

PLEASE NOTE THE DATE ON COVER IS INCORRECT. THIS IS THE MARCH 2, 1990 EDITION.

Orita: Black teens' 'crossroads'

5

Lent Bible study
Know Your Faith 22-23

photo by Prent Browning

'Pilgrim' Keenyn Hutto, 15, at threshold of Christ the King Church in Perrine with godfather Richard Wiggins at rite of passage ceremonies.

Inner-Voice

A SALUTE TO BARRY UNIVERSITY



Corpus Christi School's 40th
Celebration of 20 nationalities 12



On track so far 5

Barry's 50th 'cultural extravaganza'

10





A Christian woman looks out a car window as she flees east Beirut, Lebanon, with her family. The auto's rear window was shattered by earlier sniper fire. Pope John Paul II has called for an immediate end to the "fratricidal fighting" between rival Christian forces in Lebanon.

CNS Photo

Nation

Lithuanian church leaders laud pro-independence movement

WASHINGTON (CNS) — Lithuanian church leaders in the United States expressed their happiness that Lithuania's pro-independence movement, Sajudis, won the majority of seats in parliamentary elections. "We are very pleased the Sajudis won overwhelmingly," said Bishop Paul Baltakis, spiritual head of Lithuania outside Lithuania. He said the results were a "very good indication that changes will take place." "I'm gratified by the results," said Father Casimir Pugevicius, executive director of Lithuanian Catholic Religious Aid, adding that "we haven't gotten to heaven yet."

Catholic upbringing aids appellate court judge

DURHAM, N.C. (CNS) — The first black woman on an appellate court in North Carolina said her Catholic upbringing has played an important role in her life. Allyson Duncan, sworn in Feb. 12 as a judge on the North Carolina Court of Appeals, said, "It may be part of the reason I feel so strongly about some things, like equity." A member of Holy Cross parish in Durham, Duncan told North Carolina Catholic, newspaper of the dioceses of Raleigh and Charlotte, that "even when I was a child, it was very hard for me to see bullies — a big kid beating up on a little kid or two kids beating up on one kid or any kind of cruelty to animals. My friends will tell you I can't even bear to hear about it."

106-year-old brother finds much to be thankful for

PASACOAG, R.I. (CNS) — At age 106, Sacred Heart Brother Adelard Beaudet relishes hockey, cigars and friendship — and thanks God for many favors in a long life. Brother Beaudet, who celebrated his 106th birthday on Feb. 5, may be the oldest Catholic brother in the world. For years a teacher at various schools of his order in the United States and his native Canada, Brother Beaudet is fond of daily prayers, hockey, which he introduced to Rhode Island schools, and cigars, provided in ample supply by his bishop.

Bishops' task forces nears completion of guidelines

WASHINGTON (CNS) — Because education in human sexuality takes a lifetime, a U.S. bishops' task force is completing revised guidelines to assist the learning process, Auxiliary Bishop William Newman of Baltimore said. The bishop told religious educators and publishers at a Washington symposium that a taskforce he chairs is producing its fourth draft of a document revising 1981 sex education guidelines. The task force hopes the U.S. bishops will approve a final version at their November general meeting this year, he said. "There's a lot more to sex education, as we know, than sexual or biological facts," he told the group. "We were quite aware sexuality is a lifelong experience, so it's a lifelong learning (process). We're always learning."

These sisters don't have that retiring feeling

CINCINNATI (CNS) — With a total of 207 years of service in the Sisters of St. Ursula behind them, wouldn't three women Religious who also are blood sisters think about retiring? No way. "I wouldn't want to be in the rocking chair," said Sister Raphael, the eldest of the three, all of whom are in their 80s. "I want to be where the action is going on." Known as "archangels," Sister Raphael, Sister Gabriel and Sister Michale were born Rose, Ellen and Kate Grimes in Dublin, Ireland, and arrived at the convent where they lived as teen-agers in the 1920s.

Los Angeles archdiocese raises funds for seminaries

The Archdiocese of Los Angeles is starting a \$5 million fund to help seminaries in Ireland. The money, to be raised privately, will help restore, refurbish and endow seven seminaries in the Republic of Ireland. "Hundreds of Irish priests have been sent here over the years, and for many years, Irish priests have been the mainstay of the archdiocese," said Archbishop Roger Mahony.

World

Vatican: Number of ordinations increase 10 percent globally

VATICAN CITY (CNS) — The Vatican said the number of priests ordained worldwide in 1988 jumped by about 10 percent, the biggest increase in the past two decades. There were 7,998 ordinations in 1988, 747 more than the previous year, the Vatican said. The figure included 5,750 new diocesan priests and 2,248 new religious priests, representing — proportionately — nearly equal gains in both categories. At the same time, the Vatican said the number of the church's seminarians increased nearly 2 percent in 1988 to about 92,000. There also was an increase of about 7 percent in the number of permanent deacons, which totaled 15,686.

Art historians invited to view restoration of Sistine frescoes

VATICAN CITY (CNS) — The final phase of the restoration of Michaelangelo's frescoes in the Sistine Chapel will be preceded by a six-day symposium of art historians, conservators and scientists. The 54 experts have been invited to the Vatican March 26-31 to receive the official report of the Vatican Museums' completed work on the chapel ceiling and to discuss restoration of "The Last Judgment," said a statement released Feb. 22 at the Vatican. Restoration of the 10,345 square feet of Sistine Chapel wall and ceiling frescoes of the creation, Adam and Eve's banishment from the garden and the flood — began in 1984.

Pontiff schedules April voyage to 2 sites in Czechoslovakia

PRAGUE, Czechoslovakia (CNS) — Pope John Paul will make the first papal visit to Czechoslovakia April 21-22. Gejza Sidlovsky, a spokesman for Cardinal Frantisek Tomasek of Prague said the pope would visit Prague April 21. The following day, the pope will visit the Moravian shrine of Velehrad, where St. Methodius is buried, and Bratislava, the capital of the Slovakian republic. In January the pope agreed to visit Czechoslovakia before its June elections to pay tribute to the country's emerging democracy.

Malaysia's bishops urge rejection of Islamic law

KUALA LAMPUR, Malaysia (CNS) — Malaysia's bishops have asked Catholics to support protests against the imposition of Shariah, the Islamic law, in that country. The bishops urged Catholics to support stands by the Malaysian Consultive Council of Buddhism, Christianity, Hinduism and Sikhism "in standing for freedom of religious beliefs and practices, in working for peace and understanding among people of different faiths and in opposing the application of the Shariah on us."

Martino: Slashing demand for drugs is best strategy

UNITED NATIONS (CNS) — The Vatican's permanent observer to the United Nations told a special session of the General Assembly on illicit drugs that reducing demand "lies at the heart of any sound strategy." "In some sectors, the very harshest measures along with clear certainty of punishment have yet to establish proof that deterrence alone yields results," said Archbishop Renato Martino. Also futile, he said, have been futile efforts toward legalizing, "if not condoning," drugs or drug substitutes to contain "the problem to a limited few."

Occupation of cathedral heralds unrest in Ivory Coast

ABIDJAN, Ivory Coast (CNS) — A violent clash Feb. 24 between police and students occupying a Catholic cathedral in Abidjan in demonstration for reforms reflected growing political unrest in French-speaking West Africa. The turmoil, according to some observers, is bolstered by the example of political change in Eastern Europe. Some 200 students demanding political and economic reform in the Ivory Coast occupied St. Paul's Cathedral in Abidjan, the capital, Feb. 23.

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Nicaraguan exiles hopes are raised

3 Priests' future questioned

MANAGUA, Nicaragua (CNS) — Opposition leader Violeta Chamorro's upset victory in Nicaragua's presidential election raised Nicaraguan exile hopes and opened questions about the future of three priests who defied church orders to serve the Sandinista government.

Mrs. Chamorro, the wealthy publisher of the daily newspaper La Prensa, heads the National Opposition Union, a coalition of 14 groups that range across the ideological spectrum and were united primarily by their dislike of the Sandinistas.

Cardinal Miguel Obando Bravo of Managua said the main tasks of Mrs. Chamorro are to foster national reconciliation and improve the country's international relations.

Through elections "the people have sought to resolve their problems through political means," he said.

Mrs. Chamorro must work "for reconciliation, to unite the Nicaraguan family and to strengthen relations with its neighbors and the international community."

The cardinal also invited the Pope to pay a second visit to Nicaragua.

"Now we can give him the welcome he merits," he said.

Exiled Bishop Pablo Antonio Vega, head of Nicaragua's Juigalpa Prelature, said the election provided a "new opportunity" for "equal rights and equal opportunities" for his countrymen.

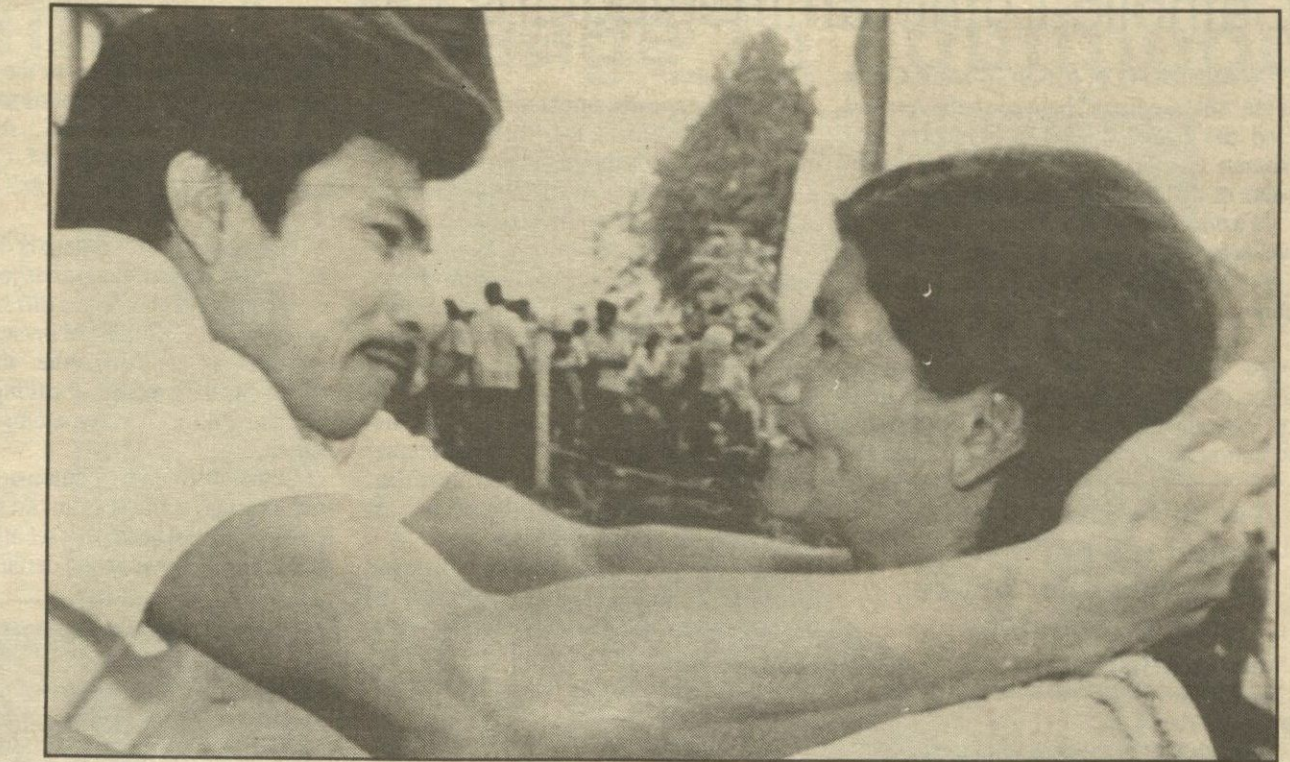
In a telephone interview Feb. 26 from Miami, where he works with other exiles, Bishop Vega said the church's role will be to help build the new society and "correct" the "extreme attitudes" of right and left that have developed under Sandinista rule.

He also said there is concern in the exile community that some with "extreme right" views might seek to "go back and claim old privileges."

Bishop Vega was expelled from Nicaragua in 1986 for allegedly supporting U.S. military aid to the National Democratic Front — known as the contras. When later the government relented and opened the way for his return, the churchman vowed to stay in self-exile until the Sandinistas left power and Nicaraguans had their political rights restored.

"I am in ... position to go (back) the day the new government takes office," he told Catholic News Service. "I am still the bishop of this prelateure."

Bishop Vega had sharp words for three fellow clergy-



A former Nicaraguan rebel embraces his mother upon being freed in Tipitapa. (CNS/UPI)

men suspended from their ministry for serving in high Sandinista government offices despite Vatican orders to step down. They are Foreign Minister Father Miguel D'Escoto, a member of the Maryknoll order; Father Fernando Cardenal, education minister and a Jesuit expelled from his order in 1985; and his brother, Father Ernesto Cardenal, culture minister.

"For a long time, they haven't been thinking how to be priests, but to be dominators of the people," said Bishop Vega.

In Miami, Nicaraguan community leaders expressed joy at Mrs. Chamorro's victory and expressed hope that many of the 150,000 Nicaraguans living in exile in the United States could start returning home.

"The Nicaraguan people have triumphed by ousting the (ruling) Sandinistas with their vote," said Aristedes Sanchez, a member of the political/military commission of the Miami-based Nicaraguan Resistance.

"We congratulate the Nicaraguan people and Mrs.

Chamorro and throw all our support behind her so she can achieve the reforms necessary to achieve democracy," he said.

"The Resistance will send a commission to speak with Mrs. Chamorro to see how in the shortest possible time we can return and reincorporate ourselves in civic and political life in Nicaragua," he said.

One of Mrs. Chamorro's top aides, Ernesto Palaccio, is former director of the Resistance office in Washington.

Sanchez said some exiles would want to return as quickly as possible, but other Nicaraguans said they wanted to wait and see if the political transition was successful.

"I don't think it will be a massive return. I think people will wait to see how the new government works and whether the economy works," another exile leader, Oscar Rosales, said in an interview on local radio. - - -

Contributing to this story was Bill Pritchard in Washington.

New universal catechism draft gets mixed reaction

WASHINGTON (CNS) — The draft of the Vatican's proposed Catechism for the Universal Church began to move seriously into public view in late February, and reviews were mixed.

Many consider the document — if and when it reaches final form — possibly one of the most important for the future of Catholicism since the Second Vatican Council itself.

More than 400 pages in its English version, the draft catechism summarizes — in far greater depth and detail than any popular catechism could — the truths of faith, worship and morality by which Catholics are supposed to live.

Severe criticisms have emerged over the catechism's focus on natural law in the section on morality, its use of Scripture, its length and its pervasive use of what critics are calling "sexist" language.

It has been praised for emphasizing social justice as a proper part of moral teaching and for its rich language in sections on liturgy and prayer.

Archbishop William J. Levada of Portland, Ore., the only U.S. representative on the catechism's writing committee, told a symposium of catechetical publishers in Washington Feb. 21 that if the catechism's final version "is well done," it could "shape the mind of the church for decades, perhaps centuries, to come."

On Feb. 23 Bishop Raymond A. Lucker of New Ulm, Minn. — who has also said the document will have "tremendous impact" on the church — warned more than 2,000 religious educators not to let the proposed compendium of doctrines distract catechists "from the central concerns of catechesis."

In Italy, Cardinal Joseph Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith and head of the commission in charge of developing the catechism, told students at the University of Rome Feb. 15 the draft is a "marvelous work," although still "imperfect."

One of the first public critiques of the draft catechism

came in late January, when Jesuit Father Thomas J. Reese convened a panel of scholars at the Woodstock Theological Center in Washington to analyze it. Their conclusions, relayed at a press conference Jan. 28, were that the draft needs major revisions if it is to meet the challenges of teaching the faith into the 21st century.

Several described it as virtually ignoring theology since the Second Vatican Council in areas of morality and Scripture scholarship.

Father Reese, a sociologist and political scientist with the Woodstock center at Georgetown University in Washington, described the draft as "fatally flawed," saying, "It cannot be saved by amendments that only tinker with the text."

Father Reese told Catholic News Service Feb. 26 that he planned to send America, Commonweal and Tablet articles on the subject to each U.S. bishop and to the world's conferences of bishops.

Archbishop Levada, in his talk to publishers, said a proper understanding of the catechism's purpose as a church project could forestall some of the criticisms of it.

It is being written for bishops first, and through them for catechetical publishers and directors, for use as a "point of reference by which any catechetical material can be judged," he said.

Bishop Lucker, a longtime specialist in catechetics and episcopal moderator of the National Conference of Diocesan Directors of Religious Education, said in his Feb. 23 speech that he found the document's general structure acceptable and the draft's sections on social justice, the church and prayer "quite good."

He said one "very critical issue" in the draft was what he viewed as "a confusion between what is in fact (a matter) of faith — what's essential — and what is theological opinion."

He also said he was "overwhelmed by the sexism of the language" and that consultation time is too short for the world's bishops to deal adequately with the text.

Don't mess with Sister, thief learns

WILMINGTON, Del. (CNS) — A would-be burglar who broke into a Wilmington parish convent about 3 a.m. got his comeuppance after learning what parochial schoolchildren know well: You don't mess with Sister.

Sister Kathleen Halpin, 50, who lives with six other Sisters of St. Francis of Philadelphia at St. Paul's Convent, said she happened to be awake on the second floor when she heard the sound of breaking glass coming from the first floor of the convent. She immediately dialed 911 for help on the upstairs phone.

She said she was talking with the police dispatcher as the intruder climbed the stairs and ordered her to put down the phone.

"I yelled at him to leave," Sister Halpin told The Dialog, Wilmington diocesan newspaper. "When he reached the top of the stairs, he began pulling on the phone cord trying to disconnect it."

"When he couldn't," she said, "he hit the button cutting the line."

About the same time he punched her in the nose, breaking it, Sister Halpin said.

Sisters Anne Marguerite Gildea and Patricia Hutchinson, whose rooms also are on the second floor, pounced on the intruder and began punching him.

In the melee, Sister Gildea was pushed to the floor.

"I wasn't hurt," she said. "As I got up I began yelling that the police were here. At that time, he turned and ran down the stairs."

The intruder went out the side door — the one he had broken to enter — where police were waiting for him.

Brought back in by the police, the intruder was identified by two of the sisters.

Angel L. Vasquez, 24, was charged with burglary, criminal mischief, assault and two counts of offensive touching, according to Sgt. Martin P. Hageman.

Sister Halpin, who teaches at St. Paul's School, was treated for a broken nose.

Christ only mediator, dialoguers agree

Catholic-Lutheran theologians talk

WASHINGTON (CNS) — Jesus Christ is the "sole mediator" between believers and God the Father, said U.S. Lutheran and Roman Catholic theologians after seven years of dialogue on Mary and the saints.

In a major agreed statement, the theologians urged their respective churches to take "two further steps" toward greater fellowship:

—Lutherans, they said, should acknowledge "that the Catholic teaching about the saints and Mary as set forth in the documents of Vatican (Council) II does not promote idolatrous belief or practice and is not op-

Teaching on Mary not idolatrous but must be watched for abuse, 7-year discussions conclude

posed by the Gospel."

—Catholics, they said, should recognize "that in a close but still incomplete fellowship, Lutherans, focusing on Christ the one mediator, as set forth in Scripture, would not be obliged to invoke the saints or affirm the two Marian dogmas" defined in Catholic belief since the Reformation.

The dialogue partners said the post-Reformation Catholic dogmas of the Immaculate Conception and the Assumption — that Mary was without original sin and that she was taken up bodily into heaven at the end of her life on earth — remain "an obstacle to full fellowship between our churches" until Catholics and Lutherans can find a way to transcend their current differences.

Nevertheless, they said, those dogmas "need not prevent a significant advance in the relationship that already exists" between

their churches.

The 223-page document, titled "The One Mediator, the Saints, and Mary," was approved unanimously Feb. 17 by the 20 Catholic and Lutheran dialogue members during a working session in Lantana, Fla.

The U.S. Lutheran-Roman Catholic Consultation, which marks its 25th anniversary this year, is one of the oldest — and according to many observers, one of the most productive — bilateral dialogues between Catholics and other Christian bodies.

The theologians embarked on a discussion of Mary and the saints after completing their 1983 landmark statement on "Justification by Faith," which tackled one of the most central divisions of the Reformation.

Central to the long and difficult dialogue over Mary and the saints were the shared belief of both Catholics and Lutherans in the "communion of saints" but differences over:

— The way Catholics and Lutherans use the term "saint."

— The Catholic practice of invoking Mary and the saints in prayer, asking for help or specific favors.

— Whether the saints, especially Mary, play a mediating role for Christians.

Lutherans tend to think of "saint" in the biblical sense of "all the justified, whether on earth or in heaven," the statement said, while Catholics usually use the word in a narrower sense of "those in heaven, especially those officially 'canonized' and proposed as models of holiness."

Catholic theologians in the dialogue upheld the practice of devotion to Mary and the saints "within a rightly ordered faith" which remains centered on Christ. But they warned against devotional practices "within a disordered faith," which they said can lead "a person to transfer ultimate trust away from

Jesus Christ toward Mary or the saints."

Their Lutheran counterparts said that, for Lutherans, "the crucial issue ... remains that of the sole mediatorship of Christ over against the invocation of the saints and Mary."

They added that "Lutherans do not deny that deceased and living saints join together in praising God" but "have difficulties with the customary definition of invocation when it applies to someone other than Christ: namely, as the practice of calling on someone and asking for something for one's benefit."

"Lutherans," they continued, "believe such practice detracts from the sole mediatorship of Christ because it seems to assume or to imply that Mary and certain deceased

saints are somehow more accessible or benevolent than Christ."

Participants on both sides said they were not able to agree "on the substantive issue whether invocation of the saints is legitimate and beneficial."

Members on the Catholic side, they said, "deny that the practice in and of itself is idolatrous or injurious to the honor of Christ the one mediator, even though the practice must be protected against abuse."

They said the Lutheran dialogue members agreed that the practice of invoking saints "is not church-dividing, provided that the sole mediatorship of Christ is clearly safeguarded and that in any closer future fellowship members would be free to refrain from the practice."



Border Issues

Refugee worker Guadalupe de la Torre answers questions as a group of various church leaders tour the ministries near Brownsville, Tex., and said later they were "moved" by the work done there. (CNS photo)

New Brooklyn bishop would ban Cuomo talks

BROOKLYN, N.Y. (CNS) — Newly appointed Bishop Thomas V. Daily of Brooklyn said at a Feb. 29 press conference that "I have no trouble saying" that New York Gov. Mario Cuomo would be barred from speaking in the 219 parishes of the Brooklyn Diocese, the nation's ninth largest.

Bishop Daily, pressed by reporters about his view of Cuomo's abortion stand, said, "I'm not about to stand here and criticize Mario Cuomo because I am not on top of that situation. But I will be."

"Let me just say this, though — that if anyone supports either directly or indirectly the promotion of killing babies in the womb, that is terrible."

Cuomo has said he is personally opposed to abortion, but that a pregnant woman should have a right to an abortion.

During debate over a 1986 policy in the neighboring New York Archdiocese forbidding those who "deviated from church teaching" from speaking in archdiocesan parishes — with Cuomo mentioned specifically by the New York vicar general — Cuomo spoke at St. James Cathedral in Brooklyn.

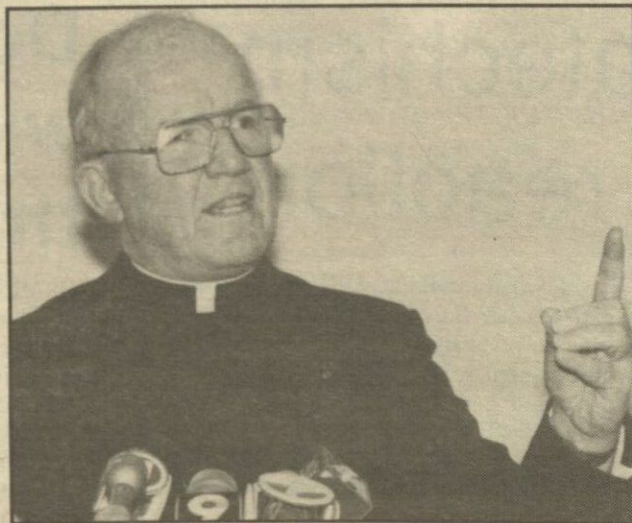
"As a Catholic, he's (Cuomo) got a problem," Bishop Daily said. "He's got to be consistent. I think anybody in politics has got to bring some consistency to moral truth in the laws of the nation. That's only a natural and a good thing to do."

He added, "I find it to be a contradiction to have a private view on one thing and to have a contradictory view in public. I don't buy that. I think that politicians have to be consistent, especially on the life issue."

Bishop Daily, the founding bishop of Palm Beach, Fla., was named Feb. 20 as the sixth bishop of Brooklyn, succeeding Bishop Francis J. Mugavero, who reached the mandatory retirement age of 75 last June.

Bishop Daily described himself at the press conference as "more of a conservative than a liberal ... but I hate tags. I want to be a Catholic."

Bishop Daily also scored Dignity, an



"I think that anybody in politics has got to bring some consistency to moral truth in the laws of the nation," says Bishop Thomas Daily, formerly of Palm Beach County, Fla., when asked about N.Y. Gov. Mario Cuomo's acceptance of pro-abortion laws. (CNS photo)

organization of homosexual Catholics that has called for a change in church teaching on homosexuality.

Dignity, he said, "purports to be Catholic

and I make this judgment that it is a group which is just a caucus that has an objective to see homosexuality in the same vein and in the same nature as heterosexuality. That's

not so."

In 1987, Bishop Mugavero banned official support for Dignity and forbade use of Catholic facilities for Dignity religious services.

Bishop Daily suggested that Courage, an organization of homosexuals who support Catholic teaching on homosexuality, is a better alternative to Dignity because it promotes chastity.

"Chaste! That's a word we have to bring back into our vocabulary again."

He faulted government for its lessened role in social programs. "The church cannot make up doing for the poor what the government could do and should do," he said.

"To say that we can make up for the different ways in which the state and federal governments should be doing, that's ridiculous."

Cuomo was quoted as saying, "We have a political difference. The difference between me and the bishop is a political one, not a theological one."

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Local Section

The Voice

Miami, Fl.

March 2, 1990

Page 5

ORITA: Rite of passage to adulthood

By Araceli M. Cantero
Editor, La Voz Católica

Blindfolded, they could not see. But an inner light was guiding them in their yes to adulthood.

Kneeling before an expectant throng, eight Afro-American teenagers accepted their "passage" to adult life, while friends and family members prayed that the wisdom of God would illuminate their future decisions.

ORITA, proclaimed the banner softly swaying above their heads in Perrine's Christ the King Church. Opportunity, change, process, growth, moment of decision... read the words around the colorful symbol of the 'orita', or crossroads, adorning the red banner.

Recalling the initiation rites of African cultures, these Christian young people from Miami had taken seriously their crossing into adulthood. After months of preparation, they stood in the church as 'pilgrims', ready to accept the new commitment and the charge of the community.

"Who is it that comes to the ritual of the Crossroads," the pastor, Father Seamus O'Shaughnessy, asked.

"It is I," each of the young men responded, saying their name.

"Why do you come?" the pastor continued.

"Because we are of the age of consciousness, have completed our assignments and we desire God's blessing and the blessing of this religious community."

"Be sure to tell the truth at all times when you speak... be sure to shun empty speeches..." the congregation kept telling them.

There were songs, and many prayers and a litany of desire when the young men asked for wisdom, understanding, spiritual strength and courage.

"God grant them your sweet spirit to live a godly life," the congregation prayed.

There was silence as the fathers of the young men held up a white scarf to cover their sons' eyes. It was a symbol of the unknown of their future. Other relatives approached the sanctuary and layed hands over the young men as they invoked God's favor.

"All we need are a few good men," an Orita graduate told them, using the slogan of the U.S. Marine Corps.

"All we need are a few good black men," Jimmy Cryer repeated as he challenged them to another type of combat being waged every day in black communities. "I am afraid we are losing the battle against drugs, alcohol, babies having babies..."

For that war, "all we need are a few good black men," Cryer repeated, reminding them of the decisions they still had to make. "All we need is you."

On behalf of the young men's mothers, Vera Selmore welcomed the 'pilgrims' "into the world of decisions," and told them that, "You are sons of life, an extension of ourselves."

Roosevelt Thomas represented the fathers and reminded the young men that they were at a crossroads during which they would have to learn to make decisions in light of their Christian heritage.

He told the congregation what he had observed during the months he worked with the young men in the Orita



A blindfolded David Cox (above) confronts the mystery of his adult life. Mark and Michael Washington (below) wore traditional African garments brought especially from Nigeria for the ceremony.

(La Voz photos/ Araceli Cantero)

Ceremonies similar to Orita could be performed for every culture, because 'the transition to adult life is something every young man must go through... Just as young black men need to learn about their African heritage, Hispanics could delve into their cultural and religious heritage.'

Nettie Dove, Christ the King parish



program.

"Gradually they began to ask more questions, to inquire about their African roots, to realize their responsibility," he said.

The same observations were made by Nettie Dove, who

created the program at Christ the King parish. "In the beginning the 'pilgrims' are somewhat passive, but when the

(continued on page 8)

Nearly \$4 million pledged to ABCD

But Archdiocese needs more than \$6 million to keep ministries going

By Prent Browning
Voice Staff Writer

As of Feb. 27, the Archbishop's Charities and Development appeal had raised a total of \$3,803,696, or 65 percent of its \$5.9 million goal.

Out of 86 parishes who have reported their figures so far, 28 have reported amounts that surpass their parish goals.

"Realistically speaking, until all the parishes report it's difficult to make a true comparison with last year, but at this point we're up over \$200,000 over last year," said ABCD Campaign Director Charles Starrs this week.

"With the growing demand to meet the needs of the services and ministries that are funded by ABCD, we need to go much beyond the goal," Starrs added.

The campaign director said that attendance at the eight ABCD dinners was "very good" and that pledges at the charity events were up 15 percent from last year.

There were a few new aspects of the Archbishop's charities drive this year. An ABCD speakers bureau was provided by the Cursillo Movement which 15 parishes took advantage of. Also poster and essay contests were held this year in the Catholic schools.

Pastors of parishes who went over their goals gave credit to a variety of factors, while tending to downplay their own role in their church's success.

"You just can't do a drive in a week or two; you have to give people plenty of time," said Father Bryan Dalton, pastor of St. Richard parish in Miami. "I start the week after Christmas. I don't wait for the scheduled time of the ABCD drive... As

(continued on page 14)



St. Agatha parish in Miami gave a new twist to the ABCD campaign this year when the schoolchildren and CCD students organized and conducted the charity drive for the parish. The children passed out ABCD material and wrote letters on why people should give to the campaign. Recently, some of these students visited the Archbishop and read many of the letters. They asked in return for Archbishop McCarthy's autograph, which he wrote on the back of vocation prayer cards. (La Voz photo/ Araceli Cantero)

Teen writes her way to scholarship

Lourdes senior wins national Maryknoll contest

By Lily Prellezo
Voice Correspondent

What do you get when you combine a Lebanese teenager, a French Nobel Prize winning physicist, an English nurse, and Maryknoll missionaries?

A \$500 scholarship to Barry University.

Jennifer Anne Basila, a senior at Our Lady of Lourdes Academy in South Miami, is the winner of the Maryknoll Student Essay Contest on "What We Can Learn From Other People." Maryknoll received more than 1500 entries from Catholic high school students around the U.S. and Jennifer's was awarded the Bishop Patrick J. Byrne Scholarship for senior high students.

Contemporary or historical figures were used from all essays. There were the obvious—like Mother Theresa of Calcutta—but Jennifer decided upon Marie Curie, the Nobel winning French physicist, and Florence Nightingale, the English aristocrat who altered the world of nursing.

And what does a third generation Lebanese in Miami think the world can learn from these two European women?

Curie's portrait on the first page of Jennifer's chemistry book sparked her interest in the young Frenchwoman, who widowed and with two small children went on to become the greatest woman scientist in history, by discovering radium and polonium. "Her unappeasable ambition was the secret of her success," wrote Jennifer.

"Marie Curie had determination," said Jennifer. "She did not care about the awards and recognition. She was willing to do something for humanity."

After being presented to Queen Victoria, Florence Nightingale was obliged to travel through Europe. Good English women did not work as nurses, an unfit profession at the time. But she finally broke family ties and along with 38 other women went to tend 500 wounded soldiers at Crimea. She was the founder of the nursing profession as we know it today.

One common bond Jennifer shares with Curie and Nightingale is determination. "When I have a goal, I mean to accomplish it." And accomplish she does.

By shying away from recognition of those accomplishments is another shared trait. She's "embarrassed to tell people of her 4.0 plus average and the many scholarships to colleges away from home. She mumbles about being a

'In this country we are conditioned to a life of ease, comfort, and abundance. We are so accustomed to helping others with our monetary contributions that we seldom take time and effort to share our life: that precious gift with its unique talents and skills, which money cannot buy.'



Jennifer Basila at Lourdes Academy

member of the Spanish, Math, and National Honor Societies.

However, she beams about her volunteer work at Mercy Hospital's nursing unit, and her work with St. Michael's youth group called BASIC (Brothers and Sisters in Christ), which prepares food for the homeless. Jennifer also enjoys being a retreat leader.

"In all of us there is a desire to help people, but some feel unable, some feel it's too big a task," says Jennifer. But the little things you do, people notice."

In her daily life, Jennifer learns from people like her friend Regina Morales who has "helped her learn to live life to the fullest," and Sister Maura Phillips of Gesu Senior Citizen Center in downtown Miami. Very important and the main reason for choosing Barry.

At Barry they know your name, and I'm close to home," says Jennifer. "the time will come when I will be ready to leave. Right now is not the time."

And being close to home means immersing herself in her Lebanese culture and dance. It means hearing stories of another Lebanon, the one her grandparents left in 1924. It means sharing with other Lebanese parishioners the Melkite Catholic Rite Mass at St. Jude on Sundays.

Jennifer has no set field in mind for collage. "If I become a doctor, a lawyer, or whatever, I want to give my services to those who don't have a voice, those who are looked down upon by society, like the poor and the unborn."

Curie and Nightingale gave example.

"It is difficult today for anyone to take examples like that. Social values conflict with spiritual values and people choose the world instead of what is important," said Jennifer. "In this country," she wrote in her essay, "we are so accustomed to a life of ease, comfort, and abundance. We are so accustomed to helping others with our monetary contributions that we seldom take time and effort to share our life, that precious gift with its unique talents and skills, which money cannot buy."

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Pro-abortion mindset called 'yuppie fascism'

It is 'carnage of convenience', pro-lifers told at Tropical Park rally

By Lily Prellezo
Voice Correspondent

Yuppie Fascism. It is a new word for a 17-year-old malady. And you heard it first if you attended the Choose Life rally at Tropical Park Feb. 25.

The political talk was not soapbox rhetoric, but a call to register, exercise the vote and speak out. The spiritual exhortations went beyond hand-holding and belting out gospel hymns. It was about carrying out a mission.

Getting the right people in office and revitalizing church leaders were the two main concerns addressed at the first ecumenical pro-life rally in South Florida, sponsored by the South Florida Coalition for Life. Over 1,000 Jews, Catholics, and Protestants convened to "do the right thing" and put an end to abortion in Florida.

Group membership in the Coalition includes the Orthodox Rabbinical Council, The Respect Life Office of the Miami Archdiocese, The Right to Life Crusade, and various other Christian groups in Dade, Broward, and Palm Beach counties.

"You are responsible for the unborn," said Henry Patino of the Christian Action Council of Miami. "You and I are the only ones standing in the way of making abortion illegal in Florida. If we all decide to go to the voting booth, there is no single individual we cannot put into office."

"The special session (October 1989) held the unborn in contempt, women in contempt, and the state of Florida in contempt," said Libby Johnson of the Archdiocesan Respect Life office. "Until we get fair representation we are going to demonstrate."

The mission is to defeat every pro-abortion office holder in the state this November, said guest speaker Franky Schaeffer, Christian film-maker, activist, and author.

Any member of the cloth not in attendance may have felt his ears burning. The call was not just to individuals, but to church leaders as well. "If you are pro-life, you should be here," said Libby Johnson.

Many were: Auxiliary Bishop Agustin Roman, who gave the invocation in Spanish; Father Thomas Honold, director of the Archdiocese's Respect Life Ministry; and Rep. Javier Souto, pro-life legislator.

But most were not present. Over 500 priests, rabbis, and clergymen were invited, said Dr. George Callahan of New Covenant Church in Pompano. Eight showed up.

"The problem with orthodoxy and theology is that it ends with a period," said Dr. Callahan. "We have been reluctant to go beyond that period and get out on the street, and that is where Christianity begins. We live in a day where most clergy are intimidated and frightened that they will jeopardize their financial security with the pro-life position. They are scared of losing support."

Callahan suggested parishioners conduct sit-ins outside church leaders' offices. "If you sit long enough they will listen."

"We do not need the numbers; we need the commitment. The dedicated minority will always move the apathetic majority," said Schaeffer. "If you belong to a church that does not agree (with the pro-life view), you either change their minds or you leave."

Before Schaeffer helped C. Everett Koop get his Senate confirmation as Surgeon General, he spent many hours with Dr. Koop travelling the United States showing their seminar, "What Ever Happened to the Human Race". Debaters from NOW and Planned Parenthood frequently attended. One by one, their objections have been addressed over the years, Schaeffer said.

Their first concern over outlawing abortion was the plight of the women bearing the unwanted children.

"I am happy to report that today there are over 1,200 crisis pregnancy centers around the country," said Schaeffer. In fact, there are more crises pregnancy centers than abortion clinics, he added. Respect Life has five crisis pregnancy centers in the Archdiocese.

Abortion also was supposed to cure many evils, like abused children. In fact, reported child abuse cases have gone up 500 percent. Teenage pregnancy rates were supposed to decrease. But teenage pregnancies have increased; teenage abortions have increased; and teenagers giving live births have increased.

Other debates centered around our ignorance of when life begins. But scientific research has taught us even more about the humanity of unborn children, reporting brain waves at eight weeks, a heartbeat at 18 days, responsiveness to the mother's voice and other stimuli.

Then viability became an issue. And as (continued on page 14)

St. Gabriel parishioner jailed for protesting

Raymond O'Connor, a retired New York City firefighter and member of the board of directors of the Life Education Center in Broward County, has begun serving a six-month jail sentence for trespassing during an anti-abortion rally in St. Petersburg.

O'Connor, 62, is a daily communicant at St. Gabriel Church in Pompano Beach. He is one of several South Floridians who were sentenced to terms in Pinellas County Jail after they refused to pay \$500 fines.

The rally was held June 19, 1989 outside the All Women's Health Clinic in St. Petersburg. Over 200 demonstrators took part in the rally, said O'Connor's wife, Anita. Eighty-nine demonstrators were arrested, she said. Another rally held the same day in Tampa drew over a hundred demonstrators, she said, but there were no arrests.

Other South Floridians arrested were from Boynton Beach, Boca Raton and West Palm Beach.

"My husband has always fought to save people, first as a firefighter and now this," said Anita O'Connor. "It's sad to see what's happening."

O'Connor also has been arrested and jailed for his work with "the lambs," a group of men who demonstrate against abortion nationwide.

"A lot of them are priests," said Anita O'Connor. "When they receive the call, they get up, get on a plane, a train and answer the call. There's no real leader or officers. They've just decided to do this work."

— Cynthia Thuma

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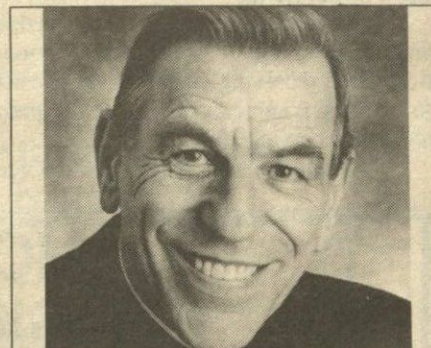
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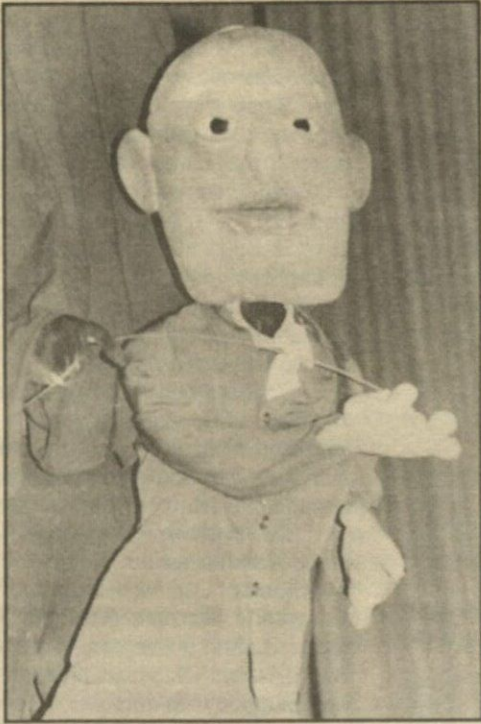
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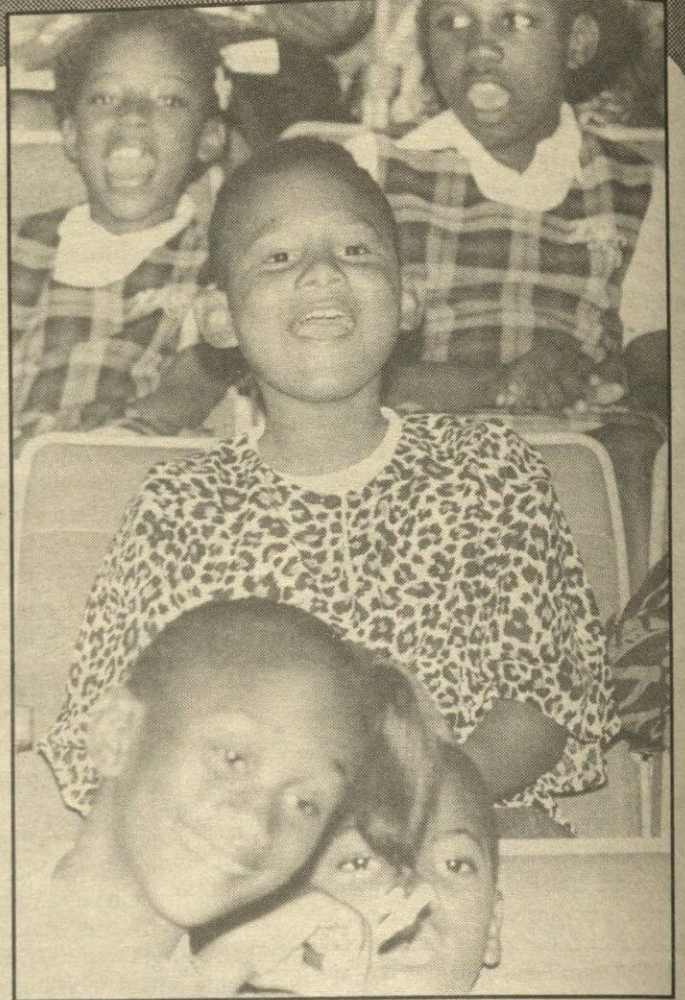
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Children meet 'father of black history'



Students from Holy Redeemer Catholic School in Miami (right) enjoyed meeting "the father of black history," Carter G. Woodson, in the form of a life-sized puppet (left) during a musical docudrama presented Feb. 21 at the Joseph E. Caleb Auditorium. Written by Christ the King parishioner, Alice Johnson, and performed by Miami Dade Community College South's Caravan Players, the musical begins when the Woodson puppet explains why he founded Negro History Week in 1926. Then a student taken from the audience "travelled back in time" to meet the famous botanist, George Washington Carver. Former City Commissioner and Holy Redeemer parishioner, Athalle Range, paid for the tickets of Holy Redeemer and St. Francis Xavier school kids who attended the performance. The JUBA Chorus of MDCC South and the Coconut Grove Children's Theatre also assisted in the production, which received grants from the Metro-Dade County Cultural Affairs Council, the Dade County Board of County Commissioners, and Florida Arts Council. (Voice photos / Marlene Quaroni)



ORITA: Rite of passage into adulthood

(continued from page 5)

moment of realization comes, they change and begin to ask questions. It's marvelous, very uplifting."

This is the second time Dove has coordinated the Orita ceremony, which she says originated with a Baptist minister, Frank T. Fair of Norristown, Penn. He performed a similar rite on his son after making a trip to Africa.

Dove read about it in *Ebony* magazine and contacted Rev. Fair for more information. After receiving the materials, she set to work on conducting a similar program and ceremony at Christ the King.

"My son had already passed that age

[14-17], so I proposed it to the parish's black heritage committee," she recalled. In the past two years, she has overseen the passage of 15 'pilgrims'.

Now, she would like to find sponsors and extend the practice to other parishes. She is convinced it can be applied to any culture, because "the transition to adult life is something every young man must go through."

And, she adds, "just as young black men need to learn about their African heritage, Hispanics could delve into their cultural and religious heritage."

She stressed, however, that it is important to retain the religious dimension of

Orita. In her view, the rite offers young people the opportunity to make a conscious decision. It also provides them with information and formation, and offers them fellowship and mutual support.

For the final rite of Orita, the young men wear traditional African garments. Two of this year's 'pilgrims', Mark and Michael Washington, had the clothes brought over from Nigeria.

"I have learned a lot about myself and my roots," said Michael Washington. He and his brother Mark are the only Catholics who took part in this year's ceremony.

But Dove is not concerned about that. "As Catholics, we should be proud that we

know how to share the richness of this program."

Before the rite, the young men gather periodically over a period of several months to learn about their black heritage and the black experience in America. They must also learn to manage the family budget, do some community service, explore career and educational opportunities and do some Bible study and reflection.

During the rite, they receive a symbolic medallion which they promise to pass on to their own sons when they, in turn, undergo Orita.

For more information on Orita, contact Nettie Dove, 238-2965.



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Holy Spirit Parish

Hispanics show faith in Broward rally

2,000 At 3rd Catholic Congress

By Lina Bryon
Staff Writer
La Voz Catolica

More than 20 young people became soldiers, but in a very special army. With



Esaul Gonzalez introduces Fr. Ricardo Castellanes.

clear vision and firm steps, they joined the army of Jesus Christ.

During the closing ceremony of the III Catholic Congress in Broward, Auxiliary Bishop Agustin Roman referred to the growing need for priests and people to "go out and evangelize."

When he asked how many of those present would be will to commit themselves to the Religious life, the answer didn't take long in coming.

Before the resounding applause of 20,000 people, 10 young men and 18 young women walked toward the front and gave their names, saying they were willing to commit their lives to the Lord. The young people will become part of San Isidro parish in Pompano's vocational group.

"That was the most beautiful part of all," said Nury Diaz. "Because they understood the need and the calling of the Pope and the Synod to go out and evangelize."

The congress, which was held last month at the Broward Community College auditorium, took a year to organize. "When the last one ended we began



Some of the 2,000 participants applaud as 20 young people come forward to become "soldiers for Christ." LaVoz photos/Lina Bryon

working on this one," said Julio Aranguren, a member of the organizing group, Verbo y Vida (Word and Life.)

None of the other volunteer organizers would give their names. "We want participants to think that the congress is run by an invisible team," said Aranguren. "That's how we work for the Lord."

With songs, shouted praise, and prayer, directly and indirectly, evangelization was the main theme of the congress.

"We want to make the Catholic Church more visible," said Father Ricardo Castellanos, pastor of San Isidro Church. In his talk, "Charisms in Evangelization," he emphasized the need for everyone to become an integral part of the Body of Christ.

"Anybody can have a charism," he explained, that's the will of God. But "success comes from work, from a commitment to the Church."

Father Castellanos is spiritual director of Verbo Y Vida. He noted that this year's congress emphasized 500 years of evangelization, the anniversary of which will be marked Oct. 12, 1992. "This is an evangelical congress."

That theme was echoed by banners on the stage, where three angels proclaimed,

"Go and tell the Good News."

Isaul Gonzalez, master of ceremonies, said the most important thing was "preaching the Gospel of Jesus, so that everyone will hear the Good News." He added that in this last decade of the 20th century, Catholics must work to "make half the world Christian," as the pope has asked.

That's why conversions and spiritual healings are the most important aspects of gathering such as the congress, he added.

Omar Ballen recalled that the idea for the congress arose out of a large retreat held for the parishioners of San Isidro. "It has grown because the Lord has wanted it to grow."

An average of 1,500 people attended each day, he added, some coming from as far away as Orlando, Tampa and even Michigan.

Yolanda Guerrero, who came from St. Juliana parish in West Palm Beach, said she didn't mind the long drive and having to rise early in the morning.

The congress, she said, is a learning experience, but more importantly, it fills her with spiritual strength and re-inforces her faith. "I 'filled up' with gasoline' for the whole year."



Youth of St. Vincent de Paul Parish rest between sports activities which were set up to bring youth together in the Church.

Youth score points for the Lord

By Maria Vega
Staff Writer
LaVoz Catolica

For young people, there's a new door to the faith —sports.

The first-ever Youth Sports Day was held recently at St. Vincent de Paul parish in Miami, sponsored by the Archdiocesan Office of Youth Ministry.

Members of parish youth groups were asked to invite their unchurched or fallen-away friends to be part of the teams for the day.

The reasoning was that since young people love sports, "it's a good way to interest them in the Church," explained Deacon Victor Lopez, coordinator of Hispanic youth groups.

"The fact that more than 100 young people attended makes us think that the event will be repeated," he added, at least two or three times a year.

Youth groups from various parishes

participated in this inaugural event, at which sports and camaraderie played a pre-eminent role.

Jose Raul Gomez, who brought a group from St. Lazaro parish in Hialeah, said "we have to reach more people so that they will see how well we get along together, without problems of race or ethnicity."

A young Haitian from the St. Mary Cathedral youth group said he could not speak much Spanish, "but I have no problems understanding this group. Their smiles tell me they accept and respect me."

Deacon Lopez said he hopes to organize into a league of teams made up of young people from different parishes, and get some competition going. "Our goal is for young people to seek the faith. For them, this might be a door to entering the Church."

For more information, call Deacon Lopez at 757-6241 in Dade, 525-5157 in Broward, Ext. 156.

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'Cultural extravaganza': Barry at 50

By Prent Browning
Voice Staff Writer

With an enrollment consisting of over 500 international students, it wasn't surprising that "cultural extravaganza" was the theme of a recent Golden Jubilee celebration at Barry University in Miami Shores.

The Feb. 16 event began with a parade of flags from some of the 62 countries that are the homelands of Barry students. At Thompson Hall on campus, this was followed by a Bahamian junkanoo parade, and dance and musical performances by students in the cultural style of Chile, Lebanon, Jamaica and China. A multi-national food bazaar and arts and crafts display added to the international atmosphere.

"I'm very proud that we take time to celebrate the diversity and the pluralism in our midst," said Barry President, Sr. Jeanne O'Laughlin, when she was presented by student government representatives during the celebration with a piece of the Berlin Wall.

The students explained in a statement read in English, German, French, and Spanish, that they acquired the historic article as a tribute to the multi-nationalism of the student body, many of whom "have experienced the restrictions of autocratic regimes and value the benefits of freedom."

"That piece of the wall represents the barriers being taken down between people, and when the Berlin Wall is taken apart piece by piece, we're hoping that the bond of friendship will build up person by person throughout this world," Sr. Jeanne said.

The extravaganza was reminiscent of the early days at Florida's largest and oldest Catholic university when international festivals were held yearly. The event is the climax of a series of 50th anniversary activities beginning in September and continuing through April that have included an alumni weekend reunion and the display of a time capsule.



Jamaican students perform popular native dance from their country and had to come out again for an encore.

Voice Photos
by Prent
Browning

Bahamian Club members (below) put on a rollicking junkanoo parade in front of Thompson Hall.



Student government President Christine Mica, presents a piece of the Berlin Wall to Barry President Sister Jeanne O'Laughlin.



Ready...Aim... SQUI-I-ISH! Students had a ball, or a pie as it were, 'creaming' scuba instructor Tom Ingram for a buck. Some students, however, were reluctant to get in over their heads with the underwater teacher.



Overseas aid: help around globe

Dear Friends in Christ:

Lent is a special time in the Christian community. We, as Catholics, are asked to pray, offer sacrifice, and give alms. We are reminded of Christ's life teachings and are encouraged to find ways to give them expression in our own lives. Over the past thirty years, the American Bishops have appealed to the Catholic community to make a special contribution to support the work of several American Catholic Service agencies.

Catholic Relief Services (CRS), the largest beneficiary of the collection, is one of the most effective voluntary agencies involved in overseas relief and development assistance and has been working among the world's poor for over 45 years. Through its support of CRS, the American

Catholic community has provided assistance to millions of our less fortunate brothers and sisters in over 70 countries worldwide.

Migration and Refugee Services (MRS) is another agency that over the years has done much to comfort those suffering from displacement. MRS is currently easing the pain of relocation for thousands of wayfarers who have been forced to flee their homelands as a result of oppression, war or famine.

Other agencies sharing in the American Bishops Overseas Appeal Collection are the Department of Social Development and World Peace of the U.S. Catholic Conference, the Apostleship of the Sea, the Holy Father's Relief Program, and other programs designated by the Bishops.

In the spirit of this Holy Season, I ask you to offer support to the good work of the Bishops' Overseas Appeal, which will be held in our Archdiocese on Sunday, March 18. The world has indeed grown small as travel and daily information bring even the most distant peoples into our lives. By extending our hand, knowledge, compassion, and earthly resources to those in need, we help foster peace and a bonding as one family in God.

With prayers that God will continue to bless you and your loved ones, I remain

Sincerely yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Official

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

Father Edmund Regensburger, C.Ss.R. - to Associate Pastor of Our Lady of Perpetual Help Church, Opa Locka, effective Feb. 12, 1990.

Father John Sodomora, C.Ss.R. - to Administrator of Our Lady of Perpetual Help, Opa Locka, effective Feb. 12, 1990.

Father Francis Akwue, C.S. Sp. - to Associate Pastor of Little Flower Church, Coral Gables, effective Feb. 21, 1990.

Father Vincent Ezeonyia, C.S.Sp. - to Associate Pastor of Little Flower Church, Coral Gables, effective Feb. 21, 1990.

Mrs. Barbara Reitberg - to Chairperson of the Sub-Ministry of Spiritual Life, effective Feb. 19, 1990

Parish hopes census will boost faith, unity

By Ana Rodriguez-Soto
Chief Correspondent

The last time St. James parish in North Miami conducted a census, Eisenhower was in the White House, fathers worked and mothers stayed home, and I-95 didn't exist.

Today, an I-95 overpass runs right through the middle of the parish property. Needless to say, North Miami has changed as well—from a sparsely populated suburb of working-class families, most of Italian descent, to a multi-ethnic city of Haitian and Hispanic refugees struggling to make it in a new land.

That's why St. James is taking a census this year.

"I think our community has changed drastically over the last seven years," says Father Juan Sosa, pastor of the 2,000-family parish. "We do not know everyone. We need to get to know the parish. We need to know the people."

The census also is an effort to evangelize, says Father Sosa, who figures he will need about 500 volunteers to visit nearly 15,000 homes in the area. "We want to tell our Catholics that the Church cares and that that we need them. And to tell non-Catholics the same thing: that, as an institution in North Miami, we care about them and would like to be of service to them."

The Archdiocesan Evangelization Office, which is helping organize and train St. James' census-takers, is recommending that every parish take its own census this year both to reach out and to get to know "the reality" of the community it serves. Only then can the parish conduct successful evangelization campaigns, tailored to people's real needs, as the Synod mandates.

For Bob Ewell and Gus Martinez, St. James' upcoming census is sort of a 'deja vu' experience. Both were census-takers back in the late 50s, and have volunteered again this year.

A Eucharistic minister and president of the parish's St. Vincent de Paul Society, Ewell has lived in the neighborhood since before the parish was founded in 1953. Now he is among a diminishing number of "old-timers" who have retired but remained in the area.

"I had those ideas once," he said, of moving away to an idyllic retirement in a more rural, laid-back part of Florida. But, he decided, "my home is back here in St. James. I've got friends right here. I've got no reason in the world to move."

The neighborhood has changed quite dramatically, he admits. There are many

'We want to tell our Catholics that the Church cares and that we need them. And to tell non-Catholics the same thing: that, as an institution in North Miami, we care about them and would like to be of service to them.'

Father Juan Sosa,
pastor, St. James



As part of the advance publicity for the census, parishioner Marie Cardet manned the census booth during St. James' parish festival.

(La Voz photo/ Araceli Cantero)

more Haitians and refugees from Latin America—Nicaraguans, Ecuadorans and Hondurans especially. But it is still largely a "working-class" enclave.

Back then, taking a census was "a pioneering thing, to dig out Catholics and find your parishioners," Ewell remembers. Evangelization wasn't so much the buzzword.

Census-taking itself was easier, because the population was smaller. Most of the work was done on a single Saturday, he recalls, and the whole thing was completed and tabulated in a month.

The effect was almost instantaneous. "Like a shot in the arm to the parish," Ewell says. The people "realized then that they were a parish and they should sign up."

But lifestyles have changed. Most of the fallen-away Catholics he encountered back then were "divorced and remarried... They thought they were real outcasts." Today, he expects to find something else—people who simply don't care about God or religion.

"Atheistic materialism has spread completely," he says. "The big deal today is to make all kinds of money... Gradually it's

so easy to stay away from church, so there is a complete unawareness of sin. And they have all these false gods set up before them."

If the Church could find a way to bring those people back, "we'd be in heaven, I guess," Ewell says.

Gus Martinez recalls meeting only two "very bitter" fallen-away Catholics during that first census. They were "angry about something... To me it's just similar to the few that I know nowadays."

But back then, there were less crime and fewer tensions in the community.

"When I first moved here this was mostly Italian," says the grandson of one of the first Cuban exiles in Florida. His family arrived in Key West in the 1890s and later lived in Tampa before settling in Miami.

A member of St. James parish since 1954, Martinez currently serves as secretary of the St. Vincent de Paul Society and Eucharistic minister, in addition to being a member of a Charismatic prayer group.

He says the parish itself was "slow" to accept change in the beginning, whether it was liturgical or demographic. Many



people chose simply to move out. But the people that are left, we're doing everything together now."

Indeed, all three prayer groups—English, Spanish and Haitian—will gather March 3 for an "Evening of Praise", to pray for the success of the census. Three parish missions will be held during Lent, one for each different language group.

Father Sosa says he hopes to bring a bishop from Haiti to lead the Creole mission; and Miami Auxiliary Bishops Agustin Roman and Norbert Dorsey to lead the Spanish and English-language missions respectively. The parish also will host a retreat for parents and youth on March 24.

A liturgical expert, Father Sosa has divided the census work into two liturgical seasons: Lent for "visitation and mission"; the 50 days of Easter for follow-up. After Pentecost, when the parish's pastoral/evangelization council is formally installed, members will be given the results and "empowered to do something."

But Father Sosa says he hopes the census and the publicity preceding it will have an impact long before then—perhaps resulting in increased attendance at the Lenten missions. "We hope to get a lot of Catholics back."

He also hopes the census will ease the tensions that have already built up in the community as a result of the demographic changes.

"We'd like to at least alleviate those tensions," Father Sosa says. "This is an effort to create a spirit of good will and fellowship and friendship among these people."

In parishioner Martinez's view, that work has already begun, and the parish is setting the example. "My son always says that if it wasn't for the church being there, the immediate neighborhood would be quite different...everybody would be bickering."

Lithuanians pray for homeland's independence

Father Vincent Andruska, who has been ministering to the Lithuanian community in South Florida for 15 years, receives the Offertory from Kunigunda Kodatis (left) and Doma Kaunaite, during a Mass for Lithuanian independence celebrated recently. Lithuanian women wearing native dress participated in the Mass at St. Francis de Salles Church in Miami Beach. The Baltic state, which this week held its first truly free elections in more than four decades, has been at the center of the world stage while its citizens seek independence from the Soviet Union. The Catholic Church is now regaining its freedom of worship; and recently, the first cardinal was consecrated in Lithuania.

(Voice photo / Marlene Quaroni)



Corpus Christi's many faces

School recalls proud past, looks to 'new beginnings'

By Maria Vega
Staff Writer
La Voz Catolica

At Corpus Christi School, the name is more than a symbol, it's a reality. Like the true Body of Christ, more than 20 nationalities are represented in its 260-member student body. The majority come from nearly every country in Latin America, as well as Haiti.

Today, more than 40 years after its founding, the Miami school is looking forward—as the signs on the freshly painted walls proclaim—to “A New Beginning.”

“The school’s financial situation is improving,” says the principal, Sister Lucy Cardet. “Enrollment went up this year in kindergarten and we have been able to go to double sessions. That has helped us a lot,” she adds, noting that the kindergarten class grew from 25 students at the end of last year to 40 this year.

Throughout the school, an air of renewal prevails. Baseball team members put the finishing touches on the playing field which they have refurbished with the help of their coach. At lunchtime, those who have finished eating sweep and help clean their classrooms. Everyone is busy.

Sister Cardet says she came up with the idea after a visit to the Marian Center, the Archdiocesan school for the physically and mentally handicapped. There, she saw that the children themselves were responsible for keeping their classrooms clean and neat. Immediately after returning to Corpus Christi, she told her students that “if [the Marian Center kids] can do it, you also have to set an example.”

Corpus Christi was founded in 1947, with the school housed in the same building as the church. Both grew together, until years later when the parish hall was built. Those ties, however, have continued to bind the two, and Corpus Christi pastors have always considered the school a top priority.

Lately, both have struggled to keep up with the changes in Miami. In the beginning, the school was considered a necessity by the residents of the middle-class neighborhood where no other Catholic school existed. Today, the neighborhood has declined economically. Equally changed is its ethnic composition. Its predominantly ‘anglo’ founders gave way in the ‘60s and ‘70s to more and more Cubans. Today, there are Hispanics of numerous nationalities as well as many Haitians.

Both the school and the parish have served as a refuge for hundreds of newly-arrived immigrants. Sister Cardet recalls that when the Cuban exiles began arriving two decades ago, the school created special programs to help them with the transition. Today, a member of the first wave of refugees—now a cardiologist—sends an annual donation to the school “to help the children of immigrants who, like herself, find

'We can't ask any more from the parents. Many of them make great sacrifices just to be able to pay the tuition.'

Sister Lucy Cardet, principal

refuge in this school.”

Sister Cardet says the monthly tuition for all grades at Corpus Christi is \$106 for parishioners, and \$135 for those who live outside the parish boundaries. “We receive an average of \$1,000 a year per student, but it costs us \$1,500 to educate each one. That’s not counting the cost of maintaining the building!”

The school receives funds from the Archdiocese, through the Archbishop’s Charities and Development appeal; from parish and school activities; and from some private donors. “The ones we can’t ask any more from are the parents. Many of them make great sacrifices just to be able to pay the tuition,” says Sister Cardet.

“Money is always tight, but we make it last,” she adds. Parents not only send their children to the school—they spend their spare time working in it.

“We have parents who really take the education of their children seriously,” Sister Cardet notes. On evenings and even on Saturdays and Sundays, they can be found painting the school little by little—even

(continued on page 14)



Natalie Ruiz, Adela Ramirez, Yrkania Garcia, Priscilla Rivera and Paula Jean-Louis (above) represent just a few of the nationalities that can be found at Corpus Christi School. Below, Vanessa Lopetegui and Freddy Pagan help keep their classroom clean. (La Voz photos/ Maria Vega)



Sister Lucy Cardet with one of her students, Adela Ramirez. (La Voz photo/ Maria Vega)

From student to principal

By Maria Vega
Staff Writer
La Voz Catolica

She attended Corpus Christi School from kindergarten through high school. Today, she is the principal.

That’s why Sister Lucy Cardet’s efforts to keep the school afloat financially take on personal overtones—she feels she is struggling for a piece of her own life.

'Returning to elementary school is a little like returning to your childhood.'

Sister Lucy Cardet, Corpus Christi alumni, now principal

“Returning to elementary school is a little like returning to your childhood,” she says. And she adds that she uses her own experience to motivate her students: “anyone of you could be principal of Corpus Christi.”

Back in February, during Catholic Schools’ Week, the parents of

Corpus Christi students were asked why they chose a Catholic school. According to Sister Cardet, their answers revealed “the belief that a religious education is fundamental for their children; that a Catholic education is better and the teachers are more involved with the students.”

She adds that public schools’ failure is in not being able to talk about God. “They talk about ethical values but without mentioning God, it’s like teaching in a vacuum.”

Catholic schools are not immune from the problems of society, she adds. “But we can alleviate their effects in the lives of our children by offering the Catholic, Christian point of view.”

“Our teachers are very dedicated,” Sister Cardet notes. “They are here and not in public schools, where they would have higher salaries, because they want to share their faith with the students.”

In hiring teachers, she adds, she looks for people who are “models of faith.”

“Academically, we think it is essential to give our students a solid basic education: reading, English, math,” says Sister Cardet. “Most of our students start out unable to speak English and ignorant of the way this new society functions, and they can’t get much help at home.”

The school has to make up all these deficiencies and help them adapt to their new environment. “Instead of offering special classes, our whole school is a special class,” Sister Cardet says.

“I’m very pleased with what we have accomplished,” she adds, “with the faculty and above all with the effort this poor parish has put into keeping its school alive.”

By Maria Vega
Staff Writer
La Voz Catolica

From Christmas to Pentecost... a pathway to faith. That's the road 90 people traveled in five brief days, as they assumed the role of convert and experienced for themselves the rite of Christian initiation of adults (RCIA).

Participants in the week-long workshop conducted by the North American Forum on the Catechumenate included priests, religious and laity involved in implementing the RCIA at the parish level.

They heard Father Andrew Varga, a member of the Forum, discuss the meaning of the stage of Purification and Illumination.

"It's a stage of profound spiritual reflection regarding the great change that will happen in our lives," he said. To face this change, "we must get rid of our ego, our appetite, our licentiousness... We must make God the center of our lives."

After the talk, the 'catechumens' gathered in small groups to share their emotions in an atmosphere full of joy and exultation.

"It has been a very intense experience. We have experienced (RCIA) as if we ourselves were catechumens. It's a method that involves us completely," said Father James Taggart, OMI, associate pastor of St. Monica parish in Opa-Locka. "We have seen the [RCIA] process from the inside and now we have to put it into practice in our parishes," he added.

"The Berlin Wall was opened and from its stones emanated water to quench a people's thirst for liberty." With that image, Maria de los Angeles Garcia began her presentation on the rite of Purification and Illumination.



'We don't need to go to Berlin to quench our thirst. We thirst in our homes, in our neighborhoods.'

Maria de los Angeles Garcia

Associate director of religious education for Hispanics in the Archdiocese of Newark, New Jersey, Garcia added, "We don't need to go to Berlin to quench our thirst. We thirst in our homes, in our neighborhoods."

She also noted that, among participants at the workshop, there was an attitude of openness and a desire to put RCIA into practice. "And that demonstrates an authentic movement toward a deeper faith life in the Church."

Although most of the workshop participants came from the Archdiocese of Miami, some came from much farther away. Sister Maureen McPortland left behind snow and the immense landscapes of Alaska to attend. But the length of her trip didn't matter, she said. "Now I have the energy to return home."

She admitted that implementing RCIA in a place with such vast distances would be difficult, "but we'll find a way because I'm anxious to return and put this into practice."

For Charlotte Leger, a parishioner from Holy Family in Miami, the journey was shorter but more "profound. It's an intense emotion," she said. "Much more than I expected. You forget about the world. I felt that by the end we had become a community. I'm sure we have made some lasting friendships."

The Forum is a team of pastoral ministers, liturgists, religious educators and theologians who share their vision and experience of the RCIA. They were invited to the Archdiocese by the Department of Religious Education.

The RCIA is a process of initiation for adult converts in the

R Pathway C to faith I A

Hispanics in the Archdiocese's Office of Worship and Spiritual Life.

The workshop demonstrated, for example, how music can be used to create a "climax of prayer," Zelada said. Workshop leaders showed participants "how from a written text you can create a ceremony that is very beautiful and really touches people."

RCIA is a return to the process lived by the early Church. It normally takes place during the liturgical year, beginning with the Baptism of the Lord (just after Christmas) and ending on Pentecost (after Easter).

The Second Vatican Council restored the rite when it prescribed that serious preparation precede the reception of the sacraments of initiation into the Church: Baptism, First Communion and Confirmation. The council divided this preparation into several steps:

The first or pre-catechumenate step is one of pre-evangelization, which involves gaining a deeper understanding of human values and self-knowledge.

The second step is catechesis, which lasts until Lent. Then begins the Purification and Illumination, which culminates with sacramental preparation and reception of the sacraments during the Easter Vigil.



'We must get rid of our ego, our appetite, our licentiousness... We must make God the center of our lives.'

Father Andrew Varga

From Easter to Pentecost is known as the mistagogia stage: a time for the individual to become one with the Church community, willing to serve and live a Christian life.

"Everything is new. It's a very profound experience which will help us a lot in the parish," said a very emotional Sister Eloisa Lopez, of Gesu Church in Miami.

Msgr. John Glorie, pastor of San Pablo parish in Marathon, attended some of the sessions and noted that people have begun to realize that they need to learn about the faith. "People need to know about RCIA."

Sister Maureen Cannon, who coordinated the workshop for the Office of Religious Education, said the event "was a positive experience. It is very good to witness such enthusiasm. We hope the impact will be that everyone begins implementing the RCIA in their parishes."

"This has been one of the few workshops [on RCIA] which was attended mainly by people from the same diocese," said Sister Rose Monique Pena, director of the Religious Education Department. She noted that it would take a while, perhaps two or three years, to measure the degree to which the RCIA process is implemented in South Florida parishes, but added that she felt satisfied with the progress made so far.

"A number of pastors are forming and directing teams for implementation of the RCIA," she said. "Some very good attempts are being made. I think the parishes will go forward with this."



For Charlotte Leger and Ann Cagniglio, the RCIA forum was a memorable, emotional experience of community.

(La Voz photo/ Maria Vega)

Over 400 converts 'knocking on Church's door' this year

By Prent Browning
Voice Staff Writer

Father James Murphy's homily was interrupted this Sunday by a loud knock on the church door. "Who's that?,"

he asked in feigned innocence before walking down the long center aisle of St. Patrick Church in Miami Beach to investigate.

The pastor then opened the large wooden doors and invited 24 prospective converts on the last stage of their faith journey to follow him into the church.

Hundreds of individuals throughout the Miami Archdiocese were figuratively "knocking on the door" Feb. 25 during similar parish ceremonies. The Rites of Sending were held in individual parishes in

preparation for the Rite of Elections this weekend at St. Mary Cathedral. At the cathedral, participants in the Rite of Christian Initiation of Adults (RCIA) will present themselves to the Archdiocesan community while sponsors

vouch for their readiness to become Catholics.

Due to packed attendance at last year's RCIA rite, two Rites of Elections have been scheduled, on March 3 and 4 at the cathedral.

"Last year even the Archbishop was overwhelmed—he couldn't believe it—the excitement of the people is just fabulous," said Sister Maureen Cannon, O.P., director of RCIA for the Archdiocese.

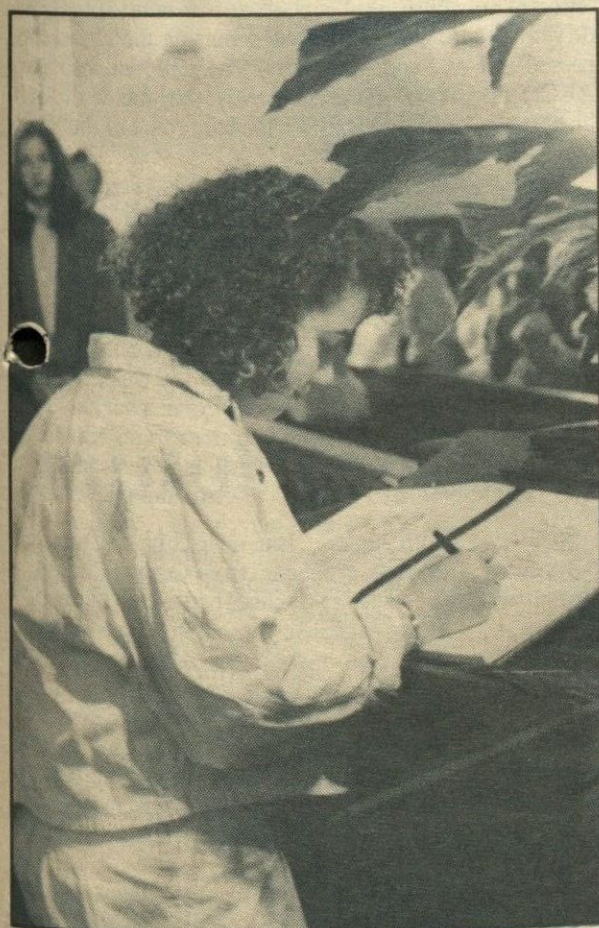
A total of 404 catechumens (those who have not been baptized) and candidates (those who need to receive only two sacraments, Holy Eucharist and Confirmation) will take part in the ceremony.

Archbishop Edward McCarthy's presence at the rite is symbolic of unity and a welcoming of the converts into the larger Church community.

The terms "election" and "the elect" are somewhat misleading since they do not refer to the voting of the Church community to accept or reject prospective initiates, but rather to "divine election," God's calling on individuals or peoples to fulfill His will.

The parishes held the Rites of Sending (some will be held on the morning of March 4) to show the candidates and catechumens the support of the parish community. At the Sending ceremony the catechumens symbolically professed their faith by inscribing their names in the Book of the Elect.

The culmination of the converts' initiation will occur when they receive the sacraments during the Easter Vigil.



Jacqueline Howell signs her name in The Book of the Elect at a Rite of Sending celebrated Sunday at St. Patrick Church.

(Voice photo/ Prent Browning)

'Last year, even Archbishop McCarthy was overwhelmed -- he couldn't believe it -- the excitement of the people is just fabulous.'

Sister Maureen Cannon, Archdiocesan RCIA director

Act, vote for life, rally told

(continued from page 7)

viability gets pushed back further and further, the argument then becomes a matter of privacy for the woman, said Schaeffer.

"Never before in human history would there be such little excuse for saying the unborn is not a human being."

"We are no longer one nation," said Schaeffer, "we are one country divided into two nations. One that follows the Jewish/Christian traditions, those that bend a knee, and the other nation where no knee will ever be bent. We have to make a choice between these two nations."

Genetic engineering has become an enemy of the pro-life movement, he noted. Gender selection is the most rapidly growing reason for abortion. Nine of ten aborted are girls. And all after 12 weeks.

But it doesn't stop with gender. A recent *Newsweek* poll said 11 percent of the American population agreed with abortion if a genetic test said a child might suffer from obesity.

"At least Stalin and Hitler believed in something, however wrong, by eliminating segments of society. They wanted a perfect race. We want to be able to finish college,



More than 1,000 Catholics, Jews and Protestants gathered for the first, ecumenical Choose Life rally sponsored by the South Florida Coalition for Life. (Voice photo / Lily Praellezo)

to buy a car."

"If the pro-abortion people cite hard cases, such as rape, incest, and the life of the mother," continued Schaeffer, "let's hand the abortion industry a victory. We'll give them the 1.8 percent of abortions, and we'll save the other 98 percent."

Things are not going to get worse in America, said

Schaeffer. "Abortion is the worst thing. It is not where could we go, but where we are at. It is the carnage of convenience. Yuppie Fascism. It is not a political issue or one of many issues. It is the only issue."

"It is you they are aborting, your brothers and sisters, your mother and your children," said Schaeffer. "The unborn are not someone else; they are you."

Dr. Richard Greene installed as president of St. Thomas U.

By Cynthia Thuma
Voice News Editor

Dr. Richard Greene officially became St. Thomas University's seventh president at a day-long series of celebrations and services, February 16.

The day's activities began with a 9 a.m. Mass celebrated by Archbishop Edward McCarthy and Auxiliary Bishops Agustin Roman and Norbert Dorsey at the law school's moot court. Official inaugural ceremonies followed at the convocation hall at the library.

In his inaugural speech, Dr. Greene traced St. Thomas University's growth and development as it parallels other famous institutions of higher learning.

"In my study of history and in my doctoral work in organizational analysis, I have adopted the position that institutions of higher learning,

very much like you and I, go through a cycle of developmental stages of youth, adolescence and maturity," he said.

St. Thomas University, he said, "is 29 years of age — and it is the youngest private university in Florida... Last year, the university became sponsored by the Archdiocese of Miami and became one of 13 archdiocesan universities in the country. At age 29, I thought, historically, what were other colleges like in terms of their development?"

Greene traced St. Thomas' roots against those of Harvard and Georgetown University. He noted both institutions' struggles in their early years.

"Even great universities such as Harvard and Geor-

getown had difficulty surviving during their early stages of development," he said. "They lacked resources, students, buildings, endowments, but they did not lack faith."

"We, too, shared many of the same crises associated with the early beginnings of Harvard and Georgetown, but St. Thomas each time has had faith and survived."

A reception at the atrium of the law school followed Dr. Greene's address. Later, a gala reception featuring dinner and a ball at the Biltmore Hotel in Coral Gables capped the day's festivities.

Dr. Greene was named interim president after the departure of president Pasquale DiPasquale Jr., who became the school's first lay president in May 1987. DiPasquale left in June 1988, three months

after the Archdiocese became its sponsor. The Order of Augustinians of Philadelphia, who founded the college in 1962, ended its affiliation with the school in March 1988.

Greene, who had served as vice president for academic affairs, was named interim president in June 1988. A native of Haverhill, Mass., he received his bachelor's degree from Worcester State College, a master's degree from Clark University and his doctorate from Boston University. He also has served as an administrator at Westfield State College and Assumption College, and as a faculty member at Worcester Polytechnic Institute. A resident of Miami Lakes, Greene is married and the father of seven children.

'We, too, shared many of the same crises associated with the early beginnings of Harvard and Georgetown, but St. Thomas each time has had faith and survived.'



Dr. Richard Greene, President, St. Thomas U.

ABCD nears final stretch

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far as I'm concerned the ABCD at my place was over two weeks ago."

The pastor of San Isidro in Pompano Beach, which so far has raised over \$50,000, attributes his parish's success partly to the power of prayer.

"We pray for a moment before they fill their pledge card. I think that's what makes the difference," said Father Ricardo Castellanos.

"The question is not so much the campaign as it is throughout the year developing the desire to give," he added. "It's just a question of educating people about giving."

Christ the King Church in Perrine exceeded its goal after building "momentum" for the past five years, according to pastor Father Seamus O'Shaughnessy.

He believes it's partly a reflection of a positive spirit in the parish. "It signifies that people are happy with the way things are in the parish... There are no feuds, no politics, that sort of thing. It's a good parish life," he said. "That takes a lot of time to accomplish. You can't just do that in a year."

St. Agatha parish in Miami also went over its goal while adding an unusual feature to its campaign this year. Catholic school and CCD children from the parish wrote 800 letters about why Catholics should contribute to the charity drive. These letters were posted outside the church and passed out at Sunday Masses. The children also gave ABCD talks at the Masses. Recently, they met with Archbishop McCarthy in his office to share some of the letters they'd written.

"What did the Holy Spirit help us to accomplish?" said student Karen Otero to the Archbishop. "We did something nice for Jesus; we let our community know how we feel about the poor; we helped our church go over its ABCD drive (goal)," she said.

The final ABCD figures will be announced at the Archbishop's general report meeting with pastors March 16 at 11 a.m. at St. Rose of Lima in Miami Shores.

Corpus Christi School optimistic about future

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the cafeteria chairs."

Originally, members of Sister Cardet's Franciscan order comprised the faculty at the school. But that, too, has changed. Today, of 14 faculty members are lay people. In addition to the principal, the school has four Religious women on staff: a Claretian, two Franciscans, and a Terecian as teachers, as well as a Franciscan who serves as a nurse. "We're a salad!" says Sister Cardet.

The school goes up to the eighth grade. In pre-kindergarten and kindergarten, the teachers are bilingual to help students who only speak Spanish or Haitian Creole. Like the students, the teachers represent a mo-

saic of cultures and races: Cubans, Puerto Ricans, black Americans, Jamaicans...

Their goal this year is to strengthen the sports program, which has been overshadowed by economic problems. Recently, Corpus Christi's Jaguars competed in their first baseball game on the newly-refurbished field.

In the infirmary, Sister Eithne Chambers consoles a young patient. Despite her years, the move to Corpus Christi represents a tremendous change for the Franciscan Religious. "I had never before taken care of children. My 'children' had been 65 or older," she says, referring to her previous assignments.

Adela Ramirez, a second-grader who

recently arrived from Nicaragua, says she likes Corpus Christi very much "because there are many children and it is beautiful here."

Miss Nely—because her students can't pronounce her last name, Gorriaran—says she chose the Catholic school "because I like to share my faith with the children. Other schools would pay more, but here I know they really need me."

The view is shared by Mery Fernandez, who has taught at Corpus Christi for 17 years. "I think God wants me here," she says simply.

Caridad Gonzalez, who is in charge of the cafeteria, laughs heartily and says everybody likes her food, "especially the chili

with meat." Her own children, now in college, graduated from Corpus Christi.

"There's no school better than this one," says Caridad Serra, a cafeteria worker who began as a volunteer when her granddaughter was in kindergarten.

In the meantime, the newly-installed ceiling fans refresh the air that comes through the large windows of the school building. Everything is clear and bright. At Corpus Christi, everything speaks about the future.

Anyone wishing to help Corpus Christi School may send register receipts from Publix, which can be traded in for a computer. The address is 795 NW 32 St., Miami, 33127.

Abortion hits close to home...

...When adoptee shares pro-life reflections

By Maria Penkal
Lake Worth, Florida

The subject of abortion hits close to home for many Catholics, but never so close to home as when you are an adoptee.

As both a Catholic and an adoptee, I have spent the last ten years of my life doing whatever I can to fight the injustice of abortion.

I was born in 1955, long before the advent of "liberalized" abortion laws. It is extremely painful for me to realize that if abortion was "safe, clean and legal" back then, I might not even be here.

It tends to cut one to the quick to realize that 25 millions others like have lost their lives since 1973.

As a child in the womb, I may not have had my birthmother's love, but at least I had protection under the law, a right to be born. That protection allowed me to be united with loving adoptive parents after my birth. Today's preborn children have no rights and very little protection.

Proponents of "choice" continue to insist that dire consequences will result

if protection is restored to the preborn. State Representative Lois Frankel, (Democrat-West Palm Beach), forecast "a gloomy scenario" in which poor women will be forced "to give birth to unwanted babies and endure tragic hardships."

She fears government meddling in the reproductive destinies of women. It is disturbing to me, a former unwanted baby, that Representative Frankel and her fellow "pro-choicers," continue to advocate the meddling in the destinies of millions of others similarly "unwanted." Syndicated columnist Cal Thomas once wrote that an unwanted child can hold on to the hope that someday, someone will love and want him.

"A dead child has no such hope at all."

As an adoptee, the questions of value and worth of a preborn child trouble me. What is "worth" and who gets to assign it? In one room of a hospital, a doctor may be working feverishly to prevent a woman in premature labor from losing her child. In the next room another physician may be performing an abortion. Which woman's preborn child is worth more, and why? Dying is something we all try to avoid and, as in the case with the first doctor, medical professionals dedicate their lives to preventing death in their patients. Yet death is a recognized, "government seal of approval (i.e. legal)," way of dealing with certain preborn children who are deemed as being "worth less than others."

It is God alone who creates life, and each and every one of those lives are important to him.

He alone decides our worth. It is sad that some human definition of quality of life (not only for the preborn, but for the elderly and infirm) is the determinant of who lives and who dies. At the beginning of my life, I was surely unwanted. But my life has value! I was born because the

laws of the land (at the time) acknowledged my value and protected my worth.

I call upon every adult adoptee who feels life is worth living to get involved in the pro-life movement.

The laws that protected us are no longer in existence and the tiniest of our brothers and sisters are paying every day with their lives.

Human life is valuable at every stage of development and preborn human life deserves protection from arbitrary decisions of worth and value.

Adoptees know better than most people that there is not such thing as life not worth having had a chance to be. I am so glad I had the chance for mine.

'I was born in 1955, long before the advent of "liberalized" abortion laws. It is extremely painful for me to realize that if abortion was "safe, clean and legal" back then I might not even be here.'

- Maria Penkal



Barbara Perry of Springfield, Va., rests after completing the March for Life Jan. 22 in Washington. In the stroller is her 2-year-old daughter Katherine, who Mrs. Perry says was born despite her doctor's advice to have an abortion. Kneeling is Cheryl Puckett, the adopted child of a friend of the Perrys.

(CNS photo)

There's no such thing as a Catholic Fundamentalist

Catholics who start thinking themselves as "Fundamentalists" have to do a little more soul-searching a lot more research into religious history, according to Father Eugene LaVerdiere, S.S.S.

In September/89's *U.S. Catholic*, LaVerdiere argues that "true" Fundamentalists represent a "renewal of the old Protestant offensive against the Catholic Church... not a pleasant reality in an age of hard-won ecumenical attitudes... Fundamentalists themselves maintain that one cannot be a good Fundamentalist and be a Catholic at the same time. The two cross one another out."

Contemporary Fundamentalism, according to LaVerdiere, has its roots in the early twentieth century when the movement arose as a "challenge" to liberal Protestantism and its perceived backsliding of the ideals and values of the Reformation.

LaVerdiere says it's not hard to under-

stand why so many Catholics find themselves wondering if they could be good Catholics and Fundamentalists at the same time.

'True Fundamentalists represent a "renewal of the old Protestant offensive against the Catholic Church... not a pleasant reality in an age of hard-won ecumenical attitudes... Fundamentalists themselves maintain that one cannot be a good Fundamentalist and be a Catholic at the same time. The two cross one another out.''

"Fundamentalist beliefs sound very much like the traditional doctrines of the Catholic Church," he writes. "Besides the Fundamentalists say they are non-denominational."

But when Fundamentalists speak of non-denominational, LaVerdiere says,

they're not talking about the kind of "interdenominational" acceptance characterized by the ecumenical movement.

LaVerdiere says true [Fundamentalists

accept the literal interpretation of the Bible as the only authority of Christian faith, excluding the authoritative role of the church and its sacramental life. But the church can learn something from Fundamentalism and the appeal it has for some Catholics, LaVerdiere says.

"Trapped" by the large structures and church buildings inherited from previous generations, Catholics are responding adequately to changing populations and new immigrants.

These groups may be finding respite from the loneliness and disorientation in the "small-group fellowship" offered by Fundamentalists.

Fundamentalists attract Catholics because they "state their faith simply, clearly, and with conviction," he says.

But while the Catholic Church has gained much ground in "theological significance and renewal," LaVerdiere worries that many Catholics have been left behind.

"They have heard that what they believed is outdated, but they have nothing to replace it," he says.

"They are struggling to stay afloat. Surely we Catholics can say who we are and what we believe as Catholics without suppressing Christian creativity."

Black D.C. priest leads flock astray

It is a sad case all around.

Father George Stallings, a talented black priest in Washington, D.C., has left the Church and taken his congregation with him. Accusing the Church of racism, of stifling black aspirations and the expression of black culture within the Church, he announced on the Phil Donahue Show (Where else?) that he was no longer a Catholic and he was founding the "African-American Catholic Congregation."

It is sad because he leads his flock away from spiritual roots that tied them to millions of other Catholics,

Several years ago Archbishop McCarthy wrote a tough pastoral letter on racism in society and in individual Catholics. The Archdiocese has a Black Catholic Advisory Board to consider the needs of black Catholics. Several black parishes and schools help serve the needs of blacks in the inner cities. The Black Catholic Congress meets at the national level periodically to address needs.

Stallings' least credible claim is the lack of Afro-cultural expression in the Church.

The basic Catholic liturgy itself probably is of con-

Voice Editorial

black and white, and to centuries of historic Christianity.

In exchange, they get a kind of pop culture-based religion with no roots, no tradition and cult of personality theology devoid of authority or moral consistency.

Stallings' appeal to his congregation is understandable. There is always a degree of rebellion just beneath the surface of any minority, vulnerable to a leader willing to play on their frustrations. In Washington, D.C., where murder, robbery and rape are among the highest in the nation, the people's need for change is real, but the injustices they suffer are the product of all society and two centuries of history—not Church racism.

Maybe the Church should have tuned in sooner to Afro-American, needs but lack of awareness doesn't make it a racist institution. It is fallacious to expect the Church to undo all the wrongs of a society. It can denounce the wrongs and witness to good by doing the things it has been for some time now.

The Church, from the Pope on down, has always decried racism. The Pope has named many bishops and cardinals in Africa and several black bishops in the United States and has repeatedly condemned racism as contrary to divine and natural law.

servative European derivation. But one need only attend a Haitian Mass at St. Mary Cathedral to observe the joyous and colorful Afro-Caribbean expression incorporated into the liturgy here. And the front page photo of this paper and accompanying story on Afro youth initiation are further evidence of Church openness to cultural variety. Indeed, Bishop Moses Anderson of Detroit (a black) recently said in St. Augustine, "there is ample room in the Latin Rite" for full expression of the African-American culture.

Meanwhile, Stallings struts in front of his congregation like a Flip Wilson routine, leading people on a route that will eventually wither away when differences appear as they inevitably will because it is all ad lib, no tradition of moral authority, just Stallings' personal say so.

Nothing can change the fact that blacks are a minority in the country and in the Church. And it is up to the rest of us to reach out and make blacks and others feel they are a regular and welcome part of the Body of Christ.

And, unlike Stallings, it is the black bishops and priests who stay for the struggle within the Church who are the real heroes, not the posturing feel-good Pied Pipers.



Letters

Can Norman Lear be finding religion?

Could it be that Norman Lear, founder of People for the American Way and a firm believer in the separation of church and state, has been having nightmares about the future of our planet lately? That could be one way to explain his change in attitude about the role of religion in public schools.

It seems that Mr. Lear's concern about the environment has led him to the conclusion that we must turn to God for help; he expressed "doubt that human beings could address major environmental problems facing the planet without a fresh examination of what we regard as sacred in the universe."

According to an article in the November 21 edition of the New York Times, Mr. Lear "urged public schools today to nurture the sense of the sacred that he says underlies all religions." Although Mr. Lear identified himself as a civil libertarian, he said he parted company with those who are "so fastidious" that they "would purge any reference to God or religion from the public schools." Mr. Lear expressed regret that so many civil libertarians "remain blocked or blind to the spiritual emptiness in our culture which the televangelists exploited so

successfully."

Although Mr. Lear did not offer specific suggestions for how the schools could "nurture spiritual imagination," He did recommend that schools teach about the role of religion in history.

Mr. Lear said that American culture was "skittish" about any discussion of the sacred. He explained that this was due to "the skeptical, empirical, quantifiable norms of a society obsessed with material wellbeing and dominated by the 'short-term ethic' of business." He also acknowledged that television "had made those values pervasive."

While Mr. Lear would not go so far as to allow prayer in public schools, he did criticize "textbooks that had removed references to religion to avoid offending anyone."

Julie A. Binsfeld
Catholic League

Liberation theology viewed under different light

I strongly disagree with Mr. Sunshine's article in *The Voice* Feb. 16, about "Liberation Theology." I am a practicing Catholic and a very active one in my community. I also happen to like politics and read as much as I can about the subject.

How can Mr. Sunshine defend liberation theology?

How he can compare Moses and call him the first practitioner of liberation theology is beyond me. You can not compare the Gospel to violence, the equating of Christian justice with a classless society, or the substitution of Marxist social analysis for God's Word of divine revelation and the politicization of the Catholic faith.

Mr. Sunshine says that "advocacy for the poor and resistance to dictatorial and authoritarian regimes have been hallmarks of that hope..." My question to him: Does he make any distinction of dictatorial regimes from the "right" as well as from "left?" In Cuba and Nicaragua for instance; are they not dictatorial regimes in his book?

The liberation theologians advocate violence if necessary, to obtain their goals. I am totally opposed to any violence to bring about any change.

The teachings of Jesus in the "Sermon of the Mountain" speaks about the love, compassion, comprehension, and pardon to one another, and these are our central Catholic teachings. If He would have preferred violence, there are many instances in the Gospel that He could have shown hatred and violence instead of compassion and love.

The poor Jesuits' murder in El Salvador, was a great injustice. If they were helping the guerrillas in any way, they were exposing themselves to what happened. They were murdered by extremists and not as the liberal media would like us

to believe, by the Cristian people.

Cristiani himself has repudiated this and other acts of violence carried on by the "Death Squads."

As you know, in April 1986, the Vatican issued a document of Liberation Theology that is called Instruction on Christian Freedom and Liberation in which it accepted armed struggle "as a last resort to put an end to an obvious and prolonged tyranny which is gravely damaging the fundamental rights of individuals and the common good."

Is Nicaragua a tyranny? Is Cuba a tyranny (Fidel came to power in 1959)? In El Salvador there were free elections. Not like the one in Nicaragua. People like Mr. Sunshine are embarked in a leftist movement within the Church.

I wish that *The Voice* would be fair and dedicate a space to publish a different opinion, like mine. He is entitled to his opinion and so am I.

Enrique J. Canton M.D.
Hialeah, Florida

Letters policy of *The Voice*

The Voice welcomes letters of opinion on matters of interest to Catholics. They will be subject to editing for brevity or accuracy. Letters do not necessarily represent the views of *The Voice* or teachings of the Church.

Write to:
Letters to the Editor,
The Voice, PO Box 38-1059,
Miami, FL, 33238-1059.

Can I omit taking Communion under both species while pregnant?

Q. My husband and I are expecting a baby and are committed to giving this child the best possible start in life.

We are aware, from literature and



By Fr. John Dietzen

from a relative who was a fetal alcohol syndrome baby, that alcohol can have detrimental effects on the unborn.

Although a sip of wine, as part of Communion, probably has an insignificant amount of alcohol, I was not comfortable with the idea.

A priest once indicated that the blood of Christ is an important part of this sacrament and should not be passed by. So my husband and I decided that I would fully partake of the Eucharist by dipping my host in the cup.

At one recent Mass, however, the eucharistic minister looked startled and said, "Next time drink it from the cup." I shook my head and whispered "No," but was hurt and upset by what she said, and wonder if I had done something wrong.

Your help will be much appreciated. (North Carolina)

A. You deserve a lot of credit for the delicacy of your concern about your baby and I'm proud of you for that. Also your appreciation of the significance of Communion under both species is admirable and fully in accord with the provisions of liturgical documents about receiving the Eucharist.

Nevertheless, your eucharistic minister was basically correct. In accord with the sacramental sign of the Eucharist, the bread should be eaten and the wine should be drunk.

Guidelines thus always indicate that both the bread and the cup should be "ministered," that is, given to the one receiving Communion. You should feel no guilt or deprivation, of course, if you are limited to receiving the host only during these months.

As you say, the amount of consecrated wine that you would consume by drinking is minimal. From what I have been able to learn, the few drops sipped from the cup would be insignificant and would have no effect on the baby you are carrying.

If you really wish to follow up on this, however, it would be good, of course, to consult your own physician and seek his advice.

Incidentally, in our parish and I believe in most others, we never attempt to correct or challenge people at the time of Communion, except in the most extreme circumstances.

Whatever needs to be said can be said as effectively later. Or an announcement may be made, perhaps in the bulletin, if we see a consistent problem that needs correction. This can help preserve the dignity appropriate at Communion time of the Mass.

(A free brochure on confession without serious sin and other questions about the sacrament of penance 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.)

Lent, the fifty days of Easter

Lent has arrived again and we are in that season of spiritual struggle which leads to the darkness of Good Friday, the day of death that leads us to the joy of rebirth on Easter.

When I was a child, I always used to think it was lopsided that Lent was 40 days long and Easter only the one Sunday. It seemed too short a time for the kind of rejoicing that wonderful event called for.

It was only as an adult and after the church began to rediscover some of its lost liturgical treasures that I began to recognize that Easter is a full 50-day journey of joy.

To help us get from the humble days of Lent to the "alleluia time," the 50 days from Easter to Pentecost, Twenty-Third Publications has just published a booklet called "Celebrating the Fifty Days of Easter."

Written by Daniel Connors, editor of Today's Parish magazine and a regular columnist for The Gathering Place, a magazine for small Christian communities, the booklet is a gem. It is easy to read, with a page-a-day format.

The booklet asks that you take a few minutes a day to think about what it means to be an "alleluia people," steeped in the

glory of Christ's resurrection.

Connors uses an interesting analogy to get our attention. "During Lent we get ourselves into spiritual shape," he says. "Would baseball teams undergo a rigorous

spring training, play the opening game of the season and then quit until next year?"

"That would be unthinkable," he answers. "Once we get in touch with the meaning of Easter it should be equally unthinkable to have a 40-day spiritual spring training followed by Easter Sunday without a full Easter season as well."

That makes a lot of sense. The book does not have a Pollyanna style and content. It is full of realism and the honesty that the world is a hard place. But Connors is good at showing that it is in the gathering of Christians that we become a community, the body of Christ, and lose our aloneness.

'During Lent we get ourselves into spiritual shape... Once we get in touch with the meaning of Easter it should be unthinkable to have a 40-day spiritual spring training followed by Easter Sunday without a full Easter season as well.'

- Daniel Connors
Editor, Today's Gathering Place



By Antoinette Bosco

"So when you gather for Mass," he writes, "bring the world with you. Bring Uncle Joe's alcoholism and that report you can't finish on time. Bring your worries about your teen-ager's behavior and your desire for that new sports car.

"Bring the memory of the homeless and hungry people you have seen and the violence on last night's news. Bring the patient you thought was getting better who died when you didn't expect it.

Yes, even bring that funny sound that just started to show up in the plumbing."

Connors adds that God responds to us, but "not with instant solutions.... God doesn't respond by telling you what to do. God responds by showing you what you are to become."

The book's main theme seems to be that God shows us the path to life and joy, if we stay in his presence. Christ lived and died "that life might be redeemed and that we might find meaning and redemption in the midst of life's ordinary joys and pain," Connors says.

If there is an essential message to learn from the resurrection, it is that "suffering is not the ultimate evil; the ultimate evil is living only for oneself," Connors writes.

(The book is available at 95 cents from Twenty-Third Publications, 185 Willow St., Mystic, Conn. 06355-0180. Multiple-copy rates available.)

Honoring spiritual journalism

Last February was Catholic Press Month, and since I have the honor of being the president of the Catholic Press Association of the U.S. and Canada I'd like to say a word in behalf of the 196 newspapers, 290 magazines and 140 newsletters serving the Catholic people of North America. With a total subscriber base of over 27 million readers we feel a justifiable pride in our association.

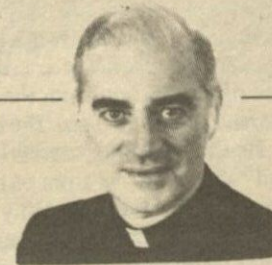
I like to refer to our work as spiritual journalism because our aim is to help our readers in the day-to-day living of their faith.

This calls for both devotion to the truth and freedom of the press. Our mission is to make Jesus known and loved, and we thank God that we live in a country where we enjoy the freedom to publish God's word.

Jesus Christ is referred to as the Word of God. A word is an outward expression of something invisible, like an idea, or a notion. Jesus was the Word because He gave perfect expression to God's love. In laying down His life that we might live, He gave us the good news of the Gospel.

In the Catholic Press we use the written word to share the same good news and to foster Catholic solidarity.

Bishop Wilhelm Lehmann of Mainz, who is the president of the bishop's conference in Germany, recently wrote: "...in fostering that solidarity, that love of the church, our sense of loyalty need not dull our objectivity, even in areas where criticism is needed. We must accept certain tensions which flow from that very loyalty to the church."



By Fr. John Catoir

Speaking the truth with love is not always good politics, but if the Catholic Press is to be an authentic voice there must be room for unpopular opinions. Respectful criticism of government policy and even church policy can contain seeds of purification and reform. No human organization is above criticism, not even the church.

The professional Catholic journalist is always respectful of orthodoxy in matters of faith and morals. However, in reporting the news and giving it careful analysis, we know we cannot please everyone. A healthy tension in the church has existed from the beginning.

Bishop Lehmann insisted that the Catholic Press cannot be made into "an extension of the long arm of the church." I believe he meant that we are to strive for objectivity. Therefore freedom of the press is as precious to us within the church as it is vis-a-vis the state.

Time capsules

By Frank Morgan



De Montaigne set record straight about his politics

When Michel de Montaigne, the French philosopher, was elected Mayor of his home town, Bordeaux, he said to his fellow citizens: "I am willing to take your affairs and problems into my hands but not into my heart, my liver or my lungs."

John (Pig) Brown was a hog raiser in what would be the present day Broward County, in the South Florida area. In the 1876 election, Brown was nominated without his knowledge to run for the State Legislature against carpetbagger William Gleason. The legislature declared Brown the winner, who then packed up his pigs and left for Tallahassee never to return again to South Florida.

One wonders if the smell of the pigs had anything to do with getting him the nomination.

The young daughter of William Howard Taft III was asked to write a brief autobiographical sketch when she started a new grade. Her composition read:

"My great-grandfather was President of the United States. My grandfather was a Senator from Ohio. My father is the Ambassador to Ireland and I am a Brownie."

Great writers who died young included Keats at 26, Marlowe at 29, Shelly at 30, Byron at 36, Robert Burns at 37 and Edgar Allan Poe at 40.

On a visit to Richmond, a well known writer wanted to see the home of Edgar Allan Poe and asked a taxi driver to take him to the Poe house.

After a long drive, the taxi pulled up before a house with a sign that read: "County Home for the Indigent."

'Come home, you' ve been missed'

"Come Home, You've Been Missed" is the theme of OUTREACH '90 which will be held Saturday afternoon, March 10 from 12:30 to 4:00 at St. Maurice Church, 2851 Stirling Road.

This is a time in which Archbishop Edward McCarthy extends his message of warmth, care and understanding to those who feel alienated from the Catholic Church. There is no registration nor fee for the day.

Throughout its history the Catholic Church has stood firm on its teaching of the permanence of marriage. The sacrament of matrimony is a life-long commitment that husband and wife make to one another, to grow in their love and in their relationship to God. It is a commitment to work through those difficult times, to communicate honestly and openly and to be willing to negotiate and compromise for the sake of the other. Marriage is a commitment to fidelity and to the process of maturing love.

At the same time the Church upholds the permanence and the indissolubility of the sacrament of marriage, she recognizes that some marriages do in fact end in divorce.

Although the Church does not accept a legal divorce, she does see its effects... the loss, the devastation and the uprooting of the families involved. In response the Church looks to Jesus as teacher and healer. Holding firm to his teaching on the permanence of marriage, the Church reaches out with understanding and compassion, as Jesus did, to those in need of healing.

OUTREACH '90 is one way in which the Church of Miami reaches out to those who are hurting and who feel

By
**Sister Virginia
McCall**



they don't belong.

The purpose of the day is to create an atmosphere of sharing and listening, of warmth and welcome, of healing and reconciliation in a sincere effort of looking for possible solutions.

It is not a day of instantaneous solutions or miraculous cures, but is day of hope and possibilities and of miracles of grace. The day will include some basic information about annulments.

An annulment acknowledges the civil validity of a marriage but states that something was lacking from the very beginning of the relationship which prevented it from being a valid sacramental Marriage.

As a result of a previous Outreach Day, I met a woman who had been married outside the church for 40 years. Because of her situation, she felt she had no right to be married in the Church. She had originally been married by the Justice of the Peace. This marriage lasted less than a

year. Several years later her ex-husband died. Shortly after this she met her present husband. Thinking that she could not be married in the Church because of her divorce, she was married again by the Justice of the Peace. Throughout her 40 years of marriage she continued being active in her parish and attending Mass each week. However, since she had not been married in the Church, she did not receive communion. This was a most painful situation for her.

In visiting with this woman I assured her that she had every right to have her second marriage validated in the Church not only because her first husband had died but also because her first marriage by the Justice of the Peace was never considered sacramental in the eyes of the Church. I directed this woman to her pastor. Several weeks later, she called me. Through tears of joy she told me she had received communion for the first time in 40 years. What a gift but what a pity that on one reached out to her all those years to give her the information she needed to have her marriage validated in the Church.

There is so much misunderstanding and misinformation about annulments that I encourage anyone interested to participate in OUTREACH '90 so that you can pass on to others the options and the rights which are open to them.

For further information contact the Office of Evangelization, 757-6241 or The Family Enrichment Center, 651-0280.

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

Changing verbally abusive behavior

Dear Mary: My 8-year-old son has begun verbally abusing women. He refers to me as a "dumb old woman" to his friends. He tells his 6-year-old sister where and how to sit, eat and sleep. He will not eat at the table with her. He delights in telling her stories about Mom and Dad that frighten and worry her. He's even laughed when she's gotten hurt.

I'm afraid he's mimicking his father's treatment of me. How do I deal with it? (Indiana)

A. You have a tough problem, one not easily corrected. To attack it, let us start with some basic information about behavior.

First and foremost, behavior always has a payoff. You, I, your son and everyone else act in a certain way because we get some kind of satisfaction from that action.

What is the payoff for your son? The payoff appears to be shock value. He shocks adults, asserts his ability to defy or cross you and "shows off" in front of his friends.

Such behavior is not unusual. Why do adolescent and pre-adolescent children love foul-mouthed comedians on television? Not because of what the comedians say, but because they "thumb their noses" at the establishment and get paid huge sums of money to do it.

Your son is getting attention for his behavior. You describe just how he harasses his sister. He is making the family take notice. He likes that.

By Dr.
**James and
Mary Kenny**



You have three alternatives: You can punish his mouthy behavior; you can ignore it; you can pay attention to behavior which is the opposite.

Punishment is the most problematic. You can say he has a bad attitude toward his sister, but it is difficult to define precisely what constitutes a bad attitude. Trying to improve his attitude can lead to endless attention for his bad behavior. The bad behavior pays off with attention.

If you choose to punish, use brief actions which give him very little attention. For example, if he says "dumb old woman" in front of his friends, tell his friends immediately that it is time to go home. Do not even mention his remark.

If he torments his sister verbally, simply tell him, "Son, you are being very mean and I do not want to listen to this." Then send him to another room for 15 minutes.

Your second alternative is to ignore this behavior. Ignoring does not condone the behavior and actually may be

more effective than punishment.

If he scares his sister with stories, tell her privately that brother is just teasing. Give her lots of hugs and reassurance and ignore his attempts to scare her.

Ignoring destroys the payoff of attention. If you can stick to it faithfully, you can eliminate this behavior.

Finally, you can pay attention to good relationships. When he does something kind, notice it. Thank him. Give him a hug. Set up situations that you know he enjoys and notice when he responds positively. "You're a good kid." "That was a nice thing to do."

Because you say your husband does the same thing, I have suggested things you can do alone. Better by far that both you and your husband discuss and agree on an approach. This might be a good time to discuss your husband's behavior with him.

Tell your husband outright that put-downs hurt you. Mention that you think your son gets it from him. Mention to your husband the good things which you love about him. When your husband speaks to you without put-downs, tell him you appreciate it.

Your son is young. Making an effort to stop your son's behavior early will greatly improve family harmony.

(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.)

During Lent let's rediscover the Bible

Usually when Lent rolls around I groan at having to come up with yet another idea for a series of columns but this year is different. I knew several months ago that I wanted to write about the Bible, not the content but the more specific area of Bible study for Catholic grownups who, for the first time, are dipping into the book.

Because of our history, Bible study is relatively new in our church. Indeed, just ten or fifteen years ago, a Catholic who wanted serious Bible study had to search it out in another church.

In the past decade, however, there's been an explosion of books, articles, seminars and courses on the Bible from a Catholic perspective.

In some parishes, adult Bible courses draw more interest than any other offering. How did this come about? Why the surge in interest after so many centuries of disinterest? We need to know a little history to understand the phenomena.

We are a sacrament-centered church, not a Bible-centered church like most others. The heart of our worship lies in the Eucharist. Everything else - the music, homily, scripture readings, prayers - serve to enhance and deepen our celebration of the Eucharist.

If we were facing annihilation and wanted to celebrate Mass, it could be done in ten minutes because all we really need is the Consecration.

Many soldiers have celebrated a Mass said on the hood of a jeep by a field chaplain an hour before battle.

By
**Dolores
Curran**



When the various Protestant denominations broke off, they became Bible-centered rather than sacrament-centered, the liturgy of the word taking precedence over the liturgy of the Eucharist.

Preaching became central to their worship, which is one reason they do a better job of preaching than we do.

A poor preacher just doesn't make it in these denominations. Because music and Bible are such an important part of their worship, their congregational singing and Bible knowledge are superior to ours. What are enhancements to our Eucharist - preaching, music, and scripture - have become the core of others' worship.

Some denominations become Fundamentalist, interpreting the Bible literally.

Issues like the story of creation become sacred causes for them. If the Bible says God created the world

in seven days, then that's the truth in spite of any theory of evolution.

Other denominations, primarily mainline Protestant-Methodist, Lutheran, Presbyterian, etc. - interpret scripture less rigidly, believing that the Word was not revealed once but is constantly being revealed to us by the Spirit.

Thus, as culture, changes, so does the interpretation and application of God's revealed Word.

When Protestantism began to emphasize the centrality of scripture over sacrament, we did the opposite, as a reaction. As a result, Bible reading was de-emphasized and sacramental theology, doctrine, tradition and church law became the focus of religious training.

Our church chose scripture readings for use at Mass and we were taught Bible history stories but serious Bible study and daily Bible reading were not encouraged. While most Catholic families owned a Bible, it was used more for recording births, weddings, and deaths than for serious reading.

Many of us grew up in the pre-Vatican II era believed that the Bible was a Protestant book. As a result, we feel woefully ignorant about it, even intimidated.

In recent years, Catholic leaders and biblical scholars have opened to us the beauty and richness of the Bible. Rather than detracting from the sacraments, the Bible is returning to its original purpose of enriching our sacramental lives and relationship with God. We're blessed to live in such times.

(Copyright 1989 Alt Publishing Co.)

Christopher Awards given

...to those whose creative talents elevate the human spirit

NEW YORK— For the first time in the 41-year history of the Christopher Awards a mother and daughter combination was among the award recipients at the annual ceremonies last February.

Eunice Kennedy Shriver, who was instrumental in establishing the Special Olympics for the retarded as executive vice president of the Joseph P. Kennedy, Jr. Foundation, received the Father James Keller Award for service to youth. Her daughter, Maria Shriver, received a Christopher Award as one of the writers of the NBC news special "Fatal Addictions."

In all, 84 writers, producers and directors of books, television specials and films were honored at the awards reception, according to Father John Catoir, director of The Christophers. A special award was given to Bob Hope for a half-century of entertainment and self-sacrifice on behalf of American servicemen and women.

Christopher Awards are given to the creative talents behind works which "affirm the highest values of the human spirit" while achieving "a significant degree of public acceptance," Father Catoir said.

Special awards are given periodically to honor individuals or works falling outside the usual categories. The Keller Award has been given annually since it was established in 1987 in memory of the Maryknoll priest who founded The Christophers in 1945.

The Christopher Award is a large bronze medallion bearing on one side the motto popularized by the organization: "It is better to light one candle than to curse the darkness."

The organization itself promotes the concept that one motivated individual can make a significant impact on his or her world.

This year's winning works include eight television specials, eight books for adults and four for young people, and four films.

In a rarity, television producers Ted Fields and Patricia Clifford received two awards each for "Everybody's Baby: The Jessica McClure Story," dealing with the rescue of a Texas girl trapped in a well for 58 hours, and "A Mother's Courage: The Mary Thomas Story," telling of her struggle to raise

nine children, including professional basketball all-star Isiah Thomas, in Chicago's inner-city. Three television producers and two directors received awards for the third time. They were producers Lindsay Law, Joseph Feury and Dian Kerew, and directors Lee Grant and Mel Damski.

Maria Shriver's award is her first. "Fatal Addictions" was the only news special honored. Three of the eight winning specials, including the 10-part series "The Struggle for Democracy," were aired over the Public Broadcasting System.

Award-winning films included "Romero," produced by Paulist Father Elwood Keiser and based on events leading to the assassination of Archbishop Oscar Romero of San Salvador; "Driving Miss Daisy;" "My Left Foot," the story of the paralyzed Irish artist and writer Christy Brown, and the baseball fantasy, "Field of Dreams."

Two best-sellers were among the book winners. They were "Among Schoolchildren," Tracy Kidder's acclaimed report of a classroom year in a Holyoke elementary school, and "The Broken Cord," Michael Dorris' account of his attempt to help his adopted child deal with fetal alcohol syndrome.

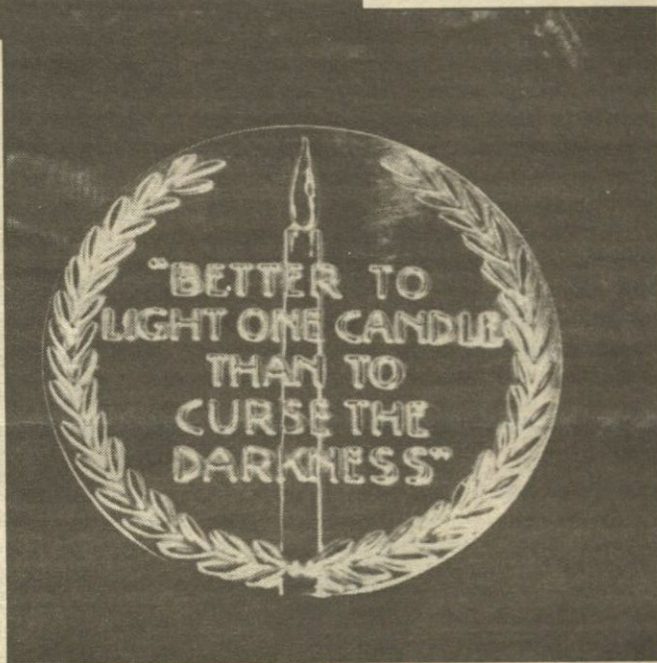
James MacGregor Burns received his second Christopher Award for "The Crosswinds of Freedom," the third and final volume in his history of the United States. The first volume in the series was also honored.

Of the other books one is a biography of the Wright Brothers, one presents arguments against a resort to divorce to resolve all but the most serious marital problems, and three are personal stories.

Among the latter is "The Steven McDonald Story," in which a New York police officer and his wife tell how they put their lives back together after a shooting left him paralyzed when his wife was expecting their child.

In announcing the selection of Eunice Kennedy Shriver for the Father Keller Award, Father Catoir pointed out that she has been involved with programs for the young since 1947 when she was coordinator of a national conference on juvenile delinquency sponsored by the Department of Justice.

She has helped with the development of the National Institute for Child Health and Human Development and the creation of the "Community of Caring" concept for reducing mental retardation among the babies of teenagers.



Christopher Awards at a glance

Books for Adults

'Among Schoolchildren,' by Tracy Kidder
'The Bishop's Boys: A life of Wilbur and Orville Wright,' by Tom D. Crouch
'The Broken Cord,' by Michael Dorris
'The Case Against Divorce,' by Diane Medved, Ph.D.
'The Crosswinds of Freedom,' by James MacGregor Burns
'An Exposure of the Heart,' by Rebecca Busselle
'I Raise my Eyes To Say Yes,' by Ruth Sienkiewics-Mercer and Steven B. Kaplan
'The Steven McDonald Story,'

by Steven McDonald and Patti Ann McDonald with E. J. Kahn III

Books for Young People

'Keeping a Christmas Secret,' by Phyllis Reynolds Naylor
'William and Grandpa,' by Alice Schertle
'Can the Whales Be Saved?,' by Dr. Philip Whitfield
'So Much To Tell You...,' by John Marsden

Television Specials

American Playhouse: The Silence at Bethany (PBS)

Everybody's Baby: The Rescue of Jessica McClure (ABC)
Fatal Addictions: An NBC News Special
A Mother's Courage: The Mary Thomas Story (NBC)
My Name is Bill W. (ABC)
No Place Like Home (CBS)
The Struggle for Democracy (CBC/PBS/WQED)
Super Chief - The Life and Legacy of Earl Warren (PBS)

Motion Pictures

'Driving Miss Daisy' (Warner Bros.)
'Field of Dreams' (Universal)
'My Left Foot' (Miramax)

'Romero' (Four Stars Entertainment/ A Paulist Picture)

The James Keller Award

(Given in recognition of service to youth.)

To Eunice Kennedy Shriver, Executive Vice-President, Joseph P. Kennedy, Jr. Foundation, Chairman, Special Olympics International.

Special Christopher Award

To Bob Hope for a half-century of entertainment and dedication to our servicemen and women.

Movie Capsule Review

'Flashback'

(Paramount)

A mismatched buddy road picture that pits a wily 49-year-old '60s radical and fugitive from the feds (Dennis Hopper) against a 26-year-old play-by-the-rules FBI rookie (Kiefer Sutherland) assigned to escort the aging prankster to court. Director Franco Amurri badly juggles at least five themes and genres in one film, including a buddy action-adventure, a generation-gap comedy, a drama about self-acceptance, and an Abbott and Costello farce. Brief gratuitous violence, some sexual innuendoes and profanity laced with sexual vulgarities. The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

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TOOTSIE ROLL DRIVE. On the weekend of March 3rd, members of the Knights of Columbus will be offering Tootsie Roll candy in exchange for donations that will aid several hundred handicapped and retarded citizens organizations in Florida. Above (from left), holding this year's goal are State Deputy, James Cupp, State Handicapped Citizens Chairman, Joe Matthews, and State General Program Director, Tom Shaughnessy.

St. Vincent de Paul sets golf tournament

The St. Vincent de Paul Society will hold its annual charity golf tournament March 16 at Calusa Country Club in Kendall. The

tournament is open to parish teams, mixed foursomes and individuals. Several local sports celebrities are slated to join the teams. Proceeds will go to a Gesu church program that is feeding the hungry in downtown Miami. Information and reservations are available through all parish St. Vincent groups and by phone in Miami at 871-6116.

Detention Ministry program offered

The Detention Ministry Office and Office of Lay Ministry will hold a 10 week program leading to the certification of Detention ministers on Wednesdays, March 7-April 4, and April 18, 25, May 2, 9, and 16, from 7:30 p.m. to 9:30 p.m. at St. Thomas University Convocation Hall. \$25 per person for the entire program.

Vocations Awareness Weekend March 9-11

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

Conference invites divorced, remarried Catholics 'home'

By Cynthia Thuma
Voice News Editor

Come home; you've been missed.

That's the message from Archbishop Edward McCarthy to Catholics who have fallen away from the Church because of separation, divorce, and marriage or remarriage outside the Church.

"We want to show a special concern for those of you who ceased being active when you encountered marriage outside the Church, or were divorced and remarried away from the Catholic community," Archbishop McCarthy writes in a letter of invitation to those who have left the church for

marital reasons.

A pair of conferences will be offered March 10 to reach out to these Catholics. The Spanish-language conference will be held from 9 a.m. to 1 p.m. at St. John of Bosco Church, 1301 West Flagler St., Miami 33135. The English-language conference is from 1-4 p.m. at St. Maurice Church, 2851 Stirling Road, Fort Lauderdale.

At both seminars, after an opening prayer and welcome, participants will take part in sessions of personal witness and workshops on other topics of interest to them. There will be resource people available for consultation regarding any individual's particular difficulties in reconciling with the church. For more information, contact Marsha Whelan, director of evangelization, at 757-6241.

Transportation available to pro-life Washington rally

The Rally for Life '90 will be held in Washington, D.C. on April 28, and it is expected to be the largest gathering in the history of the Right to Life Movement. The following arrangements are being made for group transportation. A Pan-Am flight leaves at 6 a.m., April 27, with a return flight that arrives at 10:30 p.m. on April 29. The cost is \$225 for airfare and hotel. Contact John Holland for reservations after 4:30 p.m. at 625-1244. Also a bus will leave on April 27 and return on April 29. The cost is \$132 for bus fare and two nights in hotel. For information and reservations contact Hollywood Respect Life at 653-2921.

Catholic social teaching conference

A conference on the theme of "Catholic Social Teaching and the Parish" will be sponsored by Parish Community Service at Our Lady of the Lakes Parish Hall on March 24 from 8:30 a.m. to 3:30 p.m. Sr. Clarie Fitzgerald, SSND, Director of the Leadership Institute at Boston College, will be the principal speaker. She will speak on the issue of social responsibility and social advocacy in the parish.

There will be six workshops on topics that will include: legislative advocacy in the parish, the homeless, comprehensive health care, and the rights of farmworkers and the elderly.

For registration cut out the coupon at the bottom of the page and mail with \$13 (includes lunch) to the address shown.

Its a date

Spiritual renewal

The Cenacle in Lantana will present a retreat March 23-25 on the theme "A Journey Through the Pages of Scripture." Suggested offering is \$75. They will host a silent Holy Week retreat April 12-15, directed by Fr. Harry Cain, S.J., who is also directing a retreat April 6-8. Suggested offering is \$115 for the April 12-15 retreat. For registration or information write: The Cenacle, 1400 S. Dixie Hwy., Lantana, Fl. 33462, or call (407) 582-2534.

The Dominican Laity, St. Thomas Aquinas Chapter, will host a retreat at Barry U., Cor Jesu Chapel, March 16-18. Fr. Anthony Dao Quang Chinh will be the Retreat Master. Retreat hours March 16-17 from 1 p.m. until 5 p.m. and March 18 from 11 a.m. to 4 p.m. Offering is \$20. For more information call Emily Schwandt at 949-7331.

The Dominican Retreat House in Miami will host a Retreat for Men March 9-11. The Director is Fr. Ed Gomez, OP. For further information please call the Dominican Retreat House at 238-2711.

St. Helen Church in Ft. Lauderdale, 3033 N.W. 33rd Ave., will hold a Damascus rally on March 18.

Our Lady Queen of Heaven Church will host a parish mission on March 12-15, with Mission Masses at 8:45 a.m., and Mission Talks at 7 p.m. conducted by the Franciscan Friars. For information call 971-5400.

Festivals

St. Anthony School, 820 N.E. 3rd St. in Ft. Lauderdale, will celebrate its 10th Annual Country Fair from March 8-March 11 (Thurs. and Fri.: 5-11; Sat. and Sun. 11-11). Games, rides, food and entertainment. Pre-sale tickets half off.

St. Bernadette Catholic Church Super Festival, 7450 Stirling Road, Hollywood, will be March 8 through March 11. Rides, food, many surprises. For more information call 432-5313.

Entertainment

Dana, the gospel and pop singer who sang for Pope John Paul II at the New Orleans youth rally in 1987, will perform at St. Boniface Church, 8330 Johnson Street in Pembroke Pines, on March 16 at 7:30 p.m. The Irish vocalist was a European T.V. star and now appears regularly on EWTN and the Billy Graham Crusade.

St. Matthew Parish Club of Hallandale will be holding an Irish Night on March 16 in the parish hall beginning at 6:30 p.m. Entertainment, dancing. Reserved seating call 458-2903.

St. Henry Church in Pompano will have a St. Patrick Day's Dance March 17 with the Irish Step Dancers. Table reservations call 785-2450.

St. Monica Women's Guild will host a St. Patrick's Day Dinner/Dance on March 17 from 7 p.m. until midnight at the social hall, 3490 N.W. 191st St. in Opa Locka. Live music. Set ups. Donation \$11. Call Marjorie at 624-1598.

Potpourri

The St. Francis Hospital Auxiliary and the St. Francis Saints will host its annual spring fashion show and luncheon at the Sheraton Bal Harbour on March 16, beginning at 11 a.m. The event will feature American and European design collections from more than 20 Bal Harbour stores.

The Queen of Peace Fraternity of the

Franciscan Order will meet on March 4 at St. Richard Parish Center, 7500 S.W. 152nd St. in Miami for on-going education and formation at 1 p.m. and fraternity meeting at 2:30 p.m. Visitors welcome.

Chaminade-Madonna College Preparatory has its Fourth Annual Community Auction on March 9-10, at 7 p.m. in the school cafeteria, 500 Chaminade Dr., Hollywood.

Yes, I wish to attend *The Conference on Catholic Social Teaching In The Parish* sponsored by the Archdiocese / Parish Community Service.

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Seminar on Triduum music held

By Cynthia Thuma
Voice News Editor

About 90 musicians, religious education directors, liturgists, and music directors from around the Archdiocese of Miami journeyed to St. Matthew Church in Hallandale for a Saturday seminar on "The Triduum and the Great Fifty Days Following."

The workshop, which offered sessions in English and Spanish, helped demonstrate "the Paschal spirit is not just here and over, it's a whole celebration," said Mary Renee Parson, director of music for the archdiocese.

"Twenty-three parishes were represented," Parson said. "To me, that really said something; I really was impressed."

Several parishes' musicians came in shifts because they had had to perform at weddings and wanted to attend as much as possible. "That's commitment," Parson said.

Keynote speaker for the workshop was Fred Moleck, director of music ministries at St. Nicholas Church in Evanston, Ill. Moleck holds a doctorate in musicology from the University of Pittsburgh, often serves as

guest conductor at choir festivals.

"There is always a variety of speakers who say they have the cure or at least the bandaid for every musical situation that has surfaced, is surfacing or will surface in Roman Catholic liturgy," Parson told the participants in her introduction. Moleck, she said, "has always been able to bring sense out of chaos, to see beyond the now, and to sum up the needs of the church music ministers with dignity, humor and reality."

Moleck spoke on "The Triduum's Music: The Keystone of the Liturgical Year," and "Music, Mission and Mystagogy: Celebrating the RCIA as Mission to the World."

Another highlight of the workshop was the presentation of the seminar on team approaches to planning the liturgical year, which featured the St. Patrick Church staff.

"They give a hands-on approach to how a team works together and builds a community," Parson said. "It's more than just a once-a-month meeting with them, it's a whole process of community-building."

"It's something that has evolved and we thought it would be nice if other parishes could see that."

Other workshop clinicians included Father Juan Sosa and J.W. Snyder.



RUN FOR LIFE. Michael Sapp's Run-for-Life from Homestead to St. Augustine raised money for St. Gerard House in St. Augustine and seven other maternity homes in Florida. Send donations to: Run-for-Life, P.O. Box 4782, Princeton, Fl. 33092. Pictured with Sapp and his running partner this year, Ed Wolff, are Homestead Knights of Columbus Council members. They are, from left: Former Grand Knight Herman Pouw, Joe Hellriegel, Ed Wolff, Mike Sapp, and Deputy Grand Knight, Chuck Roessner.

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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.
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Participating in Scripture study groups greatly enhance faith

Reading the Bible in a group can be a valuable experience for people, says Father Herbert Weber. But it doesn't happen automatically. There are pitfalls to avoid like the tendency to skip over helpful background material and jump instead to instant application of a Bible passage to one's own life. (CNS photo)

By Father Herb Weber
Catholic News Service

Each Friday night for two years, 16 adults met in the basement of St. Agnes' rectory in Toledo, Ohio, to study Scripture. Using prepared materials and adult learning techniques that stressed interdependent learning, the group worked its way through virtually the entire Bible.

I was the group's facilitator. Frequently by the time Friday evening rolled around I was tired. But once the group gathered, my energy returned and the next two to three hours sped by.

Apparently the same enthusiasm was experienced by many participants because attendance remained nearly perfect for the entire period. Even now, some seven years later, former members still speak about the experience with fond memories.

Why was that group successful? To answer that question it may be necessary first to understand what goes on in a Bible study group.

In the last 20 years many parishes have started groups in which adults come together precisely to study the Bible. In part this has been a response to a growing hunger for more insight into the Bible. In part, it also represents a renewed awareness that small group experiences can be an enriching aspect of church life.

A few years ago our diocese went through the popular Renew program. Thousands of people in hundreds of groups had a good experience — often a first-time experience — of talking about faith in a caring and trusting environment with eight or 10 others. When the two and one-half year program ended, many wanted some sort of program to continue using small groups. Clearly, for many, belonging to the group had become a valuable way of knowing that their faith story had some validity and that their experiences were worth reviewing. People were seeing spirituality less and less as a private venture and more as a communal commitment. Any further development of the group experience would be welcomed. That is the first point.

But second, there were those who found that their experience in these small groups, or other retreats and encounters, provided an opening to the Bible. For these people, a Scripture group would facilitate a better knowledge of Jesus through the words of the Bible.

So, there you have it: small groups and Bible study. In many places, the two needs were to be met in one particular activity — the formation of Bible study groups.

Perhaps because Bible groups attempt to satisfy varying needs of the participants, there can be confusion about the goals and purposes of the gatherings. Those who attend often have differing reasons for being present.

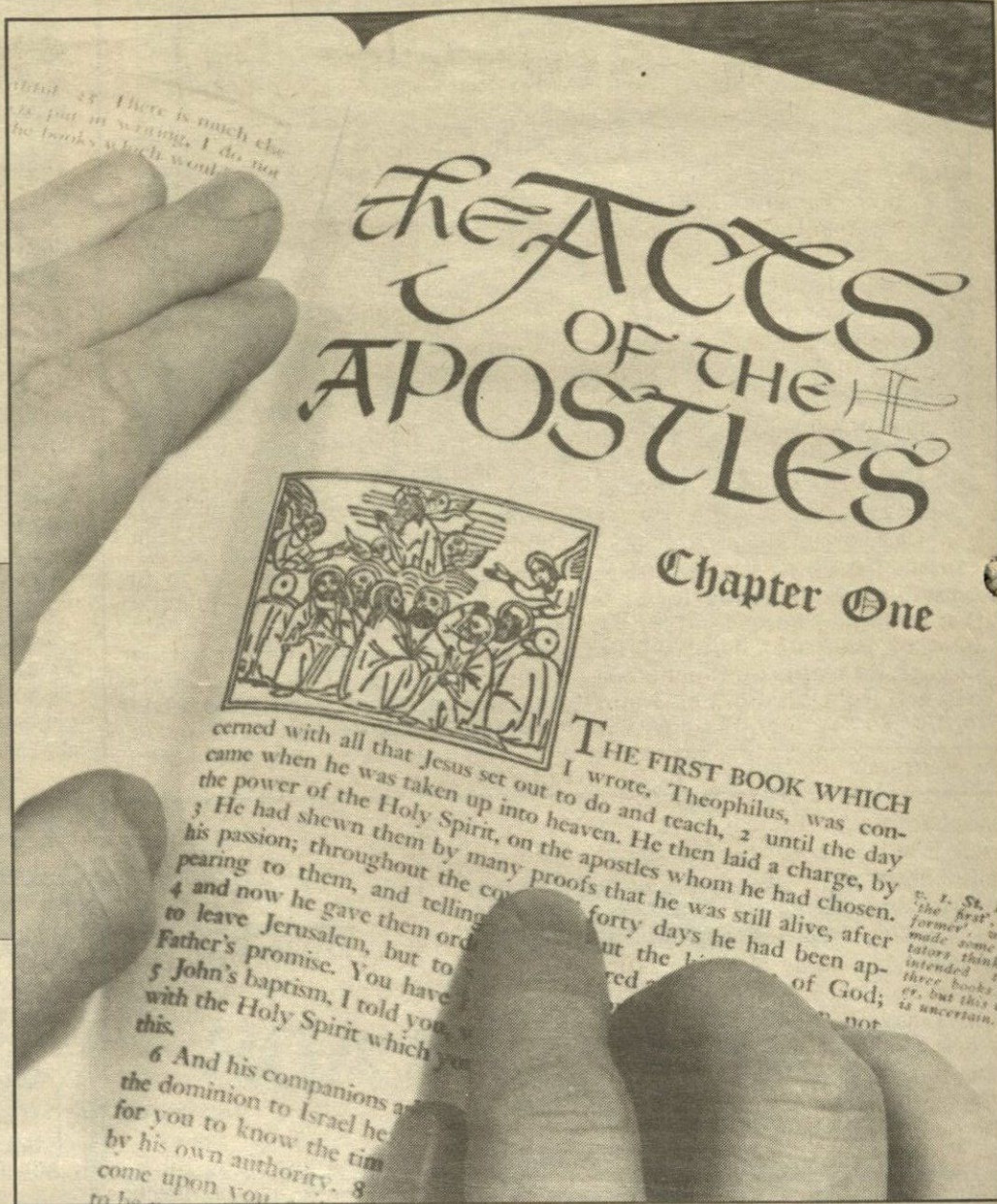
In addition to this uncertainty of purpose, there can be other problems connected with the formation of Bible groups: How will they be run, what kinds of materials will be used to guide the students and will they be more for

'In the last 20 years many parishes have started groups in which adults come together precisely to study the Bible. In part this has been a response to a growing hunger for more insight into the Bible. In part, it also represents a renewed awareness that small group experiences can be an enriching aspect of church life.'

inspiration or for intellectual enrichment?

In forming Bible groups there are some pitfalls to avoid. Among these is the tendency to skip over helpful background material and jump instead to instant application of a Bible passage to one's own life. This can lead to a simplistic, fundamentalist approach to the Bible.

Most college campuses, including the one where I am stationed, have many examples of Bible groups. Often young adults eager to find answers in life jump into the Scriptures. Failing to look at the bigger picture of the



Gospel's setting or purpose, they frequently concentrate on individual lines or phrases. Soon the message becomes skewed. If the group in general is headed in such a direction, anyone not agreeing feels left out. Thus the experience of group can stifle spiritual growth rather than aid its development.

What might a group do?

More and more Catholics are choosing to follow the cycle of Sunday Mass readings as a format for Bible groups. For them there are various study guides available to provide the background for the particular readings.

I recall a Wednesday lunch group that used just such a format. The members would limit themselves to one hour each week. During that brief time they would read the Sunday Scripture passages aloud. Someone would give

clarifying points from a study guide. Frequently another person would remind the others of what precedes or follows the passages in the Bible in order to present a context. Anyone who had done some background work also would share his or her findings with the others. Then came the exciting part. Keeping in mind the purpose of the passage when it was first written, the group would ask what this Scripture passage had to say to their lives and the lives of their families.

At that point some members would express their concerns about the world and what they were looking for in the Bible in terms of hope, direction or challenge.

And whenever I was present, the group gladly would volunteer points based on their discussion that might be developed in a homily. In all honesty, many of my most effective homilies were born with the groups' comments in mind.

Scriptures:

Luke's Gospel adds depth and beauty to the Bible

By Father John Castelot
Catholic News Service

Luke was the New Testament's only gentile author. It seems he was a native of Syria. Whatever his nationality, Luke was highly educated along Greek cultural lines.

His Gospel's prologue is written in superb classical Greek style and he displays an amazing mastery of the language throughout.

Actually, Luke's prologue introduces a two-volume work, the second volume being the Acts of the Apostles. Acts 1:1 has a reference to "the first book," which is Luke's Gospel.

Traditionally Luke was thought to have been a companion of Paul.

More likely he was a second-generation Christian writing around 85 or 90 A.D.

According to another tradition Luke was a physician, but evidence for this is flimsy. Whether or not he made house calls, however, he reveals the heart of a dedicated doctor with concern for the sick and the disadvantaged.

Thus his portrait of Jesus is especially attractive. Luke highlights Jesus' touching concern for the unfortunate and preserves valuable traditions not found in the other Gospels.

Without Luke we would not have the unforgettable

Making successful Bible study groups

By Father Eugene LaVerdiere, SSS
Catholic News Service

Reading the Bible has grown in popularity for several decades - - too long to be just a fad.

As people become more familiar with the Bible, they discover little by little that the stories of Jesus and the apostles or Moses and the great desert journey toward an unknown promised land shed light on the challenges of life today.

Like our biblical forbears, we too must often leave familiar things and places to journey in faith into a future full of unknowns. Our forbears teach us to trust.

Many people form study groups to share enthusiasm for the Bible, explore its message and get through the difficulties of understanding it.

Some groups go on for years. Others break up after a few meetings.

What accounts for the failures? What makes for success?

Many factors are involved. Sometimes if people do not get outside help, they can develop the impression that they are not getting anywhere and drop out.

Outside help does not necessarily mean bringing in a scholar, however.

There are many helpful commentaries, for instance, such as "The New Testament Message," a multivolume commentary published by Michael Glazier Inc., or the booklets in the Collegeville Bible Commentary series from the Liturgical Press.

The most useful outside help is the Bible's actual text. The New American Bible's revised edition of the New Testament has an extensive set of excellent notes and is especially helpful.

Here are two quite different problems that develop in study groups:

First, a group may tend to wander from the biblical text under consideration. The sharing that takes place, while helpful for some, has little to do with the Bible message. As a result, members get disillusioned; after a time some drop out.

Second, a group can get so absorbed in historical concerns related to the biblical message that the message becomes totally separated from modern concerns of group members.

Again people can become disillusioned. The Bible ought to speak to every generation.

It takes humility to listen to the Bible's message and share our insight with others. Self-righteousness



No matter what our background or education, we all have something to contribute in group Bible study, writes Father Eugene LaVerdiere. Active participation is a key to a successful Bible group.

(CNS photo)

can be a disaster in Bible study groups. We all have a tendency in that direction.

Bible stories often refer to sinners. Most of us do not identify with them. We tend to discover ourselves in the lives and behavior of good people; bad people are other people.

We see ourselves in the story of Martha, Mary and Lazarus, but it is harder to identify with the woman caught in adultery and recognize that her story holds an important message for us.

When we bypass the biblical message that way, it ceases to be interesting. If this happens, we should not be surprised when a group begins to disband.

Sometimes a study group runs into difficulty because of its composition: One person dominates and everyone

else is passive.

Adult learning takes place when everyone is active. No matter who we are, regardless of our education and background, we have something to contribute.

Once I asked a group of young students why the disciples remembered the Last Supper. Many responded as I would have: "That night Jesus showed how much he loved them."

Not a bad answer. But then a student ventured, "I think they remembered the Last Supper because that night they all abandoned him."

Had one person dominated that group, we might never have heard this tremendous observation and we might have become bored by our own far less perceptive statements.

FAITH alive!

The Bible offers its readers a key to spiritual growth

The pastor of St. Rita's Parish in Dayton, Ohio, Father Mick told of a Bible study group linked to the Sunday Mass. Each session began with the Sunday readings.

Then each person commented on a reading — perhaps how it struck them or questions it raised. It is important "right at the beginning to get everyone involved," Father Mick said. This tells

people they "don't have to be erudite or to understand everything" to take an active part.

The discussion that followed "came out of people's responses to" the readings, Father Mick said. Most often

the discussion "easily and naturally" led to ways the Bible "connected to their lives."

For Father Mick, drawing connections between the Bible and people's lives is a key to spiritual growth. Often he would pose questions to help people focus on this.

For instance, "What light do these readings shed on your life? What would it cost you to do this at home, at work?"

Katharine Bird
Associate Editor, Faith Alive!

For group Bible study to be successful it needs to be more than "an academic exercise," Father Lawrence Mick said in an interview. "It should be geared toward spiritual growth, not just intellectual understanding."

stories of the Good Samaritan or the Prodigal Son, among other treasures.

Legend has it that Luke was an artist with a painting of Mary to his credit. He undoubtedly was an artist, but his instrument was a pen.

His portrayal of Mary as the model disciple is a masterpiece.

Writing for gentile converts like himself, Luke stresses that salvation is for all.

When Jesus is presented in the temple, Simeon proclaims him "a light of revelation to the gentiles" (Luke 2:32).

In the Acts of the Apostles we will see the Christian message reaching even "to the ends of the earth" (Acts

1:8).

One cannot understand Luke's theology adequately without taking Acts — the second volume of this two-volume work — into account.

Luke arranged the two volumes to underscore parallels between Jesus' ministry and the ministry of the Christian communities.

—Jesus is empowered for ministry by the Holy Spirit at the beginning of his ministry; the community is empowered similarly at the beginning of its (Acts 2).

—Stephen, the first martyr, dies expressing the sentiments uttered by Jesus on the cross in Luke's account (See Acts 59-60 and Luke 23:34,46).

—The miracles performed by the apostles parallel

those of Jesus.

Throughout his writing Luke was stating an important truth: Jesus' ministry did not end with his Ascension. Christians prolong the presence and power of Jesus throughout time and space.

Luke's Gospel is an incomparably rich theological composition, evidenced by the many titles readers give it:

The Gospel of Mercy, of the Poor, of Universal Salvation, of Women, of the Holy Spirit, of Prayer.

All this richness is expressed in such an engaging, attractive way that reading it is an enjoyable and rewarding experience.

Young Christian actor's life changed after role in 'My left foot'

By Sister Mary Ann Welsh
Catholic News Service

WASHINGTON (CNS) — Playing artist-writer Christy Brown in the movie "My Left Foot" changed young Irish Catholic actor Hugh O'Connor because it taught him what a severely handicapped person goes through "every day of his life."

The role "had to change me," said 14-year-old O'Connor, who played Brown as a child in the Miramax release that was rated best film of 1989 by the New York Film Critics Circle.

Born in 1932, Brown was one of 13 surviving children in a poor, close-knit Dublin family. He was almost totally crippled and unable to speak because of cerebral palsy, and was thought by doctors to be mentally incompetent. Nevertheless, with little formal education and his mother's constant love, he grew to become one of Ireland's foremost literary and artistic figures. He died in 1981.

"Now when I see someone like that, I realize the person may have a perfect understanding of what I am saying, but just can't answer back," O'Connor said.

The film star spoke about his role in a telephone interview from Los Angeles in late January during a promotional tour of the movie, which stars Daniel Day-Lewis as Brown in his adult years and features Brenda Fricker as Brown's mother, who believed in her son's potential.

Day-Lewis won best actor awards from the Los Angeles Film Critics Association and the National Society of Film Critics for his portrayal of Brown. Miss Fricker won best supporting actress from the Los Angeles critics for her role.



Fourteen-year-old Irish actor Hugh O'Connor (left) says playing the artist-writer Christy Brown as a boy in "My Left Foot" taught him what a severely handicapped person must endure daily. Shown with actor Jim Sheridan, who plays the artist's father, the young actor says his role in the highly acclaimed film changed him. (CNS photo)

O'Connor did "quite a lot of research" for the movie, which required him to convey a physical tautness characteristic of cerebral palsy. He also had to learn how to write with a piece of chalk between his toes. One

'He was almost totally crippled and unable to speak because of cerebral palsy, and was thought by doctors to be mentally incompetent. Nevertheless, with little formal education and his mother's constant love, he grew to become one of Ireland's foremost literary and artistic figures.'

man he studied, who "had no arms," O'Connor said, was instrumental in teaching him how to write and pull himself around with his foot. The young actor said that playing Brown was a role for him but that "when you know that this really happened, you feel sort of angry that people didn't even think" he could communicate.

O'Connor, who attends Jesuit-run Gonzaga College, a prep school in Dublin, said the movie showed the sustaining power of religion for Mrs. Brown.

"She wanted all her children to go to church," even Christy, said O'Connor. He recalled a scene in which Mrs. Brown told her son that even though others might not understand what he said, God did. "She had faith," said O'Connor. "I think that was one of the things that helped her come to terms with Christy."

Miss Fricker, 44, told Catholic News Service that the movie spoke of the "power of true love" even amidst poverty. This is what "touched people's hearts," she said.

The movie conveys "optimism," said Miss Fricker, and

shows you can have "very little and still be happy." It also suggests that "the materialism of the Western world does not necessarily bring happiness," she said.

Seeing it "moved me," she said. "You came out feeling good." The actress, who stars in the BBC-TV series "Casualty," has met some of Brown's brothers and sisters, whom she described as "tough

Dublin characters." "But they still talk about Christy with tremendous affection and love," she said. She said her role was demanding and noted, for example, that for one scene she had to carry O'Connor over her shoulder up a flight of stairs. "He weighs a lot more than he looks," she added.

Judith Trojan, film reviewer for the U.S. Catholic Conference Office for Film and Broadcasting, said O'Connor played his role "brilliantly" and had high praise for the movie. "One will have to look far and wide to find a more insightful portrait of a handicapped individual's life," she said. Due to some violence, rough language and sexual innuendo, the USCC classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.

Denver parish is home for 'Father Dowling Mysteries'

By Sister Mary Ann Walsh
Catholic News Service

With TV lights enhancing its Gothic church and third- and fourth-graders enacting first Communion, Annunciation Parish in Denver is enjoying its role as home base for "The Father Dowling Mysteries," which now airs on ABC-TV. "It's wonderful to watch them operate," said Capuchin Father Paulinus Karlin, administrator of the parish where TV stars Tom Bosley and Tracy Nelson have become familiar sights. Bosley, who played Howard Cunningham on "Happy Days," which aired from 1974 to 1984 on ABC, and Miss Nelson, daughter of the late rock star Ricky Nelson, play detective duo Father Frank Dowling and Sister Steve.

The program is set in Chicago at a fictional St. Michael's Parish, where Father Dowling, a compassionate older pastor, is assisted by a more worldly younger nun, identified in promos for the show as a Sister of Mercy. The series, which airs Thursdays, 8-9 p.m. EST, draws an older audience.

Most filming is done at the church. The school cafeteria gets pressed into use when it's time to feed the crew.

Parishioners get to play extras. Last year the choir was filmed for one episode. This year, some third- and fourth-graders from the parish formed a first Communion procession for another. The priest cited other benefits from the use of the church. Fees from the production company are helping to build up a fund for a centenary celebration in October, he said. Parishioners also feel "a sense of prestige." "People like to see their church being used for something dignified," he said. "It's a nice, clean family kind of show, sort of interesting."

Father Karlin, who only recently arrived at the parish, has yet to appear in an episode but has been consulted by Bosley, who is Jewish, on how to play a priest — for example, how to wear the vestments provided by

'TV star Tracy Nelson (second from right) and her husband, actor William Moses (second from left), visit the convent at Annunciation Parish in Denver, during a break in the filming of the series. With them are Father Julian Haas, Sister Marie Michael Mollis and Sister Lin Sayatovic. (CNS photo)



the show's wardrobe department.

Sister of Charity Jean Panisko, principal of the parish school, which has 206 students from kindergarten to eighth grade, said the school benefits, too. Some students have worked as extras, she said, and the school has gotten paid for use of its cafeteria. The money goes into the operating budget, she said. "We always operate at a deficit." The publicity has helped too, she said.

"In the past 20 years, the archdiocese has closed 17 inner-city schools," and some former students thought their alma mater had closed, she said, but the program has brought alumni back to the parish. They find "we're still here," she said.

Sister of Charity Marie Michael Mollis, pastoral assistant, earned \$40 as an extra in the episode with the choir. She developed a relationship with Miss Nelson, who was raised Catholic. The nun, who lives in the parish convent with several other nuns, said Miss Nelson and her husband, actor William Moses, had dinner with them and attended Mass at their convent last spring.

The nuns invited the couple to Mass to pray with them

when the actress, who is in her early 20s, was battling cancer, which apparently has gone into remission, Sister Mollis said.

Sister Mollis said Miss Nelson asks her lots of questions. "I like her," she said. "She's made an effort to know what sisters would do and how they would act."

The show is not above criticism, however. Sister Mollis said that occasionally scripts call for Miss Nelson do some things a nun wouldn't be apt to do. For example, on one show Sister Steve played bartender to trap a criminal. Sister Mollis said Miss Nelson, whose character never seems connected to any other sisters, gets mail from nuns urging her to get something into the script showing that "she lives in a convent with other nuns."

That may be happening, Sister Mollis said. "Last week when they were filming here," she said, there were six other characters "in full habit."

During a recent press tour in Los Angeles, Bosley joked that doing the show would help his marriage.

With "my wife being a Catholic," he said, "I figure if the show runs for a few years, I'll catch up to her."