

THE VOICE

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Archdiocese of Miami

Feb. 16, 1990

Love in action



'She wanted to give this money to the poor because she sees poor children on television and the street people and Mother Teresa'

--Carol Martinez, mother of Nicole, 7, left (see caption below)

Voice photo by Prent Browning

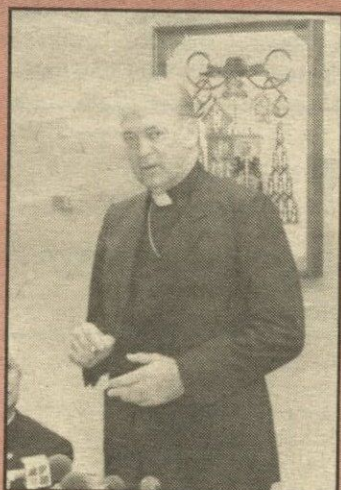
After hearing a sermon on the Archbishop's Charities and Development appeal at St. Boniface Church in Pembroke Pines, Nicole Martinez sent in a pledge card with her dollar from the Tooth Fairy (tooth in jar). When Archbishop McCarthy was at the parish 'I had a chance to give her a kiss,' he said.

Inner-Voice

Panama Archbishop

Abp. Marcos McGrath at the Pastoral Center in Miami laments invasion but doesn't condemn it

7



Black parish thrives

St. Philip's in Opa-Locka has taken charge of its own destiny

12-13

Sts. Peter & Paul celebrates 50 years 10





Happy demonstrators hold signs aloft during a march through Cape Town, South Africa after President F.W. de Klerk killed the ban on the African National Congress and said jailed congress leader Nelson Mandela would soon be released. The southern African bishops' conference welcomed the action. Mandela was released several days later. CNS Photo

Nation

Stallings says church cannot excommunicate him

Washington (CNS) — Father George A. Stallings, Jr., excommunicated Feb. 5 for establishing the African-American Catholic Congregation as a separate church, said Feb. 6 that "the Roman Catholic Church cannot excommunicate me" because "I no longer have any desire to be part of the Roman Catholic Church." Responding to the excommunication statement issued by the Washington Archdiocese, Father Stallings said, "I myself have distanced myself from the Roman Catholic Church." His comments came in an appearance on a Washington television talk show Feb. 6.

Alaska bishop urges Bush to serve earth and mankind

JUNEAU, Alaska (CNS) — The bishop of the Diocese of Juneau has urged President Bush to be a leader who can show Americans how to "truly serve the earth and its peoples" at a time when a "creative moral vision" is lacking in American governance. "What is missing is a clear, creative moral vision of ourselves and our involvement in world affairs," Bishop Michael H. Kenny wrote in "An Open Letter to the President," published Jan. 26 in the Juneau diocesan paper, *Inside Passage*. The bishop suggested that Bush, through the office of the presidency, "can lead us in a form of behavior that will truly serve the earth and its peoples."

Terry: Financial woes shut Operation Rescue offices

WASHINGTON (CNS) — Randall Terry, executive director of Operation Rescue, said his group will close its Binghamton, N.Y. headquarters because of financial problems. But Terry said that some 125 local Operation Rescue units throughout the country would continue their efforts in trying to shut down abortion clinics. Terry, a born-again Christian, made the



Terry

remarks at a religious broadcasters meeting in Washington a day after he was released from a Georgia prison where he was serving a two-year term for refusing to pay a fine stemming from a conviction in a rescue protest. His release came after an anonymous benefactor paid the fine and a fee.

Protesters show wrath over school's closure

CHICAGO (CNS) — Protesters angry over the closing of Chicago's Quigley Preparatory Seminary South have mounted a well-publicized campaign which archdiocesan officials say has obscured the reasons behind the decision to close it. Since Jan. 21, the day the closing was announced, Quigley supporters have staged rallies at the residence of Cardinal Joseph Bernardin of Chicago, occupied the lobby of the Chicago Archdiocesan Pastoral Center, held a 24-hour fast and staged a brief boycott of classes at Quigley South. The cardinal had announced he would close or merge about 40 Catholic institutions to increase annual parish and archdiocesan revenues by some \$30 million and to trim costs nearly \$15 million.

New York's O'Connor backs auxiliary bishop

NEW YORK (CNS) — Cardinal John O'Connor of New York defended his auxiliary bishop, Bishop Austin Vaughan, for saying New York Gov. Mario Cuomo "seriously risks going to hell" for advocating abortion rights. He also said the bishop had told him it was "very much not so" that he had cursed Cuomo, a Catholic. In his column in *Catholic New York*, the archdiocesan newspaper, Cardinal O'Connor wrote he also had been told by his auxiliary bishop "that despite newspaper reports, he had never suggested for a moment that he would be happy to see me refuse the governor Holy Communion." Bishop Vaughan had taken issue with the governor in newspaper interviews Jan. 23 from jail in Albany, N.Y., where he served 10 days of a 15-day sentence for civil disobedience associated with anti-abortion activities.

World

Pope tells medics: Defend life, womb to tomb

VATICAN CITY (CNS) — Medical personnel should defend life "from the moment of conception until its natural end," said Pope John Paul II to 2,000 people taking part in a church-sponsored pro-life rally. Today, life is "trivialized and undervalued," the pope said. This is the "consequence of a hedonistic mentality" which ignores the dignity and inalienable right of human beings, he added. In Italy, doctors and medical personnel can register as conscientious objectors to the nation's abortion law, which allows abortion virtually on demand during the first three months of pregnancy.

Pontiff secretly ordains Czechoslovakian bishop

VATICAN CITY (CNS) — Pope John Paul II named secretly ordained Bishop Jan Chryzostom Korec to head a diocese in Czechoslovakia. The Feb. 6 announcement marked the first time since the toppling of the communist government at the end of December that an ordinary has been named to head a diocese in the East European country. The pope named Bishop Korec, a Slovakian Jesuit, to head the Nitra Diocese in Slovakia. After he was ordained a bishop, Bishop Korec was a factory worker and a librarian at the Institute for Worker Hygiene. In 1960 he was imprisoned and given a 12-year sentence.

Pope: Today's youth capable of answering Christ's call

VATICAN CITY (CNS) — Young people today are as capable as ever of accepting a religious vocation, said Pope John Paul II. "The hope is that they know how to receive and follow the invitation of Christ," he told participants in a Feb. 9 symposium on vocations to the consecrated life, sponsored by the Italian bishops' conference. "I think that the capacity to be dedicated to Jesus has not been diminished in the men and women of today," he said.

Pope asks Sudanese rebels to let relief supplies pass

VATICAN CITY (CNS) — Pope John Paul II appealed to government and rebel forces in southern Sudan to allow the safe passage of relief supplies into the region. In a telegram to Archbishop Paulino Lukudu of Juba, a government-held town in southern Sudan which has been under siege since Jan 21, the pope said he learned with "deep sorrow" of the intensified fighting. "I express the earnest wish that those who are involved will, in a courageous and humanitarian spirit, permit the free and safe passage of relief supplies and that the truce will be re-established," the pope said.

Hungary establishes diplomatic relationship with the Vatican

VATICAN CITY (CNS) — Hungary has become the second Warsaw Pact nation to establish diplomatic relations with the Vatican. The Feb. 9 accord culminated 25 years of Vatican-Hungarian negotiations aimed at resolving church-state problems and came a month after Hungary passed a religious freedom law that loosened state control on church life and guaranteed freedom of conscience. The accord cited "the profound political and social evolution produced in Hungary in the past few months" as a main reason for establishing relations.

Bishops hold government responsible for deaths

SAO PAULO, BRAZIL (CNS) — The Brazilian bishops' Indian agency has accused the government of responsibility for the deaths of 1,500 Yanomami Indians since 1987. The accusation is the latest in a controversy that could put President-elect Fernando Collor de Mello in the hot seat when he takes office March 15. The bishops' Indigenous Missionary Council said the government had allowed about 40,000 gold prospectors to dig — illegally — on Yanomami lands. As a result Indians have been dying from diseases to which they had never been exposed and for which they had no immunity.

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Church must live pro-life ethic

Theologian tells bishops meet

DALLAS (CNS) — To draw others to its consistent ethic of life, the Catholic Church must go beyond preaching the principle to witnessing it, moral theologian John M. Haas told about 170 bishops at a medical-moral workshop in Dallas.

"Rational argument will never win over to a consistent ethic of life a society as jaded, hedonistic and self-serving as our own. What is needed is conversion," Haas said.

"There are few things as compelling as consistency in word and deed," he said, calling for the church to help pregnant women in need. "It bespeaks an integrity which has irresistible moral appeal."

Haas, a professor at St. Charles Borromeo

Seminary in Philadelphia, was one of a dozen scholars to address the Feb. 5-9 workshop, an annual study session organized by the Pope John XXIII Medical-Moral Research and Education Center of Braintree, Mass., for bishops of North and Central America, the Caribbean and the Philippines.

The workshop, funded by a grant from the Knights of Columbus, drew about 110 U.S. bishops and 60 from other countries.

Several of the speakers focused on the meaning of the human person and various social and philosophical attempts to restrict personhood or devalue it.

Philosopher Patrick Derr of Clark Univer-

'If innocent human life can be subjected to assault and destruction, then no other proposal for moral action makes any sense'

--John M. Haas

sity, Worcester, Mass., argued in a talk Feb. 6 that there is only one "correct answer" to the question, "Which members of the human species ought to be recognized as persons?" That answer, he said, is the Catholic and Judeo-Christian answer, "All human beings are persons."

Throughout history, he said, every "exclusivist" tradition which has somehow cut off some portion of the human race from full personhood — whether because of color, race, religious belief, sex, intelligence, deformity, poverty, size, age, productivity or capacity to interact socially — "has been wrong, and not just wrong, but horribly, hideously, catastrophically and undeniably wrong."

"According to the Ku Klux Klan's version of exclusivism, human beings who happen to be Jews or blacks or Indians or Asians or Catholics are not persons," he said.

Under Nazism, he said, the only human beings regarded as persons were "healthy, intelligent, able-bodied Aryans with 'proper' political views."

The highest courts of the United States and Canada "have adopted a version of exclusivism which holds that preborn human beings are

not persons and may be killed for any reason or for no reason," he said.

What is common among all exclusivist views, he said, is that they draw a line among humans between persons and non-persons. The only difference, he added, is where they draw that line.

"No person of good will can possibly believe that we are the first community in human history that is so wise, so perfect, so free of any self-interest, that we have finally gotten it right" as to where the line should be drawn, he said.

The "tragic and bloody evidence" of exclusivist theories in history, he said, shows that the only answer to any exclusivist theory is not to draw the line somewhere else, but to get rid of the line and recognize all human beings as persons.

"Exclusivism has never been right; inclusivism has never been wrong," he said.

Haas, speaking the next day on the same theme from the perspective of a consistent ethic of life, began by talking about the wide range of policy debates over how to solve or mitigate the problem of homelessness.

In all the debates, he said, there is only "one, absolute principle" on which all parties "are so fundamentally agreed that it is never even discussed ... that the solution to the problem of homelessness does not lie in killing the homeless."

The same does not hold true, however, when modern society tries to find solutions to problems of severely handicapped babies, irreversibly comatose people or unwanted babies, he said.

He said the Catholic Church opposes killing innocent life as a solution to even the most difficult problems because it knows that "if innocent human life can be subjected to assault and destruction, then no other proposal for moral action makes any sense."

"There is no institution in the United States other than the Catholic Church which has a more consistent life ethic in health care (whether) in the narrow domain of medical ethics or the broader one of social justice," he said.

But he urged more concerted efforts to protect life, advance human dignity and human needs, saying the church will "others to its viewpoint by witness

more than by argument.

He cited as an example the public commitment by Cardinal John J. O'Connor of New York to provide "free, confidential help of highest quality" to any single or married woman facing an unplanned pregnancy.

"It would provide an astounding example to the world and stop the mouths of many critics if every diocese in the church were able to make the same offer," he said.

(The Archdiocese of Miami Respect Life Office helps such women year-round.)

Devotedly yours

'...Church is increasingly appealing because of its consistency and certainty of belief...'

--Abp. McCarthy



'Catholic moment' at hand in '90s

Dearly beloved:

We are climbing to 33,000 feet. We have just left the Dallas Airport on the way to home sweet home. I was in Dallas for four days attending a theological symposium with over 200 Bishops from the United States, from Canada, from the Caribbean, from Mexico and Central America. One Bishop was from the Philippines.

The ninth annual conference was sponsored by the Pope John XXIII Center and financed by a generous grant of the Knights of Columbus who met the cost of our enrollment, room, board and travel. I am especially interested since my brother, Father Donald, is a consultant and former staff member of the Pope John XXIII Center that deals principally with medical-moral issues.

We listened to distinguished theologians and philosophers from as far away as Australia. The schedule was full—starting with a concelebrated Mass at 7 a.m., including four lectures followed by discussions that lasted until 6:15 p.m. each day.

We tried to stay alert (and awake!) as we listened to erudite discussions on topics raised by the Second Vatican Council which closed 25 years ago. One was on the dignity of the human person—body and soul—called to share the divine life but violated in abortion, euthanasia and in many other ways.

There was a discussion of moral norms do not admit of exception—are objective and immutable despite the efforts of some to make exception, as in abortion. I was intrigued by a discussion of rules and virtue in moral living. I was intrigued by a discussion of rules and virtue in moral living. Keeping rules is not enough, we need virtue to mandate us to follow rules and to guide us in applying them.

A religious Sister who is a psychiatrist and a priest theologian spoke of the medical and moral aspects of pedophilia. We learned that those guilty of this heinous crime suffer from a physical, mental and emotional disease that can be so compulsive and so destructive that it is uncontrollable.

The discussion of gene therapy—actualities—had us feeling that we have reached the Star Wars stage. As I understand it, genes seem to program the development and functioning of our bodies. Deformity and disease at times

result from malfunctioning genes. We seem to be approaching a stage when such problems can be prevented or corrected by manipulating genes even in the unborn child.

This may be a marvelous breakthrough in the healing professions. What is scary is the possibility of bizarre use of the science—designing new types of human beings, perhaps by using animal genes, producing 9 foot tall basketball players. This raises new ethical issues.

There was a discussion on the role of the Church in contributing to decisions on matters of public moral policy in a pluralistic society. The question came up about exposing the hypocrisy of politicians who waffle on this gravely serious issue by saying personally they do not approve of abortion but they feel they need to respect freedom of choice. That, to us, is like a politician saying he personally disagrees with the legalization of rape, arson, pedophilia, the holocaust, but he is for freedom of choice!

There was also mention of the millions of dollars being spent by pro-abortion forces to buy the services of the best P.R. people and of the media to manipulate the American public into accepting abortion as a matter of American freedom of choice rather than of murdering human persons.

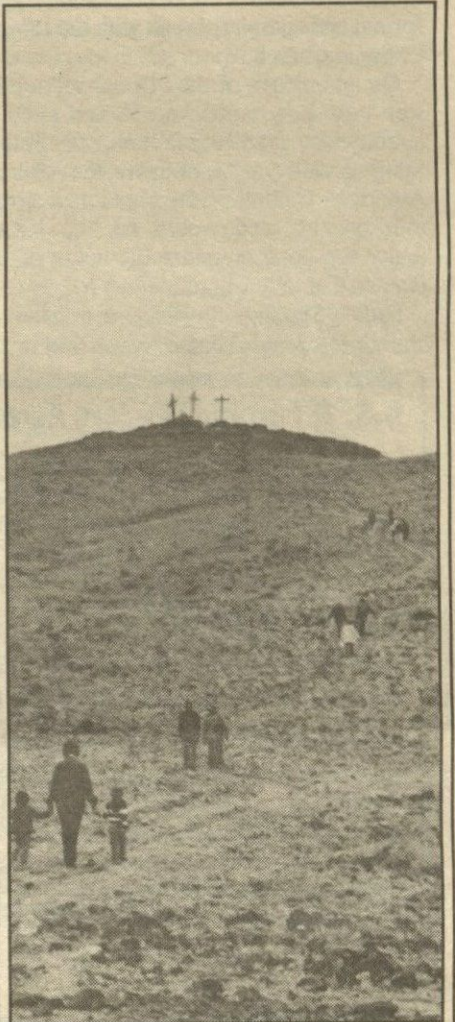
Our closing session was on the future of the Church in the United States. There was general agreement that we may be truly approaching a "Catholic Moment" as the members of the Church grow in numbers and influence in our society and as the Catholic Church is increasingly appealing because of its consistency and certainty of belief and its acceptance of natural law as a means of dialogue.

We were cautioned, however, not to regard the virtues of American society—e.g. generosity—as reflecting a growing similarity of American virtues and Church values. We were told that some United States values may be based on a civil religion that in our secular days may not have strong foundation, as indicated in the abortion controversy.

At this point we are hitting some bumpy air. The pilot announced he is going down to 23,000 feet. I am going to take a nap. Perhaps to dream of a highly successful ABCD!

Devotedly Yours in Christ
Edward A. McCarthy
Archbishop of Miami

Ash Wednesday



Catholic faithful hike up a mountain outside Tome, N.M., for a Mass to begin Lent. Ash Wednesday this year is Feb. 28. (CNS photo)

Bishop hails release of Mandela

WASHINGTON (CNS)--Nelson Mandela has been released from prison but he and his brothers "are far from being free," said Archbishop Roger M. Mahoney of Los Angeles.

The archbishop, chairman of the U.S. Catholic Conference on International Policy, said real freedom will come only when South Africa eliminates its system of apartheid and establishes a society based on "the equality of human persons."

"We commend the South African government in taking this significant and necessary step," he said.

He said he hoped the decision would signal "the end of a particularly sad chapter in South African history" in which "countless" people "suffered detention, imprisonment and exile in their struggle for justice."

He said all "future decisions, discussions and negotiations" in South Africa must be based on "genuine respect for the life and dignity of every human person."

"We wish Mr. Mandela and his family a joyful reunion. We assure them and all South Africans of our continued prayers as they struggle to build a democratic, united, non-racial and free South Africa."

Black bishops dismayed at Stallings

WASHINGTON (CNS) — Father George A. Stallings Jr.'s excommunication from the Roman Catholic Church has provoked widespread dismay from black Catholic leaders.

The break also prompted the dissident priest to declare here that excommunication was useless since "I no longer have any desire to be part of the Roman Catholic Church."

It also provoked a split by one of Father Stallings' priests in his African-American Catholic Congregation. The priest, Salvatorian Father Bruce E. Greening, sought reconciliation with the Catholic Church.

Washington Archdiocese vicar general Father William Kane, in a statement, said Father Stallings had "excommunicated himself" when he "announced publicly his formal and complete break with the Roman Catholic Church."

On an episode of the "Donahue" television talk show taped Jan. 30 and aired in nationwide syndication Feb. 5, Father Stallings said that "as of today, the African-American Catholic Congregation is going independent" and would be "no longer under the pope or under the aegis of the Roman Catholic Church."

Father Stallings "rejected a number of church teachings," Father Kane said in the

'I saw a great future in that young man. I think pride is the fall. I pray for him every day'
--Bp. Joseph Howze



Fr. Stallings

life."

The excommunication statement also said, "Any Catholic who would knowingly and willingly renounce his or her Catholic faith to become a full and active member of Father Stallings'

statement.

On "Donahue" and a Feb. 6 Washington television interview show, "Evening Exchange," Father Stallings has said his new church would allow optional celibacy, women's ordination, birth control, abortion, no individual confessions, and for the divorced and remarried to receive Communion.

Suspension and excommunication were "political tactics used by the powerful, the oppressors, to further enslave and oppress the oppressed," Father Stallings said on "Donahue."

On "Evening Exchange," Father Stallings said, "The Roman Catholic Church pulled out its biggest gun and said, 'Pow! Pow! Pow! You should be dead now because we've excommunicated you'.... I am alive and well and have never been freer in all my

congregation would also incur automatic excommunication."

Father Greening, the first priest to join Father Stallings, wrote Cardinal James A. Hickey of Washington to seek reconciliation.

The letter was being "carefully studied," said a Feb. 8 statement from Eileen Marx, Washington archdiocesan spokeswoman. "Every avenue of reconciliation consistent with the faith and practice of the Catholic Church will be pursued."

Father Greening is appealing dismissal from his order after he announced last August he would join Father Stallings. The reconciliation attempt, said Salvatorian spokesman Father Keith Brennan, may "enhance" his attempt to stay in the order.

Liturgies Feb. 11 at Father Greening's

Umoja Temple, and the African-American Catholic Congregation's Imani Temple, both in Washington, included appeals to their respective congregations to stand fast against the controversies of the preceding week.

In the midst of the controversy, black Catholic leaders noted with sadness the excommunication.

Atlanta Archbishop Eugene A. Marino, the nation's ranking black churchman, said he would "hope and pray" for reconciliation. "I don't see it today or tomorrow. I hope in God's good time truly it would happen," he said.

Beverly Carroll, executive director of the National Conference of Catholic Bishops' Secretariat for Black Catholics, said of Father Stallings, "We certainly regret losing one of our precious gems."

"It's sad that the talent of a fine young man has come to this," said Bishop Joseph L. Howze of Biloxi, Miss., who knew Father Stallings first as an 8-year-old altar boy and later as a 16-year-old high school seminarian.

"I saw a great future in that young man," Bishop Howze said. "I think pride is the fall. I pray for him every day."

New York Auxiliary Bishop Emerson J. Moore said the issues of racism and black participation in the church, which Father Stallings cited as the reasons for forming the breakaway Imani Temple in July, "are issues that remain with us still, and issues that all of us are going to have to face up to and resolve."

Cleveland Auxiliary Bishop James P. Lyke voiced his "regret" over the excommunication, but added, "I must admit early on that I felt that this would happen, so it does not surprise me."

With the excommunication, said Auxiliary Bishop Joseph A. Francis of Newark, N.J., "Father Stallings has reached the point of no return."

Covenant House to continue

NEW YORK (CNS) — Ralph A. Pfeiffer Jr., board chairman of the Covenant House ministry to homeless youngsters, said Feb. 9 that he was committed to keeping the ministry alive even if its founder, Franciscan Father Bruce Ritter, did not return.

Three days earlier, after revelations that a third former Covenant House resident had accused Father Ritter of initiating a sexual relationship, the priest's superior, Father Conall McHugh of the Conventual Franciscans of Union City, N.J., had directed the priest to take a leave until the order completes its investigation.

In an interview with Catholic News Service at the agency's headquarters in New York, Pfeiffer, a retired IBM executive, said he was in Japan on a business trip when the news came.

He said that by phone he had helped arrange for another board member, Frank J. Macchiarola, to step in as president, but did not get back to New York until the evening of Feb. 8.

"The need for Covenant House is so great and so manifestly clear, we're going to find a way to continue," he said. "It has to be. There are kids who need our help, and the number is increasing by the day."

Pfeiffer, a Catholic and a resident of Greenwich, Conn., expressed a firm belief that Father Ritter would be vindicated. "I cannot overstate my faith and trust in the guy," he said.

The chairman said he hoped Father Ritter would return to the leadership of Covenant House. But he said he could not make a prediction because "public perception is a big problem."

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Meet Pro-Life Activists from Over 40 Countries!

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.

Law would keep data on hate crimes

WASHINGTON (CNS) — On a 92-4 vote, the U.S. Senate Feb. 8 passed legislation to help fight crime motivated by hatred of race, religion or other circumstances.

Nearly identical to a bill approved by the House of Representatives in June, the Senate proposal requires the federal government to keep statistics on crimes committed out of hatred for another person's religion, race, ethnic background or sexual orientation. Nationwide record-keeping is considered a first step toward more effective law enforcement efforts to eradicate such crimes.

The legislation was backed by President Bush, by Catholic, Jewish and Protestant organizations, including the U.S. Catholic Conference, and by a broad assortment of civil rights, police and public interest groups.

"The Catholic conference has supported the collection of hate crimes data and has supported this legislation," said Thomas Shellabarger, staff specialist on urban and economic issues in the USCC Office of Domestic Social Development. "We believe the Senate vote reflects not only the overwhelming view of the American people, but most certainly that of the Catholic Church, that activities that manifest hatred based on race, religion, ethnicity or sexual orientation are abhorrent."

"For Catholics, who have faced religious prejudice, a cross-burning is an act meant to deny the legitimacy of their faith," said Sen. Orrin G. Hatch, R-Utah, a principal sponsor of the bill. "For black Americans, who have endured slavery, lynchings, (segregationist) laws and continuing discrimination" as well as for other victims of bias, racial or ethnic violence "is a particularly brutal manifestation of hatred," Hatch said during Senate debate. "Such crimes must never be tolerated."

The bill's provisions would cover record-keeping in attacks on homosexuals, a point of contention with the measure's few opponents.

Sen. Jesse Helms, R-N.C., claimed the bill was being promoted by "radical elements of the homosexual movement." But Helms failed in an attempt to get his colleagues to attach an amendment stating that "the homosexual movement threatens the strength and the survival of the American family as the basic unit of society."

However, voting 96-0, the Senate amended the bill to cite its belief that "American family life is the foundation of American society" and say that "nothing in this act shall be

construed (to) promote or encourage homosexuality."

Hatch, who is a Mormon, pointed out that Hispanic-Americans in the South have been harassed by the Ku Klux Klan and that a Jewish school in suburban Washington was extensively damaged Dec. 26 during the Jewish Hanukkah holiday.

In that incident, deplored by Cardinal James A. Hickey of Washington, the vandals scrawled graffiti in the school that included the words "Satan" and "Roman Catholics rule."

In a May 1989 letter to the House of Representatives, John L. Carr explained that the bishops "have condemned and pledged to work against the continuing signs of racism and unjust prejudice in our society." Carr is USCC secretary for social development and world peace.

"I recognize that this bill will not end such behavior," Carr added. "It can, however, make us more aware of the nature and extent of the problems we face in combating discrimination and dealing with these crimes."

Bingo bill would regulate all games; bigger prizes in Fla.

By Julie Greene
Special to The Voice

Members of the Florida House of Representatives Regulated Industries subcommittee on the Lottery are looking for input regarding a bill affecting Bingo operations being proposed for this Spring's regular legislative session. The bill could restrict Bingo operations for both non-profit and for-profit entities.

The bill, a revision of the existing Bingo law, 849.03, would significantly increase the amount of prizes allowed to be given away and would require that both for-profit and non-profit Bingo operations be licensed by the Florida Department of Business Regulation.

Organizations would be divided into four classes based on the amount of prizes awarded. Each class is divided into two sections and that would be assessed a different licensing fee so that non-profit agencies would be assessed the lesser fee. The only exception is the fourth class, Class D, which is a special events license exclusively for non-profit, tax exempt organizations.

Fees for non-profit organizations would range from as little as \$5 for awards totalling up to \$2,500 in two sessions to as much as \$150 for awards totalling more than \$5,000 in two sessions. For-profit organizations could be assessed as little as \$15 for awards up to

\$1,750 to as much as \$200 for awards more than \$3,500 for two sessions. A Class D license would cost \$250 despite the award amount.

"Legislative language is allowed to discriminate as long as it goes in favor of the more disadvantaged group," said Wanda Carter, a staff analyst for the subcommittee. "The amounts played are arbitrary. There was no guideline in drafting the language. It's possible that dividing the classes by gross receipts rather than prize amounts would be better."

The bill would also include a section allowing Bingo workers to be compensated up to \$20 per session. Another section would require that all Bingo workers be "bona fide" members of the organization sponsoring the session, except when the organization is primarily operated by and for physically handicapped people in which case non-member workers would have to be supervised by an organization member.

Organizations conducting Bingo would be required to file quarterly reports which would include the number of games conducted, the date and time of each Bingo session, the number of participants, compensation amounts and who was compensated, number including players, non-profit and for-profit organizations and Bingo enterprises.

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Rafael Angel Calderon Fournier and his wife meet supporters after Fournier was elected president of Costa Rica. Fournier succeeds Oscar Arias, who was not eligible to run for another term. CNS Photo

Rights agency documents torture, says workers received death threats

The agency, Tutela Legal, also has confirmed reports that the Salvadoran military continues to use torture in the interrogation of people suspected of links to leftist guerrillas, said its director, Maria Julia Hernandez. She also told reporters that there are continual threats against church workers and that Archbishop Arturo Rivera Damas of San Salvador has received repeated death threats in recent weeks.

"Within the security forces we have verified the continued use of torture, both physical and psychological," Ms. Hernandez said.

In addition, in January Tutela Legal documented the torture-murders of eight victims whose throats had been slit and whose bodies showed clear signs of torture, she said. The victims — all campesinos, or small farmers — were found dumped along roadsides in the provinces of San Vicente, La Paz and Santa Ana. The victims also had been shot in the head at close range, Ms. Hernandez said.

The torture-killings were "classic" examples of the methods of political murder employed by death squads in the early

1980s, Ms. Hernandez said. Eight such deaths "is a lot for one month," considering that in 1989 Tutela Legal documented only 38 such killings, she said.

"If we continue at that rate it is going to turn into a very serious situation," she said.

The deaths were the product of a "mentality of exterminating (one's) enemies which prevails" among ultra-right political groups, she said, adding that the direct motives might have been to "decapitate" the movement of small farm cooperatives, which has been pushing for further agrarian reform.

The Tutela Legal director also said that continued threats against church workers have caused many priests to be relocated to other parishes, while some have been forced into exile. She said the threats are an attempt to pressure the church to desist in its "social pastoral work" with the poor and those displaced by the country's 10-year-old civil war.

The threats have reached the highest levels of the Salvadoran church, she said, noting that "during the month of January, Archbishop Rivera Damas received specific death threats over the telephone."

Britain's House of Lords votes to allow embryo experimentation

LONDON (CNS) — The British House of Lords, by a large majority, voted Feb. 8 to allow experiments on human embryos up to two weeks after conception. The 234-80 vote defeated a motion by the Duke of Norfolk, leading Catholic peer in Parliament's upper house, which would have barred the

storage of gametes and embryos for treatment and research — effectively stopping experimentation.

The Catholic bishops' conference of England and Wales said it was "very dismayed" by the vote. The issue now goes to the House of Commons.

Soviets, Vatican agree on official, but not formal, relations

ROME (CNS) — An official channel of contact between the Vatican and the Soviet Union will be established soon, but the time "is still not ripe" for formal diplomatic relations, said Cardinal Agostino Casaroli, papal secretary of state.

Vatican-Soviet official contact will probably take the form of a joint working group of officials from both sides to examine specific problems and issues, he said.

The working group could take as a model the one formed between the Vatican and Poland prior to the establishing of diplomatic relations last year, the cardinal added.

Cardinal Casaroli was quoted by ANSA, the Rome-based

Italian news agency, Feb. 10. ANSA interviewed the cardinal in Budapest, Hungary, where he signed an accord establishing diplomatic relations.

Hungary was the second Warsaw Pact nation, after Poland, to establish diplomatic relations with the Vatican.

The Feb. 9 accord culminated 25 years of Vatican-Hungarian negotiations aimed at resolving church-state problems and came a month after Hungary passed a religious freedom law that loosened state control on church life and guaranteed freedom of conscience.

The accord cited "the profound political and social evolu-

tion produced in Hungary in the past few months" as a main reason for establishing relations.


The pact was signed in the Hungarian capital of Budapest by Cardinal Casaroli and Hungarian Prime Minister Miklos Nemeth.

Announcement of the accord was made in Budapest and at the Vatican.

Throughout Eastern Europe "the conviction is spreading that relations with the Holy See is something significant," the cardinal said. Czechoslovakia "has clearly manifested its desire to arrive at a relationship soon," he added.

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ABCD targets 'silent crisis'

By Voice staff

Archbishop Edward McCarthy's message has been a clear and simple one: The biggest challenge for South Florida Catholics as they consider their Archbishop's Charities and Development Appeal contribution for 1990 is to give their utmost to help their church fill its expanding needs with a shrinking dollar.

While the crises of the world fill our television screens daily, the needs of the those individuals in need who don't make the headlines also should fill our hearts and move us toward compassion, said Archbishop McCarthy.

Their crisis is "...a silent crisis, one that does not catch newspaper headlines or appear on our television screens," he has said in ABCD meetings throughout the archdiocese. "It is the day-by-day crisis of responding in the name of Jesus to the pressing human, spiritual and temporal needs all about us in our archdiocese, the needs all the parishes meet together.

"It is a crisis to which we can grow accustomed. It is the crisis of the nameless poor, the homeless, the abandoned children. It is the crisis of unwed mothers, of drug abusers, of AIDS victims and needy families. It is the crisis of desperate people starving for the comfort of faith — of those not yet touched by the word of Jesus.

"And their crisis is our crisis," Archbishop McCarthy continued. "I bring to you their ongoing cry for help in the assurance that your good hearts will, as always, be moved to compassion, to share my distress for the suffering among us, for all of us as we seek to grow together in faith, prayer and love. It is a call to be proudly Catholic, supporting your church, sharing your blessings with those in need."

The goal of the 1990 ABCD drive is \$5.9 million. Chairmen of the drive are Armando Codina, president and founder of The Codina Group and chairman of the Greater Miami Chamber of Commerce. The Broward County chairman is attorney James Camp, Jr. Archbishop McCarthy, Codina, Camp, priests coordinators and parish chairmen meet with groups of parishioners throughout the tri-county area that makes up the archdiocese and



Going for #1

St. Agatha's "Mustangs" had no uniforms, no baseball diamond, and many of the players were beginners. But they were twice champions in competition among Archdiocesan Catholic schools this year. Coach Jose Velazquez attributes his team's success to "good hitting, smart playing, and quick learning of the game." The school could not participate in sports until last year, because it only went up to fourth grade. But that has changed, and a playing field is being cleared with the help of the parents, which will enable the school to compete in more sports. "We're young but we're going to be a strong competitor in this area," predicted Coach Velazquez. Above, St. Agatha students Gilverto Santiesteban, Cesar Cajigas, Manny Matalon, Aggie and Judith Ilio. (La Voz photo/Aracell Cantero)

ministers to the spiritual and temporal needs of 1.1 million Catholics.

The growing needs of the ABCD "is a story we have to tell," Archbishop McCarthy said. "It's a true situation and I sound the alarm."

In addition to helping the physically and emotionally needy, it also provides services that reach many members of the archdiocese. The needs of inner-city schools and churches have greatly been helped by the ABCD. The two seminaries serving the archdiocese also receive support from the ABCD.

"And indirectly, ABCD helps us in developing facilities for the elderly," he said. "We opened two centers in Broward last year. We have one under construction now in Dade."

And the ABCD's scope of assistance also will continue to broaden with the archdiocese's needs.

"I mention my dreams in my talks," Archbishop McCarthy said. "I dream of a radio station. Our diocese needs a radio station. And I think we need a diocesan

spiritual center. We lost the place we had been using in Palm Beach. We need a place for meetings and a prayer center."

A dream that has reached the drawing board are plans for an assistance center for the homeless in Broward County. Unlike Miami's Camillus House, the Broward edifice will be smaller and open to homeless of both sexes. Archbishop McCarthy said he anticipates the ministry will be operated out of a storefront.

The center -- Community Homeless Outreach -- will be coordinated by Brother Paul Johnson, who also operated Camillus House in Miami.

"We're going to dispel some of the idea that the church isn't active when it comes to the homeless and poor," said Brother Paul. "We're going to change that."

Father George Garcia, ABCD priests' coordinator in Dade County has delivered a similar message to the archbishop's in his talks to potential donors.

"Heaven happens when love appears," he said. "We Catholics are

a very generous family, filled with the compassion of the Lord. And when we help the ABCD, we are helping our many social and pastoral services, too many to name them all. We are helping our poor parishes that cannot help themselves, our schools in the inner city which are centers of hope for the future. We are helping those with AIDS and their families, the lonely senior citizens in our housing program, the sick and the troubled in our counseling services. But we are also strengthening our communities through the many pastoral programs of our church, strengthening our ministries of education, religious education and lay ministry, the family enrichment center and hundreds of pastoral programs in our church."

Correction

Last issue we incorrectly identified Leona Cooper, the Chairperson of the newly formed Social Advocacy Commission, as a research analyst with the University of Miami. Mrs. Cooper is a Supervisor of Microbiology at the Veteran's Hospital in Miami. *The Voice* regrets the error.

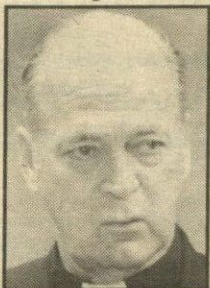
Panama's archbishop asks U.S. to unlock funds

By Cynthia Thuma
Voice News Editor

Archbishop of Panama Marcos Antonio McGrath traveled from Panama to the United States to urge the U.S. government to untie the strings on several hundred million dollars in Panamanian funds held by the U.S. government, to end sanctions on the country and to inform Americans about what really happened in the Central American nation during the Noriega regime.

One of Archbishop McGrath's stops was the Archdiocese of Miami's pastoral center in Miami Shores, where he met with center employees to share with them his personal perspectives on Panamanian history and of the reign of oppression and lawlessness of General Manuel Noriega.

One of his strongest concerns, the archbishop said, was



App. McGrath

that with the recent tumultuous turn of events within the Communist Bloc countries, the struggles in Panama will quickly fade from the rest of the world's attention.

"Don't forget us," Archbishop McGrath said. "It could cause a disaster in Panama."

More than two months after the Dec. 20 invasion by U.S. troops and words of support and promises of economic assistance from the Bush administration, he said, Panama has yet to see a cent of the more than \$1 billion in proposed post-Noriega aid from the United States. And hardships caused by Panamanian funds frozen by U.S. sanctions are further serving to cripple the country's economy, where construction is at a virtual standstill and unemployment is running about 38 percent. Before the invasion, it ran about 10 percent lower.

"The church was against the invasion, hated it, but didn't condemn it," said Archbishop McGrath. "We were against the invasion as a solution to the problems of Panama. Violent solutions promote violence and it implicates violation of the sovereignty of the state. Only history and time can judge."

After being hunted by American troops, Noriega eventually turned himself in to the Papal Nuncio in Panama City. He remained at the nunciature as he wrestled with the decision over what path to pursue in his quest for freedom. As foment around the nunciature escalated, Noriega finally decided to turn himself in to U.S. officials. After doing so, he was flown to Homestead Air Force Base, then taken to Miami, where he is jailed awaiting trial on drug trafficking charges.

In a visit to Washington following his stop in Miami, Archbishop McGrath met with members of Congress and White House officials and told them that in Panama City's El Chorrillo district, where deposed dictator Noriega's headquarters were located, at least 14,000 of the district's 25,000 residents lost their homes during the invasion. Much of that damage, he said, was not the work of U.S. troops, but on arson committed by members of Noriega's paramilitary Dignity Battalions. After the invasion and subsequent loss of housing, widespread looting cost the local economy at least another billion dollars in stolen and damaged goods.

Wanna be big? Think small

By Prent Browning
Voice Staff Writer

Sometimes, in order for churches to accomplish great things, it's necessary for them to think small. The most meaningful communication and sharing often occurs between just two people or among a small number of friends.

This "secret" is the key behind the growth of St. Boniface Catholic Church in Pembroke Pines, which has come to realize the power of small prayer groups. So successful is their parish cell program, that it has become a pastoral model for churches all over the world. This month, their fourth international workshop on "Small Ecclesial Communities" attracted 130 pastors and parish leaders from eight countries and 17 states.

"I see the cells [prayer groups] as hospices of support," said Father Michael Eivers, St. Boniface pastor, to participants of the five-day workshop. "We're all hurting and we're all looking for healing. You can't get that healing if the group is too big and too anonymous. Where can you get it? You get it in small groups."

Ironically, the concept of intimate prayer groups was perfected by Paul Yonggi Cho, the pastor of the largest local congregation in the world (600,000) in Seoul, South Korea. Father Eivers and Deacon Perry Vitale studied Cho's methods, adapted them, and introduced them to their parish in 1980. Today there are over 500 people involved in a total of 53 parish

Pastors from all over the world visit St. Boniface to learn about parish cells, a network of small prayer groups

'We're all hurting and we're all looking for healing. You can't get that... if the group is too big and too anonymous. Where can you get it? You get it in small groups.'

Father Michael Eivers,
pastor, St. Boniface



St. Boniface's parish cell system has influenced churches all over the world. (Voice photo/ Prent Browning)

cells at St. Boniface.

The groups meet for an hour and a half every other week. Prayer leaders convene the meetings and guide members through a time of prayer, personal sharing and study. At the heart of each meeting is a 15-minute teaching by Father Eivers, which is available either on audio or video cassette.

Inquiries about the cell program now pour into the parish each week, most recently from Japan, India and West Africa. Pastors who have attended previous cell

group workshops have introduced the St. Boniface system in places as far away as the Fiji Islands and New Zealand.

A typical case was that of Father Pigi Perini, pastor of St. Eustorgio in Milan, Italy. Wondering why the number of "faithful few," whose faces were seen at every church activity, continued to dwindle, the pastor became interested in the St. Boniface model.

"Our pastor came here in '87," Lucio Sanfelice, a cell leader from St. Eustorgio, told *The Voice* during the workshop. "After that, he discovered his mission. It was really a conversion. Now we have 34 cells with approximately 400 people in them."

"Every Sunday we have new people coming to the church. The church is filled."

In June, St. Eustorgio will host a workshop on the cell program for the whole of Europe.

This pleases Father Eivers and Deacon Vitale, who see the spread of their parish cell system as a goal in itself. The prayer groups were originally designed as "doors of entry" for alienated Catholics and the unchurched, who are invited to join the cells.

In fact, evangelization isn't just one aspect of parish ministry at St. Boniface—it's a way of life.

In addition to prayer cells, the church offers a number of outreach programs that were reviewed at the workshop by parishioner Muriel Kroll.

These include a family religious education program, a pre-school, a book store and information booth, and the publication of a booklet about the parish and its ministries.

They also have adopted the "Good News" program of the Miami Archdiocese. Parishioners will knock on doors in the neighborhood during the weekend, inviting lapsed Catholics to attend church services.

The future looks bright for the parish cell ministry. Small church communities are spreading throughout the Catholic Church in South America, Africa, and the Orient.

No doubt St. Boniface will continue to play an important part as this concept evolves.

"The small group movement," said Father Eivers, "is now the wave of the Holy Spirit over the whole world."

He always says 'yes'

Deacon Julio Ramirez was surprised recently at being named recipient of the St. Stephen Award, the annual recognition awarded by the Archdiocese's Permanent Diaconate Office. But the honor came as no surprise to his fellow deacons, friends and pastor, who praise his "extraordinary work" and "zeal for evangelization." Rev. Mr. Ramirez, a parishioner of St. Agatha Church in southwest Dade who served as vice-president of the National Association of Hispanic Deacons, was always a committed layman, but he traces his "public and forever compromise" as a deacon to a 1972 Cursillo.



Ordained in 1983 and married for 44 years, he works fulltime as a civil engineer and spends the rest of his time working with five apostolic movements, including Cursillo and Rescate, an outreach program for prisoners. "My great satisfaction is saying 'yes' to the Lord." M. Vega LaVoz

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Togetherness is theme of Black History Mass

By Prent Browning
Voice Staff Writer

There is a popular African proverb about a father who gave a broom to his children and told them to break it. None of them could break it on their own, but when all the children each took a strand of the broom at the same time they were able to do it. The children got their father's message—that there is great strength in working together as a team.



Father Martin Adu

That is the story that Fr. Martin Kofi Adu, the associate pastor of St. Vincent parish in Margate, led with during a homily at the annual Black History Mass at St. Mary Cathedral Feb. 4.

Working together in unity was the theme of Fr. Adu's talk. The associate pastor is from Ghana, Africa, and his South Florida assignment is his first one outside his native country.

From the perspective of an African, Fr. Adu touched on the subject of American materialism as one of the things that divides our society.

"Material wealth has become the index of dignity and respect in American society," he said. "People are judged by the size of their houses, their incomes, college degrees, the cars they drive... and often the color of their skin or whether they speak English with a trace of a foreign accent or not."

He also referred to another African adage, a saying among the Ashanti tribe, of which he is a native, that "salt does not admire itself." The phrase means that salt is only good when it is sprinkled on a food, since no one would eat it alone.

In this respect, he spoke about the Biblical reference to the disciples as "the salt of the earth and the light of the world."

"The Dead Sea is called dead because it is full of salt, and no life can survive in it. By itself, salt is useless. It is useful only when it is mixed in the right proportion with other ingredients."

Therefore, Catholics of all backgrounds must "come together as a united force to expose the evils in society and help get rid of them."

Radio Days



At the 1989 youth radio fundraiser, (from left) Manny Garcia Tunon, Estrella Rivero, Alberto Cutie, Isabel Lopez and an unidentified friend joined in to lend a hand for the worthy cause

Clad in their Youth Ministry T-shirts, young people from all over the Archdiocese will be out on the streets Saturday collecting money for their cause. Hispanic radio stations also are chipping in air time for the annual fund-raising marathon, whose proceeds will go toward the new Broward Youth Center as well as refurbishing the Miami Youth Center. Donations may be made by calling 854-8888.

Father Luis Menendez, is joined by Deacon Victor Lopez and Francisco Gonzalez at WRHC radio at last year's radio fundraiser



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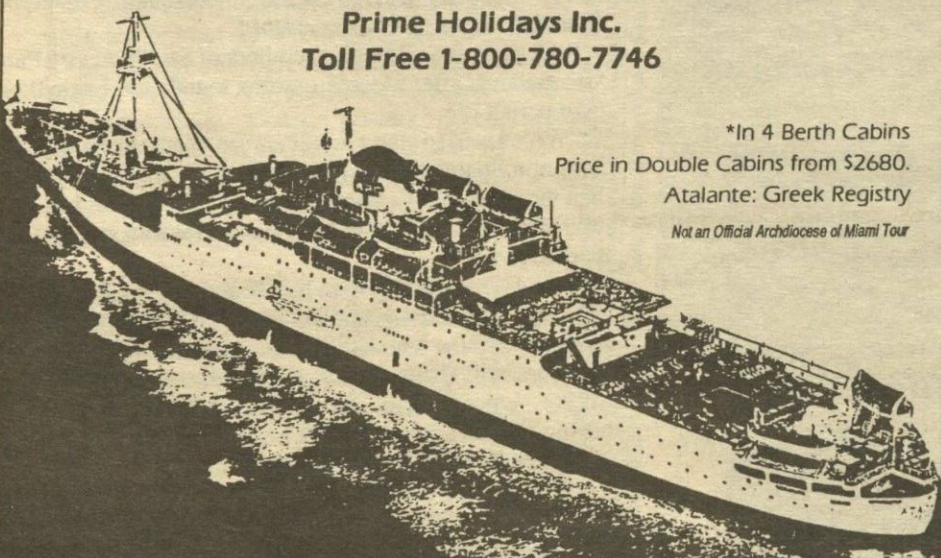
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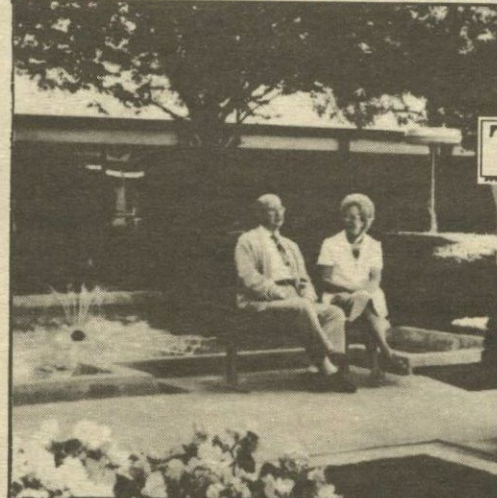
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Parish marks 50 years of joyful service

By Maria Vega
Staff Writer
La Voz Catolica

With its building yet to be finished and the roof open to the evening sky, Sts. Peter and Paul parish celebrated its first Mass on Christmas Eve 50 years ago. This past Christmas, underneath the solid shadow of the long-ago completed church, parishioners celebrated once more, in grand style.

Fifty years ago, a quiet neighborhood of 'snow-birds' looked on as Sts. Peter and Paul parish was founded. At that time, the neighbors used to picnic under the shade of the huge trees that still line the median of Coral Way, and no woman even thought of attending Mass without a head covering—despite the fact that the church had no roof.

With a certain nostalgia, Doris Ann Yohan remembers that she had just arrived in Miami with her parents when she attended that memorable Midnight Mass under the stars. "I was only nine years old but I remember it well," says Yohan, one of the founding students of Sts. Peter and Paul School, which opened in 1941.

Yohan today is on the school staff as a librarian. Pointing to an album of the first high school graduating class in 1946, she says she retains fond memories of the parish and community. Even though she moved away from the neighborhood three years ago, "Sts. Peter and Paul is still my parish and it always will be."

The secondary school closed in 1956, to make room for the growing number of elementary school students. Besides, Curley and Notre Dame High Schools had just opened, another sign that the small tourist town had begun to grow.

Hispanics from different countries had begun arriving. In 1956, Sts. Peter and Paul School already enrolled more than 200 Hispanic students. In the early '60s, Cuban exiles began arriving by the thousands. Since then, the influx of Hispanics has increased so much that Sts. Peter and Paul parish today is more than 90 percent Hispanic.

"This church has more movement than a train... We have everything here," says Father Juan Lopez in a thick Castilian accent. He succeeded Father Gilberto Fernandez as pastor last year. "We have a whole range of groups, from Boy Scouts to a very active Legion of Mary."

Father Lopez notes that all the parish groups are quite active. "The young adult group, for example, supports different programs, raises money for the poor and makes sandwiches to be distributed among the homeless in downtown Miami."

The parish also is very involved in the community. "The church is used for neighborhood meetings, and through the school we serve not only parishioners but neighbors from other areas," Father Lopez says.

Very united, joyful

In doing so, the parish has remained faithful to its traditions. Yohan can recall its early days as a small, very united, parish which sponsored dances every Friday evening. "The parents didn't even have to come because the Sisters were very good chaperones."

Sts. Peter and Paul also cultivates that jovial spirit instilled in it by its founding pastor, Father Robert P. Brennan, who served at the parish for more than 20 years. Father Lopez says today's mostly Hispanic parishioners have accentuated that spirit because "wherever there are Hispanics, there is joy."

He recalls how, when he first arrived in South Florida from his native Spain in 1964, an American priest told him he didn't understand why, after Mass, the Hispanics remained outside the church, talking. "What are they doing?" the priest used to ask, not understanding that type of socializing is part of the culture.

Back then, the Hispanic members of Sts. Peter and Paul also gathered after Masses, coming together to begin their own parish life.

"We wanted to start Cursillos—an apostolic movement begun in Spain which had not yet reached South Florida. But the priest didn't know what it was and wouldn't give us a place to meet," says Orestes Zayas Bazan, a long-time parishioner.

One day, the group held hands and began singing "De Colores" (the Cursillo anthem) and praying while gathered around a sapling which they took as a symbol of growth for the Cursillos. Father Thomas Barry, the last "anglo" pastor of Sts. Peter and Paul, saw them and asked what they were doing. When they explained, he offered them a classroom in which to hold their meetings.

"Today, that small sapling is a great big tree," Zayas Bazan says. "So is Cursillo and the Hispanic community of Sts. Peter and Paul."

However, other long-time parishioners long for the



Current pastor Father Juan Lopez (above) poses outside the church with some of Sts. Peter and Paul's students. (La Voz photo/ Araceli Cantero)



Sts. Peter and Paul Church (right) nears completion in 1950. Below, the Hispanic influence at the parish is exemplified by many outdoor processions, such as this one in 1984. (File photos)



Parishes 'counting' on you in '90

Neighborhood censuses planned

By Ana Rodriguez-Soto
Chief Correspondent

The U.S. government won't be the only one taking a census this year. To comply with the Synod decrees on evangelization, each parish in the Archdiocese is being asked to conduct its own census in 1990.

The purpose of the house-to-house-canvassing is to determine, as objectively and accurately as possible, "what is the parish reality and who are the people that make up the parish," said Bob Niles, coordinator for special projects in the Office of Evangelization.

Only with the census results in hand can parishes hope to implement evangelization programs that really reach people. And that is the precise mandate of the Synod:

- "All parishes are to have an Evangelization Committee (which may be the Parish Pastoral Council) with programs based on the reality and structure of the parish. The concern of this committee shall be both outreach to those not of the faith, or not active, as well as the deepening of the authentic Gospel living of the members of the parish." (Decree #149)

- "...Annually, the Parish Pastoral Council should evaluate how effective the parish is in fulfilling its mission of evangelization." (Decree #590)

Niles has been visiting parishes and speaking with pastors since May of last year, offering the help and support of the Evangelization Office during every step of the census. In fact, the office has compiled a packet that includes sample introductory letters and even a census questionnaire.

The questionnaire has been used successfully in another diocese, and "it would be nice if everybody used the same form," Niles said. That way, once the results are tabulated, an accurate data base could be compiled for the whole Archdiocese.

The Evangelization Office also provides training for the census-takers, and helps evaluate the results at the end, to help parishes determine "where do we go from here," Niles said.

Unfortunately, less than a handful of parishes have taken him up on the offer. One — Gesu in downtown Miami — recently completed a census; St. Justin Martyr in Key Largo has volunteers from the Legion of Mary conducting its census this week and the next; and two more — St. James in North Miami and Mother of Our Redeemer, a brand new parish in northwestern Dade County — are about to begin pre-census publicity campaigns.

"The pastors see a need for it. But it's taking the time to find the person-power. They just see so much work," Niles said. "It is a lot of work, but I think it can be accomplished."

Using the Evangelization Office's four-step program, he is convinced that most parishes will be able to complete the census in "no more than three months."

Step 1: Publicity: Creating awareness throughout the community that the local Catholic church is conducting a door-to-door census. This involves bulletin-announcements, flyers, posters, even newspaper advertisements, as well as explanatory letters to pastors of different denominations in the area. Census packets also should be assembled at this time.

Step 2: Training Volunteers: One session for the clerical people — those who will tabulate the results and make telephone calls to houses whose occupants have not been contacted; and one for the door-to-door people. Both sessions will provide information on parish ministries as well as offer tips on how to overcome people's objections and other obstacles to completing the census.

Step 3: The census: The 20-



Synod Watch

minute questionnaire should be taken door-to-door by two-person teams. In many parishes, at least one of the team members should be able to speak Spanish; in others, such as St. James, three-person teams will be needed to communicate in three languages — English, Spanish and Haitian Creole.

The census-takers will carry packets which include: an introductory letter from the pastor; the census form; a parish infor-

mation card, outlining Mass times as well as the different ministries provided by the parish; a souvenir, such as a bookmark or prayer card; and a religious affiliation card for those who are not Catholic and wish to have their names forwarded to the appropriate church in the area.

To eliminate some of the house-to-house canvassing, parishes might begin by handing out census forms to their regular parishioners during or after Sunday Masses.

Step 4: Evaluating the census data: Parishes who use the sample census provided by the Evangelization Office can simply plug the data into a computer. Regardless of how it is tabulated, however, every pastoral council must sit down with the pastor to map out a plan for parish evangelization based on the census results.

At this point, the Evangelization Office, as well as other Archdiocesan ministries such as youth, young adults, and religious education, can provide the expertise needed to develop successful programs.

The timing of the Archdiocesan census is not a coincidence, Niles said. With the U.S. government taking its once-every-decade census this year, "people are in tune" with the whole idea and should be more receptive to the parish census-takers.

To pastors who remain skeptical about the value of a census, or are unsure they can devote the time to it this year, Niles offers this fact: In an average parish, there are about 2,000 people with no church affiliation. But every person that is brought back contributes about \$240 a year to the collection.

Of course, there are more altruistic reasons for conducting a parish census, Niles said. "The rationale is to make people aware of the presence and concern of the parish. It's not just gathering data. It's really going out and letting people know that we're here and we care."

For more information on the census, call Bob Niles at the Archdiocesan Pastoral Center, 757-6241 in Dade, 525-5157 in Broward. Ask for the Evangelization Office.

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St. Philip's: This seed is bloom

All-black parish stands on its own, thanks to Synod, take-charge council

By Araceli Cantero
Executive Editor
La Voz Catolica

Upon seeing the well-manicured gardens in full bloom, the neighbors of St. Philip parish began to think that the black Catholics were rich — they could afford to hire a white gardener.

In fact, that white gardener with the impeccable green thumb who arrived in 1985 was their pastor, Father Kenneth Whittaker. Tending the flowers, the young priest said, is simply a way to relax.

In fact, more than flowers are blooming at St. Philip's, a small, all-black parish in Bunche Park (Opa-Locka) with a robust sense of history and community.

"The choir is getting better, the grounds, Father Whittaker has really improved the church, fixed it real nice," said Garrack Davis, an 18-year-old who grew up in the parish and is active in its youth group.

He also sings in the youth choir, and his mother, Theresa, sings in the adult choir, directed by Donna Blyden. That's two choirs in a parish where only one Mass is said on weekends. And Blyden is considering

'The community possesses incredible faith, [is] accommodating, resilient and alive.'

Father Kenneth Whittaker,
former pastor

starting a children's choir, because young people "are the future of the parish and we have to give them a sense of responsibility so that St. Philip's can continue to grow."

As it has done since it was founded, in 1953.

'More pride, unity'

"Not one single person can take the credit," said Prentice Cooper, president of the Men's Club and a parishioner since 1968. "But for sure the parishioners have developed a new outlook, a little more pride and unity. It is the result of a process of many years and even though all the pieces of the puzzle were there from the beginning, Father Whittaker has been the one to put them all together."

Like other black parishes in the Archdiocese, St. Philip's struggles to make ends meet. But it does so without a subsidy from the Archdiocese.

Dale DeShazior, president of the pastoral council, recalled the Synod meeting where parishioners decided, "Let's give the bishop back his money, and let's pay our own bills."

Over the past four years, St. Philip's has done just that, reducing the subsidy each year by 25 percent. Last year, they invited Archbishop Edward McCarthy to the

parish and told him they did not need the money any more.

Instead, they asked that the diocese give the funds to St. Philip's Day Care center, the oldest parish-based day care in the Archdiocese and a service desperately needed by the working mothers of the area.

It also serves as a means of evangelization, bringing families into church who otherwise might not come.

'Amazing'

"It's an amazing turnaround," DeShazior said. "And it's primarily because Father [Whittaker] made us more aware of what our responsibilities were to the parish, not just financially but spiritually."

Indeed, everyone at St. Philip's credits Father Whittaker with planting more than beautiful flowers.

"He helped us come together and take responsibility for this church," said Cooper of his former pastor, who was recently appointed pastor of Little Flower Church in Coral Gables.

For his part, Father Whittaker credits the community as possessing "incredible faith, they're accommodating, resilient and alive."

His goal has been to help the parish "attain a financial independence that would give them confidence and self-direction," he said. "The key was accountability. This is where the Synod was important."

"We started the meetings, the people who accepted the responsibility had to be accountable to their peers and then to me as pastor," continued the priest, who served as general secretary and promoter of the Synod.

"When people are afforded an opportunity to grow, develop, and are enriched," he added, "they raise their horizons, realize the resources they have and respond accordingly."

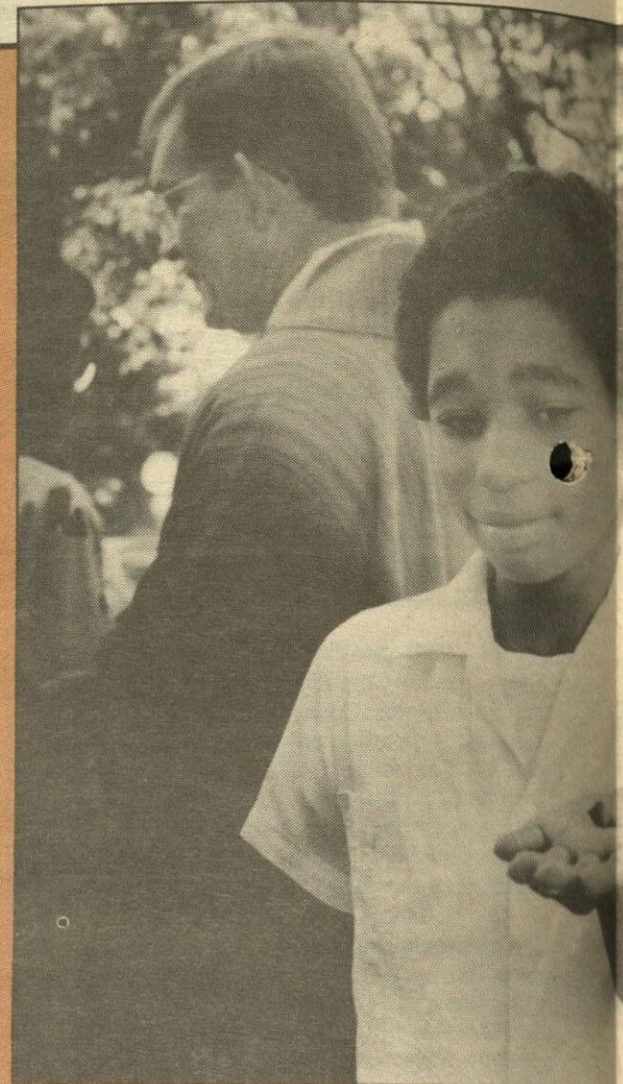
And so the seeds planted by Father Whittaker and the Archdiocesan Synod have taken root at St. Philip's.

A farewell parable

In an emotional farewell to St. Philip's parishioners, the pastor-gardener held up an acorn he had plucked from the church grounds. "This is a small seed that can grow to be an oak tree," he said, while preaching on the Gospel passage where Zacheus climbs a tree to get a better look at Jesus.

Father Whittaker noted that acorns grow freely in northern Dade County and would have been the tree that Zacheus would have climbed had Jesus been preaching in Miami.

He encouraged parishioners to take good care of the seeds that had been planted at St. Philip's over the years, so that, like the acorn, the parish could grow into a community as strong and large as an oak, from which many people would be able to get a better look at Jesus.



Winston Lee holds up an acorn he received from Father Whittaker (background): a seed that became a symbol of the parish. (La Voz photos/Araceli Cantero)

'This is a small seed that can grow to be an oak tree.'

Father Kenneth Whittaker,
former pastor,
speaking about St. Philip's



Father Liam Quinn, newly-appointed pastor of St. Philip's, greets one of his younger parishioners after Mass. (La Voz photo/Araceli Cantero)

New pastor: St. P

By Ana Rodriguez-Soto
Chief Correspondent

While most parish councils struggle for identity, find it difficult to play a leading role in the community, St. Philip's pastoral council is decidedly different.

"In no way is it a paper tiger sort of council," said Father Liam Quinn, recently appointed pastor of the 150-family, all-black Opa-Locka church.

Prentice Cooper, president of the parish Men's Club, says the council "sets things in motion. Like the heart, [it] keeps the parish alive."

Indeed, nothing gets done in the parish without the council's knowledge and approval.

It meets once a month from September to June, and is composed of 14 members, including officers and heads of ministries: outreach and evangelization; management and temporalities; worship and spirituality; religious education; youth; communications and hospitality; community life and fellowship; and Christian services, or charity.

Formally established in May of 1988, under the influence of the Archdiocesan Synod, the council is not afraid to challenge the pastor on issues, as Father Quinn find out almost immediately after coming to the parish.

It was Christmas time, and he wanted to purchase a beautiful Nativity set for the church. So at Mass he asked the congregation to chip in, and mentioned that

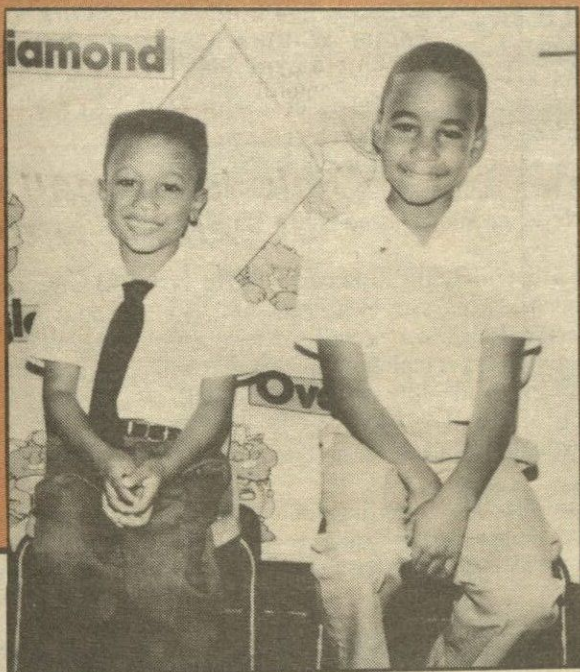
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Parishioners (top) stroll along the well-kept grounds of St. Philip's in Bunche Park (Opa-Locka). At right, choir members Hazel Davis, Miriam Wells and Edna Stallworth. Below, the future of the parish, Julian Davis and Dorlan Cawley, who attend religious education classes on Sundays.

'He [former pastor Father Kenneth Whittaker], helped us come together and take responsibility for this church.'

Prentice Cooper,
Men's Club
president



Philip's parish council is 'no paper tiger'

some friends of his might be able to help with the rest. At the next council meeting, DeShazior, the president, put him straight. Some people were offended by his remarks, she told him. In fact, the parish organizations — Men's Club, Ladies' Club, Altar Society — had funds that could be used for such purchases. They would be glad to pay for the whole Nativity set.

Sense of ownership

DeShazior's willingness to challenge a new pastor is an indication of the strong sense of ownership that prevails throughout the parish. Like many other parishioners, she has been a member of St. Philip's "since I was a little girl."

The smallness of the community also helps, as does the lone weekend Mass. "We can all greet each other," said Anthony Okoman, a native of Nigeria who is secretary of the Men's Club.

Moreover, "they've always had to share their pastor with another responsibility," said Father Quinn, who does double duty as director of Vocations of the Archdiocese. Every parishioner understands that "it's their parish. And when I'm gone most of them will still be here."

DeShazior simply put it this way: "We feel that we can do it on our own. We want to be a free-standing parish."

For her part, she challenges not only the pastor, but fellow parishioners as well. "I let them know head-on what is needed. And they appreciate that. They want to know."

In fact, letting parishioners know "exactly how much it takes to run the church each week" was the key to

'It's their parish. And when I'm gone, most of them will still be here.'

Father Liam Quinn,
St. Philip's pastor

increasing the weekly collection and making the parish financially independent, said DeShazior, a nurse who doesn't let the pastor ask for money. She does it herself.

She and the council figured it would take \$10 per week from every family to keep the parish afloat. So she asked for it — and got it. Every week, the collection hovers between \$800 and \$1,000, and every week, the total is posted so everyone can see how the parish is doing.

One recent weekly collection totaled over \$1,060, Father Quinn noted, an average of more than \$7 from

each of the 142 parishioners who attended the Mass. "They understand what it costs to run [the parish] and they support it fantastically," he noted. What if that pattern were repeated throughout the Archdiocese?

In addition, two big fundraisers are held each year, and each organization hosts smaller fundraising activities throughout the year. The money goes to make up any deficit, and to a building fund which pays for improvements to the parish plant — such as air-conditioning and heating, which were installed only a few years ago.

Recently the parish purchased a nearby house, in order to expand their day care center, the oldest such parish-based facility in the Archdiocese and, both pastor and parishioners hasten to add, an effective means of evangelization, for it brings new families in contact with the parish. In fact, an average of two a year join the community as a result of sending their children to the day care.

As a result of the Synod and the parish council's straightforwardness, "a good sense of trust has developed," said Father Quinn.

"A lot of it is tied into the understanding of what community is about," he added, noting that he is not intimidated by a functioning, challenging pastoral council. "My vision of Church is that of a collaborative approach. I am the pastor. But I'm a servant leader."

Needy find food, help at St. Lawrence

By Prent Browning
Voice Staff Writer

The church is located in a prosperous part of town, an area not usually associated with the homeless and the indigent.

Yet Sarah Flood feels that the food pantry she recently opened in St. Lawrence Church in North Miami Beach is serving a useful purpose.

There was the woman, for instance, with five children, all under the age of seven, who was robbed of her rent money while leaving a grocery store. Donations of food were part of the assistance that she received.

Then there was the single parent who lost her job. "We gave her some food so she can manage until she finds a job," says Flood, who has received help with the pantry from her husband, Tom.

In addition to walk-ins, the parish has a list of 25 needy families in the surrounding community who are periodically checked on.

The St. Vincent de Paul Society, the Catholic lay organization devoted to serving the poor, will sometimes follow up on



Sarah Flood shows part of her store of canned goods.

(Voice photo/
Prent Browning)

persons seeking food to see what their other needs are.

Then there are the special situations that arise, such as the plight of migrant

workers in South Dade County. Recently, Flood loaded up her station wagon with canned goods and drove to Sacred Heart Church in Homestead, which is feeding unemployed farmworkers from its own food pantry.

Donations for the food bank come from parishioners who drop food off in a box in the church before Mass. If the food pantry receives more than it can handle, the parish donates the excess to Camillus House, the shelter and soup kitchen for the homeless in downtown Miami.

"The response has been great. Somebody just donated 24 boxes of oatmeal," Flood says.

The parish school has also been actively involved. Students recently made food and money for the food bank, receiving prizes for the largest donations.

The students have helped out in other ways too, such as baby-sitting for one woman who needed assistance.

"The children remember what we did," Flood says, "and they ask, 'how's that lady we helped?'" So it's a nice way for them to learn to give."

Geography bee

St. Joseph's student in running for statewide competition

By Cynthia Thuma
Voice News Editor

Alexander Edel, 11, a sixth-grade student at St. Joseph's School on Miami Beach, was named the winner of the school's first geography bee, held Feb. in the facility's parish hall.

Edel and his family moved to the United States three years ago from South America.

He was one of 10 students eligible to participate in the school-wide final. He next will compete in a written qualifying examination for a slot in the state finals. The top 100 scores on the test earn a slot in the state contest, March 30. State winners advance to the national championships May 23-24 in Washington, D.C.

The contest, sponsored by the National Geographic Society, is held in more than 30,000 schools in the U.S., the District of Columbia, the five American territories and at Department of Defense schools around the world.

The St. Joseph's faculty used the event as a teaching tool in their geography skills program, said Principal Rita Grannen.

"We've tried to work up an awareness of geography," said Grannen. "The students were very interested [in the tournament] and very attentive," she said. "It was the first time we'd done anything like that and we'll do it again next year."

The top three national finishers will receive \$25,000, \$15,000 and \$10,000 scholarships, Grannes said.

Elderly housing

St. Mary Towers now under construction

By Cynthia Thuma
Voice News Editor

As another federally subsidized housing project for the elderly takes shape in Miami, the questions begin anew for Robin Toler and her co-workers at the Archdiocese of Miami's Office of Housing Management.

"The word of mouth is amazing," she said, chuckling. "It's moving quickly."

The last project to be dedicated was Hurley Hall in Hallandale. Now under construction is St. Mary Towers, a 99-unit building located just north of St. Mary Cathedral. Toler said she hopes the building is completed by the end of the year.

St. Mary's Hall will offer one-bedroom and efficiency units for individuals ages 62 and over who are on a limited income. To be within the qualification limits, a single applicant must have an income of no more than \$11,600 per year. A couple's income may not exceed \$13,250 per year.

Each resident's rent is fixed at 30 percent of his income. The government pays the remainder. Each resident also pays his own electric bill, but that, too is partially subsidized. The complex covers fees for water, security, extermination and sanitation services.

When the building nears completion, applications will be made available to potential residents. Notice of the availability of applications will be published in *The Voice*, or potential applicants may call 751-8853 in Dade or 760-9996 in Broward for more information. Tapes with application instructions are available in English, Spanish and Creole.

Applications are distributed on a first-come, first-served basis and the complex does not accept advance applications or begin a waiting list in advance of the release of applications. After the 99 apartments have been filled, a waiting list for available housing will be kept.

Sts. Peter and Paul marks golden jubilee

(continued from page 10)

olden days, when the parish and the Masses were more 'Anglo'-accented.

Lucy Civile, a native of Puerto Rico who was raised in the U.S., says she feels like she has lost something. "My language is English, and I no longer feel the same" in

'Every widow who arrived alone with her children knew she could count on a free education... [at Sts. Peter and Paul].'

Rosa Valdes,
parish secretary

the parish.

Father Lopez says: "My plans are always the same: to try to create in the parish an authentic community. We are wasting our time if people don't feel united or comforted."

For him, "a parish is a community of smaller communities -- so long as that smaller community feels like it is a part of

the larger one."

He cites the work of the Legion of Mary, which "without fanfare has visited 800 families in the area in less than two years... That's the work that really counts when we talk about evangelization."

Currently, Sts. Peter and Paul has 1,500 families registered in the parish. At one time, that number was as high as 3,550, but its boundaries were also broader. Over the years, a number of parishes have been carved out of it: St. Raymond, St. Michael, St. John Bosco and St. Kieran. Sts. Peter and Paul itself was an outgrowth of Gesu parish.

Father Lopez notes that the parish school was one of the few in the Archdiocese to go into double sessions in order to accommodate the large number of Cuban exiles who were making their way to Miami in the early '60s. One school session was in the morning, the other at night. "And with bilingual teachers even then," the priest notes.

At that time, the pastor was Msgr. Bryan Walsh, currently head of Catholic Community Services in the Archdiocese. Rosa Valdes, parish secretary for 25 years, re-



Married couples from Sts. Peter and Paul take part in procession honoring Our Lady of Charity.

(File photo)

calls that the school once had as many as 1,000 children enrolled—it has 700 today.

"Every widow who arrived alone with her children knew that she could count on a free education and free lunches at Sts. Peter and Paul. Msgr. helped everybody," Valdes recalls.

She also notes that every pastor and assistant has left his imprint on the parish. In all, there have been eight pastors, chronologically: Father Brennan, Father Francis Dunleavy, Msgr. Walsh, Father Barry, Father Juan de la Calle, Father

Gilberto Fernandez and Father Lopez.

She recalls Father Fernandez, who served for nine years, as being "very loved by the whole community; he made many improvements in the parish building and helped develop many pastoral movements and parish programs."

For Cubans, especially, Sts. Peter and Paul was a source of consolation when they arrived in this country, says Zayas Bazan. "As I come closer to my parish, I feel it bears a large part of my history. Sts. Peter and Paul is an extension of home."

Cold war ideology distorts liberation theology



Father Joseph Mulligan, a Jesuit priest from Detroit who has lived in Nicaragua for the past four years, was arrested last January in Washington after throwing paint, intended to represent the blood of Religious murdered in El Salvador and Nicaragua, on the White House gate.



The casket of Sister Maureen Courtney is carried out of St. Margaret Mary Church in Milwaukee after a funeral Mass last January. Sister Courtney was killed in Nicaragua when the car she was traveling in was ambushed by unknown gunmen.

(CNS photos)

By Edward R. Sunshine

A recent *Miami Herald* columnist accused liberation theology of being a communist conspiracy led by clerical revolutionaries, especially Jesuit and Maryknoll priests. Besides missing the mark in fact and fairness, the column showed how little is understood about the subject.

Liberation theology did not begin with Protestant theologian Paul Tillich or the "God is dead" movement, as the columnist would have us believe. In 1986, Pope John Paul II traced the roots of liberation theology to the Bible. He found them in the story of the Hebrews' sudden Exodus from slavery in Egypt, long preparation through reception and practice of the Covenant, and ultimate entrance into the Promised Land. Calling the Exodus event a model of what is possible for those who hope in God, the pope said that it had "a meaning which is both religious and political." From this it would appear that Moses was the first practitioner of liberation theology.

Inspired by God, Jewish prophets criticized their rulers' injustice, especially to the poor and the vulnerable. They were truth-tellers who spoke out against what was wrong, even if they had to pay for their honesty with their lives.

The six Jesuits and two women recently murdered in El Salvador were such people. In their work, they tried to give witness to the awful reality of that suffering country. They died because they told it the way they saw it. What was their inspiration, as Christians, for doing such dangerous deeds? Christian scripture focuses on two model events: Jesus' life, death, and resur-

rection and the coming of the Spirit at Pentecost. As disciples of Jesus, Christians try to follow his example and be open to his Spirit in how they live and in what they do in society.

A key characteristic of Jesus' ministry was his compassion for the poor, the suffering, and the outcast. He addressed their problems physically and spiritually through healings and the forgiveness of sins. His work put him in conflict with religious and political authorities, at least partly because he threatened economic practices and pub-

'If liberation theology involves real liberation, it relies on accurate accounts of the real situation. If it is good theology, it is faithful in its applications of scripture and Christian teaching. If it is both, it is bound to be controversial because it leads to criticism of those in power.'

lic order: e.g., consider the expulsion of the moneychangers from the temple. That he was labeled as a political agitator is implied by the derisive title, "King of the Jews," applied to him at his death.

The resurrection of Jesus and the coming of the Spirit are the grounds for Christian hope. For almost two thousand years, Christian communities have tried to work out what this hope means in their lives. As a result, involvement with human liberation has been an essential part of Christian life. Advocacy for the poor and resistance to dictatorial and authoritarian regimes have been hallmarks of that hope.

In 1968, after 75 years of Catholic social teaching and the Second Vatican Council, the Latin American Catholic Bishops gathered in Medellin, Colombia, endorsed a form of liberation theology in their statements of peace and justice. In 1970 Peruvian theologian Gustavo Gutierrez articulated a more complete presentation of it. Starting with the experience of those who are marginal beneficiaries of existing political and economic systems, liberation theology interprets that experience in the light of Hebrew and Christian

scriptures.

If liberation theology involves real liberation, it relies on accurate accounts of the real situation. If it is good theology, it is faithful in its applications of scripture and Christian teaching. If it is both, it is bound to be controversial because it leads to criticism of those in power.

Some charge that liberation theology advocates violence and class struggle. Christian scripture advocates neither. If a harsh division of classes really exists, however, liberation theology has to recognize that fact. What to do about such divisions is a difficult matter for discus-

sion. Where civilian populations describe themselves as victims of unjust political, economic, and physical aggression, some liberation theologians, like many other Christians, hold that the use of violence against unjust aggression is permissible as a last resort.

The dualistic ideology which divides the world into "our good guys and their bad guys" is unworthy of both liberation theologians and cold warriors like the columnist who criticized them. That is just what the security forces and death squads in El Salvador do to justify their dirty work. They divide the civilian population into "civiles," those who are sympathetic to the established order, and "masas," those who aren't. They protect the "civiles," but terrorize and intimidate the "masas."

Those pesky Jesuits and Maryknolls aren't just troublemaking ideologues trying to destroy the non-Communist world, as the columnist would have us believe. They are people like us who are trying to live out their faith publicly while wrestling with a searing experience of Third-World poverty and oppression. Their critics should engage them with fact and fairness rather than vilification.

(Mr. Sunshine is an assistant professor of theology at Barry University. Raised in Chicago, he has worked and studied in Puerto Rico, Peru, Mexico, and Chile. In 1986 he was translator for a fact-finding mission in El Salvador. He received a Ph.D. from the Graduate Theological Union, Berkeley, California in 1988.)

Story about a life-saving station, I think...

By Donald E. Wildmon
American Family Association

Once upon a time there was a region on the northeast coast that was extremely dangerous for ships. The area was dangerous because of many hidden shoals and rocks and because of sudden, unexpected storms.

One day a concerned individual came up with an idea. Why not build a life-saving station in the area. The purpose would be to warn ships in advance and to rescue those who were wrecked. He shared his idea with a few friends and neighbors, and before long they had built a life-saving station, bought boats and buoys and even built a light house.

It was such a good idea that many

people joined in. Many lives were saved. Many families held together and many injuries avoided. For years people were proud of the good that the life-saving station did.

Over a period of time the life-saving station became a central part of their lives. They held fellowship suppers, social events and special meetings at the building. Then one day some of the members of life-saving station decided the old building needed repair, the furniture was worn, the seats and facilities uncomfortable. So the people decided to build a new life-saving station.

When it was completed, they had the largest, most beautiful, most functional life-saving building around. They increased the number of activities in the building.

But a strange thing was happening. Fewer and fewer people were willing to go out and warn the ships, and even fewer were willing to go out in a storm to rescue sailors from a wrecked ship. The activities in the building at the life-saving station took all their time. So they decided to hire other professional life-savers to do the job for them.

Several years later the members of the life-saving station decided that the life-saving activities were taking too much of their money.

It was costing more and more to support their life-saving station and its activities in the manner to which they had become accustomed. They needed the funds to

support their life-saving station, they stopped paying the professional life-savers.

Many years later a member of the life-saving station asked what their purpose was. "Why, of course" answered a member, "to provide a nice place for us and our families to fellowship, to have our community and social events. Why do you ask?"

Let me tell you another story. Once upon a time there was a society where people lived in the midst of immorality and didn't know Christ. Knowing that one of the by-products of a society undergirded by Christian values was a moral society, some Christians decided to build a church...

(From AFA JOURNAL Jan. 1990)

Sex crimes—town on cutting edge

It seems the people of Olympia, Wash., have had enough. Issuing forth from that normally liberal town are cries for a whole range of restrictions on various sexually related activities. They want to outlaw teenage sex, teen dirty-video rentals, teacher-student liaisons, and also to keep child molesters in jail even after they have served their time.

Unless, that is, the offender is willing to be castrated.

All this follows a case in which boys were assaulted by a recently released molester who had undergone sex therapy.

To some people, this frenzied outburst from the public may seem like Draconian

Voice Editorial

hysteria. But closer inspection is likely to reveal a public frustrated by the never-ending parade of sexual trauma Americans are treated to nightly on the TV news.

We don't believe cutting off anatomy is the way to cut off crime. But the outcry for some kind of action to stanch the flow of sexual mayhem is understandable. Here in South Florida a typical 11 o'clock news broadcast is a veritable smorgasbord of rape, abduction, women's lifeless bodies, abused children, and mournful mothers. And these are only the *known* cases, those that have surfaced from the lower depths of society's warped underbelly.

So the public begins to believe that harsh measures are an acceptable price in a war on depravity.

Why not outlaw unmarried teen sex?

Why not outlaw teen rental of dirty videos? It would show kids that society means business about personal responsibility about such serious matters. Indeed, tougher law enforcement may be part of an answer.

But only a part.

Sheer force can never succeed in a struggle whose genesis can be found in a society's moral decay.

In fact, if force of law is to be applied, ought it not be applied at the places of highest leverage, at the places where the values—or non-values—of sexual license and violence are perpetrated on the public? For these are the places where warped minds are formed, or at least where minds warped by other problems pick up ideas about how to relieve one's compulsions.

American entertainment media have for decades been rife with increasingly graphic depictions of gore and loveless sex. Once a level of explicitness has been exploited, then one must move up a notch to keep pace with the competition. So that nowadays it is difficult to be shocked by anything on screen, because we have seen practically everything.

Are we then, to be shocked that some people will find no inhibitions against acting out in real life those kinds of behavior that have so fascinated and entertained us all our lives?

We wish the good citizens of Olympia well in their quest for social normalcy and the protection of their children. But we would suggest that while they look at the perpetrators of sex and violence, they also look at its purveyors in theater and TV screen. Direct censorship by law is an undesirable route, but fighting fire with fire is time-honored democratic tradition.



TELL THE SPONSOR HOW YOU FEEL

Entertainment content is paid for by commercial interests. And if an outraged public based its shopping habits on sponsorship of good versus bad programming, a major step would be taken to clean up the moral environment that forms the minds of young members of society.

Anyone interested in media and sponsorship of immorality can write to American Family Association, PO Drawer 2440, Tupelo, MS., 38803-9988.

The Church can teach us about clean living and values, but it is up to us to demand that these values be reflected back to us in the media which ultimately we bankroll.

The AFL - CIO and its up-coming abortion choice

By Cardinal John J. O'Connor
New York

I remember that Labor Day in Scranton so vividly. There was hardly a union worker present who didn't want to give me a hat. I spoke of "Guns of Lattimer," Michael Novak's book about the massacre of coal miners protesting at last the horrible treatment and the miserable pay that were typical of the day.

Not a man among the miners was armed. The sheriff's men shot them in cold blood.

As I reminisced that day in Scranton on the almost unbelievable changes that unionism had brought about, I reflected out loud on the way it used to be in the mines. Countless numbers of men died from "black lung disease." Safety measures were virtually non-existent.

A cave-in could crush lives in the bowels of the earth at any time, without warning. When bodies were finally recovered, they would be dumped on a flatbed drawn by a mule from the mines, then dumped once again the open front porch of the widow's house. No insurance. No burial payments. No tears shed by the mine owners. Another "nobody" or two had been killed. End of the story.

A few listeners to my speech that day were wearing hard hats. I remarked about what it is like for a tiny little baby in its mother's womb. Totally helpless, completely vulnerable, without even a hard hat. How many more such babies are killed every hour of every day in the United States than all the men killed in Lattimer; how many more in a month than the men ever killed in the mines.

I knew I was talking to solid union workers who were as distressed over the abortion tragedy in our nation as I was. I had grown up respecting union workers from the time I was a foot high. Anything less on my part would have been a complete betrayal of the father I loved.

But now I am heart sick to learn that a far sadder betrayal could be in the offing. I am told the AFL-CIO is under tremendous pressure to go pro-abortion at a February convention (under the guise of "pro-choice," of course). I am told, further, they could yield to the pressure because a "pro-choice" resolution

'I remarked about what it is like for a tiny little baby in its mother's womb, totally helpless, completely vulnerable, without even a hard hat. How many such babies are killed every hour of every day in the United States than all the men killed in Lattimer; how many more in a month than all the men ever killed in the mines.'

would win them a lot of new women members. In numbers is strength, and every one knows the unions have been weakened in a lot of ways in recent years. God help us. What a way to become "strong" at the expense of the weakest of the weak, the defenseless unborn. Perhaps I have taken too much for granted in believing that union workers would never forget how defenseless working people themselves were before unionism.

The temptation is tremendous, I suppose. The bigger the AFL-CIO, the more muscle it can exercise with candidates for public office. I wonder how many candidates will have the courage to admit they are "pro-life" if they want to run, let us say, for Congress or even for the presidency of the United States, if the official position of the AFL-CIO is "pro-choice."

Might we even see the sorry spectacle of union members required to permit a portion of their union dues to go into anti-life, pro-abortion activities?

We hear till our ears are filled from those politicians who tell us they are "personally opposed" to abortion, but "don't want to impose their morality on other." Will union workers who are "personally opposed" to abortion be nonetheless required to support it

with their dues? Or might existing Supreme Court decisions be invoked to protect them, and authorize them to send their dues to a charity of their choice, such as the pro-life movement? There are organizations such as the National Right to Work Committee that would be more than happy to assist such choices. I'm sure. My, oh my, what that should do to the "strength" of the AFL-CIO, if all those dues were withheld with court approval.

I can't imagine any need for such action, of course, because I can't imagine any need for the AFL-CIO to pass a "pro-choice," read "pro-abortion," resolution. If they should I'm sure they would be fair enough to say: "Well, if Pro-choice is really to pro-choice, then those union members who choose life can send their dues to the pro-life movement." Then the court wouldn't have to step in. Wouldn't that be nice? But why create the dilemma in the first place? It is so unlike an organization that came into being to protect the weak from the strong, the helpless from the powerful.

Can you approach the altar but not receive the Eucharist?

Q. In the parish church we now attend adults and children come up at Communion time with their arms folded. The priest does not give them Communion but says a prayer or maybe gives them a blessing instead.



By Fr.
John
Dietzen

I saw this happen once before at our daughter's home in Michigan. I did not have a chance to ask the priest here about it. Can you tell me what that means? (Florida)

A. The practice you observe is common in a number of places. Any Catholic who is not receiving Communion, young children who have not yet made their First Communion and people of other faiths who wish to do so approach the place of Communion with the rest of the people.

As they reach the priest they cross their arms over their breast as a sign they cannot, or for some reason do not wish to, receive Communion. The priest or other eucharistic minister places his or her hand over the head or shoulder of the individual and says a brief prayer or blessing.

This practice has been observed in some places for many years and apparently is growing.

It happened, incidentally, with our Holy Father himself in his recent visit to Scandinavia. The Lutheran archbishop of Uppsala, Sweden, came up to Pope John Paul II at Communion time with what one reporter called "his body language for the new rite of imperfect communion." That is to say, a ritual for those who are not "in communion" with the Catholic faith sufficiently to actually receive the Eucharist.

He folded his arms on his chest in the form of a cross and the pope gave him a blessing.

As I have indicated previously, priests and the lay people who take advantage of this opportunity seem to find several good points to recommend it. Perhaps most of all, as happened with the pope, it gives Christians of other faiths who cannot normally receive Communion at a Catholic Eucharist a way of sharing at least their desire for community of faith at the Communion of the Mass.

Some non-Catholics are alone on Sunday, some come with Catholic spouses. Some are children who for one reason or another have not received the Eucharist.

Most of these participate fully in the Mass in every other way through the responses, sign of peace, and so on.

While we cannot invite them to the Eucharist itself, we can do more than ignore them after the buildup of the eucharistic prayer by allowing them to share in some way our common Christian identity during this intimate part of the eucharistic celebration. Liturgy scholars with whom I have discussed the matter continue to see no reason to object to the practice. In fact, some feel it is a major step in being able to acknowledge the faith we do share.

One should remember that some Catholics of Oriental churches routinely approach Communion with arms crossed this way. This may cause some confusion in certain parts of our country where there are large numbers of Oriental rite parishes.

(A free brochure outlining basic Catholic prayers, beliefs and precepts is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

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

Mars: Our next giant step?

Momentum is mounting for a mission to Mars. In the last few years the idea of going to Mars has received serious attention in the scientific community.

The National Aeronautics and Space Administration has already begun initial testing research. A Mars shot, wrote former astronaut Michael Collins in a National Geographic article a year ago, could be possible as early as 2004.

As a child, well before the Space Age began, I would dream of going to Mars. I marveled at the fuzzy red ball and lavished fanciful thoughts upon it. Aided by such visual supports as the Flash Gordon serials, and later by valid scientific writings, I imagined an exciting planet, possibly populated by intelligent beings.

Unlike the other planets, Mars seemed friendly and even habitable. I was in the same camp as author James Michener, who wrote: "Mars has played a special role in our lives, because of the literary and philosophical speculations that have centered upon it. I have always known Mars."

The dream lasted until the day my oldest son showed me an article that displayed images of Mars taken in 1971 by the U.S. spacecraft Mariner 9. The photographs depressed me. They showed a barren, lifeless planet, not the Mars I expected.

The 1976 Viking probes suggested that not so much as a microbe has ever lived on the planet.

I concluded that I saw no reason to send people there. Now I read that NASA envisions a colony on the Red Planet by the late 21st century, or even as early as the year 2050.

I now think they could not have picked a more hostile-sounding place. The temperature on Mars is never above freezing, and dips as low as minus 200 degrees Fahrenheit. The Martian atmosphere is almost all carbon dioxide. There is only a trace of oxygen and no protecting ozone layer. The pressure is so low that a human's blood would boil if not protected by a space suit.

It seems to me it would be easier to build in the Sahara desert, a place not now besieged by colonists.

'If we are going to throw so much money into the sky, let it be for something that could be humanitarian, by expanding quality living for people who choose to be pioneer space inhabitants.'

By
Antoinette
Bosco



Mars is far away, too. It takes the better part of a year to get there. Wouldn't it make more sense to put our resources into building closer to the Earth, a lunar outpost, for example? I admit, however, that I think even the moon is too far.

The romantic vision of colonizing other planets has been instilled in us by countless films, novels and television. Yet, considering the astronomical effort, cost and energy required to even begin the planning, is this a morally responsible undertaking, especially when you take into account the endless problems right here on earth

that could benefit from these resources? Even many space experts say it makes more sense to orbit planets than to land on them.

What I visualize are permanent communities on a grand scale in Earth's orbit. These easy-to-reach colonies could

spin to create artificial gravity, and could be made both profitable and self-sufficient.

Moreover, unlike Mars visits which would include a small number of people, these floating cities would create new living space for common people. If we are going to throw so much money into the sky, let it be for something that could be humanitarian, by expanding quality living for people who choose to be pioneer space inhabitants.

I think a Mars shot would be a monumental achievement for a human being, but I believe — at least at this time — that it is an inappropriate step for humanity.

Bringing Christ's word to all

At the Christophers we try to be accessible to people of all faiths throughout the year, hoping always to touch lives with the healing love of Christ. We do this by means of articles and stories about real people who by their good example have brought a little more love and sunshine into our world.

Apparently our efforts are appreciated. An encouraging letter came to me recently from Cardinal Pio Taofinu'u, the Archbishop of Samoa. He wrote:

"This is to acknowledge with sincere thanks your own constant service of evangelization through the Christophers."

"It is very effective in my own life as a local leader of the Church since I use much of your material for homilies, instructions and motivation of our people. So I am in debt to you and the Christophers for this service of love."

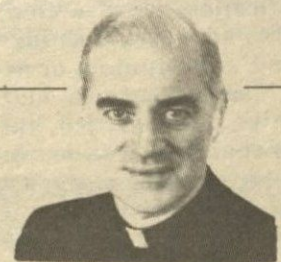
"We Catholics conduct midnight and early morning brief prayer services on the Government radio station here, and these have become very popular."

"Being a leader in the ecumenical movement in our country, I was asked by four other denominations to let them alternate with us, so that is what we are doing now. But I think that the Catholics have a unique flavor for their broadcasts as a result of what we have learned from the Christophers (particularly from your book) '3 Minutes a Day'."

"I congratulate and thank you... I am sure you will be happy to know that we put into action for our people many of your own inspirations."

"I assure you of my daily prayers, and a special remembrance

By Fr.
John
Catoir



whenever and wherever I celebrate the Eucharist."

It thrilled me to think that a cardinal-archbishop half-way around the world would take the time to affirm the work we are doing for the Lord.

As we begin a new decade, I want to thank all our Christopher friends at home and around the world who have supported this ministry, especially my own bishop, the Most Rev. Frank J. Rodimer of the Paterson (NJ) Diocese whose trust and encouragement has made it possible for me to serve outside my home diocese. I have 3 1/2 years to go on my final five-year term as director of The Christophers and I have nothing but gratitude in my heart for the privilege of following in the footsteps of the late, great Father James Keller. He was one of the Church's great ecumenists.

May he rest in peace knowing that his legacy and inspiration continue to reach out to all corners of the world.

By Frank Morgan

Time capsules

Desmoulin's courage won him a place in history

On July 14, 1789, in a cafe outside the Palais-Royal, Camille Desmoulin leaped upon a table, denounced King Louis XVI, drew his pistols, shouted "To arms!" and raced into the streets. He was followed by the furious crowd. As they made their way along the streets, they increased in number, looted, pillaged and stormed shops and homes to gather any available weapons. Then they stormed the Bastille.

Afterwards, "the brightest, maddest and most skillful" Desmoulin continued his journalistic career. Robespierre, his old school friend, called him a "spoiled child." Mirabeau, his patron, said he could be "easily won over by money." But his influence made itself felt. He viciously exulted in his bloody triumphs, this "cruel urchin."

When in October, 1793, the Girondists were being executed, Desmoulin had a change of heart and launched a plea for peace. He wrote, "Liberty is happiness and reason. Open the prison doors to the two hundred thousand citizens whom you call 'suspects'."

At Robespierre's orders, Desmoulin was arrested. Asked his age, he replied, "I am thirty-three, the age of Jesus, a critical age for every patriot."

The Revolutionary Tribunal condemned him to death. The day before he was to die, he wrote the following note to his wife, whom he had married during the Revolution:

"I follow my brothers who have died for the Republic. I die young but it is a miracle that I have passed through so many pitfalls of the Revolution during these five years and that I am still alive. The shores of my life recede from me, I see you still Lucile, my beloved. My bound hands embrace you and my head as it falls, rests its dying eyes upon you."

The day after, he was beheaded by the guillotine. A week later, his wife was also fed to the guillotine. Convicted of trying to arrange her husband's escape and of plotting the downfall of the republic, Lucile Desmoulin went to her death more calmly than Camille. Of the sixty who had witnessed their marriage contract, only one remained free - Robespierre - and he not for long.

Thank you Lord, for a blessing called Cindi

A few weeks ago I was watching the Mother Daughter U.S.A. pageant on television. After looking past the materialism and consumerism there was a message of relationship that came through loud and clear. It was the strength and power of that wonderful relationship that exists between a mother and daughter. It's one of those profound unique mysteries of life.

When I look at my own daughter, Cindi, I sometimes can't believe she is already a grown woman. It seems like only yesterday that she was born. I can recall that day with all the glorious details - holding her in my arms for the first time, and feeling the soft warmth of that tiny precious life, and knowing for all eternity that she was meant to be our's ... "flesh of my flesh" Genesis 2:23.

Cindi, a lot has happened between you and me over the years. I can recall the important times like your baptism, first day at school, your first Holy Communion, Penance, Confirmation, graduation, proms, parties, our trip to California, that the day your Dad and I walked you down the aisle to give you away to Bob in marriage. These are all such sweet memories.

I also remember some trying times during the teenage years, but I always knew that this too would pass. Those were years of sometimes tears but also many laughs. This was the time you learned to make your own decisions based on what you believed is right.

Even more profound that the many good times that we've shared are the times of disappointments and heartaches, e.g., Grandma's illness and death. Neither of us could have gotten through these times without the other. We've shared private moments that only a mother and daughter will ever know. There were our close times and our distanced times.



By
Vicki
Owoc

The years have passed and you are now grown up with children, storing up treasured memories of your own. There is a certain pride in knowing my love helped mold you into the wonderful woman you are today. You always exemplify tenderness, loyalty, perseverance, and love. And so I am proud of you and proud of the husband you have chosen to walk by your side.

You didn't always follow the path that I might choose. I only wished to save you from the hurts of life. Being your mother I wanted you to make the wisest choices, which of course I thought I knew because I had more life experiences. It takes a bit of time to "let go."

You know how to give of yourself. We've shared such special times like teaching C.C.D. classes, baking, cooking, quilting, and decorating everything pink together - and the most precious of all, our Eucharistic ministry.

The great importance of family is always uppermost in your mind. You are some of the "good glue" that binds our family together. We all experience from you the enfleshment of God's love. You demonstrate to us in so many ways a sensitivity to everyone's needs - for your

husband and your three little ones and your Dad and I, your brothers and their families.

You have given me (and all of us) happy memories, holiday meals and many celebrations. I feel an incredible thankfulness for the gift of you.

Your values in life are simple and admirable: have faith in God, love and support your family, nurture lots of plants, protect all children, sacrifice for others, follow your heart, and make one good spaghetti dinner a week. How wise you are, my daughter.

Sometimes I let the chance to tell you how much you mean to me slip by, to wait until another day, a more opportune moment. There are times even now when I want to wrap my arms around your neck, even though you are grown, and tell you how much I love you. There are times when I reach for the phone knowing your voice will pull me through my dark moment. I respect you, I respect your opinions. Sometimes I am in awe at your wisdom.

People like you are far too few. You are the special kind of person that the world needs more of ... women like you make everything so much nicer. For me you have the marvelous ability to turn happiness into joy and sadness into understanding. You are lovable for so many reasons.

You are more than my daughter. You're my companion and dear friend. You're a thousand beautiful memories and a thousand new hopes.

Today I want to say I feel so close to you. You, my sweet daughter, are my dear friend and your love is an enormous part of what makes my world good. I am so glad that you were born to us. I love you, Cindi. You are one of my finest blessings.

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

Handling lifelong struggle with mental illness

Dear Mary: I am 58 and single and have never been married nor had a child. I am diagnosed as having schizophrenia and depression at times. I have had professional and non-professional help.

I live in an attractive residential and retirement center. The doctors seem to think I will get better. There have always been things I could not learn to do that others could. I don't think I could ever be a nurse although I have lent assistance.

I try to forget myself, help others, do penance and mortification, trust in God and pray, read good books and watch a smidgen of television. But I guess I'm scrupulous or neurotic. I seldom drink, don't smoke, eat well. I take a tranquilizer and a sleeping pill as needed, but I don't develop strength of character it seems. Soon I will talk to the psychologist at the day center.

I know there are people worse off and bigger problems in the world, and maybe my illness is a penance. (California)

You seem to be waging a lifelong struggle with mental illness and you seem to be doing rather well at it. What you lack is something all of us need, whatever our situation. That something is support, affirmation, someone to say



By Dr.
James and
Mary Kenny

"Good job."

Sadly, we cannot order such a support person. What else can you do to bring enrichment, satisfaction and peace into your life?

One step is to accept yourself as you are. You say that there are certain jobs which you do not think you could do. Accept this. It is true for all of us. It is all right to be this way. Use the help of friends and professionals to gain a better perspective of what you can and cannot do. Then accept your strengths and limitations.

A second road to peace and satisfaction is to focus on the needs of others. To do so when our own problems are severe is very difficult. However, you seem to be trying to do so despite your own problems. Here are some concrete

ways to focus on people and things outside yourself.

1. At the start of each week write down one way you will help others in the week ahead. Possibilities include writing a letter for someone who is unable to write; reading to someone with failing eyesight; playing a table game with someone who rarely socializes; encouraging another resident to join you at an activity such as bingo, exercising, or arts and crafts.

At the end of the week renew your commitment or choose one new way to help others.

2. You have written effectively to us. Use your ability to write. It is a gift. Write about your 86-year-old roommate. Try to describe her so that she comes to life for others.

Write about God's gifts in your life: the beauty of nature which raises your spirits, the kind or loving or interesting people whom you know.

You seem to be a positive and articulate person despite your problems. Accept yourself as you are, and use your gifts, particularly your ability to write, to focus on others. Good luck!

(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.)

Fast paced technology controls our lives

I'm not given to screaming much but in an otherwise placid morning recently, I succumbed. The phone rang and just as I answered, the cat meowed to get out. By stretching the cord and my body, I was able to get the back door open. One doesn't fool around with pets who want out.

As I recoiled, the doorbell rang. Frustrated, I put my caller on hold to discover a pair of missionaries at the front door. "Can't talk now. I'm on long distance," I explained.

They disbelieved me and persisted. Just then the buzzer on my dryer sounded, I threw up hands and screamed, "AAARGH. Even the machines are calling me." They fled.

Our lives are interruptible. We have buzzers and beepers, alarms and children, all designed to remind and rush us.

I could have ignored the missionaries and the dryer, but, like Pavlov's dogs, we're trained to respond. It starts with the infant's cry and progresses to a child's persistent, "Mom." We can't let a phone go unanswered, even when we're working in a muddy garden. We're on call to the world.

As technology heats up, we speed up our pace. Not long ago, I found myself in a long line of traffic, slowed by the lead car, a sleek expensive model.

One by one, we crept up and passed the slow-moving driver. As I passed her, I looked over. She had a computer printout spread across her steering wheel and she was talking animatedly on her car phone.



By
Dolores
Curran

We now have shower clocks and beepers for kids. Remembering those long lazy days of childhood when we escaped parents, I wonder about kids who are beeped. Will they ever be free to wander, explore and daydream or are we starting them on their conditioning so early they won't even have memories of peace and solitude?

Every year my husband and I spend four weeks living in a simple cottage in Ireland. We have no phone, burn a turf fire and amble down to the village to talk.

We welcome the visits of the kids on the hill who interrupt their endless summer play to find out what "the Yanks" are doing.

I write, Jim fishes, hikes, photographs, and learns history from relatives and friends who work hard but find time to waste with others.

This year I faced a dilemma. I am working on

a novel, my first, and the quiet Donegal life is ideal for the concentration I can't achieve in my modern buzzer-filled home. With some misgivings, I invested in laptop computer so my words could race as fast as mind.

My misgivings sprang from escaping technology to introducing it into our haven. There's something inconsistent about taping away at a screen with a turf fire behind me and lazy sheep dog wandering the hills outside my window.

But, the families in Ireland are being affected by the invasion of technology as well.

Always a communal, conversational, story-sharing people, they are beginning to isolate themselves inside their home, thanks to television and VCR's. There are more VCR's per population in Ireland than anywhere else in Europe.

Even in villages where there is no bank, there's a video rental shop.

But who am I to criticize, I who toted a computer into this pastoral setting. Still, I want to tell them, "Don't let it happen to you. Don't fill your lives with beepers and screens that steal you from one another. Go back to your evening strolls, pub conversations, and songfests."

But it isn't going to happen any more than it happened here.

Grandparents wring their hands over their losses but they watch the soaps, sports, and movies, too.

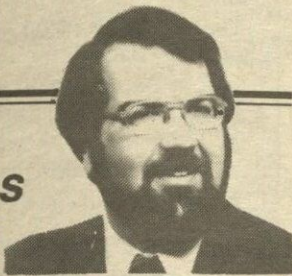
(Copyright 1989 Alt Publishing Co.)

Watching TV is no longer a passive experience

Thanks to TV, we have witnessed some major historical moments in the last 12 months. But we can't just sit there and watch them without thinking about television's role in transmitting them to us. The images include:

- In China, a man, who looks like he's on his way home from a shopping trip, stands in front of a line of tanks and

By
**James
Breig**



says, "This far and no farther." Time magazine, which named Mikhail Gorbachev man of the year in a pedestrian choice, should have selected that Chinese pedestrian as representative of a rare 52 weeks in world history.

- In Rumania, where the seizing of power is at its most brutal and ugly, a dictator and his wife sit at their trial like characters in a Beckett play, denying the validity of the court which is about to sentence them to death. It was like seeing film of the French Revolution's Reign of Terror.

- In the Soviet Union, members of the Politburo pass a line of demonstrators waving placards and banners. In a tableau you'd never see in America, the officials actually stop to read the protesters' signs.

- In Lithuania, thousands crowd avenues to call for freedom. They, too, wave banners, some of which, oddly, are in English rather than Lithuanian or Russian. Like the Iranian demonstrators from a decade before, the Lithuanians know that television will take their feelings across the ocean to America and they want to communicate directly.

- Atop the Berlin Wall, Germans from East and West toast each other with champagne while they pound joyfully if in vain on the concrete. The wall, impervious to their mallets, collapsed from the weight of their desire for unity.

Watching all those scenes and more, I had the feeling I was viewing images as historically significant as film of the crucifixion or tape of the signing of Declaration of Independence or live coverage of Lincoln's second inaugural.

But notice what I said: "watching film, tape or live coverage." I didn't say I

was watching the event itself. It is often said that television "takes us" places or "brings events into our homes." But that's not quite true and the distinction is important. Watching Germans pound on a wall is not the same as being there, much less grabbing a hammer and flailing away.

In other words, TV actually distances us from events by putting itself between us and what's happening and then acting as a filter. It's a filtration we've all experienced personally. For example, when my family goes on vacation, I often refuse to take a camera along because I don't want to spend my time viewing everything through a lens rather than participating.

I am not arguing here that TV did a bad thing in bringing us the historic images. But I am saying that we viewers must be aware of two possible dangers:

1. We have to aware that TV is rarely an objective observer. Spying on a Chinese man as he defies tanks is about as objective as TV gets. When it pokes its lens at demonstrators in the street or atop walls, those people begin, to some immeasurable degree, to perform. The scientific principle applies: Observing a phenomenon changes that phenomenon. That is especially true when newspeople enter the picture, telling us what they think, offering analysis, selecting which pictures we see, deciding what spokespersons we hear. All that interferes

with history and our perception of it.

2. We have to be aware that we can be tempted into flattening all TV viewing into one shallow level. Comedian David Steinberg, himself a director, recently remarked on that flattening in regard to the Berlin Wall scenes. Within two weeks, he noted, those glorious images had become the background for TV commercials. Thus, television takes an historic moment and makes it as commonplace and as meaningless as a jingle. When we succumb to that temptation, we stuff everything we see into one collection which makes the overthrow of a dictator equivalent to the solving of a puzzle on "Wheel of Fortune."

Watching television is not a passive experience. It always requires our prudence, judgement and discernment. It also demands that we think about what we've just seen after we shut off the box.

'Watching television is not a passive experience. It always requires our prudence, judgement and discernment. It also demands that we think about what we've seen after we shut off the box.'



ROMANTIC FANTASY -- Actress Holly Hunter is Dorinda and Richard Dreyfuss stars as Pete, a daredevil pilot who flies his plane to fight forest fires from the air, in the film "Always." Viewers won't be overwhelmed, says the U.S. Catholic Conference, but 'romantics may find it worth the price of admission.' The film's classification is A-II adults and adolescents. The Motion Picture Association of America rating is PG-- parental guidance suggested. (CNS photo)

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Catholic television and radio schedule

Television programs

- 'En Busca de la Felicidad'** In Spanish, with Father Federico Capdepon as host, also with a spiritual message from Bishop Agustin Roman every Sunday at 9 a.m. on WLTV Channel 23.
- 'La Palabra de Vida'** In Spanish, at midnight five minutes on a nightly basis on cable HIT-TV Channels 41 and 20.
- 'Living Faith'** In English every Wednesday and Friday at 2:30 p.m., on Selkirk Cable Company, Channel 23.
- 'Rosary'** In Spanish with Auxiliary Bishop Agustin Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- TV Mass in English** every Sunday, 7:30 a.m., on WPLG-CH. 10.
- TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-CH. 2 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- 'Raices Cubanas'** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- 'El Dia del Señor'** with Father Federico Capdepon, every Sunday at 10:30 a.m., on Channel 40, also every Sunday at 5 p.m. on Channel 51.
- 'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.

'New Breed of Man' / 'El Hombre Nuevo' Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish and in English at 8 p.m.; Sundays at 9:30 a.m. in Spanish on Channel 51.

Cable Programming On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on

Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 38 in Dade.

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

'Catholic Focus' on Channel 6, WCIX, Father Thomas Wenski will air at 6 a.m. on February 25.

Radio programs

at 12 midnight on La Cubanísima, WQBA AM.

- 'Caminos de Fe'** Hosted by Bishop Agustin Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.
- 'Mensaje de Fe'** Hosted by Bishop Agustin Roman, at 9:30 a.m. on Radio Mambi WAQI, 710 AM.
- 'Encuentros Familiares y Temas de Actualidad'** Hosted by Father Florentino Azcoitia, S.J., on Sundays from 8:00 to 8:30 a.m. on Radio Mambi WAQI, 710 AM.
- 'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays to Fridays from 11 a.m. to 12 noon on WQBA, 1140 AM.
- 'Alabamos al Señor'** Hosted by Father Oscar Brantome, every Sunday at 6:45 a.m. on WRHC, 1550 AM.

In Creole

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

In English

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

In Spanish

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

Christ the King hosts Orita Feb. 18

The Black Heritage Ministry of Christ the King Catholic Church is inviting the public to witness an Orita, a unique coming-of-age ceremony on Feb. 18 based on African tradition.

The general theme selected for 1990's Black History Week activities at the Perrine church is "The Vanishing Black Male And Family Values." In an attempt to implement this theme, the program committee has been guiding and directing eight young men in a continuous series of activities in helping them to meet requirements for their Orita, which means "crossroads" in one African language.

Upon completing all requirements, the youths will be presented in an Orita Ceremony on Sunday afternoon, February 18, at 3 p.m. at Christ the King Catholic Church, 16000 SW 112th Avenue. During this rite of passage ritual, the "pilgrims" are blindfolded and kneel while their family prays over them. Then they are presented with candles that symbolize enlightenment. At 10:15 Mass Feb. 18, the guest homilist will be Bishop Emerson Moore. Bishop Moore will remain throughout the rest of the day for the Orita Ceremony and Reception.

The Orita requirements are: (1) An under-

standing of the Black experiences in America, (2) Managing the family budget, (3) Community service, (4) Exploration of career and educational opportunities, (5) Citizenship, (6) Bible study and reflection, (7) The preparations and execution of the Orita Ceremony.

To satisfy their community service component, for instance, each Pilgrim rendered some service to senior citizens and listened to a Lecture/Demonstration by Mrs. Debby Marshall, a model volunteer in Miami.

To satisfy the component on "Exploration on Career and Educational opportunities," each pilgrim conferred with his school counselor. Further, they listened to a lecture/demonstration by Mrs. LeJean Reed, librarian, Richmond Heights Middle School and former occupational specialist at Sunset Senior High.

The component, "Bible Study and Reflection," was satisfied through a familiarity of all books of the Bible and how they are classified. They read and discussed the four Gospels and interpreted the parable of the Prodigal Son.

On Tuesday evening, Feb. 13, the youth group presented the musical docudrama "Carter G. Woodson: The Father Of Black

Black History founder honored

The Coconut Grove Childrens Theatre will present a musical docudrama of Carter G. Woodson, the "father of black history." Woodson came up with the idea to have a black history week which later became a month in the 1920's. The musical, written by Christ the King parishioner Alice W. Johnson, will be presented Feb. 26-March 2, at 9:45 a.m. and 11:15 a.m. at the Philip

Vocations weekend

The Vocations Office and St. John Vianney College Seminary will be sponsoring a Vocations Awareness Weekend for young men who are at least seniors in high school and who may be interested in knowing more about the priesthood. It will be held free of charge on March 9-March 11 at St. John Vianney (2900 SW 87th Ave., Miami). For more information call the Vocations Office at 757-6241, Ext. 270 or 280.

It's a date

Festivals

St. Rose of Lima Parish Carnival will be held Feb. 16-18. Friday from noon to 11 p.m.; Saturday from 10 a.m. to 11 p.m.; and Sunday from noon until 11 p.m. White elephant. All new boutique room.

St. Louis Church will host its ninth annual festival for the poor from Feb. 23-Feb. 25 at 7270 SW 120 Street in Kendall. Arts and crafts, sock hop, games, prizes, food, live entertainment.

Visitation Catholic Church will hold its annual Spring Carnival and White Elephant Sale on the church grounds at 19100 N. Miami Ave. on Feb. 22-25. Feb. 22: 6 p.m. to 10 p.m. Feb. 23: 6 p.m. to 11 p.m. Feb. 24: 1 p.m. to 11 p.m. Feb. 25: 1 p.m. to 10 p.m.

Our Lady of Perpetual Help School, 13400 NW 28th Ave., will have a food festival on 11 a.m. Feb. 23. Parents will bring a typical or traditional dish from their country. Music, dance. For more information call 688-0502.

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., Ft. Lauderdale. Disabled children will ride for free from noon to 2 p.m. Feb. 24.

Bazaars

The Catholic Widowers Club of Hollywood will hold a White Elephant Sale (new items) at its next meeting on 7:30 p.m. March 2 at Griffin Park Hall, 2901 S.W. 52nd St. in Ft. Lauderdale. Music, dancing and refreshments. Guests: \$4. For more information call Mary at 457-9426 or Lee at 922-5114.

St. Bernadette School 8th grade class will host a flea market in the church parking lot at 7450 Stirling Road on Feb. 17-18 between 7:30 a.m. and 1 p.m.

Spiritual renewal

San Isidro will host a benediction of the "House of Prayer" on Feb. 24 at 6:30 p.m. at 4021 N.W. 7th Ave. in Pompano Beach.

A **Damascus rally** will be held at St.

History" directed by Religious Education Ministry chairperson, Ms. Karen Hagerman. Music was provided by the male chorus from Sweet Home Missionary Baptist Church, Mrs. Ethel Bayley soloist, and the music department of Christ The King under the direction of Mr. Kim Bankston and Dr. Elmo Sparks. Pilgrims explained the meaning of "Afrocentricity."

Thursday evening, Feb. 15, the Pilgrims shared their appreciation on African American Culture. Guest speaker was Mr. Rychard S. Cook II, a researcher. A slide presentation on West Africa compiled by Jerome Jones was shared.

On Saturday evening, Feb. 17, "Black Heritage Salutes The Caribbean And The Americas," a dinner dance celebration and fund raiser for scholarships will highlight the culminating activities.

Romero's murder to be commemorated

The 10th anniversary of the brutal murder of Archbishop Oscar Romero of El Salvador will be commemorated during the month of March in the Archdiocese of Miami.

On Sunday, March 11, Archbishop Edward A. McCarthy will be the principal celebrant of a memorial Mass given for Archbishop Romero at St. Mary's Cathedral at 11 a.m.

Archbishop Romero was shot and killed on March 24, 1980, as he celebrated Mass in

Pastoral Institute hosts Religion and Arts Day

The Institute for Pastoral Ministries at St. Thomas University celebrates Religion and Arts, a day set aside in the memory of Joe Ruperto to reflect on the integration of religion and art in our daily lives on Feb. 24 at the university's Convocation Library. The main speaker, Michael Moynahan, will talk

Lay Ministry is accepting applications

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

Florida through various ministries. Classes are held one night a week for two hours from September to May. The deadline for the 1990-1992 program is March 15.

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

at 9:30 a.m. Moynahan is a professor of Religious Studies at Santa Clara University, California, who has lectured extensively on theology and the arts. Workshops on mime, music, movement, and sacred space will follow and will be repeated in the afternoon. Moynahan will also conduct a workshop.

at 3 p.m. with a parade of flags from countries represented in Barry's student body. Native dress and music will be part of the parade.

A Bahamian juncanoo parade and dance music performances from Chile, Lebanon, Jamaica, and China will entertain.

Barry U. sets jubilee event

(Miami Shores) A chunk of the Berlin Wall will be presented to Barry University's president, Sr. Jeanne O'Laughlin, OP, when Barry students celebrate the university's Golden Jubilee, Friday, Feb. 16, in Thompson Hall.

The presentation at 4 p.m. will be a highlight of the inter-cultural extravaganza planned by students and open to the public.

The event will begin at 3 p.m. with a parade of flags from countries represented in Barry's student body. Native dress and music will be part of the parade.

A Bahamian juncanoo parade and dance music performances from Chile, Lebanon, Jamaica, and China will entertain.

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Peace groups rally for economic conversion

By Prent Browning
Voice Staff Writer

In the 80s the slogan most closely associated with the peace movement was "nuclear freeze." In the 90s, if world events continue in their current direction, you will be hearing a lot about "economic conversion."

The rapid and dramatic political changes of last year in Eastern Europe, and inside the Soviet Union itself, have raised doubts in many people's minds that the United States is fully prepared for a post-cold war easing of tensions. Economic conversion is simply the term used to describe the orderly shifting of capital and labor from military to civilian industries.

It is necessary to plan for this transition now on both a national and state level, say Florida peace advocates.

With the idea of examining proposals that prepare for changes in the state's defense industry, a conference on economic conversion was held last weekend at St. Thomas University in Miami. No less than 30 peace and church organizations participated in the event. The chief sponsor was the Florida Coalition for Peace and Justice, an umbrella organization consisting of 75

peace groups and church committees.

"The theory is that if we wait forever for the federal government to act, the states will be left high and dry, especially states that are heavily involved in this (defense) industry like Florida," said Bruce Gagnon, Coordinator of Florida Coalition, last week.

Florida ranks fourth in the country in the amount of defense contracts it receives.

Gagnon anticipates that Congress will force greater cuts in the defense budget and that will eventually result in massive layoffs in Florida.

"We think that unless you have job re-training monies and health insurance benefits during this retraining process, you're just going to make enemies of the workers rather than allies," said Gagnon.

"Conversion becomes a humane process where we say, 'we've got a responsibility to the people working in these plants.'"

There is also the moral responsibility for spending as much tax money as possible on non-military programs, an issue that was emphasized in the last decade by the U.S. bishops.

"I guess that some people think that economic conversion is rather secular," said Jim Worl, a council member of Pax Christi

Florida, a chapter of the international Catholic peace organization.

"As soon as I heard about economic conversion, I thought that it played right in with the bishops' pastorals," he said.

The U.S. bishops' 1983 peace pastoral encouraged the adoption of economic policies aimed at meeting the needs of the world's poor. The pastoral letter was credited by some experts for a shift in Catholic opinion against defense spending in 1984.

The U.S. tendency "to make national security the central policy issue... must be resisted," the 1986 U.S. bishops' pastoral letter on the economy said. The bishops again expressed that fulfilling the needs of the poor must be the "highest priority" of economic policy.

At the St. Thomas conference, local religious leaders, including Msgr. Bryan Walsh, Executive Director of Catholic Community Services for the Miami Archdiocese, participated in a panel discussion on the "ethical call for conversion."

In a separate talk, Gagnon reviewed the ways that many states are addressing economic conversion. He referred to such specific approaches as state legislation and initiative referendum campaigns.

In Congress there are several bills that

have been introduced that would provide grants to communities affected by defense cutbacks. These funds would enable them to retrain workers and plan for diversifying their economies.

At the St. Thomas conference the peace groups decided to endorse as the most comprehensive bill the Defense Economic Adjustment Act, HR 101, sponsored in the House by Ted Weiss of New York.

In the future, state peace organizations may become more active in lobbying for such bills in addition to seeking sponsors for state legislation.

"I think there has been a great lag in doing citizens lobbying," said Worl. They will have to meet more with politicians, he said, and "flood their offices with letters."

Although the peace movement has influenced the American people in their belief that nuclear war is unwinnable, it still has much to accomplish, Gagnon said. Dealing with the multi-billion-dollar military-industrial complex may be its toughest challenge.

"We have succeeded in convincing people that war in this nuclear age is not the way to solve problems, but in terms of getting them to deal with the economics of it—that's our next battle."

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5-A Novenas

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for prayers answered.
J.R.

Thanksgiving to Holy Spirit, Jesus,
Mary, Joseph, Saints Anthony, Ann,
Theresa, Jude & Holy angels. M.C.

Thanks to St. Jude, Holy
Spirit, Blessed Virgin Mary
Mother. M.B.

Thanks to the Holy Spirit, St.
Anthony and St. Jude for many
prayers answered. M.C.

Thanks to St. Jude
for prayers answered.
N.S.

5A-Novenas

PRAYER TO THE HOLY SPIRIT

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

Thanks to St. Jude
for prayers answered.
R.E.O.

Thank you St. Theresa
for prayers answered.
Tania.

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

Thanks to the Holy Spirit,
St. Anthony and St. Jude for many
prayers answered. M.C.

May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forever. Sacred Heart of Jesus, pray for us. St. Jude, pray for us. St. Jude, helper of the hopeless, pray for us. Thank you Sacred Hearts of Jesus and St. Jude.
T.F.

5 A - Novenas

Thanks to St. Jude
for prayers answered.
N.S.

Thanks to St. Jude
for prayers answered.
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Risky business: Confusing pluralism with individualism

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

Before Christmas I drove from New York, where I had been working for two years, back home to California. To avoid possible snowstorms I chose a scenic southerly route. It took me through a number of long-established little towns in rural America.

Commenting on the small size of his community, one motel operator said, "There's just this one motel, just like there's only one school, one church, one grocery."

He smiled and said, "And we've had the same mayor for 13 years."

Then he added, "There are not many places with our kind of sameness left in this country anymore."

He was right, of course. We don't even have to go out into the world to find diversity. Pluralism has come into our own living rooms.

I recently spent a holiday with old friends, a family that considers itself close. Yet even among them there is considerable diversity — in religion, economic achievement and attitudes toward politics and social policies.

In a family with Catholic roots, it no longer is uncommon to find marriages that cross religious lines, or to find no religion, or to find a basic tabling of religious matters for the time being. As my friend commented at dinner, "I used to ask what Mass people were going to. Now I ask whether anyone wants to go to church."

Does this kind of expanding diversity represent a decline or a withering away of religious values?

I think that in families that cross religious lines, that include many religions and no religion, and which now for the sake of peace leave religious discussions at the door you can find not so much an example of religious decline as of the triumph of religious individualism.

In America, religious individualism is at least as old as the nation itself and probably reflects basic attitudes toward pluralism in general. It is summed up in a few statements many of us probably have agreed to or heard at one point or other: "Religion is personal." "What a man believes is no one's business but his own." "People should keep their religion out of other people's affairs."

Recent polls emphasize that most American people still consider themselves religious. But they prefer to come up with their own definitions of what "being religious" means.

The individualism we are so familiar with, and that includes religious individualism, has a down side. Sociologists tell us that America's frontier individualism never could provide the basis for the social reforms that have given the United States its moral character.

From the abolitionists who prepared the way for overturning slavery in the 19th century to the American bishops' recent call for a just distribution of goods, the nation's moral reforms have come largely from church groups with a solid community sense and a strong social conscience.

Private and personalized religion, on the other hand, tends to separate social matters from individual faith. In the world of individualist religion, what a person believes and what he or she does or does not do in response to the needs of the surrounding world can

The presence of many cultures and different lifestyles brings incredible richness to life in the United States, writes Father David O'Rourke. But the great diversity also can confront us with bewildering choices. (CNS photo)



be kept quite separate.

In the pluralist world where people keep the peace and avoid conflict through an individualist attitude, a person's religious faith and his or her actions at work or in the family need not connect.

But that individualist view runs counter to the Catholic vision of church, especially the vision that has come

and dies.

Pluralism can and does bring an incredible richness. We Americans value that richness. We know how important it is to be able to choose, and having a variety of choices means a lot to us.

We also have seen how the church in the United States has been enriched by the native and Hispanic cultures which predated the republic, by the diversity brought by immigrant Catholics in the past and by the richness of today's new immigrants.

But if we almost automatically call an individualistic instinct into play, responding to the great diversity around us by holing up in our own worlds, we are turning our backs on our Catholic tradition.

As my friend told me on Christmas, "Sometimes I'm tempted just to go off to Mass by myself and figure that what they do or don't do is their business, it doesn't affect me. But I don't believe that. We do affect each other."

I believe she is right. It is risky to confuse respect for pluralism with an individualism which ultimately can lead us to abandon involvement with others and concern for the community.

(Father O'Rourke is editor of Church magazine.)

'In America, religious individualism is at least as old as the nation itself and probably reflects basic attitudes toward pluralism in general. It is summed up in a few statements many of us probably have agreed to or heard at one point or another: "Religion is personal." "What a man believes is no one's business but his own." "People should keep their religion out of other people's affairs."'

out of Vatican Council II. The church is a community held together by more than mutual consent or forbearance of each other. It is held together by God's own life.

To use the image that Jesus used in the Gospel, the church community draws its life from God the way that the branches draw their strength and life from a living tree. In this image of the church as the body of Christ, the individual cut off from the tree withers

Scriptures

Early Christians' struggle with diversity

By Father John Castelot
Catholic News Service

The first Christians were not hermits. Many were surprisingly mobile. Those who stayed in one locale lived in a culturally diverse population. Palestine itself was far from being uniformly Jewish.

Throughout its history Palestine had been subjected to all sorts of influences: Assyro-Babylonian, Persian, Greek. In the time of Jesus and right up to the destruction of Jerusalem in 70 A.D., it was an occupied country with a strong Roman flavor.

Peter's first recorded convert was the centurion Cornelius, together with his whole household. Though Peter resisted the contact at first, he was brought to realize that Christianity was not indissolubly wedded to one culture.

Christians had to rub shoulders with all sorts of people. Paul's friends and co-workers, Aquila and Priscilla, were an amazingly cosmopolitan couple. Tent-makers like Paul, they apparently were very successful at their trade.

Originally from Pontus on the Black Sea, they were in Rome when the Edict of Claudius expelled Jews from the city. In Corinth they met Paul and later turned up in Ephesus. Their house became a "house church."

Their travels brought Aquila and Priscilla into contact with many cultures, universal and local. Corinth was a seething melting pot, a Roman colony with a solid Greek background. Ephesus, as the political and religious capital of the Roman province of Asia, was a cultural hodge-podge. Christians could not stand aloof. They influenced and were influenced.

Diversity can lead to better choices

By Father Herbert Weber
Catholic News Service

A member of the parish invited me to a neighborhood brunch. It sounded like a warm idea on a cold morning so I went.

Several couples arrived at the woman's house just as I did. We introduced ourselves and later sat in the living room balancing plates on our knees as we tried to make small talk.

A couple who originally hailed from Brooklyn started to talk about their first experiences after moving to our small Midwestern university town.

Not only were they going from an urban to rural environment, they also were coming from a predominantly Jewish environment to one almost totally Christian.

Another couple recalled their move from the West Coast. They identified with the couple from Brooklyn in some experiences, but had their own stories to tell too.

For this couple, Protestantism had been the prevailing experience; the high percentage of Catholics in the industrial Midwest had surprised them.

As I left the gathering, I realized that I, too, had come from a different and more enclosed environment, growing up in a town where virtually everyone was Catholic and of German descent.

I was reminded that coming face to face with society's cultural and religious diversity can be a complicated task.

Discovering that not everyone shares your values or grew up in like circumstances can be enriching and exciting, but challenging and perplexing too.

One of our college students had a roommate from an entirely different ethnic background than her own. The student's parents had protested to the university about her placement with a roommate so different from herself.

The two young women, however, were eager to talk. Soon they were relating similar family concerns and hopes. Even in their diversity, they found they had much in common.

Sometimes, however, other people's values and ideals do not blend with one's own.

At such times one's own values have to be examined as well as the values of the other person. Choices have to be made.

When another young woman I'll call Sue came to campus she encountered a roommate who epitomized

College life brings students face to face with roommates and friends whose values and lifestyles may differ sharply from their own, writes Father Herbert Weber. This pluralism can make life exciting, but also hard to understand. (CNS photo)



all that parents fear can happen at a big university. The roommate consumed lots of alcohol, missed many classes and frequently slept over with various boyfriends.

Sue recounted that in her shock it was relatively easy to reject the other woman's shallow value system. The decision was clear to Sue.

But when a friend of Sue's from down the hall started "cutting corners" in her classwork and when it became clear that the accepted approach of many students was to cheat on exams, Sue had to face an even tougher, although subtler, decision: Should she reject her own principles in light of the new attitudes being presented to her?

Fortunately the process of resolving such issues can be enriching for anyone trying to clarify his or her

own values. Naturally, not all other points of view should be seen as bad or as a watering down of one's own beliefs.

When Sean first came to the liturgy at our church, he felt uncomfortable because there were many differences from his home parish: The music was different, the layout of the church was non-traditional and there often were contemporary liturgical highlights.

The differences were hard for Sean to accept, but after talking about the meaning of liturgy and what was intended, he found his whole attitude changing and his faith life growing.

Pluralism sometimes makes life hard to understand. But it can also open up exciting new avenues for living.

FAITH alive!

How do you react upon discovering that a friend has a belief very different from yours on the existence of God, abortion, fair business practices or the value of serving the poor?

Pluralism makes our existence a challenge

In a pluralistic society, people who disagree on basic beliefs often are friends and co-workers. It is part of life in the marketplace.

—Some people withdraw, refusing to discuss the matter further upon discovering a basic area of disagreement with a friend.

—Some people become confrontational or angry.

—Some people see the topic of disagreement as an opportunity for dialogue — a chance to listen carefully to another and to share their own belief clearly.

—Some people become defensive.

In pluralistic settings, you sometimes can feel like an outsider because of your beliefs. At times you might feel confused by society's swirl of value systems. The fact is, the pluralism of the marketplace is demanding. It pushes people to clarify their own beliefs and to continue growing.

People react in various ways to the challenges posed by the differing value systems they encounter. They will likely agree, however, that the modern marketplace has a way of making it hard to remain passive about one's own faith.

David Gibson
Editor, Faith Alive

Lydia, one of Paul's first converts at Philippi, was a "dealer in purple cloth, from Thyatira" — now Turkey. She seems to have been an energetic and enterprising foreign representative of a high-class textile firm, with her own house in Philippi.

Lydia was a sophisticated businesswoman with contacts in all levels of society. The fact that she dealt in purple cloth indicates that her customers were of the upper class. This particular material was expensive, given the difficulty of extracting purple dye from the inside of a seashell and then laboriously processing it. (The rich man in Jesus' parable of Dives and Lazarus "dressed in purple garments and fine linen.")

Her home base of Thyatira was an internationally famous textile center, a thriving commercial hub with

worldwide contacts. Later one of the seven letters in the New Testament book of Revelation was addressed to the Christian community there.

Christians could not live in such a materialistic atmosphere without running the risk of compromising their own values.

While living in that atmosphere, they had to preserve their integrity and identity. This troubled Revelation's author.

The city of Laodicea also received one of Revelation's letters. The city was a banking center, dispenser of an eye-salve treasured throughout the world and another center of the textile industry.

Involvement in all those enterprises had led to an alarming cooling of Christianus we read this devastating accu-

sation in Revelation:

"I know your works; I know that you are neither cold nor hot. So, because you are lukewarm, neither hot nor cold, I will spit you out of my mouth. For you say, 'I am rich and affluent and have no need of anything,' and yet do not realize that you are wretched, pitiable, poor, blind and naked" (3:15-17).

Remaining truly Christian while actively engaged in all the pursuits of a culturally diverse society obviously was not easy. But Christians never were urged to run away.

They faced the daily challenge of being involved in the world without abandoning their Christian principles and ideals.

Sister's life is living example of Beatitudes



'I think we give the needy a real awakening of their love for God. We don't push religion on them. But I think they leave us knowing that God is helping them not us.'

-Sister Mary Elizabeth Gintling

By Marianna Robin

Despite the sweltering summer heat, dozens of men, women and children had gathered outside of Joseph House. Some chatted with their neighbors. Others hunched quietly on the stoop. Mostly black, desperately needy - all came begging for financial help, counseling, or a hot meal.

A small, grey-haired nun moved among them, offering each a kind word and her contagious smile. With her energetic step and animated features, Sister Mary Elizabeth Gintling, LSJM, looks younger than her 75 years.

Sister Mary Elizabeth loves all who come with outstretched hands- the abused mothers, malnourished children, men and women wasting away through substance abuse, jobless parents and their families facing sure starvation and eviction... These are all members of her extended family.

"I can understand why God so loves the poor," says Sister Mary Elizabeth. "They are beautiful people; they've just been beaten down by poverty and troubles."

It is for Sister Mary Elizabeth's devotion to the poor in Salisbury, Maryland, that she received Extension's 1989 Lumen Christi Award last September in Chicago. Extension gives this award each year to an outstanding servant of the Church who exemplifies the "Light of Christ." Recipients are honored for their love and sacrifice in extending the Faith to the poor and unchurched in America.

"Sister's life is one of quiet action, looking for no praise for all her accomplishments," said Bishop Robert Mulvey, who nominated Sister for the award. "Greeting everyone kindly, with compassion, she sees Christ in all."

This charismatic nun and the order she founded, the Little Sisters of Jesus and Mary, do everything for the needy from distributing emergency food and clothing to locating affordable housing. They teach the poor to break their own cycles of poverty by helping them to establish realistic budgets and find jobs. Their good works have brought many closer to the Faith, and are promoting racial and ecumenical understanding in this mostly Protestant community.

To Sister Mary Elizabeth, these are all signs of God's providence. From the time she read the lives of the saints when she was six and decided to be a nun, Sister's life has been one of incredible trust in God.

Born and raised in Baltimore, Sister attended St. Mary's Catholic grammar school and asked to enter a religious community when she was only 12 years old. "I was devastated when the nuns told me to wait five years," she said. A second blow came when Sister was 19 and a novice with the School Sisters of Notre Dame. "They told me my vocation lay elsewhere, and not with their community. My whole world turned upside down."

While rethinking her vocation, Sister Mary Elizabeth went through nurse's training and worked as a public health nurse in Baltimore. She professed her vows with the Little Sisters of the Poor in 1943, a community which

has established and staffed dozens of nursing homes for elderly poor throughout the United States.

For 21 years Sister nursed the elderly and recruited vocations. But as time passed, she felt called to do more. "I felt God calling me to go out and serve the poorest of the poor, in their neighborhoods and homes."

When this call became almost an obsession, Sister followed her spiritual counselor's advice to leave the Little Sisters of the Poor and establish a new congregation dedicated solely to finding and serving the poor in their own communities and homes.

At age 50, Sister Mary Elizabeth packed her bags and went to Baltimore's inner city. "I didn't know where to go or what to do. I just went and said, 'Here I am Lord.'" While she prayed for another religious to join her in a new community, sister roomed with a black family, living off the proceeds from a nearby parish's poor box. Setting up office in the rectory cellar, she began her work "as free as a bird to do whatever the poor needed most." Those early years were often difficult, Sister recalls people bringing table scraps so she could eat. And she gave as many as 500 talks a



'Telling you that something is impossible just means it will take you a little longer, I've found that if you trust God, anything is possible.'

year to parishes and religious groups across the city to raise funds. "Often white people in the audience called me 'nigger-lover' and walked out. One man even punched me because I worked with blacks!" In the ghetto Sister had guns pointed at the and a knife put to her throat. "I guess the Lord just gave the grace to go on when these things happened."

From humble beginnings grew a flourishing apostolate. Through donations, Sister bought two adjoining brownstones in the neighborhood. In 1966, she established the first Joseph House, which included a food pantry, religious goods store, free Montessori school, health clinic and a prison program, -all supported by donations, and staffed by live-in volunteers.

After 10 years, Sister's prayers were answered. Patricia Giudera, a 22-year-old volunteer at Joseph House, agreed to join Sister in religious life. Obtaining permission from

the Baltimore Archdiocese, the two women established the Little Sisters of Jesus and Mary in 1974.

They closed their operation in Baltimore after their lay staff had moved on, and relocated to Salisbury. "We took our store to the seashore and worked there in the summertime, and in the winter we helped the poor in Salisbury. Until the Lord sent us more sisters that's how we worked." At first, not one door was open to them. "People wouldn't give us the time of day. This area has a lot of prejudice toward blacks and its highly fundamentalist. Before they could move into their present convent, the sisters lived in a trailer because no landlord would rent to Catholics.

As word of the Sister's work spread, the impoverished began appearing on their doorstep day and night. They needed food, clothing help with rent and bill payments. Now no one could say there were no poor in the area. They crowded the halls of the convent and caused traffic jams for blocks. They traveled miles on foot, and drove in from neighboring Delaware and Virginia.

In 1984 the sisters moved Joseph into a nearby Campbell's Soup warehouse, which they now lease for \$1 a year. From here, an estimated \$600,000 in aid is dispersed each year, and 500-600 bags of food are distributed each day - much of it donated by Campbell's Soup. Sister admits it's a "first-class miracle" their operation keeps afloat. Most donations arrive as \$10 or \$15 checks in the mail, and the sisters often give today what they hope to receive tomorrow. With no secretary nor bookkeeper to help, they answer mounds of correspondence and see after the center's finances themselves.

"I think God laughs all day long," smiles Sister Mary Elizabeth. "He does everything and lets us think we do it!"

Public interest has grown to where the sisters are no longer alone in their apostolate. The order now numbers six. Three sisters have opened another Joseph House in Baltimore. More than 100 volunteers help in Salisbury and Ocean City, and 30 churches help provide hot lunch to the center's soup kitchen. "I've seen attitudes changing since we've come, both with the townspeople and the needy," said Sister. "I think we give the needy a real awakening of their love for God. We don't push religion on them. But I think they leave us knowing that God is helping them, not us."

Listening to all who know and love Sister Mary Elizabeth it is easy to see why locals affectionately call her the "Mother Teresa of Salisbury."

She deserves the Lumen Christi Award for "establishing a visible witness to the Gospel in an area where the Catholic presence is limited," said Bishop Mulvey. "Her prayers and sacrifice are a living example of the Beatitudes."

"I'm constantly accomplishing impossible things but it's really God who is doing them! A volunteer recently told me, "Telling you that something is impossible just means it will take you a little longer. 'I've found that if you trust in God, anything is possible.'"

(From Extension Sept./Oct. 1989)