



## Million dollar machine

Is your body. Don't abuse it with drugs, 'Punchy' the robot tells kids at Catholic Schools Week observance.

11-14

**Faith on the job**  
Know Your Faith 22-23

Voice photo by Marlene Quaroni

Gathered around DeBartolo's "Punchy" the Robot at St. Kevin School in Dade are (counterclockwise): Jonathon Zuniga, Nicky Eskert, Michelle Deltoral, Arlene Cendan and Christian Machado.

### Inner-Voice

#### Haitian sainthood

Pierre Toussaint  
cause  
Promoted by Miami  
bishop

7, 10



#### More on drugs

Churches  
getting  
involved

7-8





Pope John Paul II releases a dove given to him by a young girl on his arrival in Praia, Santiago island, Cape Verde, one of the pontiff's stops on his trip to five western African nations. CNS Photo

**Nation**

**Armenians join to pray to end killings in Azerbaijan**

NEW YORK (CNS) — Armenians and their friends filled St. Patrick's Cathedral in New York Jan. 24 for an ecumenical prayer service for Azerbaijan. Before the service, many of those in the congregation held a candlelight vigil near the Soviet mission to the United Nations, and then walked in procession to the cathedral. "Stop the killings of Armenians in Azerbaijan," their armbands said. Some of them carried signs saying the province Nagorno-Karabakh, where many Armenians live, "should not become another Auschwitz."

**Priests' demonstrations reaffirm commitment to life**

OMAHA, Neb. (CNA) — When two priests crossed the line at the U.S. Strategic Air Command headquarters at Offutt Air Force Base in Bellevue, Neb., near Omaha, more than three dozen in the peace movement stood by to pray and offer support. But three hours later that same day, when the same priests were arrested for their part in a protest outside an Omaha abortion clinic, about six of the anti-nuclear protesters demonstrated against the priests' actions. Two of them tried to physically prevent Fathers Frank Cordaro of Logan, Iowa and Jack McCaslin of Takamah, Neb., from stepping onto the clinic grounds for what the priests said was a moment of prayer. The actions may seem confusing to some, but the priests' actions show "a constant ethic of life," said Joyce Glenn of the New Covenant Justice and Peace Center in Omaha, which had conducted a three-day retreat that culminated in the dual demonstrations.

**Auxiliary bishop, Cuomo clash over governor's abortion views**

WASHINGTON (CNS) — New York Gov. Mario Cuomo, a Catholic, "seriously risks going to hell" for advocating abortion rights, Auxiliary Bishop Austin B. Vaughan of New York said Jan. 23. Bishop Vaughan took issue with the governor in newspaper interviews from jail in Albany, N.Y., where he served 10 days of a 15-day sentence for civil disobedience associated with anti-abortion activities. In reaction the same day, Cuomo answered that his position on abortion of being personally opposed to it but supportive of a woman's legal right to choose it was not inconsistent with Catholic theology because it was his duty "to apply the law evenly." to all.



Auxiliary bishop Austin Vaughan of New York CNS Photo

**World**

**Catholic bishops support letter urging arms end to El Salvador**

WASHINGTON (CNS) — At least 50 Catholic bishops have signed a letter asking Congress to halt "all military assistance to El Salvador." The letter said U.S. policy toward El Salvador contributes to a "systematic persecution of the churches" and "violations of human and religious rights" under the current Salvadoran government. It urged Congress to pressure the Bush administration "to revise its policy toward El Salvador and become a force for negotiations."

**Mexican bishops: Bailout's not enough to help poor**

WASHINGTON (CNS) — Mexican bishops, at an unprecedented meeting in Washington, called renegotiation of their nation's debt a positive step but said it was not enough to alleviate the crisis faced by Mexico's poor. Officials from the U.S. Treasury Dept. and the world's two largest lending institutions, who attended the meeting Jan. 25-26, however, viewed the renegotiations with greater optimism. U.S. and Mexican cardinals, bishops, theologians, economists and prominent businessmen also attended the meeting, which was sponsored by the U.S. Catholic Conference and the Mexican bishops' conference.

**Bishops: U.S. Panama block true report on casualties**

PANAMA CITY, Panama (CNS) — Two Panamanian bishops say U.S. and Panamanian authorities are

blocking their effort to learn the true Panamanian casualty count of the U.S. invasion last December. They cite the U.S. bishops' conference as the source of a count six times the official number. But the U.S. conference said it never made a public estimate. Bishop Carlos Maria Ariz Bolea of the Diocese of Colon and Romulo Emiliani Sanchez of the Apostolic Vicariate of Darien said in a joint, Spanish-language communique that they believe the body count is higher.

**After long wait, Czech bishop gets his diocese**

VATICAN CITY (CNS) — A Czechoslovakian bishop, prevented from exercising his ministry for more than 35 years, assumed the leadership of his diocese Jan. 27. Bishop Karel Otčenasek, who was named a bishop and apostolic administrator of the Diocese of Hradec Kralove in 1950 had spent 11 years in jail and a labor camp for functioning as a bishop against the orders of the communist government. From the mid-1950's to 1964, the Vatican's yearbook listed "detained at an unknown location" in place of the bishop's address.

**Mayor's shooting renews concern over dissent**

TOKYO (CNS) — Tokyo commentators are saying the shooting of a Japanese Catholic mayor bodes ill for all who criticize Japan's imperial system, reported UCA News, an Asian church news agency based in Hong Kong. Hitosi Motoshima, the outspoken mayor of Nagasaki, remained in stable condition in Nagasaki City Hospital in late January after an operation that passed through his left lung. Motoshima, 65, was shot Jan. 18 by the Tokyo head of the right-wing Seikijuku (Sant Thinkers' School) outside Nagasaki City Hall.

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

Robert L. O'Steen  
Editor

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



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# GOP and the abortion question

## An analysis

WASHINGTON (CNS) — With jubilation and pride, the 1988 Republican National Convention unanimously adopted a party platform that left no doubt that Republicans repudiated abortion.

"We do believe," the platform plank read, "that the unborn child has a fundamental right to life which cannot be infringed. We therefore reaffirm our support for a human life amendment to the Constitution."

By contrast, the Democratic Party plat-

## Room for pro-aborts in party?

form said that "the fundamental right of reproductive choice should be guaranteed."

But a year after the victorious Republican candidate, George Bush, took office as president, the depth of the Grand Old Party's anti-abortion commitment is under scrutiny. These days, "some Republicans are going to the party chairman, saying 'let's be big enough to permit baby-killing, it might help us get elected,'" Joseph M. Scheidler, director of the Chicago-based Pro-Life Action League, declared in a statement Jan. 25.

Recent developments generating attention include:

— The determination of President Bush, whose own anti-abortion views are well-documented, to campaign for Republican candidates who publicly back abortion rights.

— Statements by Bush, Vice President Dan Quayle, Republican National Committee Chairman Lee Atwater and other party

Republican Party being a big umbrella that can incorporate all kind of views on abortion ... influenced Bush's talk," the Chicago activist said.

Two days after the March for Life, Bush was asked at a news conference if he believes that "the question of abortion is one ... on which Republicans can have diverse views and still be good Republicans."

"I've always said that," the president replied. "I've campaigned for people that disagree with me on abortion. I ... was elected to try to fulfill

the platform and the programs that I believe in, and so that's my personal choice," he said, "but that doesn't mean I have lack of respect for others and that I'm going to go out and not campaign for people that disagree with me on this issue, on foreign policy or whatever it is."

In a similar vein, Quayle said in mid-January that "pro-choice Republicans don't feel

uncomfortable in our party — if they do, they shouldn't."

Atwater, in a Jan. 19 speech, said that "in 1990, no candidate can run for office without squarely facing the abortion issue" and that Republican candidates should "forget politics and make your decision on what you truly believe."

"I am firmly convinced that the average voter in America can agree to disagree with a candidate's position on abortion. But what no voter likes is vacillation," he said.

Bush's campaigning for Republican abortion-rights backers reflects usual partisan practice, said Nancy E. Myers, media relations director for the National Right to Life Committee.

"Part of his job is electing Republicans," she said Jan. 26. "That's politics."

"There has been no wavering in the Republican Party," David O'Steen, executive director of the National Right to Life Committee, told a press conference Jan. 22. "And I am not at all disappointed, not with President Bush or Mr. Atwater."

Since the Supreme Court legalized abortion nationwide in 1973, O'Steen said, "we have had pro-life Republicans and some pro-abortion Republicans. We've had pro-life Democrats and pro-abortion Democrats."

It's the job of political parties to elect their candidates, he said. "The business of the pro-life movement always will be electing pro-life candidates to office to change the law, regardless of political party."

O'Steen added that Bush "has shown himself to be a most forceful pro-life leader."

From Chicago, the Pro-Life Action League's Scheidler suggested that "these are not the Reagan days, but we'll work with what we've got."

## Devotedly yours

'...Evangelization is meant to change people, families, parishes, communities, society'

--Abp. McCarthy



## Sharing the Faith - what it's all about

### Dearly beloved:

This Sunday afternoon I am at 28,000 feet, flying over cottony clouds on the way home from Savannah, Georgia. At one time the Church in Florida was subject to the Bishop of Savannah, Bishop Augustine Verot. Bishop Verot later became the first Bishop of Florida, the Diocese of St. Augustine. In more recent times, St. Augustine sent its Auxiliary Bishop, now retired Archbishop McDonough, to serve as the Bishop of Savannah.

Marsha Whelan, of our Evangelization Office, Adele Gonzalez, of our Lay Ministry Office, and I presented a Conference on Evangelization. Adele spoke about stages of conversion—it begins with the recognition that atheism is not the answer; it then progresses to belief in a personal God; then to acceptance of Christ as Son of God, Redeemer, our Way, Truth and Life; then it accepts the Church as founded by Christ; then it moves to seriously believing and living the life of the Church; and it finally reaches the point of accepting the responsibility to share the Faith by evangelization.

Marsha spoke of convergence in evangelization—living and sharing the Faith is the essential purpose of the Church. Whatever we do in Church activities, in our personal lives, in our community affairs, converges or should converge as participating in the overall mission of the Church and its members.

I was asked to review the classic document on evangelization—the exhortation of Pope Paul VI written in 1975. I tried to point out that everyone needs to be evangelized to one extent or another—no one is fully aware of the Gospel or fully lives and celebrates it—and that applies to us Catholics as well.

Evangelization is meant to change people, families, parishes, communities, society. It requires personal growth in the Faith, teaching it, giving good example,

making up to proclaim and present the high standards of the Faith. The central message is that God is a kind Father who loves us. He proved that by sending His Divine Son to die for us, to teach us how to live good lives, to found the Church to continue His presence among us, to prepare us to be with Him forever in Heaven.

Evangelization means, practically, proclaiming and living the Faith life, the Prayer life, the Love life of the Church, celebrating our Faith in Mass and the Sacraments. Every baptized Catholic is called to participate in his or her own way in evangelization. It is the mission of the Church.

The Pope says we should not only ask whether others will be saved if we do not evangelize them; we should ask whether we will be saved if we do not evangelize. These are especially relevant questions

when, while the East is emerging from atheistic Communism, the moral condition of the West is deteriorating, when many of our Catholic brothers and sisters are becoming inactive or indifferent in their faith life.

We were asked to describe to the members of the conference what is happening in the Archdiocese. It was gratifying to experience the interest. I was immensely proud of Marsha and Adele.

We were also asked to indicate what our commitment to evangelization has meant to us personally. Marsha and Adele indicated how it has enriched their personal spiritual lives and given them experiences that reveal the urgent need of evangelization.

I mentioned how it has helped me, as Bishop, recognize priorities in our Archdiocese. It has given me an enriched experience of God as a loving Father, of Christ and His mystery of salvation that is the theme of the Christian life and Christian liturgical celebration, of the Holy Spirit in the Church guiding and animating it.

It has given me a renewed appreciation of the Church—Christ's gift to us. It has been a way of realizing and appreciating the indispensable role of the laity in the mission of the Church. It has helped me to see the Church not as the end but the means to the end.

Sometimes we have a way of thinking of spiritual health as physical health. We preserve physical health by faithfully following certain rules—exercise, diet, rest, medicines, etc. But it is all very impersonal. Spiritual health, on the other hand, is centered on a personal relationship with the Lord. Everything else, even the Church, is the way of reaching, preserving and celebrating that relationship with the Lord who is the center of our lives as we praise Him, love Him, proclaim Him.

The trip to Savannah had its frustrations. When I checked in I was told my flight had been cancelled. The smiling agent said I need not worry, she would get me on another line, I would be there on time. But the other line too had cancelled the flight.

Finally, she and another agent, after much manipulation of the computer buttons, found a way to get me there—not too late. When I thanked them, one said he has a brother a priest, the other said she prays for me at every Mass, and on the plane the flight attendant spent a half hour with me, sharing how good God has been with her!

It is nice being a Bishop.

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

## Whether the pro-life message indeed pervades the corridors of power on Capitol Hill--or Republican headquarters--is unclear



officials that, in Quayle's words, the party "is big enough to include pro-life as well as pro-choice."

— Efforts by some Republicans to get Congress to enact a Freedom of Choice Act that would further enshrine abortion rights under law.

— Refusal by the Republican National Committee, ostensibly for procedural reasons, to allow a resolution reaffirming the party's abortion plank to be considered at the committee's winter meeting Jan. 18.

— The loss by Virginia Republican gubernatorial candidate J. Marshall Coleman, who opposed abortion, to a Democrat who openly espoused abortion rights, L. Douglas Wilder.

Bush, who last fall vetoed legislation that did not pass pro-life muster, publicly rejected abortion once again in his remarks Jan. 22 to the March for Life. "I want to take a minute to share my deep personal concern about abortion on demand, which I oppose," he said.

He said the march "reminds those of us in decision-making capacities in the White House, and in the Congress, and in the court that millions of Americans care fundamentally about this issue and are committed to preserving the sanctity of life."

Whether the pro-life message indeed pervades the corridors of power on Capitol Hill — or Republican headquarters — is unclear.

Scheidler suggested that "Bush was apparently advised to use a more cautious tone this year" in addressing the March for Life.

Last year, with the march so close to Inauguration Day, Quayle met with pro-life leaders. In past years, Reagan often met at the White House with pro-life leaders participating in the march.

"Apparently Lee Atwater jargon about the

## 50 Bishops: Halt Salvador aid

WASHINGTON (CNS) — At least 50 U.S. Catholic bishops have signed a letter asking Congress to halt "all military assistance to El Salvador."

The letter said U.S. policy toward El Salvador contributes to a "systematic persecution of the churches" and "violations of human and religious rights" under the current Salvadoran government.

It urged Congress to pressure the Bush administration "to revise its policy toward El Salvador and become a force for negotiations."

The bishops who called for the halt to military aid went beyond the policy on that

subject of the U.S. Catholic Conference, the bishops' national public policy arm.

As expressed Dec. 22 in a letter to President Bush by USCC president Archbishop Daniel Pilarczyk of Cincinnati, the USCC seeks from the government:

— A "thorough reconsideration of the extent, nature and appropriateness of U.S. military aid."

— "Withholding of substantial portions" of currently authorized military aid until the government has reassessed El Salvador's protection of human rights and willingness to reach a negotiated solution.

# 4 Nation

## Newman donates \$50,000 for vehicles

WASHINGTON (CNS) — Actor Paul Newman, using profits from his food company, has made his fourth donation in five years to the Missionary Vehicle Association, a Washington-based charity.

The association announced that Newman has given the charity \$50,000. He had donated \$50,000 in 1988, \$25,000 in 1986 and \$18,000 in 1985, according to the announcement.

Missionary of Sacred Heart Father Philip De Rea, director of the group, said the Newman grant would help to buy about 10 vehicles, a quarter of those promised to missionaries working in 19 African, Central and South American, Far Eastern and Pacific countries.

Funds for the association, an independent Catholic organization, come from private donors, with about \$160,000 coming through the preaching of mission appeals in dioceses throughout the U.S.

## Study examines decline of reconciliation

WASHINGTON (CNS) — A U.S. bishops' study on the sacrament of reconciliation shows significant differences among bishops, priests and laity as to why they think the sacrament's use is in decline. The study results are "illuminating," said Father Michael Walsh, head of the bishops' Office for Pastoral Research and Practices, which conducted the study.

The study, "Reflections on the Sacrament of Penance in Catholic Life Today: A Study Document," was released in January. It was to be published at the end of February by the U.S. Catholic Conference.

Its publication was authorized during the executive session of last November's general meeting of the National Conference of Catholic Bishops.

Forty-two percent of all U.S. bishops, 44 percent of a random sample of 2,500 priests, and 35 percent of Catholics from three dioceses who regularly attend church responded to the survey, conducted in mid-1988. Bishops responding to the survey on which the study is based said "a less pervasive sense of sin" was the most significant factor leading to decline in the use of penance. But priests placed that fourth in importance, and the laity had it tied for

seventh.

Priests said "general confusion over what is right or wrong" was the leading factor, which was ranked third by the bishops and tied for seventh in ranking by the laity.

The laity said "reconciliation experienced by other means" was the biggest factor. Priests ranked that second and bishops placed it fifth.

Receiving the Eucharist, personal prayer, making an act of contrition, and talking with a friend were each cited by more than half the lay people surveyed as ways they experienced reconciliation outside of the sacrament.

Father Walsh said lay Catholics' experience of reconciliation through other means shows "a success of the catechesis" that baptism, Communion and penance are three sacraments of reconciliation, as stated in the Rite of Penance.

"People have come to appreciate a broader and deeper tradition of church teaching," Father Walsh said. If catechesis on Eucharist worked for the laity, Father Walsh said, then "a catechesis on penance should have some kind of effect. Catechesis can be a very effective tool."

The decline in the sacrament's use started

in the early 1960s, even before the Second Vatican Council, which many attribute as the chief factor for the drop, Father Walsh said.

"If Catholics had a ghettoized life" before that time, then "mainstreaming into American society resulted in adopting some of the mainstream culture," Father Walsh said. Taking on those traits, he added, "may not always be in accord with the values of the Gospel."

The study also dealt with the three rites of penance.

In the second rite of the sacrament, a communal celebration with individual reconciliation, "bishops see some problems," the study said. "Because of the extended time needed for individual confession," it said, "the liturgical element often suffers." Priests shared similar concerns.

In the third rite, a communal celebration with general absolution, priests surveyed cited "ratios of 100 or more penitents per available confessor" as their reasons for granting general absolution.

"Either the unexpected numbers did not allow for recourse to the bishop," the study said, "or priests may not be aware of the change in the ritual."

## Palm Beach bishop pans AIDS play

WEST PALM BEACH. (CNS) — Bishop Thomas V. Daily of Palm Beach said a play designed to teach high school students how to prevent AIDS provides no moral direction "whatsoever."

The play, "The Inner Circle," proposed for presentation to students in Palm Beach County schools, "does not do what it purports to do and that is to educate and to prevent the spread" of acquired immune deficiency syndrome, said Bishop Daily. He added that the play makes only a passing reference to abstinence from premarital sex.

"The play fails to address questions at the center of the issue. What is the best way to prevent AIDS?" the bishop said. "Abstinence is given merely a passing reference as one young woman's good fortune in not having been involved in a three-party sexual encounter."

The bishop made the comments in an open statement Jan. 17. Copies of it were released to the press and sent to the school superintendent Thomas Mills and school board members. It was published in *The Florida Catholic*, the diocesan newspaper.

The seven-member board is scheduled Feb. 24 to consider a parent's objection to the play's performance in the county's schools.

School board member Gail Bjork, who has objected publicly to the play, said, "I wish more leaders in our community would be as outstanding on this issue as the bishop has been. He has given additional insights. His analysis is very perceptive and helpful."

Should the board approve the play, Bjork said she would oppose, the schools would be obligated to inform parents of performances in advance so they could keep their children away.

Mills refused comment on the bishop's statement.

Bishop Daily noted that the play, written by a California playwright, is "about four 'typical' high school students as they experience the death of a peer" who contracted AIDS from sharing a needle with another drug abuser.

The two young men and two young women are grief-stricken over the death, and, the bishop said, the play also introduces a "subset of problems" that includes drug use, sexual orientation, "presumption of sexual relations in dating and promiscuity" and a discussion of using condoms as the most effective way of preventing AIDS.

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This photo was taken at our Seventh World Conference in New Orleans, April 1989.

From left to right: Bishop Manuel Pestana of Brazil, Archbishop Philip Hannan of New Orleans, Bishop Aloysius Balina of Tanzania, Fr. Paul Marx.

# An 'open wound'

## Pope decries poverty in visit to Africa

OUAGADOUGOU, Burkina Faso (CNS) — Pope John Paul II came to the edge of the West African desert and called the grinding poverty of the region "an open wound" that demands world attention.

"In the name of justice, the bishop of Rome, the successor of Peter, begs his brothers and sisters not to scorn the starving people of this continent," the pope said in an appeal Jan. 29.

"How would history judge a generation that, having every means to feed the world's population, refused to do so with

### Muslims honor Great friend'

BOBO-DIOULASSO, Burkina Faso (CNS) — Pope John Paul II took his traveling social Gospel to the parched savannah region of Burkina Faso, where he was hailed as "a great friend of the Sahel" and an honored guest of the country's Muslims.

The pope was nearing the end of a Jan. 25-Feb. 1 tour of five drought-prone nations in West Africa, where he issued repeated appeals for international aid.

The pope said he felt he "would not be able to die in peace" without having pleaded on behalf of the region's poor and hungry.

At a Mass Jan. 30 in front of a freshly whitewashed railway station in Bobo-Dioulasso, the pope read from a letter he had received from a local teacher. It prayed for the day when "no more babies will be dying around us."

The night before, the pope had insisted that if the developed world refuses to help the arid Sahel and its people, it would amount to "fratricidal indifference."

Vatican spokesman Joaquin Navarro-Valls said that later that evening, in impromptu remarks to bishops, the pope recalled his 1980 visit to Burkina Faso, then called Upper Volta, when he made a similar plea.

"Today, I was able to renew this appeal. If I had not done this, I would not be able to die in peace," he told the bishops.

fratricidal indifference?" he said.

It was the pope's most direct statement on Africa's economic crisis and the apparent lack of attention it is receiving from the developed nations — particularly the West.

The pope was addressing African economic planners in Ouagadougou. Burkina Faso was the fourth stop on a five-nation swing through the Sahel, a region that has battled periodic drought and an encroaching desert for decades.

Earlier in the trip, Pope John Paul focused on religious relations, telling West Africa's predominantly Muslim population that Catholics are not just "spectators of everyday reality," but want to help build their societies in a more "human" image.

As if to demonstrate what he meant, the pope mingled Jan. 28 with some 200 sufferers of Hansen's disease in a leprosy clinic in Guinea-Bissau, telling them he loved them and considered their fate a "scandal" caused in part by poverty and neglect.

Then the pope dropped in unexpectedly on a nearby village, where astonished families invited the pontiff inside their dusty, clay-brick homes.

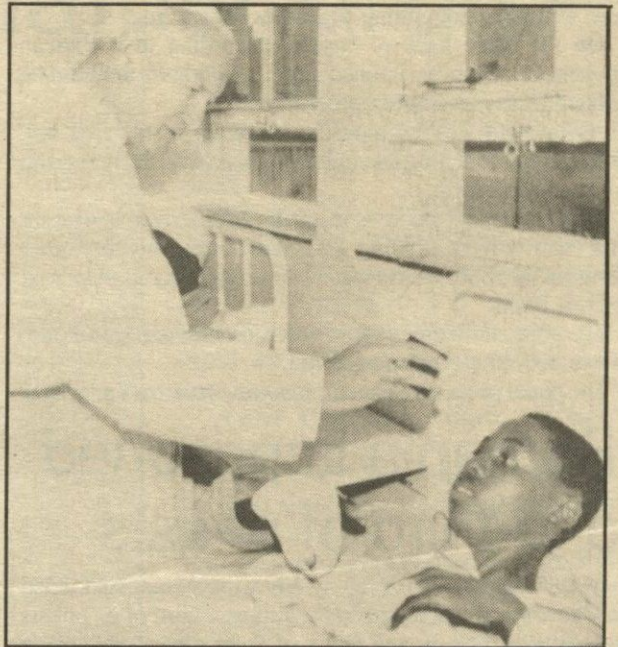
Later in the day, the pope went to Mali, where he explained that the key to the church's credibility was "a real unity between word and deed."

It was a message the pope repeated several times throughout his Jan. 25-Feb. 1 visit to desperately poor African countries where Catholics play a role beyond their numbers in local societies in helping the needy and the sick. In Cape Verde, the only predominantly Catholic stop on the pope's trip, the pope urged those forced to emigrate to remember the poor people back home.

His speech to the West African Economic Council in Burkina Faso focused on economic healing, and was expected to be the keynote of his eight-day trip, his sixth in Africa. The pope had said he wanted the visit to refocus world attention on the continent's precarious future.

His talk was aimed above all at the conscience of richer countries, which he said tend to view Third World nations only in terms of "clients or debtors."

It is time for the better-off to "recognize in their African brothers the beauty of their qualities, their love for life, their



Pope gives Rosary to boy in hospital. (CNS photo)

dignity, their sense of mutual help and their openness to transcendence," he said.

The pope's stop at the church-run Cumura leprosy clinic outside Bissau coincided with World Leprosy Day. In a message, the pope noted that the disease, which affects 5 million Africans, is "almost always associated with conditions of poverty, inadequate health care, abandonment and neglect."

He said "the frequency of the disease, when compared with the relatively limited cost of the resources needed to eliminate it completely, must be considered a scandal for the whole international community."

The pope gently touched the heads of the patients and kissed the children who lined up along a dirt road through the community. Several reached out to the pope with fingerless hands.

(Continued on Page 6)



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# Pope to world: Help poor

(Continued from P 5)

The clinic, managed by Franciscan missionaries, is considered the best of its kind in West Africa, where leprosy is endemic. Patients live in homes around the medical facilities, weaving and tending fruit trees for a living.

On the drive back to Bissau, according to a Vatican spokesman, the pope noticed a group of houses and said he wanted to pay an impromptu visit.

As the white-robed pontiff walked up to the first hut, children went running through the village with the news, and a crowd soon formed.

The pope was welcomed inside by an elderly man who sat in a chair quietly, holding a withered arm. The only other things in the room were a water can and four rocks placed on the dirt floor.

The pope stood quietly for a few moments and said aloud, "Here, too, liberty is endangered."

The papal press spokesman, Joaquin Navarro-Valls, later

## Romania imprisoned one-third of priests

VATICAN CITY (CNS) — When the Romanian Catholic Church was banned in 1948, almost a third of its priests were sent to prison, and many of them died there, said a clandestinely ordained archbishop.

Of Romania's 1,800 Eastern-rite priests, only 36 signed the declaration of a 1948 government-ordered synod that merged the Romanian Catholic Church into the Romanian Orthodox Church, said Archbishop Alexandru Todea of Fagaras and Alba Julia.

"The priests who survived persecution secretly formed small groups of faithful, celebrating the liturgy, administering the sacraments and visiting the sick," said a Vatican Radio report on an interview with the archbishop.

Vatican Radio said Jan. 25 that Archbishop Todea made his comments in an interview with Kathpress, a Catholic news agency based in Vienna, Austria.

Archbishop Todea is one of three surviving Romanian Catholic bishops secretly consecrated by U.S. Archbishop Gerald P. O'Hara shortly after their church was outlawed in 1948.

During the 41 years of the Romanian church's survival underground, the priests had to take secular jobs in order to live, Archbishop Todea said. Despite the difficulties and disadvantages of being a leader of an outlawed organization, men continued to seek ordination.

The archbishop said there are now 540 priests serving an estimated 1.5 million Romanian Catholics.

asked the pope what he had meant. The pope explained that he was thinking of Eastern Europe, where freedoms were limited by ideologies, and then of Africa, where they are threatened by poverty, lack of education and world indifference.

The pope emphasized that he considered his visit to Africa "providential" because it could help turn world attention back to the continent's basic needs, Navarro-Valls said.

The per-capita annual income in Guinea-Bissau is the equivalent of \$185, according to U.S. State Department figures which are somewhat dated. The national minimum wage is around \$11 per month — not considered sufficient for a minimum standard of living, the State Department says.

The pope's two days in Guinea-Bissau and Mali brought him to countries where Catholics and Christians are a tiny minority. In several public talks, he sought to explain how the Catholic faith and the building-up of society are closely intertwined.

Departing Bissau Jan. 28, he said the lepers' situation was similar to many others in the region who need help in facing "paralyzing" social ills and shortages.

"It probably would not take miracles" to help these people, he said, but rather a few "concrete gestures of love."

While Catholics in Guinea-Bissau make up only 5 percent of the population, they run four hospitals and 17 dispensaries — a substantial portion of the country's medical system. Guinea-Bissau has one of the highest infant mortality rates and the lowest life expectancy in Africa.

## Slain Jesuits called 'saints'

LONDON (CNS) — A colleague of the six Jesuits slain in El Salvador said the people of Central America already consider the priests saints.

"I don't know if Rome will ever canonize Ignacio Ellacuria or the others, and to be honest, I don't really care, because they are already canonized by the people of Central America," said Jesuit Father Jon Sobrino, a theologian at Central American University.

Father Ellacuria, who was university rector, five other Jesuits and two women were killed Nov. 16 in and around the Jesuit residence on campus. Father Sobrino, a Basque who has lived in El Salvador since 1957, was at a conference in Thailand when the killings occurred.

Father Sobrino spoke on "Martyrdom in El Salvador" at London's Jesuit-run Heythrop College in late January.

"We live in an age of martyrs — people who resemble Jesus of Nazareth," he said.



### Helping the helpless

A nun talks with a Vietnamese woman and children at a refugee camp in Hong Cong. Catholic groups have criticized the British government for the 'underhanded and inhumane' way it has treated the refugees over repatriating them to Vientnam. (CNS/UPI photo)

In Mali, Catholics are only 1 percent of the population, but manage six hospitals and dozens of other medical and welfare centers.

"When six Jesuits get killed, that makes the news, but they're not the first martyrs in El Salvador or Central America, and they're not the only ones," he said. "Thousands and thousands of believers, Christians, have been killed because they defend the poor."

He added that the two women — the Jesuits' cook and her daughter — who died in the massacre were symbolic of the many poor Salvadorans who had died.


"In El Salvador in this decade, among people whose only sin has been to be poor, more than 70,000 have been assassinated.

"My joy is that these six Jesuits shared the fate of the poor," he said.

"Those who survived them have found inspiration in their lives," he added.

Nine Salvadoran military men, including a colonel, have been charged with the murders of the eight. Prominent

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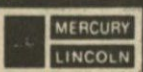
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# Local Section

The Voice

Miami, Fl.

Feb 2, 1990

Page 7

## Churches take on fight against drugs

•Related story, 8

By Prent Browning  
Voice Staff Writer

Only time will tell if "SAM" becomes a familiar acronym by the end of the decade, as easily recognized as MADD or AA.

The initials stand for "substance abuse ministry," and all that's clear as the 90's begin is that the concept aligns with the current emphasis on pervasive drug-abuse education and prevention programs.

If SAMS — church-based drug and alcohol programs — do become popular, a lot of credit will go to Fr. Sean O'Sullivan, Director of the Substance Abuse Ministry of the Archdiocese of Miami, who has been promoting the idea on a statewide and national level for the past several years.

As Director of Florida's Drug-Free Community Project, appointed by Governor Bob Martinez, Fr. O'Sullivan is the principal author of a booklet that has been sent to Christian and Jewish leaders throughout the state. The booklet is a guide on how to set up ministries that will tackle the problem of substance abuse on four basic levels:

- **Teaching** through sermons and other means that drug and alcohol abuse is spiritually disruptive and educating the religious community on the subject of addiction.

- **Setting an example** through highlighting the use of non-alcoholic beverages at parish and synagogue activities.

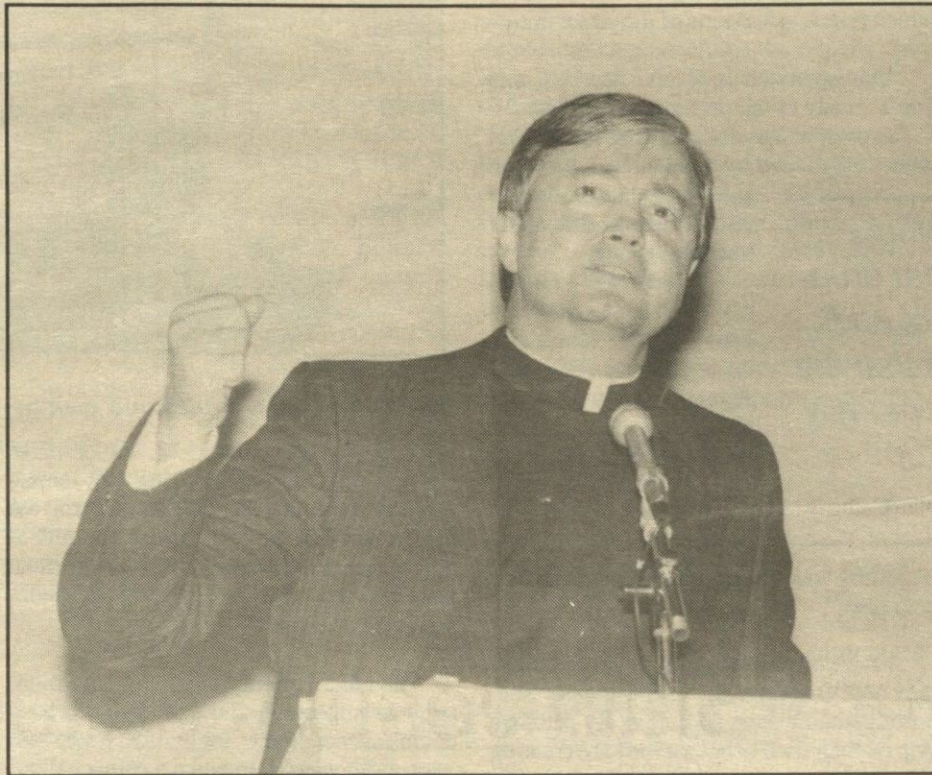
- **Identification and intervention** through identifying resources available to the religious community and encouraging substance abusers to seek those resources.

- **Making policy** by advocating legislation aimed at treating or reducing substance abuse.

Fr. O'Sullivan travels throughout the state conducting SAM training sessions, but so far interest has been in a very preliminary stage.

During the past year a handful of Catholic parishes in the Archdiocese have taken the first steps in setting up ministries that address one or more of these approaches to the problem.

At Our Lady of the Holy Rosary in Perrine seven people organized a "core group" last year. Each member of a core group



Fr. Sean O'Sullivan leads training session

Photo/Prent Browning

serves a specific function in the substance abuse ministry.

So far, Holy Rosary has focused on alcohol. "Because alcohol is legal, people tend to think it's OK and they don't admit to abusing it," says Jerry Jennings, a parishioner who helped form the group.

In order to inform people of the ill effects of alcohol they recently ran a movie that described what it does to the body. They also invited speakers from AA and Alanon.

"We think that (inviting AA to the parish) was very effective," says Jennings. "We had someone come forward that night, privately, of course, who has been going to AA meetings since then."

A resource person has been named to refer people to appropriate organizations for help.

"A priest giving a talk about alcoholism mentioned there was a ministry here and three people wanted to get in touch with the ministry people."

In the future they are planning to approach the parish council about establishing a policy that would exclude the sale or use of alcohol at parish functions where minors are

present.

Also, their school recently participated in an imaginative program that features an anti-drug lecture from a robot. See story.

Like Holy Rosary, St. Rose of Lima in Miami Shores has identified resource people in the parish and made the church available for self-help groups like AA and Alanon to meet. They also held a poster and essay contest during Red Ribbon Week, the national drug awareness week. Their goal is to integrate a comprehensive program into the school. (SeePg.8 for details.)

At Little Flower in Coral Gables ten volunteers are in the process of organizing a substance abuse ministry and are currently receiving training in the area of alcohol and drug abuse prevention. Thomas Mangan, who will direct the core group, views the program as a "confidential support" to the priests who often receive the first alert that a problem is developing or is present in a family.

In the past the parish has invited counselors, psychotherapists, and law enforcement officers to speak about drug or alcohol abuse to their youth groups.

In addition, many Catholic schools and churches in the Archdiocese made special preparations for Red Ribbon Week last October.

Holy Family in Miami, for instance, appointed a Red Ribbon Week Committee and organized an interfaith rally and Mass in addition to a poster and essay contest. At the rally, Protestant and Catholic youth presented skits and pantomimes with an anti-drug message.

Despite these local efforts, substance abuse ministries so far have been slow to catch on. Fr. O'Sullivan attributes the resistance he's encountered to something he calls "institutional denial."

Some people even within religious communities, he says, view addicts as "pariahs or bums" not worth bothering with. Others believe that to admit there is a substance abuse problem in the congregation is to admit that their church or synagogue has been a failure.

Most commonly, however, Fr. O'Sullivan is told by religious leaders that they can't take on another program because they already have too much to do.

"I approach that by saying 'we can alleviate your problems.' Every (substance abuse) problem that comes across his (a pastor or rabbi's) desk, he can have people who can help him," says Fr. O'Sullivan.

He stresses the simplicity of starting a drug and alcohol ministry.

"Just hold one meeting," he tells religious leaders at training sessions. "You'll find people will come forward who are very knowledgeable and talented."

At these sessions the anti-drug crusading priest compares AA's twelve steps for recovery to everyone's spiritual journey "from despair to hope, from narcissism to altruism, from denial to self-honesty."

Because addiction is fundamentally a spiritual problem, he says, religious institutions have an obligation to become involved.

"We have such a tremendous treasure, our Judeo-Christian heritage is so rich, I see the world coming to us and asking us to open up our treasures so that some kind of sanity can return to the world."

## Toussaint's cause has an advocate in Miami

By Cynthia Thuma  
Voice News Editor

Pierre Toussaint, the Haitian-born slave who performed outstanding works of charity and mercy, has a strong South Florida advocate backing his cause for sainthood.

Miami Auxiliary Bishop Norbert Dorsey, who chronicled Toussaint's life and works as part of his studies for his doctorate at the Gregorian University in Rome, is one of nine members of a tribunal that will try to advance Toussaint's cause for canonization. Other members are New York Cardinal John J. O'Connor; Father Carlos Lizarraga, postulator of the cause; Monsignor Michael Wrenn, historical commission president; Father Thomas Shelley, a church historian; Monsignor Patrick Sheridan, episcopal delegate; Monsignor Desmond Vella, promotor of justice; Father Lawrence Connaughton, notary and Monsignor Robert O'Connell, vice postulator.

"The cause for eventual beatification and eventual canonization begins in the diocese where the person died," said Bishop Dorsey. "It begins with the work of the historical committee."

In Toussaint's case, there is much written documentation of his work in the United States. A collection of letters chronicling his service is in the New York Public Library. Also, a biography was written about Toussaint in 1854, a year after his death.

Toussaint was born in Santo Domingo, Haiti in 1766 and came to New York about 1787 at age 21 in the service of John Berard. The Berard family lived in the



Pierre Toussaint (left), his wife Juliette and niece, Euphemia

area which is now Wall Street.

Toussaint had been trained as a hairdresser and was able to serve Berard and his family and also had the opportunity to accept clients from the outside. Much of the funds he derived from his outside work went toward helping those less fortunate than he. He and his wife Juliette Noel also adopted a niece, Euphemia, and raised and educated her as a daughter. Euphemia Toussaint died at 14 of tuberculosis.

Berard, a landowner, "sensed troubles were coming," and returned to Haiti, said Bishop Dorsey.

Berard died suddenly after his return to the island.

"His young widow turned to the two men with whom her husband had entrusted his money and found they had misinvested it and it was gone," said Bishop Dorsey. Berard's widow, three sisters and five slaves had no source of support.

"So Pierre went out into business and in that way he kept the young women living in the style they were accustomed," said Bishop Dorsey. "No one knew they were penniless."

All the while, Toussaint continued his acts of charity and mercy by ministering to the sick, helping buy other slaves out of indentured servitude and helping locate jobs for those in need.

"And all the charity he became famous for, he did on foot," Bishop Dorsey said.

After his death in 1853, three New York newspapers carried Toussaint's obituary and accounts of his works, a remarkable gesture, considering the times.

"His pastor ended his eulogy of him saying there was hardly a priest and surely no lay person who had such for the glory of God and the love of his neighbor as Pierre Toussaint," Bishop Dorsey said.

The work of the historical committee will take about three to five years. In addition to its research, the committee is scheduled to hear seven witnesses, including New York Auxiliary Bishop Emerson Moore, Monsignor Florence D. Cohalahan and biographer Ellen Terry.

"The next step is in the Vatican, the Congregation of Saints," Bishop Dorsey said. That step could take as few as 10 years, perhaps as many as 30. That group will research spiritual matters of Toussaint's works, try to evaluate any miracles attributed to his work and ascertain the heroic virtue he displayed.

The cause of canonization is cause for joy for many, Bishop Dorsey said. "for our Haitians, for our American blacks, for New Yorkers, for fathers and for husbands."

# Miami Shores ministry reaches out to help

By Prent Browning  
Voice Staff Writer

Although still in its infancy, an active substance abuse ministry at St. Rose of Lima parish has already been able to help many people.

The Miami Shores church became involved after a parish survey conducted early last year showed that there was widespread interest in providing this kind of ministry.

Soon after the survey, parishioners formed a core group to address the problem of substance abuse in various ways.

"Resource persons" volunteered to have their names and numbers published in the parish bulletin. These parishioners refer those needing assistance to appropriate organizations and agencies.

"Our first goal is to let them know that we're here and that there is a parish resource," says core group member Mike Moody.

They are quietly but deliberately pursuing a longer term goal of creating a solid substance abuse curriculum for the parish elementary school.

"One of the things that we've chosen to do is not come on like gangbusters. The substance abuse ministry is a slow, integrated process."

They don't want to place an extra burden on teachers, Moody says, who already feel pressure to perform in roles traditionally reserved for parents.

They want to instill drug and alcohol awareness into many aspects of parish life as opposed to scheduling concentrated teacher training or educational programs for just one or two weeks a year. Finding the right way to do this will take time.

Another reason for keeping a low profile, says Moody, is that "extreme visibility

threatens people's feeling of confidentiality which is the cornerstone of the entire ministry."

"Our approach is if you need us, and you're ready to talk to us, we'll be here."

If someone has not reached the point yet where they feel they need to seek help, the substance abuse ministry will not try to drag them into counseling.

"A wife will call and say that her husband is a heavy drinker, can't you do something for him?" says core group coordinator Mike Cates. "My response is no, but I can help you. Rather than 'going after' that man, what we do is find her help, and

hopefully with the grace of God he will find help also."

A wife or husband often discover ways they are "enabling," or unconsciously supporting, their mate's addiction. By getting a grip on their own behavior they are creating a more favorable environment for the drug abuser or alcoholic to seek help on his or her own.

Core group members believe that many people are more comfortable with approaching another parishioner for help or attending AA or Alanon meetings held at the parish, than they would be in seeking out the resources of the community at large.

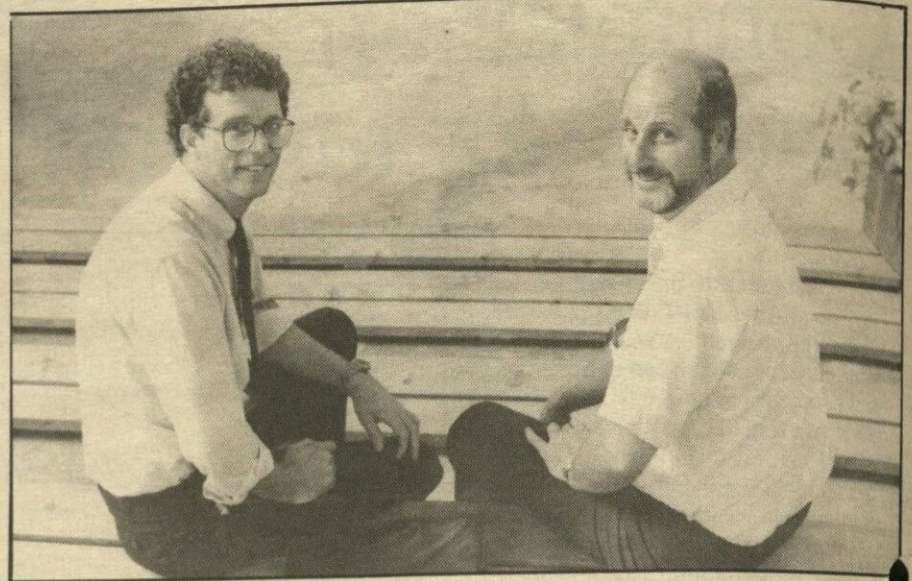
"We've found that on a number of occasions in the past someone would call the rectory or the school during a crisis situation," says Cates. "Prior to the establishment of a substance abuse ministry they would be turned away or they really didn't know how to handle it."

Furthermore, some individuals are more at ease talking about a substance abuse problem with a layman than with a priest.

"The whole stigma that drug and alcohol addiction has is that the person is morally

*'The whole stigma that drug and alcohol addiction has is that the person is morally bankrupt'*

Mike Moody



Photo/Prent Browning

St. Rose of Lima core group members Mike Moody, left, and Mike Cates

bankrupt," says Moody. "A lot of times when people are experiencing that feeling that society thinks that way about them, the last person that they want to go and talk to about this is their priest—their spiritual leader — because they already see themselves as a failure."

The most common obstacle that volunteers in substance abuse ministry face is denial. Even some individuals who are motivated enough to make a phone call are still not ready to admit that they or a member of the family have an addiction.

"Sometimes people are looking for verification that there really isn't a problem and they call us to find that out," says Moody.

"A lot of times when someone calls, you have to talk to them two or three times before they feel secure enough to get help," adds Cates.

Although Cates is a certified Chemical Dependence Counselor, he and other resource persons stress to substance abusers or their victims the importance of finding professional help.

They see their role as a vital but limited one.

"We have nothing to do with it (their rehabilitation); we're just the messenger," says Cates.

Despite the humble function of such ministries, both volunteers are upbeat about their effectiveness and future role.

As interdiction is increasingly viewed as unsuccessful and, at best, only a partial solution to the problem, education programs take on a higher priority. The church can play an important part in this renewed emphasis on reducing the demand for drugs.

"I think the 90's are moving towards some kind of change and answer to the problem," says Moody.

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

Rev. Thomas Foudy - to Pastor of St. Coleman Church, Pompano Beach, effective January 21, 1990.

Rev. Manuel Ortega - to Associate Pastor of San Lazaro Church, Hialeah, effective January 30, 1990.

Rev. Eusebio Gomez, O.C.D. - to Associate Pastor of St. Agatha Church, Miami, effective February 1st., 1990.

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# Commission binds church, community

By Prent Browning  
Voice Staff Writer

An important recommendation of the Synod process has recently taken concrete form and promises to have an impact on areas of vital interest to the community.

The Social Advocacy Commission was established last November to research and recommend action on peace and justice issues which were of particular interest to South Florida Catholics.

Synod decrees stressed that justice is not something that's "optional" but is an "integral element...which must inform all phases of Christian living."

A total of 19 commission members have been appointed by the Archbishop from lists submitted by a special synod task force and other sources. The commission is composed of educators, clergy, and individuals involved in various Archdiocesan ministries. Included among the 11 women and eight men are two deacons, two priests, and three women religious. Leona Cooper was named Chairperson. Cooper, a research analyst at the University of Miami

Medical School, is President of the St. Martin de Porres Association, a black Catholic lay organization.

Together, the members are involved in ministries in each of the major ethnic communities in South Florida. They are appointed to three year terms which may be renewed. According to its bylaws, the social advocacy organization is not to exceed 21 members and must meet at least five times a year.

The advocacy commission is partly an advisory body to Archbishop Edward McCarthy. The Archbishop can consult them when he wants information on a particular subject or is requesting recommendations for an appropriate course of action.

For instance, at their first meeting Archbishop McCarthy asked members about community reaction to the Lozano trial. The commission recommended that the Archbishop communicate to the media the Archdiocese's faith in the judicial system. Subsequently, the Archbishop made a statement urging the community to accept whatever verdict the jury should deliver in the manslaughter trial.

Although the commission cannot take action without the Archbishop's approval, it can independently research and develop recommendations on a large variety of issues. Recently, it researched and made recommendations concerning the migrant situation in South Dade in the aftermath of the Christmas weekend freeze.

Furthermore, the organization can take direct action if it meets with the Archbishop's approval. Through its contacts in the community, for instance, it can set up a phone network for effective lobbying on a particular legislative issue.

In order to expedite and increase the scope of their research, commission members are in the process of appointing task forces on subjects of their own choosing. These task forces are devoted to the following subjects: abortion, legislative issues, the environment, the 1986 U.S. bishop's economic pastoral letter, agriculture and farmworker issues, school-based clinics, women's and children's issues, education (particularly in the inner-city), questions of medical ethics, and local community peace

issues. The task forces will report back to the full commission on the results of their studies.

The commission members are also expected to maintain effective communication and partnerships with local and national Catholic institutions and organizations. By networking with local organizations especially, they will be able to share information and strategies and get a feeling for the mood of South Florida Catholics on various issues. These contacts will hopefully aid in satisfying another recommendation of the synod: the need for educational outreach to the community at large so that they can be informed of the Catholic church's position on social issues of interest.

To further this end, a social advocacy office has been established that will serve the media and community as a resource center concerning Archdiocesan positions on issues of public social policy.

As a documentation center on social advocacy, the office, located in the Archdiocesan Pastoral Center, will share its research material with parishes and Catholic institutions throughout the Archdiocese.

# Black Catholics organization begins work

By Cynthia Thuma  
Voice News Editor

The Archdiocese of Miami's Black Catholic Advisory Board is designed to help provide a forum for Blacks working within the Church in Miami and is a first step toward creation of an Office for Black Catholics.

The advisory board held its first meeting in December 1989.

"We had (another advisory board) some years ago," said Miami Auxiliary Bishop Norbert Dorsey. "This is a restoration. We have a representative of every one of our parishes with a significant Black population, three of the pastors from those parishes and presidents of three of our Black Catholic organizations."

Bishop Dorsey, who serves as executive director of the Ministry of Persons within the Archdiocese, is acting as coordinator of the board until a permanent coordinator for the group can be appointed.

One of the biggest duties the coordinator

will face is helping the Archdiocese satisfy implementation standards of the National Black Catholic Pastoral Plan.

That plan is a comprehensive list of the needs of black Catholics formulated at the National Black Catholic Congress of 1987. It includes sections on Black history and culture, the family, youth, integral religious education, worship and spirituality, liturgy, decision, consciousness raising, vocations, empowerment and lay leadership, parish development, accountability and responsibility, Black Catholic schools, needs of the poor and social outreach, parishes, community development, social organization and moral development.

Other duties of the coordinator include:

- Initiating and fostering opportunities for development of Black Catholic awareness and presence in the spiritual life and activities of the Archdiocese.

- Fostering the spirit of reconciliation among all the people of the Archdiocese and our non-Catholic neighbors, since the ethnic

diversity of our area offers special opportunities for this ministry.

- Maintaining a special concern for the empowerment of Black leadership in the area of priestly and religious vocations, lay ministries and social transformation through works of justice, charity and peace.

- Serving as a center for information and collaboration between the board and other departments of Archdiocesan pastoral life.

- Identifying all the people of the Archdiocese who identify themselves as Black and keep records of their parish affiliation.

Members of the Archdiocese of Miami's Black Catholic Advisory Board:

- Dale DeShazor (Carol City):

Church: Member, St. Philip parish, president of church pastoral council and religious chairman of the Ladies Guild. Personal: Registered nurse, 37-year member of the Archdiocese of Miami.

- Jim Hill (Fort Lauderdale): Church: Member, St. George parish, where he serves as a lector. Personal: 23 years in the Archdiocese. Employed as assistant city manager of Fort Lauderdale.

- Mary LaLane (Bunche Park): Church: Member, Our Lady of Perpetual Help parish. Serves on parish council and helps coordinate parish activities. Also works with RCIA program and taught CCD classes. Personal: Public school

Continued on Page 21

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Jeremiah 31:15-17

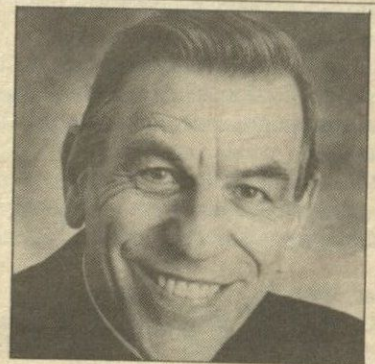


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# Parish's mission: Helping Haiti

By Cynthia Thuma  
Voice News Editor

In 1983, Arnaldo Rafuls sat in St. Agatha Church and listened to a group make its pitch for missions. The words tugged at Rafuls' heart strings.

"[Someone from] St. Vincent de Paul visited and asked for help for its missions in Haiti," Rafuls said. "This country is so great and we have so much, I liked to give a little bit of my heart."

But Rafuls wanted to get others involved as well. With the aid and encouragement of his pastor, Father Felipe Estevez, and the help of Luis Gil and Adolfo Lopez, Missions to Haiti got its start.

Father Estevez "is really motivated," Rafuls said. "He considered the missions to be one of the parish's priorities."

"The Missions to Haiti are a double blessing for us," said Father Estevez. "First, it is a missionary project of our church that goes beyond our frontiers. Second, it makes a statement of how faith and hard work come together and unite in an effort to help others in great need, while recognizing the needs that exist outside our immediate surroundings in this world. And it means having the satisfaction of doing something about it. Through our missions we are spreading not only material help, but also spreading our faith."

So Rafuls set to work.

"We decided to form a club," Rafuls said. "We asked each member to contribute a minimum of five pounds of rice, five pounds of sugar and four cans of evaporated milk." Contributions other than the staples also are welcome.

The group also accepts bolts of fabric and pharmaceutical samples from area physicians.

Since its start, Missions to Haiti has sent more than one million pounds of food, medicine and yard goods to the impoverished island nation.

"Every month, we order a minimum of 4,000 pounds of rice from Louisiana," Rafuls says proudly.

It didn't take long for word of Missions to Haiti's good work to spread. St. Brendan, St. John the Apostle in Hialeah and St. Timothy parish also have joined the effort.

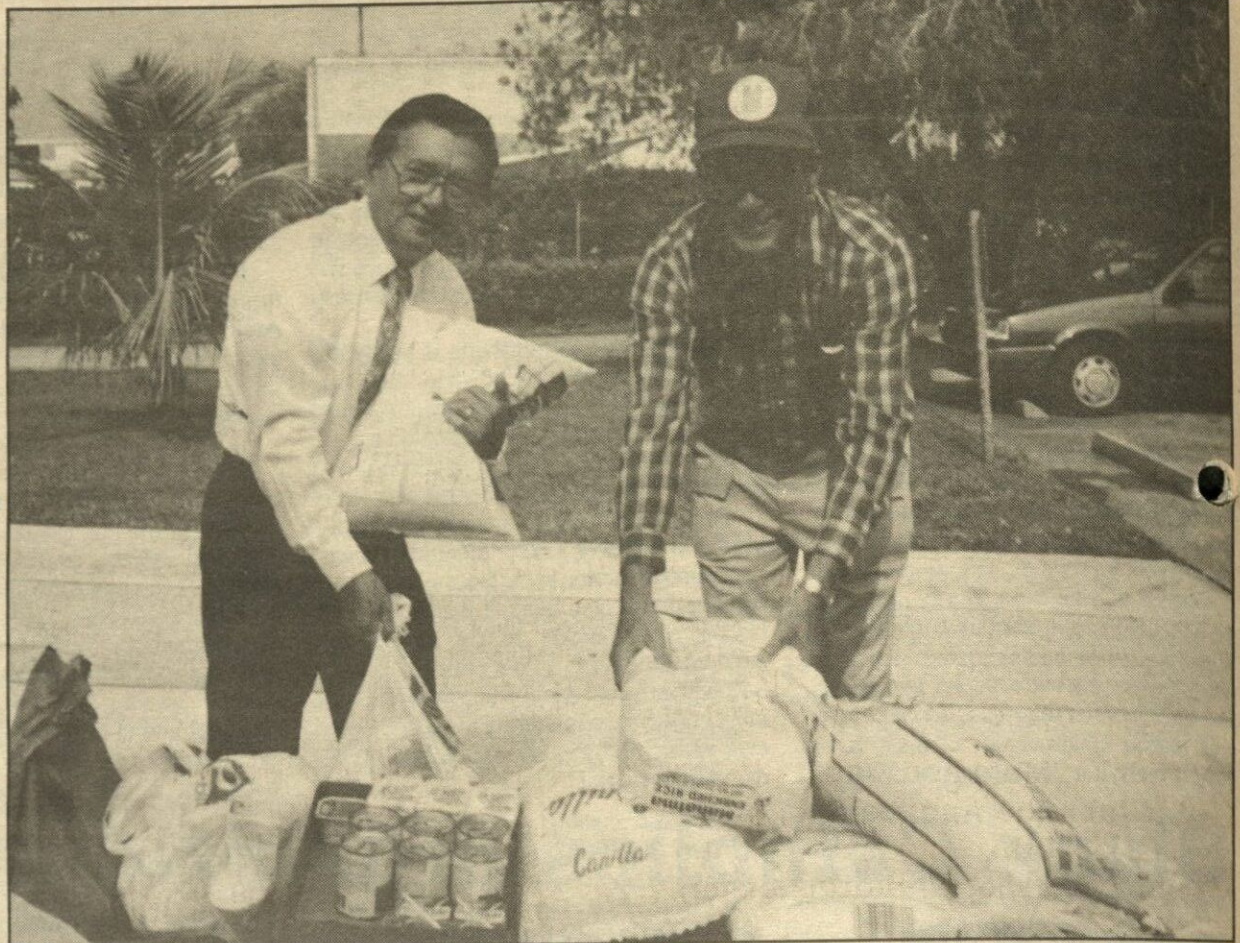
"We're really happy all this is happening," Rafuls said. "I'm very pleased. We've had a lot of help."

"What impacts me most is to see how our community, though not rich itself, can unite its members' efforts and share its goods with a nation from the Third World," said Father Estevez. "They are breaking all the barriers."

Every third Sunday, members at the participating parishes bring their contributions to vans at the church for pickup. The donations are taken to St. Vincent de Paul convent and then transferred to Haiti.

The group has collected almost \$1 million in foodstuffs. A recent collection, held to celebrate the group's million-dollar milestone, netted an additional 15,000 pounds of foodstuffs.

"The most surprising aspect of the program is to see how, with a lot of ingenuity from our people, who are ordinary human beings, so much could be achieved. We did not have



St. Agatha parishioners (above, below) load up food donations for their Missions to Haiti project.



**'It makes a statement of how faith and hard work come together and unite in an effort to help others in great need... Through our missions we are spreading not only material help, but also spreading our faith.'**

Father Felipe Estevez,  
pastor, St. Agatha Church

much to count with, yet with all the effort of our community and their faith and ingenuity, a great deal has been accomplished and the missionary side of our church has been expanded, crossing all barriers and making dreams reality

today," Father Estevez said.

Barbara Garcia contributed to the production of this report.

# Pro-lifers leave trail of roses, prayer between Florida and Washington, D.C.



Enthusiastic teen-agers, including some from the Archdiocese of Miami, carry the March for Life banner past the U.S. Supreme Court in Washington during the 17th annual rally and march protesting the legalization of abortion.

(CNS photo)

By Cynthia Thuma  
Voice News Editor

Pro-life advocates from the Archdiocese of Miami left a trail of red roses, hope and prayer from a simple pair of headstones in northwestern Broward County to the obelisk in Washington, D.C. in commemoration of the 17th anniversary of the Roe v. Wade decision.

"In this world, you and I have to use spiritual means," said Father Gerald Morris, pastor of Our Lady Queen of Heaven parish, where a pro-life Mass and memorial ceremony were held to mark the Supreme Court decision that legalized abortion on demand.

"We have to fill that valley of evil with a mountain of good," Father Morris said.

After the memorial Mass, about 150 mourners made the quarter-mile walk to the gravesites of two aborted fetuses. There, red roses, symbol of the pro-life movement, were placed on the two tiny headstones.

"May the bodies buried here sleep in Your peace," Father Morris said.

Respect Life offices throughout the Archdiocese conducted their annual

(continued on page 14)

# Governor, cabinet hear 'good news' of Catholic schools

By Ana Rodriguez-Soto  
Chief Correspondent

The annual celebration of Catholic Schools Week, Jan. 28-Feb. 3, was highlighted this year by a face-to-face meeting between Florida's seven Catholic school superintendents and Gov. Bob Martinez and his cabinet.

The meeting marked "the first time that we've had public recognition at the state level," said Sister Marie Danielle, superintendent of Schools for the Archdiocese of Miami.

At the meeting, the superintendents — one from each of Florida's seven dioceses — recalled Catholic schools' long history in Florida and their present-day contribution

## More on Catholic Schools

- Thanks, Mom and Dad... Pgs. 12-13
- St. John the Apostle School marks 40th... Pg. 12
- Robot teaches anti-drug lesson... Pg. 13
- Florida Bishops' statement... Pg. 14

to society. They also asked that educational choice for parents not be limited to public schools alone.

"It has to be that every child has a choice for the education that they wish — public or private," Sister Danielle said.

She referred specifically to an "educational summit" held in Miami in early December, where public school teachers and administrators stressed the issue of parental "choice" in education — coincidentally, the same theme chosen for this year's Catholic Schools Week celebration.

At the summit, the public school representatives praised the concept of magnet schools and even suggested a voucher system so that parents could send their children to the school of their choice rather than the one dictated by geographical boundaries.

The educators viewed these innovations as keys to improving the quality of public education. They also stressed the need for parental involvement and a more decentralized, "school-based" type of management.

In their presentation to Gov. Martinez, the superintendents noted that Catholic schools have been practicing all of these "innovations" for many years, "and we'd be happy

to share that [knowledge] with you," Sister Danielle said.

Moreover, she added, "our schools have been recognized for the quality of their academics, their self-discipline and the moral values we instill in children."

Her counterparts cited studies showing that Catholic schools "are the most effective institution in the inner city to help those kids break the cycle of poverty," Sister Danielle said.

The superintendents also noted that Catholic schools save "millions and millions" of taxpayer dollars by educating a significant number of the state's children.

Moreover, Sister Danielle said, "to educate a child costs us half of what the public system is saying they spend."

At the end of the meeting, Gov. Martinez presented the superintendents with a proclamation which chronicled the history of Catholic education in Florida — dating back to 1606 when Franciscans opened a Catholic school in St. Augustine. Now, more than 200 Catholic schools operate in the state, serving 70,000 students.

The resolution further acknowledged the contributions Catholic education has made in providing a value-oriented education to its students; in "raising national levels of knowledge, competency and experience"; dealing with socially and educationally disadvantaged students; and keeping viable the right to freedom of

## The meeting with the governor and cabinet members marked 'the first time that [Catholic schools] have had public recognition at the state level.'

Sister Marie Danielle,  
Superintendent of Schools,  
Archdiocese of Miami

religion under the law.

Sister Danielle said she left Tallahassee hopeful that the value of Catholic education is finally beginning to be recognized by state officials.

In the meantime, Catholic schoolchildren in South Florida were celebrating their "Parents' Choice" in sending them to Catholic schools.

With prayer services and essays, academic and athletic contests, open houses and "spirit days", the more than



Sister Marie Danielle, Archdiocesan Superintendent of Schools, holds up the proclamation from Gov. Bob Martinez honoring Florida's Catholic schools. (Voice photo/ Prent Browning)

29,000 schoolchildren enrolled in the Archdiocese's 54 elementary and 11 secondary schools showed their appreciation for their teachers — whose dedication is the heart and soul of Catholic schools — and their parents — whose financial sacrifices give life to the system.

Among the many activities that took place during the week:

— Students at Epiphany School in South Miami held a science fair, competed in an academic bowl, and wrote essays in praise of their parents (pages 12-13).

— Students at St. Bernadette School in Hollywood held a book fair, competed in a track meet, became "buddies" with older classmates, and invited their parents over for lunch each day.

— Students at St. Clement's in Fort Lauderdale held an open house for parents and wrote essays and poems in appreciation of their teachers and school (pages 12-13).

— Students at St. Monica School in Opa-Locka displayed artwork based on Bible stories, wore ethnic costumes to highlight the cultural diversity of their school, and studied the lives of saints who best represented the theme for each of the five days — including Mother Cabrini and St. Monica for "the spirit of our parents" and St. Martin de Porres for "the spirit of our cultures".

— Students at St. Elizabeth's in Pompano buried an '80s time capsule to be opened in the year 2,000, did "something nice" in appreciation of their teachers, took part in a religion fair and competed in a "math-a-thon" that raised money for St. Jude's Research Center.

— Students at St. Joseph's on Miami Beach exchanged congratulatory cards with one other — for being in a Catholic school — and gave their parents coupons promising to do a certain chore as a token of appreciation. Fourth thru eighth-graders also will compete with students from more than 30,000 other schools in the National Geography Bee, where the top prize is a \$25,000 college scholarship.

— The choir and cheerleaders of St. Stephen School in Hollywood performed at the Hollywood Fashion Center, then joined the rest of their classmates in sports and skits during "spirit day", which was preceded by a faculty vs. students volleyball game.

— Monsignor Edward Pace High School sponsored its first Essay and Oratorical Competition, open to fifth-, sixth- and seventh-graders who attend parochial elementary schools. Each contestant was charged a \$3 application fee, which was donated to the Marian Center Services for the Handicapped and Mentally Retarded.

Sixth-grade winners were all from Annunciation School: Christina Berhaut, first; Carmen Vargas, second; Samantha Pink, third.

Seventh- and eighth-grade winners were: Marion Colas (St. Rose of Lima) first; Tony Simon (Immaculate Conception) second; Danielle Augustin (St. Rose of Lima) third.

— Forty-seven St. Brendan's School students were installed into the National Junior Beta Club, which promotes scholarship, leadership and good citizenship. Qualifications for membership include worthy character, good mentality, creditable achievement and commendable attitude. Seventy-five students at St. Brendan's are Beta Club members.

## Governor's proclamation

Following is the State Cabinet resolution on Catholic schools:

WHEREAS, Catholic Schools Week is being celebrated throughout the nation during the period of January 29 through February 3, 1990; and

WHEREAS, the tradition of Catholic schools dates back to 1606 when Franciscans opened a Catholic school to teach reading, mathematics and the principles of the Catholic religion in St. Augustine, Florida; and

WHEREAS, this Catholic school was followed by other missions established by Spanish missionaries long before the settlement at Jamestown, Virginia, and before the Pilgrims landed at Plymouth Rock; and

WHEREAS, today in the dioceses of Florida, more than 200 Catholic schools together with 70,000 students and 4,000 teachers and administrators are perpetuating this fine tradition; and

WHEREAS, Catholic schools in Florida have made a great contribution to the State through the education of scores of thousands of students over these past 400 years and their graduates have made many positive contributions to the communities in which they live; and

WHEREAS, Catholic schools have demonstrated their ability to contribute to the national welfare throughout America's 200-year history by raising national levels of knowledge, competency and experience; and

WHEREAS, recent studies show that Catholic schools have a particular facility in dealing with students who are at some social or educational disadvantage; and

WHEREAS, the commitment of Catholic schools to a value-oriented education and the Christian moral code renders a profound service to society which depends on spiritual values and good moral conduct for its survival; and

WHEREAS, Catholic schools strengthen the community, the state and the nation by keeping viable the right to freedom of religion under law.

NOW, THEREFORE, BE IT RESOLVED that the Governor and Cabinet of the State of Florida, do hereby proclaim the period of January 29 through February 3, 1990 as CATHOLIC SCHOOLS WEEK IN FLORIDA and urge public participation in observances of this special week.

BE IT FURTHER RESOLVED that the day of Wednesday, January 31, 1990, National Appreciation Day for Catholic Schools, be properly celebrated and recognized in the State of Florida.

Bob Martinez, Governor  
Jim Smith, Secretary of State  
Bob Butterworth, Attorney General  
Gerald Lewis, Comptroller  
Tom Gallagher, Treasurer  
Doyle Conner, Commissioner of Agriculture  
Betsy Castor, Commissioner of Education

# 12 Parents' Choice:

# St. John's at 40: Building the

By Maria Vega  
Staff Writer  
La Voz Catolica

With its new roof, freshly painted, and a just-opened pre-school, St. John the Apostle School exhibits a happy, rejuvenated facade, even though it recently turned 40.

Located on the eastern edge of Hialeah, an area that in years past was predominantly 'anglo', then turned Cuban and now is increasingly being populated by Central Americans, the school has changed on a par with the needs of its students.

Each day, it deepens its bonds with the parish and community.

"As the parents see how the school improves, a feeling of faith grows in the community, that the parish keeps its promises," says Father George Garcia, pastor.

One of the "promises" is a kitchen for the school that will be able to offer hot lunches on weekdays as well as serve as a parish hall on weekends.

On a cool morning recently, everything was tranquility and discipline at the school. Along the central hallway, a long line of children walked toward the playground. One sensed camaraderie and security, a feeling confirmed by seventh-grader Arcely Herrera, who says, "I adore my school. And I want to learn a lot of things, because I want to become president of the United States."

"We offer them a good, Catholic education in a caring atmosphere," says St. John's principal, Sister Corinne Ritchie, a Sister of Mercy from Merion, Penn.



**'We believe in the children. We believe they can give the best of themselves.'**

Sister Corinne Ritchie, principal, St. John's

"Our teachers help our students to fulfill their potential. We believe in the children. We believe they can give the best of themselves," she says.

Father Garcia notes that the caring atmosphere is a result of the spirituality of the Sisters of Mercy, who have taught and



administered the school since its foundation 40 years ago. He also credits the faculty's "sense of mission."

When Sister Ritchie speaks of her teachers and staff, she does so proudly. A good number of them, she says, have worked at St. John's for many years. "They stay with us because they have a faith commitment."

For the principal herself, working in a community that is so predominantly Hispanic has been an enriching experience: "an opportunity to get to know the richness of the Hispanic culture. And a job I enjoy very much."

The school's curriculum adapts itself to

the needs of the students, who sometimes arrive without knowing the English language. Beginning in third grade, they are taught Spanish, "because they must know well their mother tongue," Sister Ritchie says. English-speaking students also begin learning Spanish at the school at an early age.

Father Garcia says the school stresses a sense of social justice and developing in children a global vision of the world in which they live."

Sister Ritchie notes that the parents make great sacrifices to send their children to St. John's. Sometimes, they work so

## Children thank parents for choosing Catholic school

Here are several examples of the 'thank you' letters to parents written by schoolchildren at Epiphany in South Miami and St. Clement in Fort Lauderdale. Thousands of children at other schools in the Archdiocese took part in similar essay-writing activities in honor of Catholic Schools Week.

**Thank you**  
Dear Mom and Dad,  
I am so happy that you can send me to a Catholic school. I am happy because I can be taught in the way of God and Jesus. The Catholic school is improving my conscience in choosing what is right and wrong. It is improving my friendship with others and God. I know how hard you work to pay off the bills, but it's all worth it. I'm trying hard in school and my teachers are helping me when I have problems. The teachers here are great and they enjoy the same things I do. They make me feel comfortable. The school and the students make me feel like I belong. This school you send me to makes me love you even more.

Jose Penabad,  
fourth grade,  
Epiphany School

Our parents picked this Catholic school because it has a Golden Rule. Religion class we learn God's way. Later on we go out to play. We thank our parents for sending us here. Teachers we can trust are always near. We always learn things that are fun to try. Now it's time to say GOOD-BY.

Lisa Montrose, second grade, St. Clement School

Dear Mom and Dad,  
Since I have made sure of my life. I am so happy because I can be taught in the way of God and Jesus. The Catholic school is improving my conscience in choosing what is right and wrong. It is improving my friendship with others and God. I know how hard you work to pay off the bills, but it's all worth it. I'm trying hard in school and my teachers are helping me when I have problems. The teachers here are great and they enjoy the same things I do. They make me feel comfortable. The school and the students make me feel like I belong. This school you send me to makes me love you even more.

Which I see the more the happiness involved in life to you, I know. I have that comes with my faith. All of this I feel, because I want to send me to a Catholic school.

# future



Eighth-graders at St. John's (left) seem as happy at their studies as first-grader Diana de la Fuente (far left). (La Voz photos / Maria Vega)

## In the next Voice: St. Peter and Paul parish marks its 50th anniversary

hard to make ends meet that they don't have time to get involved in the parish community.

So the parish is reaching out to them. "The reaction has been very positive. They have begun to realize that they must maintain closer ties" to the parish and the school, Father Garcia says.

He adds that, every day, the integration  
*(continued on page 14)*

# parents g ols

*I was in kindergarten you that God was always a part now in eighth grade, and I a God man than I did then for bringing me up in the one a lot to the teachers he teachers who guided through me to grow closer to God and to grow in school I am sure the teachers me through my journey many children who are unaffected sad. They do not know loving Christ. Yet, thanks felt a part of the happiness experience more of this joy. you loved me enough*

Patricia Lombillo, eighth grade, Epiphany School



St. Kevin School students dance with Punchy the Robot



Above: A St. Kevin's student gets a pat from Punchy the Robot, while principal America Novas (below) talks to the electronic drug-fighter. (Voice photos/ Marlene Quaroni)



## 'Punchy's' advice: Don't do drugs

Students at Our Lady of the Holy Rosary and St. Kevin School are among several in South Florida who have been paid a visit by Punchy the Robot, whose tale of the Million-Dollar Machine urges youths to avoid drugs and be the best they can be.

In his performance at Our Lady of the Holy Rosary, the remote-controlled robot with the brush-top haircut told the students in grades 3-6, "next to the Million-Dollar Machine, I'm a blue-light special at K-mart. If you had one, would you take good care of it?"

"Yes!" they roared.

"The Million-Dollar Machine is every one of you," the robot told them. "It's the human body."

"Three little secrets I'm going to give you," the robot said. "Three little words. Love, teamwork, control."

The robot went on to urge the youths to open lines of communication with adults, carefully weigh their choices in difficult issues and stay away from drugs.

The program's lesson covers five major themes: self-awareness, development of interpersonal skills, decision-making, substance use and abuse and refusal skills. Educators and drug-abuse prevention specialists developed the robot's message over a one-and-a-half year period.

The robot entertained more than 300,000 students in 19 states in 1989. It travels to the schools through a grant by the Edward J. DeBartolo Corporation, which operates shopping malls throughout the country, including Mayfair in Coconut Grove, Dadeland, Cutler Ridge Mall, Omni International Mall and Miami International Mall.

At Our Lady of the Holy Rosary, as at every stop along the way, the robot, who delivers his message with a Brooklyn accent, wins friends by telling youths, "when it comes to your body, you make the final decision...you bet your bookbags, baby."

— Cynthia Thuma

# Florida bishops: Thanks for Catholic schools

Statement of the Bishops of Florida  
on Catholic Schools Week  
Jan. 28 - Feb. 3, 1990

## "Parents' Choice - Catholic Schools"

It is with a great sense of pride and joy that we join with 70,000 students and their parents, and the 4,000 teachers and administrators of the 203 Catholic schools in Florida, in the celebration of Catholic Schools Week 1990. The theme "Parents' Choice - Catholic Schools" is especially welcome. As Pope John Paul II said:

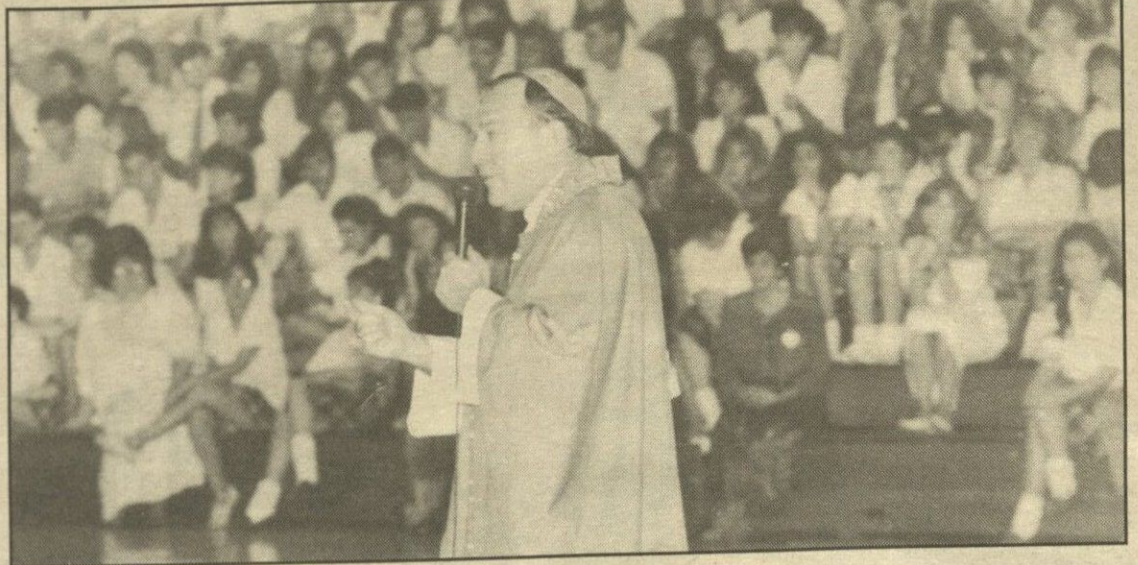
"Permit me, brothers and sisters, to mention briefly something that is of special concern to the Church. I refer to the rights and duties of parents in the education of their children. The Second Vatican Council clearly enunciated the Church's position: 'Since parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence, parents must be acknowledged as the first and foremost educators of their children... Nor should parents in anyway be penalized for choosing for their children an education according to their beliefs.'" (Address to elementary, secondary and religious education leaders, New Orleans, Louisiana, Sept. 12, 1987).

We join with the Holy Father and urge assistance to parents in meeting the financial costs of educating their children in parochial and private schools.

Having enjoyed an increase in overall enrollment for the past three consecutive school years, Florida's Catholic schools remain healthy and continue to make an invaluable contribution to the Church and to the state. Our schools proudly offer to our state an education that is value-oriented through regular religious instructions and a wholesome atmosphere accompanied by sound well-recognized academic programs. Our schools enjoy a reputation of academic excellence and service to the community. Of equal importance is the social consciousness our graduates take with them as they go forth into the community, seeking to remove the injustices in society.

The tradition of Catholic schools in Florida dates to 1606 when Franciscans opened a Catholic school in St. Augustine, Florida "to teach reading, mathematics and the principles of Catholic religion." Almost 400 years later, we join with others in Catholic educational ministry across the nation in declaring January 31, 1990 as National Appreciation Day for Catholic Schools.

The Church in Florida is indebted to the religious men and women who have devoted their lives to insure that Catholic education should continue and thrive. More and more our schools are blessed with the dedicated services of so many generous and self-sacrificing lay men and women as administrators, teachers and auxiliary personnel. We are grateful to the pastors of our churches for their guidance and financial assistance in support of Catholic education and Catholic schools.



### A blessing and a plea

A special Catholic Schools Week Mass was celebrated Jan. 29 by Auxiliary Bishop Norbert Dorsey at Msgr. Edward Pace High School in Miami. Before the Mass, the bishop blessed hundreds of rosaries donated by Mother Angelica, founder of the Eternal Word Television Network. Afterward, the rosaries were given to Pace students. In his homily, Bishop Dorsey asked that the students make concern for other people part of their future goals: "All I ask you is to build up in your hearts some special values: the values of Jesus." (Voice photo/ Prent Browning)

Without their encouragement our schools would not be flourishing as they are. Finally, we are deeply encouraged by the commitment of parents to Catholic education in Florida. Their personal sacrifices to give their children a Catholic education is a further testimony to their good values and their conviction that the best means of handing on the Catholic faith to their children is through a Catholic education.

As this final decade of the twentieth century begins, let all good people of good will join with us in recognizing the contributions of Catholic schools in Florida and

expressing gratitude to these schools and educators for their remarkable contributions to Florida and to the Church.

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

## St. John's School marks 40 years

(Continued from page 12)

between parish, school, and community grows. "It becomes more and more obvious that we are all part of the same reality, the same parish."

And, he notes, the school "is an instrument of evangelization for the parish and the family."

Dania Izquierdo, secretary, says the hallmark of St. John's School is that "the children find here an extension of the family: that's our uniqueness."

Referring to the new pre-school, Sister Ritchie says "it was a necessity: the parents were asking for it." The pre-school runs all day, from 8 a.m. to 2:45 p.m., and has room for 18 children.

First-year teacher Ana Brito, who works in the pre-school, says "for my first teaching experience, I am enjoying it very much."

St. John's assistant principal, Betty Furmanick, smiles and sums up her experience this way: "If you like to work, work at St. John's."

## Florida pro-lifers march in Washington, D.C.

(continued from page 10)

Walks for Life and other activities over the Jan. 19-21 weekend.

The Walk for Life at St. Stephen Church in Miramar drew about 300 participants. Other walks were held at St. Clement Church, Wilton Manors; St. Coleman Church, Pompano Beach and Our Lady of the Lakes Church, Hialeah. St. Bernard parish in Sunrise, St. Malachy in Tamarac

**'We have to fill that valley of evil with a mountain of good.'**

Father Gerald Morris, pastor, Our Lady Queen of Heaven

diocese's Respect Life office, was one of the South Floridians who traveled to Washington for the annual March for Life on Jan. 22. The U.S. Park Police had estimated 50,000 people would attend the march, but many more showed up, Crown said.

"The Herald said 75,000 showed up, so

and All Saints parish in Sunrise held their own walks.

The Respect Life office in Coral Springs conducted a 24-hour prayer vigil.

Another Walk for Life is scheduled for St. John Vianney Seminary on Feb. 10.

Joan Crown, associate director for the Arch-



Pro-life supporters attend a prayer vigil at the National Shrine of the Immaculate Conception prior to the annual March for Life. (CNS photo)

you know there was over 100,000," she said. "I'm really glad I went."

Crown said she saw fewer pro-choice demonstrators along the way, too.

"I saw less than ever before," she said. "I think they basically stayed away from the march. In past years, we had had groups of them yelling at us along the way."

Members of the Christian Life Community also attended the March for Life, and by custom, also distributed roses to the offices of legislators. The Miami group met with a similar group from St. Peters-

burg and together, they distributed about 500 dozen roses.

"And they really stirred up some great conversation," said Crown.

Distributing the roses "was a big job," said Father William Kidwell, moderator of the Christian Life Community. "We had to be at the office buildings by 8 a.m., but the kids looked great and they were very sharp."

The youths found many of the legislators' staff members were more interested in discussion than in past years, and many,

like the staff of Rep. Jim Bunning of Kentucky "were very cordial," Father Kidwell said. "But we met with more hostility than before, too. Some of the places, when we walked in, their faces just flushed with anger."

The Miami group was comprised of 45 students from LaSalle, St. Brendan's, Our Lady of Lourdes and Monsignor Edward Pace high schools, parish representatives from St. Benedict and Our Lady of the Lakes parish and six chaperones.

In Tallahassee, more than 100 pro-lifers met in the Capitol Rotunda to mark the date and challenge legislators to take a stand on the issue.

"The key to winning elections, legislators, is don't waffle on the issue," said Carole Griffin, president of Big Bend Right to Life. "Put forth your position and stick with it."

"Abortion advocates want us to feel ashamed for being pro-life," said Rosemary Bottcher, vice-president of National Feminists for Life. "They may call me mean-spirited, closed-minded, ignorant, stupid, misogynous and that may be, but let's talk about the issue."

"The pro-abortion movement wants affirmation of their belief that abortion is right just as the slave owners sought affirmation that slavery was right," she said.

This story was supplemented with information from Julie Greene in Tallahassee.

## Digging into the Biblical world

Indiana Jones they "ain't," but real-life biblical archaeologists make discoveries that change the way we view the Bible and the ancient people who wrote its books. Archaeologist Father Leslie Hoppe, O.F.M., claims that notions of finding Noah's Ark or the Ark of the Covenant are scorned by most of his colleagues. "No one has ever successfully substantiated such claims with real evidence," he writes. Father Hoppe wrote "Archaeology: Digging Into the Biblical World" in January's issue of the national Catholic family magazine *St. Anthony Messenger*.

Finding the stuff of real life from biblical times does two things, according to Father Hoppe. First, it supplies details that were left out of biblical accounts. Regarding Jesus' death, for example, the Gospels state simply that "...they crucified him." The Gospel writers assumed their reader knew all the gruesome details, asserts the author. In 1968 an archaeologist discovered the remains of a Jewish crucifixion victim which allowed specialists to reconstruct the body's position on the cross. They determined that crucifixion victims died of asphyxiation.

Most significantly, writes Father Hoppe, archaeology reveals the world that produced the Bible, while reading about it only offers a glimpse.

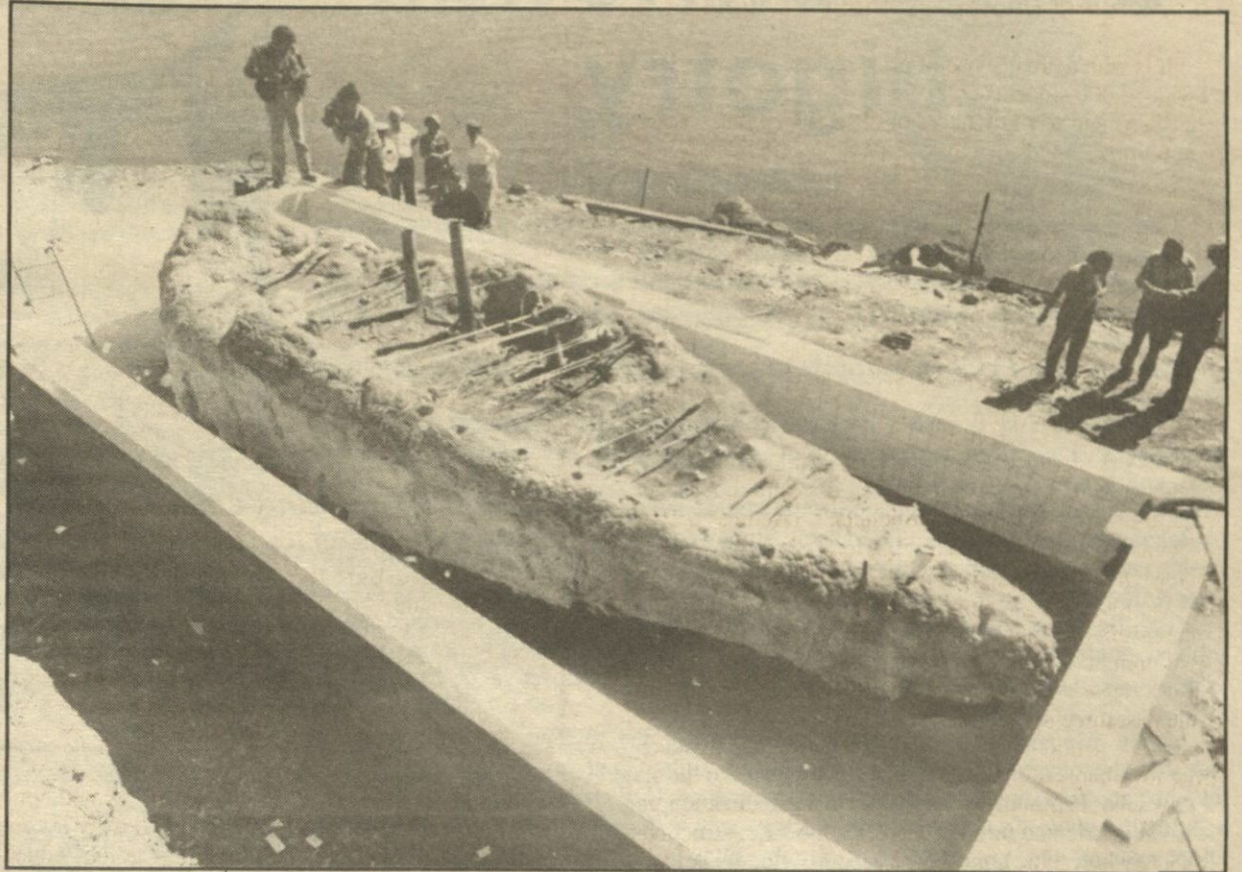
How did people live? What did they eat? How did they work and worship? How did they die? Understanding the biblical world can prevent people from reading their own cultural perspectives into the Bible.

Father Hoppe, a Franciscan priest, is an associate professor of Old Testament at Catholic Theological Union, Chicago, Illinois.

New Testament scholars didn't have much use for archaeology until the dramatic discovery of the Dead Sea Scrolls in 1947, Father Hoppe asserts. This revealing library of manuscripts was discovered by a shepherd looking for a lost goat. When scholars examined the library's contents, modern knowledge about the time of Jesus; ministry and the early Church grew dramatically.

The Dead Sea scrolls and other excavations helped scholars realize that Judaism in biblical times was not all of one stripe. For example, Jews of Upper Galilee apparently were conservative.

Excavators found most synagogues strictly observed



A boat dating to the time of Jesus has been dug up from the mud on the shore of the Sea of Galilee. The boat was found near the village of Migdal halfway between Tiberias and the northern shore. The boat was discovered due to low water levels in the sea. (File photo from CNS)

the Torah's prohibition of graven images by allowing no decorative figures. Lower Galilee, where Jesus was raised, was a more cosmopolitan area. Excavations there revealed a variety of religious decorations—even zodiac symbols—in some synagogues.

Nazareth, Jesus' hometown, was only three miles from a major metropolis, Sepphoris. Excavations at Sepphoris uncovered seven pagan temples, side-by-side, and two synagogues. Jesus and Joseph likely found

work there, says Father Hoppe, and Jesus could even have gone to see Roman theater.

Biblical archaeology is expensive business. "A \$200,000 price tag for a five-week digging season would be a real bargain!" writes Father Hoppe. For that reason archaeologists depend upon volunteers—both academics and "ordinary people"—to help painstakingly sift through ancient ruins.

(From *St. Anthony Messenger*/January 1990)

## Jesus celebrated Jewish feasts

Jesus never celebrated Advent or Christmas—in fact, Jesus would have felt decidedly out-of-step in the liturgical ebb and flow of 20th century Christian culture. Jesus was Jewish: He marked his year around celebrations like Hanukkah, Yom Kippur and Pesach (Passover). Franciscan Friar Anthony J. Schulte, O.F.M., explains that modern Christians can deepen their experience of Christian holidays by understanding the feasts their founder celebrated. He describes those "Jewish Feasts Jesus Celebrated," in the December issue of the national Catholic family magazine *St. Anthony Messenger*.

Schulte, an assistant editor of the magazine, says that Christmas and Easter would have seemed more foreign to Jesus than the Jewish feasts of Hanukkah and Passover seem to some Christians.

Jesus likely enjoyed Hanukkah every year. Hanukkah essentially celebrates the Temple in Jerusalem, a central symbol in Judaism of God's faithfulness toward Jewish people. The distinctive feature of this celebration is the rekindling of the Temple candelabra in memory of a time when the Temple was reclaimed from the grip of a Syrian king. The king had converted the Temple for worship of the Greek god Zeus, and expected Jews to abandon their faith.

When Judas Maccabeus regained the Temple in 165 B.C.E., he found only one day's supply (a single jar) of candelabra oil in the Temple. Miraculously, the oil lasted for eight days until more could be prepared.

In Jewish homes today, one candle on the menorah is lit the first night of

Hanukkah and another added each night until all are lit. In some families the children receive a small gift each of the eight days. Many Christian families anticipate the birth of Christ, the Light of the World, with an Advent wreath in much the same way.

During Jesus' day it was the custom of the Jews to light lamps in front of their homes each night during the festival. A additional lamp was lit on each of the eight nights.

Other Jewish festivals which figured prominently in Jesus' life were Passover, Pentecost (Shavuot) and Yom Kippur.

It is not difficult to imagine Jesus as a young child asking Joseph the ritual Passover question, "Why is this night different from all other nights?" and then listening intently as the story of his ancestor's redemption from slavery was retold. Nor is it hard to picture Jesus helping Mary with the Passover preparations, going with her to select the lamb and readying the house for extra guests.

Passover gave Jesus a sense of history and identity. It answered for him the question "Who are we?" by ritual reenactment of the Exodus, the events by which God led the Hebrew slaves out of Egypt.

Everything about the celebration of Passover is designed to enable Jews to experience for themselves the suffering of slavery as well as the joy of freedom, but it is structured especially to educate the children.

While Passover signifies freedom from slavery, at Pentecost Jesus celebrated his freedom for a life of faithfulness to God's

Dating from before the birth of Christ, this Menorah was incised on a plaster wall just opposite the Temple. Excavators considered it likely that the representation would be an authentic likeness, since the person who made it could have seen it frequently in the Temple. In this photo the Menorah was completed by a line drawing. (File photo from Religious News Service)



will. Yom Kippur, the Day of Atonement, instilled in Jesus the belief that people can repent and live right, and that God forgives.

For modern Christians the feasts of Judaism provide opportunities to under-

stand more deeply our faith. As begin a new year, we would do well to stop and ponder the feasts our founder celebrated.

(From *St. Anthony Messenger*/December 1989)

# Hollywood's ugly anti-Christian bigotry

By Joseph Farah

Can you imagine, in this day and age, anyone in business refusing service to someone because he or she is Jewish or black?

Even more incomprehensible, can you imagine a company employing high-level executives who admit they are discriminating against customers for those very reasons?

Not only would it be an extremely bad business practice, it would be downright illegal and immoral.

Where, you ask, is such a backward and bigoted policy tolerated? Is it some neo-Nazi or skinhead organization? Is it in some isolated, unenlightened, backwater klan community?

No, the kind of discrimination described is taking place today in that bastion of tolerance and pluralistic liberalism, Hollywood USA. Except those targeted in this particular incident are not black or Jewish, they are Bible-believing Christians. Here's the story:

Ted Baehr is the editor of a publication called *Movieguide*, described as "a biblical guide to movies and entertainment." Published bi-weekly from Atlanta, *Movieguide* offers movie and video reviews from the perspective of conservative evangelical Christianity.

Baehr also puts together annual collections of the reviews in book form. It was for the cover of the latest "Christian Family Guide to Movies and Video" that his art director called Paramount Pictures in Hollywood recently to purchase a publicity photo from the movie *Tucker*, which the Christian reviewers deemed to be one of the year's 10 best family films.

However, Diane Isaacs, head of the licensing department at the studio, reportedly told the *Movieguide* staffer that Paramount would not sell any promotional stills to "fundamentalist Christians."

Speechless, the artist referred the matter to Baehr, a graduate of New York University Law School and, in his younger days, a member of the American Civil Liberties Union. Baehr was certain there must be some misunderstanding. No one, he thought could be so insensitive and indiscreet as to discriminate on religious grounds.

He soon found he was wrong. Baehr called back Isaacs and, according to him, was told Paramount would not sell pictures "to Christians."

## Paramount would not sell any promotional stills to "fundamentalist Christians."

"With great patience, I tried to explain that she could refuse to sell pictures to us for some other reason, that she could raise the price, but that it seemed strange that she would deny us a picture because we ministered to Christian families by reviewing movies for them just as other groups, including feminists, Hispanics, homosexuals, and many others provided reviews for their constituencies," he said.

Still believing there must be some mistake-that, perhaps, he had just reached Ms. Isaacs on a bad day-he asked to be referred to her superior at the company.

He immediately called Deborah Rosen, director of corporate communications for Paramount.

According to Baehr, she reiterated that the studio would not sell a photograph "to Christians" and that Paramount would not get involved in religion or politics.

Incredulous, Baehr then wrote Rosen a letter making several points:

- Almost all of Paramount's films touch on religious and political issues.
- His publication had recommended to its readers more films from Paramount than from any other studio except Warner Bros.

● *Movieguide's* reviews are seen not only by subscribers to *Movieguide*, but by readers of 44 other publications which reprint them.

In addition, broadcast versions of the reviews are heard on more than 700 radio stations nationwide.

● Christians constitute 60 percent of the American public and the biggest block of moviegoers.

● To be logically consistent, Baehr wanted to know if this corporate policy

would now mean the studio would not sell tickets to Christians.

● Many publications with strong political and religious positions carry Paramount Pictures advertisements.

● The Civil Rights Act provides that there should be no discrimination based on race, creed or color.

A short time later, Baehr got a more cautious written response from Rosen. "One of Paramount's policies is to consistently deny requests to use Paramount's copyrighted material from organization advocating strong viewpoints on political, social and religious issues and who wish to use our materials in connection with advocacy," she wrote.



"The reason for this policy is to avoid the appearance of partisanship on Paramount's part with respect to these issues. Because of the thousands of requests and our desire not to be constantly exposed to debate on where lines should be drawn, we have found this policy to be a sound one."

Baehr characterizes the more diplomatic response as disingenuous because Paramount not only provides publicity pictures to many far left-wing publications-such as *L.A. Weekly*-but the studio also advertises with them.

"Ms. Rosen's letter is a disingenuous ploy to cover up a policy of refusing to sell photographs to Christians while Paramount makes a practice of paying for advertising space in homosexual and other advocacy journals, newspapers and magazines," he said.

"This policy is bigoted and abhorrent. All groups should be treated fairly and without such blatant discrimination."

When Rosen was called to answer Baehr's allegations, she asserted that no one at Paramount ever refused to sell the photos because of religious beliefs, but asked for more time to look into the matter.

Two days later, though, she still gave the matter short shrift.

"I think it's real simple," she said. "We evaluate each request on its merits. We do not discriminate on the basis of religion. And that's it. That's the position of Paramount."

She refused to discuss what parameters Paramount used to evaluate requests.

She declined to elaborate on the guidelines she disclosed in her letter to Baehr - guidelines that seem to confirm that religion is an issue. Diane Isaacs was no more helpful.

"I have no comment," she said. "You'll have to talk to Deborah Rosen."

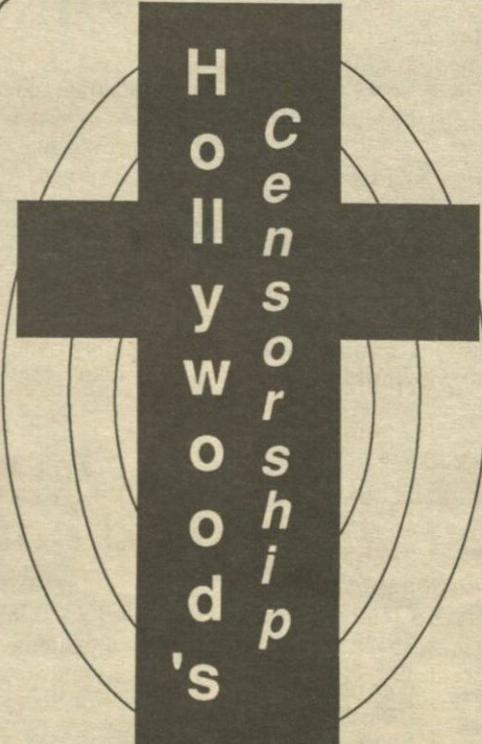
Baehr is understandably agitated and is considering legal action against Paramount. For the time being, though, he is encouraging his readers and others concerned with such intolerance to write to the studio's top officials, Chairman Martin

S. Davis, 1 Gulf & Western Plaza, New York, NY 10023 and President Frank G. Mancuso 5555 Melrose Avenue, Los Angeles, CA 90038 to register their outrage.

"*Movieguide* is no more nor less of an advocate than most of the magazines, newspapers and journals wherein Paramount advertises," charged Baehr. "Paramount's policy is censorship - as those in Hollywood use the word: an attempt to inhibit our freedom of speech as a Christian organization."

Strange that an industry still shuddering from a political blacklist 40 years ago would condone another kind of blacklist - one admittedly based on politics and religion.

(Reprinted from New York City Tribune)



**'... The kind of discrimination described is taking place today in that bastion of tolerance and pluralistic liberalism, Hollywood, U.S.A. Except those targeted in this particular incident are not black or Jewish, they are Bible-believing Christians.'**

- Joseph Farah



## Is it true that most of our Catholic church's altars hold relics?

**Q.** I recently heard that all main altars in nearly every Catholic church in the world contain bone fragments of martyrs. Is this true, and if so why? (Minnesota)

**A.** The practice of inserting relics of saints — usually the entire body or part



By Fr. John Dietzen

of the body — began in the very early Christian church. Mass often was offered in those times over the tombs of martyrs since they were in a particular way witnesses to Jesus Christ, giving their life rather than deny their faith. In later times part of the saint's body was placed in the table of every altar as a reminder and continuation of that ancient Christian practice.

As you indicate, we have seen a change in that tradition in the past generation. We cannot understand this change unless we realize that many centuries ago the altar began to lose its identity as "the table of the Lord" and its central place in Catholic Church architecture.

Any of us over 40 can recall when altars frequently seemed overpowered beneath statues of saints and angels or other structures.

In reforming the liturgy during the past few decades, the church is trying, among other things, to make the altar table once again the central and prominent feature of a church building, as it should be. It is at the altar that the central and climactic Christian worship takes place, re-offering the eternal sacrifice of Jesus Christ, being united with him in that sacrifice and thus united with his death and resurrection.

No public act of Christian worship is greater. This is why the altar is spiritually, and should be physically, the focal point of our church buildings.

The Introduction to the Rite for the Dedication of an Altar, promulgated by Pope Paul VI in 1977, requires that the altar be constructed away from the wall so the priest can walk around it, and that it be in a central location where it will draw the attention of the whole congregation.

In any new church, statues, pictures of saints or relics may not be placed on or over the altar.

Even if a church is dedicated in honor of a saint, the altar is dedicated to the honor of God and all aspects of structure, placement and use should make that clear.

All this may sound like a long way around to answering your question, but is essential to understand the church's present regulations about relics in altars.

The instruction, which regulates church practice around the world, provides for a continuation of the tradition of placing relics "in" the altar, but only under the following conditions:

1. These relics must be of a size that they can be recognized as parts of human bodies. Tiny relics of one or more saints should not be used.
2. Care must be taken to be sure the relics are authentic. It is better for an altar to be dedicated without relics than to have relics of doubtful credibility.
3. The container for relics must not be placed on the altar, or in the table of the altar, as altar stones used to be placed in a niche on the top of the altar. The container must be placed beneath the altar as the design of the altar might allow.

Church law also provides that depositing such relics must be reserved for fixed altars, that is, altars which are attached to the floor so they cannot be moved (Canon 1237).

## Ray of hope gave way to the 90s

As we start a new decade and reflect back on the happenings that most affected us in the decade we are leaving behind, I can say that for me the events that occurred just before Advent this year are the ones that I consider most momentous.

I mention first the historic meeting between Pope John Paul II and Soviet leader Mikhail Gorbachev. Never did I believe that in my lifetime I would have the joy of seeing such a meeting take place.

For more than 40 years, we have prayed that the noble people of the Soviet Union would be able one day to worship God in a church of their choice, and now it looks as if that day might come.

What was amazing were the words of Gorbachev during that meeting: "Shortly, a law on the freedom of conscience will be adopted in our country. Within the mainstream of 'perestroika' we are learning ... cooperation and consolidation of society on the groundwork of renewal."

The people who may be the most affected by this visit are the Ukrainians. Some 5 million of the people in Ukraine are in communion with Rome, according to Ukrainian Catholic officials. Yet they have not been able to worship legally in their own churches since Stalin merged the Ukrainian Catholic Church with the Russian Orthodox Church in 1946. But he could not destroy the faith of the people; this Catholic Church continued to operate underground.

The meeting between Gorbachev and the pope was an awaited signal of hope to Ukrainian Catholics that their church will become legal. And the numbers of the faithful rejoicing at the news should be an inspiring witness for all to see that no force on earth can assassinate the faith of the people of God.

The other pre-Advent event that should never be forgotten by Catholics was the murder of six Jesuit priests in El Salvador. What made this crime even more heinous is the knowledge that they followed some 70,000 people in that country who have

*'For more than 40 years, we have prayed that the noble people of the Soviet Union would be able one day to worship God in a church of their choice, and now it looks as if that day might come.'*



By Antoinette Bosco

been murdered since the assassination of Archbishop Oscar Romero in March 1980.

What makes all of these murders almost unbearable is the fact that many of these people were killed with guns and ammunition supplied by the U.S. government.

On the first day of Advent, I had the privilege of seeing "Romero," the movie about the archbishop of El Salvador who became the "voice" of his people and was subsequently gunned down as he offered Mass.

After I dried my tears at the end of the film, the pain and sadness gave way to joy — joy that such a man as Romero had lived, joy that it was my church that had shaped him to be the

person he was. I remember a talk once by Archbishop Fulton J. Sheen, who said that the impact of Christ was so great that he split time into B.C. and A.D. I read last week that in El Salvador the people, who have themselves declared Archbishop Romero their saint, now refer to events in their country as "before Romero" and "after Romero." Truly this was a man in whom Christ rose again.

As the new year begins, and we start a new decade that will end a troubled century, we should as Catholics be feeling new hope, for we have seen that no power can assassinate faith.

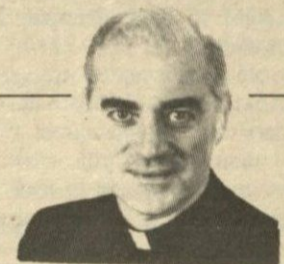
To add to that, the signs grow stronger every day that the world is on the threshold of an entirely new era.

## Don't put yourself down

A healthy spirituality is one that joyfully surrenders to God's Will, offering all sufferings and humiliations in a spirit of reparation so that even the downside of life is seen as a blessing. This surrender to God includes the way we accept ourselves and our own life. Let's face it, some lives are messier than others. But God can draw good from evil and joy from sorrow. It's so important to trust Him. Although I may not be all that I'd like to be, I know that I have to accept my life because it is in the here and now of the present moment that God calls me to love Him and serve Him and be happy with Him. It's His will that I make a reasonable effort to be good and that I enjoy it in the bargain.

In terms of your own life, do you see that God has been at work in all the choices you've made? However wise or unwise your decision may appear to be in the light of what you now know, the fact is, God has been with you all through your life, in times of triumph and failure, health and sickness, caring for you all the time with a tender love that knows no limits. And God doesn't want you to put yourself down.

In accepting my own life I try to keep a positive attitude towards myself. Although I'm far from perfect I know I'm a good person trying to be better. I embrace my life as wonderful gift. It's easy at this point in my life, but what will happen in my old age? I pray now for the courage and grace to continue in this joyful spirit when



By Fr. John Catoir

I'm old and sick. Looking ahead isn't a bad idea. So when you consider making some new resolutions, begin by trying to accept and love yourself a little more. Treat your body well, exercise it, nourish it properly, don't abuse it. Your self-respect depends on self-love, and care for the body is an important component of this effort.

Above all stop calling yourself unkind names. The more you affirm yourself, the less you will be inclined to put yourself down.

God is delighted with you when you try to look at the bright side of life. When you do, you do yourself a service, and you give glory to the Father, not to mention your neighbor who don't need any more grumbling. The bottom line of self-affirmation is saying no to sin. You deserve to be happy and sin only brings sadness, so try, try again. A clean conscience is its own reward.

## Time capsules

By Frank Morgan

### A love that time did not erase

James Buchanan was engaged to a beautiful young woman in his youth, but her parents were worried that he would never amount to anything.

They managed to break off the engagement. Two weeks later, the woman killed herself and Buchanan remained a bachelor throughout his life.

After he died, executors of his estate found a packet of letters from his sweetheart, which had been repeatedly opened over the years and apparently stained with tears.

A penned note was attached which advised, "Do not open these for within them you will find naught but the broken heart of Buchanan."

\*\*\*\*\*

On April 15, 1865, President Abraham Lincoln was assassinated at Ford's Theater.

When Lincoln's pockets were emptied, they found two pairs of wire-rimmed spectacles, a penknife, a watch fob,

a single cuff link initialed "L," a white handkerchief with "A Lincoln" embroidered on it in red and a brown leather wallet containing nine pro-Lincoln newspaper clippings and strangely enough, a Confederate \$5 bill.

\*\*\*\*\*

Henry Fielding, the English author who wrote "Tom Jones," one of the world's great novels also wrote the following lines:

"The family that dines the latest,  
Is on our street esteemed the greatest."

\*\*\*\*\*

In 1780, Oliver Evans, an American inventor from Newport, Delaware, designed a steam propelled carriage.

But it was never built.

At the time he said, "Someday people will travel by steam engine from city to city almost as fast as birds fly - 15 to 20 miles per hour."



## Family inclusive ministry is the new trend

Have you ever felt that involvement in the Church made your family's life together as a family more difficult instead of easier? That the Church had forgotten that you were part of a family and not simply an unattached, capable volunteer?

I know that there have been plenty of instances in our family's life when such things have occurred. Quickly coming to mind are the Sunday mornings when Pat was assigned as a Eucharistic Minister at one Mass, I was assigned as lector at another and our sons committed as altar servers at a third! It's hard to act and feel like a family under those circumstances. It's also a challenge to not have negative feelings toward the Church when you feel like its pulling your family apart.

There are also plenty of examples of the Church being a strong supporter of family life. I can recall memories of a parish-sponsored Sunday afternoon family softball league, of family-centered sacramental preparation, of Thanksgiving liturgies and celebrations which stirred us deeply as a family, of the gentle but insistent encouragement we have received to remember that we reveal God to each other. These are all examples of ways the Church has strengthened us in our love, commitment and enjoyment of each other.

One of the profound changes beginning to take place within the Church is a heightened awareness and sensitivity to the reality that every decision, plan and policy made within the parish or archdiocese has an impact on the family. Perhaps the Church's vision is narrowly

By  
**Carol A.  
Farrell**



on the individual to whom it intends to provide services or minister in some way: the child in religious education, the teen in the youth group, the engaged couple preparing for marriage, the adult taking part in a religious renewal

**'One of the profound changes beginning to take place within the Church is a heightened awareness and sensitivity to the reality that every decision, plan and policy made within the parish or archdiocese has an impact on the family.'**

the starting time of meetings impacts the family at its very core in as much as it allows for (or makes impossible) the family's ability to be present to each other for the evening meal, which is likely their only time to be together as a family.

This awareness of persons in the context of their family life is called a "family perspective." Without it we can too easily do unintentional violence to the family. It is in recognition of the importance of keeping a family perspective that the bishops of the United States recently published a document called "A Family Perspective in Church and Society." In the opening pages they write:

"The church needs to support positive developments, to look for new ways to help families.... move from crisis to growth, from stress to strength. This can be done by incorporating a family perspective, as a pastoral strategy, in all its policies, programs, ministries and services. The Church needs to do this not because families are in trouble, but because family life is so important in itself and needs the ongoing support of the Church. Family life is fundamental to the healthy life of the Church and society."

The Church of Miami is doing its very best to become ever more family-sensitive. Whenever it happens that we fail you and your family, it is important that you speak up and let it be known so that caring adjustments can be made.

*(Carol Farrell is the Director of the Family Life Ministry)*

## A potent mix: a 4-year-old and a busy street

Dear Dr. Kenny:

We live on a moderately busy street, with parked cars on both sides, and I'm afraid to let my 4-year-old out of the house unattended. He wanders; he runs; he acts on impulse.

I worry that he'll run out between the parked cars into the street, in front of an oncoming car.

My husband says I worry too much. What do you think? — Indiana

You are right to be concerned. Four-year-olds are natural explorers.

A 4-year-old can wander anywhere.

Four-year-olds are also likely to act on sudden impulse. He could dart out into the street without looking, no matter how many times you have told him to stay on the grass or sidewalk or to look before he crosses.

Forget your lecture as a means of control. However good you sound, however concrete and practical your reasons are, your lecture will have little effect. It may even become a game. Do not count on mere words to keep your son out of the street.

What can you do?

There are a number of practical possibilities. Here are some steps you can take to ensure safety and still

By Dr.  
**James and  
Mary Kenny**



allow your 4-year-old some freedom to roam.

1. Go outside with him for an hour each day. Play with him.

Let him wander, but follow closely enough. If you feel you don't have enough time, perhaps you can take turns watching each other's youngsters with a neighbor who also has a toddler.

2. Better still, take your toddler off to a park for an hour or someplace where there are not speeding cars nearby. Take him to a place where you can relax and let him roam a bit more widely. It might be good for you to get away for a certain time each day as well.

3. Fence in your yard. If not your whole yard, fence in a smaller play area. The cost of a secure fence is a small price to pay for peace of mind and safety.

4. You might consider a leash with a body harness. If you use this somewhat extreme measure, make sure he cannot tangle himself up.

While some may find this offensive, it makes a lot more sense than allowing him to run freely near a busy street.

5. Talk with your neighbors about the possibility of blocking off your street for a play hour each day. I realize that this is a long shot, but the city may go along if enough persons request it. After all, children are our most important resource.

6. Finally, you may need to keep him indoors. Outdoor play may be important, but not with a serious risk to life. Better that he stay inside with you than to take a chance.

Every parent has to balance a child's need to try new things and learn and grow with concern for safety and protection from serious harm.

Some parents are too protective; others too negligent. Most of us use common sense.

In your situation, give your toddler as much space as you can safely supervise.

**Reader questions on family living or child care to be answered in print are invited.**

**Address questions:**

**The Kennys; Box 872; St. Joseph's College; Rensselaer, Ind. 47978**

## Help your child choose the right college

Twice in my lifetime I went on college visitation tours with my teenager. These trips were gratifying, yet somewhat purgatorial, experiences.

Gratifying in the sense of close sharing of goals and ideals, and purgatorial in the sense of being in too close contact for too many days, and dealing with the pressure of choices on young psyches.

When I went to college, I didn't have many choices. It may amuse some to learn that I choose home economics but that lasted one blessedly brief year. I hated my biology classes, especially the one in which we dissected cats. Next to a class on the Tensile Strength of Fabrics, it remains the low point of my academic life.

So I transferred, both college and major ending up as a teacher of writing. My second choice was good, my first awful. Fortunately, my parents supported me in both choices. They didn't question my judgement or expect me to stay on a track I discovered was not for me.

Sometimes it takes several years and wrong choices for young people to find their niche.

This situation can be frustrating for parents who expect their children to choose a field and college, and four years later find satisfying work for life.

I don't believe we do a very good job as parents in helping our children prepare for adult careers.

We're good at emphasizing grades to get into college but we tend to leave the bewildering choice of college and career up to them at an age when they are unsure of themselves and their options.

By  
**Dolores  
Curran**



How can parents help? Here are my suggestions.

1. **Do parent homework.**

There are several good reference books on colleges giving information on size, academic ratings, majors, cost, requirements, etc.

We used Baron's but there are other fine ones available from most high school counseling offices. These are worth the time spent reviewing potential colleges, even if they are used to weed out definite "no's."

Attend college nights offered by your child's high school.

Counselors tell me they get very little parent response when they offer workshops on helping children select the right college, seeking funding, and meeting requirements. "Sometimes I think parents have less interest in their kids' future than we do," one counselor told me. "Their kids have to think the same."

2. **Listen to your teens' goals and evaluate their abilities and interests.**

Are these abilities real or inflated?

Parents know their children far better than counselors and teachers.

Will this young adult fare better in a small college or a large university? Can she adapt to life far from home?

Will he feel comfortable with the socio-economic status of the majority or will he feel richer or poorer?

Can he meet the academic standards or do parent hopes put undue pressure on him to what he can't be? Are we setting him up for failure? What are his dreams and how can they be met?

3. **Let the teenager know that his or her decision is not set in stone.**

I think this feeling paralyzes young people when it comes to making choices. We can help by saying, "If this school or major isn't the right one for you, you can transfer. You aren't making a final vow by making a choice and we'll support you if you want to change later." This frees our young ones from the idea that there's a stigma attached to making the wrong choice.

4. **If possible, visit potential colleges.**

Expense and time may not permit this but choosing a college through a catalog is like buying clothes through a catalog. They don't always fit.

A personal visit and interaction with students and staff are vastly superior, if purgatorial.

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# C.S. Lewis' classic debuts on *Wonderworks*

Nearly 40 years ago, C.S. Lewis wrote what turned out to be a classic work of seven volumes collectively known as *The Chronicles of Narnia*. *Wonderworks* proudly presents a superb new series of three one-hour specials based on books two and three of the series entitled "Prince Caspian and the Voyage of the Dawn Treader," which will take viewers to the mystical land of Narnia and then to the high seas for unqualed adventures of fantasy and magic. Part I of this three-part program airs over WPBT Channel 2 at 9:00 a.m., February 4, 1990. (Part II will air February 11 and part III, the conclusion, on February 18).

In part I of "Prince Caspian and the Voyage of the Dawn Treader," young Prince Caspian trains to assume his rightful position as King of Narnia, a position now held by his corrupt uncle King Miraz.

During one of his archery lessons, Caspian is caught daydreaming of the stories he's heard of old Narnia, when talking beasts, fauns and dwarfs inhabited the kingdom.

Caspian's beloved Nanny is banished when King Miraz discovers that it is she who is telling the prince these outlawed tales. Miraz assigns Caspian a new tutor, Dr. Cornelius, who unbeknownst to Miraz is half dwarf and half human.

At great risk, Dr. Cornelius continues the prince's education of ancient Narnia. When the evil King Miraz and Queen Prunaprisma have a baby, they are determined to kill Caspian in order to ensure that their son will be the rightful heir to the throne.

Dr. Cornelius tells Caspian that his life is in great danger and that he must leave the castle immediately. At first the young prince cannot believe that his aunt and uncle would actually murder him, but when Cornelius tells him that it was Miraz who was responsible for his father's death and the demise of all non-humans in Narnia, Caspian decides to take Cornelius' advice and leave the castle. Dr. Cornelius gives Caspian a small purse of gold and a magic horn which once belonged to Queen Susan

In *Wonderworks'* presentation of "Prince Caspian and the Voyage of the Dawn Treader," a lady in waiting (center) looks on as King Miraz (Robert Lang) and Queen Prunaprisma (Angela Barlow), confront the young prince Caspian (Jean Marc Perret) about his future as the King of Narnia.



of old Narnia. He warns Caspian that the horn should only be blown in a situation of greatest need and that when it is blown, help of an unknown nature will arrive. Dr. Cornelius urges Caspian to waste no time, and watches sadly as Caspian rides toward the forbidden haunted forest.

On the edge of the forbidden forest, Caspian's horse is frightened by a clap of thunder and runs uncontrollably into the trees. A branch strikes Caspian across the forehead, knocking him unconscious. When he awakes, he finds that he is the company of a talking badger, Trufflehunter, and two dwarfs, Nikabrik and Trumpkin. Caspian convinces the trio that he is not out to kill them like King Miraz, but in fact, he is also a victim of his cruel uncle's wrath.

The badger and dwarfs take Caspian to a council of the forest including: a centaur, fauns, red dwarfs, black dwarfs, talking moles, hedgehogs and mice. At the meeting, Dr. Cornelius shows up unexpectedly to warn Caspian that Miraz and his army are descending upon them. The community of talking beasts and curious creatures vow to fight Miraz. They decide that strategically Aslan's

How, the ancient place where the lion-king was sacrificed, would be the best place to defend themselves.

King Miraz and his army invade Aslan's How. Prince Caspian and his troupe of preternaturals suffer heavy losses. Caspian deems it necessary to blow the magic horn.

The horn summons the presence of Peter, Susan, Edmund and Lucy, four young siblings from England who once ruled in Narnia. Once in Narnia, the children convert again into powerful kings and queens.

With Aslan's assistance, King Peter, King Edmund, Queen Susan and Queen Lucy locate Prince Caspian and his army. It is decided that King Peter will challenge King Miraz in hand-to-hand combat to decide who will be the lawful king of Narnia. The challenge is put forth to King Miraz, and his Lords warn him not fight the small nemesis. The king laughs off their advice and takes on King Peter, who he thinks is a mere child pretending to be a mighty warrior.

The next two episodes tell of the adventures of young King Caspian and his crew aboard the Narnia sailing vessel, the Dawn Treader as they search to find

the six lords of old Narnia who were banished by his evil uncle, King Miraz.

"Prince Caspian and the Voyage of the Dawn Treader" is a BBC Television production in association with *Wonderworks*.

Paul Stone is producer, Alex Kirby is director, with the teleplay written by Alan Seymour.

The first three of nine hours of *The Chronicles of Narnia* debuted last season on *Wonderworks* with "The Lion, the Witch and the Wardrobe," volume one of C.S. Lewis' classic seven book series. The remaining six hours will air over the next two seasons with "Prince Caspian and the Voyage of the Dawn Treader" (season six) and "The Silver Chair" (season seven).

*Wonderworks* is presented by the PBS Children's and Family Consortium headed by WQED/Pittsburgh and including KCET/Los Angeles, KTCA/Minneapolis-St. Paul, South Carolina ETV Network and WETA/Washington, D.C. Major funding for *Wonderworks* has been provided by the Corporation for Public Broadcasting with additional funding from public television stations and the National Endowment for the Arts.

## Tom Cruise gives great performance as crippled Vietnam war hero

The following is a movie capsule recently reviewed by the U.S. Catholic Conference Department of Communications.

"Born on the Fourth of July" (Universal) is the emotionally wrenching story of an idealistic youth who returns from Vietnam as a crippled war hero, tormented by battlefield experiences and a growing awareness that his sacrifice has been in vain.

Paralyzed from the chest down, the disillusioned veteran tries to blot out his anger and bitterness by indulging in a marathon of alcohol and sex that ends

### Movie Review

when he joins the Vietnam Veterans Against the War and discovers a purpose in life in the anti-war movement.

Adapted from the Ron Kovic book of the same title by Kovic and Oliver Stone, the movie's director, the picture presents a devastating firsthand account of what the Vietnam War meant to one who fought it both there and on the

home front. At the same time, it is the story of a young man who, after losing faith in God, family and country — values instilled in him from birth — struggles to find meaning in his life.

The film succeeds more than it fails on both levels — personal and political — but taken together, the result is a powerful stimulus for viewers to reassess values and political consciousness.

Kovic (handsomely portrayed by Tom Cruise) had a Catholic upbringing that is dealt with in a knowing, respectful manner by director Stone, also a Vietnam vet with Catholic roots. Born on July 4 to a small-town, working-class family, Kovic was raised as a true believer in U.S. democracy and a Christian soldier in the war against atheistic communism.

The Vietnam sequences are brief but emphatically violent, depicting the confused nature of guerrilla warfare where civilians are cut down in the cross-fire and a soldier may be killed by "friendly fire," something that weighs heavily on Kovic's conscience. Severely wounded shortly thereafter, Kovic survives the excruciating conditions of a field hospital whose depiction may turn strong stomachs.

This, however, is minor compared to

his treatment in a rat-infested Veterans Administration hospital where, as a helpless paraplegic, he almost dies in his own excrement. Through it all, he keeps faithful to his patriotic ideals but after coming home from the hospital, gradually goes to pieces, unable to cope with feelings of alienation from family and community.

Thrown out of the house by his mother who refuses to accept his drunken abuse, he holes up in a Mexican town selling liquor and women to a ragtag collection of crippled Vietnam vets. Stone here, as elsewhere, needlessly depicts the degradation in graphic detail, going on long after the point has been made.

The movie ends with Kovic's return to the real world as an anti-war spokesman, seen in a melee inside and outside the 1972 Republican Convention and then addressing the 1976 Democratic Convention.

The movie re-creates well the look and atmosphere of the era. It is especially good in dramatizing the Vietnam War as the overriding issue of the time and the protests against it that polarized the

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nation. It has credibility. Young adults may find it compelling enough to inspire them to do research and reflection on the war. Older adults, on both sides of the issue, will remember and perhaps ponder why it was the way it was. From it all can gain greater insight into the special problems of Vietnam veterans.

Central to the film's success is Cruise's convincing performance in a role where Cruise portrays the stages of a man, from winsome, innocent teen-ager, conscientious soldier, stoic hospital patient, embittered wheelchair victim and finally to determined anti-war protester. Almost as good is the fine supporting cast which includes Willem Dafoe as a cynical casualty of the war, Caroline Kava as Kovic's mother and Kyra Sedgwick as his teenage sweetheart.

Because of its disturbing depiction of violence, a scene with nudity in a sexual context and much rough language laced with sexual references, the U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.



**SCHOOL SPIRIT.** Proud of Me, Proud of My School (POM POMS) is an all-school organization designed to instill pride in the students and staff of St. Clement School in Fort Lauderdale. POM POMS (officers and representatives are pictured) supports athletic contests, honors students of the month, collects materials for recycling, and creates banners and posters for campus.

### St. Thomas hosts peace conference

A conference on "Economic Conversion: Rebuilding the Economy for Jobs and Peace" will take place at St. Thomas University on Feb. 9-11.

Economic conversion is a technical strategy and a political process whereby capital, labor and other resources are reallocated from military to non-military production. This is a particularly timely subject in the wake of the dramatic political changes in Eastern Europe.

The conference is sponsored and co-sponsored by no fewer than 30 peace organizations and churches. Speakers will include Bruce Gagnon of the Florida Coal-

ition for Peace and Justice Coalition, Robert Reuschlein, a teacher of Peace Economics at the University of Oregon and Michael Closson of the Center for Economic Conversion.

Over a dozen panels and workshops will include such topics as "The Virus of Militarism," and "The Social Costs of Military Spending."

The conference will begin at 7 p.m. on Friday and continue through 1 p.m. on Sunday. Lunch and dinner on Saturday are included in registration fee. For more information contact the Florida Coalition for Peace and Justice at (407) 422-3479 or in South Florida call (305) 463-3522.

### Multi-cultural ministry workshop offered

A workshop for pastors and/or associates along with Pastoral Council Members and parish leader titled Ministry In A Multi-cultural Church: Survival or Acceptance of Gifts will be held on Feb. 8 from 7:30 to 9:30 p.m. at Nativity Catholic Church, Parish Hall Room #3, 5220 Johnson Street, Hollywood, (English and Spanish)

It will also be held at St. Rose of Lima Church March 1 at 7:30-9:30 p.m. in the

school library, 418 NE 105th St. in Miami Shores (Spanish and English available).

### Black History Mass

St. Martin de Porres Association is sponsoring a Mass in celebration of Black History Month at St. Mary Cathedral in Miami on Feb. 4 at 5 p.m. The guest homilist will be Fr. Martin Kofi Adu, a native of Ghana, West Africa, and St. Vincent assoc. pastor.

### Its a date

#### Fashion shows

St. David Women's Club will hold a luncheon and fashion show at the Bonaventure Hotel on Feb. 3. The social begins at 11:30 a.m., followed by lunch at noon. The cost is \$22 per person. For more information call 475-8046.

St. Matthew Parish Club will hold the annual benefit luncheon and fashion show, "Festival of Hearts," on Feb. 10 at the Hollywood Beach Hilton, Plaza Ballroom at 4000 S. Ocean Drive, Hollywood. Begins at 11:30 a.m. Luncheon at 12:30 p.m. Fashions by Phillis of Ft. Lauderdale. Call 456-0378 for reservations.

#### Festivals

The Schott Memorial Center will host a carnival on Feb. 22-25 on center grounds, 6591 S.W. 124th Ave. in Ft. Lauderdale. See above story.

St. Brendan Super Family Festival will take place on Feb. 23 from 6 p.m. until 11 p.m. and Feb. 24-25 from 1 p.m. until 11 p.m.

Rides, games, International foods.

#### Spiritual renewal

A Damascus Rally will be held on Feb. 25 at St. Henry Parish in Pompano Beach.

A retreat for young adults (married and single, 20's and 30's) will be held in scenic Lake Placid on March 9-11. \$40 per person includes meals. Car pooling (3 hours) 5:30 p.m. March 9 from St. Louis Parish in Kendall, St. Charles in Hallandale and St. Andrew's in Coral Springs. For more information call 757-6241 or 522-5776, ext. 191 or 192.

An Intimacy Retreat will be sponsored by Campus Ministry on Feb. 9-11. All college students from Key West to Pompano are encouraged to attend. \$20. Contact Campus Ministry in North Miami at 758-3392 or your local campus minister.

A Day of Reflection for Pastoral Care volunteers at Holy Cross Hospital will take place on Feb. 17 from 8:30 a.m. til 1 p.m. For information call the Office of Lay Ministry at

## Seminar on cults, Satanism set for Feb. 13 at Barry U.

A seminar/workshop on cultism and Satanism will be held at Feb. 13 from 9 a.m. until noon in the Kostka Room of Thompson Hall at Barry University in Miami Shores. Speakers are from the Cult Awareness Network and will address the background of cults in America and what is being done to combat them, and the rising threat of Satanism.

The speakers are: Rev. Michael Rokos, an Episcopal priest who has been on the National Board of Directors of the Cult

Awareness Network for four years; Ronald Loomis, Director of Unions and Activities at Cornell University, who has instituted cult awareness as a part of freshman orientation; and Carol and Noel Giambalvo, experts on Bible-based cults and the New Age, who have together counselled and re-directed the lives of hundreds of former cult members.

The seminar is sponsored by: The Archdiocese of Miami, The Greater Miami Jewish Federation and the Greater Miami Religious Leaders Coalition.

### Schott Memorial holds carnival

The Schott Memorial Center for the Deaf and Handicapped will host a carnival on Feb. 22-25 on the center grounds, 6591 S.W. 124 Ave., Fort Lauderdale. Until Feb. 21, ride tickets may be purchased at pre-carnival prices, four tickets for a dollar. During the carnival days, the price jumps to four rides for two dollars.

Sponsorship is available on a personal and corporate level. If you wish to buy

tickets to allow one child to ride free, the donation is \$20.

On Saturday, Feb. 24, the carnival will be closed to the non-disabled from noon to 2 p.m. and, at that time, all disabled children may enjoy the games and rides at no charge. Volunteers will be available to assist disabled children with rides and games.

For further information, call 434-3306 (Voice or TTY).

### Villa Maria offers adult day care

Do you have an older relative at home who could benefit from socializing with others and participating in recreational activities? Can you use some time off from caregiving? Help your elderly loved one

and help yourself by looking into adult day care at Villa Maria Nursing Center. For information about Day Care services for the frail elderly and victims of Alzheimer's Disease call 891-8850, ext. 6203.

### St. Francis Hospital volunteers honored

At its Auxiliary's annual luncheon, St. Francis Hospital, 250 63rd St., Miami Beach, honored volunteers for their hard work and hours of service to the hospital's patients.

Appreciation was conferred upon volunteers who gave 100 hours or more of their

time during the past year. Special recognition went to Berenice Chorney, Sue Graff, Bert Gindlin and Josephine Ellins for more than 1,000 hours each.

Gindlin alone has reached an accumulated 10,000 hours.

### Lay Ministry program 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 in the various ministries in the Archdiocese of Miami.

The deadline for the 1990-1992 program is March 15. Call 757-6241 (Dade) and 525-5157 (Broward), ext. 131.

#### Bazaars

The Holy Rosary Council of Catholic Women will host a flea market on Feb. 3 from 9 a.m. until 3 p.m. in the church parking lot, 9500 SW 184th St. Proceeds to benefit the Development fund.

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

#### Potpourri

The Queen of Peace Fraternity of the Franciscan Order will meet on Feb. 4 and March 4 at St. Richard Parish Center, 7500 SW 152nd Street in Miami for on-going education and formation at 1 p.m. and Fraternity Meeting at 2:30 p.m. Visitors welcome.

The Sorelle Sisters will be presented at Our Lady of Mercy Catholic Church on Feb. 2 at 8 p.m. in the Parish Center located at 5201 N.W.

9th Ave. in Pompano Beach. Tickets \$12 can be purchased in advance. For tickets and information call Jack at 946-7619 or Sandy at 421-4253.

A Radiothon for Dade and Broward Youth Centers will take place Feb. 17. For more information call the Dade Youth Center at 856-3404.

Congreso Catolico Hispano will occur on Feb. 16-18 at Broward Community College.

The Church of St. Hugh Guild will host a book review, Charlie Crandon's "Country Pumpkin" reviewed by Nancy M. Husted on Feb. 10 at 1 p.m. at Glorie Hall, 3460 Royal Road in Coconut Grove. Donation \$5. For information call Peggy at 445-7323.

The Marian Center Auxiliary Annual Luncheon will be held Feb. 15 at Indian Creek Country Club. Tickets \$50. Call 756-6202 for information.

St. Bernadette Home and School Association will hold an International Dinner on Feb. 3 at 6 p.m. in the back of the church, 7450 Stirling Rd. in Hollywood. Tickets (\$6 for adults) at door. For more information call 432-7022.

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# An 'unfinished prophet's' last year

**THOMAS MERTON: PREVIEW OF THE ASIAN JOURNEY**, edited by Walter Capps. Crossroad (New York, 1989). 114 pp., \$13.95. Reviewed by Msgr. Charles Dollen, Catholic News Service.

Trappist Fr. Thomas Merton, more than 20 years after his death, is still the darling of the liberal, secular intellectual. The early Father Merton was a writer who shared the spirituality of his rich monastic tradition. The mature Father Merton was a prophetic voice applying the principles of his Christianity to the world at large. It was quite invigorating.

But the Father Merton of his last year, who buried himself in a hermitage but kept every worldly contact alive, emerges as a contradiction or, perhaps, as an over-the-hill prophet. He himself fills too much of the picture. Perhaps had he been given a longer life, this might have become more balanced—or less.

In "Thomas Merton: Preview of the Asian Journey," one of the last conferences that Father Merton gave at the Center for the Study of Democratic Institutions at Santa Barbara, California, is presented from tapes made at the time. For the Merton devotee,

this is heady stuff; for one less dedicated it is a very unfinished presentation.

The scholars he addressed were very interested in discovering why he was going to Asia and what he hoped to find there. The answer, quite simply, was that he didn't really know. He had immersed himself in Asiatic religious studies and seemed to think that the monasticism of the West might find a kinship with monasticism of the East. It was all so amorphous, but so grandiose in its idealism that it appealed to intellectual seekers.

By this time, Father Merton's definition of a monk was far afield from that of St. Benedict or St. Basil. As he told his audience at Santa Barbara, the Eastern "religions" were more a philosophy than a religion as we know it. If this is true, and if philosophy is the handmaiden of theology, perhaps there is much that the East can give to the West in religious response. Nothing that Father Merton said has been very convincing to me, but then, of course, I think Catholicism is a revealed religion, and that puts it in a class by itself.

This book is really an important addition to the Merton canon and as such it is a valuable record. But it still leaves Father Merton as an unfinished prophet.

# Organization begins its work

(Continued from page 9)  
teacher.

•**Carolyn Mingo** (Miami): Church: Member, St. Vincent de Paul parish, where she serves as Legion of Mary president and is a member of the parish council.

•**Percy Oliver** (Miami): a high school principal, he is a member of Christ the King parish. He has served on the church finance committee, as delegate to the Black Catholic Congress, and chairman of the parish council.

•**M. Athalie Range** (Miami): Former Miami City Commissioner, she is a member of Holy Redeemer parish. She serves as a lector and Eucharistic minister in the parish, and also has worked in parish renewal.

•**Mermoth "Sonny" Ward** (Carol City): Church: St. Monica parish. Serves as president of St. Monica's Welcome Band and is a member of the St. Martin de Porres Association.

•**Bettye Brown Wiggs** (Miami): Church: St. Francis Xavier parish of Miami. Has served as a Synod member, on the Black Catholic Retreat Committee, the Black Catholic Reflection Committee, and is a parish council member. She serves on many service and community boards including

the Coalition Against Hunger, YWCA, NAACP, and Big Brothers/Big Sisters.

•**Dr. Joseph Poitier, Jr.** (Miami): Church: Member of Christ the King parish. Has been in Archdiocese of Miami for 35 years. Grand Knight of the Knights of St. Peter Claver. Personal: physician.

•**Bernadette Poitier** (Miami): Grand Lady, Knights of St. Peter Claver Ladies Auxiliary.

•**Dr. Warren W. Welters** (Miami): Church: Member of Holy Redeemer parish. Serves on Holy Name Society and is president of the Xavier University Alumni Club.

•**Leona Helen Cooper** (Miami): She is the president and founder of St. Martin de Porres Association. Winner of 1990 Archdiocese of Miami Peace and Unity Award.

•**Most Rev. Norbert M. Dorsey** (Miami): Auxiliary Bishop, Archdiocese of Miami.

•**Rev. Edwin Hayes** (Fort Lauderdale): Pastor, St. George Church.

•**Rev. Seamus O'Shaughnessy**, (Miami): Pastor, Christ the King Church.

•**Rev. Joseph Ferreoli** (Miami): Pastor, St. Francis Xavier Church.

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**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  
for prayers answered.  
D.F.

To St. Jude, St. Anne and  
St. Anthony  
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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  
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# What if you do not like your work?

## Finding new perspectives to help you cope

Many people hate their work. For them, the dismal Monday morning scenario is not merely an occasional restlessness but a continuing pattern, writes H. Richard McCord.

(CNS photo)



By H. Richard McCord  
Catholic News Service

It is a gray, bleak and cold Monday morning. The alarm clock buzzes intrusively. Another work week is about to begin.

Does it have to? Isn't there a better way to make a living? What's the point of this struggle anyway?

Most people ask such questions at times. Rainy days and Mondays often force us into some soul-searching about the meaning of work.

And some people hate their work. What about them? Can they gain any meaningful perspective on it? For them, the dismal Monday morning scenario is not merely an occasional restlessness but a continuing pattern.

Studs Terkel claims that stories of work tell of violence done to the spirit as well as the body. This violence makes no distinction

between white collar or blue collar or pink collar.

There is the advertising executive who detests a system that requires her to promote products that are useless trivialities as though they were necessities.

—There is the municipal building inspector who is discouraged continually by poor quality workmanship and slides deeper into cynicism about his job.

—There is the government file clerk who feels stuck in a bureaucratic maze.

—There is the assembly line worker who is bored with applying spot welds 32 times per car on 48 cars per hour for eight hours a shift.

"To survive the day is triumph enough for the walking wounded among the great many of us," writes Terkel in his classic book, "Working" (Avon Books, 1975).

No one takes a job or pursues a career because it promises to be meaningless. Everyone seeks work that holds some significance or promises to be satisfying. But what makes work meaningful?

In his new book, "Converting Nine to Five: A Spirituality of Daily Work" (Crossroad, 1989), Jesuit Father John C. Haughey observes: "Meaning cannot come from the work to the worker, it must come from the worker to the work."

Although it might seem that counseling or nursing is more meaningful than packaging junk foods, both situations have their share of cynical, bored, discontented workers. So it is primarily a matter of how we interpret our jobs that determines the significance of work for us.

Interpretation is a process of drawing meaning out of experience. The process operates with the aid of filters provided by our mind, our affections and our

faith.

For those who are hard pressed to find meaning in their work, I offer, with the assistance of Father Haughey's book, some interpretations which people customarily draw from their experience in jobs and careers.

The pragmatic interpretation sees value in a given job insofar as it benefits the worker. Such benefits range from feeding and clothing a family, to acquiring certain consumer goods, to financing an education, to job advancement.

A social interpretation of work focuses not on the actual tasks or job responsibilities but on the workplace environment. One finds meaning in the relationships among workers on and off the job. Perhaps you know someone who refused a promotion or transfer because

major resource people use to make sense of who they are and what they do. Meanings suggested by faith can build upon and enrich the interpretations of work suggested above.

Here are some examples of a religious interpretation of work.

A person can engage in a certain job or career with the conviction that God has called him or her to it. One's work then becomes a response to this call.

Again, work can be viewed as a way of imitating Christ who "did not come to be served but to serve" (Matthew 20:28). In this perspective, work becomes the occasion to show respect for the individual dignity of each customer, colleague and boss, or the opportunity to see Christ in persons whose needs for food, clothing, shelter or healing we might serve.

Justice is associated closely with service. To bring justice into the world is seen in our faith tradition as a sign that God's reign is being established. It is possible to interpret one's work as a "work of justice," either in the sense of making the workplace itself more humane or equitable or in the sense of working to change unjust structures or situations in society.

The God who creates the world is depicted in the Bible as a worker. So our work also can be interpreted as bringing creation to its full potential as co-creators with God.

There is no denying the fact that work can be boring or demeaning or just plain stressful. In some cases, a change of job might help.

But, in the end, any work we do will suffer impoverishment unless we bring our minds, hearts and faith to the challenge of making it meaningful.

**'There is no denying the fact that work can be boring or demeaning or just plain stressful. In some cases, a change of job might help. But, in the end, any work we do will suffer impoverishment unless we bring our minds, hearts and faith to the challenge of making it meaningful.'**

it meant leaving a group of co-workers who had become friends. Altruistic interpretations stress the good effect one's work is likely to produce. Examples include taking pride in building a quality automobile because it can transport people safely or feeling that one's laboratory research eventually will contribute to finding a cure for AIDS.

Finally, there is religious interpretation. Faith is a

### Scriptures

## Facing work's challenge since Biblical times

By Father John Castelot  
Catholic News Service

Urban workers in biblical times were often artisans whose homes were their workshops. They took understandable pride in their workmanship.

Their skills were developed on the job. There is an interesting reflection of this in a "proverb" which the fourth Gospel adapts to express the relationship between Jesus and his Father.

"Amen, amen, I say to you, a son cannot do anything on his own, but only what he sees his father doing, for what he does, his son will do also" (John 5:19-20).

The work was hard. At the end of the day, hands

and arms and legs were sore.

But every artisan was an artist of sorts. The work had emotional rewards.

So what if it was just an oil lamp or a chair or a bit of pottery that was created?

However, not all people did this sort of work. The majority labored simply to survive. The rewards were minimal on all levels.

Most of the country was rural, and farming is notoriously difficult, especially in a land where there was more rock than soil. Households had to be self-sufficient, producing food, clothing and articles used to barter for things the family could not produce. Everyone worked.

The book of Proverbs pictures a woman who is a

# Loving who you serve through work

By Jane Wolford Hughes  
Catholic News Service

The tiny woman with the shortcropped graying hair stood alone on the stage, with no lectern, no notes, no pretense: the world renowned Dr. Elisabeth Kubler-Ross.

She concluded her stories of heroism in the world of healing with, "If you do not love your patients, you must leave the profession."

Pope John Paul II had given a similar message two years earlier in his 1981 encyclical "On Human Work." Human toil, he said, presents "the possibility of sharing love in the work that Christ came to do."

Dr. Kubler-Ross' message, fused with their own beliefs, directed the vocations of the two young nurses with me the night of her lecture.

Jim already had volunteered for assignment in the burn center to which the state's worst cases were flown. Pain relentlessly embraced the patients there; medical procedures were exacting and exhausting.

Asked why he continued, Jim replied: "With the need for extremely sterile conditions, the chaplain often cannot come in, so I talk to the patients about God and bring them messages from their family. It helps them fight for life. I think God wants me to stay here awhile."

Jim's next assignment was in the intensive care unit connected with the inner-city hospital's emergency room, where caring for the assembly line of broken bodies was a brutal grind.

"You must remind yourself that they are God's creation and treat them respectfully even if some have not respected themselves," Jim said.

"It is gratifying to see their response, which in turn helps us give more."

When Therese was assigned to the intermediate intensive care unit in a suburban hospital, the head nurse asked her to see what she could do for Jenny, 79, who had receded into herself with her two companions, bitterness and depression.

Jenny had suffered a heart attack after her 58-year-old son's suicide. Wanting no more of living, she tore away the life-support systems.

It took courage for a young nurse to love and be rebuffed.

Therese cared for Jenny, caressed her bruised arms, told her funny stories and eventually read to her from the Psalms. Slowly, with great delicacy, Therese brought an awakening to the woman.

Jenny recovered rapidly once she saw reasons for living. She went on to call Therese "my angel sent



Two young nurses tell Jane Wolford Hughes how they try to serve their patients with love and compassion. For them nursing is a way to share in Christ's work. (CNS photo)

by God to bring me back."

Another patient remains vivid in Therese's memory: Eileen, the mother of a nurse friend and was in a life-threatening situation.

But one evening Eileen seemed stable and the faithful family left their vigil to eat.

Suddenly the monitor sounded, Eileen opened her eyes and smiled, and the monitor indicated her heartbeat had stopped.

When it became Therese's responsibility to tell the family, she stood at the door of the waiting room

and whispered the news, but could not stop her own tears. Family and nurse consoled each other.

Therese had done everything possible, but felt "un-professional" because she cried when informing the family. She went to the supervisor.

"Grief is an honest emotion for someone you cared about. It is more important that you are as loving as you are," the older and wiser nurse said.

"The family spoke to me about your care and compassion, which helped them through their ordeal. "You're the kind of nurse we need here."

## FAITH alive!

How can the church counsel people who find little meaning in their work? Suit Father John Haughey said in an interview that he starts by asking them to reflect on their work,

### Good counsel can help you find meaningful role to work

perhaps using questions such as these:

Is it meaningless in your eyes only?

Are your feelings about work connected with the way you are treated on the job?

"My function is to make sure" that people have explored all avenues before concluding that a job is meaningless, said

the pastor of St. Peter's Church in Charlotte, N.C., and author of "Converting Nine to Five: A Spirituality of Daily Work."

In reflecting on work "one of the underused treasures"

many people have is their faith, Father Haughey said. Faith is "the most 'meaning-making energy' we have."

He thinks the church can help people evaluate the meaning in their work by applying religious categories to it. For example, is it a means of service?

Father Haughey told of a woman who stacks grocery store shelves. She sees her work as a way to serve the people who eventually will use the products.

For her, this invests the work with meaning.

Katharine Bird  
Associate Editor, Faith Alive!

human dynamo engaged in production, management and marketing. Reading it, one wonders when she ever rested (31:10-31).

In the book of Genesis, one of the earliest biblical authors wrestled with the problem of work — the mystery of work — trying to find some reasonable explanation for its difficulties and frustrations.

He found an explanation in humanity's mysterious alienation from the Creator.

Work first is portrayed as a sort of pleasant pastime. God put the first couple in the garden "to cultivate and care for it" (Genesis 2:15).

**'Scripture offers no simplistic answer to the mystery of work. Some people love it; others detest it. Most endure it until they can retire and take it easy. And then they don't know what to do with themselves.'**

We can imagine them gleefully pruning the fruit trees and trimming the rose bushes.

But after their falling-out with God who had planted the garden in the first place, we read:

"Cursed be the ground because of you! In toil shall you eat its yield all the days of your life.... By the sweat of your face shall you get bread to eat" (3:17, 19).

It is not that toilsome labor was a punishment. The problem is that they are alienated from the only one who can make any sense of the situation.

Thus, we might look upon these words as a cry for meaning and for understanding of this aspect of the human situation.

Scripture offers no simplistic answer to the mystery of work.

Some people love it; others detest it. Most endure it until they can retire and take it easy. And then they don't know what to do with themselves.

They can't live comfortably with work and they can't live contentedly without it.

# Brother Juniper makes a comeback

By Steven Sims  
Catholic News Service

DELRAY BEACH, Fla. (CNS) —

Brother Juniper, perhaps the only Catholic cartoon character ever syndicated in the secular press, reappears from time to time in original drawings for a Delray Beach church bulletin.

Artist Fred McCarthy, Brother Juniper's creator, lives in Emmanuel Parish and for 16 months has been illustrating the weekly bulletin for his pastor, Father Raymond Hubert.

The short cartoon monk with the big nose, who appeared for more than 30 years in some 100 papers on four continents until about a year ago, now appears interspersed with drawings of saints, historical church figures, an angel called Angelino and a feisty parrot called Holy Smokes.

Holy Smokes is named for a real-life parrot that lives in Father Hubert's rectory.

Brother Juniper was named for a real-life friend of St. Francis, according to McCarthy, a secular Franciscan and a graduate of St. Bonaventure University.

"St. Francis liked Juniper and said, 'Would that I had a whole forest of Junipers,'" McCarthy said. "And it's been my job to provide this gentle saint with a dense grove, if not an entire forest of Junipers." McCarthy was in his 30s and had been "kicking around in commercial art" when he created the monk character in early 1950s.

"I made some cartoons and they went over so well a literary agent in New York sold me to Doubleday (publishing company)," he said.

"The first of six Brother Juniper paperbacks appeared in 1957 and sold more than a million copies," he told The Florida Catholic, which serves four dioceses and which still carries Brother Juniper cartoons, some with updated captions, as McCarthy's donation.

Because of the books, "the papers were wild about getting" Brother Juniper, and syndication began, he said.

Cardinal Richard J. Cushing, the now-deceased archbishop of Boston, enjoyed Brother Juniper, McCarthy said, and "baptized" the character into the church.

Then-Archbishop Cushing "was a great friend of the Jewish people in Boston, and he said he thought Brother Juniper would be good for ecumenism," McCarthy said, noting that in 1957 ecumenism was not a commonly used word. The archbishop became a cardinal in 1958.

Brother Juniper artist Fred McCarthy, joined by his wife Lilly, holds one of the original cartoons of the Catholic monk he created and syndicated for over 30 years. (CNS photo)



"Years ago the University of Miami asked me to teach a humor class," McCarthy said. "My wife, Lilly, who's Danish

, helped save Danish Jews during World War II, and she urged me to teach Jewish humor, so I did." "Then I did something kind of wild," he said. "I became a migrant worker."

**'Juniper was a universal underdog who lost all the battles but won the war. He got his message across: that the best sense of humor is that the person can laugh at his own shortcomings. It's not easy.'**

- Fred McCarthy

After Mass each morning at Our Lady Queen of Peace Mission in Delray Beach, he would join many from the predominantly Hispanic congregation working in the fields.

It was biblical to labor "in a hot vineyard," he said, adding that secular Franciscans are "expected to live lowly, unpretentious lives in imitation of St. Francis, who modeled his life after Jesus of the Gospels." "Luckily, my wife went along with all this," he said.

"He only concentrates on the artwork," said Mrs. McCarthy, who handled the practical matters of home and his business. "The practical stuff whizzes by him."

McCarthy, now 71, said he quit drawing Brother Juniper for syndication because he "was getting a little tired.... And after 31 years I felt I had said my piece."

Fans of the cartoon included then-Sen. John F. Kennedy, who told McCarthy he read Brother Juniper daily, FBI director J. Edgar Hoover, and baseball great Ted Williams.

As a result of McCarthy's work for the church bulletin, a New Jersey company that works with parishes in New Jersey and New York has hired McCarthy.

"They want me not only to do cartoons," he said, "but also to draw portraits and to personalize their bulletins for individual parishes. It should be quite a challenge."

So the lovable monk is making a wider comeback.

"Juniper was a universal underdog who lost all the battles but won the war," said McCarthy. "He got his message across: that the best sense of humor is that one where the person can laugh at his own shortcomings. It's not easy."

## 'Roger & Me' gives controversy national attention

By Sister Mary Ann Walsh  
Catholic News Service

WASHINGTON (CNS) — Former seminarian Michael Moore, director of the current Warner Bros. movie "Roger & Me," said he brought to the movie the same vision which once made him want to become a priest.

"I'm still acting on the same values that were important to me at that time," said 35-year-old Moore, whose documentary highlights what happened in Flint, Mich., when General Motors closed automotive plants there.

Moore attended St. Paul's Seminary in Saginaw, Mich., for a year when he was 14, he said. That was before Flint was plunged into crisis when the automaker closed profit-making plants, putting an estimated 30,000 of the town's 150,000 citizens out of work.

The movie chronicles Moore's effort to force GM chairman Roger Smith to visit Flint and see for himself the boarded-up businesses in what once was a town with one of the highest per capita incomes nationwide.

Moore spoke of the film in an interview in Washington during a publicity tour sponsored by the studio, which reportedly paid him \$3 million for the low-budget effort he funded in part by selling his home, hosting yard sales and running bingo.

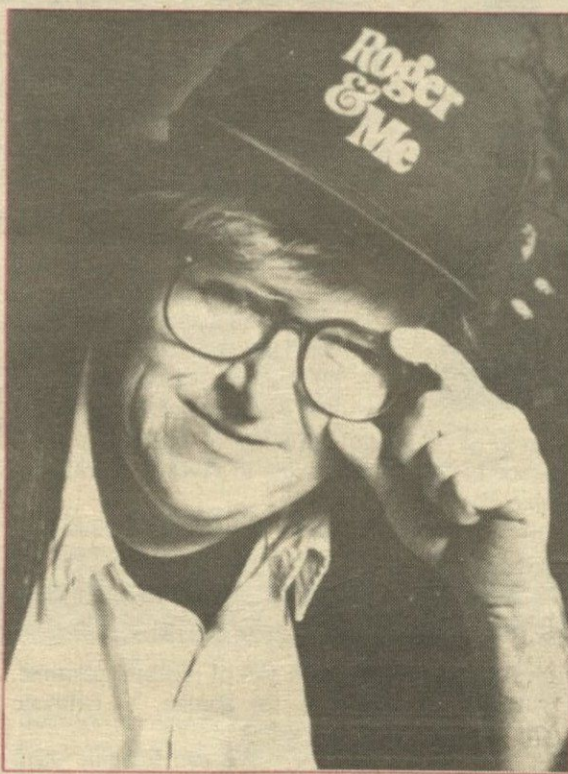
Warner Bros. also agreed to pay four years of rent to the four families whose evictions are recorded in the documentary, Moore said, and to sponsor publicity tours nationwide so some of the people affected by plant closings can make known their story.

Moore acknowledged the movie is controversial. People object to his inclusion of a vulgar ethnic joke by Flint's best-known native son, Bob Eubanks, host of "The Newlywed Game."

He included the joke "to point out that racism exists in our society," said Moore. "I don't think we should hide it when we see it."

He said critics also question clips of a woman trying to eke out a living selling rabbits as pets and meat, especially shots of her clubbing to death and skinning a rabbit. However, he noted ironically, they don't react to a news clip he uses of a black man being shot

in the streets. He said the film was rated R — restricted — by the Motion Picture Association of America because



**'Roger & Me' is dark and pessimistic but it's saved by a sense of humor that keeps me from despairing. I don't want them to leave feeling hopeless. I do believe in the ability of people to change.'**

- Michael Moore

of crude language in one clip showing an eviction and the rabbit scene, not for the shooting of he black man.

Due to some profanity laced with vulgar ethnic and sexist references and the inclusion of the rabbit's

slaughter and skinning, the U.S. Catholic Conference classified it A-III — adults.

The movie highlights a national economic crisis, said Moore, who filled it with shots contrasting affluent Grosse Pointe, Mich., homes and GM corporate headquarters with grimmer clips such as one of a child just before Christmas looking at his still-decorated tree on the curb outside the home from which his family has been evicted.

"There's a growing gap between rich and poor, and I want people to notice this," he said.

The movie is a "dark comedy" reflective of Moore's Irish-Catholic roots in a family where his parents still go to daily Mass. The auto industry was the mainstay of the Moore family, and his father spent 33 years on a GM spark plug assembly line. Moore's uncle took part in the landmark 44-day "Great Sit-down Strike" of 1937 that led to the formation of the United Auto Workers.

"Roger & Me" is "dark and pessimistic" but saved by a "sense of humor that keeps me from despairing," Moore said. "I don't want them to leave feeling hopeless. I do believe in the ability of people to change." Moore said that if he could, he would stop giving General Motors "these huge tax breaks" and would make it illegal to close factories which are making money.

"Closing down a factory and destroying 3,000 families is just as immoral as selling cocaine," Moore said.

Father James Bettendorf, a founding member of Flint Urban Ministry, said the movie will "call attention to a social crisis in the Rust Belt which deserves to be better heard."

But he said the movie's "pungent sense of humor" at times was marked by vulgarity which "compromises" it.

The priest, who was interviewed for the documentary but not quoted in the movie, said Moore was "brilliant" in his use of fi echnology and fairly represents "the concerns of many people, particularly the voiceless people at GM" who have no say over what happens to them.