and weekly activities, ranging from bingo games to exercise classes. A social hour is held daily, as is a special Mass in the Chapel.

Cookouts, movies, visiting entertainment

groups, singalongs, games, birthday parties, and other events make for a full week. And, all of it is optional, depending entirely on the inclination of the resident.

The retirement center is in a fenced-in, protected and secluded setting, with a park-like atmosphere, ideal for walking or sitting in the sun or shade. The secure surroundings offer full protection for the residents, and the proximity of specialized health care (at St. John's Health Care Center) also provides a sense of security.

St. Joseph's is one of two adult community living facilities sponsored by the Archdiocese and operated by CHRS. The other is South Dade Catholic Health Center in Miami, which houses up to 120 senior residents.

Construction of St. Joseph's Residence was done by Clark Brothers Construction Company of Miami, and interior decor was designed by Richey and Company of Birmingham, Alabama.

The building is equipped with the latest safety devices and was constructed within the rigorous requirements of Federal, state, county and local authorities.

The complex is located at 3485 N.W. 30th Street, Lauderdale Lakes, on West Oakland Park Boulevard, just east of State Road 7 (U.S. 441), and about 1 mile west of I95.

Leasing information may be obtained from the Leasing Office at St. Joseph's at the above address, or by calling (305) 739-1483.

**We have more than 800 ways to make you feel better.**

More than 800 of Florida's top physicians and specialists are members of Mercy Hospital's medical staff. So it's not surprising that Mercy Hospital is respected throughout the Southeast, Central and South America as one of the regions

leading medical centers. And that for over 35 years, we've been known for our commitment to providing quality health care.

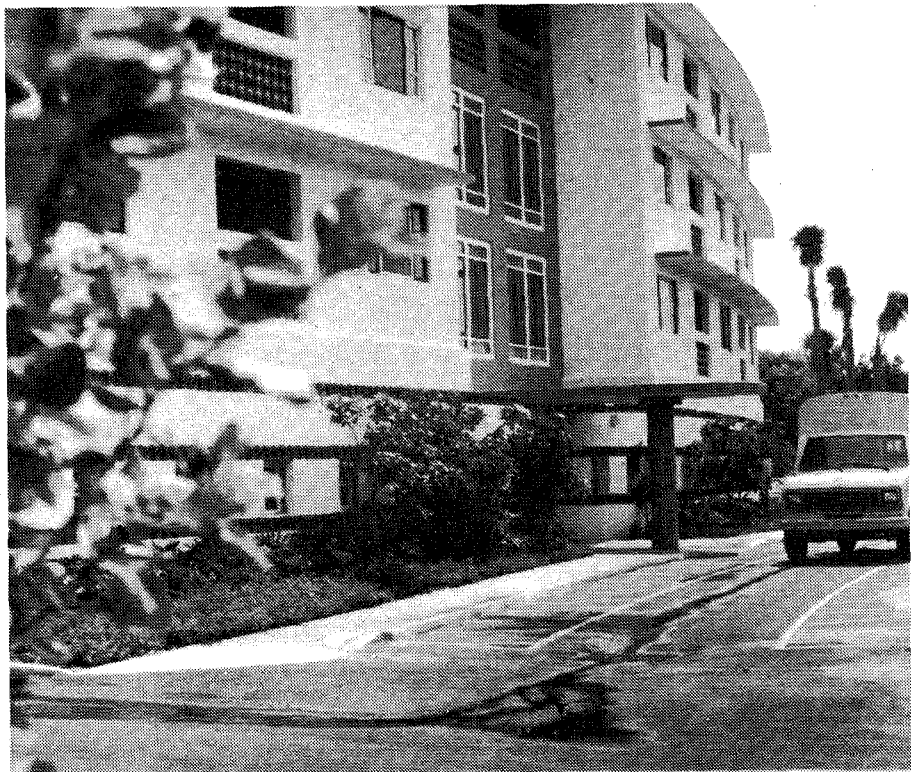
Let us help you feel better today! Physician Information Line 285-2929.

**Mercy**  
Hospital  
*Take good care of yourself.*



# Retirement Living

*Leave the Driving to Us*



**WHAT GETS YOU HOME**, and brings you out again at St. Joseph's is the Van. Transportation to physician's offices and shopping are some of the uses of the mighty transportation vehicle. The residents love it, because it is worry-free transportation.

*Community Recreation Room*



**BRIDGE, TV OR CONVERSATION**, the surroundings are right! Here, South Dade Catholic offers a bright, cheery room with a view for all the residents to enjoy.

*Garden Shrine*



**ATRIUM OPENING** lets the light in, and presents a peaceful view for the residents. Just out of camera range, a statue of Our Lady of Fatima.

## Early Residents Earn Recognition on 11/12

It takes belief to commit yourself to buying before you see the product. Yet, over 20 residents of the new St. Joseph's Retirement Residence signed leases before there was an apartment model to inspect!

That kind of trust pays off, according to Lois Walley, Administrator of the new building. The recognition comes in the form of a special "Founder's Club."

"They will be getting a special greeting from the Archbishop on November 12," Walley says, "and several other recognition items, as well."

They will be guests on the special reception for VIPs, that will be held before the Dedication Ceremony. There will be Dedication momentos, stationery, and so on.

Founder's Club members' names are listed in a plaque in the Lobby.

# You Can Be Part Of It All

St. Matthew was not only talking to CHRS. He was talking to each of us. We have to shelter, feed, clothe, visit those at risk.

You can join in with CHRS, as a full partner, by lending whatever help you can in this mission.

The two foundations that seek your assistance — St. John's SeniorLife Foundation (Broward County) and Catholic Health and Rehabilitation Foundation (Dade, Monroe Counties) — provide funds for the care and shelter of those in need.

You can become part of it. Fill out the coupon below and mail it to us. We will give you all the options — donations, service, sharing — that can bring you into full partnership with us.

Join us! We need you! And so do they!



(Broward) St. John's SeniorLife Foundation, 3075 N. W. 35th St., Lauderdale Lakes, Florida 33311 (ph: (305) 735-4301); (Dade, Monroe) Catholic Health and Rehabilitation Foundation, 11855 Quail Roost Drive, Miami, Florida 33317 (ph: (305) 252-4000).

Dear Monsignor Walsh,

Count me in. I want to be a partner of yours in this good work. Send me information.

Please fill out and mail this coupon today to the foundation serving your area:

NAME \_\_\_\_\_

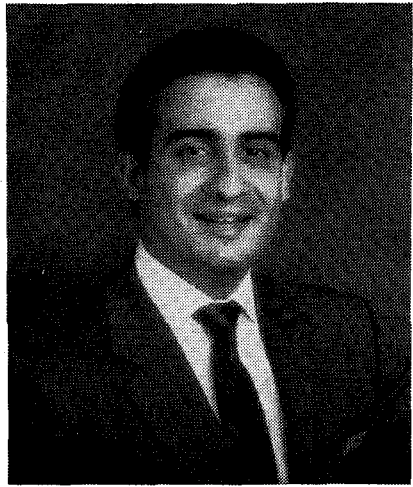
ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

PHONE NUMBER \_\_\_\_\_



## CHRF Puts Reality First; Rodriguez And Board Lead Way



**Rolando D. Rodriguez**  
Executive Director, CHRF

When the dreams need realization, and the earnest intents need enmeshment, we look to the fundraisers. Primary among those who financially assist the works of Catholic Health & Rehabilitation Services are the leaders of CHRS' concentrated fundraising efforts.

Rolando D. Rodriguez, Executive Director of Catholic Health & Rehabilitation Foundation, is responsible for the major funding of most CHRS entities. Working out of South Dade Catholic, Rodriguez has assembled a Board of Directors for CHRF among whom can be counted the business and industrial leaders of Dade County.

Rodriguez and his assistant, Cindy Chambers, direct the activities of this Board, and a sizeable and effective corps of Volunteers. Combining special events and liaison with funding mechanisms among the charitable trusts of the U.S., Rodriguez and his Board have been able to meet the aggressive demands of the new company and its burgeoning entities.

Rodriguez has a Master's Degree in psychology from Florida International University, and was Campaign Director of the Mercy Hospital Foundation. He also headed up the Research & Development Committee of Cedars of Lebanon Hospital.

## Where Does The Money Come From? Foundations and Their Work

Planning, constructing, maintaining apartment complexes and nursing facilities takes money. Supporting a Home Health Service, a Substance Abuse center, an AIDS residence and a hospice is expensive, too.

Government support, country, state, federal, is small and subject to the demands of countless programs from countless sources. To do the good work that CHRS does — to feed the hungry, shelter the homeless, care for the ill — the agency dare not rely on governmental support solely. Besides, the good works mandated by St. Matthew's 25th Chapter is a responsibility of all Christians. As Monsignor Walsh, President of CHRS, has said: "People helping people is what love is all about."

Consequently, CHRS has looked to the Faithful, and to friends who want to share in the ministry of love.

To expedite the acquisition of funds, and to insure the proper handling and use of them, CHRS has established two philanthropic foundations: Catholic Health and Rehabilitation Foundation, and St. John's SeniorLife Foundation.

CHRF is headquartered in South Dade Catholic Life and Health Center in Miami, where Rolando D. Rodriguez, Executive Director, and Cindy Chambers, Development Assistant, have their offices.

From that nerve center, Rodriguez directs the working of a Board of Directors that boasts some of the most active Miamians. Funds are raised, through special events and other activities, to care for the poor who need the services offered by CHRS facilities but cannot afford to pay for them.

"No one is excluded from our programs because of inability to pay," says Rodriguez. "But that requires that we develop supporting funds from the general public. That's what my board does. These wonderful men and women bring their enthusiasm and sheer energy, coupled with a belief in our cause, to bear on the need for funds. They have done remarkable things, but there is yet much to do."

Philip A. Jarmack, Executive Director of St. John's Foundation has much the same to say: "The number of elderly at risk continues to grow and grow. St. John's Health Center and St. Joseph's Residence are the only Catholic facilities of this type in the county. Donors to St. John's SeniorLife Endowment Fund find it heartwarming to know that their contributions will continue to help the elderly at risk in Broward County for years and years to come."

Patti Farber, Development Assistant at St. John's agrees. "It's a joy to see the dedication of our board members and SeniorLife

Endowment Fund volunteers.

CHRF and St. John's Foundation Board's need the assistance of every citizen. Since the facilities are open to all races and creeds, the responsibility for giving belongs to all of us.

Elsewhere in this special *Voice* insert is the address and phone number of each of the foundations. Readers are urged to contact the foundation nearest them to find out how they can share in this ministry. Funds are needed, of course, but so are volunteers to aid in elderly care.

### SeniorLife Endowment Fund Aids Elderly at Risk in Broward Co.



**Philip A. Jarmack**  
Executive Director, SJF

When St. John's Foundation took on the responsibility of raising beneficial care funds for the elderly at risk in Broward County, Phil Jarmack made a plan.

The Executive Director of the Foundation, a 20 year veteran in conducting human service programs for voluntary and government agencies, Jarmack has had plenty of planning experience. The complicated task that faces St. John's Foundation, including a goal of \$1,000,000 to be raised by a select committee known as The St. John's SeniorLife Endowment Fund, will test that experience.

Jarmack, who received his Master's degree in Social Service from the University of Buffalo, has worked for both CCS and CHRS since 1987, and has utilized his experience in organizing and conducting fund-raising projects and service programs. This experience will come into play as the Endowment Fund committee is organized, makes its personal calls and collects its pledges.

Heading up the SeniorLife Endowment Fund is Ferdinand N. Heeb, Vice President of Deloitte, Haskins and Sells, in Fort Lauderdale. Committee members include James A. Cummings, of James Cummings Construction, who is Chairman of the Board of Directors of St. John's Foundation.

### CHRS Directors

The activities described on these pages are those of the Catholic Health and Rehabilitation Services, an agency of the Ministry of Christian Service, Archdiocese of Miami.

The officers and directors of CHRS are:

**Rev. Msgr. Bryan O. Walsh**  
President

**Ralph W. Whelan, D.S.S.**  
Senior Vice President

**Gloria Hansen**  
Vice President, Health Services

**Ronald H. Hassell**  
Director, Administrator

**Ronald Colligan**  
Vice President, Finance

**Mary Jo Frick**  
Director, Finance

**Raymond M. McGraw, MSW**  
Director of Case Management

**Rolando D. Rodriguez**  
Executive Director, CHRFoundation

**Philip A. Jarmack**  
Executive Director, St. John Foundation

**Kathy Hoehn**  
Adm. (Dade), Catholic Home Health Svcs.

**Irene Perkins**  
Adm. (Brow.), Catholic Home Health Svcs.

**Martin Greene**  
Administrator, Genesis

**Karen Morrison**  
Assistant to President

**Catholic Health and Rehabilitation Services**  
14100 Palmetto Frontage Road  
Miami Lakes, Florida 33016

## Catholic Hospice is Result of Cooperation

Linking special talents honed to a fine edge by experience, three Catholic health facilities have joined forces to provide a unique and needed service.

St. Francis Hospital, Miami Beach, and Mercy Hospital, Miami, have established credentials in providing quality health care for Miami's population over the last few decades. Catholic Health and Rehabilitation Services, an agency of the Archdiocese of Miami that provides special health services for the elderly, has also established a reputation for quality care.

These three ascertained the need for a final link in a Catholic continuum of care — hospice. Care for the terminally ill, allowing them to maintain control over their lives during their final days, is what hospice is. Catholic Hospice is all this and more, a Christian perspective that serves mankind in the hour of greatest need.

Designed for people with a diagnosed terminal illness and life expectancy of not more than one year, hospice is not a morbid, cling-to-life service, but rather accentuates the positive and the good that happens to all who enter this period of life.

Maintaining one's dignity, planning for one's end, and having personal control over the many life activities that must be attended to, are essential elements of hospice.

There are two dimensions: Eighty per cent of the total care is rendered in the home of the patient, including emotional support for the family and medical support for the patient. When the illness indicates hospitalization for the patient, the special hospital hospice unit comes into play.

CHRS provides the home care, through specially trained nurses and aides, psychologists and pharmacists. The two hospitals provide the inpatient care in special hospice units.

Directing the activities of Catholic Hospice is Janet N. Jones, Executive Director.

Her hospice experience is wide and she has assembled a trained staff to render care. Funding is currently provided by two foundations, Robert Wood Johnson and Jessie ball duPont Charitable Trust.

Catholic Health and Rehabilitation has the ongoing responsibility of raising funds for the care of the terminally ill at risk.

For information concerning any aspect of Catholic Hospice, contact: **Catholic Hospice, Suite 310, 14100 Palmetto Frontage Road, Miami Lakes, Florida 33106**, or call: (305) 822-2380.



**FEBRUARY 24 - 25, 1990**  
**TICKET INFORMATION**  
**(305) 665-RACE**

### CLARK BROS.CONSTRUCTION CO.

1425 S.W. 27th Avenue  
Miami, Florida 33145  
(305) 649-5500

#### Builders of:

So. Dade Catholic Nursing Home Center  
St. John's Health Care Center, Lauderdale  
St. Joseph's Residence, Lauderdale



## Medical and Personal Care in Your Home

Not everyone has to go to the hospital, and under current hospital regulations nearly everyone who does has to leave before they expect to.

Health care must continue, even if the hospital's part is no longer available. And, it is generally agreed that home is the best place to recuperate anyway, providing some expert care is available.

The rise of home health services in the last two decades is testimony to two separate realities: first, the cost of in-hospital care has risen beyond the capacity of most people to pay for it, and, second, as patients get older recuperation takes longer.

In 1988, the Archdiocesan agency attending to health care for the elderly and infirm, CHRS, saw the need for a local program of home health. A nonprofit corporation was set up under the aegis of CHRS to handle Dade County's home health needs. Actually, two corporations were necessary, one to handle Medicare/Medicaid cases and one to handle private pay cases.

Later, the same was done in Broward County. Two experienced nurse administrators were brought in to assemble staff and begin procedures. Kathy Hoehn, in Dade, and Irene Perkins, in Broward, still administer the programs in their respective counties. The enterprise is known as Catholic Home Health Services.

### How It Works

Home health care involves teams of specialists, Registered Nurses, Licensed Practical Nurses, Therapists, Counselors and Aides, directed by the physician in charge of the case. These teams meet frequently to coordinate their services to the patient.

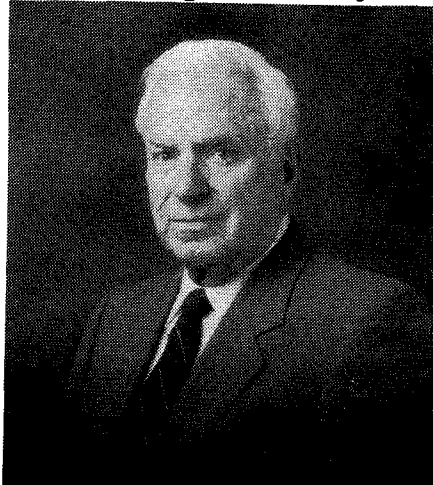
Care ranges from personal — feeding, bathing, companionship — to medical, involving IV maintenance, rehabilitation therapies and medicine administration.

All of this is done under a physician's direction in the home of the patient. Caregivers in the home are taught to assist in this work. Psychological and spiritual aid is given by counselors.

Those in the community who want to know more about Catholic Home Health Services are invited to call or contact: **Dade - CHHS, care of South Dade Catholic, 11855 Quail Roost Drive, Miami, Florida 33177 (Phone: (304) 252-4000); Broward - CHHA, 2331 N. State Road 7, Suite 107, Ft. Lauderdale, Florida 33313 (Phone: (305) 486-3660).**

## Whelan Brings Great Experience, Talent To CHRS Top Level

### Development Chief



**RALPH W. WHELAN, D.S.S.**  
Senior Vice President, CHRS

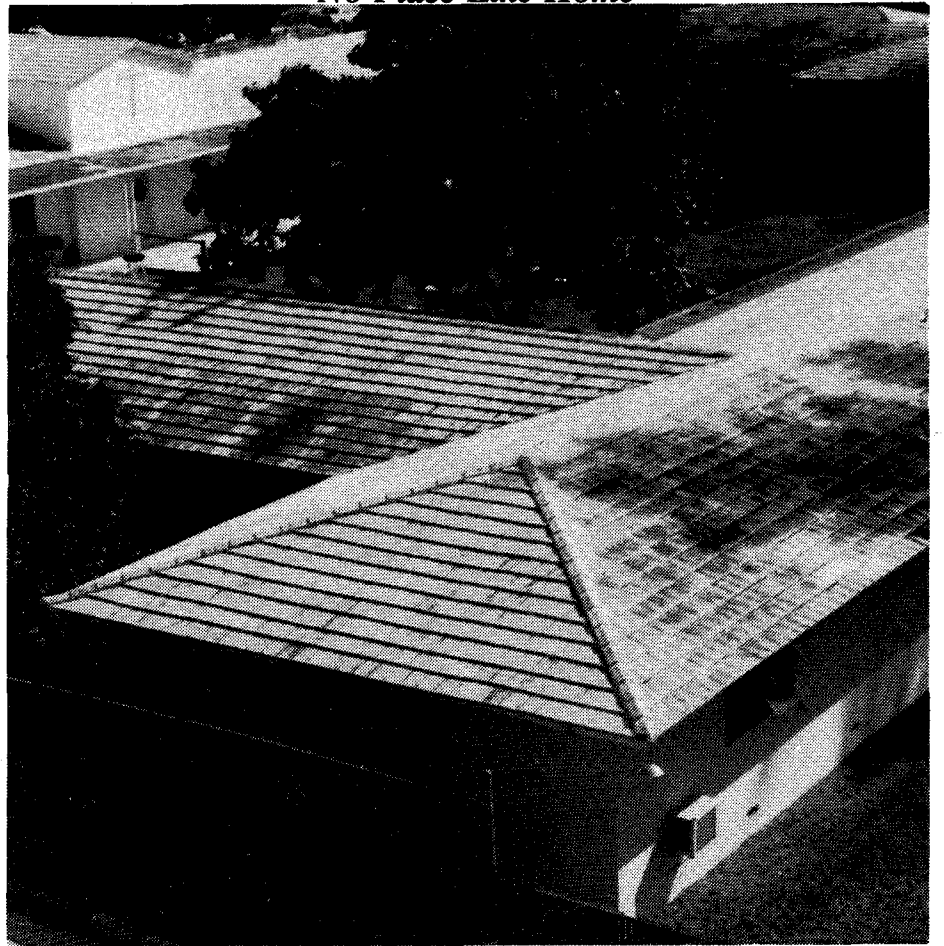
Retiring from challenging duties as Executive Director of Youth Counseling Services for the Archdiocese of New York, and Commissioner of Youth Services for the City of New York, Ralph Whelan thought he would relax in sunny Florida.

That was over 10 years ago. He met Msgr. Bryan O. Walsh, affable and energetic director of Catholic Charities in Miami. The two forged a friendship and work relationship that has resulted in a thriving and responsive campaign in aid of the needy in South Florida.

Ralph W. Whelan holds a doctorate in Social Sciences, and is responsible for the development of CHRS programs and facilities. He oversees the planning financing, design and operations of all CHRS entities. He is Msgr. Walsh's right hand man.

Dr. Whelan's tour of duty as Assistant Secretary of National Catholic Charities in Washington, D.C., prepared him well for his work as Senior Vice President of CHRS. His contributions are many and storied, and his influence on the South Florida Catholic Church's response to the needy is great.

### No Place Like Home



**GENESIS, A RESIDENCE** for people with AIDS who are left homeless. Thirty young men, women and children call this refuge "home." The secluded complex is near Mercy Hospital.

### Spiritual Care



**TAKING STOCK** of St. Joseph's Residence in spiritual matters is the province of Father Trevor Smith and his Pastoral Care Department. Frequent Masses, Sacraments and Liturgies are celebrated in the Chapel.

## CLARK BROS.

## CONSTRUCTION CO.

1425 S.W. 27th Avenue  
Miami, Florida 33145  
(305) 649-5500

### Builders of:

So. Dade Catholic Nursing Home Center

St. John's Health Care Center, Lauderdale

St. Joseph's Residence, Lauderdale



**TED HOFFMAN, JR.**  
ARCHITECTS  
266 GIRALDA AVE.  
CORAL GABLES  
FLORIDA 33134

*Compliments of:*  
**Farreys Hardware  
and Lighting**

1850 N.E. 146th Street  
No. Miami, Florida 33181  
Tel. # 947-5451

... The Mission Continues

# BARRY UNIVERSITY

Miami Shores, Florida



The First Fifty Years

1940-1990

In-State  
(800) 551-0586

Out-of-State  
(800) 621-3388



## Nursing Homes Now Models Of Personal Senior Care

Two 180 bed nursing homes, one in Dade and one in Broward, provide geriatric care for the elderly at a time when governmental restrictions on medical care are at their most stringent.

South Dade Catholic Health Center, in Miami, opened its doors in May of 1987 and has been working at capacity ever since. St. John's Health Care Center, in Fort Lauderdale, has been operating since 1980, and rarely has an empty bed.

Testimony to awareness of need and planning, this phase of the Archdiocesan program operates at peak efficiency while hospitalization stays are limited and elderly patients are released from acute care facilities before they may be ready.

Both skilled nursing centers have the latest in technology, along with a full schedule of therapy specialties to coax elderly patients back into a full and participative life.

Broken hips occur to the elderly frequently, and bone mending is only a small part of recuperation for them. St. John's teaches patients to walk again, tend to their needs again and reenter the mainstream of living.

The spiritual dimension at both facilities is full. Father Trevor Smith at St. John's and Father Perez at South Dade Catholic are both pastors of their tiny congregations and pastoral counselors of both patients and families. Daily Mass is celebrated in each facility, along with a full schedule of seasonal liturgies.

The personalization of care for the elderly is a hallmark of these facilities. Each patient is an individual and is treated on a particular basis.

In the end, the elderly recuperate more completely and more quickly when they are cared for as individuals.

### Therapy Helps

The most effective aid in rebuilding lives, according to those who supervise the rehabilitation services at both South Dade Catholic and St. John's, is the use of various forms of therapy.

Physical therapy is primary for those who have, through illness or injury, lost the use of part of their bodies. The same is true for victims of aging.

A fractured hip may be set and begin to mend at the hospital, but only through intensive therapy at a skilled nursing center can movement and mobility return. Curing is centered on a return in normal life.

Both facilities have several types of therapy, including physical, such as: occupational therapy where the patient relearns the activities of his/her work; speech therapy, where the fundamentals of clear speech

help those whose speech patterns are lost through illness or injury; hydrotherapy, where a patient is suspended in a large tub of warm water and the restorative exercises are carried on in a supportive, less resistant medium.

Skilled nursing centers have the responsibility for restoring life to those who have suffered a loss of function. Both facilities have established reputations that indicate a fine attention to the responsibility they have.

### With Responsibility, Mission



CHAIRMAN FERDINAND N. HEEB, of the St. John's SeniorLife Endowment Fund, accepts the leadership of the funding of elderly care in Broward County from Msgr. Bryan O. Walsh, President of CHRS.



## Since The 13th Century, St. Francis Has Been Offering Warm, Sensitive Care.

St. Francis of Assisi founded the Franciscan order centuries ago. But his dedication and caring continue to this day within the hospital that bears his name: St. Francis Hospital on Miami Beach.

Under the guidance of the Franciscan Sisters of Allegany we're committed to offering medical excellence in a warm, caring environment. The type of care you and your family should look for when choosing a hospital within the Preferred Provider Organization of the Archdiocese of Miami.

Part of the St. Francis philosophy is to provide health care that's convenient and accessible to your family. That's why we have two Primary Care Centers, one in Eastern Shores, the other in Miami Shores. These Centers offer outpatient services such as minor emergency care, family medicine and lab testing.

In addition to a wide range of services, St. Francis Hospital offers PPO patients a 20 percent discount off outpatient care and a 15 percent discount off inpatient care. What's more, if you haven't already met your deductible, at St. Francis you won't be required to do so.

If you need more information or a physician referral, call Medical Access at 868-2728. We'll be glad to answer any of your questions about the special care at St. Francis.

**ST. FRANCIS HOSPITAL**

250 63rd Street  
Miami Beach, FL 33141



**Security Bank N.A.**

MAIN OFFICE  
1480 SOUTH STATE  
NORTH LAUDERDALE, FL 33461  
(813) 872-1000

SOUTHPORT OFFICE  
1375 S.E. 17th STREET  
FT. LAUDERDALE, FL 33316  
(305) 525-7991

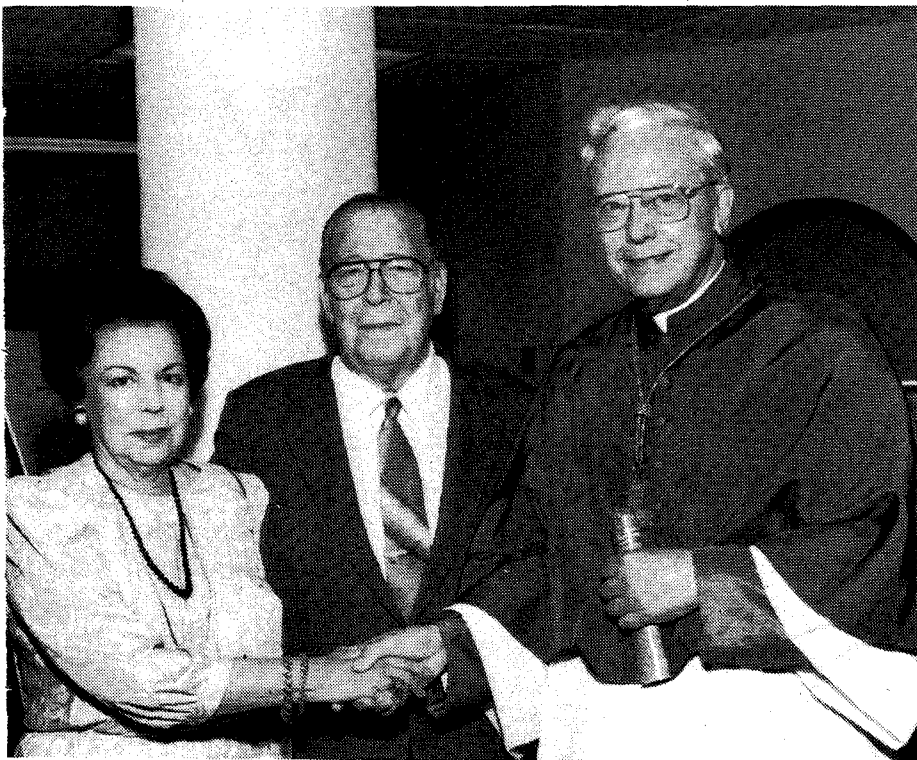
SOUTH BEACH OFFICE  
3801 S.W. 15th AVENUE  
MIAMI, FL 33135  
(305) 358-7000



Complete Banking Services  
Available At All Security  
Bank Locations



### Volunteered Blessing



ARCHBISHOP EDWARD A. MCCARTHY, who will be the Dedicatory Celebrant on November 12 at St. Joseph's Retirement Residence, is seen here offering congratulations to Volunteer Co-Chairperson Gloria Morales-Gomez of South Dade Catholic Life & Health Center Auxiliary. Looking on is Jose Miguel Morales-Gomez.

**Don Wright, C.L.U.**  
17643 So. Dixie Highway  
Miami, Florida 33157  
**(305) 238-0882**

Office Hours: Mon - Fri 8:30 - 5:30  
Evenings and Saturday, AM By Appointment  
Registered Representative of NYLIFE Securities, Inc.



LIFE • HEALTH • DISABILITY  
ANNUITIES • GROUP  
MUTUAL FUNDS • TAX FREE BONDS  
PARTNERSHIP INVESTMENTS

This supplement to the Voice  
Designed and Produced by

Vaden Communications & Marketing  
Fort Lauderdale, Florida