

THE VOICE

Vol. 37 No. 1

Archdiocese of Miami

Jan. 5, 1990



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Inner-Voice

- ✓ Pope looks at '89 & '90
Evaluates the past year and
calls for a better new year..... 4-5
- ✓ Keys parish
Urges people to come back home.... 8

World

5,000 copies of catechism are shipped to Soviet Union

ROME (CNS) — Taking advantage of loosening Soviet restrictions on religious publications, a small catechism by Cardinal Giacomo Biffi of Bologna, Italy, has been translated and printed for distribution in the Soviet Union. The cardinal's book, titled "I Believe," is a brief explanation of Catholic doctrine. The first of 5,000 copies in Russian was presented to Pope John Paul II, according to a Dec. 20 announcement of the publication. Cardinal Biffi, appointed archbishop of Bologna in 1984, has a reputation for outspokenness.

Czechs' first midnight Mass broadcast over television

TRNAVA, Czechoslovakia (CNS) — Christmas Masses were broadcast live on television in 1989 for the first time in Czechoslovakia. A midnight liturgy, transmitted from the Czechoslovak republic of Slovakia, was celebrated by Bishop Pavel Hnilica, who had resided in exile in Rome since 1951. It was the first Mass the bishop had publicly celebrated in his homeland since escaping what was then a harsh communist government. The event follows the collapse of Marxist rule and its replacement by a non-communist government intent on liberalizing Czechoslovakian society.

Pope appoints three bishops to serve in Czechoslovakia

VATICAN CITY (CNS) — Pope John Paul II named three bishops in Czechoslovakia, including two priests who were once imprisoned by the communist regime. The appointments, announced Dec. 21, came a day after the pope and other top Vatican officials met with a representative of Czechoslovakia's new non-communist government. A vatican source said the talks were "promising," opening new opportunities in several areas of church life in the East European country. The episcopal appointments give eight of the country's 13 dioceses fully empowered residential bishops. Negotiations were expected to resume in January, when Archbishop Francesco Colasuonno, the Vatican's special envoy to East European countries, was scheduled to travel to Czechoslovakia, sources said.

Pontiff plans to visit clinic on World Leprosy Day

VATICAN CITY (CNS) — Pope John Paul II plans to spend World Leprosy Day visiting a clinic for victims of Hansen's Disease in Guinea Bissau, one of more than 40 events on his Jan. 25-Feb. 1 trip to five West African nations. The pope also is to meet with Muslim leaders in Mali and Chad, two of the four countries on the itinerary where Islam is the majority religion. In Bukina Faso, the pope is expected to discuss African development when he marks the 10th anniversary of his appeal on behalf of drought-stricken populations in the region. In Cape Verde, a group of islands off West Africa and the only predominantly Catholic country on his itinerary, the pope is scheduled to meet with church leaders, state leaders and youth.

Nation

Los Angeles native to head Vatican's school for diplomats

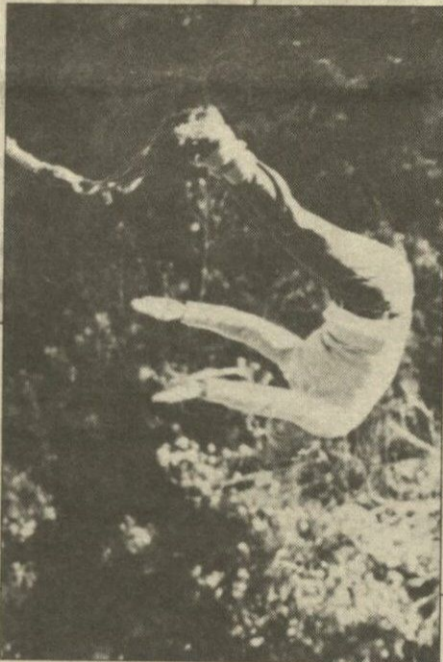
VATICAN CITY (CNS) — Pope John Paul II has appointed Archbishop Justin F. Rigali, a native of Los Angeles, secretary of the Vatican Congregation for Bishops. The appointment of Archbishop Rigali, head of the Vatican's school for diplomats since 1985, was announced Dec. 21 at the Vatican. He will succeed Archbishop Giovanni Battista Re, who was appointed Dec. 13 to be the Vatican's deputy secretary of state. The Congregation for Bishops is headed by Cardinal Bernardin Gantin. Archbishop Rigali was the first U.S. citizen to head the Vatican's diplomatic academy, formally known as the Pontifical Ecclesiastical Academy. The academy was founded in 1701 to train priests for work in the diplomatic corps.

Pastor, parish try to halt opening of Cajun restaurant

NEW ORLEANS (CNS) — St. Patrick's Church in New Orleans and its pastor, Msgr. John Reynolds, have sued the city of New Orleans to stop the opening of a Cajun dance restaurant near the Church. Civil District Judge Richard Ganuchau is scheduled to hear the case Jan. 12 in New Orleans. The suit was filed Dec. 14. "It is with most reluctance and great sadness that I am entering this lawsuit," Msgr. Reynolds said. "I'm doing this with tears of sorrow."

Cardinal decries vandalism done to Jewish school

WASHINGTON (CNS) — Cardinal James A. Hickey of Washington Dec. 28 deplored the vandalism at a



Msgr. John R. McMahon, pastor of St. Joan of Arc parish in Boca Raton prepares to leap headfirst (above) from a New Zealand bridge 150 feet above a remote canyon. A thick rubber cord, called a bungee, attached to Msgr. McMahon's ankle snaps his free fall, at left, eight feet above a stream at the canyon floor. Msgr. McMahon called his episode a "leap of faith"

CNS photo

Jewish high school near Silver Spring, Md., in suburban Washington. Thousands of dollars in damage was done late Dec. 26 to the Boys Division of the Yeshiva of Greater Washington. In addition to upset furniture, smashed windows and wrecked equipment, vandals left behind graffiti indicating religious hatred. "Roman Catholics rule" was scrawled across a row of lockers and "Satan" on a classroom blackboard.

Notre Dame alumnus set to make space voyage

NOTRE DAME, Ind. (CNS) — The University of Notre Dame will have its first graduate in space when the space shuttle Columbia is launched with Jim Wetherbee scheduled to be pilot for the 10-day mission. After two postponements Columbia was tentatively scheduled for launching Jan. 8. Also on the mission will be Cmdr. Dan Brandenstein and mission specialists G. David Low, Bonnie Dunbar and Marsha Ivins.

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Pope: Synod acknowledges problems faced by priests

VATICAN CITY (CNS) — The 1990 world Synod of Bishops' focus on priestly formation acknowledges "the many difficulties which the priestly life is encountering," Pope John Paul II said in the first of a series of short comments about the synod.

Since the first Sunday of Advent, Dec. 3, the pope has been offering public prayers for the synod during his recitation of the Angelus.

The synod on priestly formation, which will be in October, is the eighth general Synod of Bishops. The synods have been held about every three years since 1967, and previous topics have included the ministerial priesthood, laity, family life and the sacrament of penance.

"The many difficulties which the priestly life is encountering in our day make more obvious the urgency of an appropriate formation which fully responds to the demands of the contemporary world," the pope said Dec. 3.

'The many difficulties which the priestly life is encountering in our day make more obvious the urgency of an appropriate formation which fully responds to the demands of the contemporary world'

Pope John Paul II

human qualities," the pope said.

"Later when Jesus will reveal his meek and humble heart, open to all with welcome and good will, full of compassion for the suffering, he will offer to everyone the fruit of a development in which Mary had a noteworthy, though hidden, role," he said.

A priest's formation must help him deepen his faith, the pope said Dec. 17.

"He cannot preach the Gospel effectively if he has not deeply assimilated its message," the pope said.

Basing his pastoral work on his own deep faith, the priest must help others sustain their faith, "respond to their doubts and objections, and reinforce those who are troubled or hesitant," he said.

When people go to a priest with their problems, he said, they are not seeking only a "common-sense" response. Rather, they want "a word of faith."

"The young men destined to announce the Gospel must commit themselves to developing their vocation in a climate of faith," he said.

The council of the general secretariat of the synod met in mid-October to begin analyzing responses to a preparatory document for the synod, the "lineamenta."

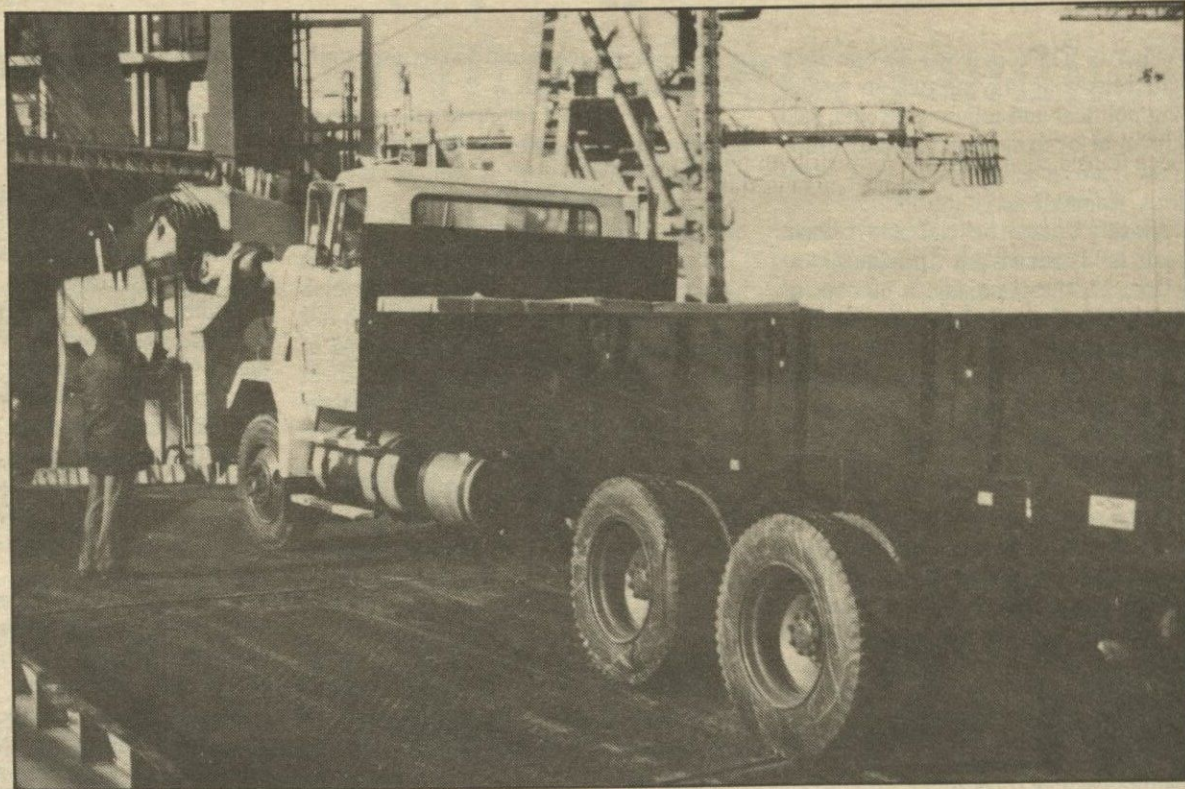
The responses to the lineamenta, which gives a broad outline of the theme, came from individual bishops, bishops' conferences, and groups of priests and of lay people, said a Vatican press release.

The responses form the basis of the synod's "instrumentum laboris," a working document sent to each of the bishops elected or appointed to attend the synod.

While a priest's vocation is a gift of grace, development of the vocation "is not possible without a serious doctrinal and spiritual formation to help each one called to live his priestly consecration adequately," he said.

Priestly formation, the pope said Dec. 10, "is first of all the work of the Holy Spirit, who exercises his power of sanctification by preparing the future priest to be a man of God in the image of Christ."

Mary cooperated with the Holy Spirit in preparing the young Jesus for "his priestly mission, fostering the development of all his



Truckin' to Angola

A worker guides a 30-ton truck, specially modified for use in Angola by Catholic Relief Services, onto a Polish freighter in the Port of Baltimore. The truck was one of two shipped Dec. 26 for use in distributing relief supplies to 65,000 Angolan refugees

CNS photo

A look to the 90s

Congressional action and church concerns

WASHINGTON (CNS) — When the 101st Congress returns Jan. 23 from a two-month hiatus, its workload and religious groups' concerns often will coincide.

But that doesn't mean their positions will coincide.

There's plenty to keep the lights burning on Capitol Hill in 1990 — issues ranging from abortion through agriculture, budget constraints, child care, the death penalty, El Salvador, housing, immigration, military spending, and miscellaneous world affairs — including U.S. relations with a new Eastern Europe.

Keeping an eye on Congress are such religion-oriented groups as the U.S. Catholic Conference, public policy agency of the National Conference of Catholic Bishops; Network, the Religious-led social justice lobby; and the Knights of Columbus, and such specialized advocacy groups as anti-abortion, education and human rights organizations.

Numerous Congress-watchers began gearing up for the January session almost as soon as the 1989 session ended. The USCC, for example, is already involved in agricultural policy questions relevant to the pending 1990 farm bill — a huge undertaking of Congress designed to replace the 1985 version.

How much gets resolved in any legislative area is another question, though, since 1990 is a campaign year and lawmakers are already planning to adjourn by early October.

Many of the issues confronting the 101st Congress in its second session surfaced in its first session in 1989.

One example is the level of U.S. military assistance to El Salvador.

The murder of six Jesuit priests there on Nov. 16 led members of Congress, like many members of the public, to question U.S. military aid to El Salvador.

The U.S. government gives El Salvador about \$1.4 million a day in financial assistance.

In a Nov. 20 letter to Secretary of State James Baker, Archbishop Roger M. Mahony of Los Angeles, chairman of the USCC Committee on International Policy, declared USCC support "for proposals now being discussed in Congress to withhold substantial portions of U.S. military aid" until Congress reassesses the commitment to human rights and peace of the Salvadoran government and its military forces.

Network wants the White House to suspend military aid to El Salvador immediately and is supporting bills sponsored by Rep. Nancy Pelosi, D-Calif., and Sen. John Kerry, D-Mass., both Catholics, seeking "a cutoff of all military aid to El Salvador."

A proposal to withhold a portion of the Salvadoran mili-

tary funding failed in Congress shortly before adjournment. But that issue, like possible calls for greater U.S. assistance to Panama now that its dictator has been ousted through U.S. action, is likely to show up on Congress' agenda early in 1990.

A sure bet is disagreement on the Hill over federal budget and spending policies, questions the USCC also expects to address.

During the 101st Congress' first session, the USCC backed a decrease in defense spending and supported more federal assistance for such items as low-income housing, prenatal and infant health care projects, anti-hunger programs and efforts to deal with homelessness.

Housing also has been a legislative priority of Network. Both Network and the bishops' conference likewise have supported:

- Family and medical leave legislation, still pending, to allow parents of newborn, newly adopted or seriously sick children time off from work without penalty.

- Bills to suspend deportation of Nicaraguan and Salvadoran immigrants illegally staying in the United States.

- Comprehensive sanctions against South Africa for its continuing system of apartheid, or racial separation and discrimination against non-whites.

Pro-lifers can expect further congressional fights over abortion in 1990. They won some key victories in 1989 only with the assistance — through his veto powers — of President Bush.

Meanwhile, just before Congress adjourned for the year, abortion rights forces introduced the Freedom of Choice Act. The proposal would declare that states "may not restrict the right of a woman to choose to terminate a pregnancy before fetal viability; or at any time, if such termination is necessary to protect the life or health of the woman."

Sen. Robert Packwood, R-Ore., in sponsoring the bill, said its backers acted because the Supreme Court in July 1989 upheld state restrictions on abortion.

Douglas Johnson, federal legislative director of the National Right to Life Committee, said the bill "would require every state to permit abortion for absolutely any reason until the seventh month (of pregnancy) and in the final three months whenever a woman says that her emotional health would be enhanced by an abortion."

He challenged congressional leaders to schedule an early vote on the legislation. "We predict they will not do so," Johnson added, "because they know that very recent polls show an absolute majority of Americans favor prohibiting abortion except in extreme circumstances."

Pope: '89 brought joy to some, sorrow to many

VATICAN CITY (CNS) — Pope John Paul II, reviewing a year rich in world-altering political and religious events, said 1989 brought joy to much of Eastern Europe but new sufferings to those in Central America, Romania and Palestine.

Addressing Vatican officials and resident cardinals in his annual pre-Christmas message Dec. 22, the pope said a number of recent events had touched the church and its members deeply:

— In Palestine, where an uprising against Israeli occupation forces entered its third year, the pope said Palestinian rights and their aspirations for a homeland should be recognized.

— In Panama, invaded Dec. 20 by U.S. forces in an effort to oust the country's dictator, Gen. Manuel Noriega, the pope said he was concerned about "innocent victims" and the "serious hardships" being caused the country in the fighting.

— In Czechoslovakia, whose recent reform mirrored that of East Europe in general, the pope expressed his "joy" at the newfound religious freedom.

— In Romania, where police reportedly killed large numbers of unarmed civilians during recent protests, the pope expressed his "horror" at the violence and the "loss of so many human lives."

The same day the pope was giving his message, Romania followed its Eastern European neighbors in ridding itself of a discredited communist regime. President Nicolae Ceausescu was deposed and sought to flee the country.

Christmas, the pope said, has a deep meaning for all these circumstances. He recalled how Mary and Joseph were turned away on Christmas Eve and became homeless refugees — a fact that can apply to many

people around the world today, especially the homeless, he said.

The pope said he felt spiritually close to those now living around Bethlehem, the place of Christ's birth, as well as all those living in Gaza and the West Bank — territories occupied by Israel.

Residents there "are not yet allowed to have their own 'home,' a country in which they may feel themselves citizens with full rights. For them, I pray that the Lord of peace, born in Bethlehem, may allow them to soon see their rights recognized and their legitimate aspirations realized," the pope said.

The pope also asked the people living in those places to reject "the temptation to blind violence; which brings only destruction and death." Several hundred people have been killed in the uprising, most of them rock-throwing Palestinian youths.

The pope encouraged Israelis to "courageously follow the way of fairness" in dealing with the uprising, by collaborating with the international community and among themselves.

The pope's remarks on Panama were his first following the U.S. invasion. He said the fighting there was part of a worrisome picture in Latin America, where "there is still the illusion that recourse to force is a way to resolve problems."

The pope cited Panamanian bishops' calls for a peaceful and orderly settlement of the country's difficult political situation.

He also recalled the November killing of six Jesuit priests in El Salvador, which he termed a "horrible crime." The murders, which church leaders there have linked to Salvadoran right-wing forces, came during a guerrilla offensive in which hundreds were reported killed.

Apparently referring to growing drug-related violence in Colombia, the pope condemned recent acts of terrorism and the "arrogance" of criminals who traffick in narcotics.

Much of the pope's talk was a review of events in Europe, where dramatic political reforms in East-bloc countries have raised new hopes for the church.

While he did not specifically mention his history-making meeting with Soviet President Mikhail Gorbachev Dec. 1, the pope was enthusiastic about new opportunities for Ukrainian Catholics. The day of the pope-Gorbachev meeting, Ukrainian churches were allowed to register locally for the first time since 1946, when Ukrainian Catholics were forced to merge with the Orthodox Church.

The pope said recent contacts with Orthodox representatives "allow one to foresee in the near future that for which I have always hoped and incessantly asked: that the Ukrainian Greek-Catholic Church may re-discover in that country the full freedom to profess the Catholic faith and witness to it."

For Czechoslovakia, where a non-communist government was sworn in Dec. 10, the pope said he wanted to express his "joy at the positive evolution of the situation." He said "the recognition of religious freedom" in the East European country had allowed him to name several bishops this year.

"My hope is that progress continues on the way taken, arriving at the completion of bishops' appointments, the resumption of religious life, the reopening of seminaries and the possibility for the faithful to actively participate in the life of the church," the pope said.

These events and others suggest that "a new era" is being ushered in for Europe, he

said. The key elements are "a process of democratization in the central and eastern regions, continent-wide forms of dialogue and cooperation and a new awareness of spiritual roots," he said.

All this makes clear "how artificial and unnatural the 'blocs' are," the pope added. The pope has long urged that Europe move away from East- and West-bloc domination of its political life.

The pope noted that "in this consoling panorama," Romania was still a place of grave tensions between authorities and the people. The pope spoke moments before it was reported that Ceausescu had attempted to flee the country after putting down large protests movements by force.

The pope expressed his "horror for the violence used against defenseless citizens, the loss of so many human lives and the non-recognition of human rights" under Romania's communist regime. He said the country needs "forgiveness" and "radical changes inspired by respect for humanity."

Among internal church events during 1989, the pope singled out his meeting with a group of U.S. bishops in March as "very cordial and constructive." He said the encounter, called to discuss a wide range of church-related issues in the United States, showed him "the vitality, generosity and spiritual richness" of the U.S. church.

The pope also mentioned a similar meeting with West German bishops in November, which he said was an attempt to discuss their common challenges in evangelizing Europe — a region whose people, he said, are still "seduced by the phenomena of de-Christianization and atheism."

Ukrainian priests accept Russian Orthodox priests

ROME (CNS) — More than 200 Russian Orthodox priests have been accepted into the Ukrainian Catholic Church by bishops in the Ukraine, according to the church's Rome office.

More than 300 parishes in the Ukrainian Socialist Republic are functioning with the Ukrainian Catholic Church's Eastern rite and at least 600 congregations have

registered with Soviet officials, said a Dec. 22 statement from the office of Ukrainian Cardinal Myroslav Lubachivsky.

New priests have been accepted by Archbishop Volodymyr Sterniuk in Lvov and Bishop Pavlo Vasylyk in Ivano-Frankovsk. The bishops, recognized as the local diocesan leaders by Cardinal Lubachivsky, operated clandestinely until this year.

The Ukrainian Catholic and Russian Orthodox liturgies are similar. The two churches

were the same until 1596, when the Ukrainians declared their unity with the Roman Catholic Church.

Under the religious repression of Josef Stalin, the Ukrainian Catholic Church was forcibly merged with the Russian Orthodox Church in 1946. Since then Catholics either worshiped "underground" or as part of Russian Orthodox congregations.

While the Soviet government has not

recognized the Ukrainian Catholic Church, the Council for Religious Affairs in the Ukraine announced Dec. 1 that Ukrainian Catholic parishes could register as other religious communities do.

Registration is required for legal public gatherings and for use of church buildings.

Cardinal Lubachivsky said Dec. 22 that "the re-registration of formerly Russian

Orthodox parishes as Ukrainian Catholic is not an ejection of one group of parishioners from their church by another group."

Rather, he said, it is "the declaration of a single group of parishioners of their true faith as Ukrainian Catholics."

The cardinal also denied continuing reports that Catholics have violently attacked Russian Orthodox clergy and faithful in the Ukraine.

While religious liberty is a matter of church-state

relations, he said, "I am prepared to discuss the improvement of relations between the Ukrainian Catholic Church and the Russian Orthodox Church in the context of interchurch dialogue as is appropriate."

"The Ukrainian Catholic Church is always open to dialogue and will act in the spirit of Christian love, forgiveness and reconciliation," Cardinal Lubachivsky said.

'The Ukrainian Catholic Church is always open to dialogue and will act in the spirit of Christian love, forgiveness and reconciliation'

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Looking to the 90s

Pontiff sees respect for environment, families

VATICAN CITY (CNS) — Pope John Paul II thanked God for freedom the year 1989 brought to Eastern European countries, and he also prayed that 1990 would see greater respect for the environment and for family life.

During his traditional end-of-the-year thanksgiving Mass at the Jesuits' Church of Jesus in Rome Dec. 31, the pope said that 1989 was "unanimously recognized as an extraordinarily important year for all humanity."

It is particularly true for "some European countries, which have seen asserted within their borders new prospects for freedom and national cohesion."

The end of hard-line communist rule in those countries is also a blessing for the church, "which has a duty and right to bear witness to Christ," he said.

The church "rejoices that it can now express with renewed enthusiasm its faith and can announce the Gospel without impediments," the pope said.

Many communist countries had either outlawed or placed restrictions on church life.

The pope also used the Mass, which was held on the feast of the Holy Family and attended by Italian and Roman government officials, to ask for "ethical and legal norms" to protect the family.

Jesus was born into "a concrete human family" and experienced "not only the joys, but also the trials and the difficulties" of family life, the pope said.

Advancing secularism tends "to obscure and even to negate" the natural values of the family, he said. In Italy and elsewhere, secularism has led to separation and divorce, declining birth rates and "the scourge of abortion."

During his Jan. 1 celebration of Mass for the solemnity of Mary, Mother of God and for the World Day of Peace, Pope John Paul said "peace demands a particular responsibility of man for the whole of creation."

"The message of the Gospel of peace refers constantly and always anew to the commandment, 'Do not kill,'" the pope said.

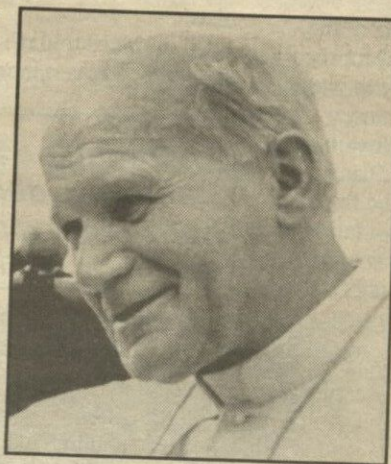
"Do not kill another man, do not kill from the very moment of conception in the mother's womb — do not kill," he said.

"Do not limit human existence on the earth with methods of struggle: violence, terrorism, war, or methods of mass extermination," the pope said.

"Do not kill," he said, "because every human life is a common inheritance of all."

The commandment also applies to "destroying in diverse ways your natural environment," the pope said. "This environment also belongs to the common heritage of all men, not only of the past and current generations, but also to those of the future." As the pope spoke, a 37-million-gallon oil spill from a damaged

'The message of the Gospel of peace refers constantly and always anew to the commandment 'Do not kill.' Do not kill another man, do not kill from the very moment of conception in the mother's womb -- do not kill.'



Iranian tanker threatened the coastal fisheries and tourism industry of Morocco.

During the prayers of the faithful, the pope asked that "individuals, peoples, states and the international community, with the help of the Spirit, work to construct true peace with respect for and conservation of the order of the universe."

He also prayed that laborers and those "responsible for urban planning" would carry out their work as "collaborators with the Creator," protecting and respecting the environment.

While praying the Angelus after Mass, the pope entrusted the new year "to the heart of Mary."

"In this phase of the life of humanity,"

he said, there is growing evidence of the need for solidarity among nations.

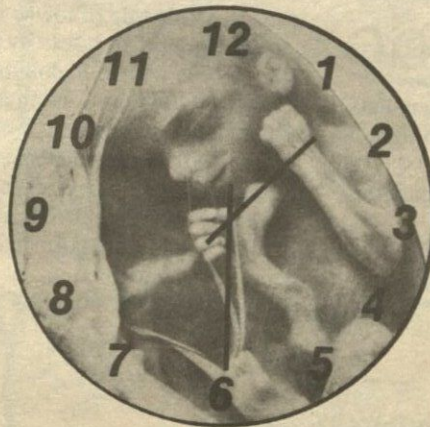
Humanity must join together and take a "conscious path toward a real world community," the pope said. "We ask that God would help us reciprocate the gift of reconciliation and construct the hoped-for civilization of love."

The pope extended new year greetings to national leaders and to representatives of international organizations, "because in the sign of hope of the new year they are indeed promoters of the common good, and they dedicate themselves to the cause of peaceful coexistence, of respect for civil rights and of the fundamental liberties of man."

He also offered prayers for "those who are living the drama of a kidnapping, hoping that the new year also brings them concrete signs of hope."

"I again appeal to the conscience of the kidnappers," he said, that they would "open their hearts to the unsuppressible appeal of justice."

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Drugs, deaths mar beautiful Colombia

Residents live amid violence from their own military

BOGOTA, Colombia (CNS) — The residents of the South American nation most frequently blamed for the international drug trade live in a violent society in which their own military has been accused of many abuses.

On a trip to the nation of Colombia in mid-November, I met Colombians anxious to talk to North Americans about the plight of their nation, but fearful of the future.

In Colombia, a nation of contrasts whose population is 95 percent Catholic, seemingly tranquil villages with picturesque churches are tucked into breathtaking Andean mountain scenery alongside makeshift cemeteries said to be filled with the tortured bodies of alleged subversives, such as union activists and teachers.

Yet, as in violent countries throughout the world, life goes on for the survivors. In small villages, Colombians gather on market day in town plazas to buy and sell chickens and thick homemade tortillas called "arepas," as well as guavas, moras and other tropical fruits that grow in the lush countryside. They celebrate religious feast days and birthdays with traditional song and dance.

On weekends, Bogotanos and others flock to the famous Cathedral of Salt in the town of Zipaquirá outside Bogota. Located in salt mines still being exploited, the underground cathedral is capable of holding 10,000 and is carved out of solid salt.

It dates from early times when miners built crude altars at which they prayed during breaks from their labor.

Colombia is a nation of the picturesque coffee plantations seen on U.S. television commercials featuring the ubiquitous Juan Valdez, of fields of colorful orchids, of

Spanish colonial architecture and of sparkling emeralds. It is the land of harsh reality and fantasy the Colombian Nobel Prize-winning author Gabriel Garcia Marquez made famous in his book "One Hundred Years of Solitude."

But it is a nation with a history of violence that in recent years has been further bloodied by drug wars and military abuse.

Citing the history of abuse by the Colombian military, many Colombians told me they viewed with skepticism the Bush administration's decision to put more than \$100 million in U.S. aid in the hands of the generals to fight the nation's cocaine barons.

Amnesty International, in a report issued in September, estimates that 2,500 Colombians have been "extrajudicially executed" while at least 250 more have "disappeared" in the past year. The report notes that

Colombian government authorities blame the deaths on "death squads" not sanctioned by the government but made up of extremist factions of the Colombian military intent on eliminating persons they fear may be communists.

Colombians told me, however, they strongly opposed any kind of government negotiations with drug traffick-

A Bogotano told me that when drug traffickers decide they want to buy a house they make an offer the owners would do well not to refuse. If the owners decline, they find their homes riddled with bullets. There is no choice but to sell, she said.

Colombians I spoke with decried U.S. support for suspending a longstanding international coffee agreement between producer and consumer countries designed to keep prices reasonably stable. Since the suspension of the deal in July, coffee prices have dropped nearly 50 percent.

Economic troubles stemming from the suspension of the agreement make it difficult to keep Colombians from getting involved in the lucrative cocaine trade, they argued. Coffee is the nation's leading legal export.

In the past eight years in Colombia, 227 court workers, including 43 judges, have been killed, most of them by drug traffickers. During the same period, 45 employees of Colombia's news media have been murdered. Drug gangs have blown up two newspapers and tried to bomb two radio stations.

In the forefront has been the 102-year-old Bogota daily El Espectador, whose publisher, Guillermo Cano, was killed two years ago. A powerful car bomb that exploded outside the paper's office Sept. 2 caused reverberations miles away, Bogotanos told me.

During my visit to Colombia, El Espectador's unrelenting columnists in tough editorials harangued the nation's cartels and berated members of Congress who opposed extraditing Colombians to face narcotics charges in the United States.

Headlines told of a soccer referee assassinated in violence-plagued Medellin — the city famous for a 1963 meeting of Latin American bishops at which the clergymen denounced institutionalized repression and the polarization between rich and poor in their region.

The cocaine barons have financial interest in the nation's soccer teams and, according to popular opinion, when referee Alvaro Ortega could not be influenced he was done away with.

Campaigns and graffiti promoting candidates for 1990 presidential and congressional elections dot the landscape in both urban and rural Colombia. But little excitement has been generated. Colombians say the only presidential candidate that could have made a difference was violently removed from the race — Luis Carlos Galán, assassinated Aug. 18.

During my visit, I found that cars searches conducted by machine gun-toting soldiers who halt vehicles along rural highways and body searches of persons entering the

(Continued on next page)

'A Bogotano told me that when drug traffickers decide they want to buy a house they make an offer the owners would do well not to refuse...'



Life goes on as two girls pass a bombed out bank on their way to school in Bogota. (CNS/Reuters photo)

ers.

In Colombia's eastern plains, known as Los Llanos, where many of the nation's drug processing plants are located, locals told of towns where wealthy "narcotraficantes" brought up prices by paying for consumer goods and services with U.S. dollars rather than pesos, then abandoned town — leaving fellow villagers unable to afford staples and having destroyed the local economy.

They spoke of residents in their neighborhoods who — thanks to the cocaine business — suddenly could afford expensive clothing, stereos and big cars. They described them as bossy, unpopular individuals who blasted their stereos in public.

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U.S. and human rights

Pushed since Carter--but with double standard?

WASHINGTON (CNS) — Since the presidency of Jimmy Carter, human rights considerations have figured more prominently in U.S. foreign relations, though not as consistently as some would like.

It was during the Carter administration that human rights issues first were placed formally on the agenda of U.S. bilateral relations with other countries. This was institutionalized with the appointment of an assistant secretary of humanitarian affairs at the U.S. State Department, said Robert Hennemeyer, director of the U.S. Catholic Conference's Office of International Justice and Peace.

This meant that "whenever the United States was going to dialogue with another country on a given issue, human rights was always on the agenda, and if that country had a very bad human rights record it would be pressed to improve it," Hennemeyer told Catholic News Service. The USCC official held various posts at the State Department for 34 years and is a former U.S. ambassador to Gambia.

Along with putting human rights on the foreign relations agenda under Carter, the State Department was required for the first time to issue country-by-country human rights "report cards," he said. These "Country Reports for Human Rights Practices" are generally accurate and keep foreign countries on their toes, he said. He added, however, that they have been "susceptible" to pressures from one U.S. government agency or another.

Concern over human rights abuses, in addition to fostering dialogue, has been given as the justification for U.S. military action from time to time.

U.S. administrations, for example, have cited poor human rights records among reasons they decided to conduct or back coups in Grenada, Chile, Guatemala and, most recently, Panama.

Similarly, to rally popular support for the Nicaraguan "freedom fighters" or counter-revolutionaries, known as contras, both former President Ronald Reagan and President Bush have made reference to what they see as human rights abuses committed by the Nicaraguan Sandinista government.

Human rights considerations — including the plight of Ukrainian Catholics, the largest banned religious group in the world — have been on the agenda in recent U.S.-Soviet talks.

On the other hand, reports issued by the London-based Amnesty International documenting torture and murders committed by Salvadoran, Honduran and Colombian government-linked paramilitary groups have

not deterred the U.S. government from continuing to back those governments with both rhetoric and dollars.

Despite widely publicized abuses under Ferdinand Marcos in the Philippines, it was not until the passing of the baton to Corazon Aquino appeared inevitable that the United States withdrew its longstanding support for Marcos. The fear of losing U.S. military bases, critics said, loomed larger than did the desire to discourage human rights abuses.

And Tiananmen Square repression did not keep the Bush administration from secretly sending government delegations to China to meet with leaders in Beijing last summer. Larger considerations had to be taken into account, administration officials told the press.

The Dec. 20 decision by President Bush to send troops in Panama into action in order to topple Gen. Manuel Noriega was taken in part, the president said, to stop the Panamanian strongman from "brutalizing" his people.

But Phillip Berryman of Philadelphia, a longtime observer of Panama and the Panamanian church who lived in the Central American nation in 1965-73, said the U.S.

government's stated reasons for toppling Noriega were based on "extreme double standards."

"Tens of thousands of people have been killed by governments in Guatemala and El Salvador, yet we don't topple their governments and we make Noriega out to be a thug," observed Berryman, an author and book translator.

Noriega's decision to void last May's presidential elections in Panama angered the Bush administration, but the 1988 elections of Mexican President Carlos Salinas de Gortari, too, were "questionable, yet we back him up," said Berryman. In the Salinas election, opposition parties charged the Mexican government with widespread vote-count manipulation to keep the ruling Revolutionary Institutional Party in power.

The truth is the U.S. government has a history of applying a "double standard" to its emphasis on human rights issues in U.S. foreign policy, said Hennemeyer.

"From the very beginning there's been a double standard. We don't hold our friends to the same strict standards to which we hold our traditional enemies," he said.

But Hennemeyer said it was his view that

human rights concerns have to be balanced with other concerns of the state. In certain cases "to pursue human rights issues you may pay a price in another area," such as trade relations, which in the long run also affect individuals, he said.

The Bush administration's decision to send government missions to China despite Tiananmen Square was made because U.S. officials determined that "keeping China in the international doghouse" would have isolated China more and encouraged the group of Chinese leaders that already has xenophobic tendencies, Hennemeyer said.

In his view, the U.S. missions to China "came too soon," but the Bush administration argument, nevertheless, has validity.

"You have to examine the human rights issue at hand and see, is it worth it to pursue," said Hennemeyer.

On the other hand, he said, it is easy for government officials to say, "We don't want to push on human rights because we won't be able to make progress on other issues." "Frequently that kind of response is just a cop-out," he said.

To Father Joseph Chiang, national director of the Chinese Apostolate, lobbying for human rights improvements must be an integral part of U.S. relations with communist nations.

It was the voices of courageous men like Andrei Sakharov in the Soviet Union and Lech Walesa in Poland — constantly citing human rights abuses and calling for changes — that led to the "opening up of Eastern Europe," emphasized the priest.

The political prisoners in China "rely on foreign powers, especially the United States, to speak up on their behalf," said Father Chiang. The repression in China is not over, the priest said.

Colombia marred by violence

(Continued from P 6)

Bogota Hilton Hotel or the city's El Dorado airport have become commonplace.

Residents of middle-class and well-to-do neighborhoods in Bogota, a teeming capital city of 7 million that grows larger each day as rural Colombians relocate there in search of work, hire 24-hour armed protection.

Doors have triple locks. Houses stand behind iron bars designed to discourage intruders. Tourists are warned not to wear earrings, watches or other jewelry which muggers will pull off. Parents have their children driven to school in chauffeured cars to guard against kidnapping.

Unemployment and underemployment are rampant. City residents turn garages into makeshift grocery stores and auto repair shops to make a living. Entire families spend dawn to dusk dodging traffic in exhaust-filled streets hawking Kleenex, first aid kits and bunches of bananas to drivers of passing cars.

Newly arrived Bogotanos live in squatters' barrios called "invasiones" on the edge of the city. They are housed in shacks made of corrugated cardboard, old newspaper galleys or any other materials they can find. Many are without sewers or electricity.

Residents have no access to schools or health care, and disease and malnutrition run

rampant in their communities.

Tens of thousands of street children, known in Colombia as "gamins," make their living cleaning windshields, guarding parked cars, singing on buses or picking pockets.

To present a good picture of Bogota to visiting foreign dignitaries, Colombian officials bus the street children far from the city so that the officials and foreign television cameras will have come and gone before the children can hike back.



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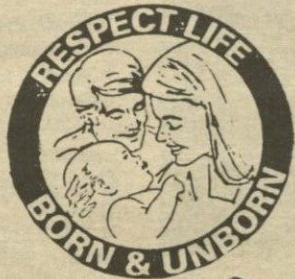
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Palm Beach priest, 'Canes share special bond

WASHINGTON (CNS) — When the Miami Hurricanes, ranked second in the nation, took on the Crimson Tide of Alabama in the Sugar Bowl on New Year's Day, with the national championship possibly in the balance, Miami's chaplain, Father Leo Armbrust, did for the players what he does every other game.

"Before the players take the field, there's a little prayer I say to each one," said Father Armbrust, director of communications for the Diocese of Palm Beach, Fla., "to keep them free from injury and to do their best."

Father Armbrust has been the full-time chaplain of the Hurricane gridgers since 1984. In that time, the team has consistently been in the top 10 in the polls and has won one national championship.

In a telephone interview with Catholic News Service before the game, Father Armbrust was weighing the possibility of also aiding the nation's top-rated team, the undefeated Colorado Buffaloes.

"I was just on the phone with the team priest," Father Armbrust said. "He wanted to know if I could say Mass for them this Sunday and on Christmas since they're going to be in town" for the Orange Bowl in Miami.

Fraternalizing with the enemy is nothing new for Father Armbrust. Due to the heated rivalry in recent years between the Hurricanes and the Fighting Irish of Notre Dame, Father Armbrust stepped into the breach this autumn to deliver the invocation at a pre-game luncheon with both Miami and Notre Dame fans in attendance.

Part of his rhyming prayer was: "Most of all, Lord, whatever the victor's name, be it Miami or Notre Dame, help us to remember the phrase 'It's only a game!'"

But for the Miami fans Father Armbrust, in rhyme, said, "We offer a special prayer — please make sure the refs are fair! Especially O'Brien, McNally and O'Hare."

Father Armbrust wears many hats. In addition to his chaplain and communication duties, he also is diocesan director of campus ministry, celebrates a weekly television Mass and is associate pastor of St. Joan of Arc Church, Boca Raton.

But his day off, Tuesday, is always reserved for the Hurricanes. It is a place where Father Armbrust said he can "act as counselor, friend, director — a lot of the things these young student-athletes are looking for."

"Those who are away from home for the first time have a difficult adjustment to make," he said, adding that he can be an intermediary "without a coach or someone their own age who's going through the same problems."

Father Armbrust counts among his special friends a stable of National Football League quarterbacks who have passed through Miami: Bernie Kosar of the Cleveland Browns, Jim Kelly of the Buffalo Bills, Vinny Testaverde of the

Tampa Bay Buccaneers, and Steve Walsh of the Dallas Cowboys — all of whom are Catholic.

Although this year's Miami signal-caller, Craig Erickson, a graduate of Cardinal Newman High in West Palm Beach, is not Catholic, "I can say the Hail Mary," he has quipped to Father Armbrust.

One of Father Armbrust's milestones is his friendship with Houston Oilers running back Alonzo Highsmith, a Miami product. Not only can Highsmith convert on third down, but recently, he converted to Catholicism.

"One of the things about being a chaplain for these players is that they're still youthful enough and still impressionable enough that you can have an influence on them," Father Armbrust said.

He calls the Hurricanes' reputation as ruffians "unfortunate.... If that's the way they were, I wouldn't be associated with the program."

St. Justin's hosts homecoming, open house

St. Justin Parish in Key Largo will host a special weekend of hospitality, Jan. 6-7 for people of no church affiliation and those who may have distanced themselves from the faith.

All those in attendance at the eight Christmas Masses at St. Justin's in Key Largo and at Ocean Reef received as a Christmas gift a booklet entitled, "Come Back to Me" giving insights into reasons people adduce for not going to church. They were asked to share these with less active relatives, neighbors and friends.

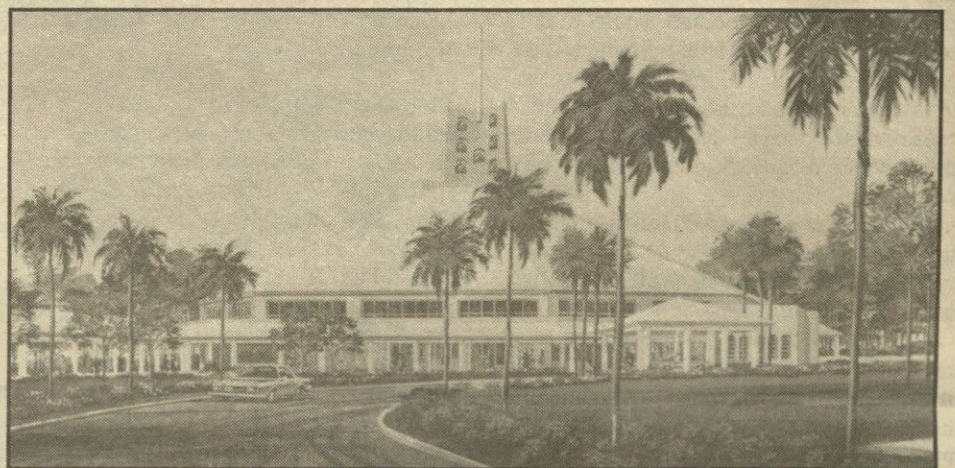
Active parishioners have been encouraged to invite those with no church affiliation and their less active Catholic neighbors to accompany them to one of the weekend Masses at 5 and 7 on Saturday and at 8 and 10 on Sunday at the Key Largo church and at 5 Saturday and noon Sunday at the Ocean Reef chapel. Refreshments will accompany a time of fellowship after the Masses.

On Sunday afternoon from 3 to 4 the church at mile marker 105.5 will have an

open house and tour explaining the various furnishings in the church and articles used for worship. An architect's drawing of the new church, upon which construction is expected to begin next month, will also be displayed. The pastor, Father Ed. Olszewski, and Fr. Ron Luka will be available to answer questions visitors might have about Catholic belief and practices.

At 7:30 Sunday evening a special Homecoming program will be held during which people who may be somewhat distant from the church will be invited to raise questions and reflect on difficulties.

The weekend is part of the month-long renewal program, God's People Alive being facilitated by Father Ron Luka. Father Luka is a Claretian working out of Chicago writing and preaching parish renewals or revivals. He is a charter member of the National Council of Catholic Evangelization and the National Pastoral Life Center. He has extensive experience in ministering to Catholics at various levels of church involvement. He wrote "Hangups in Reli-



St. Justin Martyr Church

gion," which examines why Sunday Mass and the sacrament of reconciliation are important, the value of a church in forming conscience and reasons for sticking with a changing church. His years of ministering to interfaith couples resulted in the publication of "When a Christian and a Jew Marry"

and "The Interfaith Connection." He has produced tapes entitled "Growing in an Interfaith Marriage" and "We Love You: a message for inactive Catholics."

Anyone wishing further information on any of these activities is welcome to call the parish office at 451-1316.

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Our children deserve better schooling

By Gary Bauer
Focus on the Family

Traditionally, the school bell rings to summon reluctant children back to their classrooms after an all-too-short vacation. Nowadays, this bell also signals time for adults to resume the education debate.

Handwringing over the state of our schools is a popular pastime on both the left and the right. Despite new programs and massive spending, we are embarrassed to admit that 13 percent of U.S. high schoolers are still functionally illiterate, as well as 27 million adults. More than a fourth of our students drop out of high school. Of those who stay, some can't even find France on a map, let alone Washington, D.C. Text books once used at the freshman level are now employed to teach juniors.

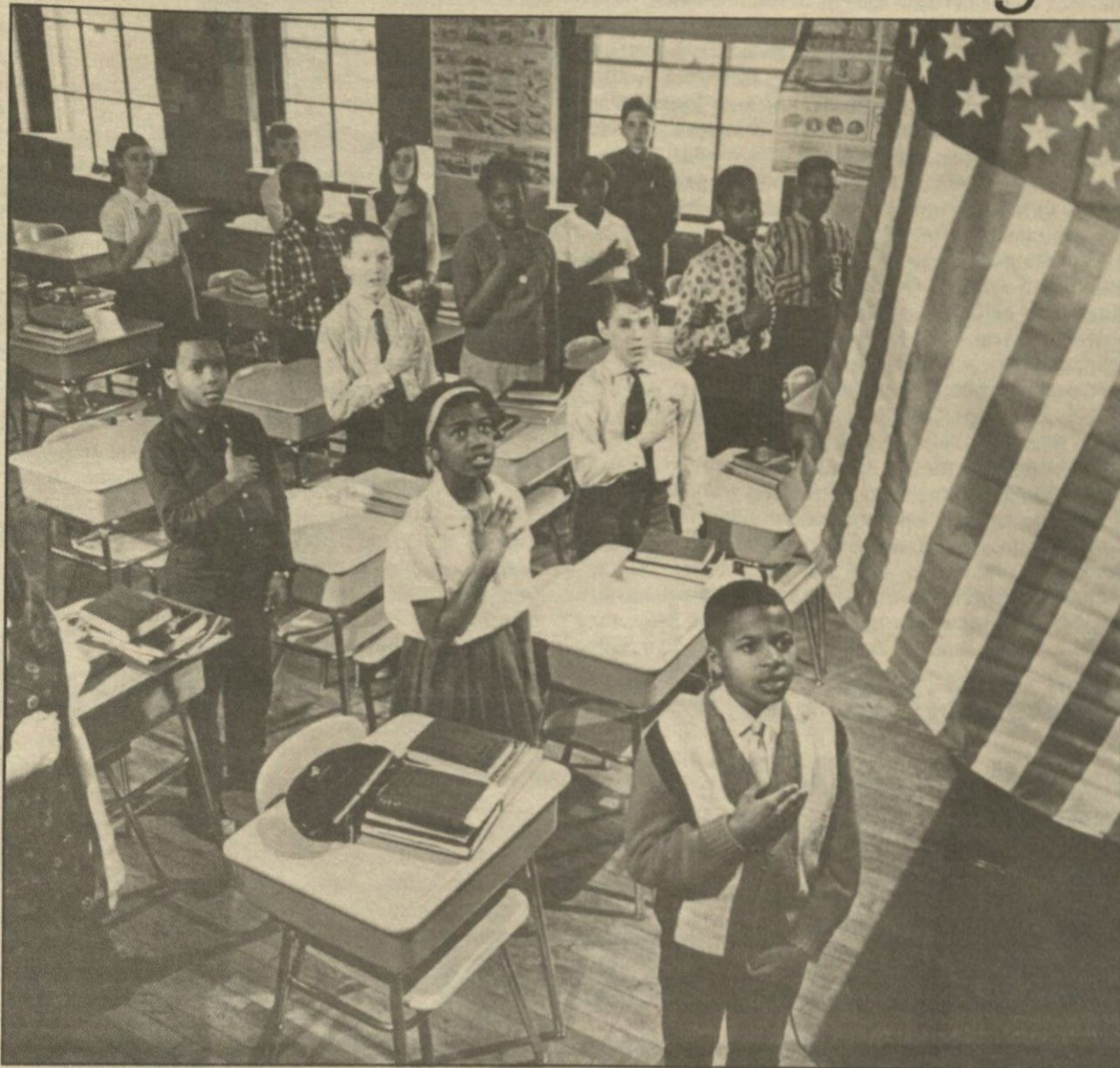
Who is at fault? At whom shall we point the finger? Self-starving bureaucrats? Mediocre teachers? The Pied Piper of television, which has lured many young people away from serious pursuits? Drug-promoting rock stars? Apathetic parents? Poverty that spawns a disillusioned, cynical underclass?

Amid the many charges, a fair number of parents find themselves wondering if poor achievement and falling SAT scores don't have something to do with the virtual expulsion of traditional values from public school curriculum. Our youngsters may not be able to read or write, and prayer is certainly taboo, but thanks to the sex education movement (with ample help from the entertainment industry), students know enough to skyrocket the incidence of teen pregnancies and abortions.

Behind the crises lies an issue of first principles, a crisis of authority. Whose children are these, anyway? Not the professional educators' or bureaucrats'. Divinely ordered parameters clearly place children under the dominion of their parents. Our Constitution supports this, as the Supreme Court made clear in its landmark ruling in *Pierce vs. Society of Sisters* back in 1925. Questioned whether parents had the right to select private education over public, the Court ruled: "The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

So, too, our nation's history affirms the fundamental right of parents. The home education movement, currently struggling for legitimacy, was virtually the only means of education during the formation of this country. George Washington, James Madison and Abraham Lincoln are among the many forefathers educated by their parents. "The history and culture of Western Civilization reflect a strong tradition of parental concern for the nurture and upbringing of their children. This primary role of the parents in the upbringing of their children is now established beyond debate as an enduring American tradition." So the Supreme Court ruled in *Wisconsin vs. Yoder* (1972).

No wonder educational reform has been on the political burner since the early 1980s. Now the reform agenda is taking a new direction, one that is very complimentary to the Christian perspective on education and government. Gallup polls are demonstrating that parents are yearning to reassert their authority. Few are in the position to homeschool, but greater than 75 percent want to exercise choice



'...As parents select their children's schools, they will honor not only academic performance, but those schools bold enough to reassert traditional values.'

within the current system. And if all goes well, they may not only get more say, but also academic excellence and traditional values.

Choice in education is at the heart of the reform debate. Twenty-three states have considered choice legislation this year. Several, including Minnesota, have effective choice programs in place. President Bush and Education Secretary Lauro F. Cavazos are touting it as the "cornerstone" of their reform policies.

The powerful National Education Association doesn't like it, but the facts are that choice introduces the healthy effects of market competition into a stagnant educational system. Parents are free to choose among public schools, and those that get better results are rewarded with higher

student attendance, which means a bigger slice of the tax pie. This, in turn, causes the poor performers to get their school's act together or be driven out of business. What's more, local autonomy will increase as concerned administrators and teachers seek to rejuvenate their schools.

Not only is this sound policy, it is consistent with the divine model for parental authority. And I believe that as parents select their children's schools, they will honor not only academic performance, but also those schools bold enough to reassert traditional values. Popular consensus will thus bring a return to the first principles of education through free market economics. It almost sounds democratic.

(From *Focus on the Family, Citizen*, Sept. 1989)

Low-income housing controversy

...causes friction between HUD and religious groups

By William Bole
RNS Associate Editor

WASHINGTON (RNS) - For the past six years, Joseph Errigo has been knocking on the doors of the federal Department of Housing and Urban Development, trying to get HUD to go along with a proposal for a church-run, low-income housing development in Minnesota.

Mr. Errigo, who heads the housing arm of the Catholic Archdiocese of Minneapolis and St. Paul, said he has faced not only the usual bureaucratic logjams at HUD, but outright resistance. At one point, department officials suggested that the non-profit church group was trying to use the housing project for its own benefit, according to Mr. Errigo. The person who stood in the way of an agreement two years ago, was former HUD Assistant Secretary Thomas Demery, church and government officials said. Ironically, Mr. Demery has figured in the still-unfolding scandal at HUD in which government officials doled out lucrative contracts to for-profit developers with political connections. The case in Minnesota illustrates, in a number of ways, the kinds of problems non-profit developers have faced in recent years in trying to get HUD's attention.

HUD investigators have since reported that during this period, developers who were awarded contracts in programs administered by Mr. Demery had given large contributions to Mr. Demery's little known charity. FOOD for

Africa. In addition, well-connected consultants, including former Interior Secretary James Watt, received enormous fees from developers for obtaining contracts in a Demery-run program to subsidize housing for low- and moderate-income families, according to a HUD audit released this summer.

This contract between a church group seeking support for low-income housing and what HUD Inspector General Paul A. Adams described as a "perception of favoritism" on the part of Mr. Demery toward well-connected developers illustrates a side of the HUD scandal that has received little attention.

The investigation of the department has exposed a system under which former HUD officials and Republican insiders received up to \$1,500 for each subsidized unit they obtained for clients, and developers reaped windfalls from government subsidies while doing little in return. Through it all, HUD officials apparently did little to stop the abuse. The cost of waste, fraud, theft and influence peddling at HUD is estimated in the hundreds of millions of dollars.

In 1986 and 1987 there were 23,120 units of low-income housing built by 458 non-profit development groups, according to a study released this year by the National Congress for Community Economics Development, an association of 300 community development groups. The figure is viewed as a conservative estimate, since it is based

on only those groups that responded to questionnaires and completed housing units during those two years.

In comparison, HUD's own figures show that it accounted for 19,179 new units of low-income housing during the same period, several thousand fewer than that reported by the non-profit groups.

Mr. Sanders said HUD awards contracts on the assumption that private, for-profit developers are the only builders of low-income housing. "It is just being recognized that there is a sector out there producing housing and that, in fact, it has produced more housing than the federal department set up to produce it," he said.

Non-profit developers, he said, have relied primarily on city and state funding, as well as support from foundations and individuals. "The religious community has been the biggest player in all this," both in terms of financing and sponsorship of programs, Mr. Sanders said.

Housing advocates like Mr. Sanders say HUD officials are often the last to hear of the movement of non-profit developers. In Minneapolis, the misunderstanding have been played out in a bureaucratic tug-of-war between HUD and the development called Little Earth of United Tribes, a HUD-subsidized venture for Native Americans. In 1983, the church group was asked by a federal court to manage the development after the property fell into mismanagement and HUD began foreclosure action.

Good news that beat the odds face our newlyweds

We're all aware of the frightening divorce statistics and agree that something needs to be done to help young couples create permanency in their marriages.

The Bureau of Census recently issued a report that over half of all marriages today will end in divorce. And half of these will occur in the first five years. This is the "bad news." As family life ministers our office along with telling these disheartening facts tries to also spread the "good news." Survival of marriages is five times greater if the couple is married in church and attends church on a regular weekly basis. These odds become even more favorable if the couple prays together. We want to turn the tide and present this positive information and a program for newlyweds.

Virtually none of us are untouched by the pain and suffering of divorce. Our family is no exception. From our 33 year old marriage, our daughter and son-in-law's 11 year old marriage, and our son and daughter-in-law's 4 year marriage we have first hand experience of the permanency of marriage. We've also experienced the pain of those close to us who have suffered divorce.

Somehow our solution always seems to be remedial rather than preventative. We want to affirm marriages so that they can work the first time. And they can if sufficient positive enriching education is applied along with love and effort.

The couple brings to the wedding two miscellaneous heaps of raw materials - each with their own likes and dislikes, hopes and dreams, joys and fears, concepts

By
**Vicki
Owoc**



of roles of husband and wife, sexual attitudes, coping and communication skills learned from their family of origin. These they have gathered separately over the years. The wedding is supposed to take these two heaps

'Marriage is a career, far more important than any career you will have outside the home. We want to guide you and help you enrich your primary career, the sacrament of marriage, and avail yourself of all the wonderful graces you deserve.'

of raw material and merge them into one instantaneous loving workable couple relationship. Marriage is not a one day affair, but an awesome worthwhile lifetime task that will never be completely finished.

Beginning families are the future of our Church and

society. They are simply "little churches" where faith and loving service should be powerfully experienced. Oftentimes these young families experience negative influences from our society, i.e., consumerism, materialism, identity of roles, career stress, economic instability, lack of availability of fellowship with other Christian couples, etc.

We want to say to all of you who have been married five years or less, we know that we have a responsibility to you that goes beyond your wedding day. We know that you started your marriage with a lot of optimism. We don't want to destroy that. But it takes more than just dreams or good intentions to make marriages work. We want to help make your marriage work and grow.

We are offering a program for newlyweds (couples married up to five years). **EVERYTHING YOU NEEDED TO KNOW BEFORE YOU WERE MARRIED BUT WERE TOO PREOCCUPIED TO HEAR.** Our five week pilot program will be presented at St. Bartholomew Convent in Miramar on January 16, 23, 30 February 6, 13 from 7:30 to 9:30 P.M. To register and for further information call The Family Enrichment Center, 651-0280. Marriage is a career, far more important than any career you will have outside the

home. We want to guide you and help you enrich your primary career, the sacrament of marriage, and avail yourself of all the wonderful graces you deserve.

(Vicki Owoc is Director of Ministry to Engaged and Married Couples)

Meeting college expenses for more than one child

Dear Dr. Kenny: We are a middle-income family with four children. The oldest is a high school sophomore. Suddenly we feel panic about paying for college educations. Tuition seems to be rising.

How can we be fair to each, if one wants to attend a private college, another a state school and a third doesn't want to go at this time? I'm sure other parents have faced this problem, but perhaps not with as many kids. (New Jersey)

You raise the two major problems for parents facing college costs: money and fairness. How to come up with a large amount of money and how to do so with young adult children who may have different needs with a different price tag.

The first thing is to rid yourself of the notion that you have an obligation to pay a child's entire college costs. You do not, either legally or morally. At 18 years of age they are considered adults, and parents no longer are responsible for their care and debts. Most parents, however, would like to make college possible by guaranteeing a substantial part of the cost. This is different from promising to pay everything. It also is better for the child to pay part of his or her way. They are more apt to take college studies seriously if they are paying for part.

Step 1 is to agree on a fixed amount you will provide each child for four years. As an example, let's say you

By Dr.
**James and
Mary Kenny**



promise \$4,000 per year for college expenses, whether the child attends a state college or a private one.

Private college financial officers often can find ways of equalizing the costs between state and private schools once they have determined the extent of the parental contribution. This is fair in many ways. First, it treats all your children the same. Second, it allows you and your children to plan ahead, knowing exactly what is expected. It would be appropriate and fair to raise the fixed parental contribution each year in accord with an increase in the cost of living.

Step 2 is to consider the financial assets of your children. Much college financial aid is based on need and your children will be expected to spend their own money

first. You might talk to your four children about contributing their own money to a simple irrevocable trust in order to make the money do double duty.

The children's resources (cash gifts from parents and grandparents, for example) might be pooled in a simple trust. As the children reach college age, they can borrow from this trust at low interest, repaying after they complete college. The money is then available as the younger children come of college age.

When all have completed college or have reached age 24, the trust dissolves and the remaining funds are distributed to the children, subtracting leftover IOUs.

Step 3 is to apply for all the financial aid your child can receive. This includes federal and state grants, local and special scholarships, student loans and work-study grants. Normally, the financial aid officer at your child's college will be knowledgeable about ways to finance a college education.

Finally, most colleges expect any student receiving financial aid to contribute personally to his or her educational expenses, usually at least \$800 per year. Most young adults can earn this and more during the summer by working and living at home. With a little planning, you can make a college education possible for all your children and be fair too.

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

Issues from 1989 that are worth one more look

Since the New Year means wiping the slate, or desk, clean, I welcome you to 1990 by putting to rest several 1989 items tucked away in my files.

These bits and pieces bear little relationship to one another but, like a meal of leftover, are too good to be tossed and not ample enough for a whole column.

Unwed Mothers

After my second column on supporting unwed mothers who choose to keep their babies, in which I expressed dismay over the negative and vengeful mail I received, I heard from the other side and discovered that there are many supportive and compassionate readers among you.

Several of these second-batch of letters came from family members and friends who told of the difficulties and courage these mothers share.

A deep love and admiration shone through their words. So my depression over a seemingly widespread nastiness was lifted.

I want to share this second round of response because we need to know that Christian love, as well as righteousness and ostracism, is alive and well in the People of God.

Northern Ireland

When I visited the peace community of Corrymeela in Northern Ireland again last summer, I learned that nearly 100 of you joined Friends of Corrymeela in response to my column.

In addition, you sent nearly \$1000 to this courageous community which can always use money in its efforts to heal Catholic-Protestant division in those sad

By
**Dolores
Curran**



six counties.

While we were there, they were running a week-long retreat for Catholic and Protestant youth who had never interacted before.

The following weekend they were offering a getaway retreat for families of political prisoners.

The leaders asked me to thank all of you for your support and generosity. Later in the summer, we read an article in the Irish press that money from America for the terrorist activity is drying up, which is one reason the paramilitary groups are getting involved in extortion and drug running.

For those interested, a \$15 American check will make you a Friend of Corrymeela. Address: Corrymeela, Ballycastle CO. Antrim, N. Ireland BT54 4QU.

Romero

If you don't see another movie this year, take the family *Romero*, the beautifully produced Paulist production of the life of Bishop Oscar Romero of El Salvador, who was assassinated while celebrating Mass. It is a gripping story of a modern saint who could have taken the easy road of collaborating with the power structure but chose the road to the cross instead.

I agree with the priest who said that everybody who cried out against *The Last Temptation of Christ* has a duty to support this film.

A public thanks is due the Paulists for producing a first class film on a religious theme.

We keep saying we need these but don't always support them.

In fact, the film did so poorly in some areas it was withdrawn early. The good news is that it is now available in video-cassette. Rent it for your family and church groups. You won't regret it.

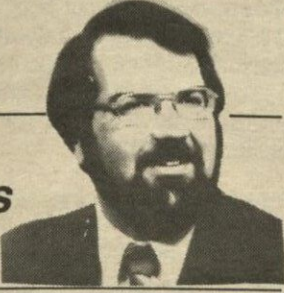
A book for fun and life

The best vocation book I've read in years isn't intended to be a vocation book. *Ten Fun Things to Do Before You Die* by "nun other than Karol A. Jackowski" (Ave Maria Press; \$5.95) made me realize how much fun I missed by not being a nun. In spite of its title, this little book deals with a profound examination of our lives. "Live like you have nothing to lose," she writes, "and have more fun than anyone else - the end and the beginning running into each other and over again like some kind of eternal life." (Copyright 1989 Alt Publishing Co.)

Let us look back at the Eighties

As we watch the start of another decade and our headlights pick up the sign labeled "Welcome to 1990," it is natural to cast a glance backwards to see the curves and swerves of the past ten years. When it comes to how television treated religion in the Eighties, the rear-view

By
James
Breig



mirror shows the shadow of Jim Bakker, the light of Mother Teresa and the chiaroscuro of "St. Elsewhere."

I have a handy rear-view mirror: the TV columns I write every week for Catholic newspapers. By reviewing the 520 columns I turned out during the 1980s, I came up with some impressions, memories and nightmares from the last ten years. So, hang on; I'm going to throw this vehicle into reverse for a quick ride through television land between Jan. 1, 1980 and Dec. 31, 1989:

* My most prophetic column appeared in the first week of the decade when I wrote about the vacuum on TV for preachers left by the death of Archbishop Fulton J. Sheen at the end of 1979.

* The best offer-from-a-TV-star-not-followed-up-on came when I interviewed Kate Mulgrew, cast as Mother Seton in a TV movie. Fresh off the failed TV series "Mrs. Columbo," Kate said that I could shoot her if she ever appeared in another series. She did ("Heartbeat" on ABC); I didn't.

* Quote of the decade, #1: "Criminals cause the cancer called crime" (TV public service announcement, 1980).

* My stupidest rhetorical question: "Is Tom Selleck this year's Sonny Shroyer?"

We all remember Tom, but who can tell me what role Sonny had? (Answer: He starred in "Enos," a spin-off from "The Dukes of Hazzard").

* Nominee # 1 for Worst Show of the Decade: "Enos."

* In October, 1980, I wrote my first column debunking the rumor that atheist Madelyn Murray O'Hair was trying to get religious programs off TV. She wasn't, but the rumor persisted. I wrote at least four more denials of the rumor during the Eighties, but it lives on.

* Quote of the Decade #2: "The one who skates the best will win" (skater Dorothy Hamill, going out on a limb while covering a 1981 competition for ABC).

* Told me and worth remembering: "I want my children to know that God is a friend of theirs and they can take their problems to Him" (comedian Bob Newhart in an interview with me, 1982).

* Nominee #2 for Worst Show of the Decade: "Pink Lady and Jeff."

* I said it and I meant it: "There's something sick about a society which laughs at cocaine jokes and then weeps copiously over the demise of one of its users" (from a 1982 column on the death of John Belushi).

* Worst new season lineup from a major network during the 1980s: NBC in 1983 for "Boone," "Bay City Blues," "We Got It Made," "Mr. Smith," "Jennifer Slept Here," "For Love and Honor," "Rousters," "The Yellow Rose" and "Manimal." Those shows were so bad they don't even turn up on cable.

* Best TV shows dealing with strictly religious topics during the decade: "Choices of the Heart" about the four Churchwomen slain in El Salvador; "The

'I said it and I meant it: "There's something sick about a society which laughs at cocaine jokes and then weeps copiously over the demise of one of its users" (from a 1982 column on the death of John Belushi).'

Monastery" an ABC documentary about monks; "Merton," a PBS retrospective on Thomas Merton; "The Fourth Wise Man," an ABC TV movie starring Martin Sheen; "The Father Clements Story," an NBC movie about a real-life Chicago priest; and "Mother Teresa," a PBS documentary on the woman everyone considers a "living saint."

* I wrote it and stand by it: "It always amazes me that the federal government, research institutes, university professors and the like must spend countless hours and dollars to discover what a parent knows already: TV influences children" (from a 1982 column).

* Shows I changed my mind about, from negative to positive: "Cagney and Lacey" and "Designing Women."

* TV personality I most frequently interviewed during the decade: Fred Rogers. Topics I most often dealt with: MTV,

"St. Elsewhere," how TV handles abortion and TV preachers.

* Best interview subjects during the last ten years: Steve Allen, Charlton Heston, Fred Rogers, Siskel and Ebert, Patty Duke, Robert Blake, and Michael Landon. Duds: any child actor (my fault) and Lucille Ball (her fault).

* I typed it and hoped Catholics listened: "If you're flipping the dial to avoid offensive programming, don't assume you have succeeded just because you landed on a TV preacher" (from a 1983 column).

* The absolute best shows of the Eighties: "Little House on the Prairie" (a hold-over from the Seventies), and its cousin, "Highway to Heaven" (both on ABC); "This Old House" with Bob Vila (PBS); "Nightline" (ABC); "St. Elsewhere"

(NBC); and "Brideshead Revisited" (PBS). Said Tom Fontana, writer-producer of "St. Elsewhere" during a 1988 interview with me: "It would have been dishonest not to write about what I feel, ask and know about religion." Which indicates the general level of honesty in most TV series.

* I wrote it and wrapped up the decade by doing so: "The amazing rapidity with which the TV preachers rose is being matched by the contrails of their descent. The shame is that they are taking more than their good names with them. They also disillusioned millions of followers who too simply focused on them rather than on Jesus Christ" (from a 1988 column).

* Told to me and worth remembering: "Parents have to wake up and decide that their children come before work, recreation, social relationships or anything else. Until that happens, we'll pay the price... and it's a heck of a high price" (Bob "Captain Kangaroo" Keeshan, 1988).

* And the winner is: The Worst Show of the 1980s was "The Morton Downey, Jr., Show" (runner up: professional wrestling).

* Best show at the close of the 1980s to demonstrate how religion is a positive influence on people: "Cast the First Stone," a 1989 NBC TV movie about a rape victim choosing to raise her child. The film showed how religion can be handled sensitively, intelligently and maturely, three adverbs rarely applied to TV's coverage of religion.

* First prediction of the Nineties (and guaranteed to come true): For the most part, TV will continue to back abortion, to ignore religion, to challenge parents by teaching their children about violence and materialism, and to be a drag on our efforts to become better human beings. But there are those occasional flashes of genius and inspiration.

So let's look out the windshield and see what's coming down the road...

Movie gives way to this year's best performances

By Judith Trojan, CNS

NEW YORK (CNS) — "Driving Miss Daisy" (Warner Bros.) is an exquisite wisp of a movie that should come as a breath of fresh air to anyone who's sweated through this year's end-of-decade celluloid junk. Adapted by Alfred Uhry from his Pulitzer Prize-winning play, the film brings to life three unforgettable characters who can actually be mistaken for real people. This beguiling trio are played by actors who are sure to be top contenders at Oscar time.

When the film opens in 1948, fiercely independent widow Daisy Werthan (Jessica Tandy) is 72 and no one's fool. A wealthy Atlanta Jew, she's used to minding her own business and doing for herself with some help from her crankier housekeeper, Idella (Esther Rolle), and her congenial married son, Boolie (Dan Aykroyd). Daisy takes pride in her poor roots and exasperates Boolie with her stubborn insistence on driving herself around town with no concern for her decreasing eyesight and increasing accident record.

When she backs her shiny new Packard smack dab into a neighbor's garden, Boolie hires black driver Hoke Colburn (Morgan Freeman) to solve Daisy's transportation problems. Thankfully, the 62-year-old widower has more than enough patience and common sense to stand firm in the center of Miss Daisy's stormy refusal to take him seriously. What begins as a contest of wills gradually develops into a friendship that spans 25 years and an era of turbulent change for Southern minorities.

Director Bruce Beresford may have been born and bred in Australia, but he's developed quite a feel for the American South, as witnessed in this film as well as in "Tender Mercies" and his more recent

"Crimes of the Heart." Aside from its obvious whimsical focus on an unlikely friendship, "Driving Miss Daisy" also deals with the difficulties of change, the aging of man and beliefs, the death of the old and the birth of the new. Beresford covers most of this film in a beautiful golden patina that perfectly captures the final, transitional decades in the lives of both Daisy and the Old South. In contrast, as Boolie rises in reputation as a community scion at the helm of the Werthan family cotton mill, he and his riotous social-climbing wife Florine (Patti LuPone) are enveloped in bright, vibrant colors.

Beresford and writer Uhry also manage to make a film about two minorities without stooping to caricatures or ethnic or racial stereotypes. Daisy, Hoke and Boolie may face their share of prejudice, but none handles it predictably. Daisy is a Jew, at a time when Jews in Europe were just recovering from the Final Solution. Yet she's flabbergasted when her temple is bombed in 1958. She denies being a racial bigot and risks community censure by taking a front-row seat at a 1965 Martin Luther King banquet, but she's not above denying Hoke a rest stop on a long journey to Mobile, Ala., and feels blacks will steal what they want when they want it. Hoke, on the other hand, is not blinded to his minority status. Unlike Daisy, he faces prejudice on a daily basis and takes his battles one at a time. He's always one step ahead of Daisy's carefully couched bigotry.

The performances are top-notch, the best of this or any other season. There's Miss Rolle as Daisy's long-suffering, snippy housekeeper and Miss LuPone as Daisy's spunky, nouveau riche daughter-in-law. Aykroyd proves once again that

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he's a serious actor of unlimited potential as Daisy's frustrated but adoring son. Freeman, who earlier this year gave a strong showing as Joe Clark in the disappointing "Lean on Me," gives the performance of his career as Hoke, a role that he originated on stage. He and the luminescent Miss Tandy (the one to beat in this year's Best Actress contentions) are the stuff that legends are made of. To their credit, neither Hoke nor Daisy is played in heart-tugging, sentimentalized fashion. If emotion ends

this show, it is hard won, and audiences' tears are not milked nor their wallets bilked to sell this quiet Oscar contender.

Due to the racial and religious prejudice suggested as symptomatic of the film's time and place, younger children may misunderstand its point of view. As a result, the U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested. - - -



HALL OF FAMERS. Msgr. Edward Pace High School recently presented its 1989 inductees into the Spartan Hall of Fame, individuals chosen for their successes on and off the field. Mary Ellen Kirwan (far left), class of 1969, coached the Lady Spartans to their first ever volleyball championship in the state of Florida. Presently, she is working in the Dade County School System. Lynn Marinello Fransoza, Class of 83, lettered in soccer, volleyball and track. She graduated from Brown University and is working for Southeast Bank. John Ahern, class of 1969, lettered in track, basketball and tennis and is currently an architect in Stuart.

Women in ministry to walk the labyrinth

The 6th Annual Women in Ministry event will be held at St. Thomas University on Jan. 27 in the St. Thomas University Convocation Hall-Library, 16400 N.W. 32nd Ave in Miami.

Joan Marie McMillen, a singer, dancer, and animator from Menlo Park, California will speak on the topic of "Sharing the Inspiration" at 10 a.m. At 1:15 p.m. participants will join McMillen in walking a labyrinth.

Fr. Cohen conducts renewal weekend

Fr. Harold Cohen, S.J., one of the pioneers of the Charismatic Renewal in the United States, will conduct a Night of Praise Feb. 2 in Spanish at St. Timothy Church, 5300 S.W. 102nd Ave. in Miami at 8 p.m. and a Day of Renewal in English on Feb. 3 at Little Flower Church, 1270 Anastasia Ave. in Miami beginning at 10 a.m. On Feb. 3 at 8 p.m. he will conduct a Night of Praise and Healing in English at St. Monica Church, 3490 N.W. 191st St. in Opa Locka.

Fr. Cohen is involved in radio and T.V. ministry in the Archdiocese of New Orleans. His program, A Closer Walk, airs daily on the radio and several times a week on ETWN TV. He also gives a Scriptural Ignition Retreat on TV. Ordained a priest in 1958, Fr. Cohen holds an S.T.L. in Theology and an M.S. in Educational Psychology and has taught and counseled at the secondary and university levels.

He has traveled extensively in the United States, Europe and Australia speaking at workshops, retreats and conferences.

For more information call 961-1856.

The labyrinth, say conference organizers, is related to the one at Chartres Cathedral where we find "the West's dream of wholeness": the "sacred hoop" and "medicine wheel" most deeply embedded in our own cultural tradition.

Sr. Helen Talbot, OSF

Sister Helen Talbot, OSF, who served as principal of St. Agatha School, died in Buffalo, N.Y. on Dec. 11. She was 51.

A native of Buffalo, Sister Talbot entered the Congregation of the Sisters of St. Francis of the Third Order Regular in 1956. She earned bachelor's and masters degrees from Mount St. Joseph's Teachers College and began her teaching career in 1959. She

New women's group formed

Have you experienced a loss or new experience in your life with which you have difficulty coping? Has decision making become an overwhelming chore? Do you have feelings of depression, boredom, insecurity? Why do you have these negative feelings? How can you overcome them? Do you want to regain enthusiasm, confidence and self-esteem and become the person you

Mothers Without Custody meet

Mothers Without Custody is nationwide, non-profit for women whose child(ren) do not live with them for a variety of reasons. The organization started in 1981, has grown to 90 chapters with 500 members. There are an estimated 1.5 million women without custody in the U.S.

The Miami chapter of Mothers Without Custody meet every other Sunday of the month. "I want them to know they are not alone and that we can help each other," says local coordinator Nitza Espailat.

For additional information about MW/

Aid sought for farmworkers

Project First Base, an assistance program operating out of Sacred Heart parish in Homestead, is in dire need of supplies for its recently created food bank.

All collected items will be used to assist Central American agricultural workers who are out of work because of the pre-Christmas freeze.

"It's a big problem," said Jack Leonard, a teacher at Sacred Heart School and spokesman for the food drive. "There's thousands of families out of work because of the freeze. We have so many Central Ameri-

cans here and when things go wrong for them, they don't turn to the state for help, they turn to the church."

The group also has enlisted the support of state representatives John Cosgrove and Tom Easterly.

After learning of the agricultural workers' plight, many Sacred Heart parishioners who attended early morning Masses on Dec. 31 returned later in the day with donations of foodstuffs. But more donations are needed.

To lend a hand, call Leonard at school during the day (245-0650) or at home in the evening (248-4024).

Fr. William Richard Grass, 68

Father William Richard Grass, who served in the Archdiocese of Miami from 1971, died Dec. 18 in Philadelphia after suffering a stroke. He was 68.

Father Grass, a member of the Congregation of the Mission, worked in Panamanian parochial schools from 1949 to 1963, then returned to the United States to St. John's Prep School in Brooklyn, N.Y., where he served until 1971.

On his arrival in Miami in 1971, Father

Grass was named to the faculty of St. John Vianney Minor Seminary, where he served until August 1974, when he was named pastor of St. Vincent de Paul parish in northwestern Miami. He served in that role until 1983. He later served on the faculty of St. Vincent de Paul from 1983-87.

Father Grass later lost his sight and worked in the Archdiocese's apostolate to the blind.

A wake and funeral Mass was held for Father Grass at Philadelphia's Shrine of the Miraculous Medal. He was buried at St. Joseph College Cemetery.

Father Grass is survived by a brother, Father Aloysius Grass, and a sister, Sister Winifred Grass.

It's a date

"A Night on the Town" will be presented by St. Matthew Parish Club on Jan. 12 at 6:30 p.m. at the Tropical Acres Restaurant, 2500 Griffin Road in Ft. Lauderdale. For reservations call 456-0378. Dinner, music, prizes and more.

A Family Breakfast will be held by St. Henry's Mens Club on Jan. 21 from 8:30 a.m. to noon at the Pompano Beach parish. Tickets at parish office or at the doors of the Hall.

An Enneagram workshop will be hosted by the Cenacle in Lantana on Jan. 12-14. \$75. Call/write: Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462 (407) 582-2534.

Fr. Harold Cohen will minister in the Archdiocese on the weekend of Feb. 2-4. See story same page.

A Life in the Spirit Seminar will be held at St. Gregory Church, 200 North University Drive in Plantation. It will be held Wednesdays beginning Jan. 10 at 7 p.m. and continue for five weeks. It will also be held every Tuesday evening for eight weeks beginning Feb. 6 at 7 p.m. at St. Coleman Church, 1200 S. Federal Hwy., in Pompano Beach. For information and reservations call Wendy or Gil at 587-7976.

Prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

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Book outlines the Catholic traditions

CATHOLIC CUSTOMS AND TRADITIONS: A POPULAR GUIDE, by Greg Dues. Twenty-Third Publications (Mystic, Conn., 1989). 214 pp., \$9.95. Reviewed by Margaret O'Connell. Catholic News Service.

Overall, "Catholic Customs and Traditions: A Popular Guide" made me want to say, "where were you when I was growing up?" Still it is useful for all, young and old, and it's written in simple language.

An essay on religious traditions serves as an introduction. Then, just by glancing at the table of contents it is possible to see the book in outline: e.g., the development of the Advent season; the communion of saints; Mary; the Paschal feast; the Sunday "obligation." I was pleased to read as the rationale for Catholic customs and traditions that "the more culture moves away from earth, the more we need to make deliberate efforts to keep our feet on it, since it is on earth that faith takes on flesh." How true! How necessary that we remember this!

Yet there are problems with the book. Stating that after Vatican II "people began to feel that their popular traditions were no longer important" ignores the reality that these devotions had replaced the Eucharist

and that they all but deified Mary and the saints. It is simplistic to say that the 1960s were a time of challenging the validity of "institutional structures" without saying that there were reasons for the challenges.

There are misspellings and foreignisms such as "already in early times." And there are editing errors from the sticky—hot cross buns are described in two different ways in two different places—to the serious—no mention is made that the oil of chrism is used in both baptism and holy orders.

Scapulars are not only mentioned in two different places but misdescribed as "a scarf or a shawl" or "a piece of cloth worn over the shoulders to protect... from bad weather." A glance at Webster's would have yielded instead a "long wide band of cloth with an opening for the head worn front and back over the shoulders." Even the symbolism of this medieval peasants apron has been mangled: is it only the miniaturized form that symbolizes the cross or yoke (or Christ) or has the scapular always had this implication?

Finally, in describing Sts. Christopher, Valentine and Patrick, author Greg Dues states that these three saints "whose existence is at most a shadow... were not known to have made an extraordinary contribution to the universal church? I wonder whether

Dues would say that of an Ansgar, a Boniface, an Augustine of Canterbury, a Francis Xavier? Probably not.

Despite these flaws, "Catholic Customs and Traditions" is a worthwhile introduction to the rich treasure of popular devotions

within the Eurocentric Catholic tradition.

(Margaret O'Connell, a secular Franciscan, is a free-lance book reviewer and writer and associate editor at The Christophers in New York.)

Student winners

St. Bernadette wins basketball championship

On December 6 the basketball team of St. Bernadette played against Nativity School for the South Broward Catholic League Championship. In overtime St. Bernadette School beat Nativity with a score of 56-49. This was the first time this trophy has been brought back to St. Bernadette in over six years.

St. Theresa takes honors at Academic Olympics

St. Theresa School became the Overall Winner of the 1989 La Salle High School Academic Olympics.

A total of five medals were awarded to St. Theresa eighth grade students. Michael Perez and Cristina Mora each received a gold medal in Religion. Silver medals were awarded to Isabel Ordaz in

Math, Josie Ruiz in Science and Mercy Rodriguez in Social Studies.

Pace student "Youth of the Month"

Msgr. Edward Pace High School in Miami recently announced that Junior Diamela Del Castillo was nominated by the City of Hialeah as "Youth of the Month." A Hialeah resident, Diamela's acclamation was based on her outstanding academic achievement, student involvement and community service.

Jarvis wins scholarship

Donald E. Jarvis of St. James parish is this year's archdiocesan winner of a full-tuition, four-year scholarship to Catholic University of America where he is a freshman studying computer engineering.

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M.A.

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D.M.S.

Thank you St. Jude for
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Olga

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5A-Novenas

PRAYER TO THE HOLY SPIRIT

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

I give thanks to the Sacred Heart for favor granted.
ANS

THANKSGIVING NOVENA TO ST. JUDE

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

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Respecting life in the 1990s

By Father Kevin D. O'Rourke, OP
Catholic News Service

Would you prefer a world in which very few people ever get angry or aggressive? What if the human personality could be altered at conception by eliminating the genes thought to be responsible for anger or aggression?

Do we have the right to do it?

And what about having people select the sex of their child in advance, so that couples who already have two girls can request a boy next, or vice versa? Will society be better off when genetic research allows us to manipulate human reproductive cells in such a way as to readily accommodate these wishes of couples?

Gaze into the decade ahead and you will see that the worlds of science and medicine are developing some surprising new capabilities. Closely connected to these capabilities, however, are important questions — ethical questions.

Genetic research is an intriguing area of current scientific investigation. Among other things, it offers hope for the treatment of inherited diseases.

During a recent meeting of a study group whose members include scientists and theologians, one scientist outlined new developments in this field.

—Genetic research is identifying the genes responsible for inherited illnesses.

—More than 4,000 human diseases result from the failure of human genes to function in a normal manner.

—At present, more than 164 of these diseases or abnormalities have been associated with a specific gene or chromosome.

Gene-splicing therapy, enabling healthy genes to be substituted for defective or non-functioning genes, is under study. And while successful therapy for genetic defects seems to lie in the future, the ability to identify the gene associated with an inherited disease will allow for earlier diagnosis and better treatment.

But in the process of developing genetic therapies for inherited diseases, ethical issues will arise. For example, who will "own" this therapy? Will the family whose child has cystic fibrosis be required to pay many thousands of dollars to seek a cure?

Pharmaceutical companies demand high prices for drugs like AZT and pentamidine, which alleviate and delay the effects of AIDS. Will the same situation arise with genetic therapy?

Another question concerns the research preceding the development of therapeutic procedures. The church has spoken in no uncertain terms against embryo research which does not benefit the tiny human person upon whom it is performed. Will embryos be used in research aimed at genetic engineering?

Again, if children are the subjects of research, how will we define and decide upon the risks to which



their parents may subject them?

We must contend with these kinds of serious ethical issues. Still, genetic research is basically welcome because of the benefits it holds.

Nonetheless, genetic research may lead to developments which are not so welcome, like choosing the sex of a baby or altering a human personality by eliminating certain genes at conception.

Who will decide which direction to take? At present much of society seems to look to the government for

implanted feeding tube became her means of nourishment.

Because doctors offered no hope that Ms. Cruzan ever would recover consciousness, her parents asked that the feeding tube be withdrawn, believing it was not beneficial therapy for her.

The Missouri Supreme Court had maintained that the tube could not be removed because to do so would directly cause death.

There was also the Linares case in Chicago, in which a father held off hospital personnel with a 357 magnum revolver as he disconnected his brain-damaged infant son's life-support systems. Medical personnel said they would not remove the life support unless ordered to do so by a court.

Is it possible to overtreat patients like Ms. Cruzan and Baby Linares? Or is the use of a feeding tube in such cases simply basic care?

Those are significant ethical questions.

But another question concerns the tendency to refer health-care questions to the legal forum.

Catholic teaching on the stewardship of life implies that individuals, not courts, are responsible for health-care decisions. If the individual is incompetent, then a loved one, a family member or friend, decides what the patient would have wanted, often in consultation with spiritual advisers and medical personnel.

The question, in other words, is who decides, and how. How should life-and-death decisions be made for you or for someone in your family in the hospital rooms of the 1990s? It is a complex issue that you can expect to hear much more about in the new era that is just beginning.

(Father O'Rourke is director of the Center for Health Care Ethics at St. Louis University Medical Center.)

'Catholic teaching on the stewardship of life implies that individuals, not courts, are responsible for health-care decisions. If the individual is incompetent, then a loved one, a family member or friend, decides what the patient would have wanted, often in consultation with spiritual advisers and medical personnel.'

decisions in matters like genetic research. The government passes the responsibility on to scientists, who may have vested interests in the research. Some scientists may argue pragmatically that the future good resulting from the research will far outweigh the harm to individuals now.

Experience demonstrates, however, that when pragmatic reasoning directs our ethical thinking, human suffering results and we are left on a slippery slope.

The case of Nancy Beth Cruzan has served to highlight another medical-ethical issue we face today. She became the subject of a case recently brought before the U.S. Supreme Court.

Suffering severe injury to her cerebral cortex in an automobile accident seven years ago, she no longer could chew and swallow in a normal manner. A surgically

Scriptures

Living on the brink of a new era

By Father John Castelot
Catholic News Service

The people of the Bible are forever on the brink of a new era. They undergo constant transitions, with all the challenges and uncertainties that entails.

The Israelites were virtual slaves in Egypt for several generations. Then they were liberated by God through the agency of Moses. On the surface this looked glorious: from servitude to freedom.

But it was far from easy. No longer simply told what to do, they had to make their own decisions. And just surviving in the desert's strange setting brought problems that could be frightening and discouraging; the slave days sometimes seemed preferable.

Thanks to God's guidance and Moses' leadership,

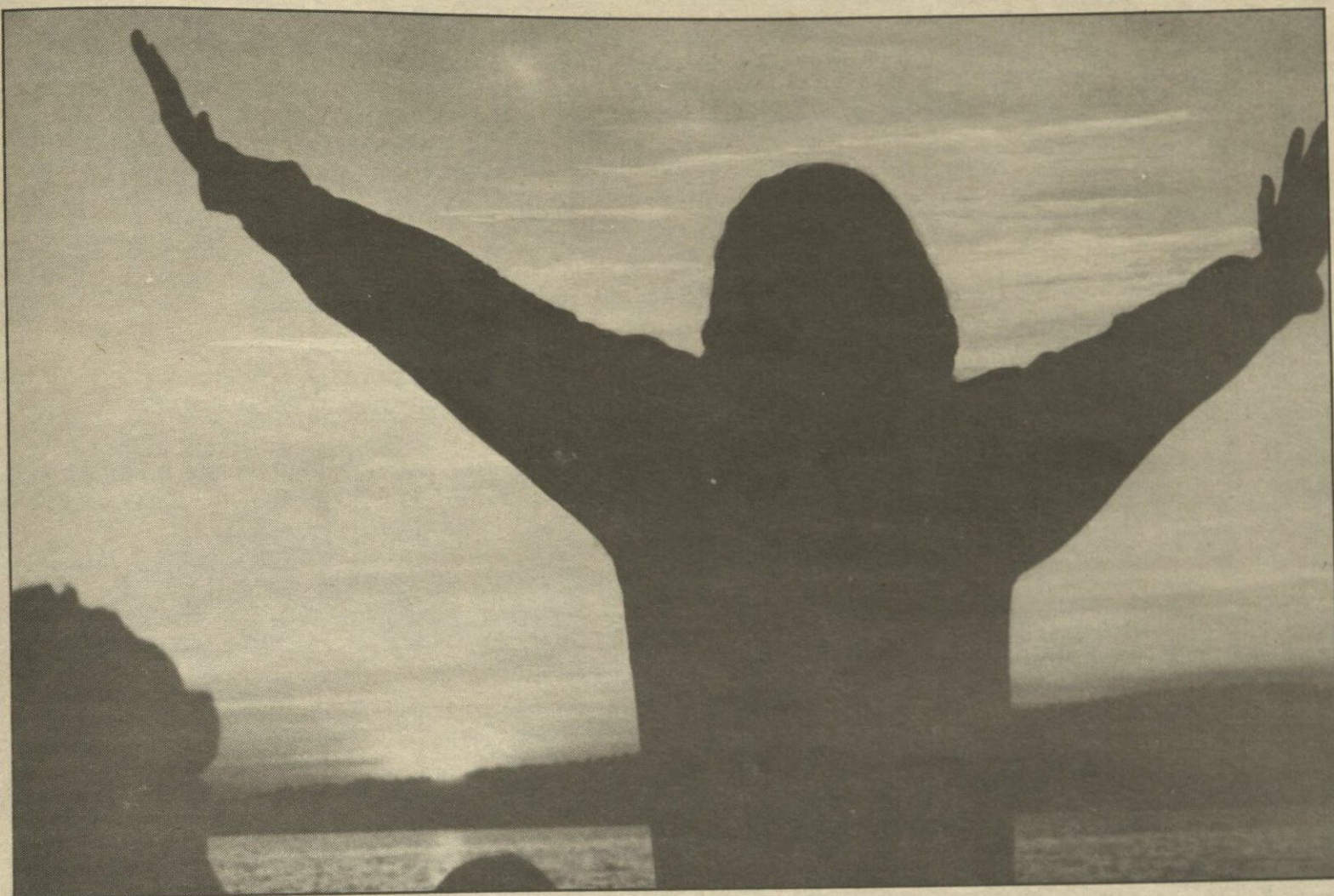
the people coped and became strong.

But no sooner did they get accustomed to the simple desert life than they had to change again. Entering the Promised Land, and gaining control of the land, required them to become warriors. They proved a formidable fighting force. Next they faced a complete cultural change from shepherding to farming. Village life was so different from the free mobility of the desert years!

Now a subtle but dangerous temptation emerges to adopt the agricultural techniques of their neighbors — techniques rooted in worship of the fertility gods. This was a threat to the Israelites' religion and it would not go away. But always there were strong champions of Yahweh, encouraging them to be faithful.

When Samuel established the monarchy in Israel,

Preparing for a better future



By Father Robert Kinast
Catholic News Service

"I love to give lectures about the future," a colleague once said. "Nobody can prove you wrong now, and by the time things come to pass nobody will remember what you said. It's perfectly safe."

Those words give me adequate security to predict that three ethical or moral issues will appeal to each person — more forcefully than ever — for a response in the 1990s. They are moral issues moving us to ask not just what to avoid in the world, but what to give it.

If talking about the future is safe, shaping it is another matter.

Pope John Paul II makes this clear in his recent apostolic exhortation on the laity.

Looking into the next decade and the coming millennium, the pope gives an overview of challenges to be posed by the economy, the environment and public life, stressing their moral dimension.

First, environmental care.

The necessity not only to develop the world's resources, but to protect them grows clearer every day. As the pope says, "When it comes to the natural world, we are subject not only to biological laws but also to moral ones."

But what can you do for the environment?

My neighbor gets everyone on our block to serve as a neighborhood collector of one disposable item for recycling. Harry has glass bottles, Lucy aluminum cans, Clara Mae plastic containers. As the newest neighbor, I get newspapers.

Or people can do what the Calvert Social Investment Fund does. This mutual fund uses strict criteria to assess

a company's ecological responsibility before investing its clients' money.

Second is the challenge of economic well-being.

Pope John Paul says that "according to the plan of God the goods of the earth are offered to all people and to each individual as a means toward the development of a truly human life."

'Pope John Paul says that "According to the plan of God the goods of the earth are offered to all people and to each individual as a means toward the development of a truly human life." There is a moral duty to see that each person has what is needed for such a life.'

-Father Robert Kinast

There is a moral duty to see that each person has what is needed for such a life.

But what can a person do?

Ferdinand Mahfood used his expertise as a businessman and exporter to establish Food for the Poor, which distributes food, clothing, medical supplies and building

materials to the extremely poor of the Caribbean.

Then there is PRIDE Inc., a company authorized to manage prison industries in Florida.

PRIDE offers inmate workers a realistic job experience and marketable skills that will help them find employment upon release from prison.

Third is political participation.

Public life is "a moral force" in the world and "the spirit of service" is basic to the "exercise of political power," the pope writes.

But what can a person do when faced by what the pope describes as "the egoism, power plays and self-serving actions that characterize some politicians and political parties." Well, there is the Catholic Committee of the South: This informal network of community organizers and laborers gathers each year to celebrate the successes and struggles of common people who try to influence public policy on behalf of the poor.

Then there is my neighbor, who voted for the first time in 30 years Nov. 7. "When I thought about the political risks people were taking in the Philippines, the Soviet Union, Poland, Hungary, South Africa, it made me realize I couldn't play it safe anymore," he told me.

Years from now, no one will remember what was predicted for the 1990s.

We can't actually foresee the future, anyway. But we can prepare for it.

So one way to envision the ethical challenges of the 1990s is to ask what kind of world you want in the year 1999.

Then ask what you and others can do to bring that world about.

(Father Kinast is a pastoral theologian and author.)

another unsettling transition was under way. From a loose federation of independent tribes the Israelites became a nation. Gradually a complex political structure evolved, with a blossoming bureaucracy and the emergence of social classes, to the decided disadvantage of the poor.

Caught in the swirl of Mideast politics, the Israelites were to lose

their 10 northern tribes to the Assyrians in 722 B.C. and then, in 587 B.C. the Babylonians dragged the remaining tribe of Judah into exile. Later, in 538 B.C.,

the newly victorious Persians allowed them to return, but now they were a tiny satellite of a foreign power. In years to come the Greeks took over, then the Romans.

A Jew hardly knew when he awoke in the morning who his overlord was. But the people's faith endured, enabling them to preserve their distinct and distinctive identity. What about the first Christians? Those who were Jews continued to attend the synagogue and observe the familiar customs. But this didn't last long. Soon Christianity was moving out into the gentile world. Moreover, the fall of Jerusalem

'The people of the Bible are forever on the brink of a new era. They undergo constant transitions, with all the challenges and uncertainties that entails.'

to the Romans in 70 A.D. shattered the old world of these first Christians. Nor was it easier for gentiles who became Christians. The transition from paganism was traumatic. Luke was pastor of a largely gentile community. Why does he so insistently stress concern for the poor? Because gentiles found this totally foreign. The Jews had a strong tradition of almsgiving, but pagans often did not.

The church is made up of people in history, which is anything but static. Each era brings new challenges to be met with serious concern for Christian principles. Thus it always has been.

(Father Castelot is a Scripture scholar, author and lecturer.)

Cloistered nun tops TV's football forecasters

By Mark Pattison
Catholic News Service

WASHINGTON (CNS) — Visitation Sister Marie Louise sure knows how to pick 'em.

In fact, you could say there's, er, "nun better."

The 89-year-old cloistered nun has topped all comers on a Washington television station's "Mystery Prognosticator" contest to pick the winners of National Football League games, and received a pile of publicity for her picking prowess.

"The two things I was sure I'd never have to do was I'd never have my picture taken and I'd never tell my age," said the diminutive Sister Marie Louise. "Now I've had to give all that up."

During her week as "mystery prognosticator," Sister Marie Louise went 11-3 for the 14 NFL games played.

With one week left in the regular season, she had bested the other 14 celebrities who have made their weekly picks, including Bo Derek, Sugar Ray Leonard, Dan Rather, Pee-wee Herman, Connie Chung, William Shatner, and a soul-singing vocal quintet of some note.

In other words, a nun beat the Temptations.

If she stills stand on top at season's end, Sister Marie Louise will win \$1,000 for her favorite charity. She has already chosen the scholarship fund of Georgetown Visitation Preparatory School, a girls' high school run by her order, to receive the prize.

Sister Marie Louise has been a faithful football follower since her girlhood in suburban Washington, where a young Helen Kirkland played football and basketball with her brother. She was a secretary and a member of a theater troupe when she entered the Georgetown Visitation convent in 1934. Sister Marie Louise never had to give up her temporal loves. She continues to direct or produce plays at the prep school, and watches sports on the convent television.

Another nun in the cloister told Catholic News Service, "She likes the (Baltimore) Orioles and the (Georgetown University) Hoyas just as much as she likes football. This goes on all year long."

A fan of her hometown Washington Redskins, Sister Marie Louise confessed to uttering an unusual prayer before one Monday night football game: "Dear God, I

'The 89-year-old cloistered nun has topped all comers on a Washington television station's "Mystery Prognosticator" contest to pick the winners of National Football League games, and received a pile of publicity for her picking prowess.'



hate for asking that anyone lose. But I don't want the Rams to win tonight so the Redskins have a chance" at the NFL playoffs. "I have to go with the Skins whether they win or lose," Sister Marie Louise said. It was her pick of a Redskins upset win as "mystery prognosticator" that prompted team owner Jack Kent Cooke to offer her a pair of tickets to a Redskins game. Sister Marie Louise turned them down. "I'm a cloistered nun. I belong here," she said.

News of Sister Marie Louise's ability has been featured on CBS-TV, National Public Radio, Time magazine, USA Today and The Washington Post. The clippings

come so fast and furiously that another cloistered nun, Sister Anne Marie, tells a visitor, "I'm her press agent."

Mother Mary Frances de Sales, the convent mother superior, observed that "what started out as one little interview has turned out to be a media event."

Has success spoiled Sister Marie Louise?

"No," she answers. "What have I got? I'm just a poor, simple Religious. Who's having fun, yes."

And don't call her retired. "You can't retire from religious life until your superior tells you to retire," Sister Marie Louise said. "And that's the way I want it until God says come."

God works wonders through little child

By Dale Hanson Bourke

"I'm sorry, ma'am, but that flight has been cancelled," the man said as he took our tickets. "However, I can put you on our next flight to Denver that leaves in two hours. Then you can change planes in Chicago...."

As the ticket agent explained the new route that would zigzag us across the country over the next 12 hours, I looked at my 2-year-old son and felt my confidence dissolve. "There's got to be something else," I said urgently. "Doesn't any other airline fly from Los Angeles to Washington?" "Well," the man said, after staring at his computer for several minutes, "our competition has a nonstop flight leaving in the next hour, but you'd have to go all the way to the last terminal. I don't think you can make it in time." "Could you please book us on it?" Barely waiting for his nod, I gathered up our belongings and we took off running.

After a mad dash, we made it to the other terminal. But when I presented our tickets again, explaining we had been rescheduled on the new flight, the reservationist apologized. "I'm sorry, but we don't have any reservations for you. The agent at the other airline must not have called them in." I must have looked like I was about to cry, because the woman gave me an encouraging smile and added, "Let's see what we can do." The flight was already full, but as we waited and she punched buttons, two seats miraculously opened. "We've got you on!" she said excitedly. "But you'll have to hurry. The flight is about to leave." Thanking her, we rushed down the long hall to our airplane. At last we spotted our gate and the blinking light indicating the plane was already boarding. We rushed ahead only to be stopped by a group of people wearing tattered clothes, huddled in the boarding area. They didn't seem to be moving toward the airplane.

"Excuse me," I said. But neither of our requests received attention from the group. Finally, a woman from the airline motioned for us to pass. "They're from Cambodia," she explained. "They don't speak English."

As we passed the group, I noticed that despite the California heat, they all wore heavy coats.

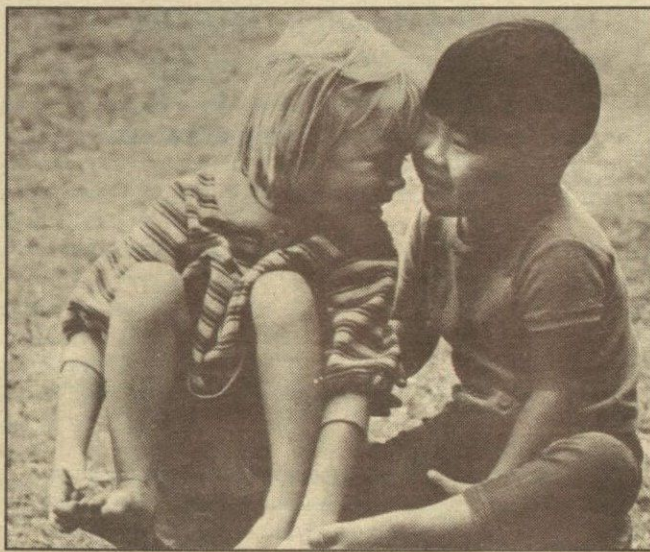
We walked on to the airplane and made our way to the back, finding our seats in the middle of the smoking section. "Oh great. We're stuck behind a kid," the man behind me said to his wife. I resisted the urge to shoot him a dirty look.

Just as we fastened our seat belts, the group of people we had seen earlier were escorted down the aisle.

The flight attendant pointed them toward seats across

from ours. As they sat down, I realized they were part of an extended family: mother, father, two boys and their grandmother. They seemed nervous and tired, and they sat in their seats without removing their coats or storing the shopping bags each carried. I suspected all their possessions were either their bags or on their backs, and they were afraid to part with anything.

My attention turned back to my son as he proclaimed, "Look Mommy, a movie," pointing at the safety film that was playing on the airline's screen.



"Let's talk quietly," I urged, not wanting to give the man behind me any more reason to dislike children.

I heard the man behind me swear about children and "smelly foreigners." I bit my lips as I thought of all the people in the world who must offend him.

As soon as the seat belt light went off, Chase was ready to empty his backpack and begin playing with his toys. "My train. Where's my train?" he asked, panic creeping into his voice. His little gray and red plastic train that had become his favorite possession over the past weeks. Whenever it was out of sight for more than a few minutes he became frantic. He even slept with it in his crib. But his train was safely packed in my purse along with our tickets and Chase squealed again as he saw it. We played with the train and his other toys for the next hour, trying to ignore the smoke that surrounded us and the ever-grumbling man behind me.

I had forgotten all about the Cambodian family until I looked up and saw two pairs of big brown eyes watching Chase play with his toys. I realized that the two little

boys had sat quietly for past hour without anything to amuse them. I thought of the four hours left in their long journey, and my heart went out to the young boys, one my son's age and the other a little older.

"Chase," I said "those little boys don't have any toys, and you have so many." "Their toys are in their suitcase," he said matter-of-factly. "No," I explained, "they don't have any toys at all." Chase looked at me skeptically.

"Not even at home?" he asked, beginning to understand the seriousness of the situation. Chase was good about sharing his toys with playmates, but he lived in a world of privileged children. So the thought of no toys, not even at home was new to him.

"Maybe you could let the boys play with some of your toys," I nudged. At first Chase pretended not to hear me, but I knew it was his way of thinking through a decision. "All right, Mommy," he said, less than enthusiastically. Then looking at me with wide eyes he asked, "Do I have to let them play with my train?"

"No Chase," I assured him. Relieved, he carefully picked out two Matchbox race cars, marched across the airplane aisle, and ceremoniously presented each car to the little boys, who looked surprised and then thrilled. The boys' mother looked at me with a grateful smile, the grandmother patted Chase on the head, and little boys grinned and bobbed their heads up and down to show their thanks. My son turned and looked at me with a smile. "They like them, Mommy," he said excitedly. Then soberly, "They don't have any toys, not even at home?" After glancing at them one more time, he looked at me and said, "They can have my train too."

I watched with tears in my eyes as my son took his cherished train and handed it to the boys, who seemed to understand the value of the gift. From behind me, I heard a familiar voice say, "You've got a fine little boy there." I smiled at the man, then leaned over to give son a hug. He struggled out of my arms and back to his toys, oblivious to the sacred drama in which he had just played a starring role.

The rest of the flight passed quickly. I watched Chase play and silently thanked God for the cancellations and confusion that had led us to two seats in the middle of the smoking section on a crowded airplane.

A little child shall lead them. As these words ran through my mind, I realized that God could use one small gesture to welcome a family of pilgrims, open the eyes of a bigot and teach a sometimes smug mother that only He is in control.

(From *Everyday Miracle*, Word Books, Copyright 1989 Dale Hanson Bourke)