

INDEPENDENT NAMIBIA -- Sam Nujoma (left) is sworn in as the first president of Namibia by U.N. Secretary Javier Perez de Cuellar in Windhoek, Namibia. Pope John Paul II offered his blessing for the future of the new black-ruled African nation.

(CNS photo)

World

Bishops request further investigation on shooting

PRETORIA, South Africa (CNS) — The southern African bishops have called the shooting of more than 50 people in the South Africa-created black "homeland" of Bophuthatswana "a matter of serious concern to all peace-loving people." The conference issued the statement after a Catholic delegation returned from Bophuthatswana for an investigation into the March 7 incident in Mabopane township. The delegation was led by Archbishop George Daniel of Pretoria. The bishops said that "eyewitness accounts do not tally with official reports on the sequence of events and on who started the shooting." They called for investigations and legal action.

Lithuanian seminary reopens after 44 years

TELSIAI, Lithuania (CNS) — A long spell without priests for many parishes in a northwest Lithuanian diocese might be near an end with the reopening of a seminary in Telsiai 44 years after it was closed by Soviet authorities. Nearly half of the 150 parishes in the Telsiai Diocese are without priests, according to Bishop Antanas Vaicius. The 126 priests currently working in the diocese have had to spread themselves thin, with some taking responsibility for as many as four parishes, he said. Until last year, when the Telsiai school went back into operation, said the 63-year-old bishop, there was just one seminary in the whole republic—in Kaunas, about 100 miles away.

Vatican/Soviet diplomatic relations could be on the way

VATICAN CITY (CNS)—The Vatican and the Soviet Union have established high-level official contacts that could lead to the restoration of full diplomatic relations, broken off after the Russian Revo-

ATTENTION PARISHES
With the help of the U.S. Post
Office, your bulk copies of The
Voice are being mailed to you
directly. You should receive them
no later than Monday. Kindly call
our circulation department if your
bundle is not delivered in a timely
manner. Your information is important to help us correct irregularity of delivery. In Dade, call
758-0543; In Broward, 522-5776
exts. 306 or 308.

lution of 1917. Pope John Paul II and Soviet President Mikhail Gorbachev "reached an agreement to give official status to contacts between the Holy See and the Soviet Union" during their Dec. 1, 1989, meeting, said Joaquin Navarro-Valls, the Vatican spokesman. Navarro-Valls announced the pope's appointment of Archbishop Francesco Colasuonno, as the official representative to the Soviet Union.

Chinese officials deny religious arrests

HONG KONG (CNS) — A high-ranking Chinese official has denied that pro-Vatican Catholic bishops and priests have been arrested, reported UCA News, an Asian church news agency based in Hong Kong. Ren Wuzhi, director of China's Religious Affairs Bureau, denied press reports that more than 30 Catholics—including eight bishops—have been detained since late last year. The Catholics reportedly were not affiliated with the government-sanctioned Chinese Catholic Patriotic Association, which rejects Vatican authority over church affairs. Ren also denied press reports that Chinese authorities want to arrest all Catholic religious personnel linked with the Vatican, saying those reports were "mere rumors."

Law descriminates against Catholic schools

DUBLIN, Ireland (CNS)—Bishops in Northern Ireland are challenging a new education law on the grounds that it discriminates against Catholic schools. The High Court in Belfast, Northern Ireland, has granted the bishops permission to apply for a judicial review of the law, and the case is expected to be heard in that court May 30. The new law, which took effect in February, strongly encourages integrated Protestant-Catholic schools. It enables such schools to receive 100 percent funding for capital improvement projects from the government. Non-integrated schools, nearly all of them Catholic, receive 85 percent government funding.

Nation

Illegal aliens assured, census will not harm them

WASHINGTON (CNS)—The U.S. Immigration and Naturalization Service has assured the U.S. bishops it will not seek information on illegal aliens from the 1990 census, and the U.S. Department of Commerce has vowed to punish employees who release the confidential information. Illegal aliens are those the U.S. government has traditionally found most difficult to reach for census counts, resulting in an undercount of different minority groups. Church officials have said such aliens are reluctant to fill out census forms for fear the action will lead to deportation. Msgr. Nicholas DiMarzio, executive director of the U.S. bishops' Migration and Refugee Services, said in a statement that he welcomed the recent announcements from the INS and the Department of Commerce, which overseas

Politicians' handling of abortion issue condemned

WASHINGTON (CNS)—Catholic politicians who recognize "the evil of abortion" must work to "limit its extent," but those who are "personally ... but not publicly opposed" to it are conducting their public role in "unacceptable" fashion, Cardinal Joseph L. Bernardin of Chicago said March 20. For the church, though, "moral persuasion, not punitive measures" will prove most effective in handling disagreement, he told about 500 people in Washington. The cardinal, former chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, discussed "The Consistent Ethic of Life After Webster." The speech was sponsored by Woodstock Theological Center at Georgetown University.

Clinical testing of French abortion pill proposed

SACRAMENTO, Calif. (CNS) — California Attorney General John K. Van de Kamp proposed that California begin clinical testing of the controversial French-made, abortion-inducing drug known as RU-486. Van de Kamp, a Catholic who is a Democratic candidate for governor, said in a statement, "So powerful are anti-choice forces in the Bush administration that companies are reluctant to begin the long, expensive process" of federal Food and Drug Administration approval. Threats of boycotts by U.S. pro-life groups have made the drug's maker, Roussel-Uclaf, and many American pharmaceutical firms reluctant to seek approval of the drug in the United States.

Bush's Central American aid plan draws support

WASHINGTON (CNS) — President Bush's new \$800 million aid plan for Nicaragua and Panama drew tentative support from the U.S. bishops conference and a social justice group but skepticism from a Christian peace organization. "To the extent that this moves in concrete ways," improving conditions in Nicaragua and Panama, the U.S. bishops welcome the White House initiative, said John L. Carr, secretary for social development and world peace at the U.S. Catholic Conference. "We would stress the real urgency, for both countries." "We would basically be supportive of" the end to the embargo, said Immaculate Heart of Mary Sister Nancy Sylvester, national coordinator of Network, a Catholic social justice lobby. "The Nicaraguan people have been hurt by that." However, Jesuit Father William R. Callahan, coordinator of Quest for Peace, claimed the White House initiative is questionable given the previous U.S. role in Nicaragua. Quest for Peace, a Christian peace and relief organization based near Washington, has often been critical of U.S. involvement in Central America.

TAVOICE

werage Weekly paid circulation

Distributed to the home by mail and bought in 109 churches on Sunday, 26 weeks in the year.

Second Class postage paid at Miami, Florida Subscription rates \$10 a year, Foreign \$13. Single copy 25¢. Published every other Friday.

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

> Robert L. O'Steen Editor

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

cpa A

Archdiocese of Miami
Bi-weekly Publication
9401 Biscayne Blvd.
Miami Shores, FL 33138
POSTMASTER
Send change of address notices
to the VOICE
MAILING ADDRESS
P.O. Box 38-1059
Miami, FL 33238-1059
News: 758-0543
Advertising, Classified
Circulation
Miami 758-0543
Ft. Lauderdale 525-5157
W. Palm Bch. 833-1951

Second Front 3

Prelate rips secular media's values

Says they conflict with those of God

By Catholic News Service

WASHINGTON (CNS) — "We ought not to be surprised that the world does not accept God's truth as revealed in Christ," said Archbishop Jan P. Schotte, general secretary of the world Synod of Bishops, because its message "is at odds with the spirit of the world."

Opening the international conference on Christian ethics in Washington, Archbishop Schotte said, "Strangely enough we are surprised" because God's ge "is demanding, it challenges easy assumptions and it directly affects all facets of a person's life."

Using the theme "Reason, Revelation and Christian Ethics," the conference was sponsored by the North

American Campus of John Paul II Institute for Studies on Marriage and Family, The Catholic University of America's School of Philosophy and the Knights of Columbus.

Some 300 bishops, theologians and ethicists from 18 countries attended the sessions. Archbishop Schotte, a Belgian, said that with the barrage of printed and televised information "even a committed 'couch potato" could "detect the profound verities falsely proclaimed" in the 1980s.

Media's "moral teachings," he said, included "that greed and money-grabbing are good; that one can never be too rich or too thin in order to achieve happiness and joy; and that aerobic exercises and jogging assure eternal youth."

"Who has not been confronted with the affirmation that abortion is a woman's right because she is entitled to being free from worry, when available contraceptives cannot be trusted fully, and when sexuality is reduced to a mere satisfaction of one's personal and individual need?" he asked.

Other "obfuscating phrases," he said, included dishonest business practices termed "maximization of profit," and the killing of an unborn child as "termination of unwanted pregnancy" or "removal of an extraneous body."

But, said Archbishop Schotte, "the multimedia information process will tell us about courage and consistency in promoting and defending human and Christian values."

As an example he quoted from the speech of Czechoslovakia's President Vaclav Havel before a joint session of Congress. "The only genuine backbone of all our actions," Havel said, "if they are to be moral, is responsibility."

In contemporary society, Archbishop Schotte said, "an undeniable weakening of religious motivation in social and personal behavior has gradually taken place."

A "virulent culture of subjectivism and relativism" is ing, he said, "and even faith becomes subjective and isional."

It becomes "more apparent in the moral field which deals with situations and problems of life" that people are required to "define their positions and their attitude, not so

Secular media's moral teachings include that greed and money-grabbing are good; that one can never be too rich or too thin in order to achieve happiness and joy; and that aerobic exercises and jogging assure eternal youth'

-- Abp. Jan Schotte

much in words as in action and conduct."

"Who is not familiar with expressions such as: 'I belong to the church but I do not accept all her teachings.... 'I belong to the church but I cannot let that belonging interfere with the way in which I determine my own personality'?"

Archbishop Schotte said that "subjectivism and relativism" leads to justifying dissent from the church's teaching by referring "to the right and obligation of

following one's conscience."

Archbishop Schotte said "there is no contradiction between following one's conscience and following" the teaching authority of the church, the magisterium.

"Many wrongfully look for security in matters of moral

conduct through a conformity to prevalent popular practice," he said. "Instead of changing one's life, a person finds it easier to change the teaching."

In preparing for the 1987 Synod of Bishops "On the Vocation and Mission of the Laity," the archbishop said he noticed repeatedly "the progressive separation that takes place today between faith and life. Selective acceptance of the church's authoritative teaching" has "become widespread."

He saw a "profound contradiction" in many Christians "claiming to be good Catholics but choosing to live by half the truth or by half-truths. Some are lulled into feeling comfortable with a morality without any norms."

Among responses received in preparation for the Sept. 30-Oct. 28 Synod of Bishops on the formation of priests, Archbishop Schotte said, "specific reference to the teaching of moral theology is rather scarce."

He said that "can hardly be interpreted as an affirmation that everything in priestly formation is optimal in this field, since respondents likewise insist on the confusion that reigns among the faithful with regard to the church's position on a whole series of moral issues confronting the faithful."

Archbishop Schotte said the task of moral theology today could be summarized as teaching "the truth so that truth be done."



Break-fast art

Panamanian President Guillermo Endara holds a traditional needlework design given to him during a meeting with Panamanian Indians. The same day he ended the 13-day fast he began to show solidarity with the poor of his country and to hasten promised aid from the U.S. (CNS/UPI photo)

Church media must show way--Official

VATICAN CITY (CNS) — Catholic communicators cannot help satisfy the "spiritual hunger" in Eastern Europe without addressing the "spiritual famine" in the values and media of the West, said Archbishop John P. Foley.

The U.S. archbishop, president of the Pontifical Council for Social Communications, said people in the West need to hear "the stories of heroism and self-sacrificing faith of our sisters and brothers in the East."

Archbishop Foley made his comments on the last day of the March 23-25 European Symposium on Communications in Fatima, Portugal.

The changes taking place in Eastern Europe have a "profoundly spiritual and religious" dimension that must be included in coverage of those events, the archbishop said.

Efforts must also be made to re-evangelize Western Europe, which has declining rates of church attendance and "declining standards of public and private morality," the archbishop said.

As Western Europe is now, he said, "we hardly offer a vital spiritual example to those who have yearned for the religious freedom which we enjoy."

Strong faith and religious fervor are common throughout the countries moving toward democracy, Archbishop Foley said. But under the old communist regimes there was "little opportunity for systematic Christian formation for half a century."

The archbishop said a recent broadcast of a cannonizationi to Czechoslovakia drew overwhelming reaction.

Archdiocese statement on politicians, abortion

Position of the Archdiocese relative to Catholic politicians who politically support taking the lives of unborn children while maintaining that this is contrary to their personal beliefs.

1. At times political strategists seek publicity for their candidates by creating media controversy with religious authorities. The Church can have no part of this. It is not the Church getting into politics but politics getting into the Church.

2. The confusion and scandal created when a politician betrays the integrity of his or her conscience needs to be met by a clear articulation that, despite his or her Church membership, the individual does not represent the teaching of the Church. The respect for life demanded by natural law needs to be proclaimed with renewed vigor.

Prayers need to be offered for the politician's conversion.

3. In compromising their religious principles, the candidates by their action separate themselves from the community of faith to which they belong.

Christians are constantly called to conversion. That means that they can no longer regard their religion as the controlling element of their private lives while leaving their public lives to be controlled by secular idea. Christianity is about the whole of life... public, political, social, as well as private.

The Gospel makes it very clear that it was for His public, political and social impact that Jesus was put to death, not for His teachings on prayer and love alone. The Gospel also makes it painfully clear that one cannot

serve two masters.

The conversion to which Christians are called is a radical conversion for love and justice. Therefore, they are called to act in the name of Christ and as an extension of Christ Himself.

Faithfulness to conscience cost St. Thomas More his head. Compromising conscience cost slavery and the holocaust.

Such politicians disqualify themselves according to Church law from positions in the Church as advisors to the Pastors or as members of Councils (Canon 228).

4. By conforming to positions of their opponents, politicians deprive voters of the opportunity to support in conscience an alternative position.

few takers Stallings sends out the call

By Kate Pipkin Catholic News Service

BALTIMORE (CNS) - Excommunicated Father George A. Stallings Jr. celebrated Mass for his breakaway African-American Catholic Congregation in Baltimore March 18 and said he may form a new branch there.

Between 700 and 800 people turned out for the liturgy at a Baltimore banquet hall. When Father Stallings asked who would come forward and join his church, only about 40 people responded. Close to half the congregation left after the homily at the three-hour service.

William Marshall, Father Stallings' spokesman, told Catholic News Service in a telephone interview from Washington, "Father Stallings will be saying Mass there (in Baltimore) for the next few weeks" to determine whether there is enough interest in forming a new congregation to be called Nia Temple. "Nia" is Swahili for "purpose."

"I want to see how many want to join," Father Stallings

shouted during the liturgy. "Won't you give us a chance? Step out and make history today.'

Marshall said he was told another 40 worshipers asked for membership cards after the service. "We feel the first Mass was successful," he added.

> 'I don't think many will join. You might have some strays but most people are too deeply rooted in their faith.'

Many Catholics interviewed by The Catholic Review, Baltimore's archdiocesan newspaper, said they came to the service only out of curiosity.

Ed Butler, a Catholic who owns the banquet hall and said he gave Father Stallings a rental discount, said he would not leave his parish. "I'm trying to see what there's so much confusion about," Butler said. "I'm concerned that people will be divided."

"I like the feeling here but not enough to leave my own church," said Natalie Mercer. "We don't want our people to leave the church." "I came because I'm curious about some things, like (Father) Stallings' pro-choice about some unings, and record attitudes," said Jude Richardson. "I mean, if he said abortion isn't a sin then he's not Catholic'

Father Stallings, in announcing his break in February, said that abortion would be a matter of conscience in the African-American Catholic Congregation.

"When he called people up to join there was not that much exuberance," Colette Williamson said

"I don't think many will join. You might have some strays but most people are too deeply rooted in their faith." Auxiliary Bishop John J. Ricard told The Catholic Review, "Most Catholics feel affirmed by their parishes." Bishop Ricard is chairman of the U.S. bishops' Committee for Black Catholics and the Baltimore Archdiocese's urban vicar.

bishops Money shortage

ORLANDO, Fla. (CNS) - The National Conference of Catholic Bishops has to answer a "basic question" - whether it can "continue to do everything it is currently doing and more with little or no increase in the availability of resources," said Mercy Sister Sharon Euart, associate general secretary of the conference.

Sister Euart, the first woman to be an associate general secretary, made the comments in addressing the joint convention of the Parish and Diocesan Council Network and the National Pastoral Planning Conference in Orlando.

In another address, Jesuit Father Thomas J. Reese, an authority on the U.S. hierarchy, told the convention that cutbacks may be forced on the church at every level if Catholics continue to give less in support than other denominations. Other speakers told the 17th annual convention of the two groups that as laypeople take on more positions, as salaries improve and as new ways of evangelization are explored, the church may be hard to recognize in the next century.

Noting studies that show U.S. Catholics give less of their incomes to their church than Jews and Protestants

give to their religious organizations, Father Reese said: "If this continues during this decade, there will be

continued cutbacks in services at every level of the church: the parish, the school, the diocese, the national conference of bishops and the Vatican."

'Setting aside the supernatural, the church needs two things to operate: money and personnel," said Father Reese, a fellow at the Woodstock Theological Center at Georgetown University and author of "Archbishop: Inside the Power Structure of the American Catholic Church." While the church has expanded its programs since the Second Vatican Council, Father Reese said, it "lost the cheap slave labor provided by religious women." The church, he said, is caught between "the need to pay lay church workers a just salary" and "the need for expanding services."

Were money available, he said, "laypeople could be trained and hired to do most ministries" excluding hearing of confessions, anointing the sick and celebrating Mass.

During visits to 31 archdioceses while researching his book, Father Reese said, he "found little evidence of successful archdiocesan planning in the United States."

But he said church planners are handicapped by lacking a "bottom-line measure of success."

Church planners "can count baptisms and Mass attendance," Father Reese said, "but we cannot measure the quality of sacramental experience. We cannot weigh grace or love."

Dominican Sister Lucy Vazquez, president-elect of the Canon Law Society of America, said that while allowing its baptized members to participate more fully, the church was falling short in assigning women and laymen positions of great influence.

Sister Vazquez, director of the marriage tribunal for the Diocese of Orlando, said that as the priest shortage continues bishops should consider giving nuns and laypeople in diocesan jobs titles and formal installations.

Retired Bishop Thomas J. Grady of Orlando, who is a member of the NCCB committee writing a pastoral letter on Catholic women, noting that four of the six major speakers at the convention were women, said there already had been much change in the church.

"Thirty years ago," he said, "this just wouldn't have happened.'

Easter bonnets for little piggio

This Easter, the best dressed kids will be wearing Stride Rite. With so many widths and sizes available, they provide the comfort and fit a growing foot needs. Plus the great look and high quality of a Stride Rite shoe. If you want



AVAILABLE AT:

BOOTERY NATURALIZER

247 Miracle Mile 448-7910

Hollywood (Sears) Mall 987-7711

MON.-TH. & SAT. 10-6 FRI. 10-7, SUN. 1-5

OPEN MON.- SAT. 10-9 SUN. 12-5





Start the day in comfort that won't stop until you do. This Naturalizer classic is constructed to cushion every step - and fashioned to flatter everything in your wardrobe!

In white/black, white/navy or white/red man-made uppers.

6-10 5-10 6-10 \$ 39 99





AVAILABLE AT:

BOOTERY VATURALIZE

247 Miracle Mile Coral Gables 448-7910 OPEN MON.-TH. & SAT. 10-6 FRI. 10-7, SUN. 1-5



Hollywood (Sears) Mall 987-7711

OPEN MON.- SAT. 10-9 SUN. 12-5

Nuns use stocks to pressure Exxon clean-up

WASHINGTON (CNS) — The Medical Mission Sisters, owners of 420 shares of Exxon Corp. stock, have been trying to garner support of other Exxon stockholders to force the Houston-based oil company to complete its cleanup of last year's Alaska oil

The Philadelphia-based order of 700 nuns also proposed that the company "support scientific research to assess the long-term damage to the Alaskan environment and take leadership in dealing with that damage," said Sister Regina Rowan, the head of the order's committee for responsible investment, in a telephone interview March 23 n her Boston office.

he motions were among five other environmental measures that Exxon's board of directors recommended voting against in the company's proxy statement made public March 8.

The statement also formally announced the company's April 25 annual meeting in Houston where stockholders and company officials will debate the proposals and Exxon's corporate environmental policy.

Parish puts damper on 'spirits'

By Joe Winter Catholic News Service

RIVER FALLS, Wis. (CNS) — A River Falls parish council has enacted a policy discouraging the use of alcohol at all parish functions on or off parish property and at non-parish functions on parish grounds.

The council at St. Bridget Parish also planned to ask Bishop Raphael M. Fliss of Superior, Wis., and the diocesan pastoral council that the diocese enact its own policy on alcohol use at parishes.

Among the events covered by the parish's policy are supper meetings at parishioners' homes, lunch meetings in downtown River Falls, weddings, anniversary dances, benefits, dinners, the fall festival, and Knights of Columbus meetings on parish property.

The policy was formed after an informal parishwide poll was conducted as well as polls of neighboring parishes and Wisconsin's five dioceses.

Because of the diversity of opinion shown in the parish poll, an outright ban was not enacted.

Nearly 60 percent of the 650 parishioners answering the poll thought that alcohol use should be allowed at parish functions off parish property and non-parish functions on parish property.

Just over half of those polled favored allowing alcohol at parish events on parish grounds. Nearly half supported a ban on

"Our big problem was, do we vote our conscience and what we think, or what the church thinks," parish council president Try Jo Stump told the Catholic Herald, Superior's diocesan newspaper.

'Although the policy statement allows use of alcohol, the parish council cannot condone it, and therefore discourages its use," the policy statement said.

"The parish council encourages parish groups to abstain from serving or selling alcohol at their functions. We also encourage those in favor of alcohol-free events to work within our parish organizations to accomplish that result."

The impetus for forming the policy involved actions at non- parish functions, specifically "using our gym and misusing alcohol," Ms. Stump said.

Of 32 neighboring parishes polled, 15 had no policy. Ten had written policies in force. with four disallowing alcohol entirely. Thirteen had either written or unwritten policies determining the circumstances alcohol could be served and what beverages were allowed.

'We do not wish to destroy the earth to get a dividend'



Although the board said "some work remains to be done" in the cleanup, it said the "proposal is unnecessary," Exxon said.

Last summer's cleanup effort and the natural cleansing action of the winter months "have led to a remarkable improvement in the condition of the shoreline," it

The board said Exxon has "acknowledged a clear responsibility to clean up the spill," and it recommended that shareholders vote against the order's proposal at the April 25 meeting, the proxy statement said.

Sister Rowan questioned why Exxon's board would be so opposed to the proposal if Exxon were truly committed to cleaning up

The order said in the proxy statement that the oil company's reputation has suffered because of "what seems to us to be an inadequate cleanup response by Exxon."

Sister Rowan said Exxon's chairman

promised stockholders last year to complete the cleanup, but he has not done it.

"I have been absolutely horrified at the ineptitude in the cleanup of this spill," said Sister Rowan. "There is no reason for a company with the money Exxon has and profits it has made, for them not to live up to the promises made."

But, in the proxy statement, the board said "Exxon believes that its actions have been and will continue to be consistent with" the chairman's statement.

The spill occurred last March 24, Good Friday, when an Exxon- owned oil tanker struck a reef, ripping a hole in the vessel.

Cleanup of the area came to a halt in September due to bad weather, and Exxon has not said when it will resume cleanup. The board said the extent of the remaining work will not be known until an April shoreline survey is completed.

The tanker's captain, Joseph J. Hazel-

wood, whose absence from the bridge of the ship was blamed for the spill, was acquitted March 22 of all but one minor charge in the grounding of the tanker.

A Superior Court jury in Anchorage, Alaska, cleared him of charges of criminal mischief, reckless endangerment and piloting a vessel while intoxicated. He was found guilty of negligent discharge of oil and was sentenced March 23 to pay \$50,000 restitution and spend 1,000 hours helping in the

The dismissal of the charges against Hazelwood does not clear Exxon of its responsibility to clean up the spill, Sister Rowan said.

Sister Rowan said the cost of the cleanup has not affected dividends and she does not expect it to. She added, however, that the dividends should not be a concern.

"We do not wish to destroy the earth to get a dividend," she said.

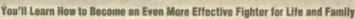
April 18 - 22

In Miami!

U.S. & Foreign Leaders Agree...

"You Can't Afford to Miss HLI's Pro-Life, Pro-Family Conference In Miami"

Human Life International's Eighth World Conference on Love, Life and Family Promises To Be Biggest, Most Successful Ever



For 5 inspiritional days, April 18 - 22 in Miami, you'll participate in seminars and workshops on chastity, natural family planning, prayer, mother and baby care, promotion of traditional Judeo-Christian family values, plus new strategies for the pro-life movement...you'll learn more about the dangers of pornography, militant feminism, homosexuality, socialistic day care and sex education, plus the positive, effective alternatives.

You'll learn about new plans of the baby killers at the International Planned Parenthood Federation, the National Abortion Rights Action League, and NOW.

In all, you'll get to choose among 75 Pro-Life, Pro-Family workshops and seminars. (14 of the sessions will be in Spanish and French.)

All Seminars and Worshops Conducted by Internationally-Known Pre-Life, Pro-Family Experts

Discussion leaders will include Father Paul Marx, founder of Human Life International...world-renowned French geneticist Dr. Jerome Lejune... Judie Brown, President of the American Life League..."sex ed" authority Randy Engel... Joe Scheidler, Director of the Pro- Life Action League... famed theologian Father John Hardon, SJ. rescue leader Joan Andrews...the Most Rev. Austin Vaughan, Auxiliary Bishop of New York...HLI's Latin American Coordinator, Magaly Llaguno... philosopher Dr. Alice von Hildebrand... Robert Marshall and Hugh Owen, leading foes of Planned Parenthood... author and editor John Cavanaugh-O'Keefe...plus over 50 other Pro-Life leaders from across the country and around the world!

You'll Benefit From Networking With Fellow Pro-Lifers From Around the World

With over 1,000 Pro-Family, Pro-Life leaders and activists expected to attend the HLI's Eighth World Conference on Love, Life and Family, you're guaranteed to in nome with dozens of new ideas and techniques to help fight the anti-family, anti-life forces - right in your own

You'll get to confer - and socialize - with Pro-Lifers from North America, Europe, Asia, Latin America, South America...and Australia. (Last year's Conference drew Pro-Lifers from 42 countries world-wide, plus 40 states - and the 1990 Conference promises to have even more countries

Sponsored by the World's Leading Pro-Life, Pro-**Family Organization**

The Eighth World Conference on Love, Life and Family is sponsored by Human Life International. Founded in 1981 by Father Paul Marx, HLI is a non-profit, educational organization working in the United States and 109 other countries worldwide to end the slaughter of the unborn and save traditional family values

Special Low Conference Rates

Save \$40 off the regular Conference rate by registering before February 17 — that's a saving of up to 61% off the regular registration rate! Just mail the Early Registration Coupon below and then set aside April 18 - 22 for the Pro-Life, Pro-Family event of 1990!

Also Save On Hotel Rates and Air Fare When You

Through special arrangements with the Miami Airport Hilton Hotel — site of the Conference — you can now reserve a room for just \$69 per night, single or double. For reservations, call the Miami Airport Hilton directly at 305-262-1000 or toll free at 1-800-HILTONS. Tell the reservation clerk you're attending the HLI Conference.

To save as much as 30- 40% off full coach round trip airpfare, call American Airlines at 1-800-443-1790 and mention HLI's STAR Number - 0140GW. In Canada, call the nearest American Airlines office and ask for the convention desk



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

You're Cordially Invited to Attend the Wednesday Mass -- Open to All

Join us as the Most Rev. Augustin Roman and the Most Rev. Norbert Dorsey, Auxiliary Bishops of Miami, celebrate Mass, Wednesday evening, April 18, 7:00 P.M., at the Miami Airport Hilton Hotel

Use This Coupon to Get More Information -- or to Register Early and Save \$40

YES, send me more information.

YES...I want to attend the Eighth World Conference on Love, Life and Family. Here are the Conference events I want to register for

□ \$125 per family/couple.

\$85 for one person.
\$25 per full-time student
(After February 17, add \$40 to each of the above registration lees)

One day registration: \$40 per person, per day

please indicate number of persons each day

☐ Friday

__

Saturday

☐ Sunday

(After February 17, add \$10 per person, per day to the above registration fees)

Friday luncheon @ \$15 per person Saturday banquet @ \$30 per person

Continental breakfasts,

Exhibition table @ \$375 (includes 2 registrations and 2 Thursday - Sunday breakfasts)

I can't attend the Conference myself but I'm enclosing a contribution to help pay the Conference expenses of

seminarians, nuns and priests

Amount enclosed: (Please make check payable to Human Life Internal

A complete schedule of Conference events will be sent along with your registration acknowledgement

Human Life Internationa 7845-E Airpark Road Gaithersburg. MD 20879

HLI-Canada P.O. Box 5350 Nenean ON K2C 311

Religious candidates told: control urges Vatican also discourage rites in poor areas

By Agostino Bono Catholic News Service

VATICAN CITY (CNS) — Candidates for the religious life must be chaste or be expelled, the Vatican said in a 70-page document outlining principles for religious formation.

Formation programs need a "pedagogy of consecrated chastity" to teach men and women candidates the meaning of sexuality and love in relation to their vocation, it added

The document also discouraged establishment of religious communities in poor areas, but did not exclude the possibility. It cautioned that religious can only live in poor areas if this does not interfere with their communal and prayer life.

Religious orders, while encouraging a sensitivity to the needs of the poor, should stress the spiritual and evangelical nature of the vocation to religious life, it said

The document, written by the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, was made public March 13 after approval by Pope John Paul II.

The document is called "Directives on Formation in Religious Institutes" and offers a general outline of principles to be followed in formation programs, leaving

specific application to religious orders based on their own rules. It is addressed to superiors of religious

There is "nothing new" in the document, said Cardinal Jean Jerome Hamer, head of the congregation, at a news conference presenting the document. "It is a synthesis of church teachings on religious formation."

"The document does not cancel any dispositions of law in force, but clarifies them, and, we hope, will help in applying them," he said.

The directives were formulated based on post-Second Vatican Council experiments and questions raised by religious superiors, said the document.

The principles stress adherence to the vows of poverty, chastity and obedience and concentration on developing the interior spiritual life of candidates.

"Reasons must be given and understood to explain why those who do not seem to be able to overcome their homosexual tendencies, or who maintain that it is possible to adopt a third way, 'living in an ambiguous state between celibacy and marriage,' must be dismissed from the religious life," it said.

Education programs on the importance of "consecrated chastity" must include an understanding of sex, it added. This includes:

- "Explaining the value of the body and its meaning,

acquiring an elementary physical hygiene (sleep, exercise, relaxation, nourishment, etc.)."

— "Helping in matters of self-control, on the sexual and affective level, but also with respect to other instinctive or acquired needs (sweets, tobacco, alcohol)."

"Education for chastity will therefore aim at helping each one to control and to master his or her sexual impulses, while at the same time it will avoid a self-centeredness that is content with one's fidelity to purity," it said.

The document said putting small religious communities in poor areas "can be a significant expression offic preferential option for the poor" but also prevents problems. "As a general rule ... the requirements of formation should prevail over certain apostolic advantages that come from the insertion into a poor milieu," it added. "It must be possible to realize and maintain solitude and silence" and the proper environment for "communal and personal prayer," it said.

The document encouraged religious to develop a "sensibility to poverty" and the problems of the poor because it helps them "to follow more closely the poor and humble Christ." But it warned religious "not to let themselves be bound up within a certain milieu or social class." The Vatican also told religious superiors to keep local bishops informed of activities.

Caution. O'Sheas' can be habit forming. Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DRIVE ON MARCO ISLAND.
YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEA'S.
OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER. FULL
DINNER OVERLOOKING MARCO BAY. 394-7531.

CLERGY APPAREL & SUPPLY

2242 Wilton Drive Wilton Manors, Fl. 33305 Phone (305) 565-1221

Mon-Fri: 9-5 P.M. Sat 9-3 P.M.

Shop Here For All Your COMMUNION-Confirmation-Baptism Wedding Gifts and all Accessories. White Ties, Arm Bands, Veils, Rosaries, Mass Books





• Baptism • Confirmation & Wedding

GIFTS

INVITATIONS & KEEPSAKES
COMMUNION BOOKS & SETS
VEILS & CANDLES • MUSIC BOXES
& FIGURINES • PLAQUES & PHOTO
FRAMES • ROSARIES & CROSSES.

All of the above and many other gifts by @ Roman Inc.

MON BIEN AIME

553-6680

Open Mon - Sat 10:00 AM to 7 PM West Flagler Plaza 10780 W. Flagler St. (Use Entrance by 108 Ave.)

MEDJUGORJE

\$599

WEEKLY DEPARTURES 1 FREE TICKET PER GROUP OF 15

365 MIRACLE MILE

915 E. LAS OLAS

718/278-6464 • 800/553-9028 32-08A BROADWAY, ASTORIA NY 11106







An Investment in Peace.

Planning ahead is always wise. It affords us the necessary time to reflect upon the best decisions to make. And, perhaps, one of the most important decisions we'll ever make is selecting the final resting place of our loved ones.

Our Lady Queen of Heaven, with this consideration in mind, has initiated a "Pre-Need Planning Program" to assist you today in preparing wisely for that moment in the future. With caring professional counseling. With the choices that will allow you to select the proper, accessible and sacred resting place.

Please, let us assist you now. Get all the information while you are free to give it the careful attention it deserves. Think of it as an investment in peace.

Our Lady Queen Of Heaven

1500 South State Road 7, North Lauderdale, FL 33068

Office hours: Monday thru Friday 8:00 a.m. to 4:30 p.m.

Saturday, 8:00 a.m. to noon • Sunday, by appointment.

For Additional Information: 972-1234

The Voice

Miami, FI

Bishop Dorsey appointed to Orlando

By Araceli Cantero Executive Editor, La Voz

Four years after being named Auxiliary Bishop of Miami, Pope John Paul II has given Bishop Norbert Dorsey a new assignment: Bishop of Orlando, Fla.

He will occupy the position left by retiring Bishop Thomas Grady, 75.

Upon learning of the appointment, Archbishop Edward McCarthy praised the work shop Dorsey in Miami during the past

"He has won his way into our hearts as a man of prayer, caring and personable, fully committed to the reign of the Lord and the faithful service of His people... [H]e has proven himself to be a loving, inspiring

leader and an eloquent preacher." Archbishop

McCarthy also praised Bishop Dorsey for his work ministering to the clergy, Religious and laity of the Archdiocese, thanked him for providing "enriching support, affirmation and encouragement. I am personally debted to him for his spirit of cheerful, willing and effective collaboration."

Bishop Dorsey himself was spending a few days in prayer when the announcement of his appointment

Bishop Norbert M. Dorsey

'I shall never

people] of the

made me a part

Archdiocese,

[who] have

of their lives

I shall never

forget their

their kind-

goodness or

pray for me.

ness... Please

and their faith.

forget [the

wonderful

was made, precisely because it was the fourth anniversary of his ordination as bishop.

In a statement, he thanked the clergy, Religious and faithful of South Florida for having "made me a part of their lives and their faith. I shall never forget their goodness or their kindness."

He also told the people of Orlando that he was ready "to listen and to learn so that together we can continue to build up the Kingdom of God.'

Bishop Dorsey, 60, is a member of the Passionist Order. Before becoming bishop, he served as assistant to the general superior of the order, a position that called for him to In Rome while frequently visiting Pas-



Eighth-graders from St. Rose of Lima School in Miami Shores acted as servers during the ABCD luncheon, where pastors presented Archbishop McCarthy with the final tally of pledges collected toward this year's drive.

ABCD raises over \$6

By Araceli Cantero Executive Editor, La Voz

Once again, Catholics in the Archdiocese of Miami have come through. Their pledges toward the 1990 ArchBishop's Charities and Development campaign have surpassed the

"Thank you, thanks to all of you," Archbishop Edward McCarthy told Archdiocesan pastors gathered to hear the final report March 16 at St. Rose of Lima Church in Miami Shores. "Thanks to everyone's pledge, we will be able to carry out the programs we have begun."

During the luncheon, the campaign coordinators for each of the Archdiocese's three counties - Dade, Broward and Monroe - presented the total pledges raised in each area, for a grand total of \$6,242,787.

Out of 109 parishes, 71 exceeded their goal. In Dade County, the combined parish goals were surpassed by 22 percent; in Broward by 14 percent; and in Monroe by 35

The Archbishop also used the occasion to award plaques of recognition to the ABCD coordinators and lay volunteers. The general chairmen for this year's drive were: Armando Codina for Dade; James Camp, Jr. for Broward; and Larry Dion

Father Joseph Ferraioli, pastor of St. Francis Xavier Church in Overtown, received a special T-shirt decorated with the pledged amount because, of all the pastors, he came closest to guessing the correct total.

A Catholic student from Broward and another from Dade also were winners: of the ABCD '90 Posters Contest sponsored by the Archdiocesan Development Office. Melisa Craver, a fourthgrader at St. David School in Davie, was the winner among schoolchildren in grades one through four. Angela Aguirre, an eighth-grader from Epiphany School in South Miami, won in the fifth-through-eighth-grade category. A total of 21 Catholic schools participated in the contest, and all the entries were displayed throughout the Pastoral Center.

Despite the celebration, the ABCD campaign isn't over yet, said Charles Starrs, director of Development for the Archdiocese. "Now we have to collect the pledges." He echoed the Archbishop's desire for history to repeat itself, so that the actual donations will exceed, once more, the total pledged.

sionist communities throughout the world.

Born in Springfield, Mass., on Dec. 14, 1929, Bishop Dorsey joined the Passionists in 1949, and was ordained a priest on April 28, 1956. He earned degrees in sacred music, liturgy and theology in Rome, Munich and London.

From 1960 to 1968, he served as spiritual director of Passionist seminarians in New Jersey. Until 1976, when he went to Rome,

he served as executive assistant to the Passionist provincial for the Eastern United

The Diocese of Orlando was created in June, 1968, with Bishop William Borders as its first spiritual leader. It currently comprises 10,776 miles and nine counties in the central-eastern part of Florida, including the Disney World area.

The diocesan population is around

2,500,000, of whom 261,000, about nine percent, are registered Catholics. There are 66 parishes and six missions, along with 181 priests, 56 permanent deacons and 151 Re-

Orlando forms part of the Ecclessiastical Province of Florida, which also includes the dioceses of Pensacola-Tallahassee, St. Augustine, St. Petersburg, Palm Beach, Venice and Miami.

Miami priest going to work for Vatican

Archbishop Edward A. McCarthy has announced that the priest in charge of the Archdiocesan Tribunal office has been invited to serve as a member of the Roman Curia at the

Father Andrew L. Anderson, Judicial Vicar of the Archdiocese of Miami and pastor of St. Maximilian Kolbe Parish in Pembroke PInes, has accepted the position with the Vatican Congregation for Worship and Sacraments.

The Roman Curia is the organizational system used by the pope for administration matters of the Catholic Church. Cardinals, bishops, clergy, and other authorities are members of the Curia. Father Anderson will be involved in issues of faith and morals, celebration of the sacraments, canonization of saints, evangelization activities, pastoral ministries and other duties.

Archbishop McCarthy congratulated Father Anderson when making this announcement.

"I wish Father Anderson all God's blessings in his service

to the Holy See. We will miss him greatly."

Father Anderson, whose tenure at the Vatican begins in the fall, said, "It is an opportunity on a personal level to become more acquainted with the universal Catholic Church as well as an opportunity to share with them all the experiences that I have had here in South Florida."

Father Anderson also emphasized that having to say good-bye to his parishioners at St. Maximilian Kolbe is the

"From the day of ordination a priest dreams of a parish like St. Max's. Few dreams are realized. While I selfishly wish I could have been at the parish longer, I am grateful for having that dream, even as brief as it has been, come to be."

As Judicial Vicar of the Archdiocese, Father Anderson has overseen issues regarding Canon (Church)Law, including matters of marriage and obedience to Church law. He holds a Doctorate of Canon Law degree from the University of St. Thomas in Rome.

Father Andrew Anderson, heads the Archdiocesan Tribunal which oversees marriage annulments and other matters of Church law.



Born in Greenville, Mich., Father Anderson was ordained in 1974 for the diocese of Nashville, Tennessee. In 1981 he was selected to head the Tribunal Office in the Archdiocese of Miami and become an archdiocesan priest.

When making the announcement, Archbishop McCarthy also noted that two other archdiocesan priests are serving outside the Archdiocese: Monsignor Robert Lynch, recently named General Secretary of the United States Bishops' Conference in Washington D.C., and Archbishop Ambrose DePaoli, Papal Nuncio in South Africa.

Computer mania

St. Andrew School first to earn computer in Publix Supermarkets' Apples for Students program

By Prent Browning Voice Staff Writer

St. Andrew Catholic School in Coral Springs announced this week that so far they're the state leader in the Publix Supermarket Apple for Students Program.

The Publix program, which began in January and will conclude May 26, offers schools the opportunity to redeem receipts from their supermarket for Apple comput-

Despite its size-320 students-the pre-Kindergarten through eighth grade elementary school has beat all participating public and parochial schools in the dollar amount of the receipts they've collected. After Sunday collection at St. Andrew Church last week, they went over \$1 million in receipts.

"Not only are they the leader in the amount raised, but they were the first school to earn a computer," says Kelly Blue, a Publix coordinator for the program.

Currently, the Coral Springs school has earned 10 computers in exchange for the receipts. They now have enough computers to put in every classroom, and they still have two months to go before the program

A total of 30 collection boxes have been placed at the parish church, school, and St. Andrew Towers, the senior citizens residence located next door to the school. Boxes were also placed at a number of private businesses, and they even have one aboard a Coast Guard cutter.

When a bus returns them from shopping at any one of the half dozen Publix stores in the vicinity, St. Andrew Towers residents never forget to drop all their receipts in their own collection box.

Parents of students have contributed their share, and 16 of them have volunteered to tally up the receipts.

St. Andrew parishioners are now contributing about \$60,000 in receipts every

The Knights of Columbus, the American Legion Post 178, parish bingo players, and parishioners at nearby St. Elizabeth Ann Seton Catholic Church, are also at the top of a long list of contributors to the

Even the kids have played a part. A collection is taken up from the classes on (continued on page 10)



Taking a fistful of just one day's Publix receipts are only a few of the many people who are making the Apple for Students program a success at St. Andrew: (Back row) Nancy Kummer, Volunteer Coordinator; Janet Kreeger, Vice Principal; (front row) student Keith Kummer, and St. Andrew Towers (Voice photo / Prent Browning) resident, Irene Critchett.

MORONEYS'

RELIGIOUS ART INC.

463-6211

Religious Articles • First Comnmunion Supplies

Complete Showroom . Church Furnishings . Stained Glass

Interior • Steeples • Towers • Bells • Carillons

Rendering & Remodeling

Blums of boca

Dedicated to the Art of Gracious Living

JOURNEY TO MEDJUGORJE

From \$965

May 16-23 Jun 5-12 Jul 10-17

GIFT SHOP

FURNITURE

2980 N. Federal

INVOLVED WITH YOU IN OUR COMMUNITY

We live and work with you. Our service better be good!

Funeral Home INC.

10936 N.E. 6th Avenue

757-0362

Fully Escorted by Aug 21-28 Tour Director Complete Retreat Sep 20-27 Oct 16-23 Nov 13-20 Dec 4-11 Director

(Plue 32 Other Departures From \$799) Rome, Assisi, Medjugorje — June 11-21 Lourdes, Fatima, Rome, Assisi, Medjugorje - Sept. 10-27

Pilgrimage Tours, Inc. Pligrimage Tours Peace Center

410 North Highland Avenue Clearwater, Florida 34615 813-442-9885 or 1-800-642-6633

Ft. Lauderdale, Fl. 33304

Not an official Archdiocese of Miami Tour

WHOLESALE & RETAIL

INTERIORS

Boca Raton

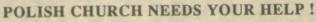


Holy Family Parish STONE'S PHARMACY

Drive-in Window Service — Russell Stover Candies

11638 N.E. 2nd. Ave. (Near Barry College)

759-6534





*Founded in 1925 *Destroyed by the Nazis in 1945 *Reconstruction Begun in 1964

The Parish of St. Vincent de Paul in Bydgoszcz, Poland

- **NEEDS YOUR HELP**
- to pay its debts (three milion zloty a month) - to run soup kitchen for the poor
- to help the needy
- to preserve the structure from destruction

Names of all donors will be included in the Parish Golden Book. All benefactors will be fondly remembered by the rishioners in their prayers, especially Novena to Our Lady of Mikraculous Medal which is celebrated every Donations may be sent to a native parishioner of the Basilica.

> Rev. Marek Sobczak, CM Vincentian Fathers Basilica Fund 9 Eld Street

New Haven, Ct. 06511 Phone: (203) 562-2828

RETREAT IN MEDJUGORJE APRIL 26 - MAY 3

\$1299 from Miami (double occupancy) \$200 DEPOSIT



SPIRITUAL DIRECTOR REV. E.T. OLSZEWSKI

> St. Justin Martyr Church 105500 Overseas Highway Key Largo, Florida 33037 Not an Official Archdiocese of Miami Tour

J. C. TRAVEI

10127 S.W. 72 St. Miami, Florida 33173 (305) 595-3459

GAS GRILL SUPERMARKET

Broward's Super Gas Barbeque Headquarters 7512 PEMBROKE ROAD

(V4 Mile East of University Drive)

962-0975

WE STOCK THE LARGEST INVENTORY OF GAS BAR-B-Q FACTORY PARTS IN FLORIDA! SPECIALIZING IN BRADLEY, STRUCTO, SUNBEAM & THERMOS PLUS ALL OTHER MAKESI IN HOME SERVICE AVAILABLE

ALL NEW GRILL SALES INCLUDE: ASSEMBLY, TESTING, DELIVERY. WITH GAS, DEMONSTRATED IN HOME

QUIET LAKE WALES LIVING

TWO MODELS AVAILABLE FOR SHOWING

275 per mo.

OFFICE HOURS MON.-FRI. 9-5 455 S. BUCKMOORE RD.

1,000 Roses

Retirement Community

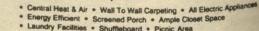
Lake Wales, Fl. 33853-2701 (813) 676-8140

- Energy Efficient
 Screened Porch
 Ample Closet Space
 Laundry Facilities
 Shuffleboard
 Picnic Area

Within Walking Distance Of Hospital, Shopping & Doctor's Offices



by appointment - across from Food Lion New 1 Bedroom Ground Level Apartments Within The City of Lake Wales





Her job: Make sure school has future

Development director for St. Rose of Lima School represents 'wave of future' in Catholic education

By Prent Browning Voice Staff Writer

Patricia Usyk's job is to think about the

As Director of Development for St. Rose of Lima School in Miami Shores, the type of position she holds may in itself

become the wave of the future for Cathoelementary schools

Usyk works fulltime seeking endowments that are aimed at maintaining the level of quality at the school many years down the road.

When the position was created for her in 1987, the education fund had accumulated approximately \$350,000. In four months it is expected to top \$1 million, halfway towards the \$2 million goal set for 1993.

The money raised is deposited into the Archdiocesan Education Foundation (AEF) funds. The accumulating interest in the individual school's account is then available for the school to spend.

Usyk's first step after she accepted the position was to establish a development board.

"Board members make a financial gift themselves, and then they go out and seek other people who are businessmen and who are interested in philanthropy," she says.

"Because the board truly believes in Catholic education—the spiritual and academic values—they are more than happy to participate. Everyone of these people at-

tributes their success to a Catholic education."

Board member Lenny Marinello agrees, but adds that "it was tough getting started."

"It's a question of who's going to be the first to donate," he

says

development director,

St. Rose of Lima School

Patricia Usyk,

'We don't want crisis

management if the

roof leaks."

Once people became convinced that they were donating to a "winning proposition" and were able to assess the level of giving of their friends, the board's work became easier.

Usyk herself calls on many parents of students, in addition to people in the general community who have expressed an interest in supporting the school.

The parish development officials currently occupy two offices in a wing of the school and are expanding into space in other offices. In addition to board members, they have parish volunteers assisting them, some who often work eight-hour days.

Development
Director Patricia
Usyk talks with
development
board member
Lenny Marinello.
St. Rose of Lima
is one of only two
elementary
schools in the
Archdiocese with
a fulltime development director.
(Voice photo/
Prent Browning)



Usyk's office also organizes an annual development ball, golf tournament, and cocktail party for the benefit of the education fund.

"It's really a full-time job. It's a lot of work and a great deal of public relations," she says.

Her job is made easier by the fact that the pre-K through eighth-grade school has established a reputation for quality over the years. In 1986, St. Rose won the prestigious Excellence in Education Award from the Department of Education.

It is obvious from a tour of the school

that the development office was not created out of any emergency financial need.

The school's computer lab, supplied with dozens of IBM computers, is the envy of any elementary and even secondary school. The school complex consists of 20 classrooms, a modern library and science laboratory, an auditorium/gymnasium, and other facilities.

But it is precisely to prevent any need for panic fundraising that the education fund was created.

"We don't want crisis management if (continued on page 14)

SEND YOUR CHILD TO SPAIN THIS SUMMER For children 13 - 15 years old

JULY 1 - AUGUST 1, 1990

HOTEL ACCOMODATIONS IN SAN LORENZO del ESCORIAL (MADRID)

Excursions to Toledo, Segovia, Avila, Seville and Granada.

Children accompanied by certified Archdiocesan Teacher and Registered Nurse

FOR INFORMATION CALL 895-3644

(Not an Official Archdiocese of Miami Tour)



The Dominican Sisters of Hawthorne

SERVANTS OF RELIEF FOR INCURABLE CANCER

A religious community of Catholic women with seven modern nursing facilities in six states. Our one apostolate is to nurse incurable cancer patients. This work is a practical fulfillment of our faith.

The most important talent, highly prized by us, is the talent for sharing of yourself—your compassion, your cheerfulness, your faith—with those who have been made so vulnerable and dependent by this dread disease. Not all of our sisters are nurses, but as part of our apostolate, all directly help in the care of the patients.

If you think you have a religious vocation and would like to know more about our work and community life, why not plan to visit with us. We would be happy to share with you a day from our lives.

Write: Sr. Marie Edward DOMINICAN SISTERS OF HAWTHORNE Rosary Hill Home 600 Linda Avenue Hawthorne, New York 10532 or call: (914) 769-4794 Please send me more information about your Congregation. VOI 3 / 16

NAME

ADDRESS

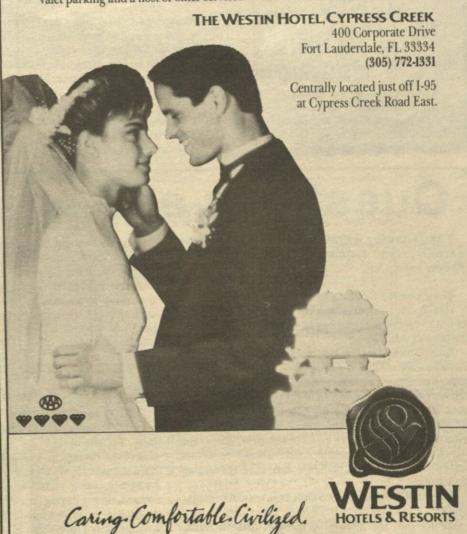
STATE

ZIP

Perfection... In a word, it's Westin.

When you choose The Westin Hotel for your wedding, our team of catering professionals stay on their toes so that you can relax. From menu selection and exquisite cuisine, to impeccable service with a personal touch, we make sure the most important day of your life is perfect, in a setting that is perfectly elegant.

And Westin offers wedding packages that include room rates, complimentary valet parking and a host of other services.



Christianity and justice

You can't call yourself Christian unless you work for justice, conference participants told

By Ana Rodriguez-Soto Chief Correspondent

The plight of the poor, the hungers of the homeless, the cries of neglected children: If you are not doing anything to help, you cannot call yourself a Christian.

That was the "scary" message repeated over and over again last Saturday by a "wise woman from the East" and a handful of advocates for children, the homeless, and drug and alcohol addicts.

They were speaking to about 60 lay people, Religious and priests who attended the third annual Conference on Parish Social Ministry, sponsored by Parish Community Services of the Archdiocese. The purpose of the conference is to alert the average parishioner to the social problems that lie beyond our doorstep, and to inspire and enable each Catholic to become personally involved in ministry.

Herself an inspired choice as keynote speaker, Sister Clare Fitzgerald stressed that concern for "the Lazaruses of the 20th Century" is "not optional. It's not volunteer. It is inherent to discipleship of Jesus."

Moreover, she said, "we are not called to charity. We're called to justice. That's tougher to do. But it's the Gospel message."

Introduced as a "wise woman", Sister Clare is a member of the School Sisters of Notre Dame who currently directs the Catholic School Leadership Program at Boston College.

She has spent a lifetime as an educator, in addition to serving as president of the Leadership Conference of Women Religious and member of the Vatican Commission on the Study of Religious Life in the United States.

In a riveting talk, the energetic Sister Clare traced the Church's recent emphasis on justice to the Second Vatican Council, and said Christians who are alive today are in the difficult position of "gambling with the credibility of the

Official

Archdiocese of Miami

that Archbishop McCarthy has

made the following appointment:

The Pastoral Center announces

The Rev. James Vitucci --

to co-administrator of St. Max-

imilian Kolbe Church, Pembroke

Pines, effective March 28, 1990.



Gospel message itself. Do you really believe it? And what does it mean to follow this Jesus Christ? He went to the poor. He went to the marginalized. He went to the outcasts."

"If you took [the Gospel message] to heart," she added, "you'd be scared to death."

Conversion

Indeed, the task for the Church of the 21st Century will be the "conversion of the baptized," Sister Clare said. Vatican II was nothing less than "a clarion call" from Yahweh, who "began to gather his people back to be his people again."

Prior to the council, she noted, the Church had "relegated God out of the ordinary life."

Quoting theologian Father Karl

Concern for the poor 'is not optional. It's not volunteer. It is inherent to discipleship of Jesus. [Moreover] we are not called to charity. We are called to justice. That's tougher to do. But it's the

Sister Clare Fitzgerald

Rahner, she referred to the "siege mentality" adopted by Catholicism after the Protestant Reformation. The Church became extremely authoritar-

Gospel message.'

ian and legalistic, turned in on itself, and "had nothing to say to the world for 400 years."

But after Vatican II, the Church "can no longer afford to be silent," Sister Clare said. Today, "the Church is moving with the Gospel message in another dimension."

While pre-Vatican II Catholicism was marked by "great charity" — which means it tried to make things better "within the existing social order" — after Vatican II "we're going to question the system and the structures," Sister Clare said. "We're going to be calling structures to be just — even the Church to be just."

The bottom line, she warned, is that "you can't escape the Incarnation.
[Jesus] came and [He] left a message. If

[He] had not come you would be off the hook. But [Jesus] came."

Other speakers at the conference echoed her remarks using concrete evidence of that Incarnation.

The homeless, for example, could be any one of us, said Dr. Pedro Jose Greer, who provides health care for Miami's street people through the all-volunted

Camillus House Health Concern.

While we might prefer to think of the homeless as people who are mentally ill or addicted to drugs and alcohol, he said, studies have found that less than a third have mental problems. And while the rate of substance abuse tends to be high, especially among the inner-city homeless, it is

quite low among single mothers and children, who comprise about 36 percent of the approximately 15,000 homeless people in Miami.

Homelessness

"Homelessness is not the problem. Homelessness is the end result of many social problems," Dr. Greer said, citing the lack of low-income housing, the breakdown of families, a minimum wage that is not enough to live on, and an educational system that fails students as well as working parents by not keeping up with their needs.

But casting stones at the government or a changing society is no solution, said Dr. Greer, a graduate of Christopher Columbus High School in Miami.

He suggested that people put aside "a little too much me and not enough us" mentality. "It's our responsibility to do something," he said. "Let's just go out and do it."

Another speaker, Fintan Muldoon, agreed. "In the Church in general we tend to rely on the state to cope with the problem," he said. "We have lost that sense that the Church takes care of its children."

Muldoon is director of Child Welfare Services for Catholic Community Services, and cited the grim statistic that one of every four children in Dade County lives in poverty.

Yet "we as a community don't see it as a problem and we're not doing very much about it," he said. "It's not somebody else's problem. It has to be our problem."

Computer mania hits school

(continued from page 8)
Fridays, and the second grade class alone has raised over \$70,000 in receipts.

"It seems the little children have really gotten on the bandwagon," says Nancy Kummer, the St. Andrew School volunteer coordinator for the program. "I don't know if that's because they're still going to the store with their parents or what."

At first their phenomenal success took

Kummer by surprise.

She jokes about coming home one day with a big pile of receipts. "When I spread them out on a table I said to my husband, 'We're out of control!"

Now she looks forward to doing a weekly count because of their incredible progress.

"I think it's a nice reflection of the supportive community we have."

Questions and answers about health,

The following article answers questions for Archdiocesan employees concerning their health care plan.

Why should health care hurt?

Health care, of course does not hurt; it heals. The cost of health care on the other hand, is hurting employees and employers everywhere.

Annual premium increases of 20 percent and 4 percent have become routine in recent years. And many experts expect rates to rise an average of 15 percent a year over the next five years. In 1989, the cost of indemnity plans rose 20.4 percent, while the cost of HMO's went up 16.5 percent. While the cost of the Archdiocese of Miami Health Plan rose only 18 percent last year, below the national average, the continued rise in health care costs for employees, priests and religious, is a continuing concern.

Why are health costs increasing so dramatically?

Simply put, the answer is medical care inflation.

Today, doctors and hospitals are charging more for their services. Large, catastrophic claims, have contributed to the cost increases. Catastrophic claims have become larger and more frequent throughout the 1980's, primarily due to a growing availability of advanced medical technology, such as organ transplant facilities, sophisticated neonatal care and diagnostic imaging systems.

What type of plan is the Archdiocese of Miami Health Plan?

Ours is a self-insured, indemnity plan. Because of the size of the insurance

pool, the number of people available for insurance, and because our claims record is good, the Archdiocese self-insures: simply paying the claims as the bills come in. The average increase for a self-funded indemnity plan rose, on average, only 17.6 percent in 1989. This traditional model

of a medical plan is undergoing significant changes now because when the employees choose their own physicians and hospitals, there are no restraints on the use of medical services or on fees charged by providers.

Are alternatives to the indemnity plan being considered?

'The Archdiocese of Miami Health Care Plan is committed to providing economical health care insurance while not sacrificing quality of care or a decline in benefits.'

Yes. The first alternative is for employees to pick their benefits; a cafeteria plan. This method of flexible benefits allows the employee to choose various options from a menu of benefits. One person might choose

more health insurance and less life insurance; another, less health and more life and disability coverage. This plan was initiated already by the Archdiocese when it allowed employees covered by spouse insurance to opt out of the health plan.



Synod Watch

Hermits' advice: To discover God, let go of 'things'

those insights."

By Ana Rodriguez-Soto Chief Correspondent

The hermits were young. Their message was ancient: Strip your lives down to the bare ssentials. Only then will you find God.

The suburbs of South Florida may be far removed from the deserts of the Middle East. And the hectic pace of our technological world may be eons apart from the tranquil solitude experienced by the prophet Elijah on Mt. Carmel.

But Father David Denny and Mother Tessa Bielecki managed to bridge that gap of time and space when they preached a Lenten mission this week at St. John Neumann parish in South Dade.

The two are apostolic hermits in the Carmelite Order, part of a unique community that numbers only 18 men and women: nine in Colorado and nine in Nova Scotia. Tracing their roots back to

the prophet Elijah, they spend most of their time in prayer and solitude, reading, tending their garden, producing spiritual tapes and publishing religious magazines. Periodically, they travel outside the hermitage, to share with others the insights they have gleaned.

"We're not running away from anything, says Mother Tessa, abbess for both communities, which were founded 30 years ago by Father William McNamara. "We are running toward what is deeper and more real in a world that is becoming more superficial and artificial.'

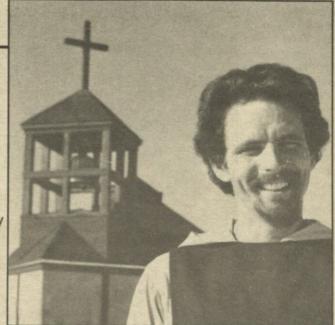
Looking much younger than her 46 years, with her long hair simply combed in a pony tail that accentuates her girlish demeanor, Mother

Tessa in no way resembles the stereotypical image of a hermit. Yet she has spent 24 years in the community.

Also young in age and spirit, 36-year old Father Denny has been in the community for 15 years. What attracted him to the order, he said, was meeting other members, all of whom are in their 30s or 40s. "These were not losers escaping reality. [They were] very talented people who were engaged in this adventure. Nothing staid about it."

'We're not taking God seriously enough as a whole culture, and we're feeling the effects of that.'

Father David Denny



'We [hermits] are not running away from anything. We are running toward what is deeper and more real in a world that is becoming more superficial and artificial.'

Mother Tessa

He sees his vocation as an effort "to preserve the deepest Christian values that keep the whole society healthy, and then be able to disseminate those values and

Indeed, Mother Tessa and Father Denny were invited to St. John Neumann because a survey had revealed that parishioners were "yearning" for a

> deeper prayer life, according to Myrna Gallagher, director of Religious Edication at the parish. "The world is so hectic," she said. "And we need to show [people] how to pray in the marketplace... so they can begin to see God in everything.

> (Throughout the Archdiocese, the Synod found the same preoccupation. One final decree (#110) committed the Archdiocese to "the growth of the faithful as a holy people, a people of prayer.")

Father Denny says he is not surprised by such yearnings. Everyone has a monastic dimension to their lives, which simply has to do with that most important relationship with God."

The problem with the modern world, he says, is that we have

lost sight of that relationship, hidden the God "who is closer to us than we are to ourselves," buried the divine under an avalanche of activity and ma-

For all our technological progress, Father Denny says, "we're barely beyond the morality of the Stone Age." Indeed, "we're not taking God seriously enough as a whole culture, and we're feeling the effects of that," he insists. "The violence, the chaos, the breakup of the family, are directly related to the fact that we've lost our moral vision. We have no vision anymore. Life and prayer and contemplation are at a low ebb. The result is chaos."

The solution is obvious, the hermit says. "Cut out whatever is peripheral, whatever is not essential. Concentrate on what is deeply meaningful."

That does not mean that the average working parent should leave his or her family and head straight for the desert. But it does require that we "live heroically" within our circumstances, Mother

Tessa says. "You have to be counter-cultural. You have to change your value system, not sell out to materialism. Most people want more than they need."

Her advice: settle "for a simple way of life that would enable [you] to live

Then, says Father Denny, "begin a discipline of prayer." Start with ten minutes a day, and "consciously exercise your powers of concentration," which have been dulled by the fast-paced images of television. "With a little work we can learn to read. With a little work we can learn to meditate," he promises.

Make time also to read the Gospels "in a whole new light - not as a dead letter but as the living Word. I think we'll find ourselves being addressed in a very personal way by God." Eventually, the priest-hermit says, prayer becomes "an acquired taste."

And a vital one. "Action without contemplation is blind. The more active our lives become, the more necessary it becomes for us to be contemplative," he says. "The inspiration that comes through prayer gives you the energy to act intelligently and

Words of wisdom, indeed, that echo through the ages.

care for Archdiocesan employees

Another alternative is PPO's and HMO's. The Archdiocese already has entered into agreements for PPO-Preferred Provider Organization-to augment the existing plan. A PPO is a network of physicians and hospitals who agree on a set fee schedule which, when used by a majority of insured, allows the provider—the doctor and hospitals-to keep their fees down.

The Archdiocesan Health Plan, collaborating with the three Catholic hospitals, Mercy Hospital, St. Francis Hospital and Holy Cross Hospital, offers the most comprehensive and economical quality care program available. This Catholic network of preferred services is designed to place the Catholic in an environment of quality hospital and physician care consistent with the Church's teaching on medical ethics, the support of spiritual life, and a positive incentive of financial benefits.

HMO's are very popular in South Florida and offer attractive benefits in terms of cost. An HMO-Health Management Organization—receives a set annual fee for each enrolled. This gives the provider an incentive to provide cost-effective care. Each patient then has a primary physician belonging to the HMO who controls access to medical services. Because HMO's are a radical departure from an indemnity plan, this alternative is still being studied by the Archdiocese.

Can we cut costs in health care?

Again, the answer is yes. Without sacrificing the quality of health care, costs can be contained. This process is called utilization review which is simply an audit of charges to be sure they are reasonable and customary and that the services were actually performed. Other savings are realized in precertification review-the process of reviewing a diagnosis before hospital admittance and, where appropriate, shifting procedures to less expensive outpatient facilities. Also used is major care management for catastrophic claims whereby care is monitored throughout a catastrophic illness.

Sharing the costs.

After trying other cost containment measures first, the health plan then looks to employees to participate in the process by sharing the cost of the plan. Only after examining solutions to the rising costs are the employees asked to increase their contribution to the plan.

Wellness Programs -- do they work?

Healthy employees use less health care. To encourage an awareness of good health and health habits, the Archdiocese sponsors a Wellness Program that began by offering free mammogram testing for the employees. This will be followed by cardio-vascular testing and a program on neonatal care. These programs work because they make the resources available to help the employee become healthy and stay healthy.

The Archdiocese of Miami Health Plan is committed to providing economical health care insurance while not sacrificing quality of care or a decline in benefits. The latest and most comprehensive program available now is the Catholic network of PPO hospitals and physicians at Mercy, St. Francis and Holy Cross Hospitals. In addition to this network, the one successful way of accomplishing this is by continuously informing employees of the ways to help control costs.

AT WEEKEND CONFERENCE

Youth experience power of 'living Ch

By Lina Bryon Staff Writer La Voz Catolica

Armed with Bibles, hundreds of Hispanic young people from throughout the Archdiocese gathered this weekend in Hialeah to get better acquainted with the

The fifth annual Youth Conference sponsored by the youth ministry of San Isidro Parish in Pompano featured a charismatic spirit, music and prayer, as well as inspirational talks by Archdiocesan priests, a woman Religious and young people themselves.

Indeed, the conference in its entirety was planned by young people, members of San Isidro's three youth groups (see accompanying story). For the past six months, their Thursday evening meetings have been devoted to praying and planning for the success of the annual gathering.

Representatives from the parish also have visited youth groups in other parishes in the Archdiocese and personally invited them to attend the conference, creating a kind of chain reaction of invitations.

Yolanda Fernandez, 18, a member of the Hispanic Charismatic Renewal and director of the youth group at St. Cecilia parish in Hialeah, spoke at all the Masses in her church and invited especially those young people "who attend Mass because their parents do it, but have no real Christian commitment.'

Richard Rodriguez, 20, also has worked hard for the conference, making time despite his busy schedule of studies and work. Four years ago, he recalls, he had plenty of time to spare.

"I would get drunk to impress my friends," he says. Then he started hanging around with an older crowd, and "I started using amphetamines and cocaine. I lost my family, my friends and quit school."

Then, one day, desperate and intoxicated with alcohol and drugs, he tuned into the Christian radio station. "It was the only thing that calmed me down," he says. "It seemed like God Himself was speaking to me through

That, he says, is when he started to seek "the truth." Some friends told him about San Isidro's youth group, and he began to attend the meetings. After a while, "I realized that the Lord had not forgotten me. I looked inside myself... and here I am."

Today, he works as assistant to Father Ricardo Castellanos, San Isidro's pastor. He says his story is



Catalina Herrera, 13, Victor Herrera, 17, and Gloria Restrepo, 13, embrace during the emotional conclusion of the fifth annual Youth Conference sponsored by San Isidro parish. (Voice photos/ Marlene Quaroni)

typical of many young people today, and proof that "Christians are a victory people." Even though they may be tempted from all sides, "we need to ask for discern-

ment" and "pray a lot."

Angel Maiquez, leader of the youth group at St. John the Apostle parish in Hialeah, agrees that "living in Miami causes much pain for young people, because at

'I realized that the Lord had not forgotten me.'

Richard Rodriguez, 20

each step we stumble across a new temptation.'

That is why he worked so hard to make this year's youth conference a success. Every year, there are conversions. And each of the young people who publicly renounce evil at the conference are followed up, either by San Isidro's youth group or the Hispanic Charismatic

Danay Pelaez, 15, embraces her mother, Mayra Pelaez, after witnessing to the power of God in her life.



Renewal Office, which tracks them through a computer.

"Each one is invited to a retreat, a conference or any other scheduled activity," said Maiquez, adding that among this year's plans is a "charismatic olympiad" for

As Gerardo Caro, of San Isidro parish puts it, "the most beautiful thing is to come to know God through young people — a living God, who offers alternatives for the lives of each one, who is present among us and full of miracles, as He was 2,000 years ago."

Mural, park boost **Knights of Columbus'** image, visibility

By Prent Browning Voice Staff Writer

Sometimes, you've gotta grab people's attention. And that's just what the North Miami Knights of Columbus have done, with popularity-raising results.

By enhancing their property and adding several colorful features to their building, the Knights have increased their visibility in the community and even boosted the involvement of their own members.

The sprucing up efforts on the property, at 13300 N. Memorial Highway, have included the addition of a wall-sized mural and a glass sculpture. (See photo and accompanying story).

But that is only part of the improvements. In the past few years, the knights have created a park out of land to the west of the building, planting hundreds of trees and bushes. Signs and brighter lighting in the parking area have also been added. By the summer they hope to have a sign on each driveway saying, "Welcome to the Knights of Columbus."

These are simple things, but they shouldn't be dismissed as trivial, says North Miami Grand Knight

"I think it's extremely important that we put the word 'welcome' on our facility," he says. "We have extensive public contact just through the use of our hall by various outside groups for weddings and receptions and a host of community groups that use our facility."

"We have a role to play in our community beyond what we may do quietly behind the scenes for the Church and the schools."

The improvements have been noticed in the neighborhood, Seifried says. Surrounding apartment houses have recently made an effort to improve their appear-

More importantly, the Grand Knight regards the creation of the park as a "turnaround event" in the council's recent history. "Since then we have had people [previously inactive members] coming out of the woodwork."

Seifried credits a lot of this involvement to the popularity of John J. Donohue, the Knight for whom the park was named. He was financial secretary for the organization for over 20 years, until he passed away three years

"People were moved to do things for that man,"

Donohue was known as a family man who enjoyed the family picnics and gatherings for which the park was

Several years ago there had been discussion of selling the land, which is located along a canal. Instead, the council raised \$7,000, fenced it off and built picnic tables. Now they have outdoor seating for 150 people at the John J. Donohue Knights Memorial Park,

"The park proved to be a catalyst in changing people's perspective on the Knights of Columbus, giving people a new reason to come out, a new incentive



to do things, and one thing led to another."

For instance, recruitment of younger Catholic men (under 40) has the council in the past few years.

While the benefits of the upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to statistic stands as an example upgrading effort can't be reduced to stands as an example upgrading effort can't be reduced to stands as an example upgrading effort can't be reduced to stands as an example upgrading effort can't be reduced to stands as a standard to standard work stands as an example, that sometimes the simplest things can had reaching effects than originally imagined.





Young people from parishes throughout the Archdiocese 'praise the Lord' with feeling at the conclusion of the weekend-long conference.

San Isidro's youth groups offer three tiers of spirituality

On a recent Thursday evening at San Isidro parish in Pompano, each of the three youth groups was meeting behind closed doors. From the first group emanated conversation and even laughter; from the second group, there was no laughter, and only a word or two were audible occasionally; from the third group, total silence, as the young people, seated on the floor holding hands, prayed.

"Before, we would put them all together," explained Gerardo Caro, one of 150 young people who take part in the parish youth groups. "But the veteran ones would get bored, and if we raised the level of the reflections, the beginners wouldn't understand."

That's why the groups were divided into three and given the biblical names Sichar, Gilgal and Gideon.

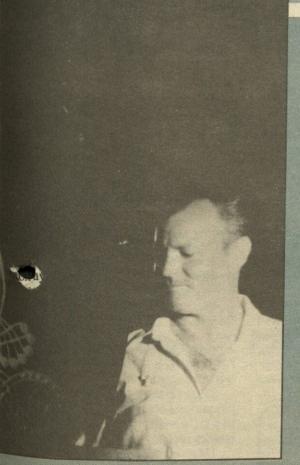
Sichar is for beginners, those who are just learning about God. Gilgal is for those at an intermediate level, "who know a little more about the faith and commit themselves to 15 minutes of daily prayer," said Caro.

and commit themselves to 15 minutes of daily prayer," said Caro.

Gideon, for those who are most advanced, "is the most spiritual" of the three groups. Its members are more mature, have spent more time at San Isidro and know "how to give a solid reason for their faith. They are prepared to evangelize," said Caro.

They also make a commitment to pray 40 minutes a day and are very involved in Church ministries. According to Caro, "we aspire to be a completely spiritual group."

Lina Bryon



(Voice photo/ Prent Browning)

increased at

ave more far

stics, the

Glass artist Emmett McLoughlin inspects the base of the sculpture of the Virgin Mary and infant following an unveiling ceremony at the North Miami Knights of Columbus building.

Glass sculpture makes pro-life statement

By Prent Browning Voice Staff Writer

It was only unveiled last week, but a glass sculpture seems to have already captured the hearts of North Miami Knights of Columbus members.

The sculpture of the Virgin Mary cradling a baby was created by one of their own members, Emmett McLoughlin, and installed outside the North Miami Knights of Columbus building at 13300 N. Memorial Highway.

At an unveiling ceremony March 16th, the prolife message of the artwork was emphasized. Students from Msgr. Edward Pace Catholic High School in Miami read prayers and poems about the sacred value of unborn children.

"I envisioned the baby as a gift to the world," says McLoughlin, 44, who received a commission from the council for his work.

The sculpture contains three glass panels which convey a three-dimensional effect. One panel contains the image of Mary's hands, another bears an image of Mary herself, and in the middle panel rests the infant, sheltered in a womb-like fold of the hands.

The carving of Mary makes use of an interlocking Celtic motif, a nod to the artist's Irish roots. The entire work is five feet in diameter, and is lighted from the base.

McLoughlin, formerly a carpenter, first became interested in working in glass about 15 years ago when he had to fly to Washington to view one of the few detailed books on the glass carving process at 'We're not going to beat people over the head, but the Respect Life reminder is done with a great deal of class and style.'

Kevin Siefried, Grand Knight, North Miami Knights of Columbus

the Library of Congress. Since then he has worked at Tiffany and Co. and now has his own shop called Carved Glass at 1673 N.E. 163rd St. in North Miami Beach.

The complicated carving process involves blowing a jet of air and aluminum oxide over the surface of the glass.

"It's difficult and time consuming; you have to really enjoy it in order to do it," the artist says.

He characterizes his interest in glass designs as

He characterizes his interest in glass designs as a "compulsion."

"I see it completely in my mind and my hands just have to go to work and make it happen."

The result is a carving for the Knights of Columbus council that in addition to its aesthetic value, serves as a permanent symbol of their prolife stand.

"We're not going to beat people over the head," says Grand Knight Kevin Seifried, "but the Respect Life reminder is done with a great deal of class and style."

Lenten lesson from AIDS patient

By Father Chris Eggleton, O.P. St. Dominic Church, Miami Columnist, LaVoz Catolica

When I first met Fred I met a man possessing sharp facial features and piercing blue eyes. A strong, healthy looking person in his early fifties. I was hard to believe that hidden throughout his body was a virus that was to gradually drain him of color and clear thinking. Fred was suffering from AIDS.

In visiting with Fred over a period of months when he was in and out of hospitals I began to learn much about him, his fears, his hopes. Fred did not focus on his pain or deteriorating body; rather he shared stories of his career as an actor and of his determination to make another go of it on tour. He'd spent his life in theater as a Shakespearean actor.

I loved listening to his great knowledge of the Seventeenth Century English dramatist and marveled at the way he'd recite verse after verse from one of the famous tragedies such as King Lear or Hamlet (his

I had studied some of the plays of Shakespeare and watched a handful of stage productions, but in comparison to Fred I'd merely glimpsed the power of this literary genius called Shakespeare; Fred had <u>lived</u> Shakespeare. He'd given his whole self to the task of bringing to life the characters Shakespeare had instilled with some human or divine truth.

The more we discussed Shakespeare and acting the more animated he became. He'd loved his work as actor and it showed. It rubbed off too, for I found myself late at night pouring over a play Fred had spoken of that same day. Fred was insightful when it came to human nature. He knew that change, that conversion, comes as a process and certainly not without struggle.

Just as the stuff or essence of Shakespeare's work is in the conflicts in which the characters find themselves so too Fred found himself deep in the throes of conflict. And it was in the depths of that personal conflict of a body that would no longer cooperate with his mind and heart that Fred discovered a long-term longing for God that impelled him to learn about the Catholic faith, to receive the sacraments.

Our God is the kind of God that is always inviting us into deeper and deeper relationship with Himself and with others. Jesus took Peter, James, and John up a mountain to bring them into more profound contact with divine life, to offer them the unanticipated drama of God's availability.

Peter asked Jesus if they might pitch tents and remain on the mountain. Fortunately, Jesus did not take Peter up on his idea to stay there on the heights. Jesus knew that the heart of the drama in which the disciples were to participate was in the cities and towns, with lepers and Pharisees, Samaritan and Jew, where people worked and lived. This was where Jesus wanted Peter, James, and John to pitch their tents.

Where does Jesus ask us to pitch our tents today? Into what human drama are we invited by God to be active and compassionate participants that we might be instruments of healing in a broken and wounded world?

I learned from Fred that while an actor spends some time actually on stage, the majority of an actor's time is spent day after day off-stage memorizing lines and practicing over and over how to best portray a given

character. This too is one of the focusses of Lent. It is time offered to us to search the roots of our own

hunger and need for God in our lives that we might therefore be transformed and become a transforming presence in our world in whatever our life situation.

Fred did not focus on his pain or deteriorating body, rather he shared stories of his career as an actor...

And, as Jesus offered both reassurance and challenge to the disciples on the mountain by his words, "Do not be afraid," Jesus offers each of us the same as we move from being motivated by fear into being motivated by compassion.

Fred came to recognize God's life in him and he felt a great urgency to express that life. Fred had come to

appreciate his talent as an actor and he wanted to continue to share that life with others; he believed in his gift and was not afraid to live it.

In a hospital bed surrounded by his mother, friends and members of his local church community, Fred was baptized and confirmed. Less than three months later he

Not long before Fred died, famous Shakespearean actor Laurence Olivier died. As he reminisced on the life of Olivier Fred said that Olivier's death left him with an empty place inside. As I consider Fred's life and his gift to us as a community I too experience an empty place; yet, I am also filled with the richness of the God-life that was within him.

As we continue our journey in this season of Lent are offered opportunities for entering human drama n as fearful observers but as eager proclaimers of the Good News in each of us. Into what human situation of suffering are we invited to pitch our tents?



Happy feet

Five Coleens, members of the Celtic Tradition Dancers, entertain with some fancy footwork at the opening day of the Barry University Foot Care Institute at Cedars (podiatry school). A doctor examined the dancers' feet to make sure all

Fundraising called key to schools' survival

(continued from page 9) the roof leaks," says Usyk.

The money will be earmarked in the future for teacher salaries, updating computer equipment, and other purposes.

Currently, there is only one other elementary school in the Archdiocese (St. Andrew's in Coral Springs) that has a fulltime development position, although several more have named individuals to parttime development responsibilities. Approximately half the high schools in the Archdiocese have their own development

"The theme of the [AEF] foundation," says AEF Executive Director Patrick Heffernan, "is that elementary and secondary schools need to adopt as quickly as possible the fundraising practices of colleges and universities."

Msgr. Noel Fogarty, pastor of St. Rose of Lima parish and vice-president of the AEF Board of Directors (see box), doesn't have to be sold on the idea.

"I'm very concerned about the future of Catholic schools six years, seven years down the road," he says. "The cost of education is escalating, teachers' salaries are going up, besides keeping up with all the advances in technology.'

In fact, only three of the elementary schools attended by the parish's own 13member board are still open.

"Many pastors are afraid of establishing Catholic schools because of the expense, but they are the backbone of any Archdiocese," says Sister Anne Bernard, I.H.M., principal of St. Rose.

The pastor believes that in order to maintain a standard of quality in the long run, and still keep Catholic education affordable, it is necessary to turn to other sources besides tuition.

Opinion is mixed among those development officials interviewed on the question of whether appointing a full-time development person would be appropriate for every parish, even those in low income neighborhoods. "It's unrealistic for many parishes who have to rely on volunteers," says Heffernan.

But the neighborhood has very little to do with the success of a program, Fogarty says. He points out that school alumni and individuals interested in Catholic education are not limited to any one locality.

Boiled down to the essentials, he says, "it's a question of having a good product and marketing it well."

Since Catholic education is a "good product", it becomes primarily a matter of how to present it in the best way to the right

There is no debate, however, on the importance of the work of development offices like those at St. Rose of Lima to the future of Catholic education.

Because it is one of the Catholic elementary school pioneers in this type of development effort in South Florida, many people are interested in how well they suc-

"What we are doing here," contends Marinello, "affects other schools that aren't even on the drawing board."

Education Foundation names new board members

The Archdiocesan Education Foundation Board of Directors has recently been expanded from a nine-member to a 17- member group, adding to its ranks leading figures in the financial and business community.

Newly named to the board are: Jorge M. Diaz, partner, KPMG, Peat Marwick; Ramon Oyarzun, general managing partner, Silver Eagle Distributors, Ltd.; John E. Porta, president, Southeast Bank, N.A.; John K. Ream, chairman and CEO, Citicorp Savings of Florida and Citibank (Florida), N.A.; Robert A. Rivero, audit partner in charge, KPMG, Peat Marwick; Richard W. Roether, director and retired chairman of the board of Cincinnati Time; Donald Saviano, vice-president, Merrill Lynch; and Rodger Shay, president, Shay Financial Corp.

Opinion/Features

Page 15

March 30, 1990

Miami, FL

THE VOICE

Confession takes us back to the Lord

By Father Henry Fehren U.S. Catholic Magazine

Confession, anyone?

It's easy now. Just touch a few buttons on your touch telephone and for \$1.50 for the first minute and 50 cents for each additional minute, you can confess your sins. The telephone company will absolve youif you pay your phone bill, I presume. What's even better is that the cost is the same for mortal sins as for venial sins. In the old days a penance for a mortal sin was much greater than for a venial sin. Ma Bell is more merciful than Mother Church.

In the business world, supply follows demands, so evidently people still have a need to confess. Television commercials in the New York area, and maybe across the country, advertise confession by phone. As the sacrament of Confession in the church vanishes, the secular community is ready to satisfy the need for confes-

No, they aren't sacramental Confessions, and the penitent does not get absolved in the name of Jesus. And it is doubtful that the telephone company has in mind the exhortation of Saint James, "Confess your sins to one another and pray for one another, so that you may find healing" (5:16). I saw the TV ads for telephone confession at the same time I received a letter saying that even "good Catholics" today see no need for the sacrament of Penance. The word penance comes from the word penitence; and if we have nothing to be penitent about, there is no need for the sacrament of Penance. If we have no sins to confess, we have no need for Confes-

To mention the word sin today is to be laughed at. One must feel guilty about feeling guilty. It's wonderful that we have all reached the state of perfection. The angels must envy us. And John the Baptist must feel like an idiot, for he went out into the desert "proclaiming a baptism of repentance that led to the forgiveness of sins." The people confessed their sins and were baptized (Mark 1:4-5). He would be unem-

John said that Jesus would "gather the wheat into his barn, but the chaff he will burn in unquenchable fire." And thus, says Luke, "John preached the good news to the people" (Luke 3:17-18). Confession of sins today is not considered good news, or the confessionals would not be empty. We an ask ourselves, "When have I last

byed with the publican, 'O God, be merciful to me, a sinner'?" (LUke 18:13).

moral evil is not an abstraction, a condition, or a general state. It is personal and particular, freely chosen by a human being with a will and an intellect, a deliberate refusal of God's love. Jesus chose to obey his Father, whom he loved. The sinner chooses to disobey that same Father. What is the moral norm to guide our lives? The teachings of Jesus apply to our time and

We can confess only our own sins, not someone else's - mea culpa, mea culpa, mea maxima culpa. When I was in a Catholic elementary school we were sent by classes or grades to the church across the street every two weeks during the school year for Confession. This could be considered spiritual regimentation; but every two weeks I was reminded that I am responsible for my actions, that I have to answer to God for them, that a loving Father is willing to forgive me if I humbly admit my sins, and that Jesus calls us all to perfection.

I think that such a practice would have been good for the many young people I read about today who seem to have no conscience. I am not condemning young people in general, but I often worry that they are deprived of an education in morals. (And they see the example of their elders). But again and again in newspaper

accounts teenagers are beating old ladies, mugging and killing people, and having no sense of remorse or guilt or accountability.

When Peter denied our Lord, he did not make

excuses; he "went out and began to weep bitterly" (Matt. 26:75). Even Judas accepted personal responsibility for his betrayal of Jesus. In Matthew's Gospel the word Jesus says to the public is, "Repent!" (4:17). Today we answer, "Are you kidding? What's there to repent of?"

The prodigal son admitted his guilt and returned to his father saying, "Father, I have sinned against God and against you" (Luke 15:21). If we do likewise, our Father will put the bestrobe on us, put aring on our finger, kill the fatted calf, and have a celebration. Confession should be a happy event. We Catholics should do it more

Of course, God may say, as John the Baptizer did, "Give some evidence that you mean to reform" (Matt. 3:8).

decade ago, and I still agree with what I said then. It brought us Catholics into the church, into the presence of God. We did get humbly on our knees before and ask his forgiveness for our sins. We were aware that sin existed. Many miracles of grace

took place in the confessional; many people received the peace of Christ; millions came closer to God, and people were with Christ, who is present in his sacrament; and many a life was changed

for the better by a good Confession.

Only grievous sins need to be confessed, if we follow the Council of Trent; and lesser sins can be taken away by Holy Communion or a profoundly felt act of love and contrition. But I'm a nice guy surely I haven't committed any serious, grievous or mortal sins (Whichever term you use). Can nice guys be sinners? But then we get into technicalities again.

Today, a couple times a year, we Catholics have communal penance services and usually presume that those who partake in them are truly repentant. And there are people there who have given up on the private, individual Confessions. Early centuries had something somewhat similar; and though these rituals have not attracted the great majority of Catholics,

Private, individual, auricular Confessions dropped drastically in numbers because intelligent Catholics could no longer accept the list of sins based more on canon law than on the Gospels and the consequent confusion about what really was a sin. An examination of conscience based on the so called "Ten Commandments" is close to ridiculous if one considers what the commandments meant at the time of their ori-

Some think that the judicial dimension of the sacrament is something Catholics will no longer accept. Good for them! In 41 years of hearing Confessions I never felt like a judge. I was just happy that they had come in to make contact with Christ. I was glad to assure them of God's love and forgiveness, since that was what they had come into the confessional for. In the darkness and solitude they could talk to Christ. Ridicule of the "black box" is ridiculous. It was a treasure of grace.

As in all the sacraments, we will get out of the sacrament of Penance what we put into it. Actually more, for God is so generous. Whether we participate in the sacrament in a private or a communal manner, we first look at the life and teachings of Jesus; then we look at our lives in relation to that. We then look at the pain and suffering in the world and ask if we have contributed to it or have failed to try to alleviate it as Jesus did.

Love is a choice; and if through our own fault we have failed to love, it is time for



they may the future forms of the sacrament. I wrote about Confession in this space a I see and read of sin every day. Sin or Recognize Lent's message of hope and glory

'Love is a choice; and if

through our own fault we

have failed to love, it is

time for Confession.'

Remember Lent? Remember the weeks of denial, sacrifice, fast, abstinence and penance?

Unfortunately, these negative aspects are all many Catholics remember when they think of Lent, says the Rev. Kevin Irwin, a theology professor at The Catholics University of America. People are so busy doing things (or avoiding them) that they lose sight of the season's element

The 40-day retreat known as Lent, the theologian contends, also is designed to be a hopeful time — done during which an individual is encouraged to refocus on the paschal mystery of Christ.

The seasonal celebrations of Lent are full of symbols and gestures, Father Irwin notes, but it is through this communal sharing one can gain the personal confidence to accept the reconciliation and liberation Christ's sacrifice won for

When Lent began this year, the imposition of ashes was more than a simple reminder of an individual's mortality. The ashes, Father Irwin explains, are a positive reminder to turn again you the Lord, so that one can identify more deeply with paschal mystery.

This process of personal conversion, he adds, is meant to continue until the day one is called from this life to the next, where ashes, fasts and sacraments no longer will be needed. There all will be assumed into the mystery of

In the days following Ash Wednesday, Lenten readings and prayers sharpen the notion of one's total reliance on God. Deep reflection brings to mind the price, not the

prestige, of one's election as a follower of Christ. The Gospel challenges all to grow in faith. There are messages of humiliation, suffering and self-emptying, but there also is a promise of glorification, of a rising to new life.

By the time the Passion is read on Good Friday, Father Irwin says, the Catholic community is prepared to deal with it from the perspective of the hope and glory flowing from the Resurrection.

Finally, at the Easter vigil, the readings recall the great moments in the history of salvation, culminating in the Resurrection. The Easter liturgy, he explains, offers each individual an opportunity to be made a sharer in the whole of the paschal mystery.

(The Catholic University of America)

Why are Catholics so apologetic?

By Fr. Virgil Blum, S.J.

Those are hard questions, and hard questions are hard to answer.

Perhaps we Catholics have lost our self-confidence. Perhaps we really don't think we belong in America - as full-fledged citizens with equal rights and duties. As Catholics, we seem to have developed a sense of guilt. Jewish Professor Bruce Fingerhut, of Notre Dame University, made this point when he wrote: "Jews do not apologize for being Jews. But Catholics are made to feel guilty about their role in American society, about their heritage...[They] have seminars apologizing for being a Catholic university in an age of diversity."

'Jews do not apologize for being Jews. But Catholics are made to feel guilty about their role in American society, about their heritage... [They] have seminars apologizing for being a Catholic university in an age of diversity.'

 Jewish Professor Bruce Fingerhut Notre Dame University

Is it this sense of guilt and inferiority that is manifest in some if not all of the following Catholic attitudes and positions?

1. When the American Civil Liberties Union and the American Jewish Congress argued in court that the Hyde Amendment restricting federal funding of elective abortions was un-constitutional because Catholics had lobbied for it - Catholics did not protest this gross attack on their most fundamental rights under the First Amendment.

Did Catholics no take offense at these attacks because of their guilt complex that makes them think they are not entitled to the First Amendment rights of freedom of speech, free exercise of religion and the right of petition?

2. While 885 law professors signed a Harvard brief supporting a woman's unrestricted right to kill her unborn baby, law professors in Catholic law schools did not submit a brief in defense of the right to life of unborn children.

in defense of the right to life of unborn children.

Perhaps what Father R.L. Bruckberger, a writer and movie-maker, says of his Catholics colleagues and intellectuals has equal application to law professors in Catholic law schools. He described them as "eunuchs proud of having been castrated."

3. When Congress voted on a bill to protect the right to life of unborn children, 56 Catholics voted to support the killing of their unborn brothers and sisters.

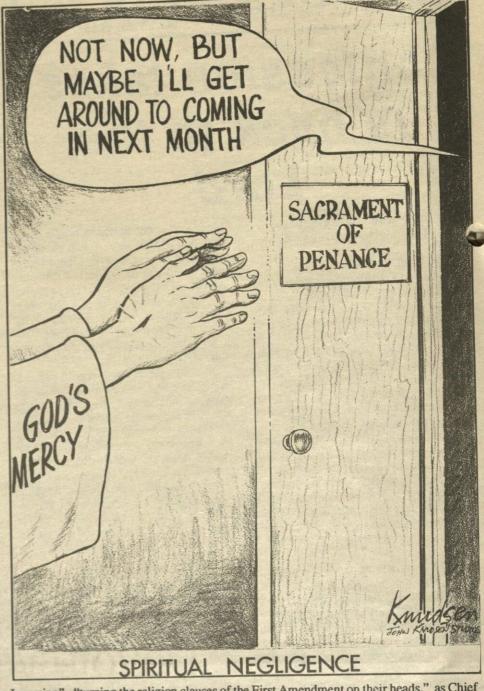
They said they did not wish to impose their Catholic values on their fellow citizens - meaning, that as Catholics they have no right to participate in public policy making; that they are second-class citizens; that they have a sense of guilt complex about their role in American society.

4. When bishops exercise their First Amendment rights and speak out on the moral dimensions of public policy making, they are often vigorously denounced by the media for violating separation of church and state.

Do Catholic intellectuals and lawyers rush to defend the bishops who are merely exercising their First Amendment rights? No. Bishops are left to swing in the winds of criticism from the religiously intolerant secularist media.

5. Since the Everson decision of 1947, Leo Pfeffer, general counsel for the American Jewish congress, has successfully argued before the Supreme Court in some two score cases for absolute separation of church and state. In most of these cases, Pfeffer challenged the religious freedom rights of Catholics, for example, in the education of their children.

Pfeffer brought about what Pastor Richard John Neuhaus dubbed "The Pfefferian



Inversion" - "turning the religion clauses of the First Amendment on their heads," as Chief Justice Berger called. That is, Pfeffer prevailed on the court to suppress digious freedom in the name of separation of church and state.

Pfeffer now says he achieved this result because Catholic attorneys did not challenge his absolutist separation doctrine by arguing before the Supreme Court for absolute religious freedom.

6. When Senator Daniel P. Moynihan called on Catholics to lead "in forging a national coalition for justice in American education," Catholics refused to join with Protestants and others in the organization of a parents interest group to counter vail the political clout of the National Education Association. As a direct result, Moynihan saw his Senate bills to provide refundable tuition tax credits and education vouchers for low-income families decisively defeated.

Could it be that, since Catholics, as Fingerhut says, feel guilty about their role in American society, many Catholics have become advocates of policies and programs that reject moral values simply because they're deeply rooted in their Catholic faith?

Such a guilt complex would certainly help explain why Catholics have turned a deaf ear to Pastor Neuhaus; appeals that they enter the public square as Christians in defense of the religiously-based moral values that undergird the very foundations of our nation's democratic institutions.

(Fr. Blum is President of Catholic League for Civil and Religious Rights)

Letters

Francis' comments shallow, incorrect

Mr. Dale Francis' comments regarding the Call for Renewal ad which appeared on Ash Wednesday in the New York Times, are a true example of lightweight and shallow editorializing. His reasons for censuring the Call for Renewal are totally without substance.

As a practicing Catholic - meaning constant awareness of the presence of God in my life — with a deep love for my Church, I signed the Statement although my name regrettably does not appear on the list. One of its aspects which moved me to sign was the tone in which it was worded; the word "demand" does not appear once, rather it "appeals," gently entreats the hierarchy of the church to open their hearts and souls.

As for Mr. Francis assertion that this Call for Renewal was not done "in the spirit of asking for consideration..."

enclosed please find a copy of the actual Call for Renewal in which I have highlighted the quote "we call for open dialogue..." I suggest that in the future, Mr. Francis thoroughly read the material he intends to write about.

The main point of Mr. Francis is whether signers were serious in wishing to bring about much needed changes and he bases his allegations on two premises. First he says that some of the signers had in the past expressed disagreement with the Church. When in history does disagreement equal lack of seriousness?

Secondly, he states that the fact that one sentence carried five points of discussion renders the whole article not serious. The last sentence of the Apostles' Creed goes: "I believe in the Holy Catholic Church, the Communion of Saints, the forgiveness of sins and life everlasting." Four great theological mysteries in one sentence??!! They can't be serious...

Lourdes Agostini Miami, Florida

Another candidate flops on abortion

The Miami Herald reported that Mr. Kevin O'Connor, a candidate for the state legislature, had done a flip on abortion to the pro-abortion side. Easy to do? Apparently so, when he sees it as a vote-getter.

The article was rife with the usual selective religious identification, but abortion is not a religious issue. It is a human issue and a constitutional issue.

Can we exclude a whole segment of the human family from fundamental constitutional rights, i.e., the right to life, due process, and equal protection of the laws? This is the issue O'Connor must answer head-on.

Everyone knows that the pro-choice and personally-opposed cliches are evasions. They are the language of moral cowardice and any politician who uses this thin fig leaf of religious pluralism is a non-religious controversy to hide his real intentions to vote for abortion fools no one. If O'Connor cannot vote the issue on principle, he is not fit hold public office. He is a moral coward.

Bart T. Heffernan, M. Fort Lauderdale, 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.

Opinion 17

How could Jesus Rise 'Again'?

O. Please explain the background of the word "again" as it appears in the Nicene Creed, "on the third day he rose again in fulfillment of the Scriptures." Since Jesus arose only once why does it say "again"? (California)

A. Neither the original Greek nor Latin text for the Creed contains that word, al-



though the Latin "resurrexit" could be broken down to translate that Christ has "re-risen."

The meaning, however, is simply that Jesus was alive and through the resurrection he comes to life again. There is no implication of a second resurrection.

Q. I am a Sister frequently involved through our community with liturgical celebrations.

Is there any one authentic source of liturgical directions for celebrating the Eucharist? Each liturgist seems to put forth his own opinion. Thank you for any help. (Kentucky)

A. Yours is a good question but not easy to answer. There is no "one" authentic source because, in addition to the basic sources which I will mention, we have numerous other authentic (official) interpretations or clarifications that are equally authentic. They come either from appropriate Vatican congregations or from the national bishops' confer-

Of course, the place to start is Chapters 1 and 2 of the Constitution on the Sacred Liturgy of Vatican Council II. They contain not only "ideals" but very practical background for understanding and implementing the reconstructed eucharistic rites.

Next, the two most fundamental sources are the Foreword and General Instruction of the Roman Missal, and the Introduction to the Lectionary. The first two are found at the beginning of the Sacramentary (missal). The last is in the front of the Lectionary. Both were promulgated in 1969.

"Liturgicae Instaurationes," published by the Congregation for Divine Worship in September 1970, often referred to as the "Third Instruction of the Correct Application of the Constitution on the Liturgy," specifies many important norms for eucharistic celebrations.

It includes particulars about essential aspects of the Mass, including singing, texts, ministers and so on.

These would be among the key general documents for the universal church. Dozens of others, as for example the "Instruction Concerning Worship of the Eucharistic Mysy" ("Inaestimabile Donum"), published wolder the authority of Pope John Paul II in 1980, deal with particular questions or elements of the liturgies of the word and the

Two of these are of special importance, both because of the scope they offer and the background and direction they give on the

They are the "Universal Prayer or Prayer of the Faithful," published by the Congregation of Rites in 1966, and the "Directory for Masses With Children" from the Congregation for Divine Worship in 1973.

For sacred music and its necessary relationship to all aspects of the eucharistic liturgy, for brevity, clarity and specific application, nothing in my opinion beats "Music in Catholic Worship," published by the American bishops' Committee on the Liturgy in 1983.

Most or all of these should be available through a Catholic bookstore or from the U.S. Catholic Conference publications office, 3211 Fourth St. N.E., Washington, D.C.

Let us become kinder, gentler

When George Bush became president, a new phrase entered our vocabulary — "kinder, gentler." The president asked for a "kinder, gentler nation," but I think that will be hard to achieve until we get more people who are kinder and gentler. I propose we all try to be such people, beginning with our own families and our co-workers.

What got me thinking about this was a comment someone close to me recently threw my way. I had just completed a fourweek vacation, my first extended time off in eight years. My work as a newspaper editor and writer is intense, requiring extreme care for accuracy and the discipline for meeting con-

My colleague, in a sarcastic tone, implied that I must have had a lousy time being off, since I am such a "workaholic."

That expression upsets me. For decades now, some people have decided I am a workaholic. I used to protest, insisting that I was a "hard worker," not a workaholic. After all, I had six children to raise and support. That required non-stop work.

The truth is that I like to vacation at the beach, eat leisurely breakfasts, sit in front of a fireplace, read the books of my choice and meditate. And when I have the opportunity to briefly live this way, I never think of

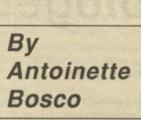
my job at all.

Preferring to label me a workaholic — a label referring to an extreme, and thus a character flaw was a way of being able to criticize without having to feel guilty

about harshly judging another. Sadly, all too many people enjoy dumping on others. Kinder, gentler does not appeal to them.

For part of this vacation I visited my older sister. She is overweight, has a list of physical problems that would fill a medical book, a husband, 75, who has had Parkinson's disease for the past 15 years and six grown children, several of whom use her constantly as their baby sitter. She is depressed, and with good reason.

Some of the younger members of the family say it is her fault, for not doing something to change her life.





But she loves her husband, her children help her with chores which she repays with baby-sitting and due to her metabolism losing weight is very difficult.

The truth is my sister is in a trap—call it her cross—and it is cruel to criticize and blame her for not "escaping." How much better it would be to look at her with kinder, gentler eyes, to try to see the complex situation she is in with compassion, not judgment.

It has always bothered me that the people close to us, in family or work relationships, are most often the ones who think they are right to judge us. Under the guise of "helping," what they are really doing is setting you up so they can justify what they really want to do

If we learn to be kinder, gentler people, we could become compassionate enough to - walk away from your prob-

All the blame is placed on your shoulders. You get no credit for playing with the hard hand you were dealt. Somehow, in their judgment, you asked for what you got, simply because you did not get out of what you got into.

The line in the Bible that always struck me as so important for the health of our souls is Jesus' admonition, "judge not that you may not be judged." If we could learn to be kinder, gentler people, we could become compassionate enough to heed the words of our

evote yourself this Holy Week

"..."Judge not that you may not be judged."

heed the words of our Lord.'

Recently, someone I respect revealed an unforgiving spirit seething beneath a calm facade. Obviously I can't go into any detail about it, but when I realized what was going on I had to speak up. "You've never forgiven that person, have you?" "No, I haven't!" That answer stung me. Without hesitation I snapped back: "Do you realize what this means in terms of your own salvation? Your spiritual life is drying up. Your capacity for love is seriously impeded. Your unforgiving attitude has no doubts spread to include other more trivial offenses by other people. Your personality is becoming meaner, smaller, less attractive. And a corner of your soul is carrying an enormous weight that saps your spontaneity and blocks your growth in grace.

My God, you're risking the loss of heaven."
"When you meet God at the pearly gates you're going to be judged on love, nothing else; not on how many times you went to Holy Communion and not on how much money you have in the bank. You will judged on love, and you are coming up short."

Jesus told us to love even those who hurt us. He said, "What is good is it to love only those who love you." He challenged us to love our enemies. That means in order to be a sincere Christian we have to rise above our negative feelings and, no matter how the other person might react, we have to forgive. We have to give before By Fr. John Catoir



we feel like it. "Fore-giving," is giving love before our feelings are in tune with the act itself. I admit, no one has to be a door mat for anyone. I'm not encouraging the acceptance of abusive behavior in an on-going manner. But this I know: God is not pleased with long-standing family feuds, especially when the people involved have practically forgotten the thing that caused the hard feelings.

If you want to delight the Lord and fill your own soul with a new and fresh quality of peace, take the word of Jesus seriously: "Forgive, not seven times, but seventy times seven." This Lent begin your self-denial with fore-giveness. Do it for the Lord. Forgive everyone to the point of folly, or you yourself will be the fool who lived and died with an unforgiving spirit, risking your own eternal salvation.

Time capsules

By Frank Morgan



Daniel Drew had quite a controversial career

Daniel Drew began his long and controversial business career as teen-age cattle driver in the early 1800s. He bought cattle on consignment and drove them from upstate New York to New York City.

Drew camped in Harlem and turned his cattle loose on the salt that he had purchased for the occasion, while carefully keeping them away from water.

Drew's first customer was Henry Astor, a Prussian immigrant butcher and older brother of John Jacob Astor. Drew suggested a meeting north of town at the Bullshead Tavern.

Drew drove his herd to the Bullshead and let the animals quench their thirst just before Astor arrived. The extra 50 pounds per head allowed Drew to conclude a very profitable

When Drew returned to New York City with another herd, he found that Astor wasn't angry with him, in fact he even introduced Drew to a rival butcher and Drew repeated his scam of selling "watered stock."

This led Drew to a string of new customers, each of whom were good for one sale only.

But now Daniel Drew had enough money to buy the Bullshead Tavern where cattle buyers and sellers met. It wasn't long before drew was acting as banker for his customers. This led to an office in the financial district.

In the Panic of 1857, Drew worked his way into the management of the New York and Erie Lake Railroad by loaning money to the line. He then brought Jay Gould and Jim Fisk on to the management

When Cornelius Vanderbilt tried to buy controlling shares of the Erie Railroad, Drew, Gould and Fisk printed more and more shares until they had 7 million dollars of Vanderbilt's money.

Eventually Daniel Drew was caught with his hand in the Erie and

When asked if he would return to Wall Street and speculate, drew replied, "To speculate in Wall Street when you are no longer an insider is like buying cows by candlelight."

And with that "Uncle" Daniel Drew faded into obscurity.

In marriage the sacraments are each other

In the early days of our marriage I saw no link between our sacrament and the realities of life. I guess you might say Jack and I led two lives. One life I thought was holy: going to mass every Sunday, monthly confession, some feeble attempts to pray together, and the family bible unused but displayed. This is the part of our lives where I thought God was. The other part of our lives - the mounting bills, the skinned knees, our crammed apartment, our experiences of love and intimacy, toddlers coming to us for hugs and kisses, making up after an argument, this I thought of as necessary and good, but never holy and never sacramental.

I thought sacrament was "churchly things," and these were holy. therefore we could never attain the fullness of the sacrament because all the other parts of our life (which I also secretly loved and cared about)

got in the way.

The real meaning of our sacrament has been revealed to us over the years, unfolding slowly. It is a calling to love a particular imperfect human being as Christ loves them. Love one another as I have loved you. Our meaning of sacrament was rediscovered and redefined as we grew and changed over the years. The sacrament of marriage does not just happen at the wedding. It is a never ending process. We are getting married all the days of our lives.

I now know the real meaning of our sacrament and the wedding vows made so many years ago have a



deeper richer meaning - for better or worse, for richer or poorer, in sickness and in health, to have and to hold from this day forward, until death do us part.

We are sacrament for each other
When we celebrate family rituals - birthdays,
anniversaries, meals prayers, holidays... When the
bills pile up and we want to run away... When
we serve and wait on each other... When we
open our home to relatives and friends, to
strangers and acquaintances... When we share our
bodies in the married sexual expression of love...
When we attend Mass and receive Jesus in the
Eucharist... When a new life is given to us
through the birth of a child and our love takes
on flesh (we give our love a name)... When we
read Scripture and risk sharing our deepest
feelings in couple prayer... When we are gripped
by fear helplessly looking at a sick child...

When we fail and hurt each other by moodiness, insensitivities, stubbornness, biting silences... When we forgive unconditionally... When we are faithful not only by sexual fidelity, but working on our addictions, our depression, our temper... When we are kind to each other's parents, sisters, brothers, simply because they are the loved family of origin of our spouses... When we dig the earth together to plant flowers and shrubs... When we forego buying something we needed because the kids need new shoes... When one of us is sick and the other aches... When we commit to grow as a couple and start all over again... When we laugh, when we sing, when we hug... When we grieve over the death of a loved one... When we reach out in the dark for each other, knowing are powerless without God... When our children make major screw-ups in their lives and we cry bitter tears - we taste the salt from each others tears....

Lord, let us be what we need to be for each other. Proclaim our home to be a holy place - a place of love - and here it is your temple shall be built. We know our primary purpose is to lead each other back to You. Let us never forget the the treasure of our sacrament with all its joys and pains is a living sign of You, Jesus, for all the world to see.

We are sacrament for each other, and it is good.

(Vicki Owoc is Director of Ministry to

Engaged and Married Couples)

How to discourage thumb-sucking

Dear Mary: I have two grandnieces, ages 3 and 4. They both suck their thumbs. Their mother doesn't know what to do. The 4-year-old's thumb is white and it looks awful. They told the doctor and he said to put a guard on it, but they can't find any that fit. (Illinois)

A. Thumb-sucking is an age-old behavior in children.

Many myths and a few facts exist regarding the behavior.

A common belief is that thumb-sucking is the child's release from tensions in his-her life. Remove the stresses on the child and the thumb-sucking will disappear. Yet many children who seem to be generally happy, relaxed and much loved are also thumb-suckers. Tension does not explain everything.

A second belief is that thumb-sucking must be stopped because it will ruin the alignment of the child's front

teeth.

Yet many, many children in our society require braces to straighten their teeth regardless of whether or not they were thumb-suckers. Thumb- sucking does not explain crooked teeth.

So much for the popular beliefs. What do we really know?

We know that thumb-sucking does eventually run its course, although the time it takes can vary widely.

By Dr. James and Mary Kenny



Some children thumb-suck only during the first year of life and give it up spontaneously. Others do the same in the second year of life. Still others happily suck their thumbs until age 6 or 7.

Additionally, we know that during the time the child has the urge to suck, trying to stop it can be virtually

impossible

Children can display amazing ingenuity in getting around almost any restraint the parent uses. There are even drastic measures available in which few parents want to cooperate.

Parents often can tell when the thumb-sucking urge is diminishing. When the child is asleep, pull the thumb out of the mouth. If it stays out, the sucking urge might be diminishing. If it pops right back in, the thumb-sucker still is going strong.

Similarly, if the child only thumb-sucks when tired

or hurt or only when at home, the urge probably is diminishing.

When the urge is very strong, even if the child is 3 or 4, the best course is to ignore the thumb-sucking. Give the child lots of physical affection (holding and hugs) and try to reduce any tension-causing situations you notice.

Otherwise, ignore the thumb- sucking.

When the child is beginning to cut down or when he-she wants to stop, you can help. Offer sugarless chewing gum as an alternative. Hold the child's hand at bedtime while he-she is trying to fall asleep. Put a piece of adhesive tape over the thumb. Let the child take stuffed animals to bed. Suggest that the child thumbsuck only in his-her own room.

These suggestions are only for the older child, probably of school age, who wants to stop thumb-

sucking.

While thumb-sucking often is annoying to parents, it does no demonstrable harm. It is virtually impossible to stop until the child personally wants to stop.

Try to ignore thumb-sucking in a younger child and help the older child when and if he-she wants help. (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.)

Helpful hints for Bible studying

Earlier in this series, I mentioned that I would offer some books and other resources for those who are interested in studying more about the Bible on their own. If you are or think you may one of those, you might want to clip this column. I will offer addresses here you can obtain these or you may prefer to call a Christian bookstore in your area and have them order them for you. Please do not send orders to me.

"The Bible and You": is a simple little pamphlet offering an easy over-view of the Bible with an especially convenient centerfold map and chronology. Many parishes use this as an introductory aid for beginners. (Channing L. Bete Co., Inc., South Deerfield, MA 01373; no price indicated on booklet).

Another helpful pamphlet is Fr. Ivan Havener's Spiritual Reading of Scripture: A Guide for Beginners which offers a spiritual approach to praying the Bible. (Liturgical Press; Collegeville, MN 56321; \$.75, 1979).

U.S. Catholic magazine put out a special issue, "Why Catholics Can't Get Enough of the Bible" in September of 1989. This excellent issue is well worth the \$2.00 cost.

Among equally interesting articles are those by Eugene LaVerdiere, S.S.S. on "There's No Such Thing as a Catholic Fundamentalist," Fr. Leslie Hoppe, O.F.M. on "What You Don't Know about the Old Testament Could Fill a Book," and Gerald M. Costello on "The Best Books on the Good Book." (Customer Service: Sylvia Sanchez 1-800-328-6515).



The Collegeville Bible Commentary Series is probably the classic on Catholic Bible study of individual books of the Bible. Each clear but informative guide is well written by respected biblical scholars. I especially like these little guides because they give so much historical and translational information. Available are 25 guides to the Old Testament and eleven to the New Testament. (Liturgical Press; address above).

Liturgical Press also offers a series of leaflets which run about fifteen cents each and are too numerous to mention here. Some representative titles: "Reading the Bible as God's Word," "Selecting a Bible Translation," and "How the Bible Came to Be." Because Liturgical Press has so much Bible-related material, you might want to send them a note asking them to send you information on biblical material and costs before you order.

God's Word Today: A Daily Guide to Reading Scripture (P.O. Box 7705, Ann Arbor, MI 48107-9959) follows the gospel readings for the month with helpful notes. I especially like the biblical and church history articles which accompany this subscription service. An individual subscription is \$13.00. Free copy sent on request.

The Bible Today from Liturgical Press (Six issuannually, \$15.00) is a similar subscription publication with special features like "Reflections for July-August," and "The Bible in Review" which offers old and new books and resources on the Bile.

The above are useful either in groups or for individual study but since one of the most popular forms of Bible study takes place in small groups, we need to look at those resources. "What has really struck me about our Bible-study groups is that I sense people are looking for a small group experience. They are people with a hunger," says Fr. William J. Moriarity, a pastor quoted in the U.S. Catholic issue.

A popular curriculum is the Little Rock Scripture Study Program. (P.O. Box 7565, 2500 N. Tyler,

Little Rock, AR 72217).

A video-based program in the Bay Area, Shared Scripture Study is drawing a great deal of interest. (Information from Catholic Television Network, Menlo Park, CA).

Leaven Press (P.O. Box 40290, Kansas City, MO 64141) offers biblical aids dealing with social justice themes. Good for action-based scripture groups.

(Copyright 1989 Alt Publishing Co.)

In marriage the sacraments are each other

In the early days of our marriage I saw no link between our sacrament and the realities of life. I guess you might say Jack and I led two lives. One life I thought was holy: going to mass every Sunday, monthly confession, some feeble attempts to pray together, and the family bible unused but displayed. This is the part of our lives where I thought God was. The other part of our lives - the mounting bills, the skinned knees, our crammed apartment, our experiences of love and intimacy, toddlers coming to us for hugs and kisses, making up after an argument, this I thought of as necessary and good, but never holy and never sacramental.

I thought sacrament was "churchly things," and these were holy. therefore we could never attain the fullness of the sacrament because all the other parts of our life (which I also secretly loved and cared about)

got in the way.

The real meaning of our sacrament has been revealed to us over the years, unfolding slowly. It is a calling to love a particular imperfect human being as Christ loves them. Love one another as I have loved you. Our meaning of sacrament was rediscovered and redefined as we grew and changed over the years. The sacrament of marriage does not just happen at the wedding. It is a never ending process. We are getting married all the days of our lives.

I now know the real meaning of our sacrament and the wedding vows made so many years ago have a



deeper richer meaning - for better or worse, for richer or poorer, in sickness and in health, to have and to hold from this day forward, until death do us part.

We are sacrament for each other
When we celebrate family rituals - birthdays,
anniversaries, meals prayers, holidays... When the
bills pile up and we want to run away... When
we serve and wait on each other... When we
open our home to relatives and friends, to
strangers and acquaintances... When we share our
bodies in the married sexual expression of love...
When we attend Mass and receive Jesus in the
Eucharist... When a new life is given to us
through the birth of a child and our love takes
on flesh (we give our love a name)... When we
read Scripture and risk sharing our deepest
feelings in couple prayer... When we are gripped
by fear helplessly looking at a sick child...

When we fail and hurt each other by moodiness, insensitivities, stubbornness, biting silences... When we forgive unconditionally... When we are faithful not only by sexual fidelity, but working on our addictions, our depression, our temper... When we are kind to each other's parents, sisters, brothers, simply because they are the loved family of origin of our spouses... When we dig the earth together to plant flowers and shrubs... When we forego buying something we needed because the kids need new shoes... When one of us is sick and the other aches... When we commit to grow as a couple and start all over again... When we laugh, when we sing, when we hug... When we grieve over the death of a loved one... When we reach out in the dark for each other, knowing are powerless without God... When our children make major screw-ups in their lives and we cry bitter tears - we taste the salt from each others tears....

Lord, let us be what we need to be for each other. Proclaim our home to be a holy place - a place of love - and here it is your temple shall be built. We know our primary purpose is to lead each other back to You. Let us never forget the the treasure of our sacrament with all its joys and pains is a living sign of You, Jesus, for all the world to see.

We are sacrament for each other, and it is good.

(Vicki Owoc is Director of Ministry to

Engaged and Married Couples)

How to discourage thumb-sucking

Dear Mary: I have two grandnieces, ages 3 and 4. They both suck their thumbs. Their mother doesn't know what to do. The 4-year-old's thumb is white and it looks awful. They told the doctor and he said to put a guard on it, but they can't find any that fit. (Illinois)

A. Thumb-sucking is an age-old behavior in children. Many myths and a few facts exist regarding the be-

A common belief is that thumb-sucking is the child's release from tensions in his-her life. Remove the stresses on the child and the thumb-sucking will disappear. Yet many children who seem to be generally happy, relaxed and much loved are also thumb-suckers. Tension does not explain everything.

A second belief is that thumb-sucking must be stopped because it will ruin the alignment of the child's front

teeth.

Yet many, many children in our society require braces to straighten their teeth regardless of whether or not they were thumb-suckers. Thumb- sucking does not explain crooked teeth.

So much for the popular beliefs. What do we really know?

We know that thumb-sucking does eventually run its course, although the time it takes can vary widely.

By Dr. James and Mary Kenny



Some children thumb-suck only during the first year of life and give it up spontaneously. Others do the same in the second year of life. Still others happily suck their thumbs until age 6 or 7.

Additionally, we know that during the time the child has the urge to suck, trying to stop it can be virtually

impossible.

Children can display amazing ingenuity in getting around almost any restraint the parent uses. There are even drastic measures available in which few parents want to cooperate.

Parents often can tell when the thumb-sucking urge is diminishing. When the child is asleep, pull the

thumb out of the mouth. If it stays out, the sucking urge might be diminishing. If it pops right back in, the thumb-sucker still is going strong.

the thumb-sucker still is going strong.

Similarly, if the child only thumb-sucks when tired

or hurt or only when at home, the urge probably is diminishing.

When the urge is very strong, even if the child is 3 or 4, the best course is to ignore the thumb-sucking. Give the child lots of physical affection (holding and hugs) and try to reduce any tension-causing situations you notice.

Otherwise, ignore the thumb- sucking.

When the child is beginning to cut down or when he-she wants to stop, you can help. Offer sugarless chewing gum as an alternative. Hold the child's hand at bedtime while he-she is trying to fall asleep. Put a piece of adhesive tape over the thumb. Let the child take stuffed animals to bed. Suggest that the child thumbsuck only in his-her own room.

These suggestions are only for the older child, probably of school age, who wants to stop thumb-

sucking.

While thumb-sucking often is annoying to parents, it does no demonstrable harm. It is virtually impossible to stop until the child personally wants to stop.

Try to ignore thumb-sucking in a younger child and help the older child when and if he-she wants help.

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

to be answered in print are invited. Address questions: The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

Helpful hints for Bible studying

Earlier in this series, I mentioned that I would offer some books and other resources for those who are interested in studying more about the Bible on their own. If you are or think you may one of those, you might want to clip this column. I will offer addresses here you can obtain these or you may prefer to call a Christian bookstore in your area and have them order them for you. Please do not send orders to me.

"The Bible and You": is a simple little pamphlet offering an easy over-view of the Bible with an especially convenient centerfold map and chronology. Many parishes use this as an introductory aid for beginners. (Channing L. Bete Co., Inc., South Deerfield, MA 01373; no price indicated on booklet).

Another helpful pamphlet is Fr. Ivan Havener's Spiritual Reading of Scripture: A Guide for Beginners which offers a spiritual approach to praying the Bible. (Liturgical Press; Collegeville, MN 56321; \$.75, 1979).

U.S. Catholic magazine put out a special issue, "Why Catholics Can't Get Enough of the Bible" in September of 1989. This excellent issue is well worth the \$2.00 cost.

Among equally interesting articles are those by Eugene LaVerdiere, S.S.S. on "There's No Such Thing as a Catholic Fundamentalist," Fr. Leslie Hoppe, O.F.M. on "What You Don't Know about the Old Testament Could Fill a Book," and Gerald M. Costello on "The Best Books on the Good Book." (Customer Service: Sylvia Sanchez 1-800-328-6515).



The Collegeville Bible Commentary Series is probably the classic on Catholic Bible study of individual books of the Bible. Each clear but informative guide is well written by respected biblical scholars. I especially like these little guides because they give so much historical and translational information. Available are 25 guides to the Old Testament and eleven to the New Testament. (Liturgical Press; address above).

Liturgical Press also offers a series of leaflets which run about fifteen cents each and are too numerous to mention here. Some representative titles: "Reading the Bible as God's Word," "Selecting a Bible Translation," and "How the Bible Came to Be." Because Liturgical Press has so much Bible-related material, you might want to send them a note asking them to send you information on biblical material and costs before you order.

God's Word Today: A Daily Guide to Reading Scripture (P.O. Box 7705, Ann Arbor, MI 48107-9959) follows the gospel readings for the month with helpful notes. I especially like the biblical and church history articles which accompany this subscription service. An individual subscription is \$13.00. Free copy sent on request.

The Bible Today from Liturgical Press (Six issuannually, \$15.00) is a similar subscription publication with special features like "Reflections for July-August," and "The Bible in Review" which offers old and new books and resources on the Bile.

The above are useful either in groups or for individual study but since one of the most popular forms of Bible study takes place in small groups, we need to look at those resources. "What has really struck me about our Bible-study groups is that I sense people are looking for a small group experience. They are people with a hunger," says Fr. William J. Moriarity, a pastor quoted in the U.S. Catholic issue.

A popular curriculum is the Little Rock Scripture Study Program. (P.O. Box 7565, 2500 N. Tyler,

Little Rock, AR 72217).

A video-based program in the Bay Area, Shared Scripture Study is drawing a great deal of interest. (Information from Catholic Television Network, Menlo

Leaven Press (P.O. Box 40290, Kansas City, MO 64141) offers biblical aids dealing with social justice themes. Good for action-based scripture groups.

(Copyright 1989 Alt Publishing Co.)

Young people are receptive to the call of faith

'This event showed

there is a response

in young people to

the call of the Spirit

do to good things in

the Church and in

the world.'

Last summer, Paul Lauer, armed with only a rented video camera, set out to capture the Pope and 500,000 young people. He bagged his prey and the result is a half-hour video which everyone should see, regardless of their age. Mr. Lauer found the half a million young people in Santiago, Spain, where



they had gone from all over the world to meet with Pope John Paul II for a three-day "Catholic Woodstock" last

Mr. Lauer is a 27-year-old Californian who edits Veritas, a bi-monthly magazine aimed at Catholic youth. Combing through the 30 hours of tape he shot plus 10 more he obtained from the Vatican and other sources, Mr. Lauer has produced a 33-minute documentary which captures the joy of the young people who went to Santiago to meet with the Pope. It's titled "Half a Million

"I want to get kids interested in who the Pope is," Mr. Lauer told me, "and to be proud of their Catholic identity. The video is about a movement going on in the world, not just about a single event in Spain. The vehicle people used in 1969 to find peace and love at Woodstock - sex, drugs and rock 'n'

roll - didn't work. There is another way: It comes through conversion, sanctity and service."

After three days in Santiago, Mr. Lauer returned to California. "I expected that the whole world had heard about this event -500,000 kids with the Pope," he recalled. "Instead, I found there had hardly been any

coverage. Almost no one had heard about it." He blames the lack of coverage on "a preoccupation in the media with what's going wrong with young people - drugs, gangs, suicide. So we don't hear about how the Spirit is moving in the young people in the Church. This event showed there is a response in young people to the call of the Spirit to do good things in the Church and the world. My goal became to document the fact that the Spirit is moving and young people are responding. If I hadn't gone there with a camera to get it, it would have been lost."

In addition to simply recording what he saw, Mr. Lauer has two other goals for the video: • To show youth that there are people their age who care about their

faith ("seeing other young people respond to the Spirit impresses kids who see it," he said);

· To show parents that there is a future for the Church and that young people respond to the call of the Pope ("older people, especially grandparents, need to see that so they aren't disheartened by the image of young people in the media," Mr. Lauer

I brought his video home to preview and invited my 12-year-old daughter to watch with me. As soon as the images started, she moved from the couch to the floor in front of the set, saying, "Let me see this." The opening is done in the style of rock videos with flashing images. The tape then proceeds to capture the flavor of the Santiago rally (which Mr. Lauer has dubbed "the Pope's youth revolution"). Through images of celebrating youth, interviews with participants from various countries and excerpts from the Pope's address to the crowd. In addition, the tape includes background on St. James (the Apostle to Spain) and John Paul II.

It's delightful for viewers of any age to hear the assortment of young people talk, in many accents, about God, prayer and joy of being a Catholic. The video is a fast-paced half-hour packed with images, facts, emotion and encouragement for young people to believe; families, religious education classes, youth groups and others should get a hold of a copy.

At 27, Mr. Lauer knows that he will soon pass out of the designation as a "young person," but, he said, "God has blessed me with a baby face; I've got a few more years. I'm not concerned about kids being able to relate to me; I'm concerned about me being able to relate to them. The truth of Jesus doesn't age; that's why John Paul II can appeal to young People. They're not afraid of age so much as they are of people unauthentic and who don't practice what they preach."

(For information about "Half a Million Strong," which costs \$24.95, call 1-800-

328-4411).

Though movie has anti-drug message it implies promiscuity

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

'House Party'

(New Line)

Grounded by his well-meaning dad, a black, middle-class teen-ager (Christopher Reid) is determined to attend a pal's house party.

Black director Reginald Hudlin plays up the comic obstacles that block the teen's enjoyment of the party, including his ranting father (Robin Harris), a gang

sexual moves of the scantily clad female dancers and a student's lust for her teacher in this cut-and-paste exploitation of adolescent male sexual fantasies. Many sexual innuendoes along with vulgar language.

The Motion Picture Association of America rating is PG — parental

The Last of the Finest'

(Orion Pictures)

Suspended veteran Los Angeles cop (Brian Dennehy) and his three young cronies bust a big-time drug and moneylaundering racket with ties to politicians covertly supplying arms to Central

Directed in plodding, unimaginative fashion by John Mackenzie, this implausible cop adventure justifies vigilantism

The U.S. Catholic Conference classification is A-III - adults.

America rating is R - restricted.

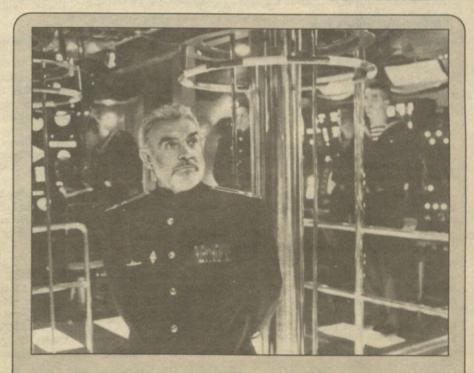
Lord of the Flies'

Pointless color remake of William Golding's 1954 novel about a contingent of schoolboys who deteriorate quickly into savages while marooned on an uninhabited tropical island.

With too much emphasis on the island's lush wildlife and not enough

Caution. O'Sheas' can be habit forming. Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DRIVE ON MARCO ISLAND. YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS' OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER. FULL DINNER OVERLOOKING MARCO BAY. 394-7531



POLITICAL THRILLER -- Actor Sean Connery (center) stars as Marko Alexandrovich Ramius, the maverick captain of a Soviet nuclear submarine, in "The Hunt for Red

The U.S. Catholic Conference calls the film an "exciting, well-cast Cold War thriller" and classifies it A - II adults and adolescents. The Motion Picture Association of America rating is PG - parental guidance suggested. (CNS photo)

on the characters, director Harry Hook's use of novice performers, Americanisms and popular culture asides detracts from Golding's human parable of good vs.

Much profanity and some grisly, con-

scienceless violence between adolescent boys.

The U.S. Catholic Conference classification is A-III - adults.

The Motion Picture Association of America rating is R — restricted.

Movie Capsules and Reviews

won toughs and some buffoonish white

Although this growing-pains comedy has a clear anti-drug and alcohol mes is also implied that the kids are sexually active.

Non-stop rough language with much sexually explicit dialogue and black rap, some bathroom humor, incidental cartoon violence and white stereotypes.

The U.S. Catholic Conference classification is A-IV - adults, with reservations. The Motion Picture Association of

America rating is R — restricted. Lambada'

(Warner Bros.)

A math teacher (J. Eddie Peck) in a wealthy high school moonlights in an East Los Angeles barrio disco, where he dances the lambada and educates the blacks and Latinos so they can pass their

high school equivalency exams.

Director Joel Silberg plays up the

The U.S. Catholic Conference classification is A-III - adults.

guidance suggested.

American rebels.

as a sign of true patriotism.

Some profanity laced with sexual vulgarities and bathroom humor and explosive comic book violence.

The Motion Picture Association of

(Columbia)



INTERNATIONAL COMMUNITY. Holy Family Catholic School in Miami, deciding to take advantage of the variety of nationalities represented by its students, hosted a "Community of Nations Day" March 22. Children dressed up in the nationality of their birth or descent and took part in dance and song presentations. Roxana Medina, 6, (above left) wearing a colorful native dress of Peru, sings along with other students. (Photo by Marlene Quaroni)

Youth sessions set for April 20 at Human Life conference

There will be special bilingual sessions for youth on April 20 at 7 p.m. at the Human Life International Conference running from April 18-22 at the Airport Hilton Hotel. The date earlier reported of April 21 for the sessions is incorrect. The youth sessions will include music and talks on subjects such as chastity, marriage and abortion.

Four simultaneous talks in English and Spanish are scheduled at close intervals throughout the conference, as well as bilingual panels on April 19 and 20 which will be open to the general public. Prolife Hispanic

leaders from the U.S., Latin America and Spain will share their experiences in their own language during the Thursday night panel (April 19) on Hispanic activism.

On Friday night a doctors panel will discuss the aftereffects of abortion on women, their families, and society.

Registration for the entire congress (4 days) is \$85 per person and \$30 for Hispanics who will attend only the Spanish sessions (\$50 per family). Student rate. Free baby-sitting services will be provided. For more information call 662-1497 in Miami.

Foot Care Institute opens

People around town can stop wailing, "My feet are killing me," now that the Barry University Foot Care Institute at Cedars Medical Center opened its doors March 16. The grand opening marked the first day of six weeks of free foot screenings to introduce the new facility to the public. Senior students will conduct screenings for gross foot abnormalities, e.g., bunions, growths, corns, calluses, plantars warts, ingrown toenails, fungus nails and other problems.

Approximately 100 guests attended the ribbon-cutting festivities. Celtic dancers, shamrocks, a brunch reception, speeches, and a tour of the institute, celebrated the affiliation of Barry's School of Podiatric Medicine and Cedars Medical Center. Most of Cedars' staff of seven podiatrists, who are adjunct professors at Barry, and Barry interns were on hand.

"We are delighted to have the Barry University leadership here today," said Daniel L. Stickler, Cedars president and CEO, who opened the program. "Success depends upon hard work, important work, and the ability to enjoy it. From what I have observed, Sister Jeanne O'Laughlin epitomizes that."

In addressing the group, Sr. Jeanne said,

"This new partnership is beginning in small steps. We cann t tell how big the journey or the steps will become.

"We have beautiful young men and women at Barry who are beginning their journey on a medical path toward developing stronger and healthier feet."

Podiatry students assigned to the institute will rotate through hospital-based services (radiology, pathology, radiation oncology and anesthesia) to learn more about the systemic diseases that lead to foot disorders.

"We hope to add rotations in physical therapy, the clinical laboratory, and nuclear medicine at a later date," Dr. Nelson said.

After the program, guests toured the 2,108 sq. ft. institute which has four exining rooms, whirlpool, hydrotherapy, X-ray room, conference classroom, lecture room, charting room and business office.

Barry's four-year school is one of seven schools of podiatry in the U.S. and the only one in the southeast. Podiatrists undergo four years of training in medical and surgical care of the feet, followed by a one-to-four year residency training program.

To obtain a free foot screening at the Barry University/Cedars Medical Open Foot Care Institute, call 324-4446.



NEW SCHOOL BUILDING. St. John Neumann School in Kendall dedicated a new addition March 23 that will house pre-kindergarten, kindergarten, computer, art and music classes. Following an all school Mass, Fr. David Russell, pastor, presented principal Maria M. Fernandez with flowers (above).

It's a date

Spiritual renewal

Our Lady Queen of Martyrs Church in Ft. Lauderdale will have a Damascus rally on April 1 at 1:30 p.m.

The Dominican Retreat House in Lantana will host a Holy Week Retreat April 10-15 for men and women conducted by Frank Davied. For information please call the Dominican Retreat House at 238-2711.

The Cenacle in Lantana will have a Holy Week silent retreat on April 12-15 conducted by Fr. Harry Cain. For more information call (407) 582-2534.

Good Shepherd Catholic Church, Sunset Dr. and SW 142 Ave. in Miami, will have First Saturday Devotions before and after 8:30 a.m. Mass on April 7. All are invited to participate in this devotion for World Peace.

St. Brendan Elementary School will host its traditional Stations of the Cross on Good Friday at noon and 1:30 p.m. at the church located at 8725 SW 32nd St. in Miami.

Bazaars

St. Joseph Women's Club will host a bazaar on March 31 (10 a.m.-5 p.m.) and April 1 (9 a.m.-2 p.m.) at the church at 8625 Byron Ave. in Miami Beach. Ladies and children's clothing, jewelry, cosmetics. Snack bar.

The Holy Rosary Council of Catholic Women will host a flea market on April 7 from 9 a.m. until 3 p.m. in the church parking lot at 9500 SW 184th St.

St. Henry's Women's Guild is holding a rummage sale on March 29-31 at the parish hall at 1500 SW 12th Ave. in Pompano Beach. Hours are 9 a.m.-5 p.m. except on March 31 when the hours are 10 a.m. to 4 p.m.

Single/divorced/widowed

The Catholic Alumni Club of South Florida invites all single adult Catholics to celebrate Singles Sunday on April 22. For information call Jorge at 556-4508 or Patti at 382-8246.

The Catholic Widow-ers Club of Hollywood will hold its monthly meeting on 7:30 p.m. April 6th at Griffin Park Hall, 2901 SW 52nd St. in Ft. Lauderdale. Live music, dancing and refreshments. Guests \$4. For further information call Mary at 457-9426 or Lee at 922-5114.

Potpourri

The Corpus Christi Lay Carmelite Community of Miami meets the first Saturday of each month at 2 p.m. at St. Raymond's Church, 3475 SW 17th St. in Miami.

St. Henry's Church, located at 1500 S. 12th Ave. in Pompano Beach, will be sponsoring a Broadway Musical Revue entitled "Kaleidoscope" featuring Billy Dee's Quartette on April 7 at the church hall. Doors open at 5:30 p.m. Show starts at 7 p.m. \$15 per person. Table reservations call 785-2450.

Our Lady of the Lakes Women's Club will hold a luncheon and fashion show at the Miami Lakes Inn on April 21st. The social begins at 11:30 a.m. followed by a lunch at noon. The cost is \$20 per person. For more information call 823-2036 or 624-9016 after 6 p.m.

Fr. Dennis Rausch will sponsor his 3rd annual pasta dinner dance, to help support his Catholic Campus Ministry at F.I.U. on April 21 starting at 6:30 p.m. in St. Charles Borromeo Parish Hall, 600 N.W. First St. in Hallandale. Donation is \$10 per person in advance. For reservations call the rectory at 458-1914

reservations call the rectory at 458-1914.

Fr. Roland E. Murphy, O.Carm., who is presently a Visiting Scholar at St. Vincent de Paul Regional Seminary, Boynton Beach, will give a public lecture on April 4 at 7:30 p.m. entitled "Reading and Praying the Bible."

The St. Patrick's Patrician Club's 36th annual scholarship luncheon at the LaGorce Country Club, Miami Beach, will take place on April 21 beginning at 11 a.m. Fashions by Cache of Bal Harbour. Winged Victory Singers and Harpist, Tricia Anne Garrthy. Donation \$25. Reservations call Mrs. Buigas at 531-1124.

St. Stephen in Miramar is holding a Walkaton for Linda Paradis who needs a bone marrow transplant on March 31 from 9 a.m.noon. For info call 435-2102 after 6 p.m..

KRAEER FUNERAL HOME

R. Jay Kraeer, Funeral Director

Fort Lauderdale 565-5591 Coral Springs 753-8960 Pompano Beach 941-4111

Deerfield Beach

972-7340

Boca Raton 395 1800 Sample Road 946-2900

T. M. Ralph

PLANTATION FUNERAL HOME

Thomas M. Ralph Judith C. Ralph Owners & Directors

Phone: 587-6888 7001 N.W. 4th St. Plantation, Florida

Becker Funeral Home

Ron E. Becker Funeral Director Phone (305) 428-1444 1444 S. Federal Highway DEERFIELD BEACH Lowe- Hanks Funeral Homes

MIAMI SPRINGS CHAPEL. 151 E. OKEECHOBEE ROAD HIALEAH, FLORIDA 33010

885-3521

PALM SPRINGS NORTH HIALEAH CHAPEL PALM AVE. AT W. 49 STREET HIALEAH, FLORIDA 33012.

PRIVATE FAMILY

ROOMS

SPACIOUS FORMAL



CHAPELS

"The Plummer Family"

667-6070

J. L. Jr., Lawrence H.

Crocco named to FACA Hall of Fame

Louise A. Crocco has recently been inducted into the Florida Athletic Coaches



Association Hall of Fame. She is the only woman to be selected for the FACA Hall of Fame since it was originated in 1977. Graduated from Florida Atlantic University in 1969, Crocco returned to Fort

Lauderdale's Cardinal Gibbons H.S., her almamater, to begin her coaching career. She has coached volleyball, basketball and softball during her 12 years at Cardinal Gibbons and served as Athletic Director for 8 years.

Crocco was recognized as the winningest Volleyball Coach in the nation by the High School Federation. Her record was 583-60, with 11 State, 11 Sectional, 13 Regional and 16 District Championships.

She coached FACA South All-Stars in 1979 and was FACA District Volleyball Chairwoman for 11 years.

Appointed NHSACA National Volleyball Chairwoman in 1988, Crocco was selected as National "Volleyball Coach of the Year" by the NHSACA in 1988.

K of C initiates membership drive

The Florida State Council of the Knights of Columbus is initiating a statewide membership drive in honor of founder, Fr. Mihael J. McGivney.

Fr. McGivney founded the Order in 1882 and served as the Supreme Chaplain of the Knights from 1884 until his death in 1890 from tuberculosis at the age of 38. What better way to pay tribute to him than to conduct a state-wide Admission Degree in

Modern day stations of the cross April 7

There will be a Modern Day Way of the Cross held at the Pastoral Center (9401 Biscayne Blvd.) in Miami Shores from 10:30 a.m. to 1 p.m. for the young people of the Archdiocese of Miami.

The day will contain stations expressing

The Admission Degree will take place on Founder's Day, Thursday, March 29, 1990. State Membership Director, John A. Buckley stated, "We are asking that all 160 state councils participate in this membership campaign. It will be a first of a kind and is a fitting tribute to Fr. McGivney on this, the 100th anniversary of his death.'

The Knights of Columbus number over 1.5 million throughout the world. There are over 30,000 knights in the state of Florida.

the many ways in which people in today's society are still crucified.

Stations will be on homelessness, abortion, homicide, racism and other subjects. The public is invited.



RED RIBBON HONOR. St. Kevin Catholic School in Miami recently had the distinction of being the school that filled out the most Red Ribbon Pledge Cards in the Archdiocese. By signing the cards, families promise to maintain a drug-free environment in the home, have at least one meal together a week with the television turned off, and have family discussions about substance abuse. Above, receiving a plaque from Patricia Carter, Chairman of the Dade County Red Ribbon Council (second from left), is St. Kevin principal America Novas (far left). Also pictured are St. Kevin pastor Fr. Gilberto Fernandez, Sr. Gabrieline Wagner of the Archdiocese Department of Schools, and Maggie Fernandez, 13, President of the Student Council. (Photo by Marlene Quaroni)

Transportation available to prolife rally
Rally for Life '90 will be held in cost is \$225 for airfare and hotel. Contact

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

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 the Hollywood Respect Life Office at 653-2921.

ST. VINCENT

RESIDENCE

RETIRE WITH US

AND ENJOY YOURSELF 1618 POLK ST. HLWD. FLA.

Good meals, Linen service, Color TV, beautiful lounge.

Chapel for meditation

Near downtown & bus service.

Reasonable Rates Phone 925-9745

for an appointment

9-11 or 2-4

38 - A Efficiency apt. for rent For Rent -1 bedroom efficiency

apt. private yard,entrance,all utilities/A.C. Call 688-2757

2/2 pius extra den/bedroom

near Church / School. Cutler

Ridge 18680 Belview Dr.

Full dining, living, and Florida rooms, fenced, fans. \$675 235-2124 Ref. Reqd.

39 - House for Rent



758-0543

CLASSIFIED ADS

CLASSIFIED Classified Rates: \$1.65 per line 4 words per line. 3 line minimum Deadline: Monday 10 A.M. For information call 758-0543 PAYMENT WITH ORDER

4 A- Halls for rent

GABLES K OF C HALL FOR RENT Weddings, Parties or Banquets 270 Catalonia Ave. 445-7365

VITAMINS, MINERALS, BOOKS, BREAD, NUTS, OILS, HONEY, SEEDS &HERB TEAS MURRAY'S HEALTH FOOD STORE Corner N. Miami Ave. & 75 St.

759-2187

\$\$\$ NEED CASH FOR COLLEGE? We have 200,000+ resources of student financial aid in our computer. Call 1-800-877-8654 for information/ application/rates.

DENTIST MAKES HOUSECALLS IN BROWARD COUNTY 305/726-7170 HANDICAPPED, ELDERLY ONLY MODERATE FEES OR MEDICAID

THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles near kinsman of Jesus Christ, faithful intercessor of all who invoke your specialpatronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. . Amen I have had my request granted. Thanks for answering my prayer.

A.A.R.V.

ST. JUDE NOVENA May the Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world now and forecver. Sacred Heart of Jesus pray for us≥ St. Jude, maker of miracles pray for us. St. Jude helper of the homeless

pray for us.
Thank you for prayers answered.
Olga THANKS TO THE

HOLY SPIRIT FOR PRAYERS ANSWERED G.S. & E.C.

5 A- Novenas

PRAYER TO THE HOLY SPIRIT Holy Spirit you who solve all problems. Who light all roads so that 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.

JOB BANK--If you are seeking employment with the Archdiocese or trying to fill a position within the Archdiocese, write or call:

The Job Bank Personnel Services Archdiocese of Miami Miami Shores, Fl. 33138. Telephone: 754-2444 or 757-6241 FAX: 754-6649 13 - HELP WANTED

DIRECTOR OF RELIGIOUS EDUCATION

Active parish of 461 households. Responsibilities: Directing established Preschool thru 12th grade program, a developing adult education program, and supervising a Youth Minister. Bachelor's Degree or above in Religious Education orTheology preferred; or equivalent experience inparish religious education. Salary: scale;negotiable. Send resume by April 16 to: SearchCommittee, St. Joseph's Catholic Community, 2300 Beasley Av. N.W., Huntsville, AL 35816

SENIOR & MIDDLE AGED CITIZENS EARN EXTRA \$\$ COOKING AT OUR ACADEMY

If you are a concerned citizen interested in helping fine young cadets who are training and working hard every day, your cooking is needed now to give these cadets who are away from home, attending a no-nonsense 9 week Live-In-Academy a real taste of home. Prepare lunches and/or dinners at our facility in Miami. Help us help these yhoung people strive for success Your cooking is for a noble causel TRAINING TODAY'S YOUTH FOR AMERICA'S FUTURE. Call Donna Nappi at (305) 953-0500

Parish Social Ministry Coordinator for Broward County. Bachelor's degree, and experience working in Parish Renewal, Evangelization, Pastoral Ministry or Social Ministry required. Send resume and letter of interest to:

Director of Parish Community Services 1300 S. Andrewes Avenue Ft. Lauderdale, Fl. 33316

MAIL AN AD!

TO: THE VOICE, Box 381059 Miamii, Fla. 33238-1059

\$1.65 per line 4-5 words per line 3 LINE MINIMUM \$12 col. inch

PLEASE PRINT THE ENCLOSED CLASSIFIED AD

Starting Run weeks.

in full payment.

Zip

DEADLINE MONDAY 10 AM

BUSINESS SERVICE GUIDE

PHONE 758-0543

60 - Accountants

FRED HOFFMEIER ACCOUNTANT Tax-Bookkeeping-Notary 735-8770

60 - Books-Audiovisual

ST. PAUL **BOOK & MEDIA CENTER**

Books, Videos, Cassettes Material en Español Mon.-Sat. 10:00-5:30 145 S.W. 107 Ave. 559-6715

60 - Carpenter

30 years experience - doors, facia trims, etc. All home improvement & maintenance. 771-1433 eve.

COLORFAST

CARPET DYEING AND CLEANING

Value, quality, and service at

competitive prices.

Licensedl, Insured., Bonded

9355-9406

60 - CHURCH PEW REFINISHING

Church Pew refinishing & repairchurch furnishings 754-7575

60 - Encyclopedia

NEW STANDARD ENCYCLOPEDIA 1-800-347-0492

GOLD COAST VERTICALS

verticals-miniblinds-wallpaper-drapes call 887-3643 70% off Free Estimates se habla Espanol

60 - LANDSCAPING

Design/Install to raise money to enter religious life. Call Dan in Hollywood after 6:30 PM 981-7705

To place your ad here please call: 7 Dade - 758-0543 Broward - 525-5157

60 - Painting

22 - Misc. for Sale

Chest of Drawers 18x50x31 3 small drawers-4 larger--\$150

Brand New! Call between 4 & 8

PERSONALIZED HOLY CARDS for

CONFIRMATION and COMMUNION

Send#10 SASE for brochure to:

LAMITEK, 9070 Kimberly Blvd #27

Suite 145, Boca Raton, Fl. 33434

Repossessed Singer Sewing Machine Best Model-Reg. \$700 will sacrifice \$95 16600 N. Miaml Ave.

944-4813

421-6920

BEAUTIFUL NEW SPA

Earth tone color complete with

turbo jets. New warranty. \$800.

CHARLES THE PAINTER Interior, Exterior, Plaster Repairs. 25 years - free estimates 274-9294 cc #1639

60 - Plumbing

CORAL GABLES PLUMBING COMPLETE BATHROOM REMODELING HOME REPAIRS 24 HOUR SERVICE cc# 0754 Call 446-1414 or 446-2157

60 - Plumbing

RIGHT WAY PLUMBING CO. INC. COMPLETE PLUMBING SERVICE Commercial Residential cc# 2741 7155 NW 74 St.

60- Refrigeration

M L S REFRIGERATION CO. Work done on your premises. FREE ESTIMATES 756-2083 cc # 054038-6

885-8948

60 - Seal Coating

JACK'S IMPERIAL ASPHALT, INC. Seal Coating(2 coats) cc#76518 Asphalt Patching

60-Transmissions

Automotive Service Technicians & A.S.T. TRANSMISSION, INC.

1670 S.W. 27th Ave. Phone: 444-3799 Quality work, dependability and customer satisfaction are our top priorities

Tell them that you saw it in The Voice.

60 - Venetian Blind Service

STEADCRAFT BLINDS Old blinds repaired, repainted Venetian Blind supplies, new blinds

1151 NW 117 Street

call first 688-2757

Reconciliate with your enemies, ...Forgiveness and benevolence surely helps

By Katharine Bird Catholic News Service

Abraham Lincoln was shot by John Wilkes Booth at Ford's Theater. He died the next day, a victim of the bitterness dividing the United States during the Civil War.

His assassination stands as an example of hatred out of control. It also can be read as the opposite of the Bible's command to "love your enemies."

Lincoln's death was all the more ironic given his philosophy of life: to respect all people regardless of color, creed or background. This was a philosophy he articulated admirably in his second inaugural address when he invited his compatriots to live "with malice toward none, with charity for all."

In the day-to-day world, however, the biblical call to love one's enemies is tough to carry out.

"It's the hardest thing in the Gospel," said Father Lawrence Mick, a liturgist. "This is the passage we'd rather not hear." He is pastor of St. Rita's Parish in Dayton, Ohio.

"Everything in us wants revenge, to fight back," he added. "If we are hurt, we want to hurt back, it's a knee-jerk reaction."

The command is difficult because "the emotions attached to hurt are very intense," said Father Roger McGrath, a theologian. He is vicar for pastoral services in the Diocese of Camden, N.J.

"Most people consider loving enemies to be a little irrational, beyond the reasonable expectation," said the Rev. Larry Tingle, pastor of St. Paul's United Methodist Church in Woodbridge, Va.

He added that the first step in carrying out the commandment is to identify the "enemy."

The enemy that people have most trouble with can be found close to home, the three leaders agreed. For instance, some of those who sit next to us in pews but differ with us in committee meetings; a disagreeable neighbor; those we oppose politically or philosophically.

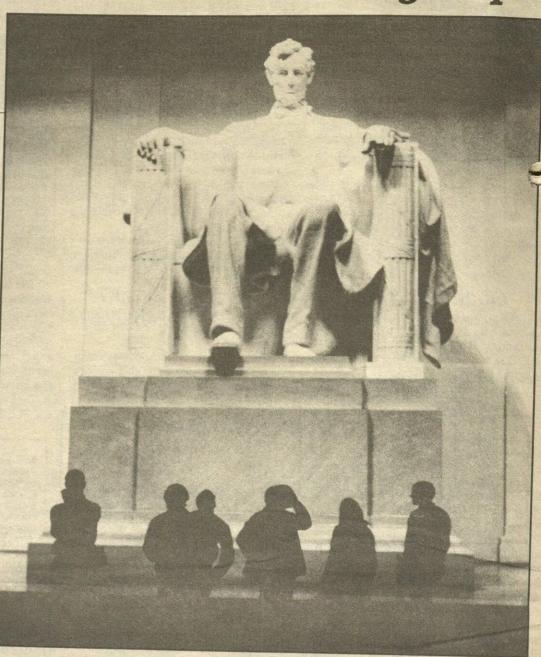
We label such people "as enemy and treat them accordingly," Father Mick said. Fathers Mick and McGrath noted that the Gospel call to love your enemies does not mean liking them. It means wanting what is best for other people, putting their best interests first.

The term for this love is "agape" — loving people as God loves. God loves us even though we don't deserve it, Father Mick said. Like God, "we are called to love those who don't deserve it because they need it."

Love for an enemy must be unconcerned about "what you can get back," he added. After all, "you may only get back hurt."

Father McGrath said he asks people to see fulfillment of this teaching of Jesus as "a process that goes on over a period of

Abraham Lincoln's assassination can be read as the opposite of the Bible's command to "love your enemies," writes Katharine Bird. His death was ironic because he respected all people regardless of color, creed or background. (CNS photo)



time." It is "a journey engaged upon, not a task which is accomplished" once and for all, he said. Nor is it done easily or overnight.

The three leaders recommended some steps people can take to begin to love their enemies. Among them:

tense and angry while the other person may not be bothered at all."

He added that when people can let go of their negative feelings, they often experience a sense of relief.

—Look for opportunities for reconciliation and healing.

'Before people can begin to love their enemies, they need to sift through the hurt and anger they feel. "Get the garbage out of the way first" or it gets in the way of being able to view the other person in a positive light.'

- Father McGrath

Accept and acknowledge negative feelings.

Before people can begin to love their enemies, they need to sift through the hurt and anger they feel. "Get the garbage out of the way first" or it gets in the way of being able to view the other person in a positive light, Father McGrath said.

Nursing anger or a grudge "really only hurts us," Father Mick said. It "keeps us One view of forgiveness is refusing to let the things that hurt go any further, said Father Mick, who has written a book on the sacrament of reconciliation. "Instead of revenge, you take the hurt in and smother it." Recognizing how difficult it is to do that, Father Mick added that he often tells people to meditate on Jesus' example.

"The way Jesus dealt with the hurt and evil done to him was to embrace it and not

fling it back," he said. And it was no easier for Jesus than it is for us today.

—Work toward a realistic appraisal of yourself.

Father McGrath said that in counseling people he sometimes finds that they are locked into rigid views of themselves and others. Typically, they view themselves as completely correct and others as completely wrong. Once they can see themselves as they really are — a mix of admirable and less admirable qualities — they often can view their "enemy" more realistically too, he said.

Then there is the approach taken by President Lincoln and mentioned by Father Mick and Dr. Tingle in recent homilies.

At an official reception during the Civil War, Lincoln referred to Southerners as "erring human beings."

A fiery Northern woman upbraided the president, saying that he should not speak so gently about people he should be bent on destroying. "Madam, do I not destroy renemies by making them my friends." Lincoln is said to have responded.

Scriptures

Escaping hate's maddening spiral

By Father John Castelot Catholic News Service

By urging his followers to love their enemies, Jesus clearly assumed that they would have enemies. He had enough himself.

He never hurt anyone — quite the contrary. But he dared to question the value system of his contemporaries. That always provokes suspicion, fear and hatred.

Of course, there are enemies and there are enemies. Jesus referred to the most virulent type in order to make his point in a challenging way.

"Do good to those who hate you...the person who strikes you... who takes your cloak" (Luke 6:27-29).

Love people like those? Come on, now. The instinctive reaction would be to hate in return, to counter violence with violence.

But hatred poisons the hater and violence leads to more violence, until one is caught up in a sickening spiral that ends in madness. The only effective antidote to hatred is love.

The first Christians were so different as to provoke violent anger. After Stephen's strong statement of his faith he was stoned on the spot.

In the book of Acts, Luke holds Stephen up as a model:

"Then (Stephen) fell to his knees and cried out in a loud voice, "Lord, do not hold this sin against them" (Acts 7:60).

THE VOICE March 30, 1990 Know Your Faith 23

Love, is the basis of all human relations

By Pheme Perkins Catholic News Service

Commands to "love the enemy" appear frequently in Jesus' teaching. We often think "enemy" refers to the powerful who persecuted the first

Jesus demonstrates this form of love when he prays on the cross for those who have condemned him (Luke 23:34).

Though many people continued to the crucified Jesus, Luke shows at Jesus' conduct led to the repentance of one of the criminals crucified with him (23:39-43). It also led to the Roman centurion's recognition that Jesus was indeed a righteous person

Love opens the door for reconciliation between enemies.

It is easy to fall into the trap of thinking that only saints are called upon to love their enemies. The rest of us will continue to act according to the ethic summed up in ancient times by the saying, "Harm your enemies and do good to your friends."

Anyone who watches "The People's Court" on television knows that the bitterest disputes break out between relatives, friends and neighbors. After he has decided such a case, the judge often asks the parties if they think they can be friends again.

Sometimes the parties agree to put aside their differences. Often they do

The account of Jesus' teaching about love of enemies in Luke 6:27-36 is a more general version of what the TV judge tries to accomplish. Luke refers to the popular idea that people ought to help their friends. For even the worst criminals aid people who are good to them (6:33-34).

The real test of character is how people respond to situations in which hostility or conflict is involved.

Luke gives two possible settings in which you might experience this conflict. 1. In one group of examples, you are

Jesus asks his followers to show the same mercy his Father shows, writes Pheme Perkins. He expects us to do good to our enemies. (CNS photo)

the victim. Someone dislikes you, hits you, takes something that belongs to you (6:27- 29).

Instead of responding by copying their hostile behavior, Jesus suggests treating the person as you would a friend.

2. In Luke's second set of examples, the other person is at your mercy.

Luke uses examples of borrowing and lending. Jesus would not be a good loan officer in a bank, since he suggests lending to anyone in need, even if you don't expect that person will be able

We know that for the small farmers

'Much more difficult to cope with was the

enmity in one's own family and within the

Christian community itself. Jesus' insistence

on forgiveness of one's "brothers" more than

suggests that there was friction within the

in Jesus' time, the debts that resulted from loans were a constant burden. To prevent people from losing ancestral land, Jewish law had provisions for debt relief every seven years.

Jesus may have had that in mind when he said that only if we do good to our "enemies" and give up the constant human demand to be "paid back" for whatever we do can we be his followers. He wants his followers to show the kind of mercy God shows.

Is this advice practical?

Certainly there is no danger that a sudden conversion in human behavior will put "The People's Court" off the

But there are many times when it would be better to give up a little enmity than to wind up locked in the kind of bitter dispute with a relative, friend or neighbor that we see on television.

The sports page had a comment on fighting by Cam Neely, the hockey player with the Boston Bruins: "Lots of guys I would fight aren't as valuable to their team as I am to mine."

Just to help the team he has to avoid some fights in hockey. We have to do the same — just to save ourselves.

I t actually can be frightening to forgive someone. wful risk, after all, is that the person you forgive care — won't welcome your change of heart.

Forgiving heals

And most people don't seek rejection, especially from those they care

This risk is one reason why it is tough to be forgiving.

Then too, people don't like to seem weak - especially toward those who would harm or exploit them. Is forgiveness weak?

Obviously, in the face of injustice, Christians try not to become unjust

themselves. Part of the struggle in this situation is to learn how one might build up where others tear down, to set out to discover the difference between forgiveness

and passivity. This is a challenging undertaking. It is easy, you see, to cite reasons why forgiveness isn't always easy to give. But what about the other side of the ledger?

Try to ponder the reasons why an unforgiving world would be a smaller place. What would its loss be? Forgiveness heals; it opens doors.

You might even say that forgiveness has a future. For the refusal to forgive looks to what happened in the past. But forgiveness looks to what is yet

> David Gibson Editor, Faith Alive!

That was only the beginning. A severe persecution of the church in Jerusalem broke out.

Saul — later Paul — "was trying to destroy the church; entering house = after house and dragging out men and women, he handed them over for impris-

onment" (Acts 8:1-3). Did the risen Lord strike this hateful person dead? No, he

conquered him with love. "Saul still breathing murderous threats against the disciples of the Lord" (Acts 9:1), ran straight into the waiting arms of Christ.

community itself."

Most Christians do not encounter enemies of this extreme kind.

From the first days of Christianity, being "differ-

ent" made Christians the objects of suspicion. Every earthquake, every volcanic eruption was attributed to their refusal to worship the national

> Much more difficult to cope with was the

enmity in one's own family and within the Christian community itself.

Jesus' insistence on forgiveness of one's "brothers"

more than suggests that there was friction within the community itself.

"And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him" (17:4).

Misunderstanding, "enmity," is inevitable in any community. It must be healed by understanding, forgiveness, compassion and love.

Matthew proposed the Christian ideal in these words at the conclusion of his treatment of love of enemies: "So be perfect, just as your heavenly Father is perfect" (5:48).

Luke very significantly expressed the same ideal as follows: "Be merciful, just as also your Father is merciful" (6:36).

President honors special Catholic couple

By Daria Keyes Catholic News Service

PLAINVILLE, Conn. (CNS) - Ray and Nancy Orsi had their 19 children with them when they and about 200 others from across the country were honored by President Bush at a White House reception for families with adoptive and handicapped children.

Upon their return to their big house in blue-collar Plainville, they added one more to their family of special needs children by adopting 7-week-old Elizabeth, who

has a fragile heart.

In an interview with the Catholic Transcript, newspaper of the Archdiocese of Hartford, Mrs. Orsi described the meeting with President Bush and his wife, Barbara, as wonderful and "like visiting in their living

She said Mrs. Bush was very comfortable and grandmotherly to the children, spending 25 minutes with the Orsi family.

Their 16-year-old daughter Clorissa held onto Mrs. Bush's hand for a long time, she said, and Mrs. Bush stroked 3-year-old Julio's legs and had tears in her eyes. Julio is connected to a respirator for life.

The president, Mrs. Orsi said, was very relaxed with the children. He was very down-to-earth, she said, in sharing with them words about his proposal to make it easier to adopt children with special needs.

At home in Plainville, the Orsis and their 20 children, who are both adopted and foster children, live in a house they call Domus Amoris, or House of Love - symbolized by a red heart and cross engraved in cement at the entrance.

Their house is large, resembling a condominium complex. Outside, the front yard looks like a park with its many swings, slides and a jungle gym.

Inside, on the walls of a hallway leading to the kitchen hang more than 50 pictures of Jesus; some are traditional and others are of him laughing, playing soccer, kissing

Across the way are the children's bedrooms, nine of them. Each is decorated with bright colors, reds, blues and yellows and each has its own theme, among them clowns, hearts, balloons and rainbows.

"It's important to have lots of light, sunshine and color," Mrs. Orsi said in an interview with the Transcript last summer. "None of my kids are drab."

Nancy and Ray Orsi became foster parents in 1976 and by 1978 had incorporated Domus Amoris as a nonprofit charitable commitment.

Currently, they get limited subsidies and medical care from the state for their children. Also, several families tithe to them.

Caring for their children is their career.

"This is our life, it's not a job," said Mrs. Orsi. "My children are all very precious and dear to me. I take them everywhere with me.

I like being known as the mom. That's a gift from

The Orsis have "two homegrown kids," as Nancy called them. Sons Ray Jr. and David, in their 20s, are both involved in their extended family.

Ray Jr. and his wife, Dee, who have three children of their own, go to Nancy and Ray's house Saturday



First lady Barbara Bush (center) meets with the family of Ray Orsi (kneeling left) and Susan Orsi (center rear) of Plainville, Conn., following a White House reception honoring families with adoptive and handicapped children. The Orsis have a total of 19 children, most of whom have special needs and all of whom traveled (CNS photo) to Washington for the recognition ceremony.

nights to give the children baths and showers, which takes about four hours. The couple are in the Orsis' will to take over Domus Amoris.

The Orsis have developed an endowment fund so that Domus Amoris can go on for as long as possible.

"In the world's eyes our kids are not beautiful, not lovable, not valuable," says Mrs. Orsi. "Some people think our kids should not be here."

"Ray and I have seen Jesus in each of our children" and have the challenge to show that to the world, she

Each Sunday the whole family attends 11 a.m. Mass at Our Lady of Mercy Church in Plainville. Orsi plays the guitar and leads the folk group; Mrs. Orsi interprets the Mass in sign language.

Loving 20 children with disabilities is, Mrs. Orsi said, "fun, exciting and challenging.

There are days when I wonder if I'm going to make it to the next moment. Some of the children could die

They have had four children who did die because of "Some of our children are much closer to God than we are," Mrs. Orsi said. "We learn from them simple trust and faith in the Lord. What is normal? They are so in tune with life and God.

"They are very happy, very friendly, they live life to the fullest. They're my teachers. Without them I wouldn't get to heaven.

Mrs. Orsi said she has a lifelong commitment to get children out of institutions because she feels children have the birthright to become part of a nuclear family.

Besides living with a day-to-day commitment to children with disabilities, Mrs. Orsi works on state legislation to help such children.

She is president of the Connecticut Coalition for Families of Persons with Disabilities and acting president of the Professional Foster Care Association of Connecti-

Mrs. Orsi spends a full day each week in Hartford at the State Capitol, primarily on legislation for families with children having disabilities.

Among the legislative needs, she said, is finding money to provide medical care and equipment for them, to pay for repeated surgical operations and follow-up care and to permit their parents to get away for respites.

important for newly appointed Judge Duncan Catholic faith

By Michelle King Catholic News Service

The first black woman on an appellate court in North Carolina said her Catholic upbringing has played an important role in her life.

Allyson K. Duncan, sworn in Mar 13 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,

A member of Holy Cross Parish in Durham, Mrs. Duncan told the 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

Mrs. Duncan, 38, who spent nine years at Immaculata School in Durham, said her Catholic education gave her excellent liberal arts training. "I think my writing skills, in particular, owe a lot to that," she said.

She also recalled during her swearing-in ceremony a student play she attended as a child about a black man who was mistreated by the legal system.

Mrs. Duncan said she had been appalled by the realization that law and justice were not the same and pledged at the swearing-in to use her new office to work



On leave from a law professor's post at North Carolina Central University in Durham, Mrs. Duncan said she sees

her relationship with God as part of her life that cannot be divorced from her professional life.

But she said she does not feel it will affect her

objectivity as a judge.
"I would hope that I could be completely objective." on the bench, but being Catholic is part of what h," she said. "It's so hard to factor out what I was brought up as. But I will honestly try to be objective. I think I owe people that, actually."

Talking to God is part of her daily routine, Mrs. Duncan said. "I get up every morning around 6, and I walk my dogs. And that's part of my quiet time.

"I talk to God, and I think about things, and that's part of what helps me get ready for the day."

Mrs. Duncan said she "would like to be able to move beyond labels" like "first black woman judge." "But there are people to whom it means so much - my students, for instance. And I think it does serve a purpose in the sense that it makes me a role model for some of them."

Mrs. Duncan earned a bachelor's degree at Hampton University in Virginia, where she finished first in her class of 400, and received her law degree from Duke University in Durham in 1975.

She went on to work as a clerk for a judge on the Court of Appeals for the District of Columbia, then joined the Equal Employment Opportunity Commission in Washington, where she was an appellate attorney and later legal counsel. She returned to North Carolina in