

THE VOICE

Vol. 37 No. 2

Archdiocese of Miami

Jan. 19, 1990

Portrait of a family in need

Many like this one in South Dade have no work and little aid. But the Church is helping.

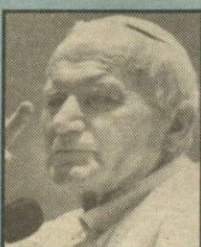
Story, photos

10-11

Voice photo by Marlene Quaroni

Many of the farmworker families in South Florida who need help are Central American Indians like Margarita and Francisco Pedro with Pancho and Sebastian, Kanojbal Indians, who are even more isolated than other migrants because they speak neither English nor Spanish. This family is one of those being helped by members of Sacred Heart and other parishes who gave them bags of food.

Inner-Voice



POPE SEES
world changes as
new challenges for
peace

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8 DEACONS
Ordained in rites
at Cathedral

--P7

Faith
Prayer
Love

in action

ABCD
chairmen
and goals
announced

--P7

Nation

Strife-ridden parish in no hurry to find new pastor

DAYTON, Ohio (CNS) — Appointing a permanent replacement for the pastor of a downtown Dayton parish ousted Jan. 3, because of his enforcement of a dress code at Masses will take time, according to officials of the Archdiocese of Cincinnati. But Sacred Heart Church will be kept open, they said, despite worries of some parishioners about the parish's future now that Cincinnati Archbishop Daniel E. Pilarczyk has removed Father Roger E. Griese for refusing Communion to persons he believed were dressed immodestly. Dayton is in the Cincinnati Archdiocese. In the meantime, Father Griese has begun a process to appeal his case to the Vatican.

Pope's Yuletide message reached 52 countries

NEW HAVEN, Conn. (CNS) — Pope John Paul II's Christmas midnight Mass reached 52 countries, including East Germany and Hungary for the first time, according to the Knights of Columbus, which paid for the telecast. The Soviet Union also accepted the satellite signal originating in the Vatican, but the Knights said it was not yet known whether the papal Mass was actually telecast there. A potential audience for the 1989 Mass was more than a billion people, according to information received at the Knights headquarters in New Haven from Archbishop John P. Foley, president of the Vatican's Pontifical Council for Social Communications.

Bishops demand inquiry into nun's kidnapping

LOUISVILLE, Ky. (CNS) — Two Kentucky bishops and the mother superior of a religious order in Kentucky have demanded an investigation into the November kidnapping and torture of Sister Diana Ortiz in Guatemala. Louisville Archbishop Thomas C. Kelly, Owensboro Bishop John J. McRaith, and Sister Mary Mathias Ward, general superior of the Ursulines of Mount St. Joseph, of which Sister Ortiz is a member, made their request at a Jan. 5 press conference. "I am baffled that the U.S. State Department and the U.S. Embassy in Guatemala have remained silent or nearly silent for over two months in the face of this attack on a U.S. citizen," Bishop McRaith said.

O'Connor, Cuomo agree on AIDS issue

NEW YORK (CNS) — Cardinal John J. O'Connor of New York and New York Gov. Mario M. Cuomo, who have had widely publicized differences on issues of mortality and public policy, joined in a display of church-state cooperation on care for people with AIDS. At a Jan. 9 press conference at the Terence Cardinal Cooke Health Care Center, following a joint visit to AIDS patients at the center, Cuomo praised the work on behalf of AIDS patients of Cardinal O'Connor and the Archdiocese of New York. A release distributed at the press conference announced state loans of \$10.25 million to the archdiocese for renovating and equipping two more buildings as residential care facilities.

Boston Catholics unite on Stuart 'soap opera'

BOSTON (CNS) — An ecumenical healing service Jan. 9 in a Boston Catholic church brought 1,300 persons together to pray that racial tensions caused by ill-founded charges of murder in a bizarre crime might be dispelled. Redemptorist Father Joseph Krastel, rector of the Basilica of Our Lady of Perpetual Help who led the service, said Boston was living a "soap opera," which began in the area serviced by his church. Bostonians and the nation had decried the shooting late last October of a pregnant Catholic woman, the subsequent death of her Caesarean-delivered baby, and more recently, the Jan. 4 suicide of the husband, who, it was discovered, had fingered an innocent black man for the crime. He killed himself a day after he learned he was the crime's prime suspect.



Pope John Paul II baptizes a small child in early January ceremonies at St. Peter's Basilica in Rome. The pontiff baptized 43 infants and ordained 12 bishops over the weekend period. CNS photo.

World

Panama's archbishop makes plea for reconciliation

PANAMA CITY, Panama (CNS) — Archbishop Marcos McGrath of Panama, calling for reconciliation after the U.S. invasion that deposed Manuel Noriega, told thousands of Panamanians Jan. 9 they should never again follow a narrow and exclusive course of nationalism. "This is a new beginning. We have to reconstruct the country together, and we have to be reconciled. This is the task of all and requires the participation of all," Archbishop McGrath told an open-air Mass attended by some 5,000 people, including new President Guillermo Endara and his two vice presidents. "We must never again feed an exclusive and narrow nationalism, which puts the fatherland at the service of some and against the rest," said Archbishop McGrath.

Vatican names delegates for meetings with Soviets

VATICAN CITY (CNS) — The Vatican has named a five-member delegation to attend meetings Jan. 13-17 in Moscow with leaders of the Russian Orthodox Church. The focus of the meetings will be relations between the two churches, specifically regarding the Ukrainian Catholic Church, a Vatican official told Catholic News Service Jan. 5. The delegation will include Cardinal Johannes Willebrands, president emeritus of the Pontifical Council for Promoting Christian Unity, and his successor, Archbishop Edward I. Cassidy.

Romania's 11 dioceses meet for first time in 40 years

ALBA JULIA, Romania (CNS) — The heads of Romania's 11 Catholic dioceses held their first general meeting in 40 years Jan. 3-4 and outlined a program aimed at re-establishing church institutions in the post-Ceausescu years. The bishops said they planned to meet with the head of the country's new government to discuss the program, reported Aid to the Church in Need, a West German-based Catholic international relief organization. Among the issues raised during the two-day conference were the revision of church-state relations. That included a call for dissolving the government's office for religious affairs, making the church economically independent, readmitting religious orders to the country, and preparing to reestablish Vatican-Romanian diplomatic relations.

Salvadoran military officer detained in Jesuits' murders

SAN SALVADOR, El Salvador (CNS) — A top-ranking Salvadoran military officer reportedly has been detained in connection with the investigation into the Nov. 16 murder of six Jesuit priests and two of their female employees. Various media reported that Col. Alfredo Benavides, former head of military intelligence for the Salvadoran armed forces and director of the country's military school for officers, has been confined to base pending the outcome of the investigation. The reports said Benavides was the officer responsible for security in the zone that included Jesuit-run Central American University.

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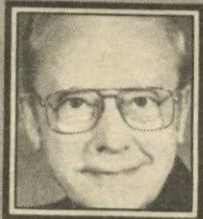


Coming back from retreat

Dearly beloved: Bishops Roman, Dorsey and I are at 20,000 feet. We are flying high spiritually as well. We are on the way home from the San Pedro Retreat Center in Orlando where we participated in a retreat with twenty-seven of our brother Bishops from the southeastern dioceses of the United States

— Baltimore to Miami. Bishop Dorsey was our able chairman in charge of the arrangements.

Father George



Abp. McCarthy

'Too many people do what they want, instead of wanting what they do'

Krieger, S.J. was the Retreat Master. One of his themes was the importance of desire for praying well. I thought he made a good point. It is so easy to pray half-heartedly, saying the words but weary and inattentive from many distractions. Approaching prayer with conscious desire — coming with enthusiasm to praise God, to tell Him we love Him and are sorry for our sins — cannot but lift our prayers from dullsville to fervor.

Father George is an artist. He pointed out that prayer is, in a sense, an art. And art requires attention, concentration, patience. So does prayer.

Father George also remarked that too many people do what they want, instead of wanting what they do. Those who do what they want without discipline, following every whim, indulging themselves, usually are still not happy. They are poor rich people — naturals for psychologists and suicides. Those who want what they do have developed a sense of values — and on these values they base their goals. They are able to find fulfillment and enthusiasm and happiness in the good lives they lead.

Another thought of Father George that I liked was that good people should be radiant. Somehow people who are living close to the Lord, conscious of their blessings, should be joyful, cheerful, colorful people. What is going on inside them should somehow sparkle. That is only natural, or super-natural!

But now the flight attendant is telling us to fasten our seat belts in preparation for landing.

God bless you. Be good — and prayerful and radiant!

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

World change:

Pope tells diplomats developments offer new challenges for peace

By Agostino Bono
Catholic News Service

VATICAN CITY (CNS) — The political and social transformations in Eastern Europe are positive developments, but pose new challenges to world peace, Pope John Paul II said in a major speech to diplomats.

These include getting the politically and economically better-off Western European nations to help their less fortunate neighbors and to develop a stable Europe in which the ethnic and nationalistic rivalries of the past do not explode into violence, he said.

Almost half of the pope's Jan. 13 speech to diplomats accredited to the Vatican concerned the 1989 "happy evolution" in Eastern Europe, which loosened the post-World War II communist domination of the region.

The pope also asked for an end to the "second-class" status of Catholics in many Islamic countries, criticized China's repression of student dissidents, renewed his calls for a sovereign Lebanon and asked for Palestinian-Israeli negotiations to resolve the status of the Israeli-occupied territories of the West Bank and Gaza Strip. He did not take a stand on whether the Palestine Liberation Organization should be represented in such negotiations.

The pope used his annual January speech to diplomats to outline major international issues of concern to the Vatican.

Regarding Eastern Europe, "the irrepressible thirst for liberty" has caused "walls to crumble and doors to open," he said.

The Soviet Union and the other Eastern European countries have become "stops on the pilgrimage to freedom," he said.

"The year 1989 could well signal the decline of what has been called 'the cold war,' of the division of Europe and the world in two ideologically opposed camps, of the uncontrolled arms race and of the communist world locked up in a closed society," the pope added.

"The new climate which progressively is being installed in Europe favors substantial progress in negotiations for nuclear, chemical and conventional disarmament," he said.

The changes are also positive for superpower relations, causing the United States and the Soviet Union to become "partners in dialogue and in peace," he said.

The pope said his contacts with U.S. and Soviet leaders "have assured me of their desire to place international relations on a more secure foundation and to regard each other even more as partners instead of competitors."

But the changes also provide challenges so that Europe develops a peaceful "community of nations," he said.

"Secular rivalries may re-emerge, conflicts between ethnic minorities may become inflamed anew and nationalism may be exacerbated," he added.

"The time has come for Europeans of the West, who have the advantage of achieving freedom and prosperity years ago, to aid their brothers of Central and Eastern Europe," he said.

"The time is ripe to reassemble the stones of the battered walls and construct together our common house" based upon the "spiritual roots which have made Europe," said the Polish-born pope.

This requires changes in Western Europe, which often has forgotten religious values, he added.

"One can only regret the deliberate absence of all transcendent moral references in the governing of so-called 'developed' societies," he said.

The pope criticized "the presence and spread of countervalues such as selfishness, hedonism, racism and practical materialism."

The Europe of the future should be based on the 1975 Helsinki Accords, he said. The accords pledge fostering human rights and increasing economic and political cooperation between Eastern and Western Europe as ways of stabilizing peace.

The pope also said he "could not let pass in silence the worrying situation in which Christians find themselves in certain countries where the Islamic religion is in the

majority."

"They have the painful sensation of being second-class citizens," he said.

Christians "often are deprived of places of worship, are objects of suspicion, are impeded from organizing religious education according to their faith or undertaking charitable activities," he said.

"I strongly hope that, if Muslims today rightly find the essential facilities to satisfy their religious needs in countries with a Christian tradition, Christians could benefit also from a comparable treatment in all countries of Islamic tradition," he added.

The pope did not criticize any specific country and praised Indonesia, the country with the world's largest Islamic population, for guaranteeing religious equality for Christians. The pope visited Indonesia last October.

Regarding China, the pope criticized the "grave events" of last June when soldiers killed hundreds of protesting Chinese students in Beijing.

"I can only express, along with my injured feelings, the sincere hope that so much suffering was not in vain, serving above all the renewal of the national life of this noble country," he added.

Regarding the Middle East, the pope expressed worry about "the future of Lebanon which, despite so many efforts deployed, remains precarious."

"It is urgent that the Lebanese be given the conditions to sovereignly decide their future," he said.

The Middle East is also the place where Palestinians in Israeli-occupied territories undergo "hard-to-justify sufferings," he added.

"Only negotiations will guarantee to the opposing parties respect for their legitimate aspirations, immediate peace and security for tomorrow," he said.

The pope criticized the "violent battles which have, above all, stricken the civilian populations" in Central America, especially El Salvador, the scene of the "barbarous assassination of six Religious of the Society of Jesus."

Resolving social problems through violence is a "suicidal illusion," he said.

Positions taken by the pope on other world issues included:

— Hope that negotiations in Angola and Mozambique end the civil wars in both African countries.

(Continued of page 4)

On Europe:

'The time has come for Europeans of the West, who have the advantage of achieving freedom and prosperity years ago, to aid their brothers of Central and Eastern Europe'

On China:

'I can only express, along with my injured feelings, the sincere hope that so much suffering was not in vain'

On Mideast:

'Only negotiations will guarantee to the opposing parties respect for their legitimate aspirations, immediate peace and security for tomorrow'

Abortion: basic rights issue of the day

Abortion has become the fundamental human rights issue for all men and women of good will at this stage of our nation's history. The existence and development of the unborn child as a member of human society can no longer be ignored. The impact of denying moral or legal status to him or her, or to any other class of human beings because of their age or condition of dependency is profound. It affects all of us, both in how we respect others, and in what respect we will receive others.

Abortion is a divisive issue in society today. We who revere human life as being created in the image and likeness of God must continue to stand up for the life of these, the least of our brothers and sisters. They are indeed the most vulnerable and defenseless members of our society. There can be no "choice" to destroy their lives.

Today we recognize the seventeenth anniversary of the U.S. Supreme Court's decision in Roe vs. Wade, which removed from unborn children the protection of the law.

Last July, the same court in Webster vs. Reproductive Health Services gave us reason to hope that some of that protection may be restored.

Whatever encouragement we might draw nationally from this, here in Florida the situation is different. The Governor has taken strong leadership in the cause of the life of the unborn child, but committees in both the Senate and the House of Representatives have thwarted every effort to restore any semblance of dignity or protection for unborn children. It is especially disappointing that no debate was even permitted on this vital question. More ominously, the Florida Supreme Court has construed the Florida Constitution to guarantee a greater right to abortion than the federal one. The Florida court struck down a requirement of parental consent that met the federal requirements.

Despite the difficulties, we must take heart. The right to life of unborn children has been advanced greatly in the last seventeen years. The court decision and the legislative

impasse must be overcome, and we pledge our support for that effort through the implementation of our Pastoral Plan for Pro-Life Activities.

In doing so we cannot ignore the consequences of pregnancy on women and girls who consider abortion. Pregnancy does have a serious effect on the woman's life, education, career and role in society. It often greatly affects her own self image as well as the way others regard her. But that pregnancy also involves the life and wellbeing of another human, her unborn child. The burden that the child's life places upon her must not be borne by her alone, but must be shared by child's father and by all of the society.

The economic burdens of health care and of work related losses should be shared by all. The dioceses in Florida continue to stand ready to assist in this. Enlightened employment policies should relieve the burdens of that pregnancy. Policies of educational institutions should recognize the dignity and the concerns of pregnant women and girls.

And family, neighbors and the state all have a role in alleviating their burdens.

But recognition of these burdens should in no way justify the taking of a human life, and that is what abortion is all about.

We renew our commitment to the implementation of the Pastoral Plan for Pro-Life Activities. We reaffirm our diocesan pro-life/respect life offices, and all of the people that work on the diocesan and parish level to implement the plan. Through prayer, penance and commitment, let us end the scourge of abortion.

--Edward A. McCarthy, Archbishop of Miami; John J. Snyder, Bishop of St. Augustine; Thomas V. Daily, Bishop of Palm Beach; John C. Favalora, Bishop of St. Petersburg; Norbert M. Dorsey, C.P., Auxiliary Bishop of Miami; Thomas J. Grady, Bishop of Orlando; J. Keith Symons, Bishop of Pensacola-Tallahassee; John J. Nevins, Bishop of Venice; Agustin A. Roman, Auxiliary Bishop of Miami. --Jan. 22, 1990

Rise of pope, Gorbachev divine will?

Billy Graham says yes, after meeting

ROME (CNS) — Two men who travel the globe preaching the Gospel met in early January and discussed the status of Christianity in the world, particularly in Eastern Europe, said the Rev. Billy Graham after meeting Pope John Paul II.

"We talked about religious faith in general and some observations about Eastern Europe, because he knew I had been there," Rev. Graham told Catholic News Service in Rome Jan. 12.

In July, Rev. Graham preached to thousands in Budapest, Hungary, and the pope "was interested in our reactions because he will be going there," probably in 1991.

Rev. Graham was in Rome Jan. 8-13 for meetings with a number of Vatican officials. He had a half-hour private audience with the pope Jan. 11.

"It is interesting to me that at the same time in history, he and (Soviet President Mikhail) Gorbachev have emerged and

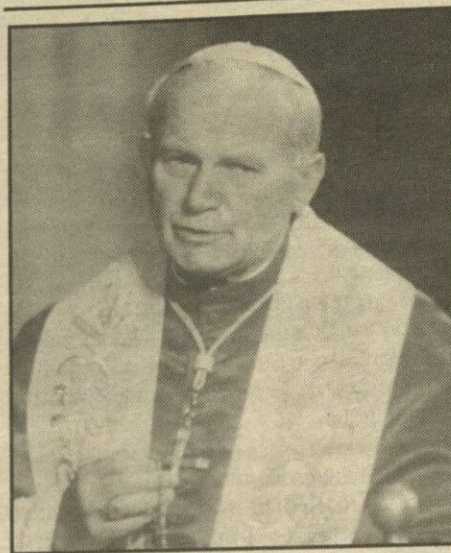
were together" in early December, Rev. Graham said. "This made a great impact."

"I think that it was by divine appointment that these things are happening, and perhaps the world is going to be a little closer to peace, and human rights will be more respected."

Rev. Graham said it is particularly evident in the pope's speeches that his attitudes and decisions "are based on his great personal spiritual life."

"I will never forget the address he gave on his enthronement. It was a straight evangelistic address in which he stressed the importance of personal faith. He used a number of gestures even in his talk," the 71-year-old preacher said.

Rev. Graham was supposed to have his first meeting with the former Cardinal Karol Wojtyla in 1978 in Krakow, Poland. The American clergyman was preaching in the cardinal's cathedral and was supposed to dine with him. As it turned



Billy Graham
Evangelist

'(Pope John Paul II) has overwhelming responsibilities. How he does the things he does...

He bases his work and messages and vision on biblical principles.'

Pope sees peace challenges

(Continued from P3)

— The need for South African political reforms to be "better translated into reality."

— A "definitive overcoming" of tribal conflict in Burundi.

— A speeded-up process for returning prisoners-of-war in the Iran-Iraq conflict.

— Greater international efforts to end the fighting in Afghanistan and to repatriate Afghan refugees.

— A return to negotiations to end the fighting in Cambodia.

— Cautious optimism regarding Vietnam's "discreet signs of openness" toward religious liberty and encouragement of international efforts to resolve the problems of Vietnamese refugees.

— The need for a lasting truce in Sudan so that international agencies can aid people suffering from the civil war and natural disasters.

out, the cardinal was called to Rome to enter the conclave in which he became Pope John Paul II.

Returning to New York, Rev. Graham said he taught a network morning talkshow host how to pronounce the newly elected pope's family name.

The U.S. evangelist, whose crusades have taken him all over the world during a 50-year preaching career, said he had his first meeting with this pope, his first meeting with any pope, in 1981.

"He has overwhelming responsibilities," Rev. Graham said. "How he does the things he does"

"He bases his work and messages and vision on biblical principles," he said. Rev. Graham said his crusades are not aimed at getting people to switch churches. At the Hungary crusade,

Cardinal Laszlo Paskai read the Scriptures and led a prayer, Rev. Graham said.

"When I gave the invitation," or call for people to believe in Jesus, "I asked the people to reconfirm their confirmation vows," he said.

The participation of Catholics and Orthodox in the Billy Graham Crusades is "ecumenism on a person-to-person level. We have a great deal of ecumenical conferences in which the hierarchy of different denominations — Protestant, Catholic and Orthodox — get together, but it doesn't filter down to the masses of people."

In offering ecumenical worship to thousands of people, "the only two things that are going on are meetings like this (the crusades) and the ones that the pope holds when he travels," Rev. Graham said.

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Mexicans hope for church change

MEXICO CITY (CNS) — Expectations are on the rise that a dramatic change in Mexican church-state relations — legalizing the church — might take place prior to the visit of Pope John Paul II in May.

The government of Mexican President Carlos Salinas de Gortari was reportedly readying legislation which would change the nature of church-state relations, granting legal recognition to the Catholic Church for the first time since the adoption of anti-clerical measures in the Mexican Constitution of 1917.

Expectations were accelerated with the publication of a Dec. 28 article in the Mexican daily newspaper Unomasuno quoting Vatican's delegate to Mexico, Archbishop Girolamo Prigione, as saying that as early as February the government could reveal its intention to amend constitutional Article 130.

That article is seen as the major stumbling block to improved church-state relations, expressly stating that Mexican law "does not recognize any legal capacity whatsoever

of the religious groupings known as churches."

Archbishop Prigione has since denied that he placed a date on the modification of Article 130.

But in a Jan. 1 cover story, the Mexican news weekly Proceso revealed that in mid-December the Salinas administration distributed to key legislators in both houses of the Mexican Congress a 282-page document titled "Constitutional Article 130" which contained analyses of church-state relations by distinguished legal experts.

Members of the Chamber of Deputies' Committee on Government and Constitutional Issues as well as members of the Senate committees on Government and National Defense were instructed, Proceso said, to "reach their own conclusions about the role of the church in Mexican history and thus form an opinion on church-state separation and the possibility of modifying the constitutional ruling in matters of religion."

While no time limit was reportedly set on when the legislators would be called upon to

express their points of view on the issue, the possibility of a constitutional amendment requiring two-thirds approval of both houses is nil until April, when the full assembly of Congress, now in recess, is reconvened.

But should the Mexican president push for the amendment once Congress is back in session, the federal legislature would almost certainly give the measure a rubber-stamp approval.

Virtually no opposition is expected in the Senate, where Salinas' Institutional Revolutionary Party, or PRI, holds 60 of 64 seats. And while the populist elements among the PRI's 261-seat majority in the 500-member Chamber of Deputies might balk at voting in favor of an amendment to Article 130, the PRI can count on nearly 120 additional votes from the conservative National Action Party and other opposition-party deputies in favor of the reform — giving it more than enough votes for the required two-thirds majority.

Meanwhile, church sources say a delega-

tion of the Mexican hierarchy continues behind closed doors to hammer out details of the amendment proposal with officials of the Ministry of the Interior.

According to Bishop Luis Reynoso Cervantes of Cuernavaca, an authority on canonical and Mexican constitutional law, church leaders have temporarily shelved proposed amendments to four other constitutional articles containing anti-church measures in order to concentrate their efforts fully on the reform of Article 130.

The proposed constitutional amendment which the Salinas administration is expected to introduce in Congress through the PRI party legislators will almost certainly be the result of the negotiations between the Ministry of Interior officials and the church hierarchy.

Not dependent upon congressional approval, however, is the issue of diplomatic relations between the Mexican government and the Vatican. Since its independence from Spain in 1821, Mexico has never had an ambassador to the Vatican.

Czechs regain religious freedom

VATICAN CITY (CNS) — Czechoslovakia's new coalition government has formally agreed to reinstate full religious freedom and halt "any type of surveillance" over priests and bishops.

The step opens the prospects of state financing of church activities, religious education in public schools and reopening of seminaries, said Karel Hais, a government official who will deal with church affairs. His statement was reported Jan. 12 by Vatican Radio.

The same day, the Vatican's special envoy to Eastern Europe, Archbishop Francesco Colasuonno, traveled to Czechoslovakia for talks with officials of the new non-communist government. Archbishop Colasuonno was be-

lieved to be trying to accelerate negotiations for the naming of bishops for five Czechoslovakian dioceses. He was also expected to discuss a possible visit by Pope John Paul II.

Last month, the government formally abolished the obligatory teaching of Marxism-Leninism in state schools. It had been a staple of Czechoslovakian education since the end of World War II.

The government will also be studying how to restore to the church some of the properties confiscated by the communist government in 1949.

Meanwhile, the church publication *Catholic Weekly* was begun publishing again in January for the first time since the 1940s, church officials said.

Envoy sees Romanian torture chamber

By Cindy Wooden
Catholic News Service

VATICAN CITY — The pope's special envoy for Eastern Europe said that during a visit to Romania he was shown a torture chamber used under the regime of the late ousted dictator Nicolae Ceausescu.

"I saw the house of torture, a dreary two-room building," said Archbishop Francesco Colasuonno, who was in Romania Dec. 30-Jan. 7.

"The victims were first beaten bloody and then finished off with a nail pounded into the cranium," the archbishop told Vatican Radio Jan. 12.

While the Ceausescu legacy has produced strong "resentment and animosity" among the people, there is hope that "the recourse to vengeance and repression" can be avoided, the archbishop said.

In Bucharest, Romania, the archbishop met with Dumitru Mazilu, vice president of the governing National Salvation Committee.

Archbishop Colasuonno said Mazilu was a human rights specialist and "a believer who, condemned to prison and most recently to capital punishment,

admitted with tears in his eyes that he had felt the hand of God in his liberation."

"Mr. Mazilu began the conversation with the convinced affirmation that the changes taking place in the countries of Central and Eastern Europe are due mainly to the Holy Father," the archbishop said.

Mazilu also promised religious freedom in the country, including legalization of the Romanian Catholic Church, which was outlawed in 1948.

When asked if he thought Catholics were ready "to accept the challenge of democracy and pluralism that the new Romanian society offers," the archbishop said, "I believe so."

"The bishops, prelates and priests, full of hope in the help which the Lord gives the church, say they certainly are ready to meet the objective needs of their people and of their nation, not only in the area of religious life, but also social life," the archbishop said.



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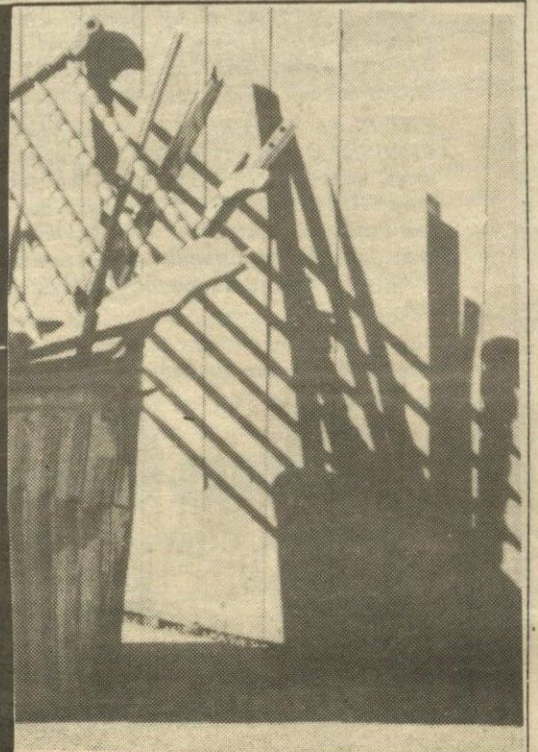
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Child welfare services feel the crunch

By Ines Pinto Alicea, Catholic News Service
 WASHINGTON — Homelessness, AIDS and crack cocaine are overwhelming child welfare services nationwide, and the number of children in foster care, juvenile detention centers and mental health facilities could jump from the current 500,000 to 840,000 by 1995, according to a new congressional report.

"It's shocking but it's realistic," said Father John Smyth, director of Maryville Academy, Des Plaines, Ill., the largest child care agency in Illinois. The state provides 75 percent of Maryville's \$14 million annual budget to operate its five shelters. Father Smyth made his comments Jan. 12 in a telephone interview with Catholic News Service.

"We've seen a dramatic increase (in the number of children) in the last five years," said James Harnett, chief operating officer of New York's Covenant House, an international network of shelters for runaway teen-agers founded by Franciscan Father Bruce Ritter.

"It's mind-boggling to me that all of society is not flipping out over numbers like these," Harnett told CNS Jan. 10.

Federal funding for major children's services has not kept pace with the increase, especially for those services designed to keep children in their homes, said the 227-page report prepared by the House Select Committee on Children, Youth and Families.

For example, the number of children in mental health facilities soared 60 percent between 1983 and 1986, the report said. Meanwhile, federal funding for mental health services stood at \$503 million in fiscal 1989, \$17 million less than federal funding in 1981, it said.

"It means we are devastating hundreds of thousands of children," Rep. George Miller, D-Calif., chairman of the committee, said in a statement. "The net result is that more children are harmed by the system that is designed to protect them, and more kids are separated from their families while only minimal efforts are being made to strengthen their families."

The Democratic majority of the committee in December approved for government publication the report called "No Place to Call Home: Discarded Children in America."

All 11 Republicans and one Democrat on the committee disputed the report's projection of a 73 percent increase in out-of-home placements for children over the next five



years. They said a nationwide survey was needed. Those interviewed by Catholic News Service who operate the shelters for children said the estimate sounded accurate. The report blamed states for some of the problems in the system, saying four different General Accounting Office reports have shown states have failed to implement procedures and protections established by the federal government

to protect children. The report said judges, probation officers and social service workers are being overwhelmed by the volume of children they must handle. Committee chairman Miller said some children are left in environments that are life-threatening or personality-damaging for months and even years before services are provided to improve their lives. The congressional report said its survey of 11 large states, including California, Florida, Pennsylvania, Missouri and North Carolina, showed that reports of abused or neglected children rose 82 percent to 2.2 million between 1981 and 1988.

Father Smyth said about 80 percent of the children in his shelters have been abused by parents who abuse drugs and alcohol. Children who are physically or sexually abused require intensive counseling, which considerably raises the cost for child welfare agencies, Father Smyth said.

"Every youth that comes in now needs counseling," Father Smyth said. "Before, it was not like that. It's a tragedy. If we are going to have a war on drugs, let's make it a real war ... then we could eliminate other problems like child abuse," Father Smyth said. "It's destroying the family unit."

The number of children placed in foster care rose 23 percent between 1985 and 1988, a dramatic increase considering that between 1980 and 1985, the number of children in foster care had dropped 9 percent, the report said.

Sister Kathleen Clark, founder of Casa de Los Ninos in Tucson, Ariz., said that as the number of children needing foster homes grows, the actual number of foster homes available decreases. The situation is compounded for older children because they are harder to place in foster homes, she said.

Her privately funded shelter helps some 12,000 children yearly who are abused or in danger of being abused.

Sister Clark, a Sister of St. Joseph of Carondelet, said the impact of drugs also has been felt by her shelter because the demand for homes for drug-exposed children has forced the shelter to start building 40 additional spaces for children needing more permanent housing.

The number of babies born already exposed to drugs reached 375,000 in 1988, a number that has quadrupled in the last three years, the report said.

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8 More deacons ordained 'to serve'

By Prent Browning
Voice Staff Writer

Five permanent deacons and three transitional deacons were ordained at St. Mary's Cathedral Jan. 6 while their relatives and friends witnessed the age-old ritual.

The permanent deacons, who are all married and have children, are: Luis A. Gonzalez, 43, of Our Lady of Lourdes parish in Miami; Donald E. Raymond, 62, of St. Martha parish in Miami Shores; J. Vicente Lezama, 42, of San Isidro parish in Pompano Beach; Jorge R. Rodriguez, 43, of All Saints parish in Sunrise; and Daniel F. Moretti, 45, of St. Elizabeth parish in Pompano Beach.

The transitional deacons are Armando Alonso, Michael Davis, and Kenneth Schwanger. For them, becoming deacons is a first step before being ordained priests this May. They are St. Vincent de Paul Regional Seminary students during the week and are assigned to parishes on the weekend.

Alonso's assignment is Holy Family in North Miami, Davis is assigned to St. John the Apostle in Hialeah, and Schwanger is assigned to St. Patrick in Miami Beach.

The seminarians participated in the same ritual as the permanent deacons with the exception that they made a separate pledge of celibacy at the beginning of the ceremony.

As is customary, Archbishop Edward McCarthy emphasized in a short address that the candidates are becoming "servants of the Lord." The very word "deacon" derives from the Greek word meaning "servant."

The office of deacon arose in the earliest days of the church. When the Apostles, who needed assistants, prayed and laid their hands upon seven men of "good reputation," it is believed that they were given the title of deacon.

As deacons they can baptize, assist in marriages, lead in the rites of Christian burial, and assist the bishop or priest during the liturgy.

The candidates were first formally examined by the Archbishop, who asked for and received pledges of their resolve to deepen "their spirit of prayer" and to shape their lives "according to the example of

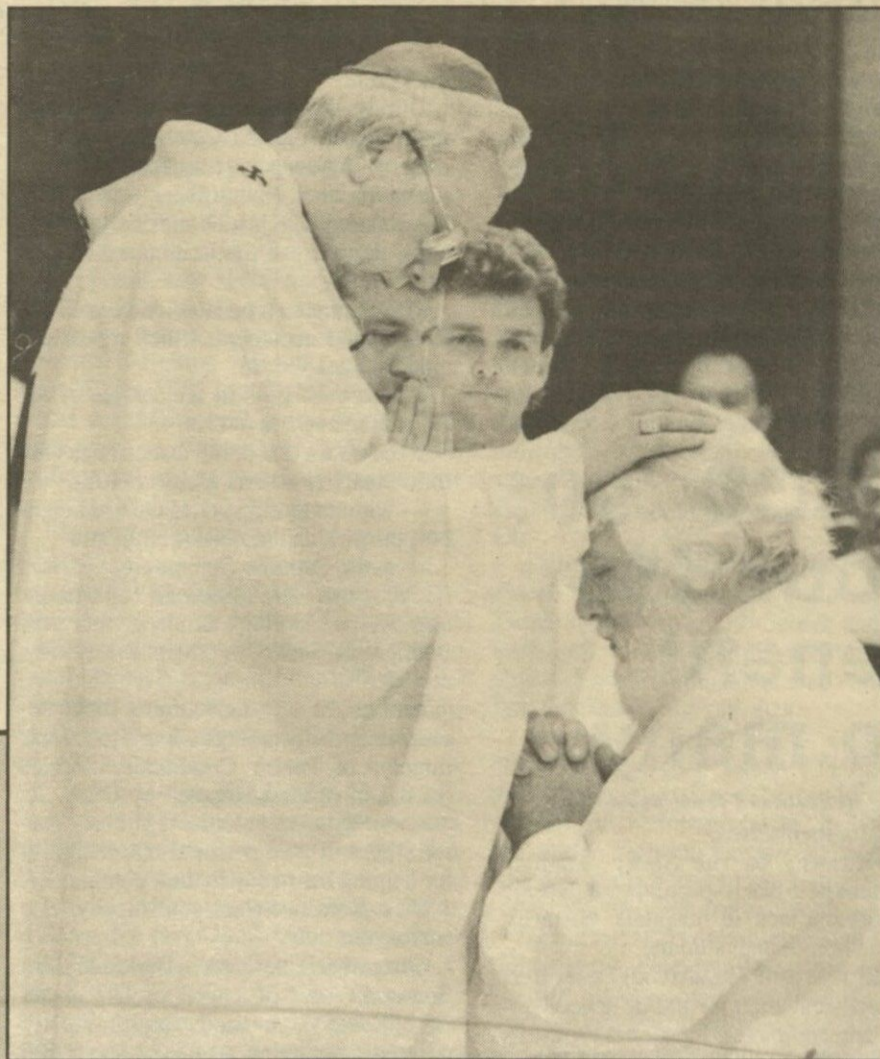
Christ."

The heart of the ceremony is the laying on of hands by the Archbishop, who places his hands on the head of each candidate while praying silently for the gift of the Holy Spirit.

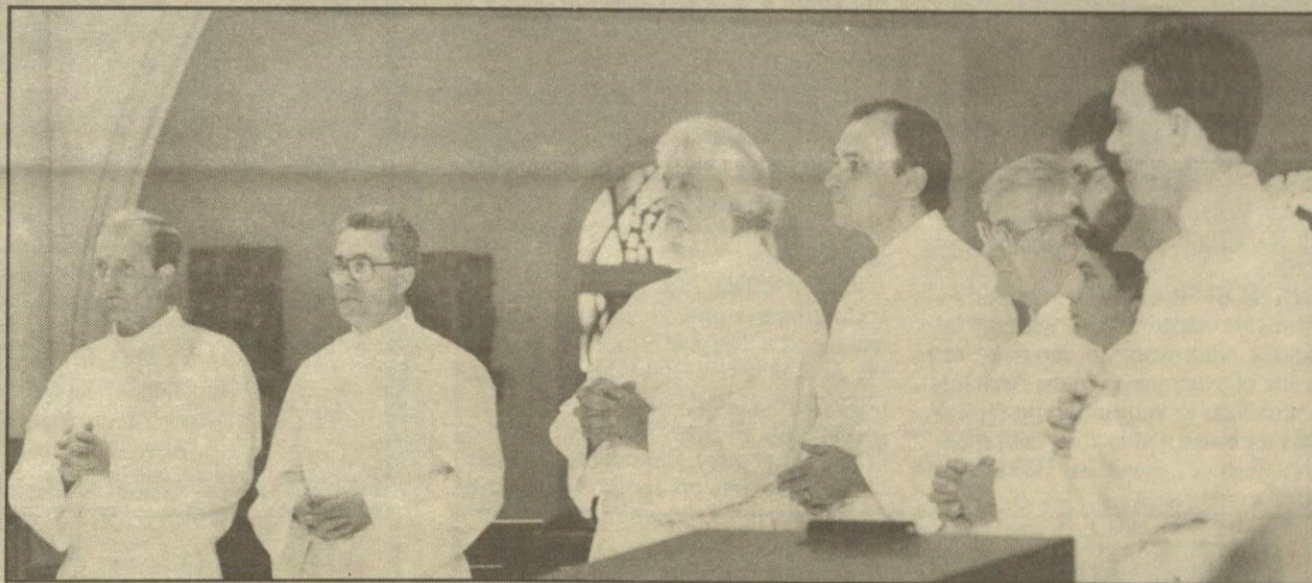
In recent years the transitional and permanent deacons have been ordained together to emphasize the unity of all those who receive the rite.

"There's only one order of deacon whether you become a priest or a permanent deacon," said Father Edward Brown, director of the Permanent Diaconate program.

This ordination brings to 82 the number of deacons currently serving in the Miami Archdiocese.



Permanent deacon candidate Daniel Moretti (right) receives the laying on of hands from Archbishop Edward McCarthy. Below, deacon candidates form a semicircle as they are formally examined by the Archbishop. From left, they are: Michael Davis, Luis Gonzalez, Daniel Moretti, Jorge Rodriguez, Donald Raymond, Vicente Lezama, Armando Alonso and Kenneth Schwanger. (Voice photos by Prent Browning)



ABCD Names chairmen, sets \$6 million goal

By Voice Staff

Armando Codina, founder of a Miami real estate investment firm and member of Epiphany parish, and James D. Camp, Jr., a Fort Lauderdale lawyer and member of St. Anthony parish, have been named general chairmen for the 1990 Archbishop's Charity and Development Appeal.

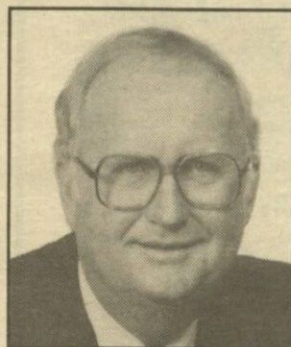
Priest coordinators for the drive are Father George Garofalo of St. John the Apostle parish in Hialeah and Father Anthony Mulderry of All Saints Church in Sunrise.

Last year's drive, themed "Share God's Blessings" set a goal of \$5.5 million and raised \$5.95 million in pledges. This year's theme is "Faith, Prayer, Love in Action" and organizers hope to exceed 1989's totals. The appeal runs through March.

Funds raised by the drive are used in a variety of ways throughout the Archdiocese. Among the uses are:

•**Community services:** This area includes family service programs, services to youth and children, including dependent children at the Catholic Home for Children and Boystown; services for the aged, including the St. John's Nursing and Rehabilitation Center, South Dade Catholic Nursing Home and Congregate Living Facility and others; and assistance for the many refugees who flock to South Florida.

•**Parish services:** Parish Community Service provides a variety of services that pick up where the work of Catholic Community Services leaves off. Among the services offered are visitation for the ill, transportation for the elderly, support for bereaved families, telephone contact for those who live alone, food and other services for the homebound needy, parish-based skills banks and much, much



ABCD General Chairmen for 1990 campaign: Left, Armando Codina; right, James D. Camp, Jr.

more.

•**Haitian Mission:** The Archdiocese's three Haitian Missions have provided a vital link to refugees from the impoverished island nation who have moved to South Florida. One mission — Notre Dame de Haiti — is in Miami. The two others are located in Broward, one in northwestern Fort Lauderdale, the other in Pompano Beach.

•**Youth Services:** The Office of Youth Ministry is one of the most vibrant and active organizations within the Archdiocese, and offers programs for youths from age 7 through adulthood. Among the programs offered are Kerygma, Koinonia, Metanoia, Encuentros Juveniles and Rodaje.

•**College Students:** The Campus Ministry of the Archdiocese reaches out to provide a social and support program to each of the colleges in Dade, Broward and

Monroe counties, offering ongoing programs and special events.

•**Young Adults:** A broad cross-section of the Archdiocese falls into the 18- to 35-year-old age group and the Young Adult Ministry strives to meet the group's spiritual needs. Because many Catholic young people have fallen away from the Church during these years, the office strives to bring them back into the fold with relevant programs and conferences.

•**Evangelization:** Throughout the year, the Archdiocese continually trains a variety of laity to spread the Gospel in many ways and tongues throughout South Florida.

•**Lay Ministry:** The Archdiocese's Office of Lay Ministry offers a myriad of programs to train lay ministers, from the two-year program to ministries to professionals, Christian leadership groups, Damascus faith rallies and monthly Bible breakfasts.

•**Family Enrichment Center:** The center ministers to couples preparing for marriage and sponsors marriage enrichment groups as well as support groups for parents and those separated and divorced.

•**Respect Life:** The Supreme Court's Webster decision last year moved the U.S. one step closer to outlawing abortion on demand, and was a cause for celebration and renewed hope for pro-life forces. The Respect Life Apostolate works throughout the year to provide counseling and assistance for women who choose an alternative to abortion for problem pregnancies. Respect Life serves as one of the Church's voices for those too old, too ill or too young to

(continued on page 8)

Use your skills to help others

Archdiocese-wide 'Skills Bank' seeks volunteers

By Ana Rodriguez-Soto
Chief Correspondent

People helping people. At a very basic level, that is what Christianity is all about.

But that sense of personal responsibility, that caring touch, seem to have been lost in the modern, impersonal world.

That is as true in secular circles as in the Catholic Church, where parishes of 1,000 and more families are commonplace — making it impossible for most members to know each other, let alone experience that sense of family, or community, so vital to

the faith.

During the three-year Synod process, many South Florida Catholics voiced a longing for a deeper sense of community at the parish level. Many others were equally preoccupied with justice and caring for the poor, the outcast, the immigrants among us.

Those concerns became decrees in the final Synod document, which repeatedly calls on Catholics to:

- use their gifts in the service of the Church and others (#432);
- be aware that doing justice rests with individuals as well as groups (#402);
- witness to the love of God in neighbor, in spirit and in deed (#389); and
- assist Catholic Community Services (CCS), the Archdiocesan charitable agency, in serving families, refugees, immigrants, unwed mothers, the elderly, etc. (#659).

You might say that turning those decrees into reality is Hugh Clear's job. He is director of Parish Community Service (PCS), an office sponsored by CCS. Its mission: to enlist volunteers in every parish who will take personal responsibility for helping the needy in their community.

Clear does not want your money. He wants your time.

Currently, 18 parishes in Dade and 12 in Broward — out of a total of 107 in the Archdiocese — have active social ministry programs involving a total of about 500 volunteers. Typically, the parish decides the kind of social ministry it wants to engage in after surveying the needs of the community.

The ministries "run the gamut," Clear says, from hospital and home visitations to transporting people to Mass on Sundays, from shopping for the elderly and shut-ins to establishing support groups for the divorced, and even welcoming new parishioners.

Clear's office recruits and trains the volunteers and provides ongoing guidance and support. The goal is for every parish in the Archdiocese to have an active social ministry program.

But along the way, Clear has come up with another idea: To establish a Parish Skills Bank Network for the whole Arch-

diocese.

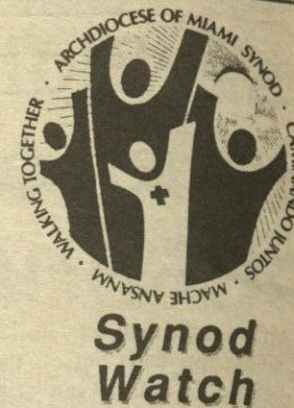
Now he wants your talents as well as your time.

The skills bank would recruit volunteers from each parish who are "willing to put their [professional] skills at the service of the community in time of need," Clear said. That means lawyers, doctors, accountants, repairmen, carpenters, plumbers, secretaries, computer experts — almost any profession, because "everybody is skilled in something."

Their names would be entered in a computer in Clear's office, and they would be called upon only as often as they wish — and not more than twice a year. They also would not be required to travel far from their homes.

Then, whenever a needy person calls a parish seeking help, the parish can contact the PCS office, and Clear will connect the professional with the person in need.

The services provided will be those that charitable agencies such as CCS cannot provide. Needy parishes could even request help for themselves — someone to set up a computer system, a secretary to lend a hand, or an accountant to help keep the books.



"We're just barely getting started," Clear said, adding that the Parish Skills Bank Network is an "experimental" project, available only in Dade County right now. But "everyone thinks it's a great idea."

One parish has signed up so far, Little Flower in Coral Gables. There, Clear recruited 32 volunteers. He is hopeful about the future.

"If we can get 32 people out of one parish, and we can average 20 in each parish, imagine what that would mean at the diocesan level," he says. "I'm hoping for thousands" of volunteers.

For more information on the Parish Skills Bank Network, or to volunteer, call Clear at 754-2444 in Dade, or 525-5157 in Broward.

ABCD '90: Your \$\$\$ benefit so many

(continued from page 7)

speaking for themselves.

•**Ministry to the Sick:** Training programs help teach spiritual caregivers to comfort the sick in hospitals, hospices, nursing homes and at home.

•**Education:** The Archdiocese offers religious education for public school students and complete educational programs from pre-kindergarten through graduate school. The Archdiocese also provides special program days to help teachers employed within the Archdiocese upgrade their knowledge and teaching skills.

•**Ministry of Persons:** A greater supply of Priests, Religious and permanent deacons is always needed. Four offices within the Archdiocese serve to address this need: Vocations Office, Ministry to Priests, Vicar for Religious and Permanent Diaconate.

•**Office of Worship:** This office helps provide materials and training for individuals who work to improve the prayer life of every parish in the Archdiocese; it conducts training programs for Eucharistic ministers and lectors, and sponsors choir festivals, musicians' workshops and other activities.

Official

Archdiocese of Miami

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

Father Robert Christman - To Associate Pastor of Blessed Trinity Church, Miami Springs, effective January 18, 1990.

Father John Mc Cullen - To Associate Pastor of St. Ambrose Church, Deerfield Beach, effective January 1st., 1990.

The Rev. Mr. Arthur De Nunzio - To Permanent Deacon to St. Mark Church, Fort Lauderdale, effective January 25, 1990.

The Rev. Mr. Luis Gonzalez - To Permanent Deacon to Our Lady of Lourdes Church, Miami, effective January 6, 1990.

The Rev. Mr. Jose Vicente Lezama - To Permanent Deacon to San Isidro Mission, Pompano Beach, effective January 6, 1990.

The Rev. Mr. Daniel Moretti - To Permanent Deacon to St. Elizabeth of Hungary Church, Pompano Beach, effective January 6, 1990.

The Rev. Mr. Donald Raymond - To Permanent Deacon to St. Martha Church, Miami, effective January 6, 1990.

The Rev. Mr. Jorge Rodriguez - To Permanent Deacon to All Saints Church, Sunrise, effective January 6, 1990.

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Eight honored at King Mass

By Cynthia Thuma
Voice News Editor

Black Catholics in the Archdiocese of Miami came together Jan. 15 to cherish the memory and celebrate the achievements of Dr. Martin Luther King, Jr. and to honor those in the community who have worked toward racial harmony.

"This is the day Americans come together to celebrate the real American dream," said ABC correspondent Charles Thomas, the featured speakers at the Peace and Unity Awards and the Commemorative Mass at St. Mary's Cathedral. "That dream is not the house, the car or the two perfect kids," he said. "The dream is freedom. That's the essence of the American dream."

In reflection of Dr. King's achievements, all Americans, he said, should strive for "equality and justice for all."

"We're not talking about empty promises like those made by the framers of our Constitution. We're talking about real freedom."

"We should take stock at least once a year on this day," he said. "We have to rediscover our sense of struggle."

Archbishop Edward McCarthy served as the Mass' principal celebrant, with Bishop Norbert Dorsey, Bishop Agustin Roman, Monsignor Bryan Walsh and other priests as concelebrants.

Bishop Dorsey, the homilist, noted Dr. King often was regarded as a prophet and expounded on that thought.

"Prophets are not always popular people," he said. "A prophet has been

'We too are called to be prophets'

Bishop Dorsey

given the awful task of reminding and proclaiming God's view of a given situation.

"We remember the mocking, the unjust tricks and finally death," endured by Dr. King, he said. "The prophesy lives on."

"We too are called to be prophets; (to use) our bodies, our voices and the power of our prayers," he said.

The eight recipients of the Peace and Unity Awards for 1990 are:

- Leona Helen Cooper, founder and president of the St. Martin de Porres Association.
- Dr. Tee S. Greer, Jr., Superintendent of Dade County Public Schools.
- Bea L. Hines, staff writer, *The Miami Herald*.
- Dewey W. Knight, Jr., former Deputy County Manager for Metropolitan Dade County.
- Dr. Irving Lehrman, rabbi of Temple Emanu-El, Miami Beach.
- Johnnie R. MacMillan, president of the Miami-Dade chapter of the National Association for the Advancement of Colored People.
- Xavier L. Suarez, mayor of Miami.
- Father John Vaughan, Director of Temporalities, Archdiocese of Miami.

Mourners remember Robbie as humanitarian, family man

By Cynthia Thuma
Voice News Editor

Miami Dolphins owner Joseph Robbie was eulogized as a strong-willed dreamer, humanitarian and family man in funeral services Jan. 10 at St. Martha Church, where he once had been a daily communicant until failing health kept him at home.

About 500 family, friends and business associates turned out to bid farewell to Robbie, including Miami-Dade Mayor Steve Clark, U.S. Sen. Bob Graham, U.S. Rep. Larry Smith, NFL commissioner Paul Tagliabue, executives and athletes from professional sports teams and prominent members of the Catholic community.

Robbie, 73, died Jan. 7 of respiratory failure.

Archbishop Edward McCarthy, principal celebrant for the Mass of Resurrection, lauded Robbie's contributions to the community as well as his accomplishments as Dolphins owner and builder of Joe Robbie Stadium, the first major stadium built without public funds.

Robbie, said Archbishop McCarthy, "was a man who dreamed great dreams and had the strength and character and genius to have those dreams come true."

St. Martha's pastor Father John McLaughlin said "Joe Robbie was a worshipping member of this community of faith. Death creates an occasion for testing our faith. This is the time for proving our reliance on God and the promises of His word."

"It is a time of loss. It is a time of grieving. But most of all, it is a time of trusting."

Robbie has served the Archdiocese of Miami as chairman of the ABCD Drive in 1977 and as chairman of Catholic Community Services from 1979 to 1982. He also served as a benefactor to Notre Dame, Barry and St. Thomas universities, St. Leo College and St. Jude Children's Research Hospital in Memphis. He also was a Knight of

St. Gregory and a Knight of Malta.

The funeral drew widespread public interest, said Archdiocese of Miami communications director Mary Ross Agosta. Miami Shores Village police erected police lines around the church and traffic on Biscayne Boulevard was halted to allow the 80-cortege to leave the church after the ceremony and continue on to Our Lady of Mercy Cemetery, where Robbie was buried in private services.

The Dolphins' front-office staff was represented by Don and Dorothy Shula, assistant coach Tom Olivadotti and several other assistant coaches, vice president Eddie Jones and team physician Dan Kancell.

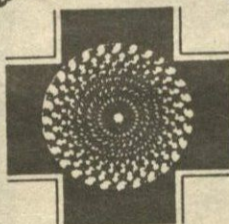
Current Dolphins players attending included William Judson, Liffort Hobley, T.J. Turner, Mark Dennis, Jim Jensen and Paul Lankford. Former players attending included Bob Kuechenberg, Earl Morrall, Bob Griese and Tony Nathan.

Representing South Florida's Catholic community were Sr. Jeanne O'Laughlin, president of Barry University and Fr. Patrick O'Neill, former president, St. Thomas University. Monsignor Bryan Walsh, president of Catholic Community Services, Inc., served as one of the concelebrants.

NFL executives present included Hugh Culverhouse (Tampa Bay Buccaneers), Rankin Smith (Atlanta Falcons), Dan Rooney (Pittsburgh Steelers); Michael McCaskey (Chicago Bears); Wellington Mara (New York Giants), Norman Braman (Philadelphia Eagles), James Irsay (Indianapolis Colts), Al Davis (Los Angeles Raiders), Mike Lynn (Minnesota Vikings), Bill Bidwill (Phoenix Cardinals) and former Dallas Cowboys president Tex Schramm. NFL Players Association executive director Gene Upshaw and NFL Management Council director Jack Donlan.

From the Ft. Lauderdale Strikers, which Robbie were former coach Eckhard Krautzun, Ray Hudson and David Irving.

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Farmworkers' plight: No jobs

Catholic churches, schools, government and private groups struggling to fill the gap

By Joan Greco
Voice Correspondent

In "drips and drabs," with unselfish if somewhat disorganized outpourings of donated food, time, and effort, the drastic plight of the majority of South Dade farm laborers is urgently being addressed by the Catholic community, as well as government agencies, public schools, and the private sector of Dade County.

Between 20,000 and 25,000 farmworkers in the Homestead area are now without jobs, with little or no food, and in danger of losing their homes as a result of the Christmas weekend freezing temperatures which killed hundreds of acres of crops.

The young vegetable crops of tomatoes, pole beans, and cucumbers in South Dade have experienced extensive damage. Because the freeze came so early in the growing cycle, farmers have been working hard to get a second crop planted before harvest in February or early March.

But the end of this agricultural and human disaster is not yet in sight. New crops and new jobs will not become available until the middle of February at the earliest.

"Now there is a real crisis, because they have been out of work for two to three weeks, their money is running out, and the rent is due," said Father Jose Espino, pastor of St. Ann's Mission in Naranja.

Father Espino believes the agricultural workers will need food and other assistance for the next month and half, as it will be six to eight weeks before the new crops come in. At that time "there may be work for only 60 percent of the workers, as less acreage was replanted," he said.

"On December 29th, 90 percent of the farmworkers living in Homestead and Florida City were told 'this is your last paycheck'," said Jack Leonard, a teacher at Sacred Heart School and spokesman for the parish's food bank.

The freeze hit them at a very bad time, Leonard said. Because of Christmas, many had already sent extra money to family members back home in Central America and other places.

In addition to the vegetable crops, the nurseries were hard hit and are "cutting their staffs in half. The workers there are being let go for a period of three weeks to a month," Leonard said. He

fears that soon there won't be any work in the packing houses. "It's a desperate situation," he stressed. "There's no other work they can do."

'Besieged'

"We're besieged at Sacred Heart," Leonard added. "Hundreds a day come, asking for food. On Christmas Day we fed over 500 people at our parish hall." The parish's third annual dinner was scheduled for 5 p.m. The farmworkers "started coming early. We opened the doors at 4 o'clock, to let them in out of the cold."

Sacred Heart parish's newly established family food bank provides "what a family needs to stay alive," Leonard said. Since the Christmas holidays and for at least the next few weeks, the bank will be open to distribute food three times a week: after the 12:30 Sunday Mass from 2-5 p.m.; and on Tuesday and Thursday evenings from 5-7:30.

On a recent Sunday afternoon, parents and children jammed the doorway of the modern Sacred Heart parish hall. A Central American woman walked away from the hall, carrying a full bag of groceries.

Sacred Heart also has set up a fund for the farmworkers, under the direction of Father David Smith, pastor. Checks and grocery vouchers from Winn Dixie or Publix can be dropped off or mailed.

Sacred Heart's Legion of Mary and the Women's Club are providing food for families. According to Leonard, Maria Martin, director of the Tuesday Night Spanish Prayer Group, has organized a 'meals on wheels' outreach, in which the women make and deliver home-cooked meals directly to the homes of farmworkers who are sick or cannot go out to get food.

Sacred Heart's schoolchildren also helped by collecting toys, canned food, and clothes. "We gave out 1,000 toys at the parish hall," Leonard said.

"The feeling here at Sacred Heart is that everybody has to help," he added. The response from the parish shows "Christianity really working."

He believes that government funds are limited, and many of the agricultural workers prefer to go first to the church for their needs.

Government help

At the Homestead National Guard Armory, located next to the City Hall, the state Department of Health and Rehabilitative Services (HRS) has set up a food stamp sub-station. Government subsidized agencies have opened a food bank and information services.

Assistance is also being provided by Centro Campesino, a farm advocacy organization. The City of Homestead, Centro Campesino, Sacred Heart Church, and the Board of Realtors are combining efforts to make loans available to help farmworkers meet their rent payments.

The Homestead and Hialeah Boards of Realtors have donated food, and all six boards will bring donations to the Armory or Sacred Heart Church.

St. Ann's Mission of Naranja is also working from the Armory, in helping to provide food and pay rent. Although the church has a year-round food bank, Father Espino said his parish, now feeding about 300 families a day, is currently sending all donated food to the emergency center in the Armory, "working in conjunction with COFFO, the Coalition of Florida Farmworkers Organization."

According to Father Espino, farmworkers only need to show identification to get the food, or any kind of documentation, even their crew chief's name — to prove they are farmworkers.

Some can't get help

But many agricultural workers "fall between the cracks."

Pat Stockton, director of the Rural Life Office of the Miami Archdiocese, said some of the aid from the coalition agencies in the Armory is only for documented workers. Many farmworkers don't have papers, so they don't qualify for government assistance. Some get food stamps, but are not eligible for rent assistance.

As a result of immigration legislation, even farmworkers who have become recent legal residents cannot get some forms of public assistance for a period of three years, or they risk putting their status in danger. Others fear going to the government for help.

Stockton says "the forgotten ones seem to be the single Salvadoran men, and Guatemalan Indians." The Kanjobal Indians from Guatemala understand little English or Spanish. Some are too elderly, or too sick, to get out to the churches or the Armory.

And some families are "worse off" in a way, because they live in apartments in Homestead and have to pay "higher rents," Stockton said.

Single men are not allowed to live in the camps, which are just for families. And many of the programs are designed to help families first.

About 10 percent of the farmworkers live in the labor camps. At the Everglades camp, where the National Farm Worker Ministry has been providing hot meals, 6,000 families live in

'We're besieged at Sacred Heart [parish]. Hundreds a day come, asking for food. On Christmas Day we fed over 500 people at our parish hall.'

Jack Leonard
Sacred Heart teacher
food bank spokesman

Here's where to send donations

CHECKS to help migrants who are unemployed as the result of the Christmas weekend freeze can be sent to:

- **Father David Smith**, P.O. Box 1248, Homestead, FL 33030 (Phone: 247-4405). Make checks payable to "Sacred Heart Farmworker Fund." Also requested: food vouchers from Winn-Dixie or Publix.

- **Steve Mainster**, Director of Centro Campesino, P.O. Box 3483, Florida City, FL 33034 (Phone: 245-7738). Make checks payable to Centro Campesino but write on the check "Migrant Relief."

- **Pat Stockton**, Director of the Rural Life Office, 9401 Biscayne Blvd., Miami Shores, FL 33138. Also requested: food vouchers from Winn-Dixie or Publix.

- **Father Jose Espino**, St. Ann's Mission, P.O. Box 2205, Naranja, FL 33032.

FOOD DONATIONS can be dropped off at:

- **Miami Shores**: The reception area of the Miami Archdiocesan Pastoral Center, 9401 Biscayne Blvd. Particularly requested are rice, beans, flour and oil and household items such as soap and disposable diapers.

- **Miami**: Board of Realtors, 2050 Coral Way, 2nd Floor (854-2050).

- **Miami Beach**: Board of Realtors, 420 Lincoln Road, Suite 600 (531-7474).

- **Coral Gables**: Board of Realtors, 245 Alcazar Ave. (444-6528)

- **Kendall-Perrine**: Board of Realtors, 16001 S.W. 95th Ave. (233-6171)

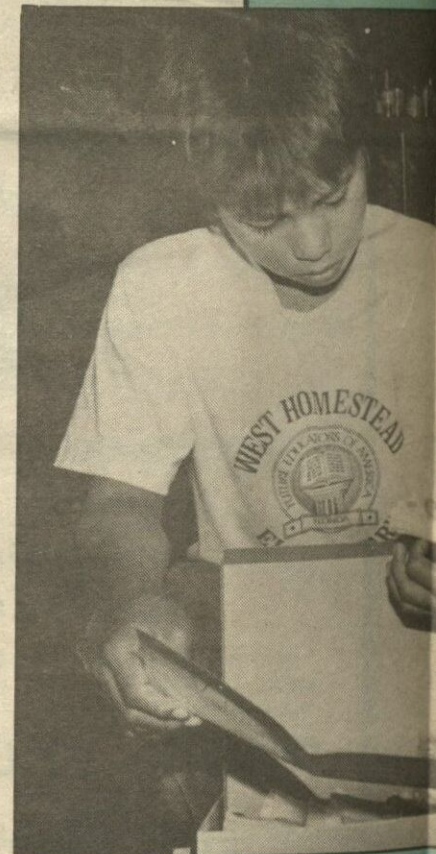
- **Hialeah-Miami Springs**: Board of Realtors, 415 W. 51st Pl. (557-1400)

The Board of Realtors is requesting corn meal, shortening, canned meats and other non-perishable foods and disposable diapers in all sizes. Hours are weekdays from 9 a.m. to 5 p.m. (854-2050)

- **Homestead-South Dade**: The Armory, 667 N.E. 6th Ave., in Homestead. Open from 8 a.m. - 3 p.m. Monday through Saturday. (247-1478)

- **Sacred Heart Church**, 106 S.E. 2nd Road, in Homestead (247-4405)

- **St. Ann's Mission**, 13890 S.W. 264th St., in Naranja (258-3968)

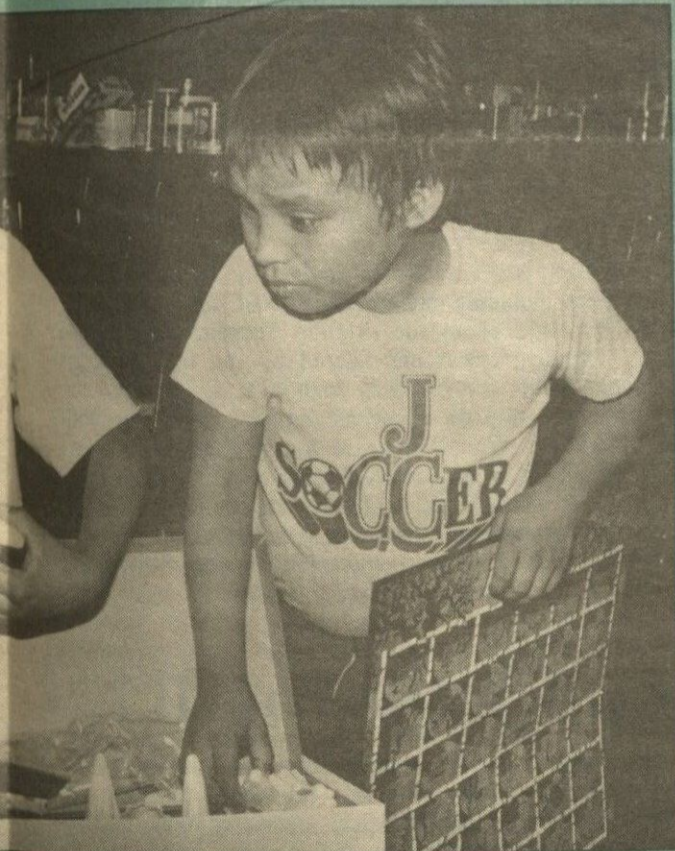


Francisco Pr
Sacred Heart

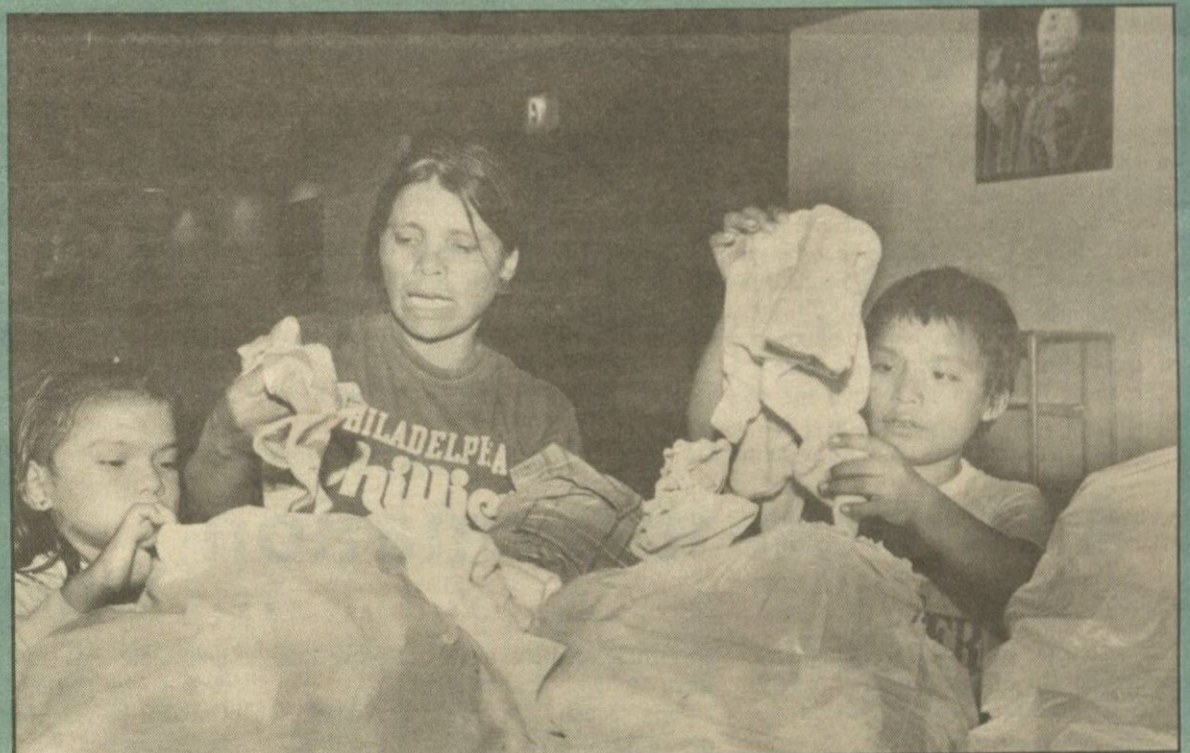
os, no food, no rent money



Jack Leonard, director of Sacred Heart parish's Project First Base program, hands a bag of donated groceries to Alfredo Garcia, a farm laborer from Guatemala. (Voice photos by Marlene Quaroni)



Francisco and Maria Juan, 8, look over donated games at St. Timothy Church in Homestead.



Rosa Francisco, 7, Maria Juan and Mario Juan, 8, pick out clothes from bags of donated items.

only 1,200 units, according to Father Espino's estimate. Even if federal aid is forthcoming, only a third of the laborers in South Dade will be eligible to receive it. Although most farmworkers are Catholic, it seems the main thrust of effort is up to caring people of all religions.

Area-wide appeal

Father Espino has called the majority of pastors in Dade County, asking the parishes to donate food. If the parish is unable to deliver the food to Naranja, Father Espino has been picking it up. He recently spoke at a St. Timothy Home and School meeting. The students there responded enthusiastically, making St. Ann's their mission project of the month. After requests at Sunday Masses, donations of canned meat, baby food, diapers, and other staples from parishioners poured in the first two weeks of January. "The response was tremendous," said Father Gustavo

Miyares, pastor. The parish sent three truck-loads down to Naranja.

Sister Marie Danielle, superintendent of schools for the Archdiocese, sent out memos to all principals in Dade County requesting that students help by bringing in canned goods, and basic household supplies such as soap. "Clothing is not needed at this time," the memo stated.

Father David Smith of Sacred Heart parish had asked for help from the Miami Archdiocesan schools in collecting the food staples. The food drive is now underway.

For pick up, Leonard said that the schools can call Sacred Heart School during the day, or Project First Base at night, 248-4024. He said that some of the Knights of Columbus and St. Vincent De Paul organizations have volunteered to pick up supplies from the schools and deliver them to Sacred Heart.

A bulletin from Peter C. Paraskeva, coordinating principal of EBE Programs and Federal Projects, to all

principals in the Dade County Public School System went out Jan. 5, "strongly urging... students to donate... such things as canned soups and vegetables."

Stockton says "all diocesan offices including the Lay Ministry, Campus and Youth Ministries have gotten in touch with their members."

She suggested the following as possible donations: rice, beans, including pinto beans, flour, and cooking oil. Leonard added: any kind of canned meat, refried beans, spaghetti, macaroni, and powdered milk.

Household items needed are soap, toothpaste, and all paper products, including toilet paper. Powdered milk, baby food and disposable diapers are urgently requested.

Stockton suggested that parishioners who want to help first "call their church to see if it is collecting for the farmworkers." If not, they can bring donations to the reception area of the Pastoral Center in Miami Shores.

For a complete list of phone numbers and drop-off sites, see information in box.

Media give unfair abortion coverage new study shows

By James Breig

Sharp-eyed and keen-eared TV viewers should hone their senses even more on Jan. 22 to judge how the network news shows handle the annual March for Life in Washington, D.C. There are two reasons for doing so: TV news has mishandled past marches, and TV news ought to make some changes this year in the wake of both the Supreme Court "Webster" decision and an analysis showing pro-abortion media bias.

The March for Life routinely brings tens of thousands of pro-life demonstrators to D.C. to speak on behalf of the unborn. In previous years, TV news programs have done their best to tilt toward the pro-abortion side in covering the protest — if they cover it at all. For several years, the nightly news shows ignored the march. But, when President Reagan and, last year, President Bush began addressing the crowds, television realized it couldn't pretend the demonstrations were not happening. So they gave the protest brief notice and went immediately to pro-abortion spokespeople for counter-remarks.

The 1990 March for Life, however, has two new things going for it which should result in better coverage:

1. The Supreme Court's "Webster" decision last summer, giving states more power to regulate abortion, spurred pro-abortion demonstrations which got wide coverage on television. In fairness, TV news producers should examine how they handled those marches and do likewise with the pro-life event.

'...A new study of how the news media cover abortion has found statistical proof for what I have long assumed: the pro-abortion side is favored by the media.'

2. A new study of how the new media cover abortion has found statistical proof for what I have long assumed: the pro-abortion side is favored by the media. One subtle indication of that bias is the willingness of the media to call the pro-abortion side "pro-choice" or "pro-abortion rights," but its unwillingness to call the other side "pro-life," preferring "anti-abortion" instead in 93 percent of references.

That same study, by the Center for Media and Public Affairs, noted that "pro-choice advocates were quoted over 60 percent more often than their pro-life counterparts" during the period of the study. (The study included *The New York Times*, *The Washington Post*, and the ABC, CBS and NBC evening news broadcasts from Jan. 1, 1989 to Aug. 31, 1989).

A 1980 survey of 238 journalists found that 90 percent of them accepted the pro-abortion position; a 1985 survey of 3,290 journalists found that 82 percent of them favored the pro-abortion side. Both bottom-lines vary wildly from the opinion of the general public, the majority of which opposes abortion except in rare cases (rape, incest and life of the mother).

The 1989 study also found that, "in news stories reported by women, the opinions quoted on abortion were 66 percent pro-choice and 34 percent pro-life." (Male reporters split their coverage 50-50). A final sign of bias is the active involvement by some reporters in the pro-abortion movement, some of them even marched in pro-abortion demonstrations after the "Webster" ruling.

So there is reason to believe that mischief will be done on Jan. 22 when the March for Life is reported on television.

Will TV news be fair? Will it assign male or female reporters? What spokespersons

Abortion information

.... who's suppressing it?

In a recent editorial on the safety of abortion *The Miami Herald* severely criticized former Surgeon General C. Everett Koop for suppressing a government report that supposedly says that abortion is medically safer than pregnancy and childbirth.

If all the facts are correct as reported in *The Herald*, why should Dr. Koop be criticized for this? He is only doing what abortion advocates have been doing all along.

For years abortion advocates have openly and successfully blocked any law that would require abortion providers to inform women of the stage of development of the fetus (the young one) in the womb and of the physical and psychological risks of abortion.

I have never read a *Herald* editorial criticizing that form of information suppression.

Earlier this year I had the opportunity to read, in its entirety, a copy of Dr. Koop's letter to President Reagan.

In that letter Dr. Koop said, as the *Herald* acknowledges, that there was not enough scientific evidence to prove that there is post abortion trauma.

Dr. Koop also said that there is not

enough scientific evidence to prove that there is no such trauma.

This second side of Koop's letter is not mentioned in the *Herald's* editorial in question.

Why suppress that equally important point?

Dr. Koop suggested, in his letter, ways in which the existence of post abortion trauma could be proved or disproved.

A local Planned Parenthood leader, as the *Herald* then reported, reacted to Dr. Koop's recommendation by saying that we do not need

to waste our money doing that type of research.

This is one obvious indication that for abortion advocates, women are not important.

Whether abortion causes trauma is irrelevant, not worth our money.

If abortion advocates are so sure

'If abortion advocates are so sure that there is no post abortion syndrome, why do they fight the research? Could it be fear that its existence could be scientifically established?'

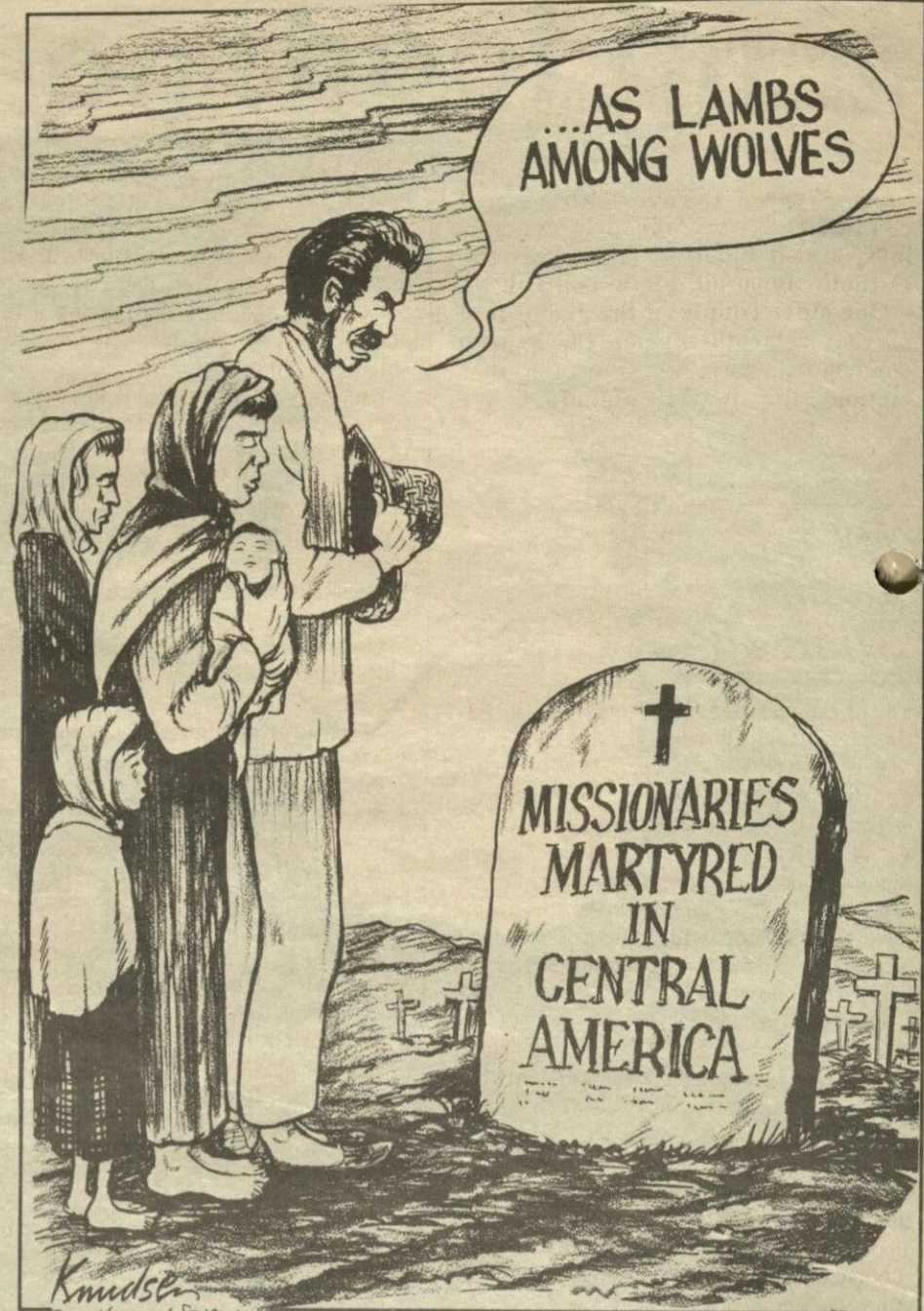
that there is no post abortion syndrome why do they fight the research? Could it be fear that its existence could be scientifically established?

Yes, through the ages women have recognized and taken the risks of pregnancy and childbirth.

Scientific progress is not made, however, when those risks are minimized by killing the life in the womb. As much as the pro-abortion press and the legal status quo tries to deny it, they cannot hide from women for very long the fact that abortion kills.

The grief experienced by the many women who have realized after an abortion that what was removed was neither a blob of protoplasm nor a ball of cells, nor a subhuman entity, is repeated over and over again in their common cry:

"If I had known then what I know now, I would not have done it."



will be quoted? What images will be used to portray the two sides of the abortion issue?

And the most salient question is this: Will any news show have the courage to put on the a photo of the main person involved in the issue — the unborn child?

Sharp-eyed and keen-eared viewers, stay tuned and judge for yourselves.

(On a related matter, many pro-lifers, including me, got mad at NBC for broadcasting "Roe vs. Wade," a made-for-TV movie about the original Supreme Court case legalizing abortion nationwide. Our anger was engendered by the film's blatant pro-abortion bias. In case anyone doubted there was such a bias, listen to one of its stars, Amy Madigan, who said this on a recent segment of "Later with Bob Costas:" "I'm proud of ['Roe vs. Wade'] because it draws attention to an issue that I'm very involved with, which is the pro-choice issue... This is an issue that I feel very strongly about A woman has a right to choose. And I want to make sure that right is ensured no only for the next generation but the next one down the line too." Would such a woman appear in a fair movie?)

We women know that in our bodies we carry our children's lives.

May medical science continue its true progress by making that carrying safer and safer each day, both for mother and child.

Elena Muller Garcia
Boynton Beach, Florida

Letters policy of The Voice

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

What are the Church views on natural family planning?

Q. We are friends with several couples and were recently discussing Natural Family Planning as the Catholic form of birth control.

One older couple in the group told us they remember when the church condemned any kind of rhythm method for family planning. We

By Fr.
John
Dietzen



younger couples said we didn't believe that, but they insisted.

We agreed to ask you. Is what this couple said true? If so, how do you explain it? (Pennsylvania)

A. Before going further, I need to say that Catholic tradition and teaching, including Popes Paul VI and John Paul II, would have big problems with your first sentence, at least as it stands. Your question is not about that, however.

Basically your older friends are correct, but that is to oversimplify. The subject is a long and complicated one in Christian tradition. I can only review some highlights here.

First, let's make our subject clear. We're speaking of any method by which a couple attempt to arrange their sexual relationships in order to avoid pregnancy by limiting intercourse to the infertile times in the "rhythms" of a woman's menstrual cycle.

The whole question did not become so relevant morally until the 1840s, when French physician Felix Pouchet was thought to have pinpointed the fertile period more exactly.

Soon this raised serious questions for theologians and priests in confession and after much controversy the matter was presented in 1880 to the Sacred Penitentiary (a Vatican agency) for answers.

The reply, which one way or another governed most official Catholic thinking on the subject for decades, concluded: "Spouses using the (rhythm) way of marriage are not to be disturbed and a confessor may cautiously insinuate the opinion in question to those spouses whom he has in vain tried to lead from the detestable crime of onanism." In other words, to suggest limiting intercourse to the infertile periods was apparently allowable if that was the only way to stop people from using other contraceptive techniques. Controversies on the matter pretty much died, however, when the "Pouchet method" proved mostly unreliable anyway.

In the 1920s, scientists in Austria and Japan (Knaus and Ogino) discovered radically new data on the fertile periods, data generally confirmed by today's science and used as the basis for most current "rhythm" programs.

This data inspired further questions and development of Catholic teaching on the subject, though some major moral theologians continued to hold that rhythm could only be allowed as the lesser of two evils.

Certain Catholics today attempt to interpret those past positions as not unfavorable to the general use of the woman's sterile period for birth control.

There is no question, however, that they were understood commonly by leading Catholic clergy and lay people, theologians and otherwise, as forbidding the practice.

Today the church's teaching is quite explicit. Utilizing the rhythm of the woman's menstrual cycle, by NFP for example, couples may, with sufficient reason, intentionally and morally attempt to arrange their sexual lives so their actions of intercourse will be infertile and not result in pregnancy.

But "each and every marriage act (intercourse) must remain open to the transmission of life" (Pope Paul VI, "Humanae Vitae" 1968, No. 12).

Elder care a 1990s controversy

A friend of mine had a rough week. Her 81-year-old mother needs to have a cataract operation and has no one to help her except my friend, Pat.

On one day alone Pat had to get her mother to two doctors' offices. She had long waits in both offices and, as a result, never made it to work that day, missing urgent deadlines.

Pat is not the only one having a major problem finding answers to how she is going to care for her mother and still maintain a job.

I recently read some statistics reported by a New Haven, Conn., company called Elderlife, saying that at least 25 percent of the 100 million people who now work in this country have some responsibility for elderly relatives. That number is expected to rise sharply by the year 2030 when the population over the age of 65 is expected to have doubled to nearly 65 million people, said Cassy Pollack, a nurse who is president of Elderlife. Elderlife specializes in elder-care services.

Until now the urgent problem of the workplace has been child care, particularly in today's family of two working parents.

A growing number of companies have begun to offer child care at the workplace, but this problem is far from solved.

Now the focus must take in the other end of the spectrum.

We are living longer than ever. It is inevitable that many of us will not be able to care for ourselves as we go into ever-increasing old age. We will need the assistance of our children or relatives.

Having already been caretakers of their own children, our children will frequently become caretakers again — of their parents or aunts and uncles — at a time in their middle years when they will most likely be working.

Pollack goes so far as to say, "Elder care is expected to replace child care as the No. 1 workplace issue of the 1990s."

Corporate America has to realize that this problem must

'Elder care needs are carried mainly on the shoulders of the middle-aged and the young-old. It is a burden we carry with love, but on the practical side we will need all the help we can get.'

By
Antoinette
Bosco



be dealt with, and some companies are starting to do so. In fact, Pollack's surveys show that some 20 percent of corporations with 1,000 or more employees have some form of elder-care assistance.

These benefits include a wide range of aids — from simple brochures to family leave policies, dependent-care allowances and resource/referral services.

Pollack also points out that "recent studies estimate that many workers spend 10 hours or more a week shopping, cooking or doing other tasks for elderly relatives.

Abuse of sick and personal time, non-business related phone use and tardiness are

often the results of an employee involved with elder-care responsibilities."

How great is the need for elder-care services?

The Philip Morris Company has offered elder-care services for only one year, yet it reports that requests for that assistance have already exceeded those for child care by two to one.

It is encouraging to see companies looking into this problem that so affects families. Elder care needs are carried mainly on the shoulders of the middle-aged and the young-old. It is a burden we carry with love, but on the practical side we will need all the help we can get.

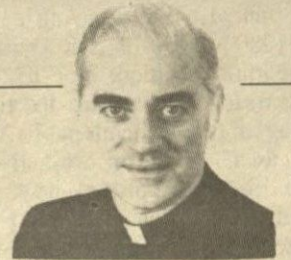
A spiritual plan for this decade

Here is a little formula I've devised for myself in order to live a more holy life: cling to God, think of others, and don't put yourself down.

Clinging to God is essential and it has a lot to do with one's prayer life. When I pray my mind is often distracted; however, I know that true prayer is in the will, so I don't get too upset about it. I have a little trick during prayer that helps me with this. I make a fist as though I'm holding on to God for dear life. Often I repeat the Holy Name of Jesus over and over and when my thoughts drift away from God, my fist remains clenched, reminding me that I am still praying. As a result, I come back to my prayer and I don't worry about distractions. I simply accept them as normal.

The next item on the spiritual agenda is thinking about others. Most of us do that by nature, but it's important to think about others the way Jesus would think of them. He loves them and wants their happiness but He also wants their holiness. Knowing this doesn't throw me, even though I can't be all things to all people. Jesus living in me can make up for what is lacking in me. When I try to help someone, I realize that my prayer for them is often more important than anything else. Sometimes when people come to me with a problem the best response is just to listen. I listen and then I ask: How are you going to handle that? Are there any other options? What would God want you to do in this situation?

By Fr.
John
Catoir



Helping them to think it through for themselves is usually more appreciated than giving a ready-made answer. I'm still learning to do this.

This third spiritual pillar is the most difficult: don't put yourself down. Everyone does it, including the most successful people. Why? I think fear of failure is at the heart of it. We just keep pushing ourselves to do better, and after awhile the put-down becomes a nasty habit.

When I become anxious about my inadequacies, I just have to laugh at myself. Here I am, a man of faith, believing that God is supporting me, protecting me, loving me, and picking me up when I stumble, and still I become anxious. Isn't that laughable? But laughing at yourself is much more gentle than putting yourself down.

So in the 1990s I will go on clinging to God, and I will laugh at myself a lot more than I used to.

Time capsules

By Frank Morgan

'Old Ironsides' still lives up to her name today

The constitution was launched in 1797. It bombarded the pirates of Tripoli and defeated many British ships in the War of 1812. Because of her ability to withstand punishment from enemy batteries, she was nicknamed, "Old Ironsides."

Her proposed dismantling in 1828 was prevented through popular national sentiment which was brought about by this poem by Oliver Wendell Holmes:

OLD IRONSIDES

Tear her tattered ensign down!
Long has it waved on high,
And many an eye has danced to see
That banner in the sky.
Beneath it rung the battle-shout
And burst the cannon's roar,
The meteor of the ocean air
Shall sweep the clouds no more!
Her deck, once red with heroes' blood,
Where knelt the vanquished foe,

When winds were hurrying o'er the flood
And waves were white below,
No more shall feel the victor's tread,
Or know the conquered knee,
The harpies of the shore shall pluck
The eagle of the sea!
Better that her shattered bulk,
Should sink beneath the wave,
Her thunders shook the mighty deep,
And there should be her grave,
Nail to the mast her holy flag,
Set every threadbare sail,
And give her to the god of storms,
The lightning and the gale.

This poem aroused public sentiment and the Constitution was rebuilt and restored to service in 1833. It was returned to the Boston Naval Shipyard in 1934 where it is still seen by thousands of people every year.



Handling the difficulties of divorce of dear friends

Recently, I received an invitation to a wedding of a friend. Rather than respond with enthusiastic joy extending congratulations and good wishes, I was filled with sad apprehension about this approaching marriage. I knew I had to honestly communicate my feelings... later, by phone.

A month later I still had made no contact with Jeff. Then one day my phone rang. It was Jeff. Since he hadn't heard from me, he wanted to check to be sure I was all right. I have always been honest with Jeff, so as we talked, I eventually told him about my uncomfotableness with his marriage. I felt pulled in two directions, not wanting to take sides. Jeff assured me that he understood.

His reaching out to me and his acceptance of my ambivalence freed me to look deeper into the source of my feelings.

Eighteen years ago I was a student at the University of Wisconsin-Milwaukee. Jeff was one of my professors. As I sat in his office discussing a paper or a project, I discovered that Jeff was a Jew. Our conversations inevitably turned to our experience of God. We concluded that the same God was the source and center of our lives. We only approached God from different directions.

I wasn't long before Jeff and Sandy, his wife, opened their home and their hearts to me. With my own family so far away they eventually became my family. I spent many special times with them. They provided for me a home at times in my life when I felt I had nowhere else to go. When I struggled with some major decisions in my life, it was Jeff who challenged me to listen to God and to be faithful to the call of God who had always

By
**Sister Virginia
McCall**



been faithful to me.

I learned from Jeff and Sandy the beauty and the sanctity of family life. I was touched by the depth of their love for their son Jonah and the care with which they raised him.

'...I realized I had a choice. I could be angry, accusing and judgmental. I could push them both out of my life. Or I could accept them as friends without taking sides, holding close to my heart all they had been to me.'

Through sharing in their lives I discovered God in the ordinary events of family life, in nature and in other people. They have truly been significant in forming who I am today.

Over the years I was aware that my friends were having

increasingly more and more difficulty in their relationship. I didn't like what I saw so I ignored it as if that would make the problems go away.

Even after several years of separation and finally divorce, I continued to tell myself that it would all work out. They would get back together again. My denial was typical response to a painful reality.

As I reflected on all of this in relationship to Jeff's new marriage, tears trickled down my cheeks. I felt like a child whose parents had divorced. I felt the loss of a family and a home. Now that they were no longer family together, I didn't know how I fit into their lives. If they had left each other, perhaps they would leave me too.

I wanted to yell and scream at them. I wanted them to work things out since they both claimed to love each other. I felt so helpless towards two people who had given so much of themselves to me. Jeff's marriage made everything so final.

As I sorted all of this out, I realized I had a choice. I could be angry, accusing and judgmental. I could push them both out of my life. Or I could accept them as friends without taking sides, holding close to heart all they had been to me.

More than anyone else in my life, Jeff and Sandy have taught me what it means to care and to love. I will stay in relationship with both of them. I will continue loving them...I just won't love them together.

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

What to do when a dad's temper terrorizes a family

Dear Mary: I have been married 45 years and have five children, with one son living at home. I am 65.

My husband is 69 and has almost always been a good, loving man who keeps after the house well, but is a perfectionist.

When a problem arises, he'll fly up from his chair fuming, cursing, slam the door, go outside cursing and talking loudly. We try to spare the neighbors, but he just doesn't care. After all is over, he'll come in, but never mention a word about what happened or ever say he's sorry.

We've put up with this all our years. The children hardly come around any more.

I try to keep things under control and let him know how much he's hurting us all, but he doesn't care. When I try to reason with him, he'll flare up and tell me to move out.

I'm very depressed and am thinking about moving out. I don't want to speak to anyone about this because I really don't want anyone to think him a bad man. What is wrong?

The son who lives with us is always arguing with him. I'm afraid some day something drastic will happen. — Delaware

Changing behavior you have put up with for 45 years would be difficult if not impossible. However, two remarks of yours make me conclude that you need to make a serious effort to change this behavior.

The first is that it so depresses and upsets you that you want to separate. The second is that you fear

By Dr.
**James and
Mary Kenny**



"something drastic" could happen. Your fear is justified. When anger gets out of control, physical harm and even death result within families.

You judge that he behaves as he does because he "doesn't care." But that is your opinion. You really do not know.

The extreme suddenness and severity of these outbursts in an otherwise "good man" suggest that there may be some physical basis for the problem. On the other hand, the outbursts may occur because you and the children have tolerated them. A physical exam would be a first step.

What action can you take that will get through to your husband? Here are some steps you might take between these two extremes.

1) Tell him exactly how you feel. Tell him that you are afraid his outbursts will lead to physical harm for someone. Tell him that you are considering moving out.

You need not even raise your voice. If he refuses to listen, allow him his outburst, then repeat your message calmly at the first opportunity. Be clear that

you mean every word you say.

2) Tell him specifically what you want from him. You might say that you want him to have a physical exam and that you want to go along and describe to the doctor exactly what happens that causes you such concern.

The doctor-patient relationship is confidential. You need not fear for his reputation.

3) Set a specific goal for limiting his outbursts. You might say that you want to go through one whole weekend without an outburst.

Enlist the help of your son. Explain that you do not wish to appease Dad, but you do not want your son to pick a fight. If you think your son's presence will lead to trouble, get him to spend the weekend elsewhere.

4) Ask your husband's help over the weekend in doing things he does well. Notice and thank him for cleaning the garage, caring for the yard, whatever he does that is good and helpful.

5) Establish a love bank. Set aside money each week for love tokens for your husband. Buy him a small gift for a hobby he enjoys. Use the money for an evening out doing something you both enjoy.

6) Continue to notice his helpfulness and continue frequent love tokens. When he has gone several days without an outburst, tell him how happy he makes you.

7) If you get no response from your direct messages and your efforts to affirm his goodness, you must choose what step you wish to take. If you choose to move out, tell your husband what you plan to do and why. Be prepared to carry out any action you talk about.

You cannot change your husband by requesting change or by attempting to make him feel guilty.

Different values show disparity between cultures

A friend who asked me to take her to the doctor warned me it could take awhile so I grabbed a couple of magazines off the top of my pile. When I reached for them in the waiting room, I realized I'd chosen two very different publications. One was *Maryknoll* and the other one of those slick supermarket women's magazines.

I delved into *Maryknoll* first. It's one of my favorites and I read it thoroughly every month, learning as much about geography as Christian values and ministry. For those unfamiliar with it, this little magazine is the publication of *Maryknoll Missions* or, with its more complete title, *Magazine of the Catholic Foreign Mission Society of America*.

Each issue is devoted to a country, continent or theme and its filled with short but poignant articles written by *Maryknoll* priests, sisters, brothers, and lay missionaries who work with the people, especially the poor and marginalized. The magazine is both depressing and uplifting, depressing in the poverty, disease, and lack of human rights described but uplifting in the portrayal of faith, hope, and lived Christian values of people who outnumber us in the more affluent world. They may live a poverty we deplore but they possess a richness of spirit we can envy. For those unfamiliar with *Maryknoll*, I suggest trying a year's subscription after which you ask yourself if your understanding, horizons, and attitudes remain the same. Any donation serves to get you the magazine for a year. Just send it to *Maryknoll*

By
**Dolores
Curran**



Fathers, *Maryknoll*, NY 10545.

Anyway I finished *Maryknoll* and picked up the women's magazine. I tend to skim these, skipping over articles on Hollywood stars, housecleaning tips, and beauty makeovers. On page eight, I read tips from readers. One caught my eye and raised my bile. It was from new parents who had been "apprehensive" that their pet dog would feel displaced by their new baby. To offset the possibility of canine rivalry, long before the baby was born they began washing the dog's favorite things in baby-scented soaps. They played with him the future baby's room to get him used to new sights and smells.

And, the letter continued, on the day the new baby came home, they gave the infant to the grandparents while "mom and dad spent a special time with Spenser"

(the dog). It worked because an accompanying photo showed dog and baby happy together. I thought of the pinched faces of the *Maryknoll* children.

With sickening stomach, I turned the page to a monthly feature in which a psychologist responds to readers' questions. A reader shared that her niece is bulimic and ten pounds underweight. Her parents, who are obese, think this is just great and support her in this practice of vomiting after every meal.

I closed the magazine and tossed it in the wastebasket. After reading in *Maryknoll* about families trying to subsist on leftover trash in Bolivia and families who lost six out of nine infants the first eight months of life because of malnutrition, I couldn't handle stories of preparing the dog for the new baby and American parent delight over a daughter's starvation.

With all our talk of peace, justice and Christian values, we fail to act on the chasm between our lifestyle and others' misery. Surely we will have to answer before God for this insensitivity someday.

"How quickly luxuries become necessities," a friend commented one day when we discussed the thought of living without a garbage disposal. Perhaps, in fact, we should use the garbage disposal as a symbol of the disparity between the haves and have-nots. Why would a *Maryknoll* family need a garbage disposal? They are crying out for our garbage.

(Copyright 1989 Alt Publishing Co.)

Life of gifted sculptress portrayed in film

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

"Camille Claudel"

(Orion Classics)

This movie tells the bittersweet story of the French sculptress whose troubled life (1864-1943) and career in turn-of-the-century France is only now being recognized as genius.

A top award-winner abroad, this film is big and lushly scored with fine performances by Isabelle Adjani as the feisty, ultimately deranged Camille and Gerard Depardieu as her muse, mentor and lover, Auguste Rodin. As directed by Bruno Nuytten, the film will leave many American audiences unfamiliar with Camille's life and work more confused than enlightened about the turn of events and cast of characters that led her from artistic promi-

nated the pregnancy and began to produce her best work. But she became emotionally unhinged in a downward spiral of alcoholism, paranoia and recriminations against Rodin that would carry her to her grave.

The film is in French, with English subtitles. Due to its inclusion of unmarried sexual liaisons and several studio scenes with nude models, the U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted. ---

"Enemies, A Love Story"

(20th Century Fox)

The film is a brilliant film adaptation of Isaac Bashevis Singer's 1972 novel about a Holocaust survivor torn among three women. This vivid portrait of a Jew as much a victim of his own tragic flaws as he is tormented by his Nazi nightmares will prove troubling for some due to its frank sexuality, the protagonist's consuming religious skepticism and his inherent inability to take his marital vows seriously.

Herman Broder (Ron Silver) lives with his second wife Yadwiga (Margaret Sophie Stein) in the shadow of the Coney Island Wonder Wheel circa 1949. Beset with nightmares about the Nazi occupation of his Eastern European homeland, he married Yadwiga, a former family servant and a Catholic, because she saved his life. She adores Herman and prepares to convert to Judaism to have his child. He offhandedly accepts her devotion and dutiful subservience, but is obsessed with his mistress, Masha (Lena Olin), a passionate concentration camp survivor now living with her cranky mother (Judith Malina) in the Bronx.

As emotionally volatile, demanding and beautiful as Yadwiga is self-effacing and plain, Masha shares Herman's disillusionment with God and disregard for convention in general. Both are consumed with fear and confusion about why their lives were miraculously spared. Bound by their common survival, and their obvious love and sexual hunger for each other, Herman and Masha share a powerful and painful bond. When Masha demands marriage in the Jewish synagogue, he gives in despite his marriage to Yadwiga, which he and Masha rationalize was not recognized by their faith.

As he shuttles between wives, Herman's lie-filled life is once more upturned with the arrival of his first wife Tamara (Anjelica Huston), who was thought to have died in a concentration camp. A strong-minded, independent woman whose marriage to Herman was never idyllic, Tamara lost their two children to the Nazis but managed to literally crawl her



THE WIZARD - Fred Savage stars as the 13-year-old half-brother of a troubled 9-year-old. A film the U.S. Catholic Conference calls a "small-fry version of 'RainMan.'" This film is classified by the USCC as A-II - adults and adolescents. The Motion Picture Association of America rating is PG -- parental guidance suggested. (CNS photo)

Movie Capsules and Reviews

nence to a 30-year stint in a mental asylum where she ended her days. Perhaps due to extensive cuts in this overlong film, much of the chronology of her life and many of the characters are unclear.

What is clear, however, thanks to the powerfully, passionate performances of Miss Adjani, Depardieu as the sculptor Rodin and Laurent Grevill as Camille's poet brother Paul, is the familial and societal harassment that she faced in a era unwilling to take seriously a gifted female artist in a male-dominated art form.

Although she was her father's favorite and probably got as far as she did because of his undying belief in her talent, Camille was unmercifully tormented by her bitter mother. Her younger brother Paul, once a sensitive, poetic soul devoted to his sister's well-being, returned to his family's lapsed Catholicism and began to turn against his sister's profligate ways. Camille also had to face the fact that the love of her life, Rodin, loved himself most of all. The May-December lovers shared a sensual and romantic idyll that rejuvenated his artistic stagnation but suffocated her burgeoning talent.

Rodin ultimately rejected Camille for his longtime, long-suffering lover Rose (Daniele Lebrun) who nursed his ego and bore him a son. When he refused to marry the secretly pregnant Camille, she termi-

way to freedom and relocate to Manhattan's Lower East Side.

Director Paul Mazursky ("An Unmarried Woman," "Down and Out in Beverly Hills") captures the feel of postwar New York and its Jewish emigres so perfectly that one often forgets that this is a piece of fiction. His script, co-adapted with Roger L. Simon, is true to Singer's milieu and characters who are depicted with a depth and empathy not found in most films today.

Although we may denounce Herman's tragic flaws, both self- and destiny-inflicted, we are drawn into his struggle to come to grips with his indecision, his God, his women and his lie-filled, chaotic life in general. He may have outwitted the Nazis, but he can't outwit the demons that remain, nor can Masha. Both characters are stir-

ringly played in Oscar-caliber performances by Silver and Miss Olin ("The Unbearable Lightness of Being").

Also noteworthy is Miss Huston, who is an Oscar shoo-in for her stunning supporting performance as Tamara. In the end, she and Yadwiga bring closure to Herman's troubled life. These women survive with a show of dignity, courage and strength not attainable by Herman, who finally makes a decision not to make a decision at all.

Due to some very explicit sexual encounters with flashes of nudity, some violence, a climactic suicide and its focus on a polygamous, sexually promiscuous protagonist, the U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.

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Catholic television and radio schedule

Television programs

- 'La Palabra de Vida' In Spanish, at midnight five minutes on a nightly basis on cable HIT-TV Channels 41 and 20.
- 'Living Faith' In English every Wednesday and Friday at 2:30 p.m., on Selkirk Cable Company, Channel 23.
- 'Rosary' In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- TV Mass in English every Sunday, 7:30 a.m., on WPLG-CH. 10.
- TV Mass in Spanish every Sunday, 7:30 a.m. on WLTU-CH. 2 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- 'Raíces Cubanas' with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- 'El Día del Señor' with Father Federico Capdepón, every Sunday at 10:30 a.m., on Channel 40, also every Sunday at 5 p.m. on Channel 51.
- 'Nuestra Familia' In Spanish, at 7:30 a.m. Sundays on WLTU-CH. 23.
- 'New Breed of Man' / 'El Hombre Nuevo' Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5

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

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

In English

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

In Spanish

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

Radio programs

- at 12 midnight on La Cubanísima, WQBA AM.
 - 'Caminos de Fe' Hosted by Bishop Agustín Román, at 9 a.m. on Union Radio WOCN, 1450 AM.
 - 'Mensaje de Fe' Hosted by Bishop Agustín Román, at 9:30 a.m. on Radio Mambi WAQI, 710 AM.
 - 'Encuentros Familiares y Temas de Actualidad' Hosted by Father Florentino Azcoitia, S.J., on Sundays from 8:00 to 8:30 a.m. on Radio Mambi WAQI, 710 AM.
 - 'Conflictos Humanos' Hosted by Father Angel Villaronga, Mondays to Fridays from 11 a.m. to 12 noon on WQBA, 1140 AM.
 - 'Alabamos al Señor' Hosted by Father Oscar Brantome, every Sunday at 6:45 a.m. on WRHC, 1550 AM.
- In Creole**
- 'Kok la Chante' (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays at 7 a.m. on WVCG, 1080 AM.



A GOOD SIGN. Our Lady Queen of Martyrs Catholic School in Ft. Lauderdale recently placed "Drug Free School Zone" signs on campus. Drug Free Zones are areas within a thousand feet of school property where drug pushers face stiff penalties. The school's student council posed with one of the signs, from left, Kenia Jimenez, Jeanette Doran, Heather Frederick, Lilly Clegg, and Colleen Merz.

Office of Lay Ministry is accepting applications

The Office of Lay Ministry is now accepting applications for the 1990-1992 School of Ministry/Ecclesial Lay Ministry Program. This program is open to Catholic men and women who are willing and able to commit themselves for the two year period and who wish to serve the people of South Florida through the various ministries in the Archdiocese of Miami.

All of the formation and training courses are offered in English and Spanish in Dade and Broward counties. Classes are held one night a week for two hours from

September to May. The program provides a better understanding of Vatican II documents, Scripture and an opportunity for spiritual growth, integrating faith and life experiences in prayer, while helping the candidates live their baptismal call to ministry.

Due to the extensive application and discernment process, the deadline for the 1990-1992 program is March 15.

For more information, please call the Office of Lay Ministry at 757-6241 in Dade and 525-5157 in Broward, ext. 131.

Sapp makes second Run-for-Life

A \$25 a plate banquet will be held at Sacred Heart Hall in Homestead, 106 S.E. 2nd Rd., on Feb. 8 at 7 p.m. for the benefit of Michael Sapp's Run-for-Life fund. Sapp, a Sacred Heart parishioner, will be running from Homestead to St. Augustine beginning Feb. 9 to raise money for eight Florida maternity homes.

RSVP for the banquet by Feb. 1 by mailing a \$25 check to Run For Life, P.O. Box 4782, Princeton, FL 33092. Donations for the run can be sent to the same address.

On the same day last year, Sapp began a 346 mile Run-for-Life from St. Mary's Cathedral in Miami that ended twelve days later at the Shrine of Our Lady de la Leche in St. Augustine. That run raised \$12,000 for St. Gerard House, a 16-bed residence for pregnant mothers in St. Augustine.

Life Weekend retreat to be held Feb. 2-4

A Life Weekend retreat will take place on Feb. 2-4. This retreat is designed to give youth an opportunity to explore the church's vision on human relationships and human life in the context of a warm and gospel oriented community. For a registration form or more information call the Office of Youth Ministry at 757-6241, Ext. 156.

This year's longer run Sapp plans to finish in only nine days. The event is sponsored by the Homestead Knights of Columbus of which Sapp is a member.

Jr. high ministry workshop Jan. 20

A Junior High Ministry Workshop will be held on Jan. 20 from 9:30 a.m. to 3 p.m. at St. Rose of Lima Church, 10690 N.E. 5th Ave., in Miami Shores. Tom Anzig from Winona, Minnesota will conduct the workshop on such topics as "young adolescents today" and "early adolescent religious education."

Anzig is managing editor of a curriculum intended for Junior High youth in parishes titled the "Discovering Program" in addition to being a frequent speaker on youth ministry and adolescent religious education. The fee is \$5. Bring a brown bag (drinks are provided). Please RSVP at 757-6241, Ext. 180.

Chaminade-Madonna hosts Founders Day

Chaminade-Madonna College Preparatory will celebrate the 30th anniversary of the founding of the Marianist presence in South Florida Catholic education during its Founders Week on Jan. 20-27. A special Mass will be celebrated on Jan. 24 at 10 a.m. in Nativity Church.

On Jan. 20 the 15th Annual Founders Dinner Dance in honor of James E. Kleinrichert, will be held at the Turnberry Isle Country Club in North Miami Beach. Mr. Kleinrichert was chosen as this year's honoree in recognition of his support of Chaminade-Madonna. For tickets (\$75) call the school at 989-5150.

Women to walk the labyrinth at conference

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.

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.

To register send \$5 check payable to St. Thomas University to the Institute for Pastoral Ministries, St. Thomas University, 16400 N.W., 32 Ave., Miami, Florida 33054. For more information call 628-6641.

It's a date

St. Henry's Women's Guild's "Spring Luncheon and Fashion Show" will be held at 11:30 a.m. on Feb. 17 at St. Henry's Family Hall located at 1500 S.W. 12th Ave. in Pompano Beach. Cost is \$25 per person. Call the parish office at 785-2450 for details and reservations.

The New Breed of Man, the television program directed by Fr. Ricardo Castellanos, will have a live taping open to the public at 7 p.m. on Feb. 2 at St. Maurice parish, 2651 Sterling Road in Ft. Lauderdale. Biblical teachings. Live music.

The North Dade Catholic Widow and Widowers Club will hold a regular monthly meeting at 7:30 p.m. on Jan. 26 at St. James

Parish Hall, 540 N.W. 131st St. (East of 441) in North Miami. All faiths welcome. For more information call 932-1122, 923-1837 or 681-1025.

A super attic sale will be held at St. Joseph Tower, 3475 NW 30th St., Lauderdale Lakes on Jan. 26 and Jan. 27 from 9 a.m. to 3 p.m.

Women of the Stable at St. Maurice Catholic Church, 2851 Stirling Rd. in Ft. Lauderdale, will hold a rummage sale in the social hall on Jan. 26 from 9 a.m. to 4 p.m. and on Jan. 27 from 9 a.m. to 2 p.m.

St. Coleman Church, 1200 S. Federal Highway, Pompano Beach, will be the location of a Life in the Spirit Seminar beginning on Feb.

6th at 7 p.m. and held every Tuesday evening for eight weeks. For more information call Joan Kerrigan at 942-0425.

The Charismatic Prayer Group of St. Coleman Catholic Church in Pompano Beach will have a special healing service on January 30 at 7:30 p.m. in the church. Maria C. Rocha will be the conductor.

Msgr. Edward Pace High School's 43 acre campus, located on 15600 N.W. 32nd Ave. (next to St. Thomas University and Marian Center), invites all interested parents and students to their open house on Jan. 21st from noon until 2 p.m.

The Catholic Widowers Club of Hol-

lywood will hold its monthly meeting at 7:30 p.m. on Feb. 2 at Griffin Park Hall, 2901 S.W. 52nd St. in Ft. Lauderdale. Attorney Victor DiBionchi will speak on estate planning and wills. Music, dancing and refreshments. Guests: \$4. For further information call Mary at 457-9426 or Lee at 922-5114.

The Cenacle will present a program for adult children of alcoholics on January 26-28. \$75 .Call/Write: Cenacle, 1400 S. Dixie Hwy., Lantana, FL. (407) 582-2534.

Chaminade-Madonna College Preparatory in Hollywood will hold an entrance exam on Feb. 3 at 8 a.m.

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Accident victim's family needs help with bills

Sometime after dark on Dec. 9, Billy Weber, 19, pointed his 10-speed bicycle toward the east and began his journey on Southgate Boulevard in Tamarac.

As he approached the 7100 block, he was struck by an unknown driver, one who plunged Weber into greater darkness. The Broward Sheriff's Office is continuing its hunt for the hit-and-run driver, and Billy Weber continues his fight for life.

After spending several weeks comatose and on life-support systems in a Coral Springs hospital, Weber now breathes on his own; his coma is lifting slowly and he

has been moved to a Central Florida rehabilitation hospital. Family members hope he will continue to improve, but they are aware he will bear the effects of the accident for the remainder of his life.

Maureen Weber, Billy's mother, is director of religious education at St. Elizabeth Ann Seton Church in Coral Springs, a close-knit parish that wants to help. Plans for a fund-raising activity are in the works, but Billy Weber's bills for hospitalization and rehabilitation have begun to grow and promise to do so for a long time. Because

Weber worked a part-time job, he was not covered by insurance.

A trust fund has been established in Billy

Weber's name for those who wish to help. For more information, call the rectory at St. Elizabeth Ann Seton Church, 753-3330.

Carrollton School Quest winners

Carrollton School of the Sacred Heart is pleased to announce the winners of the "Carrollton Quest", its talent search for young women scholars, held Saturday, Nov. 18. One hundred and fifty students from nineteen schools in the Miami area competed for admission to Carrollton's high school.

The winners are First Place: Alejandra Mayorga from Epiphany School; Second Place: Isabel Ordaz from St. Theresa School; Third Place: Jennifer Schulte from Holy Rosary School; Fourth Place: Cynthia Juncosa from St. Timothy School; Fifth

Place: Marialuz Castro from Holy Rosary School; Sixth Place: Trisha Rivera from Epiphany School; Seventh Place: Kimberly Colton from Holy Rosary School; Eighth Place: Natalia Guerra from Conchita Espinosa Academy; Ninth Place: Margarita Benitez from Conchita Espinosa Academy; Tenth Place: Dagmar Llaudy from Conchita Espinosa Academy.

Carrollton is proud to bestow Merit Scholarship Awards upon these talented young women for the high school education at Carrollton.

St. John the Apostle School seeks alumni

Alumni, where are you? St. John the Apostle School is celebrating its 40th anniversary. They will be hav-

ing a gala party on May 5, 1990. For more information, please call 888-6819.

Respect Life schedules events on Roe vs. Wade anniversary

By Cynthia Thuma
Voice News Editor

A variety of pro-life activities will take place throughout the archdiocese to commemorate the 17th anniversary of the Supreme Court's Roe v. Wade decision, which permitted abortion on demand.

Four of the archdiocese's Respect Life offices will conduct Marches for Life on Feb. 20. The four sites will be St. Coleman Church, Pompano Beach; St. Clement Church, Wilton Manors; St. Stephen Church, Miramar and Our Lady of the Lakes, Miami Lakes. Three Broward parishes — St. Bernard (Sunrise), St. Ma-

larchy (Tamarac) and All Saints (Sunrise) — also will offer walks for life.

The Coral Springs office of Respect Life will conduct a 24-hour prayer vigil at its offices, 10111 W. Sample Road.

Approximately 20 adults and 45 students from South Florida will attend the national March for Life on the Ellipse in Washington. Joan Crown, associate director of Respect Life for the archdiocese will be among them.

"This is my fifth year attending," said Crown. "It's important to remember the Webster decision didn't overturn Roe v. Wade. We have to emphasize that."

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5-A Novenas

Thanks to St. Jude, St. Therese
and St. Ann for prayers answered.
M.L.S.

Thanks to St. Jude and
St. Anthony for favour granted..
R.F.

Thanks to the Holy Spirit
for prayers answered.
Z.G.L.

Thanks to Sacred Heart of
Jesus & St. Jude for prayers
answered. Y.C.

Thanks to Holy Spirit for
prayers answered.
M.S.

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.
Thank you for answering my prayer.

Thanks to St. Jude and St. Anthony
for prayers answered.
C.S.

Thanks to Blessed Virgin Mary and
the Holy Spirit for prayers answered.
V.R.B.

Thanks to Holy Spirit
for prayers answered.
G.C.

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.
Amen.

I have had my request granted.
Thanks for answering my prayer.

5A - Novenas

Thanks to St. Jude
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A look to the future... Your parish in the year 1999

By Father David K. O'Rourke, OP
Catholic News Service

The weekend before Thanksgiving I attended the 35th reunion of my Yale class. It was fun and sometimes surprising to see my classmates. My college roommate did not recognize me until he heard my voice.

A few things seemed not to have changed. The Yale-Harvard football game and the crowd's reactions could have been recorded in 1955.

Other things were new. Classes are taught on subjects we didn't even know about 35 years ago. Students are preparing for life in a world my classmates and I hardly anticipated.

That is the first thing I note in looking forward to the parish of the year 1999 — namely, that looking forward is something we do often today. In the church we've grown accustomed to projecting the future.

The church has experienced much change, and we have seen what happens when change takes us unaware. So we now put a lot of thought and research into understanding our future.

I am especially interested in this future since I am in the process of moving back into parish work after nine years of administration and editing. What will my work be like?

When you knock on the door of the parish office in a few years, who will answer?

Fortunately, recent research has put us in a position to make some fairly educated guesses about the future parish.

The first thing to say is that the local parish will continue to be the heart of the church in my country, the United States. When it comes to the church, what will touch people most intimately is the character of life in their own parish.

What most people will look for first in their parish is good Sunday liturgy. This always ranks high in their order of priorities and it entails good preaching.

Part of the emphasis on liturgy is help with the "family sacraments" when they are needed: baptism, marriage and funerals. People will continue to look to the church for these and may seek out parishes that are known to be helpful.

The second thing people will be looking for in parishes is a sense of welcome and a sense of community. Belonging is, and will continue to be, very important to people on the move. In the United States, people move, on the average, once every three years and make a long distance move once every five years.

Thus, extending a spirit of welcome to newcomers will be of the utmost importance. The parish that is a real community and which in clearly visible ways opens its doors to the outsider, while continuing to offer hospitality to its current members, will be attended.

This is no mean challenge. For communities tend to become focused on the needs of current members to the neglect of newcomers and of those spiritual pilgrims who do not really belong anywhere, but who are looking for a

The local parish will continue to be the heart of the church in 1999, writes Father David O'Rourke. What will touch people most intimately is the character of life in their own parish.
(CNS photo)



spiritual home.

Fortunately, we also are told that the renewed Rite of Christian Initiation of Adults, with its emphasis on the convert, is so visible and public that welcoming newcomers will become part and parcel of our view of what a parish is about.

The third thing people will look for in their parish in 1999 will be what we have called services. Exactly what this means can vary.

Education of children and good youth program are high on the list of priorities. But the services offered by parishes

'Education of children and good youth programs are high on the list of priorities. But the services offered by parishes can include help in times of personal or family crisis, a good program of social events or one offering spiritual and educational resources.'

can include help in times of personal or family crisis, a good program of social events or one offering spiritual and educational resources.

So much for the parish as a whole. What will the work of the pastor and the staff be like?

First, the staff will be larger, a half dozen or so in many parishes. Its will be found in offices separate from the

priest's residence. The parish staff will include both men and women, lay people and the ordained.

Some responsibilities like the education program, youth ministry, music program and social outreach will be directed by lay staff members trained and hired especially for this work.

And many parish offices will have a "drop-in" quality, something like an extension of the gatherings after Sunday Mass.

The pastor will continue to be the parish leader, the key individual at the most important moments in the community's life. But the pastor will delegate many business and maintenance tasks.

The parish priest, as Mass and liturgy celebrant, preacher, teacher and chief host, will be the parish's visible, public leader. Passing on the traditions of the church, principally in the context of the liturgy, will be a parish priest's main task.

However, some parishes — we don't know exactly how many — won't have a resident priest. How the vital leadership role of a permanent deacon, a sister or a lay person assigned to these parishes will evolve is not yet completely clear.

That, at least, is what experts are saying about how the parish of the future will look. Maybe they're right.

Whatever the parish looks like in the year 1999, chances are that it will remain a very active place.

Scriptures

Amazing adaptability of Christian societies

By Father John J. Castelot
Catholic News Service

There is a remarkable young woman, the mother of three toddlers, in one of my classes. She and her husband administer a small-town parish with no ordained pastor.

This parish not only wants to survive but to thrive. Its people want the support and loving concern they have experienced as members of a caring community. And they want to preserve this for their children.

What does the future hold for them?

Actually, the future — a new era of rapidly changing circumstances — has caught up with them!

No one with any sense of history is surprised at

this. Christian communities have been adapting to changed circumstances from the beginning.

The original Jewish-Christian communities, so comfortable with their age-old customs, had to adapt to changes brought about by the entrance of gentiles into their churches.

It was not easy, as the Gospel of Matthew, the Acts of the Apostles and the letters of Paul attest.

But the "new look" communities that resulted were also composed of real people living in a real world. They could not ignore the surrounding culture.

Many Christians found all the new "philosophies" in their culture subtly fascinating. Sometimes they had to be protected against them.

Interestingly enough, this entire process sparked some

A challenge to our parishes...

...Presenting an inspiring vision of faith to all people

By Neil Parent
Catholic News Service

The first shelter for the homeless in Alexandria, Va., opened in the basement at Blessed Sacrament Parish.

The decision to open the shelter some years ago was difficult, partly because the parish didn't have any unused space. The only possible place was the church basement. But we needed it for Mass on Sunday.

In addition, the parish was more than a mile from the downtown area where the homeless congregated. It was easy to rationalize that a shelter wasn't our possibility.

Still, we went ahead, running the shelter for several years. In the process we came to a much better understanding of who the homeless were and how they, like us, were children of God.

And our example in raising the issue inspired others in the city. It inspired them to recognize the needs of the homeless and to think in terms of a responsibility toward them.

In time, a coalition of the city, the business community and other churches collaborated to open and manage a larger shelter for Alexandria's homeless population.

As this story illustrates, parishes are highly active places. But what is more, parishes are places that can inspire people.

In fact, creating parishes means finding an answer to a question posed by Irish author Una M. O'Neill: "How can we offer people an inspiring vision of faith that will lead to an authentic Christian life?"

For most of us, the response to Ms. O'Neill's question comes in the context of the local parish. If we offer an inspiring vision of faith as a church, the parish is where it usually will be done.

Certainly, individuals can and should be inspiring Christians. But when we demonstrate that vision collectively, we will have greater impact.

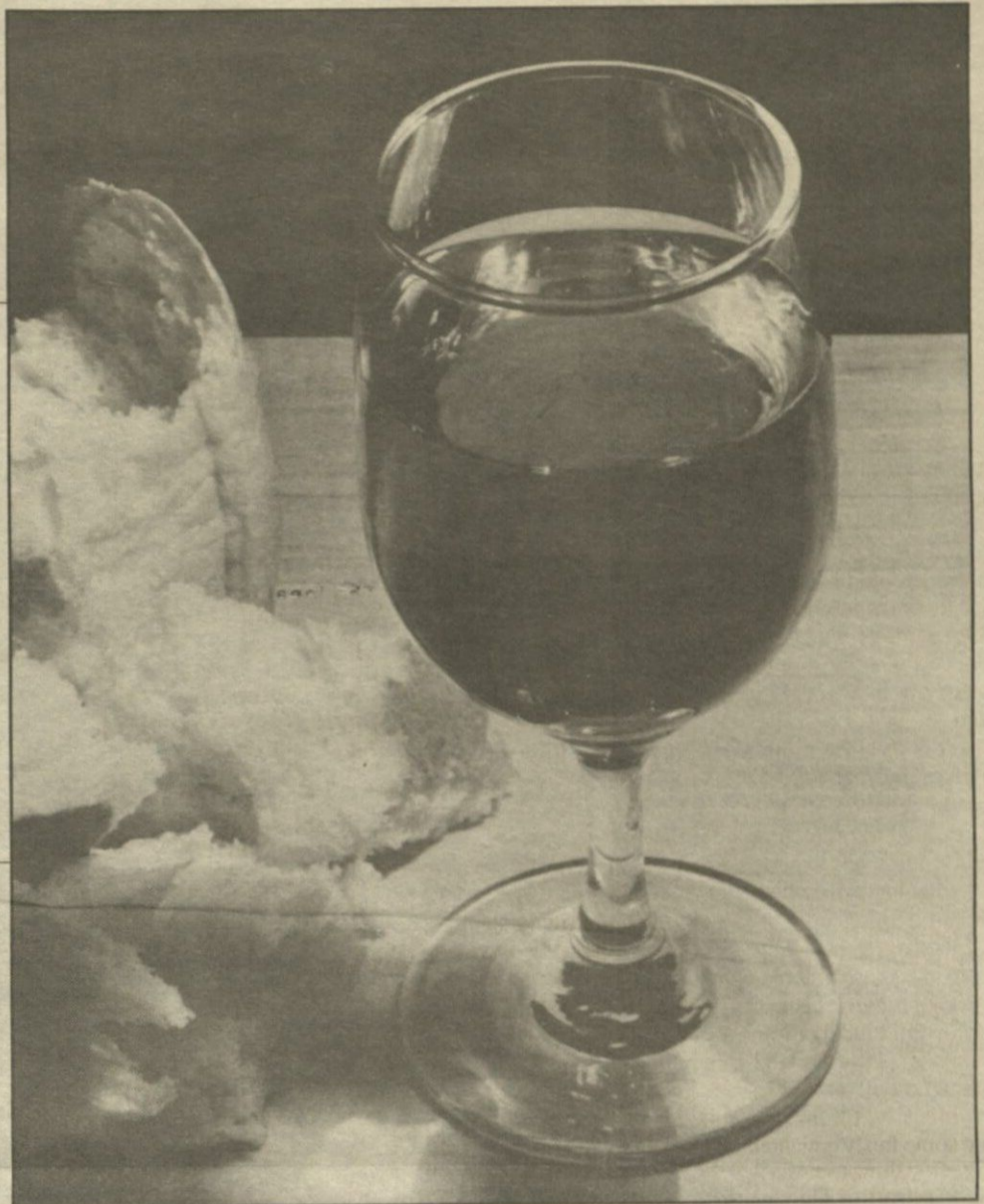
It is this kind of impact that Dr. Michael Warren, professor of religion at St. John's University in New York, writes about when he describes the early converts to Christianity. They often were inspired to join the church by what they saw and experienced.

How can parishes today and in the future present an inspiring vision of faith? I see several areas of parish life where this can be done.

—Social outreach. A parish that inspires will demonstrate the love of Christ through service. This is what happened at our parish in Virginia.

—Community formation. A parish that inspires is one that is a community in fact as well as in theory.

The parishes of the future will continue to be highly active places, writes Neil Parent. Many will inspire people by demonstrating the love of Christ through service. (CNS photo)



New members are incorporated into its ranks with a genuine sense of hospitality and urged to use their gifts for the wider community. Such a parish also attempts to develop strong links between the parish and the home.

—Ritual. One of our distinctive characteristics as Catholics is that we have a comprehensive sacramental system with the Eucharist at the center. But we also express Christ's presence in other tangible ways.

For a parish to offer an inspiring vision of faith, it must be able to translate that faith into an inspiring ritual practice. Every time the community assembles for worship, people should come away filled with a sense of wonder and praise at having been in the active presence of a gracious, loving God.

Our celebration should express the joyous belief that we are seeking to live God's reign of peace and love here and now.

Parishioners' needs help shape the future church

Parishes of the future will take steps to give support to working parents.

In future parishes, information will be readily available about programs "on family problems and their solutions." Parishes, maybe jointly, will offer "courses in parenting."

At least, the recent synod of the New York Archdiocese asked parishes to do these things.

Some people are fearful about the parish's future. Given a priesthood shortage, for example, how many ministries will a parish in the year 1999 be able to provide?

If the directives of New York's synod of clergy, religious and lay delegates are any indication, future

parishes will offer more, not less.

Sixty-five synod directives were promulgated by the archdiocese.

To cite just a few, they asked parishes to:

—Give support to single parents, battered wives, the widowed, divorced and those "sexually harassed on the job."

—Provide instruction on individual and group prayer.

—Help "people of different racial and ethnic backgrounds" know each other and work together.

—Help people manifest "Christian values in the workplace";

—Care, spiritually, materially, psychologically, for the area's homeless.

As those directives indicate, people come to parishes requesting many forms of support. Their needs help to shape the parish of the future.

David Gibson
Editor, Faith Alive!

fine thinking, like that by the author of the epistle to the Colossians.

With the growing popularity of belief in heavenly beings of all sorts as controllers of human life and the universe, this author stressed the cosmic supremacy of Christ, a remarkable new emphasis.

The situation also called for an emphasis on the need for authoritative teachers.

Here is another point. The first Christians, you'll remember, were outlaws in the eyes of Rome — and

Rome ruled their world. So they kept a low profile and conducted their affairs in secret. This aroused the suspicions which "secret societies" always provoke.

'The original Jewish-Christian communities, so comfortable with their old-age customs, had to adapt to changes brought about by the entrance of gentiles into their churches.'

The Christians were suspected of cannibalism, child sacrifice, wife swapping, uncontrolled orgies.

To counter such charges, they had to project an image that would disprove the

charges — one, for example, that emphasized strong family relationships meeting the accepted standards of domestic conduct.

To project the image of orderliness, the author of the letters to Timothy and Titus emphasized community organization, with the development of overseers, elders, deacons, deaconesses, widows.

Interestingly, the criteria for selection as community leaders called for people who were what we now would call solid citizens.

You can see that the community life — the parish life — of the first Christians faced one new situation after another. Naturally, the challenges varied from community to community.

The people of these communities needed imagination and trust in the guidance of the Spirit — prices of survival in an ever-changing world.

Film showed mother's brave choice in keeping child

By Sister Mary Ann Walsh
Catholic News Service

LOS ANGELES (CNS) — An NBC-TV movie about a woman's decision not to abort a child conceived in rape showed an effort to find "something good" in horror, according to Jill Eikenberry, star of the program.

Miss Eikenberry, a regular on the NBC series "L.A. Law," made her comments during production of the made-for-TV movie, "Cast the First Stone."

The story of a public school teacher and former nun who opted to stand up against societal pressure and raise her son as a single parent, even at the cost of her job, the movie ran Nov. 13, 1989.

The decision not to abort the child was unusual, said Miss Eikenberry on the set of the movie which, she said, offered her a demanding, emotionally draining role.

The feeling of Diane Martin (not the real name of the rape victim) "is that maybe there's a way to turn this horrible thing into something good," Miss Eikenberry said.

The woman's decision "makes some sense," said Miss Eikenberry.

After the mother confronted her fears that the child would look like his father, she said, the "baby became his own person very quickly."

The church plays a significant role in the movie, the star said. Diane visits the convent where she once lived and is helped afterward by Sister Angela (Salome Jens), a nun in the order.

The nun refuses to give up on Diane when the frustrated young mother refuses to return telephone calls as she sinks into a depression for which she eventually is hospitalized.

To prepare for the role, Miss Eikenberry visited Sister of St. Joseph Maureen Petrone at Carondelet Center, the provincial headquarters of the Sisters of St. Joseph in Los Angeles.

Understanding Diane as a nun "was the part I had the most trouble with," said the star who was raised a Unitarian. After visiting Sister Petrone, "I really understood how somebody might want to live" in a convent. "It was a peaceful, comforting haven, even in Los Angeles."

"It removed some of my prejudices," she said. Someone's becoming a nun "always seemed like a strange choice."

The actress said that the movie, which covers a four-year time span, emphasizes "how she (Diane) trusted someone and then felt like a fool (for doing so)."

"As a woman who tried to become a nun, who went into service as a teacher, she had a very open approach to people," Miss Eikenberry said. "She really did feel that people were basically good."

The disillusionment that came from this is emphasized."

Miss Eikenberry is interested in stories that have



to do with women's issues and has been involved in a rape treatment center in Santa Monica, Calif., she said.

The movie talks of the "rights of rape victims," who are often stigmatized by society, she said.

Diana Martin, who ostensibly is fired because she's "emotionally unstable," finds little understanding as a single parent in a small-town community, Miss Eikenberry said.

She also typifies the rape victim who is always asking herself what she did to bring this on. She feels guilty

about that, Miss Eikenberry said, "and guilty for the act itself which she had to participate in."

Henry Herx, director of the U.S. Catholic Conference Office for Film and Broadcasting, in a review of the movie said it "poses the moral as well as the legal issues head on." He called it "an intelligent drama about the consequences of rape."

The "Catholic context is also well-depicted," especially as it portrays women Religious, Herx said. However, he said, the program was one "only to be shared by the older members of the family."

Understanding our spouses is no easy task

By Hilda Young
Catholic News Service

Coming to grips with the fact that I will never understand my husband has taken nearly 20 years. I meet women all the time who claim they want to understand their husbands better. They make resolutions like, "I am going to try to identify with his way of thinking."

My observation is that these women end up stringing paper clips together while humming tunes with no melody.

How can you identify with the thinking of a man who walks through a house shutting off lights to save money and then every December strings enough colored bulbs across the roof to light a small city.

Or there are statements like, "I want to become more involved in his life."

The last time I said that, my husband said: "Super. Come step on the brakes when I tell you and I'll see if I can get the trailer lights to work right."

Explain to me how someone can backpack five miles into the wilderness, climb trees to hide provisions from bears, traverse small rivers to shake a fancy stick at invisible fish, then take an entire afternoon to mow a lawn half the size of a tennis court - - and need



a nap. I now attribute to the mysterious Law of Male-ness how my husband can dicker for three days over a \$25 difference in the price of a used car, but will pop open his wallet like it was spring-loaded when a saleswoman tells him how good he looks in the paisley tie collection.

It fascinates me how this man can see a red-tailed hawk two miles away while driving 60 mph in traffic but cannot see mustache clippings on the sink.

Perhaps you know a husband who is willing to wear his favorite red flannel shirt (no elbows, stretched buttonholes, ripped pocket) to church, school or mall

but comes unglued if his 11-year-old wants to wear a fluorescent T-shirt to Mass. Did I mention his favorite loafers? How about someone who prefers leftovers to full meals at home but shudders at the thought of asking for a doggie bag at a restaurant?

I have concluded husbands do not really want your understanding. They want your love, your empathy, your fidelity, and your freezer space to keep frozen bait. But to try to understand them, well...

(Your comments are welcome always. Please send them to Hilda Young, 25218 Meadow Way, Arlington, Wash. 98223.)