

THE VOICE

Vol. 36 No. 24

Archdiocese of Miami

Nov. 24, 1989

'Praise God's name with dancing'

-Ps. 149: 3

Members of 'Disciples in Motion,' a liturgical dance group, prepare for prayer service called Moving With God's Grace

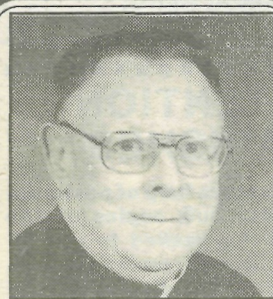
Tara Lewis, Robbin Simons, Angela Stetzer, Cynthia Cangelos and Elizabeth Corritore are part of about 25 dancers from St. Louis Parish in Kendall, called Disciples in Motion, which led a prayer service at the church Nov. 16. The troupe, directed by Robbin Simons, has 'brought the Word to life' through dance and drama in ministry at local, Archdiocese and national levels. (Voice photo by Marlene Quaroni)

Inner-Voice

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MSGR. PETER REILLY helped build Church in Florida, Eulogized, laid to rest. Page 7

Nation

Pennsylvania governor signs tough abortion legislation

HARRISBURG, Pa. (CNS) - Pennsylvania Gov. Robert P. Casey Nov. 17 signed abortion control legislation called the strongest in the nation. Given final passage Nov. 14 by the Pennsylvania Senate by a 33-17 vote, the legislation will become law in 60 days. The new law will require a 24-hour waiting period before an abortion can be performed and restrict abortions after six months gestation, except to save the mother's life or prevent substantial impairment to her bodily functions.

Cardinal urges group not to withdraw exhibit grant

NEW YORK (CNS) - Cardinal John J. O'Connor of New York has urged the National Endowment for the Arts not to withdraw a \$10,000 grant for an art exhibit about AIDS that included images of homosexual acts, even though the show's organizers criticized the prelate in a catalog about the show. "I was not even aware of the existence of such a catalog, but had I been consulted, I would have urged very strongly that the national endowment not withdraw its sponsorship on the basis of criticism against me personally," the cardinal said in a statement. "I do not consider myself exempt from or above criticism by anyone." The decision to pull the grant came Nov. 8 when John Frohnmayer, only weeks into his tenure as the endowment's chairman, said the exhibit, "Witnesses: Against Our Vanishing," turned into more of a political statement than an artistic one.

Holy Cross priest receives 1st St. Maximilian Kolbe award

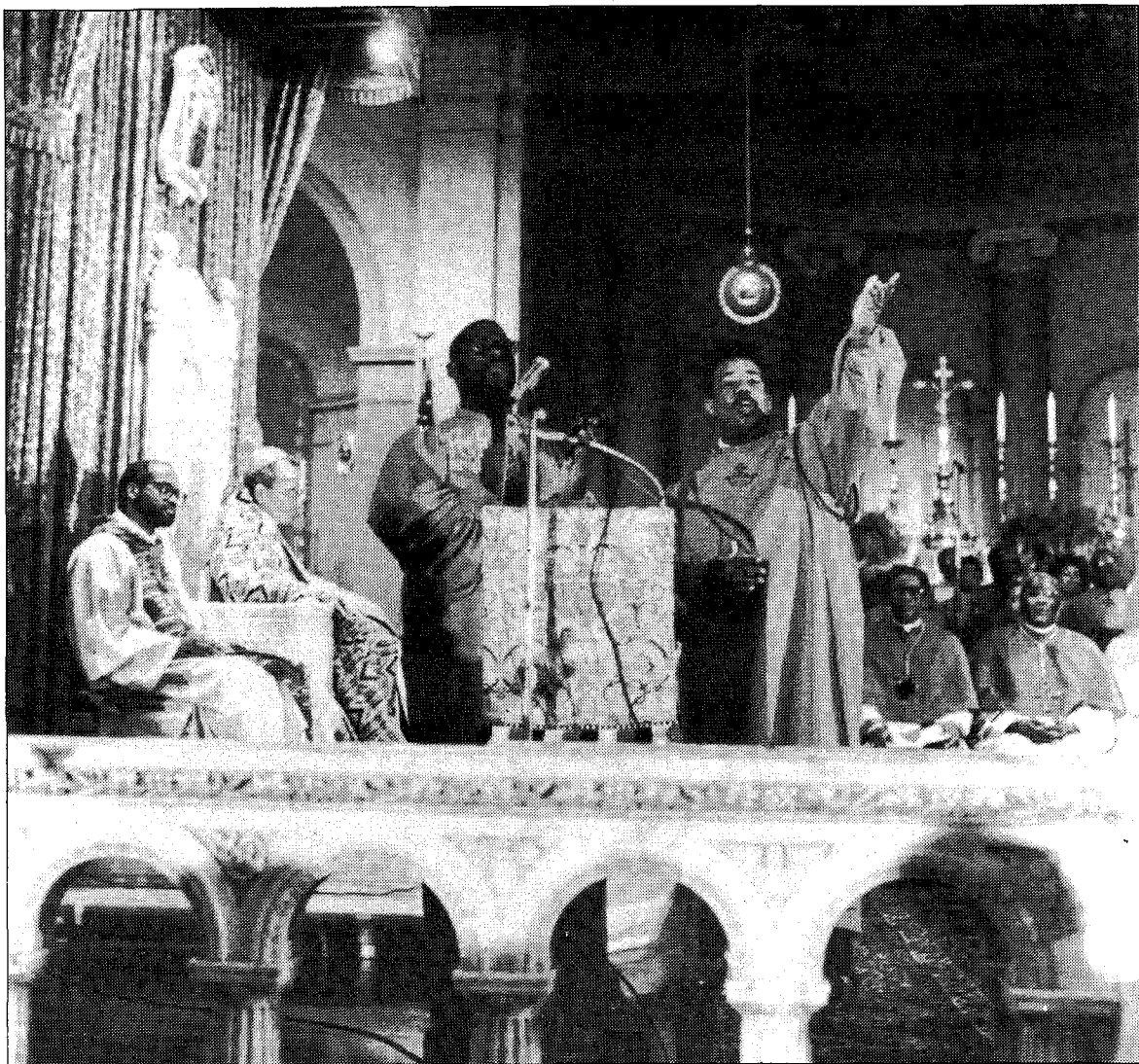
CHICAGO (CNS) - Holy Cross Father Patrick Peyton, founder of the Family Rosary Crusade, has received the first St. Maximilian Kolbe Award from an organization that the saint founded. St. Maximilian Kolbe, canonized in 1982, was a Polish Conventual Franciscan who was a prisoner at the Auschwitz death camp in Poland who offered his life in place of a fellow prisoner. Awarded by the Militia Immaculate movement, the award consists of a bronze medallion and monetary honorarium and is for Catholics who have promoted an authentic understanding of the Blessed Virgin in the theology, spiritually and apostolic life of the church.

Alabama drifter charged in death of Birmingham priest

WASHINGTON (CNS) - A man Alabama authorities described as a drifter has been arrested and charged with the murder last January of Father Francis Craven, a 54-year-old priest of the Diocese of Birmingham, Ala. The man, 40-year-old Jerry Wayne Taylor of Oakman, Ala., was being held without bail at the Tuscaloosa County Jail, county District Attorney Charley Freeman said.

Sisters of St. Mary Namur elect U.S. superior general

BUFFALO, N.Y. (CNS) - The Sisters of St. Mary of Namur have elected their first American superior general, Sister Marie Julianne Farrington, a native of Buffalo. Her election, which came during the order's general chapter this summer in Namur, Belgium, was announced by the Diocese of Buffalo. A graduate of The Catholic University of America in Washington, she has done postgraduate work in theology at Catholic University and at the University of Notre Dame.



Melvin Gipson (center) and Brian Johnson (right) lead congregants in song at an African-American prayer service in Baltimore's Basilica of the Assumption. Seated in the president's chair is Archbishop Eugene Marino of Atlanta. The service was attended by more than 50 U.S. bishops

CNS Photo

World

Vatican conference condemns methods of AIDS prevention

VATICAN CITY (CNS) - Catholic participants at a Vatican-sponsored AIDS conference strongly condemned condoms and sterile syringes as means of combating spread of the disease. "These are lies perpetuated often for political reasons on the part of public health officials, including public health authorities, whose political future depends on their controlling the spread of the disease," said Cardinal John J. O'Connor of New York. "They are lies told even by some health care professionals who believe they have nothing else to offer persons with AIDS or at risk," he said.

Soldier convicted in death of 72-year-old priest

KORONADAL, Philippines (CNS) - A militiaman who admitted killing an American priest in the southern Philippines last year was given a prison term of up to 12 years Nov. 13, a provincial judge said. South Cotabato Provincial Judge Rodolfo Soledad said Saguin Monday, 28, was found guilty of homicide in the death of Father Carl Schmitz on April 7, 1988. In testimony, Monday said he shot Father Schmitz after the 72-year-old priest punched him in the face following a heated argument.

Guatemalan priest requests permission to run for office

WASHINGTON (CNS) - A Guatemalan activist priest said he has asked permission from Pope John Paul II to run for political office in his country. Father Andres Giron, founder of the National Association of Peasants for Land, said he would not run for president of Guatemala, an idea he considered earlier this year. However, he said he might seek a seat in the Guatemalan Senate. "If I run for president, they will kill me. That is for sure," said Father Giron.

Walesa appeals for prayers for Poland's transition

WASHINGTON (CNS) - Polish Solidarity leader Lech Walesa has asked American Catholics to pray for the people of Poland as they make their transition from communism to democracy. "We need your prayers and we need your understanding," he said during a visit to U.S. Catholic Conference headquarters in Washington Nov. 17. He also repeatedly thanked the U.S. church for its support of the Polish people and of the trade union movement, Solidarity.

Pope, Eastern-rite leaders discuss Soviet prospects

VATICAN CITY (CNS) - Pope John Paul II met with top Vatican officials and Ukrainian church leaders to discuss improved prospects for Eastern-rite Catholics in the Soviet Union. The Vatican also announced that the pope's meeting with Soviet President Mikhail Gorbachev would take place Dec. 1 at the Vatican. The meeting, on the final day of Gorbachev's three-day visit to Italy, will be the first between a pope and a Soviet leader and is expected to touch on the issue of legalization of the Ukrainian Catholic Church. A Vatican statement Nov. 17 said the pope's discussions with Vatican leaders centered on the need to keep building better relations between the Ukrainian and Russian Orthodox churches — an issue considered a key to full religious freedom for the estimated 5 million Ukrainian Catholics inside the Soviet Union.

Jesuit stabbed to death at mission in Ghana

NEW YORK (CNS) - Jesuit Father Raymond A. Adams, a 54-year-old native of New York, was stabbed to death while asleep Nov. 12 in Cape Coast, Ghana, where he headed his order's mission. He was a member of the Jesuits' New York province. No information about the killer's identity or motive was immediately available.

Notice to readers

Our circulation department has been receiving phone calls and written complaints about non-delivery or late arrival of The Voice.

We apologize for this problem. We have been experiencing technical difficulties with the mail preparation for the last two months. We expect to resume normal service now.

We appreciate your patience and ask you to inform our office of any irregularity. Phone numbers and addresses are in the box below, at right.

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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.

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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



Bishops, on Mideast, blacks, AIDS

Also urge politicians to fight abortion, at national meet

BALTIMORE (CNS) — Before adjourning their general meeting, U.S. bishops called for foreign forces to leave Lebanon, pushed chastity over "safe sex" to fight AIDS, and unanimously endorsed a pastoral plan written by and for black Catholics.

Earlier in their meeting, held in Baltimore to commemorate the 200th anniversary of the first U.S. diocese and bishop, the prelates reaffirmed the sacredness of life, stating that the unborn should be protected constitutionally and that all Catholics, including politicians, should reject "pro-choice" stances on abortion.

Archbishop Daniel E. Pilarczyk of Cincinnati began his three-year term as president of the National Conference of Catholic Bishops and U.S. Catholic Conference at the end of the meeting, replacing Archbishop John L. May of St. Louis.

Elected vice president was Archbishop William H. Keeler of Baltimore, who had been secretary. Bishop Raymond W. Lessard of Savannah, Ga., was elected secretary for two years.

In other actions during the meeting, the bishops:

— Approved a food and agricultural policy statement which criticized domestic hunger as "morally intolerable." The 30-page document, approved without dissent, calls for every human being to have enough food, seeks broader ownership of farmland, asks federal programs to attain adequate farm incomes, promotes fair wages and working conditions for farmworkers, and encourages cooperatives and environmental stewardship.

— Voted 225-18 to set guidelines for priestless Sunday worship. Vatican approval is needed before the suggested services could be used when no priests are available.

— Decided, 175-12, to ask that the Vatican approve any requests from bishops in vast missionary territories to permit laypersons to perform marriages when no priests or deacons were available. The request for use of Canon 1112 of church law originally came from Archbishop Francis T. Hurley of Anchorage, Alaska.

— Approved a 1990 budget of \$31,655,756 for the NCCB-USCC, about \$1 million higher than for 1989. By a 165-6 vote, they also approved a 15.7 cents per Catholic levy on dioceses, and approved, 141-29, the use of income from reserves to meet 1991 spending if necessary.

— Approved steps for renegotiating the exclusive arrangement the bishops' conference has with the Eternal Word Television Network for broadcasting bishops' conference television programming.

— Proposed that Rome authorize substitution of "ustedes" for "vosotros" in Spanish liturgical texts used in this country. Ustedes is the common Spanish word for "you" used in the United States.

— Agreed to disband the NCCB ad hoc committee for implementing their 1986 pastoral letter on the economy. But the work of seeking economic justice will be carried out by other NCCB agencies.

In adopting their statement on the Middle East, the bishops said that a sovereign Palestinian homeland should be negotiated. That should include protection of Israel's sovereignty and territorial security.

Archbishop Roger M. Mahony of Los Angeles, whose committee drafted the statement, said it offered a "common ground on which meaningful dialogue can be based" for "just and lasting peace" in the Mideast.

Archbishop May on the last day of the meeting proclaimed two days of prayer — Dec. 8 for peace in Lebanon and Nov. 26 for



Charity 'cons'

Jailed at the American Cancer Society's holding cell, Bishop William Weigland of Salt Lake City (right) calls diocesan members to raise bail for his release. His bail money, more than \$2,000, goes to the charity. At left is Father Francis Mannion, rector of the Cathedral of Madeliene, Salt Lake City. (CNS photo)

the persecuted Ukrainian Catholic Church.

In their statement on acquired immune deficiency syndrome, the bishops asked that AIDS patients be treated compassionately. But they said only chastity and an end to drug abuse would stop the AIDS epidemic in the United States.

Urging behavioral change, the bishops' pastoral statement on AIDS opposed the so-called safe-sex promotion of condoms to lessen sexual transmission of the disease. Sexual intercourse, it said, was only moral in heterosexual marriages.

The pastoral plan for blacks endorsed proposals developed by a national congress of black Catholics in Washington in 1987.

Written after consulting with blacks in 107 dioceses, the document deals with concerns over the identity of black Catholics,

ministry and leadership within the black Catholic community and their responsibility to reach out to the larger society.

In a sidelight, some 50 bishops sang and swayed to gospel music African-American style at a Nov. 7 prayer service in Baltimore's Basilica of the Assumption of the Blessed Virgin Mary. The bishops' Committee on Black Catholics sponsored the service.

Archbishop Edward A. McCarthy of Miami asked his fellow bishops for their written comments on a proposed pastoral letter marking the 500th anniversary, in 1992, of the discovery of America.

In the first draft, the contributions of European missionaries are praised, but the treatment of Native Americans by some of the colonists is decried.

Devotedly yours

...They also celebrate 200th year

My beloved:

I am at 35,000 feet again. This time I am returning with Bishop Roman and Bishop Dorsey from the annual meeting of Bishops of the United States.

We met in Baltimore to participate in the observance of the bicentennial of the establishment of the first Catholic diocese of the United States. There was a Mass celebrated in Assumption Basilica which was begun under the first Bishop, John Carroll, and designed by the famous architect of the day, Benjamin Henry Latrobe. Latrobe was also the architect of the nation's Capital.

The 200-year-old building is a gem of classical architecture in its simple, dignified lines. Cardinal Cassaroli, Secretary of State for the Holy Father, presided at the Eucharist and brought the greetings of Pope John Paul II to American Catholics on this historic occasion of the formal establishment of the Church in the United States.

I had attended an all-day symposium on the previous day. It was sponsored by the Archdioceses of Baltimore and dealt with the history of the Church over the 200 years. When the first Bishop, Bishop Carroll, was named there were only 25,000 Catholics in the colonies and 25 priests. At first the Catholics hesitated about having a bishop. They feared a formal Catholic Church structure would be a threat to those of other faiths and somehow, represent the influence of Catholic nations that had been enemies of the Protestant mother country, England.

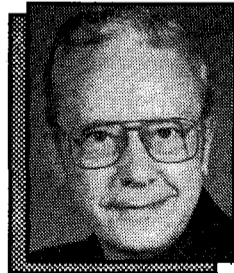
However, once the colonies had declared their independence, they sought

the assistance of Catholic France. It was on a diplomatic trip to France by Benjamin Franklin, Charles Carroll, a signer of the Declaration of Independence, and Father John Carroll, future Bishop, that Franklin was consulted and he advised that it would be well to have a Bishop. There was a need of someone to give direction and unity to the small number of pioneer Catholics.

celebrating 200 years of the hierarchy in the United States and enjoyed reviewing the story of Bishops of earlier days. It took one Bishop five years to arrive in his diocese after the appointment. He was not even aware of the appointment for many months. It was the time of the French revolution and mail service from Europe was very, very poor—no air mail or FAX machines!

'We expect this (quincentenary) to be an excellent time to reflect on our history and evaluate how true we are to the living and sharing of the Gospel in our day'

Abp. McCarthy



Those early Catholic were somewhat similar to Catholics of our Vatican II days. They favored vernacular liturgies, strong lay participation in the Church and separation of Church and State.

The priests asked that they be permitted to nominate their Bishop and that their Bishop be subject directly to the Holy Father, not to a Bishop in a foreign country or even to the Office of Propagation of the Faith in the Vatican. Somehow 200 years does not seem such a long time, especially when you consider that a parish had been established in St. Augustine, Fl. 224 years earlier.

The four-day meeting of the Bishops seemed special this year. We were

At this special meeting the retired Bishops were also present and there was something nice about greeting men who had borne the burdens in the past, as well as welcoming the most recently appointed—the "baby" Bishops.

I always find the meetings of the Bishops intriguing and highly beneficial. The Bishops as a body represent expertise in many areas—before being named Bishops, they had been professors of theology or sacred scripture, university presidents, an admiral in the Navy (Cardinal O'Connor), lawyers or what have you. There are Bishops from Alaska (one has a diocese of 135,000 square miles), the Virgin Islands, Boston, Peoria

and Las Cruces.

We dealt with a variety of subjects, including Sunday services in areas where there are no priests to celebrate Mass, and provision for the laity to be delegated to officiate at a Catholic wedding in remote areas (such as Alaska) when an emergency (such as airplanes weathered in) may prevent a priest from arriving for the occasion.

We approved unanimously a statement on peace in the Middle East. This very carefully written statement on a highly sensitive subject was prepared after visiting Israel, the Palestinians, the Arabs and the Lebanese and after extensive consultation. We hope that it will contribute to the dialogue and negotiations necessary to achieve a peace based on justice, security and a homeland for all involved.

Many of the Bishops reported they had been called upon by Jewish friends presenting the position of Israel which seems greatly concerned lest sovereignty for the Palestinians becomes a threat to the security of Israel. The Jews are pleased over much of the statement, as are the Arabs. It does call for the recognition of Israel as a sovereign state. While it insists Christians and Muslims must have free access to their religious shrines in Jerusalem, it does not enter into the question of the political control of that city.

There was also a significant statement and commitment to evangelization of African Americans. It had been drafted by the African American Bishops of the

(continued on page 4)

Communion denied legislator

SAN DIEGO (CNS) — Bishop Leo T. Maher of San Diego has denied a Catholic assemblywoman the right to receive Communion because she has taken a "pro-choice" position on abortion in her campaign for the state Senate.

Lucy Killea, a Democrat who represents a San Diego district in the state Assembly and is running in a special election Dec. 5, said in reacting to the bishop's prohibition that she would not try to receive the Eucharist but would continue to attend Mass.

In a Nov. 15 letter sent by fax to Ms. Killea, Bishop Maher said "that by your media advertisements and statements advocating the 'pro-choice' abortion position ... you are placing yourself in complete contradiction to the moral teaching of the Catholic Church."

He said he had "no other choice but to deny you the right to receive the Eucharist."

In television ads Ms. Killea, 67, appears on camera saying government should not interfere with a woman's "private decisions."

"Every woman ought to have the right to make individual choices about family planning," Assemblywoman Killea says in her TV ad. "State government should be concerned about environmental policies and education," the ad continues, "not intruding itself into our private decisions."

Ms. Killea also has said that she believes a public official could not impose religious beliefs on other citizens.

In his letter to her, Bishop Maher said, "The 'pro-choice' stand is a choice for abortion."

He said he prayed "that you will receive the light to form a right conscience on the fundamental teaching of God."

"The right to life is a fundamental right,

and without it, there are no rights," he wrote.

Bishop Maher told Ms. Killea that "pro-choice" was an incomplete phrase without an object. "One must ask the natural follow-up: the choice to do what?"

In this case, he said, "it is the choice to take a child's life."

Ms. Killea, who did not return a call from Catholic News Service, told reporters that "this is an issue I feel strongly about and a position I came to after a lot of thought."

The National Conference of Catholic Bishops has no specific policy on sanctions for Catholic public officials or other Catholics who publicly favor abortion, a spokesman said Nov. 16.

Father Kenneth Doyle, spokesman for the U.S. bishops, said in a statement that a decision such as that made by Bishop Maher "properly belongs to a bishop in his own diocese."

Feminism affects nuns

WASHINGTON (CNS) — Feminism is having a "growing influence on women in religious congregations," according to sociologist Sister Marie Augusta Neal.

Sister Neal, a member of the Notre Dame de Namur order and professor of sociology at Emmanuel College in Boston, made the statement based on her "Sisters Survey of 1989".

The Harvard-educated sister's study, to be published in 1990, is an update of her 1967 survey. She spoke at a meeting to promote priestly and religious vocations.

The study showed "there is a strong affirmation for women to have decision-making roles at every level of church life."

She added that "47 percent chose this with a decisive 'yes' and another 20 percent with a 'probably yes.'"

Sister Neal also said that 50 percent of those responding said they have chosen "to begin, continue or expand" their involvement in the women's movement and that "71 percent agree that women's liberation is an essential part of all human liberation."

"For some women Religious this means being conscious of sexist language, or identifying with the struggles of poor women, or seeking equal pay for equal work," she said.

Those who showed a higher motivation to follow the social justice teachings had studied them, she said, calling on both men and women Religious to study the documents.

She said that most religious orders have made a preferential option for the poor part of their constitutions, but not all members feel comfortable implementing it.

There also was a correlation between sisters' supporting church social teachings and "deriving one's thinking and meditation directly from Scripture" and, though not as strongly, "favoring women's ordination."

Bishops eye quinqucentennial

(Continued from Page 3)

Conference. There was a position paper on ministry to HIV/AIDS victims and their families. We also dealt with the many concerns of farmers and agriculture at this time.

I was pleased by the acceptance of the report I made relative to the plans of the committee I chair to prepare to celebrate the quinqucentennial of the coming of the Gospel to the New World with Columbus' voyage. We expect this to be an excellent time to reflect on our history and evaluate how true we are to the living and sharing of the Gospel in our day. I was especially pleased that the body of Bishops also voted to make this one of seven objectives for special emphasis of the Bishops

Conference during the next three years.

While in Baltimore, I also participated in a two-day colloquium on the recent document of the Holy Father, "Christi Fidei Laici," dealing with the role of the laity in the Church. And I met with a group of lay scholars and businessmen interested in establishing in Washington a National Catholic Museum. I am impressed by their commitment to preserving the history of the Church in the United States over the centuries.

A delightful break from this marathon of meetings was an evening when I, as a proud uncle, visited another of my nieces. Sharon is an Occupational Therapist in Baltimore. She belongs to a lay community. We had a delightful dinner in the

home of one of the families with several members of the community.

There was something good about again seeing mothers insist that kids eat their vegetables and keep the ketchup off their clothes. And afterward we visited the monthly gathering of all members of the group for Christian entertainment and relaxation. There were about 300 adults and children enjoying the Christian songs and visiting.

It has been a good and fruitful trip, but I am happy to be returning to home sweet home.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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Job sanctions hurt 'foreign-looking'

WASHINGTON (CNS)—Catholic leaders have begun turning up the heat in a battle to repeal part of a 1986 immigration reform law which they say has created discrimination by employers against "foreign-looking and foreign-sounding workers," even if the workers are legal U.S. residents or citizens.

The sanctions, which penalize employers caught hiring undocumented workers, were part of the Immigration Reform and Control Act that granted amnesty to illegal aliens who could prove they had resided continuously in the United States since before Jan. 1, 1982.

Controversy over employer sanctions has been brewing since the immigration law was enacted in 1986. But, 1989 is seen as a critical year for the law because it is the third and last time the General Accounting Office, an investigation arm of Congress, is required to study and report whether the law has resulted in a pattern of discrimination against U.S. citizens or other eligible workers.

"It was too early for a pattern of discrimination to emerge in the GAO's first two reports," Father Richard Ryscavage, deputy director for policy of the U.S. Catholic Conference's division of Migration and Refugee Services, told Catholic News Service. "By now, they should have enough to prove that they have a strong case of discrimination."

The law made the nation's 7 million employers subject to fines ranging from \$250 to \$10,000 for each illegal alien hired. It allowed criminal penalties, including six-month jail terms, for "a pattern or practice of violations by an employer."

Critics of the employer sanctions said part of the problem has been that the Immigration and Naturalization Service has failed to clearly explain the law to employers.

"They (employers) are more apt to dis-

criminate because they don't know what else to do," said Msgr. Nicholas DiMarzio, executive director of Migration and Refugee Services. "Discrimination is getting worse because (the government) is starting to enforce the law."

Several Catholic groups are taking steps to ensure that the GAO reports the "extensive" discrimination resulting from the law so that Congress might repeal the law.

The Intercommunity Center for Justice and Peace, a New York coalition of 41 orders of men and women Religious, filed an appeal Nov. 14 in their case challenging the employer sanctions of the law. They had

filed a lawsuit on the matter May 1, but the case was dismissed in U.S. District Court because the judge felt another court should handle the case.

The group said the law violates their religious freedom by requiring them to deny employment to people unable or unwilling to provide the required proof of legal status.

On Oct. 30, the center testified at a field hearing sponsored by the subcommittee on employment opportunities of the House Committee on Education and Labor, said Darlene Cuccinello, the center's coordinator of human rights.

"We want Congress to know that this has caused tremendous problems for many

people," Ms. Cuccinello told Catholic News Service. "(The law) has resulted in a pattern of discrimination."

Meanwhile, Migration and Refugee Services has been collecting information from individuals who have experienced employment discrimination based on national origin or citizenship status.

The USCC office has been forwarding all of the cases to the GAO for their final report, expected to be released in January.

The last two years, the GAO has "severely understated" the actual level of discrimination that exists because of the employer sanctions, according to a report called "The Human Costs of Employer Sanctions."

Poor lose in special session

TALLAHASSEE — In this year of budget shortfalls and "no new taxes" to everyone's surprise the legislature found \$212 million of unexpected state funds which they wrapped in a very large "children's package." The legislative leadership refused to use any of these found millions to replace the very damaging cuts to assistance for poor women and children made during the 1989 legislative session. The wiping out of the first months AFDC benefits is having a devastating impact on the most vulnerable of the poor—single parent families and children who are destitute. Advocates for the poor had requested a replacement of this cut with approximately \$3.9 million needed in January 1990.

Ignoring this request and others made by the advocates, the House and Senate leadership put together their children's package offering very little improvements to the current services to poor children. Senate bill 31D approved by both the House and the Senate and expected to be approved by the Governor provides the following funds and

expenditures.

* \$167.3 million dollars of lottery funds will be used to replace some vetoed items and hold the Department of Education harmless from Cabinet budget cuts.

* \$45 million dollars was found from vetoed items and used as follows:

- \$7.8 million to replace vetoed children's programs

- \$9.2 million for additional staff in Children, Youth and Families in HRS and Guardian AD Litem Services.

- \$8.7 million is replacement of anticipated Cabinet budget cuts to the Department of HRS. (This would allow the 2.5% increase in AFDC payments to go into effect January 1 and partially fund the market rate for Title XX day care.)

The actual improvements to current services to children in the care and custody of the Department of HRS are only \$7 million. This includes a slight increase in the payment level of foster care parents, approximately \$200,000 for improved counseling services for families, and \$1.2 million for 19

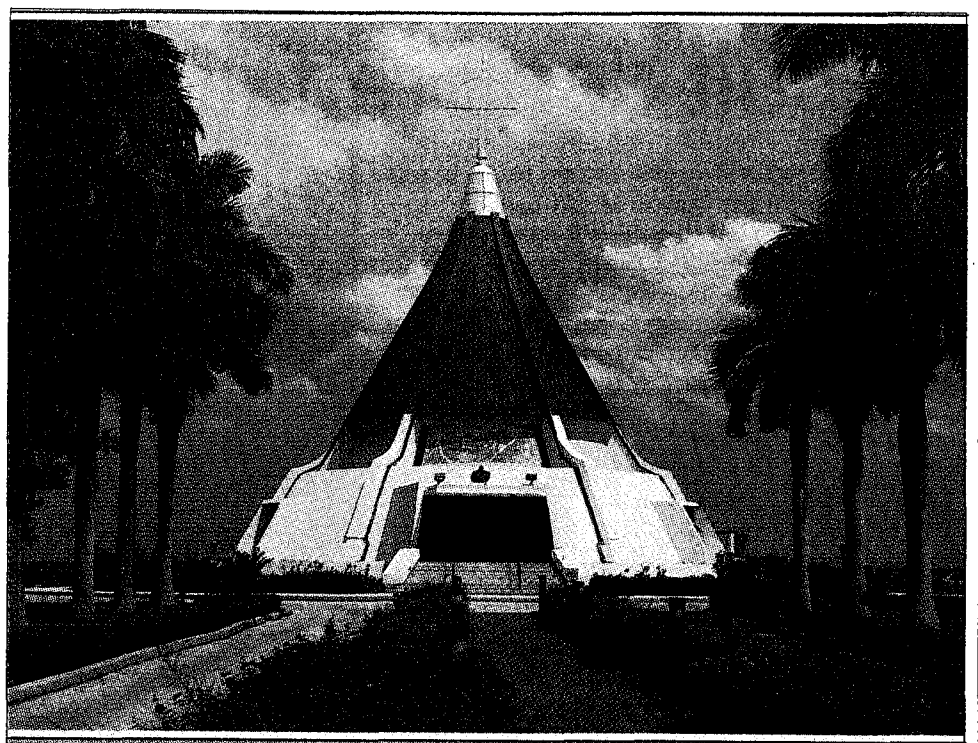
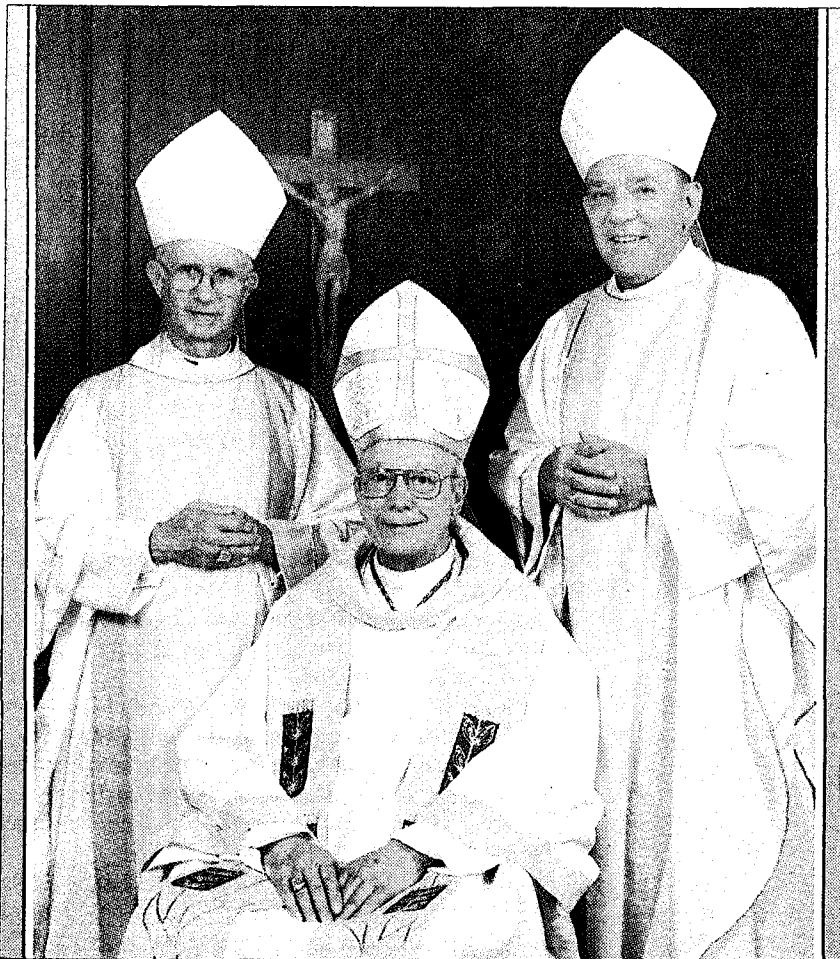
additional residential group care slots for children in need of therapeutic care.

Other trappings of the children's package include the establishment report to the legislature on March 1, 1990 and a final report and recommendation for legislation no later than March 1, 1991. Additionally \$50,000 was appropriated for a study of the salary structure of the child welfare staff in the Department of HRS.

Following on the heels of the passage of this legislative package is the November 21 Cabinet action to further reduce current HRS budgets by \$60 million. This will mean substantial cuts to programs for the homeless and other contracted programs of children's services. It is very likely the \$7 million dollars in improved services will be more than wiped out by the budget cuts necessitated by the Cabinet action.

In this week of thanksgiving to the Lord for blessings throughout the year, poor children of Florida came away from the legislative table with scraps, according to the Florida Catholic Conference.

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Slain priest saw violence coming

MEXICO CITY (CNS) — On a scorching hot day just two weeks before El Salvador's presidential election last March, I visited Jesuit Father Segundo Montes at his office on the campus of the Catholic-run Central American University in San Salvador seeking information on human rights in the country.

The grey-haired Spanish-born priest, killed in a brutal attack nine months later, spoke in a voice turned gravelly from the nervous chain-smoking that clearly went with the job of being director of the university's Institute for Human Rights. His task was to direct the gathering and tabulation of information on human rights violations in a country where 70,000 people have died violently over the last 10 years. Many of those were civilians caught in the crossfire of the country's civil war, but many others died at the hands of right-wing death squads, which Father Montes said operate in collusion with the country's armed forces.

His analysis that day of the situation in El Salvador was more than bleak, it was prophetic: Should the attempt at negotiation between the Farabundo Marfi National Liberation Front guerrillas and the government break down and should the right-wing ARENA candidate, Alfredo Cristiani, win the March 15 election, the war would turn from bad to worse.

The negotiations broke down, Cristiani is president of the country and — despite a brief renewal of talk of peace — the war has reached a pitch unknown during the past decade.

But being a specialist in human rights, Father Montes made two keen observations that day which, because of their accuracy and their irony in the aftermath of his murder, have stayed with me.

First, he said there was an upturn in death squad activity since the ARENA party had won control of the national legislature in May 1988. He predicted that their activity would further increase under a Cristiani government. Second, he attributed the cessation of death squad attacks on Jesuits in El Salvador since 1982 to a government policy designed to improve the country's human rights image abroad. When that policy no longer became expedient for whatever reason, Father Montes said, the Jesuits could expect to come under attack again.

The attack came in the most brutal form in the early morning hours of Nov. 16. A group of upwards of 30 armed men in military uniform pulled Father Montes and five other Jesuits from the order's house on the university

campus and machine-gunned them to death. Also killed were the priests' cook and her 15-year-old daughter.

Many of the Jesuits in El Salvador said they knew this day would come again. They had known the feeling of being hunted in 1979-80 when the protection their cassocks had provided once was disregarded and the death squads adopted the slogan "Be a Patriot — Kill a Priest."

The fear, which must have never really gone away, returned to share their daily bread with them in recent months with the coming to power of ARENA. The party was founded by former army Maj. Roberto D'Aubuisson

WITH a baby in her arms, a woman flees her home in Soyapango, El Salvador, near San Salvador, where heavy bombardment went on as government troops battled guerrillas, leaving many civilians homeless. (CNS/UPI photo)



— the man once referred to by former U.S. Ambassador Robert White as a "pathological killer." D'Aubuisson has been alleged by White and international rights organizations to be linked to the death squads and the March 1980 assassination of Archbishop Oscar A. Romero of San Salvador. D'Aubuisson has consistently denied the allegations.

One could see that latent fear in the steel bars at the entrance of the Institute for Human Rights. One could hear it in the momentary hesitation in Jesuit Father Jon Sobrino's voice during an interview in his office across the road from Father Montes' when an early-evening gun battle and bomb blasts across town pitched the university campus into darkness.

Yet, that fear was mixed with an acceptance of the situation springing from a deeply held conviction among the Jesuits in El Salvador that in a country where so many

had fallen victims — not only to the civil war but to the slow death of poverty. The priests saw no choice but to continue being a "voice of the voiceless," speaking out for the poor and against the injustices traditionally perpetrated against them by a cruel and cynical elite.

For one of the priests killed along with Father Montes — the university rector, Jesuit Father Ignacio Ellacuria — that commitment included making a televised plea last March for a negotiated settlement to end the civil war. Despite that call, Father Ellacuria was immediately branded by the ultra-right as a rebel collaborator, and death threats against him became more and more frequent.

Salvadoran Christians give the title "martyrs" to those who, bearing witness to their faith, die trying to promote justice in the country.

While the list of martyrs is long — including Archbishop Romero, four U.S. churchwomen murdered in 1980 and the many Salvadoran priests, nuns and catechists who have been slain during the past 10 years — the head of the San Salvador Archdiocese's Tutela Legal human rights office cautioned in an interview earlier this year against concluding their deaths have been in vain.

"The reason we can speak out today, the reason we have a space today is because our martyrs opened up this space," said Maria Julia Hernandez. Their deaths have been largely responsible, she said, for the positive human rights work of the kind she and Father Montes had carried out for several years.

Today, however, the facts are disturbing. The six Jesuits killed along with their cook and her daughter were not victims of the current fighting between the government troops and the rebels. On the contrary, they were eight unarmed civilians slaughtered by a group of 30 heavily armed, uniformed men miles from any scene of battle.

Their deaths occurred under a strict military curfew, less than a mile from one of the largest military bases in the capital, in a neighborhood the guerrillas had not penetrated.

Jesuit provincial superior Father Jose Maria Tojeira said in a press conference a few hours after the murder that the murderers "are the same persons who killed the archbishop of San Salvador, Oscar Arnulfo Romero." —

Tangeman, Mexico City-based correspondent for Catholic News Service, traveled to El Salvador in March to report on the situation there.

In El Salvador

Jesuit deplored acceptance of violence

WASHINGTON (CNS) — Only months before he was brutally slain, Jesuit Father Ignacio Martin-Baro expressed concern that he and others in war-torn El Salvador had grown "accustomed to violence" around them.

In an interview for a TV program slated to air Dec. 3 on ABC, the priest said the ongoing civil war changed people, making them "accustomed to violence, which is terrible because then you don't pay attention to the suffering of other people, or you are at risk of not paying enough attention."

"You hear about daily accounts of people who have been killed and that's normal. You hear bombs around you and that's normal. And you do nothing. You accept that as part of your day-by-day reality," he said.

Father Martin-Baro, 47, vice rector at Central American University in El Salvador's capital of San Salvador, was one of six priests shot at the university Nov. 16 by gunmen who broke into their residence in the middle of the night. A cook and her 15-year-old daughter were slain along with them.

The priest made his remarks last June in an interview with Bert Whittier, scriptwriter for the program "La Lucha," which means "The Struggle." Whittier interviewed the priest while writing the script for the hourlong documentary, sponsored by the National Council of Churches Interfaith Broadcasting Commission.

Whittier provided a transcript of the program to Catholic News Service.

The priest said he wanted to help Salvadorans wanting "to build a new society."



Rescue team hits the ground during heavy combat in San Salvador. (CNS photo)

"I want to help them do it and to share with them the experience of progressing toward what I think is the kingdom of God," he said.

Father Martin-Baro was an "extremely humble and gentle human being who seemed to hold within him the essence of" El Salvador, Whittier told CNS Nov. 17. "It was a gentleness and yet a resolve, a full awareness of the horror and yet a sense that it could change," he added.

"La Lucha" examines liberation theology in Central America and shows the different views on it held among church leaders.

In the program Father Martin-Baro said the suffering of the poor is "not wanted by God, but instead is caused by injustice, inequality, by unequal distribution of the very basic things."

"Then you realize that you have to change this situation. And not only because it's inhuman, but because it's also against the will of God."

Also interviewed in the program is Bishop Marco Rene Revelo Contreras of Santa Ana, El Salvador, who criticizes liberation theology and says that the church has not been the subject of persecution. Violence directed against some clergy was "because of his or her personal opinions," he said.

Liberation theology "is a facade for Marxism because the Marxist analysis (which it uses) hides behind the veil of Christianity — and it accepts this analysis as valid," the bishop said. "But Marxist analysis cannot be separated from ideology, and Marxist ideology, we all know, is atheistic and materialistic."

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Local Section

The Voice

Miami, Fl.

Nov. 24, 1989

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Barry U. celebrates 50th

Soccer championship, talk by Father Hesburgh highlight event-filled week

By Cynthia Thuma
Voice News Editor

Father Theodore Hesburgh, who served as president of Notre Dame University from 1952-1987, was the guest speaker at Barry University's School of Education luncheon, the highlight of the 50-year-old university's Founder's Week, Nov. 11-18.

It was quite a week.

The celebrating started Sunday, when the Buccaneers' women's soccer team hosted and won the NCAA Division II national championship with a 4-0 victory over Keene State of New Hampshire. The victory was the university's first national title in any sport. The Buccaneers finished the season with a 17-0-1 mark.

'Catholic is an adjective. A Catholic school that's worth its salt has to serve its students but also the world in which we live.'

Fr. T. Hesburgh,
past president,
Notre Dame U.

The university awarded its David Brinkley Award for Excellence in Communication to former *Miami News* cartoonist Don Wright. Wright, who has won two Pulitzer Prizes for his work, now works for the *Palm Beach Post* in West Palm Beach.

A campus tradition, the Founders' Day Mass, was held at Cor Jesu Chapel on Nov. 17.

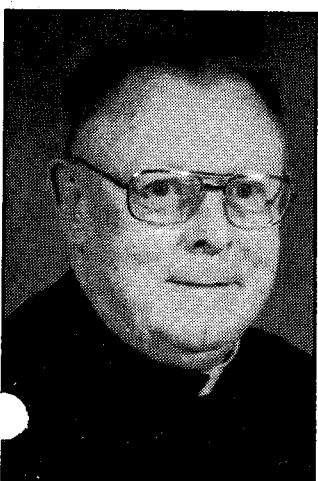
A potpourri of social events, from the Jubilee Founders Ball at Doral on the Ocean to the Alumni Reunion Weekend at the Rod and Reel Club on Hibiscus Island, kept party-hearty revelers satisfied.

The School of Education luncheon was held in the Andreas School of Business' conference hall, which was transformed into a banquet room for the occasion. The St. Joseph School singers enlivened the candlelight opening prayer service.

Father Hesburgh told those assembled: "This is a time that all of us should be very happy. My task is very simple: To put this place and what it's doing in some perspective."

Father Hesburgh traced the history of higher education in the United States from its beginning at Harvard in 1636.

"For the next almost 250 years it was entirely private. The first two-and-a-half centuries, it was not only private, it was of religious origin," he said. "It wasn't until 1863, a



Msgr. Peter Reilly

Msgr. Peter Reilly, 81, devoted life to building up faith, Church in Fla.

CORAL GABLES - A Mass of Christian Burial was concelebrated last Saturday in Little Flower Church, of which he was pastor emeritus, for Msgr. Peter Reilly, first Florida priest to earn a Doctorate in Canon Law.

Archbishop Edward McCarthy was the principal celebrant of the Mass for

Msgr. Reilly, 81, who died on Nov. 14 after a short illness.

Concelebrating with the Archbishop were Paul Tanner, retired Bishop of St. Augustine; Bishop John J. Nevins of Venice; Miami's Auxiliary Bishops Agustin Roman and Norbert Dorsey, C.P.; Msgr. John Glorie, pastor, Little Flower Church; Msgr. Robert N. Lynch, general secretary, U.S. Catholic Conference; Father Frank Flynn, Diocese of Palm Beach, a cousin of Msgr. Reilly; and active and retired clergy from the Archdiocese and the Dioceses of St. Petersburg, Palm Beach, and Venice.

Before giving the final blessing, Archbishop McCarthy extended sympathy on behalf of the Archdiocese and priests to the family of Msgr. Reilly, and to the priests stationed at Little Flower Church.

"We've lost a beloved senior priest," he said. "A man who inspired all of us. He was one of the founders of the Church in Florida and a beloved and esteemed advisor of bishops, including myself. Our prayers will be for him and also that there will be many more Peter Reillys coming to this state."

In his homily during Mass, Father Thomas O'Dwyer, rector of St. John Vianney College Seminary, where Msgr.

Reilly often visited, described Msgr. Reilly as "one of Ireland's and Florida's greatest priests."

"His life glowed with great apostolic zeal. He could associate with kings and the wealthy but he always had and never lost the common touch. Selfish or proud he was not.

'His life glowed with great apostolic zeal. He could associate with kings and the wealthy but he always had and never lost the common touch... He believed that humility was truth.'

He believed that humility was truth. He always told his young Irish assistants, "Remember as an Irishman, as an Irish priest in America or Florida you are here to get last," Father O'Dwyer said. "His step was always in line with the apostolic Church. He was always obedient--a rock-like figure who gave himself totally to God and his people."

One of the many Irish-born clergy who answered the call of the Church to minister in the then "missionary territory" of the Diocese of St. Augustine, Msgr. Reilly was respected by priests and laity alike as a dedicated and untiring Churchman. His record as a builder during the early growth of the Church in Florida speaks for himself. Ever a strong advocate of Catholic education he always enjoyed working with youth and Catholic schools.

As a young priest in St. Patrick parish, Miami Beach, he knew all of the students and kept in touch with some until the time of his death. While he was at St. Patrick's it was not unusual for him to join the boys on the basketball court.

Although he had been stricken with a heart attack several

Pre-school center

Lucia Vicencio (far left) looks pleased at the drawings of Sol Perez and Aida Rivera, pre-schoolers at San Juan Day Care and Neighborhood Center in Miami. Vicencio is director of the center, which is sponsored by the Archdiocese's Catholic Community Services. Until now, the center offered only an after-school program which enrolls 71 children. This month, it added a pre-school for 23 children, aged 4. The pre-school is open weekdays from 7:30 a.m. to 3:30 p.m. Cost is \$30 and \$35 a week, and Head Start funds are available for low-income families. Enrollment applications are now being taken for next year. Call 576-3461.



wonderful year with a wonderful president, Abraham Lincoln, who gave us in that year two things. One was the Emancipation Proclamation. (And) that was the year public education began."

If one skips ahead to the modern era in education, he said, one finds it was not until after 1950 that public higher education grew past the private sector, but that interdependence exists between the sides. "I think it's important to know a school like this university is not looking down on public education," he said. "It contributes something to public education -- all private schools do -- and that is the sense of freedom that is the life blood of all colleges and universities in this country of ours, or any country's."

"Catholic is an adjective," Father Hesburgh cautioned. "A Catholic school that's worth its salt has to serve its students but also the world in which we live."

The presidents of Barry also were honored at the luncheon. Each was given a plaque commemorating the special

achievements the school made under her leadership. Receiving the award for Mother Gerald Barry, the school's founder (who died in 1961) was Sister Nadine Foley, prioress of the Dominican Sisters of Adrian, Michigan, the founding order.

Other events held during Founder's Week included the dedication of the FAA Building, Parents and Grandparents Weekend, presentation of the Outstanding Alumni Awards, and the opening game of the 1989-90 men's basketball season.

In the months ahead, other divisions within the university will take a month to celebrate special happenings and commemorations. Those include: School of Business and Computer Science (December 1989); School of Adult and Continuing Education (January 1990); Division of Biological and Biomedical Sciences (February 1990); School of Arts and Sciences (March 1990) and School of Social Work and School of Podiatric Medicine (April 1990).

years ago and could not stand for long periods of time, he concelebrated Mass daily, visited parishioners in their homes and hospitals. He heard confessions on Saturdays and was always available by telephone to anyone who called him. After daily Mass he was a familiar figure in a rear pew of the church from which he greeted parishioners and even gave counsel when asked. Until he died it was his practice to participate in funeral Masses for his deceased brother priests.

Born in County Longford, Ireland, Msgr. Reilly studied at St. John Seminary, Waterford, where he was ordained in 1932. He immediately began studies at Catholic University of America for his degree in Canon Law. After graduation he was assigned as an assistant in St. Patrick Church.

In 1942 he was named pastor of Holy Spirit Church, Lake Wales. Two years later he was transferred to St. Margaret Church, Clewiston, where during his five-year pastorate he initiated the construction of St. Philip Benizi Church, Belle Glade, then a mission of his parish. For one year, he then served as pastor of St. Francis Xavier Church, Fort Myers as well as its mission of St. Ann. Under his direction he also began building the first St. Ann Church.

Transferred to North Florida in 1950, Msgr. Reilly was pastor of Holy Rosary Church, Jacksonville as well as a Pro-Synodal Judge and Defender of the Bond in the Tribunal of the Diocese of St. Augustine. He returned to South Florida in 1952 as pastor of St. John the Apostle Church, Hialeah, where he directed the building of additions to both the school and convent. In 1960 he became pastor of Little Flower Church. Again he supervised improvements to the parish property including a new wing on the convent, repairs at St. Theresa School, and the construction of a balcony in the

(continued on page 10)

'Wisdom people' sought to advise bishop

By Ana Rodriguez-Soto
Chief Correspondent

Once again, the Archdiocese of Miami is seeking "wisdom people."

The job pays nothing, lasts for three years, and demands "high moral standards and prudence" as well as "outstanding and firm faith." Persons with great listening skills and prophetic vision are preferred,

but some training will take place on the job.

Since October, Archbishop Edward McCarthy has been searching quietly for 25 such people -- lay, Religious and clergy,

representatives of the different regions, races and ethnic groups in South Florida. He needs them to advise him on the running of the Archdiocese.

Their work is cut out for them. The Synod identified 165 wishes that need to be transformed into realities, from finding more money for Catholic schools to reaching out to greater numbers of young people and even attracting more vocations to the priesthood and Religious life.

But the naming of these 25 "wisdom people" will itself be a Synod wish come true:

"There is to be an Archdiocesan Pastoral Council representative of Christ's faithful to study and weigh those matters which concern the pastoral works in the Archdiocese and to propose practical conclusions

Social advocacy commission named, See Pg. 9

concerning them." (Synod Document #508.1)

The naming of an Archdiocesan Pastoral Council also complies with the recommendations of Canon Law and the Second Vatican Council's revised Decree on the Bishops' Pastoral Office in the Church.

The council takes its place alongside two other Vatican-mandated advisory bodies: the Presbyteral (priests') Council and the Financial Council, both of which have been functioning for years in the Archdiocese.

As is the norm in the universal Church, details are left entirely up to each diocese. In Miami, the Archdiocesan Pastoral Council will have 25 members serving three-year terms: one lay person from each of the nine deaneries, or geographical regions, of the Archdiocese; three Religious men and women; four clergy; and five people selected at-large.

It also will include both auxiliary bishops, the vice-president of the Presbyteral Council, and the Moderator of the Curia (diocesan ministries and agencies); as well as an executive secretary who serves ex-officio, without a vote.

Like a pastor on a parish council, the Archbishop serves as president of the group, but his word is not one among many. Under Canon Law, he is solely responsible for the running of the diocese, so the ultimate decisions always will be his.

He will also be solely responsible for appointing people to serve on the council, although he has asked each of his nine deans (priests who represent him in different regions of the Archdiocese) to submit

nominations. Many of the deans, in turn, are asking the same of every pastor in their area.

"It's very close" to the broad-based process by which Synod members were selected, said Father Kenneth Whittaker, who served as general secretary and promoter of the Synod.

He added that the Archbishop also is "seeking at-large consultation on his own" to fill the five at-large slots, which he will use to balance out any deficiencies in representation.

A priest-of-all-trades, Father Whittaker is likely to serve as executive secretary of the council while retaining his many other duties, including pastor, head of cemeteries and director of the health plan.

He said the group probably will meet four times a year, but predicted it will be at least a year before it actually takes any action. First, members must get to know each other and the functioning of the diocese.

"Moving quickly is not the point," Father Whittaker said, stressing the word "prudence" in the job description.

Indeed, the process is already behind schedule. Original plans called for the council to be installed Dec. 8, the feast of the Immaculate Conception.

But nominations "have been slow in coming in," Father Whittaker said, and no appointments are likely before the end of the year. The new target date for the installation ceremony is early next year.

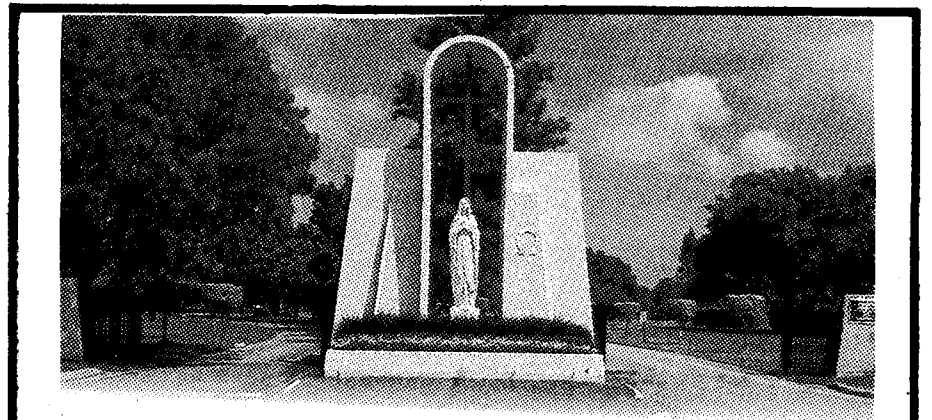
Once again, prudence is the rule, Father Whittaker said. "The key is not to generate people who are constituency-based and would be speaking exclusively for a group or a portion of the people of God; but rather, people who are representative in the broadest sense of the term... Wisdom people."

While some of the council appointees might be former Synod members, he added, "I think the Archbishop will probably want to recognize some bright new lights." The Synod, in fact, "revealed how many really gifted and talented people we have."

If you have any questions about the Synod, or want to let readers know what your parish or organization is doing to implement the decrees, write to *Synod Watch*, *The Voice*, PO Box 38-1059, Miami, Florida, 33238-1059. Be sure to include your name and a phone number where we can reach you during the day.



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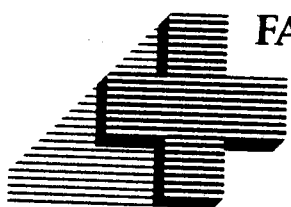
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Over 450 youths joyfully take part in first teen rally

By Cynthia Thuma
Voice News Editor

A sea of youth clad in T-shirts displaying their parish affiliation played volleyball, touch football, munched hamburgers, made new friends and heard music with a message at the Archdiocese of Miami's Teen Rally, held Nov. 19 at St. Maurice Church in southeastern Broward County.

'This is the first time we've tried it... the kids had a super time'

Tim Colbert

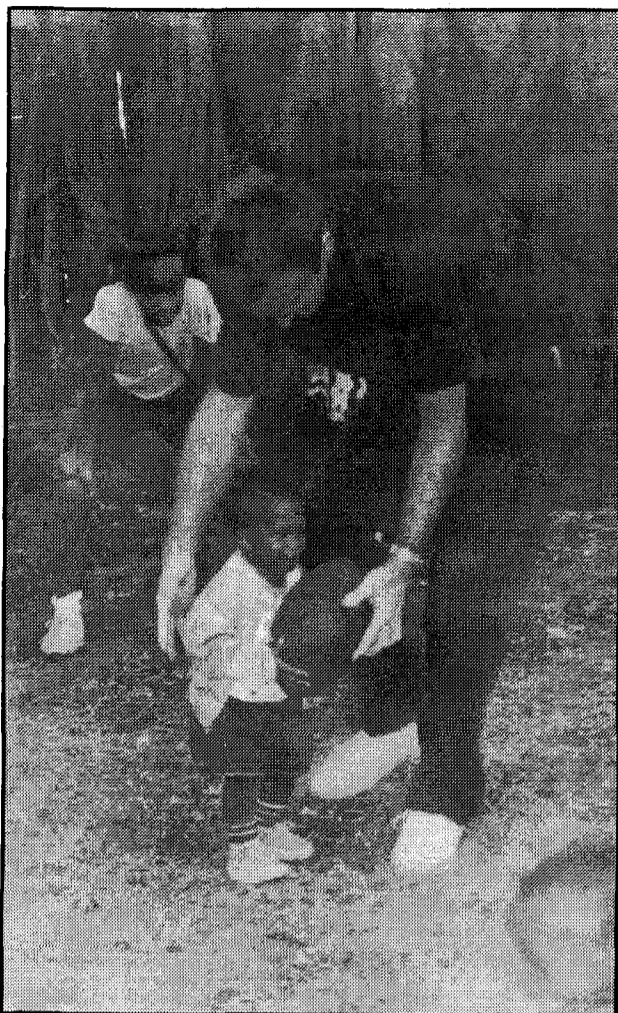
The more than 450 youths, representing parishes in Dade and Broward counties, were treated to the sounds of Heaven's Fire, Refuge, High Voltage, Fortress, soloists Lina Gillis and Robin Puentes and the

St. E.A.S.Y. movement group.

After a liturgical service highlighted by homilist Father Sean Mulcahy, pastor of St. Maurice parish, and music from "Godspell," participants headed outdoors for food, games, door prizes and more music. All the bands donated their time and talent; St. Maurice parish donated the food.

"This is the first time we've tried this," said Tim Colbert, area coordinator for youth ministry for the Archdiocese. "It was the brainchild of Father Sean and we just hopped on the bandwagon. It was a nice turnout and we'll do it again in the spring.

"One of the real keys was to create an evangelization



Father Liam Quinn makes friends with a football player of the future

outreach program and reach some kids we haven't gotten to yet," Colbert said. "The kids had a super time and we're working on our follow-up now."

Archbishop inaugurates Social Advocacy board

By Cynthia Thuma
Voice News Editor

At a Mass that "celebrated Thanksgiving a day early," Archbishop Edward McCarthy formally inaugurated the Commission for Social Advocacy, the commission he has "been dreaming about."

The 20-member board was installed during a Mass at St. Martha's Church in Miami Shores on Nov. 21.


"This is a happy day," he told the commission members. "I entrust you with the promotion of justice and peace in our Archdiocese."

The commission was begun "as a new phase in the ongoing development of the Church in South Florida," said Monsignor Bryan Walsh, president and executive director of Catholic Community Services and homilist for the installation Mass. "This phase is a direct move in regard to the Synod.

"To be concerned about social justice is a sure way to bring love into the world," said Msgr. Walsh. "We cannot be Christians unless we seek justice in this world."

The commission's aims are to promote prayerful study, assimilation and practical living of the social dimension of the Scriptures and Catholic tradition; to enable those within the Archdiocese to work for the betterment of society, to correct injustice and promote justice; to develop a social advocacy network.

Members of the commission are: Andry Bony, Leona Cooper, Joan Crown, Deacon Rafael de los Reyes, Gloria Evans, Maria Angie Fernandez, Deacon George Gibson, Adele Gonzalez, Barbara Groeber, Dr. Joseph Iannone, Libby Johnson, Father Jose Menendez, Father John Noonan, Paschal Otazu, Sister Rosa Monique Pena, Sister Bertha Penabad, Patricia Stockton, William Swink, Mary Carter Waren and Father Thomas Wenski.



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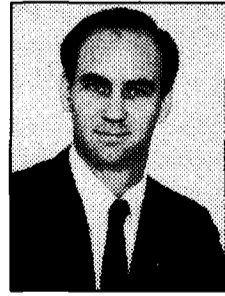
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FOR MYSELF FOR RELATIVE

'Humble' Msgr. Reilly: Dedicated life to Florida Church

(continued from page 7)
church. In recognition of his service the Holy See elevated him to the rank of a monsignor in 1962. He was named pastor emeritus of the parish when he retired from the pastorate at Little Flower in 1978.

While ministering to his parishioners during his 57 years as a priest, Msgr. Reilly also served in a variety of positions at the diocesan level, including the Tribunal's Defender of the Bond and spiritual director of the Society of St. Vincent de Paul, until 1982.

In recognition of 25 years of service,

Catholic Relief Services awarded him a silver plaque in 1968. Msgr. also was director of the Thanksgiving Clothing Collection from 1962 to 1966. He represented

Dade County pastors on the Regional Board of the Catholic Welfare Bureau (now Catholic Community Services) for 16 years. For 17 years he was the Archdio-

cesan representative for the Papal and Extension Society, recruiting volunteer young people as lay missionaries to South America, plus numerous other duties on boards and councils.

Msgr. Reilly served as chairman of the Liturgy Commission which assisted clergy with liturgical changes decreed by the Second Vatican Council.

Members of his family who also participated in the funeral Mass are a sister, Sister Camillus, R.S.M. stationed in England; three nieces, Sister Veronica and Sister Bridget Reilly, from Ireland, and Sister Michael Dunleavy, New York; and two nephews, Noel Jones, from Ireland; and Liam Jones, New Jersey.

Msgr. is also survived by two other sisters, Miss Mary Kate Reilly and Mrs. Margaret Jones, and a brother, Patrick, all in Ireland.

Burial was in the priests' section of Our Lady of Mercy Cemetery.

Official

Archdiocese of Miami

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

Rev. Brendan Shannon - to the Ministry to the Homeless, with residence at St. Francis Xavier Parish, effective Nov. 15, 1989.

Rev. Sergio Cabrera - to Associate Pastor, Corpus Christi Church, Miami, effective Nov. 22, 1989.

Rev. Liam Quinn - to Administrator of St. Philip Church, Opa Locka, effective Dec. 1, 1989.

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

Rev. Emil Allue, S.D. B. - to Pastor of St. Kieran Church, Miami, effective Nov. 11, 1989.

Rev. Edward Moan, O.M.I. - to Associate Pastor of St. George Church, Fort Lauderdale, effective Oct. 6, 1989.

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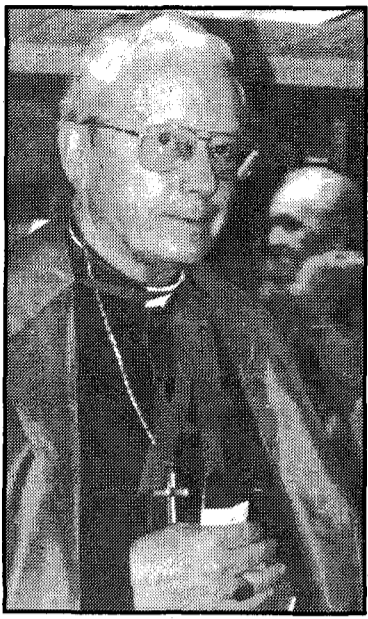
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Archbishop McCarthy

Archbishop dedicates St. Joseph's

By Cynthia Thuma
Voice News Editor

Archbishop Edward McCarthy, Monsignor Bryan Walsh and dignitaries from the Archdiocese of Miami and the city of Lauderdale Lakes gathered Nov. 12 to celebrate the opening of the St. Joseph Residence with proud new residents and their families.

"The home has a special and sacred meaning," Archbishop McCarthy told the audience of about 100. "It means security and tranquility. Our prayers are that God, too, will dwell here."

Father Trevor Smith and Rabbi David Gordon, the

'The home has a special and sacred meaning. It means security and tranquility. Our prayers are that God, too, will dwell here'

Archbishop Edward McCarthy

assistant pastoral care director of St. John's Health Care Center, also participated in the ceremonies. Welcoming remarks were made by Gloria Hansen, vice president for health services for the Catholic Health and Rehabilitative Services and Ferdinand Heeb, chairman of the St. John's Foundation SeniorLife Endow-

ment Fund.

The dedication of St. Joseph Residence, the first assisted-living retirement home built by the Archdiocese of Miami, "marks a milestone. It marks the first completion in our 10-year plan for Broward County," Msgr. Walsh said.

The 72-unit center, located on

the St. John's Health Care Center, offers apartments with or without kitchens and includes cable television, full dining services, housekeeping and linen service, recreational and social events. The center also features an on-site pub, beauty and gift shops and covered parking.

"This is the trend of the future," said Msgr. Walsh, who noted the fastest-growing segment of American society is those over 80 years and the United States has more than 1 million citizens over the age of 100. "This is truly a house built on faith."

Nearly 600 step out at gala charity ball

By Prent Browning
Voice Staff Writer

The first Gala Charity Ball to benefit Catholic Community Services (CCS) and Catholic Health and Rehabilitation Services (CHRS) was held Nov. 10 and received a resounding response.

Almost 600 people attended the Friday night ball held at the Omni International Hotel in downtown Miami. The event was planned as a way to alert the entire South Florida community to the needs of Catholic charities.

Everyone enjoyed a Medallions of Beef dinner topped with Baked Alaska for desert and danced to the Latin rhythms of two orchestras: Willie Chirino and the Cabrisas Group. Colorfully costumed and choreographed Colombian and Chilean dances were performed by the Conjunto Folklorico Internacional Andino. The Master of Ceremonies was Guillermo Benites, anchorman for Channel 23.

Before the dinner, Ball Chairpersons, Mayor Xavier Suarez and his wife Rita and John and Rita Ream, and Host Committee Chairpersons, Mr. and Mrs. Jose Manel Baeza and Mr. and Mrs. Armando Codina, were honored with plaques.

Rita Suarez received the Catholic Community Award from Archbishop Edward McCarthy and Catholic Community Services Director, Msgr. Bryan O. Walsh, in special recognition of her community service. Her activities have included fundraising for Catholic day care centers and assisting the church in finding clothes for hurricane victims.

While gala ball guests enjoyed the dinner and the entertainment, they were reminded of the real purpose of the event by Mr. and Mrs. Ream who spoke of their experiences as foster parents in St. Louis, Mo.

Rita Ream recalled how difficult it was to receive a baby only to give it up several months later when permanent homes were found.

She spoke in particular about an infant who she received when she was only three days old.

"The baby was a funny looking thing all wrapped in a blanket so that only her face was visible. The tiny face was all mouth. For a moment as I looked at her I resented the fact that she wasn't the beautiful little girl who just left.

"I guess I was only fooling myself if I thought I could remain aloof and detached from this little toothless wonder. Within a



Voice photo/Prent Browning

Ball Chairperson Rita Suarez receives the Catholic Community Award from Archbishop Edward McCarthy, left, and Msgr. Bryan Walsh

few days she had me completely under her spell. That big mouth of hers was smiling up at me when she was only one week old."

It was a trial when she had to give up the baby six months later, and Rita Ream turned to God for help. But they learned, she said, that when God closes one door he opens another.

"Each one (baby) taught us a little more

about loving unconditionally," she said.

Money raised by the charity ball will be distributed in a wide variety of service areas from day care for children to housing and health care for the elderly. The amount raised was not immediately known. The gala event was the first in a series of balls that are being planned by CCS and CHRS for future years.

Over 100 attend teleconference on racism

By Prent Browning
Voice Staff Writer

Panelists and video documentary at the recent National Teleconference on Racism projected a positive, upbeat attitude concerning efforts of the U.S. Catholic church to lessen racial tensions.

The teleconference, originating from archdiocesan studios in Detroit, was broadcast live by satellite Nov. 18 to about 150 sites throughout the country, including Miami. The nationwide event was funded by Catholic organizations and planned by the Black Catholic Televangelization Network based in Detroit.

Over 100 representatives from all of South Florida's ethnic communities viewed the teleconference on large screen monitors in the Archbishop Coleman F. Carroll Center in Miami Shores and gathered together in discussion groups during breaks in the broadcasting.

The primary issue under discussion was what the church itself can do about racism.

"In almost all of the groups, the general consensus was that priests should go back to pastoring rather than being administrators, and go out into the highways and byways and meet people and greet people and invite people to come back to the church," said Leona Cooper, founder of the St. Martin de Porres Association.

"Another thing that was of great concern to them," she said, "was that when you find a black priest, a Vietnamese priest, or any other priest that is non-white, you shouldn't just stick him with his own community, you should send him into other parishes because how would a white group know what a black priest is



Discussion groups were an integral portion of the teleconference. At left, the Krome Detention Center was shown on the video

Voice photos/Prent Browning



about if he's never working among them?"

The video segment of the teleconference led with clips from a planning meeting held in Miami earlier this year.

Panelists in the Detroit studio fielded questions from telephone linkups with dioceses throughout the country.

Panelist Fr. Alfred LoPinto, Executive Director of the Campaign for Human Development for the United States

Catholic Conference, helped in answering the latter question. He spoke of efforts of the campaign to reach out to diverse cultural groups.

"Through the programs we have attempted to build bridges between the various communities and try to get cooperative efforts that are inclusive of everyone so that we can have success shared by all people in a fashion that is respectful of all people," he said.

"Many communities have literally recreated themselves through these efforts."

As examples, the priest cited a multi-ethnic group in Portland, Ore., which has taken up the responsibility of driving drug dealers from their neighborhoods. He also praised the recent founding convention of a community group in Collier County that included Haitians, blacks, Hispanics, and whites.

"What we need to do is gather people together and engage them in action," he said.

Panelist Raul Feliciano, Director of Hispanic Affairs for the Archdiocese of Detroit, recalled attempts in Detroit to make the Hispanic community an integral part of the church.

"Right now we are working on the training of pastoral ministers (among Hispanics), and I think it is important to create lay leadership on a parish level... We are also encouraging (Hispanic) vocations, one priest was ordained and we have two more seminarians, and I think that this is something that we have to work on."

The teleconference was scheduled to coincide with the anniversaries of two church documents: "Brothers and Sisters to Us," the American bishops' pastoral on racism, and the Vatican document, "The Church and Racism."

Hundreds walk, seeking justice for farmworkers

By Lina Bryon

Staff Writer, La Voz Catolica

Nicholas and Audrey Nodines were walking slowly, perhaps too slowly for their age: 9 and 14.

But as they walked, they thought about their parents, who had remained in the fields, under the hot sun. And about their younger sister, Reyna, "who stayed with our grandmother and cries a lot," said a pensive Audrey.

Nicholas explained why he and his sister were taking part in the fifth annual Farmworker Walkathon sponsored by Rural Life Ministry of the Archdiocese: "Maybe this way we can help all the farmworkers such as my father to live a better life."

The purpose of the walkathon this year was to educate participants about the grim realities that characterize farmworkers' lives. Organizers used videos in three different languages to get the message across.

"We're happy because those who walked knew they were doing so to improve the lives of farmworkers," said Patricia Stockton, director of Rural Life Ministry in the Archdiocese.

The walkathon, held Saturday, Nov. 11, began at 8:30 a.m. at Miami's Tropical Park, on SW 40 St. and 82 Ave. Stockton estimated that more than 250 marchers walked to Coral Way (SW 24 St.) and 97 Ave., taking several hours to get back to their starting point.

They were sent off on their journey with song, prayer and words of welcome, including a greeting from Baldemar Velazquez, president of FLOC (Farmworkers Labor Organizing Committee), who spoke about the difficult conditions under which farmworkers live and work.

In his send-off blessing, Father Thomas

Wenski, director of the Haitian Apostolate in the Archdiocese, referred to the recently-issued letter by the Florida bishops, "Justice and Equality in Florida."

The letter states that, as a group, farmworkers "are the poorest and most economically and politically underrepresented working people in our country and our state."

The bishops note that "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 percent 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 50 to 80 percent."

They conclude: "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."

Juan Codina also moved slowly during the walkathon. He was carrying his infant son and trying to protect him from the sun. "I don't want him to get burned or wake up," Codina explained.

Himself a farmworker and veteran marcher, who has participated in the walk-



Yuris Codina was among an estimated 250 people who walked for justice at the annual Farmworker Walk-a-thon sponsored by the Archdiocese. (La Voz photo/ Lina Bryon)

athon each year, Codina said he does it "to call attention to our lives; and so good people will join us in solidarity."

Other walkers included students from St. Hugh, St. Michael and Little Flower elementary schools; La Salle and Lourdes high schools; St. Augustine parish and Florida International University Campus Ministry; and members of the Teresian

Institute.

Their participation was gratifying for Stockton, who stressed the importance of "the Church being present in the community."

The date for next year's walkathon has been set—Nov. 10, 1990—and the cause is so pressing, Stockton said, "we've already begun working on it."

National network formed to support farmworkers

By Araceli Cantero

Executive Editor, La Voz Catolica

In unity, there is strength.

With that motto in mind, Church agencies that minister to farmworkers have formed a national network of mutual support and aid to their constituents.

Among the top priorities of the Catholic Migrant Farmworker Network is to make itself known.

"We want to invite all those who work with farmworkers to get together," said Patricia Stockton, director of the Archdioceses of Miami's Rural Life Ministry.

"We want to support each other, because we are few and often find ourselves alone," said Stockton, who estimated there are between 100,000 and 300,000 farmworkers in Florida.

Stockton is one of the officers of the Farmworkers Network, which had its first meeting this month in Miami. For three days, farmworker-advocates from Ohio, California, Arizona, Washington, DC, and Miami set common goals and strategies. They also met Archbishop Edward McCarthy, filling him in on their experiences and difficulties.

Foremost among the difficulties is getting together, because they lack funds and the distances are so great.

"We work with poor people, and in parishes that also are poor," explained Father Dick Notter of Toledo, Ohio, who just obtained permission from his bishop to travel the migrant stream four months a year.

Permission, but not the financial means to do so. Which is why the priest will have to depend on the generosity of his people during his two-month stays in Texas in the fall and Florida in the spring.

In both places he will see familiar faces of families who make their living by following the crops and picking seasons. He sees these farmworkers as "the poorest and most oppressed group in the Church, who have a love of God and the Church that no one recognizes."

An advocate of farmworkers since the 60s, Father Notter admits that they have won a few battles since then, especially in Ohio, where pressure from FLOC (Farmworkers Labor Organizing Committee) resulted in more favorable working contracts with a number of large growers.

He also noted a change in attitude among Catholics: from what he called "works of charity" to a deeper level of presence and commitment to farmworkers' lives.

The proof is that Father Notter is not the only one who travels the migrant stream for portions of the year. So does Father Vincent Albano, also an officer of the Farmworkers Network.

For six months each year, he accompanies the farmworkers who

leave Corpus Christi, Texas, heading toward the picking fields of Nebraska, Wyoming, Illinois and Indiana. But Father Albano is unique in that he travels with a team of up to 15 pastoral workers, who form a sort of "traveling parish" for farmworkers. The group receives financial support from the dioceses through which it passes.

Ceferino Gonzalez is not a priest, but in Fresno, Calif., he has dedicated many years to the formation of farmworker-leaders who will help their fellow migrants keep the faith as they follow the crops.

As an officer of the Farmworkers Network, Gonzalez has used his leadership-training experience to implement a manual, "On the move towards God," created for that purpose by a national team.

Father Notter sees leadership-formation as the highest priority for farmworker ministry. In his experience, the traditional parish always excludes farmworkers because they live in remote areas and their jobs prevent them from staying too long in one place.

Even though some parishes strive to include farmworkers and accommodate their needs, Father Notter said, "other groups get ahead of us and set up missions close to the camps where farmworkers live."

The solution, as he sees it, is for the Church to foster missionary zeal among Catholics and train evangelizers to visit or live in the camps. The ideal would be to train farmworkers themselves, "but we don't have the money."

In addition to leadership-training, the Farmworker Network has identified the following priorities:

- Make people aware of the needs of farmworkers;
- Compile a directory of all those who are active in farmworker ministry;
- Provide information about the agencies and programs that serve farmworkers;
- Recruit and support people who travel with farmworkers;
- Develop a pastoral plan for farmworker ministry.

The Farmworker Network has two types of individual memberships: "active" costs \$15 a year, "associate" (non voting) costs \$10.

Although the group was formed in 1986, it only recently obtained non-profit corporation status with the Internal Revenue Service, a classification that enables it to receive tax-deductible donations.

The group enjoys the official support of the U.S. Catholic Conference's Office for the Pastoral Care of Migrants and Refugees as well as the U.S. Bishops' National Secretariat for Hispanic Affairs. For more information, write to: Catholic Migrant Farmworker Network, 1933 Spielbusch, Toledo, Oh, 43696-0985.

Governor proclaims Farmworkers' Week

WHEREAS, Thanksgiving Day in Florida is traditionally a day for the gathering of family and friends in celebration of good fortune and the bountiful harvest reaped during the year; and

WHEREAS, on this occasion it is fitting that appreciation and thanks be given to the thousands of farmworkers whose toil provides each of us with one the best Thanksgiving dinners in the world; and

WHEREAS, Floridians recognize and appreciate the contribution made by farmworkers and agricultural employers in making quality farm products readily available at a reasonable price in the market places of America; and

WHEREAS, we look toward a future of continued cooperation between agricultural employers, both large and small, and farmworkers, joining with state leadership in an effort to resolve the problems of Florida farmworkers;

NOW, THEREFORE, I, Bob Martinez, by virtue of the authority vested in me as Governor of the State of Florida, do hereby proclaim November 19-25, 1989, as

FARMWORKERS' WEEK in Florida and urge all citizens to pay tribute to this dedicated segment of our population who contribute so much to the well-being of all.

Going hungry

Chaminade-Madonna students experience hunger, homelessness for 40 hours

By Prent Browning
Voice Staff Writer

It seems that teenagers these days are noted more for their addiction to shopping malls, designer clothes, and bizarre rock musicians than for their social awareness. But this stereotype is often unfair, as many student-initiated activities at Archdiocesan Catholic schools attest.

recent example was a hunger awareness program called "Forty Hours in Their Shoes" which was organized by the student chapter of Amnesty International at Chaminade-Madonna College Preparatory School in Hollywood. Over a dozen students slept outside and ate little else but bread and water from Friday, Nov. 10, until Sunday, Nov. 12. By experiencing hunger and the elements first hand, it was hoped that participants would come away from the event with a greater sensitivity to the sufferings of the poor and homeless.

Camped out under a canopy on school grounds, they had to endure rain and cold on Friday and Saturday nights, as well as a local contingent of ants and fleas. By noon on Sunday, as they gobbled down their last slices of bread, participant Patricia Henriques said she was hungry and thinking about all the meals she had missed.

"We're thinking a lot about three o'clock [when the program would conclude]," she said.

Rosana Cruz, president of the Amnesty International Chapter at Chaminade-Madonna, said that some people felt anxiety before meals, not knowing whether they would be able to eat enough to satisfy their stomachs.

"You wonder what it would be like to permanently be in that position," she said. "I think this is definitely something that will stay with me. The first thing I'll remember when I open the refrigerator door is that there are people who don't have enough."

The idea for the program was borrowed from St. Maurice Church in Fort Lauderdale, which has sponsored a similar activity, but the students added their own touches. At the school event, their time was filled with prayer sessions, poetry readings, and workshops on prejudice and the environment as well as on poverty and hunger.

The amount of food they received for lunch on Saturday

'The first thing I'll remember when I open the refrigerator door is that there are people who don't have enough.'

Rosana Cruz,
president,
Chaminade-Madonna's
Amnesty International
chapter



Chaminade-Madonna students munch on the last meal of the "Forty Hours in their Shoes" program. (Voice photo/Prent Browning)

depended on whether they were assigned to a "first world" group, a "second world" group, or a "third world" group.

Students also listened as representatives of various service organizations described how they could do their part to combat social injustice and poverty.

Two representatives from R.A.I.S.E. (Raising Awareness In Service Experience), a Marianist-sponsored organization, described the challenges of working in a soup kitchen in the inner-city of Cincinnati.

A recent graduate of Chaminade-Madonna himself, Joe Redform said he was impressed with the contrasts in the downtown area.

"On one side of the street they [businessmen] are all walking around in suits and ties and briefcases, and on the other side of the street there are people with clothes that they haven't taken off in who knows how long; people without homes; people lying on benches. The difference is

amazing.

"We were talking one night, just a few of us, and we couldn't understand why these people would go to work in a suit and tie and couldn't help them in any way... That's when I felt that if I didn't tell people to help no one else is going to either. Because if they're walking in front of them and they don't want to help, who's going to take the initiative?"

A similar realization — that it's up to *them* to do something — may be infecting some students at the Catholic prep school. The hunger awareness program is just part of a series of projects aimed at helping the underprivileged. One day a week a group of students serve food at Camillus House in downtown Miami. This week they will be donating cans of food to various charities, and a fundraiser is currently in the planning stage to help a poor village in South America.

'Genesis' helps dating couples get sound start on relationship

By Maria Vega
Staff Writer, La Voz Catolica

The girlfriends didn't show. Neither did the boyfriends. So the Genesis retreat scheduled for late September had to be postponed.

What happened? organizers asked themselves. Not enough publicity. Lack of support from the parishes. Confusion over the name, which is shared by the Archdiocese's home for AIDS victims.

"But fundamentally, it was couples' lack of awareness of the importance of preparation while courting or dating, even if marriage is not being contemplated," said Deacon Ray Ortega, spiritual director of Genesis.

The support group for 18-to 25-year old dating couples began in 1986, arising out of Auxiliary Bishop Agustin Roman's concern that couples were not receiving enough preparation prior to getting married in the Church.

Many Hispanics attend the Camino marriage preparation program, but that takes place once the wedding has been set.

Genesis' goal is to reach couples way before then, when they are only dating, so that they'll have time to reflect on their relationship," said Raquel Munarriz. She and her boyfriend, Luis Diaz, are among the coordinating team for Genesis #16, which has been postponed until February.

'The courtship is a stage in life. Genesis tries to give couples who are dating an alternative, the chance to choose a better Christian life.'

Emilio Enriquez,
member of Genesis
coordinating team



Genesis is open to all dating couples, 18 to 25 years old, even if marriage is not yet being contemplated. (La Voz photo/Maria Vega)

"It's important to let people know about this program," said Andy Garcia, publicity director for the group. But it's difficult because "we didn't have any money for advertising."

"We need more support from the parishes. They need to

mention us in their bulletins, promote us more. The youth and young adult group leaders could help us a lot," he said.

"The courtship is a stage in life. Genesis tries to give couples who are dating an alternative, the chance to choose a better Christian life," said Emilio Enriquez, who along with his girlfriend, Adriana Kates, is a member of the coordinating team.

"Genesis prepares you to start a family on the right foot," said Jose Roca. He and his wife, Teresita, took part in Genesis #8 while they were still dating.

"It helped us understand our problems and gave us a means to solve them," said Roca, who has been married now for a year-and-a-half.

Kates and Enriquez had broken off their relationship for more than a year before giving it a second chance and taking part in Genesis. The retreat helped them to "share with other couples and learn to solve our problems in a positive way," Enriquez said.

"I used to think retreats were only for people with problems. Now I realize that the only people who don't have problems are those who are dead," said Diaz, Munarriz's boyfriend, who admitted that Genesis also marked the beginning of his faith life.

Until then, "my only religion was football," he said. "Now, on the other hand, I feel so good with the group that I don't mind missing the Sunday games."

After making the Genesis retreat, group members meet weekly on Thursday nights for continuing support and dialogue.

They also gather for social activities once a month. At their October meeting, the food was donated by Burger King, there were music and games and, as publicity director Garcia put it, "wholesome fun for all."

For more information on Genesis, call Raquel Munarriz, 559-4431; Cary Garcia, 285-2063; or Youth Ministry, 757-6241 (Dade) or 525-5157 (Broward), Ext.151.

Parishioners: Let our dead rest in peace

By Cynthia Thuma
Voice News Editor

The quiet spot where Maureen Abbott often goes to pray and reflect upon the happenings of the day, of her hopes, dreams and memories of her beloved son, is threatened.

But Maureen Abbott, her husband Arnold and hundreds of South Florida families who share an interest in the quiet, reverent place pledge they won't surrender it without a fight.

Six years ago, Sean Paul Abbott was 15, a student at Lakes Middle School and dreaming of going on to high school. But he was struck by a drunken driver. The shock and grief of her son's sudden death put Maureen Abbott in the hospital.

Arnold Abbott needed to find a final resting place for Sean and selected a site at Our Lady Queen of Heaven Cemetery in North Lauderdale. The gravesite was in the eastern part of the cemetery, away from the sound of cars on State Road 7, overlooking a lake on one side, undeveloped land on the other. The site was shaded by a tree and Arnold Abbott ordered a granite bench to be placed at the gravesite so he and his wife could sit when they visited their son.

"I used to go quite frequently," Maureen Abbott said. "My son was the first child buried in that area. Now there's many there. I sit, talk to him and pray for him."

But recently she and other neighbors who have relatives buried at Queen of Heaven heard that acreage adjoining the cemetery had been purchased and was to be developed as a 17-acre amusement park. They checked with city officials and found the owner was to address city officials with his plans for the development. The Abbotts, Father Gerald Morris, pastor of Queen of Heaven parish and an attorney representing the Archdiocese of Miami

Protest plans for amusement park next to cemetery

and those with relatives interred at Queen of Heaven jammed the city council's meeting room and implored council members to not allow construction of the park.

"He told them it was his job to speak out because the dead deserve their peace; amusement parks are for the living," said Maureen Abbott of her husband, who also presented the council with a petition bear-

ing over 1,400 signatures of those who oppose the park.

"But the council members, they didn't want to hear him," Maureen Abbott said. "It seems like they've already made up their minds. It's pretty much decided the amusement park's going up. There's so much vandalism around there, anyway, but something like that...I know they're going

to desecrate the graves."

Father Kenneth Whittaker, director of Catholic Cemeteries of the Archdiocese of Miami, shares the Abbotts' concern. "We are opposed to it because it would violate the sacred character of the cemetery," he said. "In a spiritual realm, it is incompatible and inconsistent to the sacred burial; in a practical/temporal realm, there is no easy ingress or egress for the site."

Opponents of the park cling to the hope that through an overwhelming show of support at the Dec. 7 public hearing, they can dissuade the council from granting a zoning variance to allow a video arcade. They believe without the game room, a major source of revenue for amusement centers, park owners will select a different site.

"[Council members] told us we have no hope whatsoever [of stopping the park outright]," said park opponent Gina Abbruzzese, "because the land has been zoned industrial. But right now, no video arcades are allowed in North Lauderdale."

At the last meeting on Oct. 26, park opponents filled the council chambers, but many were turned away because of a lack of parking. Park opponents now plan to shuttle supporters to the Dec. 7 meeting.

Parking for the meeting will be available at Our Lady Queen of Heaven Church, 6771 Kimberly Boulevard, North Lauderdale. City Hall in North Lauderdale is at 701 S.W. 71 Ave., on the corner of Rock Island Road and 7th St.

"We want to make a noise to say 'hey, we're citizens; we don't want this here.' We don't want it next to our cemetery," said Abbruzzese, a member of Our Lady Queen of Heaven parish.

Those wishing further information are urged to call Abbruzzese at 979-6835 or Maureen Abbott at 971-9813.

Don't give up, pro-lifers told

By Cynthia Thuma
Voice News Editor

Carol Everett, operator of four abortion clinics in the Dallas-Fort Worth area from 1977-83 had a message for the more than 400 pro-life advocates who jammed the Grand Ballroom of the Deerfield Beach Hilton for Broward County Right to Life's 16th Annual Benefit.

"I want you to understand," she told them in her soft Texas drawl, "you're on the right side." As her audience, including representatives from the Archdiocese of Miami's Respect Life Ministry, listened intently, Everett took them on a tour of an abortion clinic and discussed the abortion industry in general.

Everett, who underwent abortion in 1973, said the experience scarred her emotionally and psychologically. "The most horrible thing I can tell you about me is I killed my own child. It happened in a hospital, my insurance paid for it — they called it a D&C — but it has destroyed my life," she said.

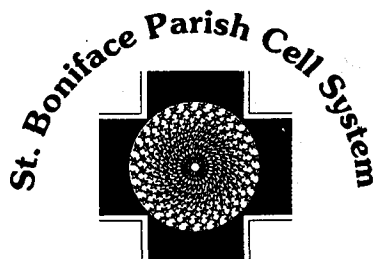
But Everett, who saw the error of her

ways, now travels the country speaking to pro-life groups, urging them to keep the faith and continue the fight against abortion. "That's the answer," she said. "God wants us to submit to him. We're going to have to cross the lines of all our religions and pray together. When we unite, we're going to blow the abortion clinics away."

Remember, she told them, "Satan is the god of abortion clinics."

Stacy Angier, president of Broward Right to Life, also addressed the group, telling them: "If you're not aware abortion's a political decision, then you must have been asleep during the October special session. According to the press, pro-lifers suffered a crushing defeat in Tallahassee." In truth, she said, "in the pro-life movement, we're facing the greatest time in our history."

The Madonna Academy graduate also urged pro-lifers to become more vocal. "We need to be speaking out for life at every opportunity given. We need to stand up for the 4,000 youth daily who are sacrificed on the altar of convenience."



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Parents beware of toys this season

...Many dark and violent products are hot items among kids for this year's Christmas

By Tom Hess
From Focus on the Family

Lest you think it's safe to begin Christmas shopping, think again. Hollywood's most celebrated murderer- the grotesquely disfigured Freddy Krueger- is making a killing on screen, at the box office, and in toy stores.

The star of the five-part film series "A Nightmare on Elm Street," which has grossed more than \$200 million in theaters and video sales so far, is proving to be a toyland commodity:

□ *Freddy's Glove* by Marty Toy Inc. for children 10 and up. Although not dangerous, this plastic toy is modeled after Freddy Krueger's razor-tipped glove, the weapon he uses to mutilate and kill teenage victims in their sleep.

□ *The Freddy Game* by Cardinal Inc., for children 8 and up. Players are told that Freddy has "possessed" someone. "Your job ... is to expose Freddy, and try to eliminate him before he goes on one of his nightmarish rampages. Freddy, of course, will do everything to keep his identity a secret until the time is right for him to attack!"

□ *Freddy Krueger Stick-up* doll by Lexony International, recommended for children 6 and up. The doll's arms and legs move.

□ *Freddy Squish'em* doll by LNJ Toys Ltd., for children 4 and up. This squeezable doll introduces very young children to the Freddy character. Also available are the *Freddy and Victim Spitballs*- rubber balls that feature the faces of Freddy and a startled, mutilated victim.

These products are available at most major retail outlets, including K-Mart, J.C. Penney and Toys R Us.

Here are a few other surprises that await you:

□ *Mad Scientist Monster Lab* by Mattel. The package reads: "Make disgusting monsters... then sizzle the flesh off their bones." Also, *Mad Scientist Dissect-An-Alien*: "Yank out alien organs dripping in glowing alien blood," (Mattel discontinued this toy last year, but many stores still stock it.)

□ *Real Ghostbusters* by Kenner. This toy line features innocuous figures that transform into grotesque monsters: Granny Gross Ghost (a grandmother whose jaw drops, revealing horrific detail), Hard Hat Horror Ghost, Tombstone Tackle Ghost, and Terror Trash Ghost.

□ *Nintendo* game cassettes. Although some Nintendo games are innocent fun, others glorify violence against women and police. Some lead young players into a Dungeons and Dragons-style landscape of violence and occultic forces.

Freddy's Revenge

Matchbox Toys USA announced in September it would market a talking 17-inch-tall Freddy Krueger doll in time for Halloween. Gene Morra, senior director of marketing for Matchbox, heralded the Freddy Krueger character as "a folk hero" and the "Mickey Mouse of the 1990s." Independent surveys confirmed Freddy's popularity.

The National Coalition on TV Violence released results of a poll earlier this year in which 100 children ages 10 to 13 said they knew more about Freddy Krueger than Abraham Lincoln, George Washington or Martin Luther King. Eighty-nine percent had seen at least one episode of "A Nightmare on Elm Street," and 62 percent reported seeing at least four episodes. "What I like about Freddy is he kills people," said one 10-year-old.

The Freddy Krueger character is described as the product of 100 maniacs who raped a nun in a mental ward about 40 years ago. Freddy grew to be so evil that the people of Freddy's peaceful hometown, Springwood, burned and buried him. In one scene from the fourth "Nightmare" film, a teen is day dreaming on his water bed when the bikini-clad woman from a poster on his wall appears inside the transparent mattress. She swims naked, beckoning him to join her. He does, and she turns into Freddy. "How's that for a wet dream?" he cackles as he strangles his prey.

We need to be on the alert so our children remain with healthy attitudes and can enjoy games that are harmless.



Matchbox's Morra told Cox News Service its Freddy doll was targeted at teens and young adults.

"We're marketing this for kids 12 and older. We're not advocating that little kids go see this movie, but we do think young adults will buy the toy."

William Swindell, associate director of the American Family Association, was skeptical, however. "How many teenagers do you see carrying around dolls? These toys are intended for a much younger audience." AFA expressed its concerns to Matchbox, which said would destroy 160,000 Freddy Krueger dolls that had not yet been shipped. Forty thousand had already been delivered to stores when Matchbox made its decision.

The AFA's victory followed Sears' decision several weeks earlier to recall and discontinue all Freddy Krueger merchandise. "Family News in Focus," a daily radio news broadcast produced by Focus on the Family, had asked listeners to contact Sears.

Neither Sears nor Matchbox will comment on their decisions. Swindell of AFA said the companies agreed to drop Freddy Krueger because neither wanted bad publicity heading into the Christmas shopping season.

Nintendo Mania

Just as disturbing as Freddy Krueger, Nintendo is even more ubiquitous. Greater than 20 percent of American homes own Nintendo systems. Nintendo will sell 50 million game cassettes this year, with gross revenues of \$3 billion, a 50 percent jump over last year's sales.

The most popular Nintendo game to date- "Super Mario

this game, I wrote to the distributor and asked that Renegade be removed from the market. They replied that the public should be allowed to make its own decision. They also related a fact more chilling than the game: that they had received only one letter of complaint- mine."

□ The object of "Life Force" is to destroy the reptilian character Zelos. "You've gotta soar through his guts, blast past his death traps and ultimately blow out his heart," the package says.

□ "Wizards and Warriors" resembles the occultic game "Dungeons and Dragons," a game that police say leads some youth into satanism.

Dr. Thomas Radecki, a practicing psychiatrist and chairman of the National Coalition on Television Violence, says Nintendo has a markedly negative effect on young players. "I've already hospitalized two young men, ages 13 and 14. One boy played Nintendo 35 hours a week. Although he was an intelligent kid, his grades had fallen off markedly and he's having a real problem with is temper. The other one... he was having problems with aggressive behavior." Radecki said the danger of Nintendo lies in the way it teaches children how to resolve conflict. "Even though it's done all lightheartedly, you don't get the feeling you've killed a human being, you just killed some disgusting little creep on the screen. Still, it's rehearsing a way of thinking and a way of reacting that research shows does have some small and cumulatively harmful effect on the development of normal children. Nintendo is causing physically aggressive and verbally aggressive behavior in normal children."

One young player described for *Newsweek* the physiological effects of Nintendo. "You just want to play it and play it until you beat it, said 14-year-old Dylan Gordon of Los Angeles. "You just get so nervous near the end. You perspire. Your heart rate goes way up. Afterwards you just want to drop dead."

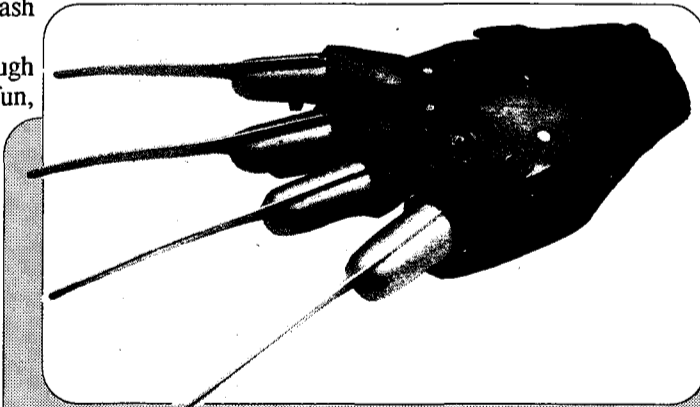
Nintendo's danger may go beyond the violent or occultic. The *Wall Street Journal* reported in June that Nintendo may be "something of an electronic Trojan horse."

Nintendo told security analysts this summer that it sold its game console as an innocent toy but intends to use as a cheap computer. Through a joint venture between its U.S. subsidiary and American Telephone and Telegraph Co., Nintendo says it will make stock-market, travel and shopping information available on home TV screens to Nintendo owners as early as next year.

"We've positioned ourselves as this innocuous game that works just, fine," Peter Main, vice president of marketing for Nintendo's U.S. subsidiary, told the *Wall Street Journal*. "But it gives us some very interesting (technological) possibilities that will begin to unveiled in 1990. It's more than a game." Japanese households receive securities information, travel tips and shopping guides through their Nintendo devices. More malevolent uses- such as dial-a-porn- may develop as the Nintendo game console becomes an adult tool.

As this Christmas season's grim toys suggest, adult brutality and perversion have been repackaged for teens, pre-adolescents and even pre-schoolers. Sometimes adults are the toymakers' ultimate market, as Nintendo illustrates. Whatever the audience, entertainment has been corrupted, and with it, innocent childhood play.

(From Focus on the Family Citizen/ Nov. 1989)



'The National Coalition on TV violence released results of a poll earlier this year in which 100 children ages 10 to 13 said they knew more about Freddy Krueger than Abraham Lincoln, George Washington...'

Brothers II" - features an innocuous character leaping over innumerable perils to rescue a damsel in distress. But other Nintendo games feature horrific, occultic and criminal heroes:

*Dr. Vince Hammond of the National Coalition on Television Violence describes a Nintendo game in which the player assumes the identity of a felon. "The felon throws oil cans at police cars. The oil causes the police cars to spin out of control; then the player pushes them off the road and the cars explode. The criminal is the hero."

* A San Francisco mother, Donna Ownbey, wrote *Newsweek* earlier this year about the magazine's favorable report on Nintendo, published March 6:

"You say Nintendo combat 'is not always conducted according to the Geneva Convention.' Amen! (The game) Renegade is particularly objectionable. During one of the rounds of combat, a male figure is pitted against women wielding handbags and chains. He must kick, sock or otherwise 'kill' these women before proceeding to the next round, in which he fights a large oriental woman in hand-to-hand combat. After seeing my nephew play

Are the courts hostile to religion?

"Is the Court hostile to religion?" asked Time magazine recently.

For the answer, ask the children whose parents are making great sacrifices to send them to inner-city Catholic and other private schools. They will tell you that the Court penalizes them simply because they go to church-related schools. These children's parents make these sacrifices for private education because inner-city public schools all too often are blackboard jungles characterized by drugs, sex violence, absenteeism, dropouts and no learning. Public school "graduates" are often functional illiterates, unemployable, welfare-dependent. Often, the girls are pregnant in their early teens; crack-using, and without prenatal care, they become mothers of brain-damaged children whose medical bills in public hospitals often reach \$2,500 a day, a total of \$250,000 by the time they are released six months later.

'...It shocks the nation to learn that thousands of deprived children are denied remedial education, and many are thus condemned to a life of functional illiteracy, unemployability and welfare dependency by our Supreme Court because of its anti-Catholic prejudice!'

Lawmakers in Pennsylvania decided to help the educationally-deprived children whose parents sent them, to avoid the state's blackboard jungle schools, to Catholic and other private schools. The Legislators passed a bill to provide auxiliary services for educationally-deprived children in private schools. The law provided that teachers of the remedial classes were to be public school teachers, under the exclusive control and direction of the state, and that classrooms were to be totally sanitized of all religious symbols, statements and pictures.

When schools opened, everybody was happy; the lawmakers, the public school teachers, but especially the Protestant parents of educationally-deprived children attending Catholic inner-city schools. But the Supreme Court was not happy! Scrutinizing the public school teachers-Protestants,

Catholics, Jews and nonbelievers - the Court said, ah ha!, they "have the potential" to indoctrinate the children in religion. To protect the children against possible religious indoctrination, the Court said the states had to provide "continuing surveillance" to police the public school teachers. But, ruled the Court, such policing of state teachers in Catholic schools constitutes an excessive entanglement between church and state, and violates the separation of church and state.

Chief Justice Burger denounced the ruling as hostile to religion. He charged that this Meek (1975) decision "penalize(s)" religious institutions with a religious affiliation" and worse, penalizes children who already carry "extraordinary heavy physical and psychological burdens." Pointing to the Court's hostility to religion, Burger observed, "This penalty strikes [the children] not because of any act of theirs but because of their parents' choice of religious exercise" in sending them to church-related schools. This denial of remedial education, said the Chief Justice, is a violation of "the free exercise of religious belief" and a "denial of equal protection, which is, for me, a gross violation of Fourteenth Amendment rights."

The Court's hostility to religion is manifest in other cases. In 1965, Congress passed a law to help educationally-deprived children in both public and private schools. After tens of thousands of deprived children had been given remedial education by state-controlled and directed teachers in religiously-sanitized classrooms in hundreds of Catholic schools during 20 years, the Supreme Court in the Felton case (1985) struck down the federal program. Again, it said the public school teachers in the program had to be policed to make certain they did not indoctrinate the children in religion.

Chief Justice Burger again dissented in anger, saying: "It borders on paranoia to perceive... the Bishop of Rome lurking behind programs that are... vital to the nation's school children... And addressing the question of the Court's attitude to religion, Burger



continued: "[This decision] exhibits nothing less than hostility toward religion and the children who attend church-sponsored schools."

Certainly, it shocks the nation to learn that thousands of deprived children are denied remedial education, and many are thus condemned to a life of functional illiteracy, unemployability and welfare-dependency by our Supreme Court because of its anti-Catholic prejudice! Perhaps, with the passage of time, there will be a change in the Court's attitude toward religion and religious freedom. As Chief Justice Burger prayed in his Meek dissent: "One can only hope that, at some future date, the Court will come to a more enlightened and tolerant view of the First Amendment's guarantee of free exercise of religion, thus eliminating the denial of equal protection to children in church-sponsored schools, and take a more realistic view that carefully limited aid to children is not a step toward establishing a state religion - at least while this Court sits."

That "future date" has not arrived. The Court is still hostile to religion.

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

Letters

Barry University has become too liberal

Informed Catholics are not surprised to learn that Barry University has invited Father Theodore Hesburgh to address its School of Education on Thursday, November 16th. Over the last years Barry has sold out its Catholic identity for the pottage of generous donations from enemies of the Church. Just weeks ago Bishop Matthew Clark of Rochester reaffirmed in Cor Jesu Chapel that feminists are the vanguard of the Revolution within the Church. Bishop Clark then proceeded to spell out his own rebellion against the Holy Father... Sadly, prominent educators from the archdiocese were present and approved.

Father Theodore Hesburgh is from the same modernist mold as Bishop Matthew Clark. Father Hesburgh has served on the board of the pro-abortion Rockefeller Foundation and on the Rockefeller-controlled Council of Foreign Relations and the Trilateral Commission. Both of these latter organizations are anti-Catholic elitist instruments designed to eliminate national sovereignty and create a "new world order" without Christ and His Church. Father Theodore Hesburgh hosted a regional Planned Parenthood meeting at Notre Dame, invited New

York's pro-abortion Governor Mario Cuomo to speak on campus, chaired the board of the pro-abortion Rockefeller Foundation, endorsed a decision to permit experimentation on aborted babies at Notre Dame University, and has been an eloquent spokesman for the anti-Catholic left. Father Theodore Hesburgh has led the sellout of Catholic education to the anti-Catholic Rockefeller-controlled Establishment. He will feel right at home at Barry college.

Douglas Valenzuela
Miami

Race track ad in Catholic paper?

I am a recovering addict. My addiction even though it is different in nature than a drug addict or alcoholic still has the same characteristics. I am a compulsive gambler. I am writing this letter in response to an advertisement that was in a recent issue of The Voice.

In this issue your readers were supplied with a coupon for one free admission to Calder Race Track. Would you be willing to supply one free hypodermic or one cube of crack cocaine for your readers? One bottle of Scotch? I doubt if you would. The same results that would occur if these items were given to an alcoholic or drug addict, intentionally or unintentionally, are exactly what could happen to a compulsive gambler when

given the opportunity. I struggle with my addiction daily. I also realize that in the course of a day I still face many temptations. The last place I expect to be tempted is through my own Archdiocesan newspaper. There are an estimated 14 million compulsive gamblers in this country. The number grows daily.

Name Withheld
Miami, Fl.

Why let sex ed in public schools?

How can we permit the public schools to teach our children sex education considering present conditions?

Because of the over-weening power and influence of the left in education and also Planned Parenthood's ignoble influence, so many people, especially Christians, believe the new sex education program recently announced will become more than we can bear. Sex clinics will soon follow as a result, as they have in other states. Our beloved Indiana has a very large percentage of parents who are opposed to their children being taught concepts that include abortion, sodomy, lesbianism, masturbation, contraception or the use of condoms or anything else that unnatural or immoral. There are some homosexuals teaching their life style to other people's children. This is

an extremely serious problem. These teachers encourage and cause children to do sexual play with each other and many other things. By the end of the year, long before the parents learn of it, the children are already very badly damaged. Systematic cover up in the schools does happen. Good teachers who tell can find themselves pushed out.

The present state system has failed to monitor the problem in a successful way as usual. For years George Bush promised a voucher system which would have given parents use of some of their tax money to send their children to a school of their choice where they could have escaped the problem. President Bush backed down on his promise after he was elected. The President's background should have told us something, for it involves long standing membership in the Council on Foreign Relations and the Trilateral Commission which is a branch of freemasonry. Both groups are known to be occult though many believe or pretend otherwise. Their agenda for the future is very different from ours.

President Bush says money isn't available. There are billions yearly for Israel and hundreds of millions for many communist countries, but the American taxpaying family will get nothing with which to save their children from the ever growing corruption that surrounds them.

Mrs. William Rosner
Indianapolis, IN.

Is this way of praying superstitious?

Q. The enclosed clipping is a sample of what has appeared increasingly in our local newspapers and "country shopper."

It includes a prayer to the Sacred Heart of Jesus and St. Jude. Then it instructs, "Say this prayer nine times

By Fr. John Dietzen



a day; by the ninth day your prayer will be answered. It has never been known to fail. Publication must be promised."

To me these things sound like superstitious magic and chain letters. What is the church's position on them? (Wisconsin)

A. That approach to prayer is superstitious. It has no basis in Catholic belief and has been rejected by responsible Catholic leaders numerous times.

Novenas (nine consecutive times of prayer) or other sorts of encouragement to perseverance in prayer are, of course, in the Gospels (see for example, Luke 18:1-8) and in the church's spiritual tradition.

To assign some magic to the number nine or any other number is something else entirely, as is the promise that the prayer will be answered definitely and has "never been known to fail," a common claim for these spurious devotions.

These have nothing to do, of course, with genuine devotion and prayer to Jesus or to the saints as understood in our Catholic and Christian tradition. As you say, they are simply another form of the old chain letters which promise much and threaten much.

The added misfortune is that by being published they cause understandable astonishment, if not actual ridicule of what is assumed to be Catholic teaching and practice.

Q. A member of my family has expressed interest in the DeMolay Society which is affiliated with the Masons.

What is the official Catholic position on this organization? Can one be a Catholic and a DeMolay? (New York)

A. While there has been considerable confusion in recent years, the prohibition against Catholics belonging to the Masons remains a serious one.

I've discussed these reasons and the controversies on occasion in this column.

However, Masonic bodies truly so called are the three symbolic first degree lodges, along with the Scottish and York rites.

A huge number of independent organizations, most of them social, are more or less loosely related to the main Masonic bodies but are not really part of official Freemasonry. The Order of DeMolay for boys is one of these. The Order of Job's Daughters for girls is another.

Since these are not properly speaking Masonic groups, church prohibitions would not apply to them, at least in anything like the way they could apply to Freemason lodges. If you have doubts about your local area, it would be good to check with your pastor or with the chancery office of your diocese.

(A free brochure explaining Catholic regulations on membership in the Masons and other organizations 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.)

A neighborhood's war on drugs

I was walking along West 45th Street in New York City in mid-September with some of my children when we saw a large crowd of people ahead chanting. We couldn't make out what they were saying, but we were curious.

As we got closer, we saw that the street entrance was blocked by a police car with lights flashing. By this time we were able to make out the words. The people were chanting, "No more drugs," "No more crack."

From the determined sound of their voices, one had to believe that the people meant it.

We spoke to a policeman and then to some people at a table with literature to distribute. The demonstrators were members of the West 45th Street Block Association. These are neighbors, we were told, who are ready to confront the drug dealers and users who have taken over their street. They are angry and frustrated.

Helping them on this day and on a few earlier occasions when they had demonstrated were police officers and members of the famed Guardian Angels, the youth who help protect

people from harm in the subways and other places out of the goodness of their hearts.

Determined to make their street drug free, the block association is asking people to join block patrols. Another move is to start what they are

calling "good guy loitering" — extra volunteers hanging around the block every night. These people will wear red identification ribbons. The hope is that their presence will discourage the drug traffic on their block.

The red ribbons are becoming a sign "of our anger about drugs and determination not to accept them as a way of life," the block leaders said. Red ribbons also are being tied on street lamps and trees as a 24-hour-a-day reminder that the people here will no longer tolerate the crime situation.

Bravo for them! They are a fine example of what is being

'Yet, after mingling with the crowd that day in New York, I felt that maybe the drug situation isn't hopeless. These were determined people, with guts enough to say they've had enough.'

- Antoinette Bosco



By Antoinette Bosco

seen more and more around the country — the determination of neighbors and parents to take action to rid their communities of the cancer of drugs.

They are noble and courageous people, for it seems unlikely that those getting rich from the drug trade will take this without retaliating. Most of these crusaders against drugs no doubt have

heard what happened to Maria Hernandez, a Brooklyn woman who with her husband fought to rid her block of drugs. She was murdered Aug. 8 by gunmen driving past her house.

Two suspects were apprehended. One was known to the couple. Police said the couple

had had several confrontations with him and other heroin dealers on their block.

Apparently, dealers will stop at nothing to let the good people know it is dangerous to "mess" with them.

Yet, after mingling with the crowd that day in New York, I felt that maybe the drug situation isn't hopeless. These were determined people, with guts enough to say they've had enough.

It will take more than a few block associations to stem the disease, but I believe that grass-roots action may turn the tide.

When the people say no and mean it, it is a remarkable power.

Jesus' words inspired vocation

Scripture is filled with references to the primacy of love in God's plan of salvation.

For me one of the most moving passages in the New Testament comes at the end of St. John's Gospel when the Ascended Lord asked Peter, "Do you love Me?" Three times the question was put to him, and three times Peter answered, "Yes, Lord, You know that I love You."

To offset Peter's threefold denial Jesus elicited a threefold profession of love, but He wanted more than words.

As a sign of Peter's sincerity Jesus asked him to do something: "Feed My lambs." Jesus repeated His request three times: "Feed My lambs." And finally, "Feed my little sheep." (Jn. 21:17)

I mention these words of Jesus to Peter because they have been most influential in my own life. In the years I was struggling with my vocation, I didn't feel strong enough to undertake the responsibilities of the priesthood.

For about five or six years I pretended to myself that my constant preoccupation with the priesthood was not a vocational grace but a pious thought.

Meanwhile I went about planning a career in the world, looking for a good wife and trying to prepare myself for the future as best I could. In the process I kept praying for God's help but, gradually, I began to get a strong message — "Follow Me."

People with little or no faith may think such things are subjective illusions, but they are not.

When I finally realized that it was a true vocational grace, I knew God would help me overcome any obstacle standing

By Fr. John Catoir



in the way. As it turned out, most of my fears were in my own head.

Somehow once the decision was made I could breathe a sigh of relief. I knew the Lord would help me persevere in my desire to be a priest. The agony of doubt and confusion left me.

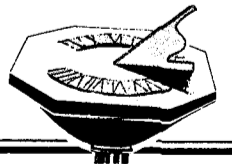
I never regretted that decision, although I must admit I did look back a few times, wondering what it would have been like if I had embarked on a different journey. But the motivating force for my remaining a priest was in the words of Jesus, "If you love Me, feed My lambs." I thought of these words as being addressed personally to me. They always awaken a strong desire to do exactly as He asked.

I was given the grace to want what God wanted (the cross if necessary) and to love what He loves, and I prepared myself for a life of service as a priest of Jesus Christ.

I mention this not to say I am so special but to point out that millions of others like me down through the ages have experienced exactly the same thing.

Time capsules

By Frank Morgan



Empress Josephine's personality still lingers at home

The Chateau de Malmaison near Paris was long inhabited by the Empress Josephine. After almost 200 years it still exudes the strong odor of musk that the empress used to douse herself in life.

The castle, now a museum, changed hands many times after Napoleon's former wife died in it in 1814. But no effort of the subsequent owners has ever succeeded in eradicating the strong and penetrating scent which clings to the walls, imprinting the empress's personality on her residence forever.

In 1796, after she married Napoleon, Josephine created a garden at Chateau de Malmaison by collecting and planting

every known species of rose in the world. Even during wartime, rose stocks for Josephine were allowed to be sent forward. Much of today's roses are from the initial plantings of Josephine. Since her time, the French rose breeders have led the world in rose cultivation.

A rose that was grown in the early 19th century in France was known as the Madame Ferdinand Jamin Rose. An American rose super-salesman thought it would sell better in the United States if it had another name. He was right. It sold very well after it was renamed the American Beauty Rose.

A few years later, the authorities of Washington, D.C., not knowing the background of this rose, named the American Beauty Rose the official flower of the District of Columbia.

There are always reasons to be thankful

This time of the year, like most people, I look back over the past and count my blessings. Some of them are merely a matter of perception.

We can choose to say, "My cup runneth over, how blessed I am" or "My cup runneth over, ye gads what a mess." I choose to say the former.

First of all, I give thanks for the people in my life, especially my family, that wonderful support system. I think most families have an unspoken set of vows much like the ones a young couple pledges on their wedding day. They promise to love in sickness and in health, for richer or poorer, 'til death do us part.

I'm so very thankful for my husband's faithfulness and commitment and love during the years and especially this past year, for his sharing of my pains and sorrows, his rejoicing in my joys.

I'm thankful for the uniqueness of our children; it certainly keeps life from being boring. I'm grateful for living to see them grow up into fine human beings and for the love and caring they bring into my life.

I'm thankful for the mixed blessings of the experiences of growth and change in their lives.

I'm thankful for our grandchildren's art work and all the nameless squiggly things they've made me throughout the years.

I praise you, Lord, for their gorgeous faces, the smell



By
**Vicki
Owoc**

of their sweet soft skin, their beautiful smiles, the glimpse of heaven that I get when I look into their eyes, and their delightful squeals at play.

'And let me always remember the words of St. Vincent de Paul, "We should spend as much time in thanking God for his benefits as we do in asking Him for them."'

- Vicki Owoc

married couples.

And I especially privileged to bring You in the precious Eucharist. It is my privilege to touch other's lives and be touched by them.

I'm thankful for the gift of my illness, that only in looking back can I appreciate your tender touch and faithful presence.

I'm thankful for the relapses and absence of power and control I have at these times, knowing my only hope is in depending on you.

I'm thankful for the goodness of my parents and all the good and bad in my family of origin, for hills of Pennsylvania, the holiday meals and festivities, the black and white photographs, the Baltimore Catechism, the victory gardens, my grandparents, my husband playing the piano,

the warm fireplace, the saddle oxfords and poodle skirts, our family bible, my old gold locket, my first grade teacher, the smell of my mother's pies, the beautiful sunsets, Vatican II, my bronzed baby shoes, the treasured old quilts, and all the things of my past that have made me - me.

And let me always remember the words of St. Vincent de Paul, "We should spend as much time in thanking God for his benefits as we do in asking Him for them."

(Vicki Owoc is Director of Marriage Preparation in the Archdiocese of Miami.)

Handling the terrible 2s in a reassuring way

Dear Dr. Kenny: My wonderful baby was so sweet and agreeable, and now he's turned into a monster. He gets into everything. Whenever I ask him to do something, he says no. I hug and cuddle him a lot, but it doesn't seem to do any good. I'd heard about the "terrible 2s," but this seems too radical a change. — Iowa.

No longer crawlers, 2s are toddlers. Suddenly, both mind and body are mobile, and they go off in many directions, exploring everything. Yes, the switch is often dramatic. The baby smiled and cooed, but the toddler is mischievous and even at times defiant.

The baby stayed in one place, and the toddler can be found on top of, underneath, behind, inside of or, terrifyingly, can't be found at all. Infancy was a time of trust. The baby was vitally dependent. The correct parental response was one of warm physical love and total indulgence.

Toddlers, like all of us, still need hugs and cuddling. But now they need something more. They need limit setting. To counter their insatiable curiosity and willingness to try anything, they need some external controls. Limit setting and control are another kind of love, balancing the unconditional indulgent love so important in infancy. Limit setting is conditional love. The conditions are, of course, that the toddler behaves himself.

The first type of love, unconditional love, supports the



By
**Dr. James and
Mary Kenny**

"self," telling the infant he is wonderful and special, no matter what.

The second type of love, conditional and controlling love, helps this new "self" deal with other persons and reality, learning to modify and control his own wishes to harmonize with life around him.

Another name for conditional love is discipline. Discipline is much broader than punishment.

Discipline is all the things we do to shape and mold the behavior and personality of our child. The best discipline is the discipline that works, not necessarily the discipline that is punitive or that sounds good.

Too often, we parents become entranced with the sound of our own voices and give long lectures to toddlers.

Verbal discipline is usually rather ineffective with toddlers. They need "physical" discipline. Not speaking, but example, demonstrations, preventive strategies, temporary confinement.

If your toddler gets into everything, for heaven's sake, childproof your home. Put the china high up. Tie the cabinet doors shut. Hook the front door.

If he does not come when you call, go and get him.

If he is fighting with other toddlers, separate them.

If he always wants to play with his own toys and refuses to share, buy two toys alike so that there will be one for the other youngster. Toddlerhood is a selfish "mine" time. He will learn to share as he grows a little older.

If he refuses to stay in bed, find ways to make his bed and bedtime more attractive. Or stay there with him.

If he throws a temper tantrum, ignore the fury and rage. Control the situation enough so that he does not harm himself. Then distract him. Find something that interests him and pay attention to him for that.

If you want to begin toilet training, wait till the negative phase is over. Then reward him for his dry times with some small treat.

The key to disciplining a toddler is to control him without destroying his hunger to explore.

The parent needs to anticipate trouble spots, set a good example, change the environment to protect, to be the toddler's best friend and ally, loving and limiting.

Separating legend and reality during Advent

Last year at this time, I took a three session scripture course on the Infancy Narratives in the Bible. It's a great way into the spirit of Advent, one I highly recommend to parishes who are seeking ways to observe the holy season.

At the first session, before we read or discussed anything, the scripture prof gave us the little quiz below. I suggest you take it before you go on reading.

1. What did Mary ride on the road to Bethlehem?
2. In what sort of building was Jesus born?
3. What animals were present at the birth of Jesus?
4. How many wise men came to do homage to Jesus?
5. Did a star guide them to Bethlehem?
6. How did this star compare in brightness to other stars?
7. Who else besides the wise men witnessed the star?
8. Did the wise men meet St. Joseph?

At the close of last session, the teacher returned our quizzes and, predictably, we all failed. By then we were able to laugh at our answers because we had read closely the biblical accounts and found little in them to support our answers. The point of the experience was to show us that much of what we believe has come from tradition, legend and carols which have been passed on from generation to generation.



By
**Dolores
Curran**

Nowhere is there mention of Mary riding a donkey or giving birth in a stable or cave. There is reference to laying Jesus in a manger but, the prof pointed out, there were mangers throughout the town and in front of homes so the birth could have been anywhere.

The wise men we've come to number three were astrologers. At that time, discovery of a new star meant birth of a king so we have no idea how many journeyed to Herod, where the star guided them. We've come to assume three because three gifts were mentioned.

There's no mention that the star was brighter than other new stars. The shepherds learned of the Birth from angels, not the star and there's no reference to Joseph's meeting the wise men.

This is not to say we have to do away with tradition but that we can discover much about that first Christmas

by carefully reading scripture, preferably with the help of a good teacher who can supply historical data along with scripture text.

I learned that only two of the gospel writers, Matthew and Luke, included Jesus' birth in their gospel accounts. The other two began with the story of John the Baptist. And Matthew and Luke wrote for very different readers.

Matthew was a Jew writing for Jews, trying to convince them that Jesus was the Messiah. So he drew heavily on Old Testament themes like the virgin birth and lineage from the House of David.

Because of Jewish attitudes toward women at the time, Matthew knew Jews wouldn't accept God's appearance, through His angel, to Mary - a mere woman - so he had God appear to Joseph in a dream instead. This would have been acceptable to Jews because God appeared to an earlier Joseph in dreams.

Luke, on the other hand, was a pagan writing for pagans so he didn't have to prove Old Testament references. It presented no problem to his potential readers that God appeared to a woman.

Our proof kept reminding us that the gospels were written eighty years after the birth of Jesus and nearly fifty after the resurrection so they were used to support and teach Jesus' message - that he came to save all peoples, Jews and pagans alike, and to give a new meaning to the long-awaited Kingdom of God.

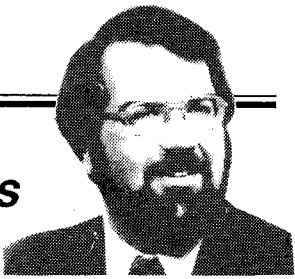
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Viewers work together to clean up TV

In one of my previous columns, I began discussing the new trend of TV viewers banding together to threaten boycotts of advertisers who sponsor offensive programming. This time, let's explore the advantages and dangers of that tactic.

The formula is simple: Protest is effective when it is directed at those who pay for the offensive show. When viewers tell advertisers that they will no longer

By
James
Breig



purchase a product because part of that purchase price pays for garbage coming into their home via TV, companies listen hard.

By getting mad, by getting organized and getting TV's attention, viewers are getting results.

One of the most recent casualties is "The Morton Downey, Jr., Show." Tired of his loud-mouthed antics, bizarre topics and general boorishness, viewers let advertisers know their feelings, advertisers backed out and the show has been cancelled.

One ABC special, "Crimes of Passion II," never aired at all last spring because advertisers refused to support it.

You know that groups are having an effect and being taken seriously when they are counter-attacked.

NBC Entertainment President Brandon Tartikoff was quoted recently as saying, "What you become concerned about is a sort of a new McCarthyism where

certain parties are out there speaking for what I think is a minority viewpoint in terms of what is acceptable network fare."

It was Mr. Tartikoff's network that aired the TV movie "Roe vs. Wade," about the 1973 Supreme Court decision legalizing abortion.

All commercial slots for that two-hour film were not sold because advertisers did not want to be identified with a movie which was pro-abortion.

Mr. Tartikoff's assessment that complaining audience members represent a minority indicates that outraged TV viewers have a long battle ahead of them.

But their new ally may be an old

enemy: advertisers, who realize that complaining viewers represent a group whose values have been ignored and ridiculed too long by TV.

An article in an advertising magazine asked and answered an important question: "Have American viewers really grown more cautious or is television simply getting raunchier? A little of both is probably the case."

So viewers, firing their new anti-ad weapon, won some successes in the past year: Pepsi dumped a TV ad campaign featuring the singer Madonna, whose recent video was judged blasphemous by most observers; several advertisers pulled out of NBC's "Saturday Night Live," especially in the wake of a comedy skit which included the repetition of a vulgarity; Coca-Cola apologized to a viewer for its sponsorship of Fox's "Married... With Children;" and NBC's "Nightingales," a series about nurses, ended up on the scrap heap when nurses told advertisers their opinion of the show.

But with this new viewer power comes responsibility. Kneejerk reactions can backfire when rumors about a show produce protests before it is seen.

Over-reacting to a mild program can cast doubt on the legitimacy of serious objections. Aiming a big gun at a small target can produce sympathy for the

target.

Misdirected fire can also be counter-productive; some people have written to NBC against "Highway to Heaven," a family oriented show, because they didn't like its definition of an angel.

Finally, there is the tightrope which has to be walked between protesting offensive material and recognizing that blandness is not the desired end.

It's here that the networks often bring up the Bible, one of the few times they seem to remember it.

"If we filmed stories from the Bible," they say with just the right touch of false innocence, "We would have to show violence, sex and materialism because those are in the Bible. Would people object to that?"

The answer is easy: "You don't have to show gratuitous violence; you don't have to glamorize sex; you don't have to celebrate materialism; and you must always repeat the lessons from the Bible: those who live by the sword, die by it; promiscuity deadens the soul; and nothing is gained by building bigger



BROTHER ACT -- Brothers Beau (left) and Jeff Bridges in "The Fabulous Baker Boys," their first film together, portray Frank and Jack Baker, piano-playing brothers whose failing act is revitalized when a beautiful singer, played by Michelle Pfeiffer, joins them. The U.S. Catholic Conference says the film is "consistently believable and universal" and classifies it A-III -- adults. The Motion Picture Association of America rating is R -- restricted.

(CNS photo)

storehouses. Those are the messages we would like to see on TV but seldom do." By turning to advertisers, viewers have

new-found power which will bring them better television if they use that power intelligently, selectively and carefully.

Groups to join.

TV viewers interested in joining groups which try to improve what's on the tube might want to write for membership information and goals from these organizations:

- * Viewers for Quality Television, PO Box 195, Fairfax Station, VA 22039
- * National Coalition on Television Violence, PO Box 2157, Champaign, IL 61825
- * Morality on the Media, 475 Riverside Dr., New York, NY 10115
- * Christian Leaders for Responsible Television, PO Drawer 2440, Tupelo, MS 38803.

'By turning to advertisers, viewers have new-found power which will bring them better television if they use that power intelligently, selectively and carefully.'

- James Breig

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

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

Catholic television and radio schedule

Television programs

- ☐ **'Living Faith'** In English every Wednesday and Friday at 2:30 p.m., on Selkirk Cable Company, Channel 23.
- ☐ **'Rosary'** In Spanish with Auxiliary Bishop Agustin Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- ☐ **TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10 this time with Father Jim Murphy on Sunday Nov. 26th, also with Father Joe Cinesi on Dec. 3rd and 10th, with Father Michael Hoyer on Dec. 17th.
- ☐ **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-CH. 2 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- ☐ **'Raices Cubanas'** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- ☐ **'El Dia del Señor'** with Father Federico Capdepon, every Sunday at 10:30 a.m., on Channel 40, also every Sunday at 5 p.m. on Channel 51.
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by

Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish and in English at 8 p.m.; Sundays at 9:30 a.m. in Spanish on Channel 51.

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

11:30 a.m. on Channel 38 in Dade.

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

☐ **'Catholic Focus'** on Channel 6, WCIX, Father Thomas Wenski will air at 6 a.m. on November 26th and then on December 17th.

Radio programs

In English

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

In Spanish

- ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.
- ☐ **'Los Caminos de Dios'** Hosted by Father José Hermando, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustin Román, Sundays at 9 to 10 a.m. on WRHC, 1550 AM.
- ☐ **'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.
- ☐ **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30

a.m. on Union Radio WOCN.

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

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

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

☐ **'Encuentros Familiares y Temas de Actualidad'** Hosted by Father Florentino Azcoitia, S.J., on Sundays from 8:00 to 8:30 a.m. on Radio Mambi WAQI, 710 AM.

In Creole

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



PROUD SMILES. St. Bernadette School students, above, proudly work at one of the new computers that they purchased with money raised during a walk-a-thon last year. The walk-a-thon was so successful that they were able to buy 15 computers for the Hollywood school with the proceeds. Another walk-a-thon is being planned by the children for April.

Sr. Rose named to Dominican Sisters post

Sr. M. Rose Garcia, O.P., the D.R.E. at Good Shepherd Parish, has been recently elected as one of the four council members to assist the president, Sr. Rita McManus, O.P., for her Congregation, the Dominican Sisters of St. Catherine di Ricci, Media, Pa., who came to Miami in the early 1960's.

Sister Rose has been serving the church here since 1980, as D.R.E. at St. Catherine of Siena Church, and as a staff member at the Dominican Retreat House.

It's a date

Spiritual renewal

Fr. Robert DeGrandis, will conduct a healing service and Mass on December 10 at 3 p.m. in the parish hall of Little Flower Church sponsored by the Catholic Charismatic Renewal and the group Corazon de Jesus. 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.

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.

St. Thomas University will host an Advent Day of Recollection on Dec. 2 from 9:30 a.m. to 4 p.m. in the Convocation Hall. A morning presentation will take place on "Mary: Woman of Faith" and an afternoon presentation will address the topic "John: The 'One Joy' Man." Bring your Bible. The day concludes with a 4 p.m. liturgy.

Fr. William Sheehan, former director of Continued Education of the Clergy and Ministry to Priests will speak on Dec. 3 at 7:30 p.m. on "Centering Prayer- A Spiritual Journey of Faith" in St. Rose of Lima Church, N.E. Fourth Ave. and 105 St.

"The Siege of Jericho," seven days of prayer before the Blessed Sacrament, will be held at St. Michael on Dec. 1-8. See above story.

Christmas bazaars

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 craftsman on a first-come basis. For applications call: Pat Del Toro at 551-9208 or Anna Rybicki at 559-7333.

Fr. Dennis Rausch will sponsor a flea market to benefit FIU Catholic Campus Ministry on Dec. 2 from 10 a.m. to 6:30 p.m. and Dec. 3 from 10 a.m. to 3 p.m. at St. Charles Borromeo Parish Hall, 600 N.W. First St. (corner of N.W. 6th Ave.) in Hallandale.

St. Mary Magdalen Women's Guild, 17775 N. Bay Rd. in Miami Beach, is holding their 8th annual Christmas Bazaar on Dec. 2 from 10 a.m. to 8 p.m. and Dec. 3 from 9:30 a.m. to 1 p.m. Christmas items, gifts, and baked goods.

The Women's Club of St. Stephen Church at 2000 S. State Rd. 7 in Miramar hosts a Christmas Bazaar on Dec. 9 from 8 a.m. to 6 p.m. and Dec. 10 from 8 a.m. to 2 p.m. in the parish hall. Handmade crafts, home baked food.

St. Boniface Women's Club will hold their annual Christmas Bazaar at Fulda Hall, 8330 Johnson Street, Pembroke Pines, on Dec. 2 from 8 a.m. to 8 p.m. and on Dec. 3 from 8 a.m. to 4 p.m. Toys, Christmas articles, needlework.

Annunciation Catholic Church, 3781 S.W. 39th St. in Hollywood hosts a bazaar on Dec. 2 from 10 a.m. to 6 p.m. and Dec. 3 from 8 a.m. to 1 p.m. Handmade arts and crafts, baked goods, Chinese auction.

Holy Rosary Council of Catholic Women will sponsor a flea market on Dec. 2 from 9 a.m. to 3 p.m. in the church parking lot, 9500 S.W. 184th St. For information or reservations call 238-7005.

St. Clement Women's Club will hold their annual Holiday Arts and Crafts Show on Dec. 2 from 9 a.m. to 4 p.m. and Dec. 3 from 9 a.m. to 2 p.m. in the parish hall at 301 N.W. 29th St. in Wilton Manors. Baked goods, handcrafted items and religious articles.

St. Justin Martyr Church in Key Largo (Mile Marker 105 1/2) will host a Christmas bazaar on Dec. 1 from 9:30 a.m. to 5:30 p.m. and on Dec. 2 from 9:30 a.m. to 1:30 p.m.

Week of prayer planned at St. Michael

A "Siege of Jericho," seven complete days of round-the-clock prayer before the Blessed Sacrament will be held at St. Michael Church, 2987 West Flagler, on Dec. 1-8.

The opening Mass will be celebrated by Bishop Agustin Roman on Dec. 1 at 8 p.m. Bishop Norbert Dorsey will celebrate the closing liturgy Dec. 8 at 7 p.m.

The purpose of the Siege, which was originated in Poland in 1979, is for Miami-ans to open their hearts to the intentions and messages of the Blessed Mother; for the spiritual growth of youth and for the sancti-

fication of the priests of the archdiocese.

The weeklong event will include Masses, Holy-Hour Rosaries, special prayers and services in English (on odd hours) and Spanish (on even hours). Songs and schedules will be distributed on the first day and holy keepsakes will be distributed to participants on the final day.

For more information call 448-4666 or 599-5642.

Rosasco named to hospital chairmanship

Edward Rosasco, Jr., president and chief executive of Miami's Mercy Hospital has been named chairman-elect of the South Florida Hospital Association. The group is a trade association that represents most of the hospitals in Dade, Broward and Monroe counties. Before coming to Miami, Rosasco, who lives in Coral Gables, served as executive director of the Brooklyn Hospital in New York for six years.

Prayer petitions sought

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions. Petitions will be included in the individual daily prayers each week as well as during this special time of community prayers. Write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

Principals perform

Two archdiocesan Catholic school principals will perform a Christmas concert together on Dec. 5 at 7:30 p.m. in St. Lawrence Church in North Miami. Joe Greenwell, principal of St. Lawrence Catholic School, is an organist and music minister at St. Lawrence. Leslie Cooper, principal of St. Francis Xavier Catholic School in Miami, is a music teacher at the school and an accomplished singer. The concert will consist of Christmas spirituals and community singalongs.

EWTN volunteers needed

Volunteers are needed to promote Catholic Television (Mother Angelica's Eternal Word Network). Please call the Knights of Columbus at 940-8303.

St. Davids Arts and Crafts Christmas Bazaar, 3900 University Drive in Davie, will be held Dec 1st from 9 a.m. to 4 p.m., Dec. 2nd from 9 a.m. to 7 p.m., & Dec. 3rd from 9 a.m. to 2 p.m.

Blessed Sacrament Parish Hall, 1701 E. Oakland Park Blvd. will be the location of a Christmas Bazaar from 9 a.m. to 4 p.m. on Dec. 2 and 9 a.m. to 3 p.m. on Dec. 3. Holiday crafts, baked goods, and plants.

Villa Maria Nursing Center will host a crafts fair and bazaar at 1050 N.E. 125th St. in North Miami on Dec. 2 from 9 a.m. to 4 p.m. Magic show at 1 p.m. Arts and crafts, jewelry, T-shirts, face painting and more.

St. Paul the Apostle Catholic Church, 2700 N.E. 36th St. (Sample Rd.) in Lighthouse Point, will host a Christmas Boutique on Dec. 2 from 8 a.m. until 4 p.m. Handmade items, baked goods, religious items.

Single/divorced/widowed

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

The Archdiocese of Miami Young Adult Council is sponsoring a Christmas dance on Dec. 9 from 8:30 p.m. to 12:20 p.m. at the St. Bernard's Parish Center, 8279 Sunset Strip, Sunrise. \$5 donation. Live music, games. For information call Mary Rose at 731-0433.

The North Dade Catholic Separated and Divorced Group will host a dance on Dec. 9 at 8 p.m. in the St. Rose cafeteria at 418 N.E. 105th St. in Miami. DJ. \$6 admission. Call 944-7436.

Potpourri

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.

Christmas music will be performed at the Barry University Chorale's Winter Concert in the Broad Center for the Performing Arts on Dec. 10 at 8:15 p.m. Selections from Handel's "Messiah" included.

The 6th annual QED Party will be hosted at St. Rose of Lima Parish 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.

A birthday party for Jesus luncheon will be celebrated at St. John Neumann parish on Dec. 9 from 11 a.m. to 1 p.m. Pizza, facepainting, magic show, singalong. Proceeds benefit St. Anne's Mission in Homestead. Bring unwrapped toys for mission. Admission \$2.50. For information call 232-0573 after 6 p.m.

Immaculate Conception in Hialeah will be celebrating their 35th anniversary Dec. 8 with a dinner/dance 8 p.m. in Mercy Hall. Reservations: 558-6939. Big Band music. \$15 / person.

Sts. Peter and Paul Church in Miami will celebrate its 50th anniversary with a reception and dinner dance on Dec. 2 at 7:30 p.m. at the Deauville Hotel. Donation \$25. Tickets at the rectory.

Msgr. Edward Pace High School, located at 15600 N.W. 32nd Ave. in Miami will have an open house on Dec. 10 from noon to 2 p.m. for 8th graders and transfer students.

A "Snowflake Ball" will be hosted by St. Henry's Church, at 1500 S.W. 12th Ave. in Pompano Beach, on December 2. This formal dinner/dance will be catered by Justin's. Dinner at 7 p.m. Dancing from 8 p.m. until midnight with music by the "Highlighters." Table reservations only. \$40 per person. Call parish office at 785-2450 for information and reservations.

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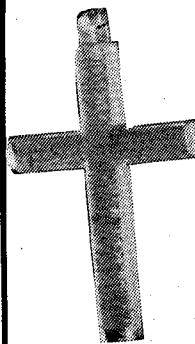
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Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg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



Advent is an appropriate time to cultivate the virtue of patience, writes Neil Parent. Patience enables us to attain the inner quiet and peacefulness needed to discern how Christ is touching our lives. (CNS photo)

By Neil Parent
Catholic News Service

At 18,000 feet, the pilot switched off the seatbelt sign. I eased the seat back and reached for the newspaper I had stuffed into my carry-on bag earlier. After scanning the headlines, I came across the health section, which contained an article on something called "computer syndrome."

Although I expected to learn how the computer is responsible for some exotic new disease, that wasn't the case.

Instead, the article described how our increasing use of computers may be affecting the ways we relate to people.

Computer syndrome results when we begin to transfer to human relationships the same kind of expectations that we have of our computers.

With computers, when we want a response, we simply push a button and the computer gives us information that is clear, straightforward and virtually instantaneous. To take leave of the computer, we merely reach for the power switch. The relationship is neat, unambiguous and — best of all — we're in control.

Things do not go nearly as smoothly with people. They are not always ready for us when we want them to be and, unlike computers, they do not always give us their undivided attention. Neither can we power them off as we secretly might want to.

When compared with the computer's efficiency, such human shortcomings can precipitate the irritation, intolerance and impatience that comprise computer syndrome.

If patience is becoming increasingly irrelevant in the split-second world of computers, it remains a necessity in matters of the soul. It is through patience, through exercising forbearance in life's many inconveniences (including the messiness of human relations), that we create the inner calm that allows us to rest with God.

When St. Paul describes what love is, the first thing he says is that it is patient (I Corinthians 13:4). And it is love more than anything else that puts us in touch with God.

It is no wonder, then, that patience is a major theme

we become like those Jews who before Jesus' birth patiently awaited the Messiah's arrival.

It was their patience, their expectant waiting, that enabled them to see the Messiah in the humblest of forms — a newborn child.

Here are some suggestions for cultivating patience:

1. Make a list at the beginning of Advent of the situations and individuals who seem to test your nerves. Every several days, review the list and ask God's help in meeting those challenges. Keep in mind that a key

to fostering patience is a willingness to let go of expectations of how things should turn out. During Advent's four weeks, try working more creatively with what life presents rather than becoming irritated over what you think should be.

2. As a family, find time to discuss the importance of patience as a means of Christmas preparation.

For example, the grace at meals can include references to patience, to calming our anxieties and expectations enough to see Christ in the many ways he may be coming to us — in the homeless, in those in pain, in those experiencing loss, in relatives, in schoolmates.

3. One family I know places a bowl on the table containing the names of family members on slips of folded paper. Each Advent evening at meal time, everyone is asked to select the name of another family member and to pray for that person the next day. The names are secret.

Why not use a similar technique to pray for the person selected and also to make a special effort to be patient with that individual?

In so doing, we may discover happily that Christ has come already.

'As we prepare for Christmas during the Advent season, then, it is appropriate to cultivate patience. In doing so, we become like those Jews who before Jesus' birth patiently awaited the Messiah's arrival. It was their patience, their expectant waiting, that enabled them to see the Messiah in the humblest of forms — a newborn child.'

- Neil Parent

of the Advent season. For example, in the third Sunday of Advent, Cycle A, the Epistle of James (5:7-10) exhorts readers to be patient, to steady their hearts "because the coming of the Lord is at hand."

James likens the Christian's waiting for Christ to the farmer who looks patiently forward to his crop throughout the winter and early spring.

Patience helps us see what we otherwise may miss. It enables us to attain the inner quiet and peacefulness that we need to discern how Christ is touching our lives.

This is important, for Christmas is, after all, a celebration not only of Christ's birth 2,000 years ago, but also of his coming to us today.

As we prepare for Christmas during the Advent season, then, it is appropriate to cultivate patience. In doing so,

Scriptures

Biblical meaning of shalom

By Father John Castelot
Catholic News Service

Whenever two Israelis meet or part today, they say "shalom." Shalom is translated as "peace," but it means something much deeper and more positive than simple tranquility, security, freedom from trouble.

Shalom comes from a verb meaning "to be full, complete, perfect." When used as a greeting or a prayer it is a wish for fulfillment, perfection, a sum total of all possible blessings.

For biblical people, as for people of our times, these blessings included the comfort and security of good health. Sickness was connected popularly with sinfulness in biblical times and Psalm 38 is an anguished cry for both physical and spiritual health:

"O Lord, in your anger punish me not, in your wrath chastise me not.... There is no health in my flesh because of your indignation; there is no wholeness in my bones because of my sin" (Psalm 38).

The connection between sin and sickness may have been rather simplistic (good people suffer, too), but the psalmist saw a relationship between physical and emotional health. When we pray for peace we pray for both, for there is no comfort, no "shalom," in being physically sound and yet uneasy because of some strange nagging guilt — and vice versa.

Today, as in the Bible, many couples know no peace because of childlessness — because they long for a child. A particularly heartwrenching prayer for a child was

This season offers us challenges

...Both comfort and restlessness mix during a time of reflection and hope

By Father Herbert Weber
Catholic News Service

In the tradition of the sounding of the ram's horn in the Old Testament, a disconcerting melody flowed through our church to announce the first Sunday of Advent.

A faculty member from the music college, a true master with the tenor saxophone, sat in a far corner of the church and played a brief contemporary work to call the congregation to prayer. The melody was beautiful but haunting; the sound was calming but filled with restlessness.

As Advent unfolds, the sentiments of restlessness and comfort are mixed, just as the musician's melody interwove those emotions.

The prophet cries out, "Comfort, comfort my people." But there also is a feeling that something is missing.

Perhaps we need to ask what is meant by "comfort?" What does the prophet propose to the people?

A pastor sensed that his parishioners no longer were challenged by what he saw as the Gospel mandate to justice and peace. As he expressed his concern, a person finally said, "We've got good liturgy and a hard-working staff. We feel so good when we go to church that we probably don't remember we need more."

The parishioner was a reminder to the pastor that we can allow the church to become a breeding ground for complacency.

In that sense, comfort means something stagnant and life-draining. But the prophet would not promise that type of comfort. He spoke of hope and an assurance that God had not forgotten the people even though their world was less than perfect.

A woman, in constant pain because of severe arthritis, used to show me the many brochures she collected that offered healing or respite from suffering.

She knew that some were too good to be true, but she so longed for relief that she nonetheless sent for the remedies.

One day, however, she told me that the real comfort came not in the supposed remedies but in the knowledge that someone was addressing her need. In short, she could be hopeful as long as she knew someone else shared her concerns.

Perhaps that arthritis-stricken woman had a handle on the form of comfort that God offers — simply the assurance that someone else is addressing our needs. Comfort, then, comes not so much in what we have, but in who stands beside us in our searching.

A church, a parish, willing to stand with people during their times of struggle and pain can be a comforting church. If they don't have to have all the answers, they do have the "compassion," the willingness to "suffer with." Perhaps that explains the success of many parish programs directed toward those who suffer in some way.

But biblical comfort also offers a restlessness, a yearning.

A friend who runs weekend retreats had just completed a Friday night through Saturday session for young adults at a beautiful lakeside camp.

They found themselves begging to stay longer. But plans already had been made to return so the participants reluctantly went home.

Later the retreat director told me she somehow sensed it was good for them to depart desiring more.

That desire for fullness or completion, a basic attitude of Advent, is not the opposite of comfort. Coupled with an assurance of God's presence in walking life's journey, it offers the gift of hope, an eager expectation for more.

In that spirit of hope, restlessness and serenity can meet.

A church, a parish, willing to stand with people during their times of struggle and pain can be a comforting church. If they don't have all the answers, they do have the "compassion," the willingness to "suffer with," writes Father Herbert Weber. (CNS photo of statue of Isaiah)



The Lord is always present in all of our life's situations

By Father Basil Pennington, OCSO
Catholic News Service

One day I was very angry with the Lord. It was the day I first realized that God in his eternal "now" already is enjoying the finished product, St. Basil. And here I am, feeling lower than a bear's tail, dragging along, just trying to make it. Well, I was unhappy about this until the Lord reminded me of Matt Talbot. That poor man lay 18 years dead drunk in the gutter before the Lord raised him up to be a saint. It hasn't been that bad for me — yet!

Why does the Lord let us go through all this misery? Why does he leave us dragging along, messing up and feeling rotten? Is it because he is displeased with us?

By no means! Some years ago, as vocation father for my community, I was working with a couple of fine young men who really wanted to become monks. But each had a problem to work out before entering the monastery.

They were doing their best, but still were failing. I was lacking patience with the Lord and one evening complained to him rather bitterly. The next morning when I was sitting in my office in the guesthouse a familiar visitor came in. After years of struggle he had gotten into Alcoholics An-

onymous. Quite rightly, he was happy and enthusiastic.

I thought to myself: Here we go. I am going to get AA's Twelve Steps again. But as he started off, it hit me: I have to admit to myself, to God and to another human person, that I am a hopeless case.

That's the starting point for us all. I realized then what the Lord was doing in the lives of my two young men. Whether it is drink or drugs or sex or anger or just ordinary meanness and selfishness and everyday drag, the Lord has to let us keep on failing and floundering and feeling rotten until we come to know in our guts that we can't do it by ourselves. Without God I am a hopeless case.

God in his great love has given us everything, even his own Son. But there is one thing that God cannot not give us and still be God. And that is his glory. Once we ascribe anything to ourselves as coming ultimately from ourselves, we have made ourselves God. And God is no longer God to us. We are so prone to put our little signature at the bottom of the painting, to claim as our own anything we do, that God has to leave us struggling with some weakness or human misery so that we can come to realize that we can't do it alone. Once we get a good solid hold on that, then

God can do wondrous things in our lives and we will know who is in charge.

The Twelve Steps hit the nail right on the head. The few times I have had the privilege of attending an AA meeting I have introduced myself: I'm Basil. I'm not an alcoholic, though I almost wish I was because you have this wonderful program. I am waiting till you start "Everyday Blues Anonymous" so we can all be part of it.

Remember the story of the footsteps in the sand?

A man looked back over his path and saw that most of the time there was another set of footsteps alongside his. The Lord was at his side. But at the times he had the most difficulty there was only one set. So he complained to the Lord, "Where were you when I most needed you?"

Jesus replied, "There is only one set of footprints at those times because that was when I was carrying you."

When life seems a messy drag, it isn't because the Lord has given up on us. It is because in his love he is trying to teach us a fundamental lesson: We can't do it by ourselves.

And he is proving it at those times by carrying us through the mess until we learn our lesson. Then he who is mighty can do great things for, and with, and in us.

that of Hannah, whose plea was answered finally with the birth of Samuel. On her annual pilgrimage to the shrine at Shiloh with her husband Elkanah, "in her bitterness she

prayed to the Lord, weeping copiously, and she made a vow, promising, 'O Lord of hosts, if you look with pity on the misery of your handmaid, if you remember me and do not forget me, if you give your handmaid a male child, I will give him to the Lord' (1 Samuel 1:10-11).

So intense was her prayer that the priest Eli thought she

was drunk. When she explained her situation, he reassured her, "Go in peace, and may the God of Israel grant you what you have asked of him" (1 Samuel 1:17).

Eli reacted to her pain with a prayer for her peace and fulfillment.

All human hearts cry out for peace, security, comfort. Accordingly, our prayers

today, like those of God's people of all times, beg for these favors. But there is a special emphasis in biblical prayers that may be missing from ours. It arises from a conviction

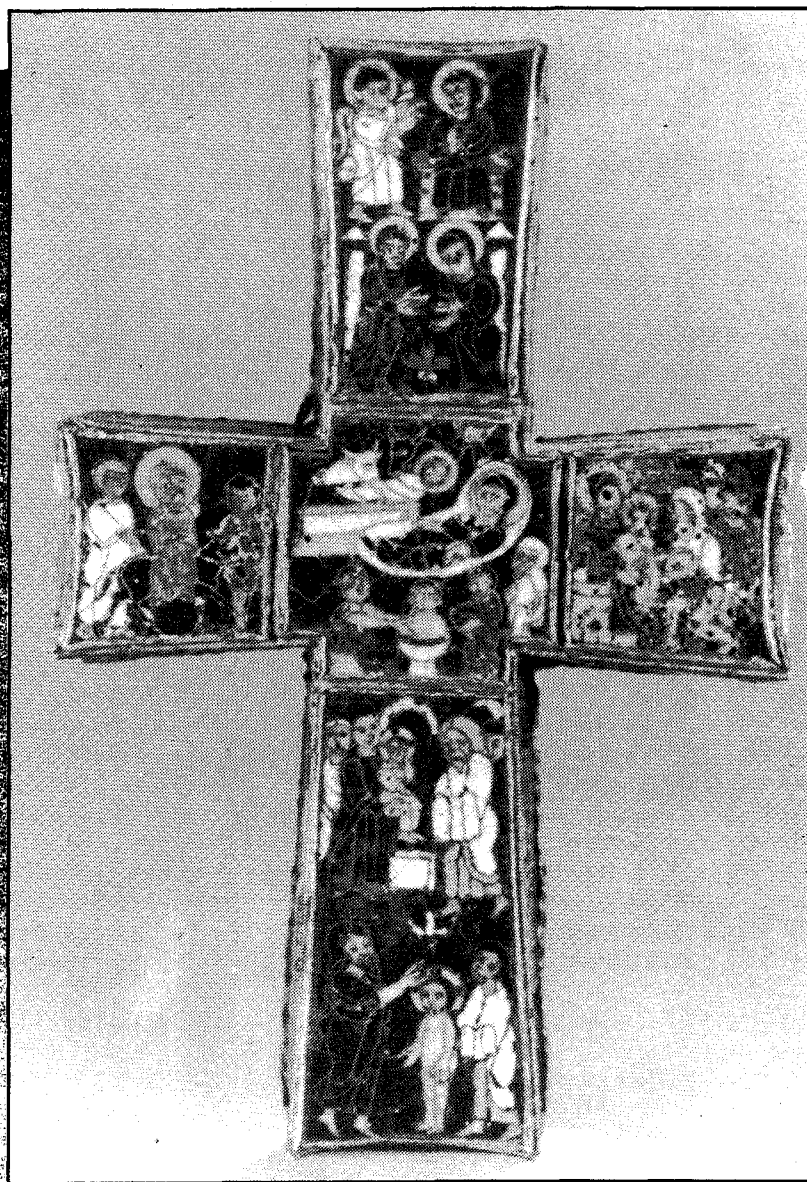
that God is characteristically a God of peace. His plan for humanity includes total shalom.

Often, then, biblical people prayed for the working out of God's plan, for his ultimate victory over evil of all kinds. Significantly, the song of the angels in Luke's story of Jesus' birth was, "Glory to God in the highest and on earth peace to those on whom his favor rests" (Luke 2:14).

And the concluding prayer of Paul's first letter to the Thessalonians (5:23-24) sums it up neatly: "May the God of peace himself make you perfectly holy (whole) and may you entirely, spirit, soul and body, be preserved blameless for the coming of our Lord Jesus Christ."

'Shalom comes from a verb meaning "to be full, complete, perfect." When used as a greeting or a prayer it is a wish for fulfillment, perfection, a sum total of all possible blessings.'

- Father John Castelot



Both "The Vision of St. Francis" by Pietro da Cortona and the gold and enamel cross made for Pope Paschal I in the 800s are part of the Vatican treasures that will be on display in Baltimore in "Splendor of the Popes," a special exhibition beginning on Nov. 5 as part of the church's bicentennial celebration. (CNS photos from The Walters Art Gallery)

Vatican masterpieces shown in Baltimore

By Gerard A. Perseghin
Catholic News Service

BALTIMORE (CNS) — Two years of planning, research and cooperation between the Archdiocese of Baltimore, the Vatican and the Walters Art Gallery have gone into the masterworks show that was to open at the Baltimore gallery Nov. 5. Arranged to coincide with the celebration of the 200th anniversary of the establishment of the first diocese in the United States, the show is called "Splendor of the Popes: Treasures from the Sistine Chapel and the Vatican Museums and Library." It runs through Jan. 7, 1990.

It was on Nov. 6, 1789, that John Carroll of Carrollton, Md., was appointed the first bishop in the United States.

A Nov. 5 invitation-only opening reception for U.S. bishops was to coincide with their annual general meeting in Baltimore Nov. 6-9. Among the works on display will be objects used by the Renaissance popes in the Sistine Chapel and a rare enameled reliquary cross from the ninth century. The show of nearly 30 works, which includes tapestries, paintings, Bernini crucifixes, manuscript pages and vestments will be displayed in a chapel-like setting in the museum's tapestry gallery.

On special display will be the gold and enameled reliquary cross made for Pope Paschal I (817-824). Designed

to hold five fragments of the True Cross, the reliquary was originally decorated on both sides, but the front scenes have been lost. Each of the five scenes on the back depict scenes from the infancy of Christ. Situated at the front of the exhibit, the reliquary has never before been shown in the United States.

Tapestries designed by Raphael are the most highly valued in "Splendor of the Popes." They depict the stoning of St. Stephen, the first martyr, and the conversion of St. Paul. They were among 10 woven for Pope Leo X between 1513 and 1514 in the Brussels, Belgium, workshop of Pieter van Aelst. Twice the tapestries were stolen and taken as far as Constantinople, Naples and Paris. In 1932 Pope Pius XI had them installed in the Raphael Gallery of the Vatican Museums, their current permanent home.

Pietro da Cortona's painting, "St. Francis' Vision of the Virgin and Child," will have the prized spot in the gallery's "chapel." Pope Alexander VII commissioned the painting for his chapel in Castel Gandolfo, Italy.

The exhibit also will include two crucifixes by Gian Lorenzo Bernini (1598-1680), called the most important artist of the Baroque period. Those will flank the painting of St. Francis. The crucifixes — depicting "Living Christ" and "Dead Christ" — were commissioned for the altars of St. Peter's Basilica by Pope Alexander VII.

Three illuminated manuscripts from the Sistine Chapel collection of the Vatican Library also will be shown. They were commissioned by Popes Alexander VI, Leo X and Paul III.

A suite of vestments commissioned by Ferdinando I de Medici, the grand duke of Tuscany, and presented to Pope Clement VIII about 1597, will be exhibited along one wall of the gallery. They contain gold, silver and silk threads.

Father William Au, archdiocesan director of public relations, approached Robert Bergman, director of the gallery, about two years ago about having the show and Bergman agreed.

They worked together in advance of the show. They visited the Vatican several times to select objects to be exhibited and to gain approval to bring them to the United States. "All the doors were opened," Father Au told The Catholic Review, Baltimore archdiocesan paper. "We were allowed to see parts of the Vatican you don't usually get to see."

"The kindness and cooperation of our colleagues at the Vatican afforded us access to various privileged areas in the Vatican complex," Bergman said, "including the conservators' scaffolding at the level of Michelangelo's ceiling in the Sistine Chapel and guaranteed approval of our requests."

A mother relives her teen's first driving experiences

By Hilda Young
Catholic News Service

They say the teen years are a time for young people to develop, even demand, independence. It's a time to break from parental authority, test values, seek a place in the sun. This is all true except for a window of time called the Days of Whine and Roadbeds. This period begins the day a 15-year-old obtains a "learner's permit" to drive and lasts until about 35 seconds after they pass their driving test.

A child who two weeks earlier would have paled at the idea of a mother-son afternoon now becomes your shadow. They spend all their spare time near you in hopes you will need to go somewhere in the car.

"Where you going?" my 15-year-old yelled last Saturday when I opened the front door.

"How nice of you to ask," I said. "I'm walking out to the mailbox to get the mail. You want to go?"

"Can I drive?" he asked. "We could go around the

block, pick up Jason, cruise down to school, then pick up the mail when we come in the driveway."

He paused. "I'll buy you a Coke at the drive-in."

I pressed my advantage. "What about the garbage, the leaf raking and your room?"

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"Consider them done," he said, dashing out the door with the garbage sack.

In a brief moment of weakness, I felt guilty. Like I say, it was brief. He has become wonderfully concerned about

my life. He has offered to drive me to the dentist, doctor, church, grocery store, bank, laundry and exercise class. And that was this morning before school. As a matter of fact, he seems mildly irritated when I don't have some way for him to "help."

"Don't you have some friends or something you want to visit?" he said, fidgeting with the car keys this afternoon after school.

"Not really," I said. "I do have wet clothes that have to go from the washer to the dryer, if you want to help."

His shoulders drooped.

"OK, OK," I said. "I'll do it. Why don't you warm up the car and you can take your old mother for a spin in the country to see the leaves turning. It can be a mother-son afternoon."

"All right!" he exclaimed. "Can Jason, Ann Marie, Peter and Alicia come too?"

I knew he wanted me to have the company.