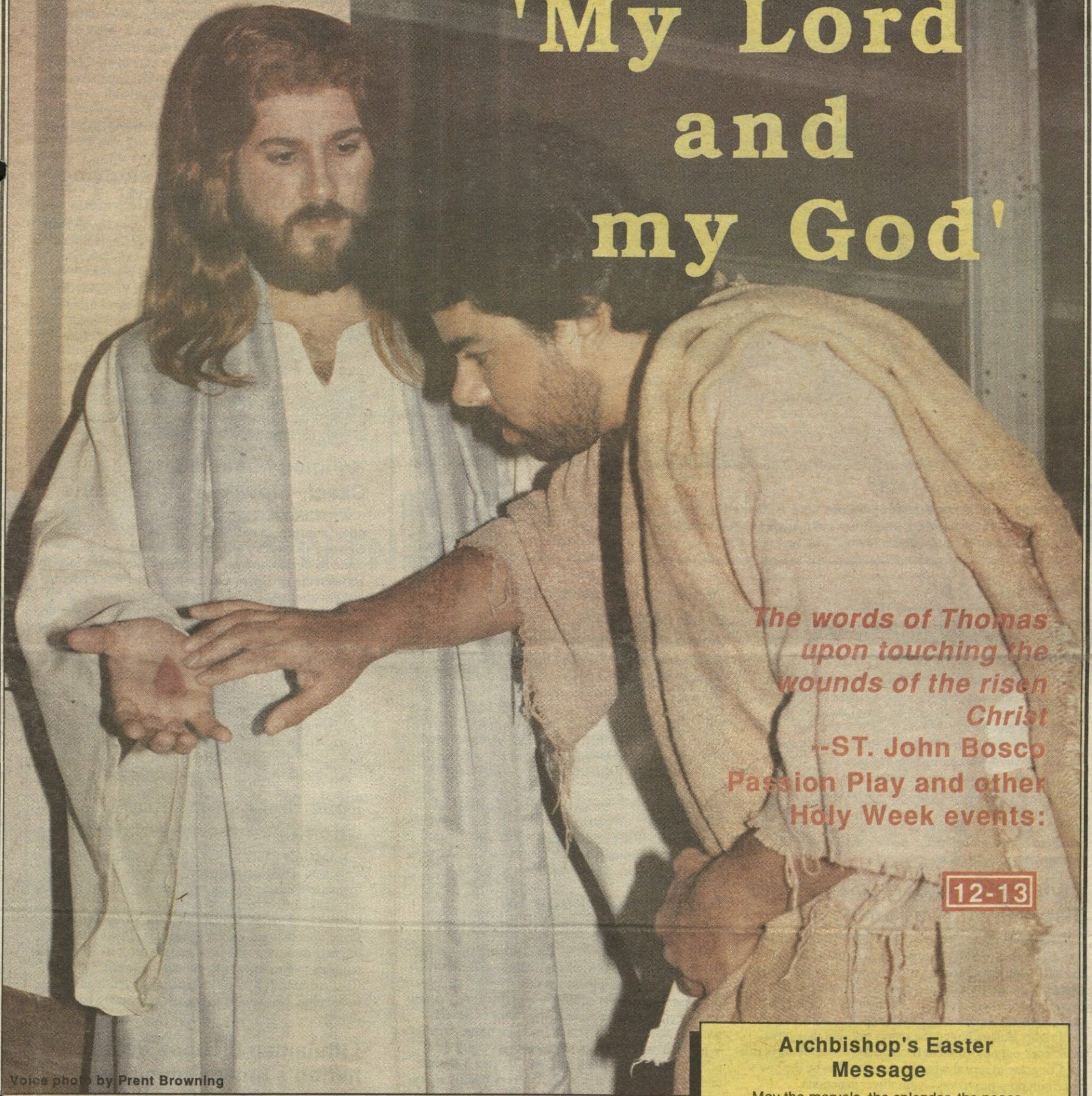


'My Lord and my God'



The words of Thomas upon touching the wounds of the risen Christ
--ST. John Bosco
Passion Play and other Holy Week events:

12-13

Voice photo by Prent Browning

Gustavo Caballero (Christ) and Jaime Musalam (Thomas) rehearse Passion Play at St. John Bosco which has been doing the Passion Play for 20 years and is now a major production. Pg. 12

Inner-Voice

Other News

- Δ Bishops call sexism a sin....3-4
- Δ Archdiocese drug program expands.....9
- Δ Easter 1990 Is Kingdom still growing?....22-23



Msgr. Donnelly eulogized

Called a 'soft touch' for the needy' 7

Priests' jubilees 10

Archbishop's Easter Message

May the marvels, the splendor, the peace, the hope and love of this Easter Season gladden your hearts.

Easter is a glorious time of festival. As Christ has risen, so have our minds and hearts been raised beyond wildest expectations. God the Father has shown that he loves us so tenderly, so wants to be close to us and have us close to Him, that He sent his Son to redeem us by the cross and empty tomb, to give us a share in the divine life, to become our way, our truth, our life. Because of Easter, our anxieties, our fears, our joys have been transformed. They have taken on a new meaning for the children of God.

At this Holy Season, may you, yours, our entire community, be enriched by abundant blessings.

Alleluia!

Edward A. McCarthy
Archbishop of Miami

World

Pope to visit Mexico, Curacao next month

VATICAN CITY (CNS) — Pope John Paul II is scheduled to bless the new headquarters of the Mexican bishops, ordain priests and distribute first Communion during a May trip to Mexico and Curacao. Most of the stay will be in Mexico, where the pope arrives May 6 and leaves May 13 for a seven-hour stay in the Caribbean island of Curacao. The pope is scheduled to leave Curacao, the largest island of the Netherlands Antilles, the evening of May 13, arriving in Rome May 14. It will be the pope's second trip to Mexico and his first to Curacao.

Second commission studying Medjugorje apparitions

MOSTAR, Yugoslavia (CNS) — Bishop Pavao Zanic of Mostar-Duvno says the Vatican bowed to pressure and established a new investigative commission on alleged Marian apparitions at Medjugorje without seeing his report on the situation. But a Yugoslavian archbishop known for his support of the apparitions, retired Archbishop Frane Franic of Split-Makarska, said the Vatican examined Bishop Zanic's papers before establishing the second commission. In separate interviews with the California-based *National Catholic Register*, the two spoke of the 1987 request from the Vatican's Congregation for the Doctrine of the Faith that the Yugoslavian bishops form a second commission to study the reported Marian apparitions.

Religious links could heal Czech-Slovak ethnic dispute

WASHINGTON (CNS) — Czechoslovakia's deputy prime minister, Jan Carnogursky, said the ethnic dispute between his country's Czech and Slovak populations could be overcome by religiously inspired links forged between the two groups in resisting the former communist government. Collaboration from a mutually Christian basis on petitions for rights and in publishing underground journals and newspapers under the regime which toppled last year is "a strong link" that could overcome the differences, said Carnogursky in meeting with U.S. Catholic Conference staff in Washington. The 46-year-old Carnogursky also said his government is keeping at arms length from the confrontation between the breakaway Soviet republic of Lithuania and Moscow. He said President Vaclav Havel, however, had written Soviet President Mikhail Gorbachev asking him to avoid using violence in the situation.

Pope thanks Americans who raise funds for Vatican

VATICAN CITY (CNS) — Pope John Paul II expressed his "deep gratitude" to members of a U.S. foundation raising money to offset the Vatican's debt. He thanked Archbishop Theodore E. McCarrick of Newark, N.J., and 25 laypeople who work with The Papal Foundation for their "generous efforts aimed at offering direct assistance to the successor of Peter in his ministry to the church throughout the world." Retired Cardinal John J. Krol of Philadelphia, chairman of the foundation, was unable to attend the meeting because of illness.

Lithuanian bishops defend nation's independence

VILNIUS, Lithuania (CNS) -- Lithuanian bishops strongly defended their republic's defiance of Soviet authority and condemned forces that "are threatening our nation and seeking to enslave it once again." In a statement that was apparently aimed at the Kremlin, the bishops said the whole Lithuanian church was behind the pro-independence government. "We come out as the David of small chosen nations. You threaten us with your swords, while we come out unarmed to create an independent Lithuania," the statement said.



Pope meets Arafat

Pope John Paul II shakes hands with PLO leader Yasser Arafat April 6 at the Vatican. At a private meeting, the Pope told Arafat that Palestinians and Israelis must respect each other's "rights and fears."

(CNS Photo from UPI-Reuters)

National

Church happy with House version of child care bill

WASHINGTON (CNS) — A top official of the U.S. Catholic Conference has praised the House of Representatives for passing a child care bill that backs the principle of parental choice. Voting 265-145, the House approved the Early Childhood Education and Development Act, which allocates some \$27 billion to support child care options, including vouchers that parents can use to obtain church-run day care. "The USCC is very pleased that the U.S. House of Representatives has passed a child care bill that so strongly affirms the principle of parental choice," said Father Dennis M. Schnurr, associate general secretary.

Civil rights leaders seek to end discrimination by employers

WASHINGTON (CNS) — The 1986 law designed to control a wave of illegal immigration in the 1980s has caused "widespread" hiring discrimination by employers against "foreign-looking and foreign-sounding workers," even if the workers are legal U.S. residents or citizens, said a General Accounting Office report. Catholic and civil rights leaders hailed the report but said they have their work cut out for them because they have 30 days to get Congress to repeal what is considered to be the law's discriminatory provision — employer sanctions.

Hindus, Catholics begin formal dialogue in Los Angeles

LOS ANGELES (CNS) — An ongoing and official dialogue between members of Los Angeles' Catholic and Hindu communities has begun. It is the first ongoing dialogue between Catholics and Hindus in the United States. Two sessions have already been held. The 20 participants — 10 Catholic and 10 Hindu — will meet every six weeks.

'Valiant' black evangelist dies of cancer

WASHINGTON (CNS) — Sister Thea Bowman, the valiant, frail educator, evangelist and gospel singer who often moved audiences to tears of joy with her message of black giftedness, died of bone cancer March 30 at her home in Canton, Miss. She was 52. "She was one of the most remarkable women of our time," said Auxiliary Bishop Joseph A. Francis of Newark, N.J., a longtime friend. Although she struggled with debilitating bone cancer since 1984, Sister Bowman — a Franciscan Sister of Perpetual Adoration for more than 30 years — continued to give lectures and workshops. She drew capacity crowds wherever she went.



Bishop sees hope for religious revival in Russia

MILWAUKEE (CNS) — An eight-day visit to the Soviet Union left Milwaukee Archbishop Rembert G. Weakland with the impression that religion will play an important role in that country's evolution. As communism begins to fade as a unifying factor of Soviet society, there is a new search for older roots, Archbishop Weakland said. "One of these roots is clearly their religious heritage, which for over 70 years had been underground and is now surfacing very rapidly everywhere," he said.

Idaho governor's veto criticized by pro-lifers

BOISE, Idaho (CNS) — Bishop Tod D. Brown of Boise said he was "saddened" that Governor Cecil Andrus, "a long-time supporter and protector" of unborn life, had vetoed the strongest anti-abortion bill passed by any state legislature. The governor had called the bill "bad legislation."

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Bishops call sexism a sin

Issue new draft on women

WASHINGTON (CNS) — Sexism is a sin that reduces people to objects "to be used or abused at will," says the second draft of the U.S. bishops' pastoral letter on women's concerns.

Titled "One in Christ Jesus: A Pastoral Response to the Concerns of Women for Church and Society," the draft defends the church's stand against the ordination of women but says this stance and others must not be used to justify oppressing women.

It encourages women to participate in all liturgical ministries that do not require ordination.

Men and boys, it says, must be educated to recognize that every form of sexual exploitation is sinful.

A seminarian's incapacity to deal with women as equals should be "considered a negative indication for fitness for ordination," says the draft pastoral, which was sent to the U.S. bishops in late March and was released April 3.

The 99-page draft, the second published result of a process of consultation with Catholic women and writing begun by the bishops in 1983, was written by a committee of six bishops, headed by Bishop Joseph L. Imesch of Joliet, Ill., with five women consultants. The first draft was

released in April 1988.

Bishops have been asked to submit amendments to the second draft by Sept. 1. The resulting amended draft is slated to be voted on at the bishops' general meeting in November.

The second draft says that "the church's focus on marriage and the family must not be placed in opposition to the authentic realization of other life-giving roles and vocations; that the church's recognition of distinct offices must never justify clericalism; that the church's teaching on distinctiveness (between men and women) must not be translated into societal structures that subordinate women to men."

The proposed pastoral asks that a thorough study of the possibility of ordaining women as deacons in the Catholic Church "be undertaken and

Sexism has 'seeped into the fabric of our civilization, invading economic and governmental systems as well as social and ecclesiastic structures'

brought to completion soon."

It calls for a reversal of church norms excluding women from certain lay ministries, such as lector and altar server. It says existing norms "seem to contradict our mandate that women be more visibly involved in the life of the church."

It urges an end to economic inequities that women suffer and says men need to be more responsible in marriage and family relationships.

Sexism has "seeped into the fabric of

our civilization, invading economic and governmental systems as well as social and ecclesiastical structures," the second draft says.

Sexist attitudes "foster sins" of rape, prostitution, adultery, emotional and physical abandonment and exploitation of women through pornography, it says.

Significantly shorter than the first draft, the second document focuses on the theme of women's "equality" to men. The first draft had used the theme of women as "partners" to men, which was used in the title and ran throughout the previous document.

Bishop Imesch told Catholic News Service in an interview that there was "considerable criticism" of the use of the word "partners" in the first draft. "People felt it implied an equality that was not real," he said.

(Continued on page 4)

Ordination issue plagues writers

WASHINGTON (CNS) — How to treat the topic of the church's ban on women's ordination has plagued the bishops' committee drafting the proposed pastoral on women's concerns from the start, said the chairman of the committee.

The chairman, Bishop Joseph L. Imesch of Joliet, Ill., said each time the bishops came together "we tried to figure out how to handle" the topic of women and ordination.

The second draft of the proposed pastoral includes an expanded explanation of church teaching prohibiting the ordination of women and clearly states that the U.S. bishops support that position.

Bishop Imesch said the committee felt "we had to say a little more on what the church teaches on the topic, and not leave it so uncertain as it might have been in the first draft."

Critics of the first draft "said we waffled," placing responsibility for the decision keeping women from ordained ministry on the Vatican's Congregation for the Doctrine of the Faith rather than stating it is church teaching, said Sister Mariella Frye, a member of the Mission Helpers of the Sacred Heart who is staff consultant to the bishops' drafting committee.

Bishop Matthew H. Clark of Rochester, N.Y., a member of the drafting committee and chairman of the bishops' Committee on Women in Society and in the Church, said that at hearings held with Catholic women throughout the country the topic of women's ordination came up "always, at every meeting."

At consultations he attended, said Bishop Imesch, he was surprised to find women of varying walks of life, homemakers and others, "who expressed their view that women should be allowed to be ordained to the priesthood."

"It was more than just people who were out there feeling they were being deprived of their rights. These were just people who felt women should be ordained," he said.

Bishop Imesch said he was made aware of the "depth of feeling (about the church) on the part of the average woman, if I can use such a term."

These women, he said, had never before been asked their views. "Now that they had been asked and had the opportunity to respond," he said, women expressed that they felt "a great love for the church" but at the same time "a great hurt and a great pain" as a result of its treatment of them.

Bishop Clark said the committee "felt the same tension that lots in the community have felt" as far as "recognizing the differences, nuances and distinctions between the formal explicit teaching on ordination and the theological reasons that are discussed and elaborated in support of that teaching."

Just because the bishops support the church stance prohibiting women from becoming priests doesn't mean they back all the arguments used through history to defend that stance, he said.

In fact, the second draft says some theological arguments used in the past to defend the church's position are "scarcely defensible today."

The church is required to maintain its

position against ordination of women out of "fidelity to the example of Christ and to the practice of the apostles," not because of any belief that women are inferior as persons, it says.

Committee members were aware from the start that they couldn't please all women, and pleasing people wasn't their intent, said Bishops Imesch and Clark.

"I would think there will be a group of women who will not accept what we have written because it does not go far enough — and a group also who will say we went too far," said Bishop Imesch. "Hopefully there will be a large middle group who say: 'Yes,

'Hopefully there will be a large middle group who say: Yes, what you're talking about is of importance to us and you've addressed our concerns'

--Bp. Joseph Imesch

what you're talking about is of importance to us and you've addressed our concerns," he added.

The proposed document should be seen "not as the end," but as the beginning of an ongoing dialogue with women, said Sister Frye.

Bishop Clark said he hoped U.S. Catholics would "take seriously our invitation to local churches to enter into conversations with women of our church."

It is especially important that men read the proposed pastoral, he said. "We call on the men of our church to think about their patterns, points of view, habits, relationships, dispositions" with regard to women, the bishop said. Positive changes "aren't going to be accomplished without the spirit of cooperation and commitment of all of us," he said.

Committee members hope readers "take seriously the fact that sexism is sin, and that all of us have a responsibility for challenging the attitudes, structures and behaviors that perpetuate sexism," said Sister Frye.

Bishop Imesch said the committee decided to put in the second draft a section on "Christian feminism" in order to say that "there is a feminism that is acceptable and Christian. Because a woman is a feminist doesn't mean she's anti-Catholic Church or anti-God."

After Pope John Paul II's letter on women, titled "Mulieris Dignitatem" ("The Dignity of Women") and released in 1988, was critical of "radical feminists," Bishop Imesch said he began to hear more and more people using the term "feminist" only in a pejorative manner, to describe "someone that was way out or off the wall."

People refer to "a bunch of feminists, like grapes or bananas," agreed Bishop Clark.

Devotedly yours

A visit to EWTN TV studios



Abp. McCarthy

Dearly beloved:

I am in the air after being on the air. I am flying at 15,000 foggy feet from Birmingham to Atlanta on the way home from an appearance on Mother Angelica's Eternal World Television Network.

I was invited to describe the work of our Bishops' committee preparing for the observance in 1992 of the Fifth Centenary of the coming of the Faith to the New World. I described our plan to stimulate a new interest in our United States Catholic heritage, to facilitate liturgies and other commemorative events, including a ceremony in Santo Domingo with the Holy Father and the Bishops of the hemisphere and, in a very special way, to promote a massive, nation-wide effort of Church renewal and outreach through evangelization.

Visiting the EWTN facilities and the community of some 100 religious, clergy and laity that man and women it is a fascinating experience. The studios, offices and monasteries are located in a charming wooded valley in suburban Birmingham. St. Paul would go wild in this marvelous state of the arts center for proclaiming the Faith far and wide.

One walks through endless banks of TV monitoring screens, meters, dials and switches glowing in the semi-darkness as the pensive controllers peer at them. There is a huge studio with several sets for filming. The ceiling is a metal maze of spotlights, microphones and cables. Adjoining it there is a large carpenter shop where sets are made to order. There is a huge printing and mailing area.

There are about 3/4 of a million viewers at any one time. Plans are under way to develop radio broadcasting that will reach Latin America. Outside there are three large dishes sending and receiving signals to and from satellites and mobile units parked on the drive.

All this is animated by prayerful people who pause to pray before each activity. Seventeen cloistered nuns maintain twenty-four hour vigil before the exposed Blessed Sacrament. A new community of ten non-cloistered religious is forming.

The religious respond to some 800 items of mail received daily from listeners, half of whom are not of our Faith. There is as well a new community of nine seminarians preparing to proclaim the Gospel as priests by the marvels of electronics, as well as by the more traditional form of proclamation.

I was unable to visit with Mother Angelica. She is recovering from a painful fracture of her arm. She is legendary for her genius, her zealous creativity and her deep faith. The corridors display photos and greetings from admiring television personalities.

Expansion of facilities is constantly under way. The studio has its own construction team. Buildings progress as the funds come in. On one occasion, Mother tied white ribbons on trees to outline the location of a building on her dream list. A few days later, a business man inquired what the ribbons meant. When told, he gave her \$50,000 to start the construction!

I enjoyed my half-hour on the air. Beforehand, we discussed with the producer and Father Hal, who interviewed me, the points we would touch. By a monitoring screen, the producer could make suggestions to the interviewer while we were on the air. A make up artist also powered my face. I felt a little like a corpse being prepared for the final viewing.

A number of phone-a-questions were asked. A distraught mother asked for help in bringing her husband and children back to the Faith, a seven-year-old child asked how she could help in evangelizing, a person phoned to ask how she might go about becoming a Catholic, and a high school classmate of mine whom I had not seen for fifty years called in to ask about the parish small communities program of St. Boniface Parish that I had described. Small world!

Have a blessed, joyous, faith-filled Easter.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

4 National

Bishops say sexism is a sin

(Continued from P 3)

While the draft is the second to be made public, it is actually the ninth writing of the proposed letter.

The document is divided into an introduction, four chapters and a conclusion. The first chapter focuses on the church's approach to the differences between men and women and the consequences of the sin of sexism. Chapter 2 talks about what equality means in terms of family life and treatment of single Catholics.

Chapters 3 and 4 treat the topics of equality of women in the church and in society.

Interspersed throughout the draft are candid remarks by women who participated in hearings on women's concerns held nationwide in preparation for the writing of the document. They include:

— "We are seen as 'mother' church — educating, nurturing, nursing, comforting, cooking and cleaning — but the 'father' church regulates and decides."

— "Women are banned from meeting the needs of the people of God. Christ ... was highly empowering of women — the institutional church is not."

— "As a black woman, I would never even consider participating in any group that was blatantly racist — yet, I maintain membership in a church that is blatantly sexist."

The draft calls on the church to undertake an examination of its own "practices, possessions, power structures and lifestyles" that prevent the advancement of women. "We cannot preach justice if we do not respond by providing women with just wages and employment opportunities in



Communion is served by a Eucharistic Minister to a woman confined to a wheelchair. Sixty percent of Eucharistic Ministers were women in 1985. (CNS photo)

keeping with their gifts and talents," it says.

It urges each diocese to establish a commission for women to assure women's rights and to develop a pastoral plan to address the issues raised in the bishops' pastoral letter.

The draft advocates use of "explicitly inclusive" or non-sexist language.

In a section on marriage, the draft refers to women's complaints of "male insensitivity."

"With little or no assistance from their husbands, some women who work outside the home may be forced to expend many hours on household chores, child care and myriad other tasks from nursing to chauffeuring with minimal cooperation from the 'man of the house,'" it says.

It says women consistently request longer

and better marriage preparation programs, noting that society and the church present "a romantic ideal of marriage that does not correspond to reality."

It says consultation with Catholic women nationwide showed some are deeply disturbed by church teaching on birth control. "The gap between the teaching of the church and the practice of many Catholic women is unquestionably a troublesome reality," the draft says.

Persons of good will who "cannot see how to guide the gift of sexuality along the way intended by God and taught by the Catholic Church" should be treated with "Christlike compassion" and provided "patient instruction," says the draft, which calls for increased emphasis on natural family planning.

ARE YOU NOT AWARE THAT WE WHO WERE BAPTIZED INTO JESUS CHRIST WERE BAPTIZED INTO HIS DEATH?

THROUGH BAPTISM INTO HIS DEATH WE WERE BURIED WITH HIM SO THAT JUST AS CHRIST WAS RAISED FROM THE DEAD BY THE GLORY OF THE FATHER, WE TOO MAY LEAD A NEW LIFE.

ROMANS 6:3-4

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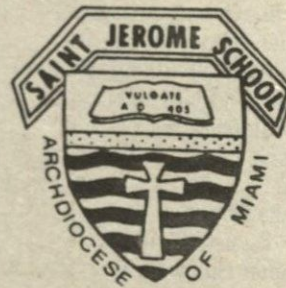
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Abortion issue roils

A king refuses to go along, Bishops hire firm to push persuasion, AT & T cuts funds to P. Parenthood

WASHINGTON (CNS) — From Belgian halls of state to the headquarters of the U.S. bishops and the telecommunications giant AT&T, abortion claimed widespread attention in early April.

Belgium's king resigned — although only temporarily — in disagreement with a new abortion law, while AT&T said it was terminating its philanthropic support for Planned Parenthood, an advocate of legal abortion.

In Washington, the National Conference of Catholic Bishops, through its Committee on Pro-Life Activities, revealed plans to hire public relations and polling firms for a U.S. communications campaign against abortion.

Bishops in Pennsylvania, meanwhile, issued a pastoral letter declaring that "every Catholic must recognize abortion as the killing of an unborn child and work at least to limit and, if possible, eradicate this evil."

An official of the U.S. bishops' pro-life agency also disputed a new research study that reported that abortions in the first trimester of pregnancy do not "pose a psychological hazard for most women."

King Baudouin of Belgium temporarily gave up his throne, saying his Catholic conscience would not allow him to sign a controversial law legalizing abortion approved by Parliament March 29.

After two late-night Cabinet meetings April 3, the government said it had declared the 59-year-old monarch unable to reign and the Cabinet promulgated the abortion law. But by April 5, the government had declared the king able to reign again.

The NCCB's effort in America to put additional money and clout behind the church's pro-life effort will involve Hill and Knowlton, a public relations firm with headquarters in New York, and the Wirthlin Group, a public opinion polling company in suburban Washington.

Cardinal John J. O'Connor of New York, the bishops' pro-life committee chairman, in a April 3 New York interview by Catholic News Service, estimated the campaign would last three to five years and cost \$3 million-\$5 million, with the funds to be raised entirely from outside sources.

During the interview he said the bishops as a body planned to emphasize persuasion rather than excommunication in their efforts against abortion.

"At this point, we are not devoting ourselves to the possibility of ecclesiastical sanctions," he said. "We are focusing on persuasion, on prayer, on information and very much on dialogue."

He said it would counteract groups which "have tried to

convince America that the main issue in the abortion debate is the right to choose rather than, as it really is, what is being chosen."

AT&T said it has chosen to cancel its annual \$50,000 contribution to the Planned Parenthood Federation of America.

Vincetian Father John W. Gouldrick, executive

'At this point, we are not devoting ourselves to the possibility of ecclesiastical sanctions (Excommunication), we are focusing on persuasion, on prayer, on information and very much on dialogue'
--Cardinal O'Connor

director of the secretariat for the NCCB's Committee on Pro-Life Activities, said "AT&T's business is telecommunications, not supporting organizations whose abortion policies decrease the number of potential customers available to them in the future."

An AT&T spokesman said his firm's decision was motivated by the fact AT&T "does not take a position on abortion."

The Pennsylvania Catholic Conference April 6 issued "The Church, Public Policy and Abortion: A Reflection by the Roman Catholic Bishops of Pennsylvania."

They said that "Catholics who are recognized as public figures and enjoy a place of prominence within the community and even within the church, have a special duty to be faithful in both word and action to the faith they profess."

"Membership in the Catholic Church requires accepting the teachings and creed of the church," they added. "Repudiating publicly the teaching of the church and encouraging others to do so forces the bishops to take issue. One cannot claim to be a Catholic in good standing in the church while publicly rejecting and advocating the abandonment of its teaching."

In an editorial in its April 6 issue, Commonweal magazine called an apparent failure by Gov. Mario Cuomo, D-N.Y., to connect personal views on abortion to public powers of persuasion a "chief disappointment" of his treatment of the issue.

An independent Catholic biweekly magazine, Commonweal responded to a 3,000-word letter from the

Catholic governor, who previously has drawn criticism for saying he is personally opposed to abortion but declining to work to outlaw it.

"Out of the ambiguity shared by a majority of Americans" on abortion, the magazine said, "some consensus needs to be formed — a consensus that will be shaped in part by the intelligence and persuasive skills that political leaders bring to the public debate."

"And now our question, our principal question," Commonweal added. "Why hasn't Gov. Mario Cuomo stepped forth as a molder of consensus?"

Kentucky's bishops, borrowing directly from a December 1989 statement by their colleagues in Ohio, declared that "it is clear to us that, objectively speaking, the tolerance of abortion in our society and the refusal to allow religious and moral principles to influence public life are positions which are both morally and socially wrong."

Kentucky's five bishops cited Ohio's bishops for developing a "clear and concise expression of our own views."

A report commissioned by the American Psychological Association said that abortions during the first three months of pregnancy pose no psychological hazards in most cases. The report, published in Science magazine, said mental distress was greatest before an abortion and that incidents of "severe negative responses" were low. "However," it said, "weaknesses and gaps found among studies provide challenges for future research."

Richard Doerflinger, associate director for policy development at the bishops' pro-life secretariat, said that after reading the report, "we know exactly what we knew before.... Abortion is invariably deadly for the child and has not been shown to have any great benefit for the mother."

For the panel that wrote the report "to use old information to invalidate our pain shows carelessness and thoughtlessness regarding our private pain," said Olivia Gans, director of American Victims of Abortion, a group associated with the National Right to Life Committee. She noted that she is among the women who once had an abortion. "We know what our pain is," she said.

In another development, the AFL-CIO, which has been considering whether to promote abortion rights as part of its public policy platform, was awaiting a panel recommendation on the issue. An AFL-CIO spokeswoman said April 2 that the panel had no deadline for reaching a conclusion.

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Papal Nuncio Laghi to replace Cdl. Baum

By Agostino Bono
Catholic News Service
VATICANCITY (CNS)—U.S. Cardinal William W. Baum has been named to head the Apostolic Penitentiary, the Vatican office that deals with matters of conscience involving the sacraments and procedural issues concerning the sacraments and indulgences.

Replacing Cardinal Baum as head of the Vatican Congregation for Catholic Education (for Seminaries and Educational Institutions) is Italian Archbishop Pio Laghi, since December 1980 the pope's representative in the United States.

The Vatican announced the appointments April 6. The announcement did not say who would replace Archbishop Laghi in Washington.

The 63-year-old Cardinal Baum, who suffers from eye problems, has headed the education congregation since 1980. At the Apostolic Penitentiary, he replaces Italian Cardinal Luigi Dadaglio, who turned 75 last September. Seventy-five is the normal retirement age for Vatican officials.

Prior to being named to the education congregation, Cardinal Baum was bishop of Springfield-Cape Girardeau, Mo., and archbishop of Washington. In 1976 he was named a cardinal.

Archbishop Laghi, 67, was assigned to the United States in 1980. At the time, no U.S.-Vatican diplomatic recognition existed, and the archbishop's main job was to be the pope's representative to the U.S. hierarchy. He had the title of apostolic delegate in the United States.

After diplomatic relations were established in 1984, he became apostolic nuncio to the United States, representing the Vatican to the U.S. government as well as continuing as the pope's representative to the U.S. bishops.

Prior to working in the United States.

Archbishop Laghi was apostolic nuncio to Argentina.

The education congregation oversees Catholic schools from the elementary through university levels. It is also responsible for Catholic institutions on non-Catholic campuses. In mission countries it coordinates its work with the Vatican Congregation for the Evangelization of Peoples.

One of Archbishop Laghi's major tasks will be to complete work on proposed norms for Catholic universities, a controversial task begun by Cardinal Baum.

Many Catholic educators have criticized the norms, saying they do not take into account legal, educational and cultural differences around the world. This has led to extensive revisions, a process still continuing.

The final draft will be presented to the pope for definitive action.

In an April 6 farewell talk to congregation officials, Cardinal Baum praised his successor.

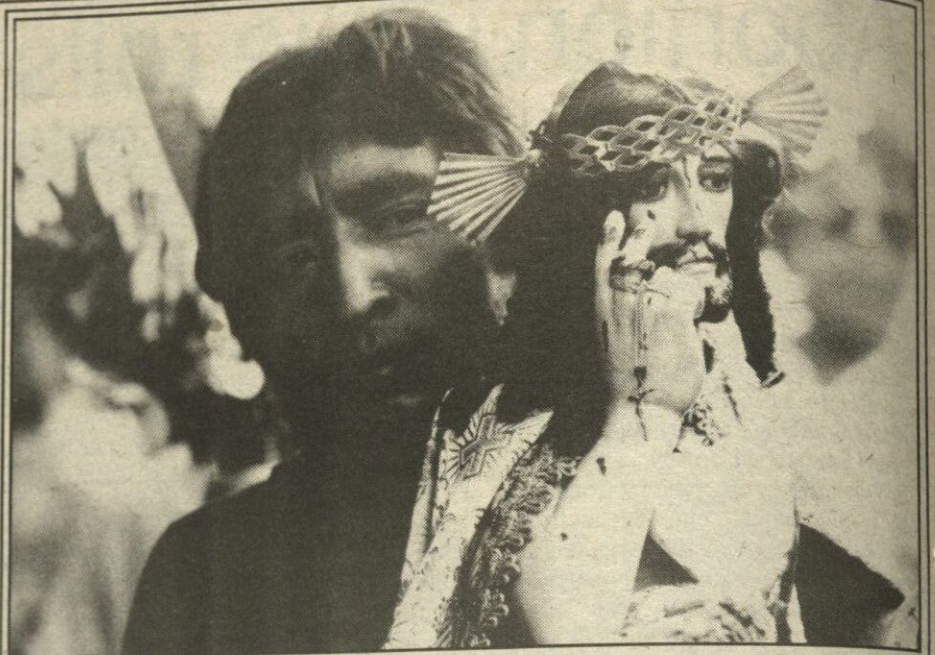
"Archbishop Laghi is a very distinguished and qualified person of great experience," said the cardinal.

In a statement released April 6 in Washington, Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, expressed sadness and joy about the announcement of Archbishop Laghi's appointment.

"I am pleased for Archbishop Laghi but sad for ourselves. The church in the United States will be saying goodbye to a genuine friend," Archbishop Pilarczyk said.

He said the dynamism of the U.S. church "has been fed by Archbishop Laghi's own energy, and his leaving is our loss."

"It's not easy to be a bishop today," Archbishop Pilarczyk added. "But each of us has felt that in Archbishop Laghi we could count on finding an open door, an open ear and an open heart."



Mexican Pilgrimage

A Mexican man on a pilgrimage carries a statue of Christ as the suffering man to Our Lady of Guadalupe Shrine in Mexico City during Holy Week. Pilgrimages are a common practice of many Mexicans. (CNS photo)

TV Marti criticized by Cuban bishops

By Catholic News Service
HAVANA (CNS) — Cuba's bishops have criticized U.S. government-supported television programming broadcast into their country.

The bishops called the programming "unacceptable from an ethical point of view and not a politically reasonable move."

The United States began broadcasting TV Marti — a news and entertainment channel based in Florida — March 27. Cuban military and civilian technicians have been jamming the broadcasts.

The Cuban bishops said they hoped for a solution to the situation through dialogue, "as the government of our nation has proposed in this circumstance."

Cuban President Fidel Castro called the broadcasts "a crude instrument of subversion and destabilization."

"This is an electronic war between David

and Goliath," Castro told reporters April 3.

He also criticized the United States for naming the station after 19th-century Cuban independence hero Jose Marti.

"It would be like us naming a brothel after George Washington," he said.

Cuba has claimed the broadcasts are illegal. Minister of Communications Manuel Castillo told reporters that the International Frequency Registration Board, a world body that regulates television and radio frequencies, ruled against the TV Marti project following Cuban complaints that it violated broadcasting laws.

"We're not worried about the ideological effect ... what bothers us is the violation of our sovereignty," he said.

The U.S. government said the broadcasts are legal and the aim is to promote the free flow of information to Cuba's more than 10 million people.

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Local Section

The Voice

Miami, Fl.

April 13, 1990

Page 7

Drug treatment center expands

St. Luke's-Bethesda Manor turns from 28-day detox to 180-day psychological treatment

By Prent Browning
Voice Staff Writer

St. Luke's-Bethesda Manor in Miami, the substance abuse recovery facility, expanded from a 28-day medical detoxification service to a 180-day psychological treatment program starting this month.

Plans are also underway for the Bethesda Manor residential unit and its outpatient arm, St. Luke's Center, to move into a larger 50-bed plus treatment center at 7707 N.W. 2nd Ave. in Miami near St. Mary Cathedral.

The Catholic Community Services facility has discontinued providing medical detoxification for heroin and methadone addicts. Formerly, administrators would have to apply to other treatment programs to provide a continuity of services to their clients.

"Sometimes people would fall through the cracks," said Bill Kintz, program director for St. Luke's-Bethesda Manor. "Part of the problem is that we often had problems of tracking them onto some sort of post-treatment plan—in other words, outpatient or aftercare—or ensuring that they were going to stay active in NA [Narcotics Anonymous] or AA [Alcoholics Anonymous]."

This was exacerbated by the fact that many of the clients who are served by St. Luke's-Bethesda Manor are receiving treatment for the first time. "Some of them have been addicted or on and off the streets for as long as five or ten years," Kintz said.

The expanded treatment will also benefit from improved coordination with the Florida Department of Health and Rehabilitative Services (HRS), county detox units, and other community services.

The new treatment program contains three basic phases:

- Phase One is a 28-day psychological detoxification from drug and alcohol abuse for those who are employed and have a functional family structure. During this period addicts receive counseling, education, and peer support.

- Phase Two is an additional 60-day program which focuses on family problems. St. Luke's-Bethesda Manor has created its own family therapy unit under the direction of Dr. Joseph Whinton, who is a licensed family therapist. In addition to receiving individual counseling, families participate in co-dependency groups and learn about controlling the disease of addiction.

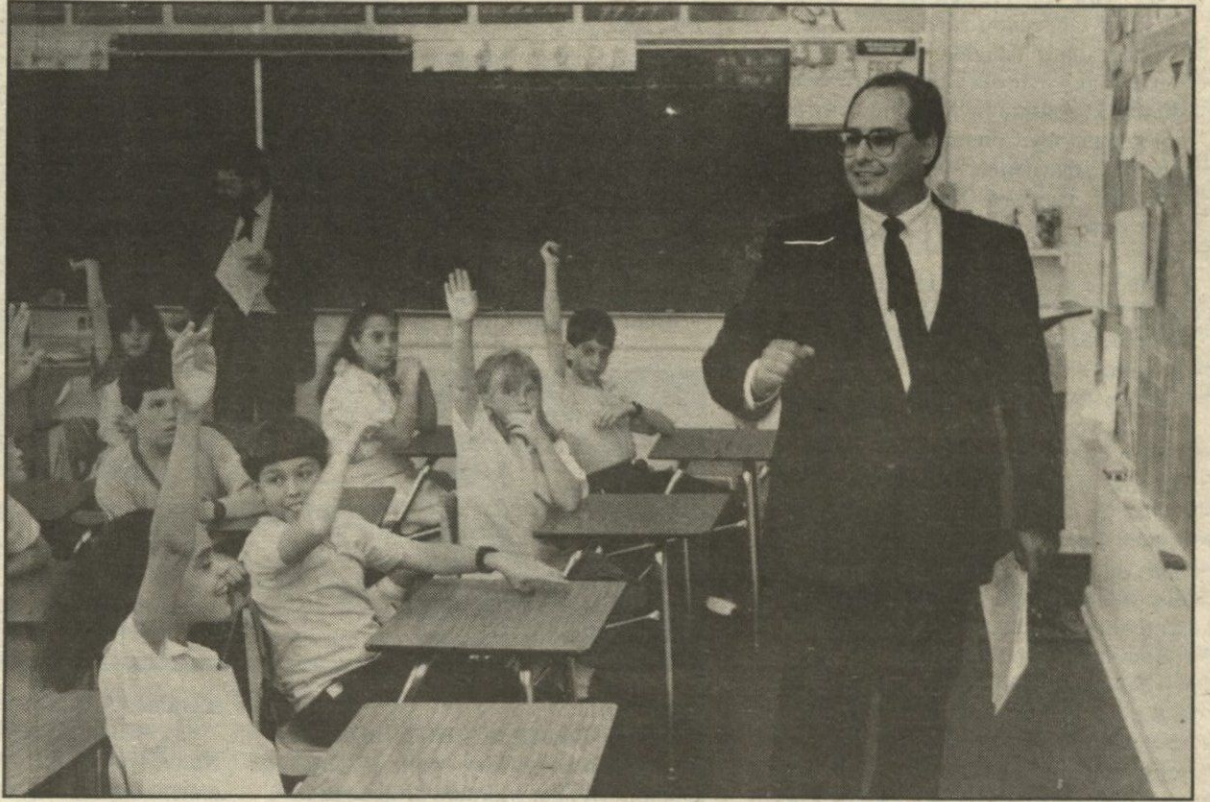
- Phase Three is a three-month additional period for unemployed indigents that is aimed at providing them with the skills for self-sufficiency. They will be offered vocational rehabilitation through a liaison with the State Department of Vocational Rehabilitation. As part of this phase they will set up a bank account, learn resume writing, and job interview skills.

A variety of psychological treatment approaches will be used, including Reality therapy, Gestalt therapy and Encounter Groups.

"What we are doing is changing cognitive thinking and lifestyle," said Kintz.

Spirituality is emphasized throughout each stage of the program. One day a week representatives of various religions come and speak to the Bethesda Manor residents.

(continued on page 14)



Dr. Edgar Santiago, counselor at St. Luke's-Bethesda Manor Center for Disease Control Unit, traces the steps of decision-making with fifth-graders at St. Rose of Lima School in Miami Shores. (Voice photo/ Prent Browning)

Doctors take anti-drug message to schoolchildren

By Prent Browning
Voice Staff Writer

Administrators at St. Luke's-Bethesda Manor, the Archdiocesan sponsored facility for recovering substance abusers, observe first-hand the results of addiction. That's why they have a special motivation to see that proper drug and alcohol abuse prevention programs are in place in the schools.

To that end, Dr. Roger Bergman, Bethesda Manor's administrator, along with Dr. Edgar Santiago, a counselor at the facility's Center for Disease Control unit, have been conducting talks themselves in several Archdiocesan Catholic schools aimed at preventing addictive behavior through building self-esteem and communication skills.

They have been lecturing to fifth-through-eighth graders on a series of four or five topics that include: group communication, value-building, peer pressure, individual communication, and the decision-making process.

The two doctors try to build a foundation of values and common sense so that when a student is faced with the decision of whether to use drugs, he or she will make the right choice. They also address the issue of pre-marital sexual activity and its moral and medical consequences.

Even in elementary school, Dr. Bergman said, "We have found out that some of the students have quite a bit of understanding of what drugs are."

"We have found cases," he said, "that after a few visits

students will talk to teachers about problems in the family, whether it is a matter of substance abuse or sexual abuse."

During the talks there is a lot of interaction between the doctors and the students, who are often responding to questions posed by the speakers. The children are also involved in some role playing activities. For instance, one student might play the role of someone who is pressuring a friend to use marijuana while a classmate plays the role of the friend.

At a recent session at St. Rose of Lima School in Miami Shores, Dr. Santiago outlined to a fifth-grade class the steps in decision-making.

"We have to consider the consequences of our decision; we have to invite outside opinion; and we have to formulate our own opinion," he told them.

After Dr. Santiago spoke, Dr. Bergman involved the students in a discussion of the various consequences involved in making a decision about whether to associate with a group of friends who attend parties late on weeknights.

Since it was the last session in the series, the fifth-graders were eager to give their opinion of what they learned in the program.

"He taught me that there are consequences to every problem," said Jason Antonopoulos, "and that if you choose the wrong thing, the consequences can be really bad."

"These last few weeks I've learned so much," said Theresa Galli. "I've learned that you have to make your own

(continued on page 14)

Msgr. Donnelly: A soft touch for the needy

By Prent Browning
Voice Staff Writer

He didn't do things the easy way, and he was always there when people needed him.

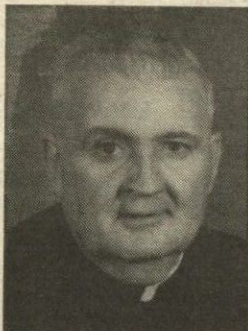
Those were two of the principal impressions expressed during eulogies at a funeral Mass April 6 for Msgr. John J. Donnelly, pastor of St. Pius X Catholic Church in Ft. Lauderdale.

Msgr. Donnelly died in his sleep from heart failure April 3. He was 66.

Dozens of priests and a church filled with friends and parishioners paid their final respects during the Mass at St. Pius X.

Msgr. Donnelly was born in 1923 in Philadelphia, Penna. and ordained in 1955 in Tallahassee, Fla. He was named associate pastor of Immaculate Conception, Hialeah, in 1955, and was afterwards named associate pastor of Little Flower Church in Coral Gables and administrator of St. Paul Church in Arcadia.

Msgr. John J. Donnelly, 1923-1990



In June, 1959, he was named administrator of Annunciation Church in West Hollywood.

Father Gerard LaCerra, Miami Archdiocese Chancellor, recalled at the Mass his first assignment as a priest to Annunciation parish during Msgr. Donnelly's administration.

"There was an easy way," he said. "John could have just built a wing of the school. He

could have just simply built a temporary church. But John did it the hard way; he built an entire parish plan."

During his five years at Annunciation, the monsignor supervised the building of the parish church, school, convent, and offices, as well as the first unit of Madonna Academy.

His efforts have not been forgotten at the West Hollywood parish. Two years ago a pre-school and computer center was named in his honor.

"He was very proud, very excited, it was a high point in his career," recalled Sister Josephine Sherry, principal of Annunciation School, of the day the building was dedicated.

From 1964 to 1968, Msgr. Donnelly was administrator and then pastor of St. Monica Church in Opa Locka, where he constructed offices for the parish.

In 1968 he became pastor of Our Lady of

the Holy Rosary in Perrine and in June 1971 he was named rector of St. Mary Cathedral in Miami, a position he held until 1980, when he was named pastor of St. Malachy in Tamarac. He became a monsignor in 1974.

Again Father LaCerra, who replaced Msgr. Donnelly as the cathedral rector, saw first hand what the older priest was able to accomplish.

In the late 70's, economic conditions in the cathedral parish declined.

"He labored to keep the school open," Father LaCerra recalled. "He labored to keep buildings in repair. He labored to make the cathedral a place where people could be proud of to come to for their ceremonies."

During the last two years as rector, Msgr. Donnelly didn't draw a salary but instead used his income to help support the poor in his parish.

Beneath a "sometimes rough and tumble (continued on page 14)



RCIA: Faith journey that culminates at Easter

Synod Watch

By Ana Rodriguez-Soto
Chief Correspondent
Lorna Jones' daughter made her do it. The eight-year-old Holy Family School student kept asking, "Mommy, why am I not making my Communion?" Lorna had to explain that neither she nor her daughter had been baptized Catholics. They had been raised in the Anglican faith in Jamaica.

But Lorna's husband and his side of the family were Catholic. And Lorna liked the Church. So she willingly gave in to her daughter's entreaties.

Since October, she has been coming once a week and every Sunday to Holy Family parish in North Miami. Her goal: to become Catholic, by undergoing the RCIA, or Rite of Christian Initiation of Adults. For the past seven months, she has been attending classes, asking questions, discussing Scriptures and, most of all, searching her soul.

Joining her in the journey:

- Silvia, a Miami native who was raised a Baptist. Chuck Cavender with a lectored Catholic. Chuck Cavender was a lecturer and religious education teacher at St. James parish in North Miami. The two were married seven weeks ago at Holy Family. "He brought me back to the Church," said Silvia, whose father was Catholic. "It's something that brings our marriage closer

Holy Family's Silvia Cavender with her husband and confirmation sponsor, Chuck Cavender (right) and Mary Dossett (below): Since October, they have been learning about Catholicism through the RCIA process.



'I've always been proud of being a Catholic. Now I know what I'm proud of.'

Mary Dossett, Holy Family parish



together."

- Mary Dossett, a Florida native and lifelong Catholic who, while discussing religion with her Mormon brother-in-law, discovered "how little I knew about my faith." She initially joined the RCIA classes just to learn more, but recently discovered she had not received one of the

sacraments, confirmation.

- Ivy Chen, 73, and her son Lincoln, 29. Natives of China who emigrated to Jamaica, then to Florida, they had no formal religion, but used to attend the Anglican church on the island, and began attending Holy Family when they moved to North Miami in 1985.

"I love to go to church," said Ivy, mother of 11 (of whom six are still alive) and grandmother of 13. Most of her family lives in New York, but one grandson and his American wife share the duplex where she and Lincoln live. Her grandson's wife, a Catholic, "encouraged" her to join the Church — and drives her to Mass and classes as well.

Lorna, Silvia, Mary, Ivy and Lincoln are not alone. More than 600 people in the Archdiocese have been doing the same thing this year.

They all will share a glorious moment this weekend: the moment during the Easter Vigil when they will be baptized "in the name of the Father, and of the Son, and of the Holy Spirit"; the moment when they will receive the Body and Blood of Jesus for the first time; the moment when they finally will be confirmed in the faith.

The year-long course of study and reflection these hundreds of people have undergone is known as RCIA, Rite of Christian Initiation of Adults. It's something new in the Church, just recently mandated in the Archdiocese (Synod decrees #181, #613, #614).

"It's a very new thing that is really not understood," said Sister Maureen Cannon, director of RCIA for the Archdiocese. Most parishes are "struggling" to imple-

(continued on page 14)

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10:15-10:30 A.M.	BREAK
10:30-12:00 P.M.	Enneagram guides....With Each Other. A. Is this the origin of choice? B. How do your symbols suggest this? C. Creation of your new myth (symbols and ritual)
12:00-12:15 P.M.	COMMENTS
12:15-1:30 P.M.	LUNCH
1:30-2:15 P.M.	Enneagram groups 1-9 A. How was morning exercise helpful? B. Each one comment on his, her new myth.
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2:30-3:00 P.M.	Owning your communication style and commenting on it in pairs... is it true that I.....?
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3:45-4:15 P.M.	LARGE GROUP: FEEDBACK

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Mariel: 10 Years Later

Hundreds of refugees still detained, in violation of their human rights

By Araceli Cantero
Editor, La Voz Católica

Ten years after the Mariel exodus, which brought 125,000 Cuban refugees to South Florida's shores, the plight of many of those exiles continues. They are still detained in high security conditions, even after having completed sentences for crimes committed in this country.

"They remain incarcerated without justification, and we think that is a violation of their human rights," said Faustino Lazo, who directs the Fraternity of Relatives of Mariel Detainees.

His organization constantly receives calls from desperate family members who cannot understand the injustice of their relatives' plight.

"They ask us if it's because they're Cubans and arrived via Mariel," Lazo said.

But he fears matters may be getting worse. This week, he received a phone call from another father who was overwhelmed by confusion. His son, Pablo Cortes, was convicted of possessing two ounces of cocaine and served a six-month sentence.

"Now immigration has detained him, even though Cortes did not enter the U.S. through Mariel," Lazo said. "He came to the U.S. in 1973."

Lazo wonders if "they are going to start giving the Mariel treatment to everybody, which means that all of us will be in danger."

Lazo and other members of his group demonstrated with posters and banners outside the Miami hotel where speakers at a conference on "Mariel: 10 Years Later" echoed his charges.

"The mistakes made with the Mariel Cubans remain with us," said Siro del

'The fact is that 125,000 Cubans arrived on these shores ten years ago, without the language, without assets...and the majority have adjusted well... This speaks well of these people and of the South Florida community.'

Rafael Penalver, Miami attorney

Castillo, who put the events in historical context.

The former director of the Krome Avenue Detention Center and director of Human Relations at the Fort Chaffee camp in Arkansas, del Castillo deplored the treatment given by the press to the Mariel

exodus. He cited headlines that highlighted only the negative aspects of those "new Cuban refugees."

He called the press' sensationalism the "first injustice" against the Mariel refugees. But added that another injustice was committed by the U.S. government, which

Church a constant defender

For 10 years, Miami Auxiliary Bishop Agustín Román has stood by the Mariel Cubans who are being detained in U.S. prisons. "We know the suffering of our people," the bishop told a panel during a conference on "Mariel: 10 Year Later," sponsored by F.A.C.E. (Facts About Cuban Exiles).

He explained that he knows the plights of the detainees through their letters and also through the visits of their families. "We could view the Mariel disturbances as something in the past, but it's not something that belongs in history. The suffering continues with the families."

Many times over the past decade, the Catholic Church and Bishop Román have raised their voices to plead the cases of the Mariel detainees.

The first instance was a 1981 declaration signed by Bishop Román, Archbishop Edward McCarthy and Msgr. Bryan Walsh. Again in 1986, Bishop Roman reminded the nation of the detainees' plight with a document entitled "The Undesirables" and later that year through a "Petition to the President." Also in 1986, Bishop Roman published a seven-page document on the situation of the detained Cubans, which was signed by the other Cuban bishop in the U.S., Auxiliary Bishop Enrique San Pedro of Galveston-Houston, Texas.

Bishop Román explained that, due to such advocacy, the Mariel detainees trusted the Church to resolve the tensions that arose in the Atlanta and Louisiana prisons in 1987.

A. Cantero

denied these Cubans the refugee status they already enjoyed.

He noted also the contradiction in a policy that denied "legal entry" to Mariel refugees while continuing to welcome Cubans who entered the U.S. through third countries.

He also recalled that in April, 1980, then-President Jimmy Carter used his executive powers to classify as "refugees" the 3,500 Cubans who had taken refuge at the Peruvian embassy in Havana — prompting the subsequent Mariel exodus.

"Why this change of policy with Mariel," del Castillo asked. "This change was an error that gave rise to all the other problems."

For in not giving the Mariel refugees legal status, the government sentenced these Cubans to a "legal limbo", the equivalent of "leaving them floating on the waters off Key West," said Gary Leshaw, an Atlanta lawyer who directs the Coalition for Support of Cuban Detainees.

According to Leshaw, the status given to Mariel Cubans was a legal fiction. They were admitted only temporarily by virtue of the fact that they could not be deported back to their homeland.

Of the 125,000 Cubans who arrived via Mariel, the great majority did follow an immigration process that incorporated them into American life without much difficulty.

About 1,800 were detained upon arrival for crimes supposedly committed in Cuba. In addition about 100 who were diagnosed as mentally ill were also detained upon arrival. The goal was to deport them whenever Cuba and the U.S. revived

(continued on page 21)

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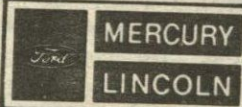
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Priests celebrate their jubilees

The following priests, this year marking the 50th and 25th anniversaries of their ordinations, were honored at the annual Chrism Mass Monday at St. Mary Cathedral:

GOLDEN:

Father Edward M. Abromaitis

In Chicago, Illinois, Father Edward Abromaitis was born on January 11, 1916 to John and Julia Abromaitis. His preparation for priesthood culminated with his ordination on May 18, 1940 at the Seminary at St. Mary of the Lake, Mundelein.

Among the parishes that he served in the Archdiocese of Chicago were St. Anthony, All Saints and Immaculate Conception. Father Abromaitis was the Moderator of the Catholic Women, President of the Lithuanian Priests Association and member of the Personnel Board. He was pastor of Holy Cross Church at the time of his retirement.

After his retirement, Father moved to Florida and he has helped out at St. Bernadette's in Hollywood. His current address is: 9121 N.W. 18th Court, Pembroke Pines, Fl. 33023.

Father Casimir J. Stadalnikas

On Jan. 8, 1917, Father Casimir Stadalnikas was born to Joseph and Magdalene Stadalnikas. Father "Charles" as he is known to us was drawn to the Marian Fathers and after completing his seminary years he was ordained on May 26, 1940 at the Quigley Seminary Chapel in Chicago, Illinois.

The Marian Fathers sent Father Stadalnikas to acquire a Doctorate in Canon Law, after which he taught Canon Law at their seminary in Clanendon Hills, Illinois.

In 1959, Father "Charles" came to Miami, where he served at St. Michael's. He was appointed pastor of St. Margaret in Clewiston and for 9 years was pastor at San Pablo in Marathon. While at Marathon, he directed the building of St. Peter's on Big Pine Key and after a brief stay at St. John Fisher, he served 12 years as pastor of St. Christopher's in Hobe Sound. Father retired in 1983 and his address is: 200 Ocean Trail #905, Jupiter, Fl. 33477.

Father Cyril W. Burke, O.P.

Father Cyril Burke was born on Nov. 26, 1908 to Patrick and Jane Burke in Clinton, Massachusetts. His formation in the Order of St. Dominic was crowned May 31, 1940 with ordination at St. Dominic's in Washington, D.C.

His first assignment was to Barry College, which he has left on several occasions. During his absences from Barry University, he has served three times as the Prior of St. Stephen's Priory in Dover, Massachusetts. He also served two terms as the Director of the Dominican Missions in Japan.

The Archdiocese of Miami continues to be blessed as he serves the community of Barry. His address is: Barry University, 11300 N.E. 2nd Avenue, Miami Shores, Fl. 33161.

Father Francis J. Dunleavy

Father Francis Dunleavy was born in Ireland to John and Mary Dunleavy on Sept. 22, 1913. He studied at Summerhill and Maynooth Colleges and was ordained at Maynooth on June 20, 1940.

Coming to Florida, Father Dunleavy was the assistant pastor at St. James, Orlando, and St. Patrick, Miami Beach. In Sept. 1950, Father was named pastor of St. Michael, Fernandina Beach. He was also chaplain at the State Prison in Stark and pastor of Holy Redeemer, Kissimmee, Little Flower in Hollywood, and Sts. Peter and Paul in Miami.


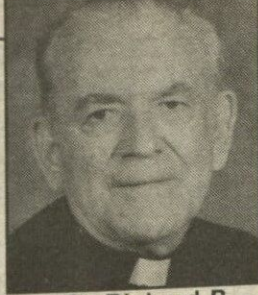
Father Dunleavy became the first resident pastor of St. Francis de sales, Miami Beach, in 1964. He retired from St. Ignatius Parish, North Palm Beach, in 1978. He is currently in residence at: St. Francis de Sales Church, 621 Alton Road, Miami Beach, Fl 33139.

Father Patrick J. Babin, O.M.I.

In Fort Kent, Maine, Father Patrick Babin was born to Joseph and Eulalie Babin on

50



Golden jubilarians

Fr. Patrick J. Babin, O.M.I. (not shown)

Fr. Edward Abromaitis

Fr. Richard P. Baird, C.P.P.S.

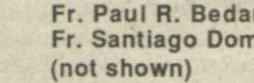



Fr. Cyril W. Burke, O.P.

Fr. Francis J. Dunleavy

Fr. Casimir J. Stadalnikas

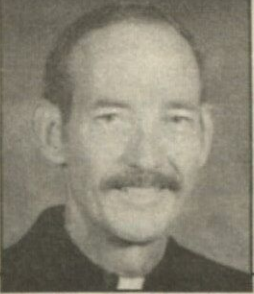


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Silver jubilarians

Fr. Paul R. Bedard, S.D.B.
Fr. Santiago Domingo (not shown)

Msgr. William Dever

Fr. Michael A. Kish

Msgr. Jude O'Doherty

Fr. Roger J. Radloff

March 11, 1915. An Oblate of Mary Immaculate, he was ordained on June 6, 1940 in Lowell, Mass.

Father Babin has served as an Army Chaplain with Patton's 3rd Army during World War II. After the War he was a missionary in Haiti. He has worked in parishes in Plattsburg, NY, and Onaka, SD. For many years, Father Babin was missionary Procurator for the Oblates and stationed in Belleville, Illinois. He also served as Chaplain at the Veteran Administration Hospital in Minneapolis MN and Miami, Fl.

In 1980, Father Babin retired and lives in Miami. In retirement, he takes care of the Oblate missionaries as they pass through Miami on their way to or from Brazil. His address is: 9674 N.W. 10th Ave. H-842, Miami, Fl. 33150.

Father Richard P. Baird, C.P.P.S.

On April 6, 1911 Father Richard Baird was born to Robert and Mary Baird in Cleveland, Ohio. Father entered the Society of the Precious Blood and was ordained on September 8, 1940 in the St. Charles Seminary at Cartagena, Ohio.

Father's first assignments took him to Sacred Heart Church, South Plainfield, N.J. and St. Mary Church, Perth Amboy, New Jersey. Later Father Baird was administrator of St. John's in Jackson, Michigan and Chaplain at St. Elizabeth's Hospital in Dayton, O. For 11 years, he served on the faculty of St. Joseph College, Rensselaer, Ind.

In 1961, Father Baird was named pastor of St. Anthony in Falls Church, Virginia. After 10 years of faithful service there, Father came to Florida where he served at St. Bartholomew in Miramar and for the last 16 years at St. Gregory in Plantation. His current address is: 6451 Cypress Road, Planta-

tion, Fl. 33317.

SILVER:

Father Paul R. Bedard, S.D.B.

Born November 16, 1926 to Camille and Emelia Bedard in Saco, Maine. Father Bedard was ordained February 1, 1965 in the Chapel of Don Bosco Seminary, Newton, New Jersey.

Father's first years of priesthood were spent as a missionary in both Bolivia and Argentina. He also served as Associate Pastor of Ste. Claire Parish in Montreal. Father taught religion and languages at Archbishop Shaw High School in New Orleans, Don Bosco technical High School in Boston and Salesian Prep School in Cedar Lake, Indiana.

For the last five years Father Bedard has served the people of Miami as a Chaplain at Mercy Hospital. His address is: Mercy Hospital 3663 S. Miami Avenue, Miami, Fl 33133.

Father Roger Jerome Radloff

Father Roger Radloff was born in Cleveland, Ohio on October 3, 1939. He attended John Carroll University, Ohio State University and the Pontifical Seminary Josephinum before his ordination on May 29, 1965.

Father Radloff has served the people of the Archdiocese of Miami at Visitation, St. Kieran, St. Augustine, St. Richard and St. Louis. He founded the Family Counseling Center while Associate Director of Catholic Social Services and was involved in Campus Ministry at the University of Miami as well as interim chaplain to Youth Hall.

Father Radloff has earned a Doctorate in Psychology and a Masters Degree in Theology. In 1972, he began studies at the C.G. Jung Institute in Zurich for a Post-Doctoral

Diplomate as a Jungian Analyst. Father is currently a Psychological Consultant to the Archdiocese of Miami. Working with priests, brothers, nuns and other people as a Jungian Analyst. His current address is: St. Louis Church, 7270 S.W. 120 Street, Miami, Fl 33156.

Monsignor Jude O'Doherty

One of 7 children, Monsignor Jude O'Doherty was born to Charles and Mary O'Doherty in June of 1941 at County Clare, Ireland. He completed his seminary studies at St. Patrick College, Carlow and was ordained on June 12, 1965.

After ordination, Monsignor O'Doherty came to Miami and served as assistant pastor at Epiphany, St. Stephen and St. Patrick churches. In 1971, he was appointed pastor of Immaculate Conception. In 1974 he was named as Chaplain of His Holiness with the title of Monsignor.

Monsignor was a member of the Archdiocesan Synod, the Priests' Senate and the Pension Board. He has been coordinator of the ABCD and Dean of the South Dade Deanery. Since 1982 Monsignor has been pastor of Epiphany parish and is remembered well as the Director of the Papal Visit to Miami. His address is: Church of the Epiphany, 8235 S.W. 57 Avenue, Miami, Fl 33143.

Father Michael A. Kish

In Miami, on August 13, 1933, Father Michael Kish was born to Michael and Emma Kish. After graduating from Miami High School and Florida State University, he served three years with the City of Miami Police Department. After two years with the U.S. Army, Father Kish entered the Maryknoll Seminary. He was ordained a Maryknoll Missionary Priest on June 12, 1965.

After three years in the missions of Guatemala, Father Kish returned to Miami where he served as the associate pastor at St. Mary's Cathedral. He has served in Our Lady of the Rosary, St. Catherine of Siena and his present assignment of St. Louis.

Since 1969, Father Kish has been chaplain of Catholic Campus Ministry at Miami-Dade Community College, he was appointed Catholic chaplain for the City of Miami Police Department. His current address is: St. Louis Church, 7270 S.W. 120th Street, Miami, Fl 33156.

Monsignor William Dever

In Ireland, in County Mayo, Monsignor William Dever was born to Andrew and Catherine Dever on January 26, 1939.

On completion of his studies in the seminary, he was ordained at St. Kieran's in Kilkenny on June 13, 1965.

Monsignor Dever has served the people of the Archdiocese of Miami at Immaculate Conception, St. John Fisher, St. James, St. Mary Magdalen, Holy Family and St. Thomas More. During these assignments, he has done vocation work in Ireland, directed the Youth Office and served as Chairman of the Personnel Board.

For several years, Monsignor Dever worked in Grenada and the Virgin Islands, on his return, he has served as the administrator of St. Sebastian and its currently pastor of St. Helen's Church. His current address is: St. Helen's Church, 3033 N.W. 33rd Avenue, Ft. Lauderdale, Fl 33311.

Father Santiago Domingo

Father Santiago Domingo was born to Maria and Pedro Domingo on July 25, 1941 in Banos de V.Burgos, Spain. Having completed his seminary studies he was ordained on July 15, 1965 in Madrid, Spain.

Father Domingo has served the Church in Santander, Spain: Argomilla de Cayon, Cervatos y Mataporquera; in Oviedo, Mieres; in Venezuela, Barcelona.

During the last ten years Father Domingo has taught Church history in Spain, and more recently at the Major Seminary in Cumana, Venezuela. Since coming to Miami, Father has been at Sts. Peter and Paul Church. Address: Sts. Peter and Paul Church, 900 S.W. 26 Road, Miami, Fl. 33129.

PACT members convene

Vote to push for zoning enforcement, 'crack'-house clean-up, voters' registration

By Lina Bryon

Staff Writer, La Voz Católica

There were people of all colors and ethnic backgrounds. But, although different in appearance, they were united by a common cause: making their northeast Miami neighborhood a safe, clean, healthy place in which to live.

On March 31 at St. Mary Cathedral, they gathered, numbering more than 600, for the founding convention of PACT (People Acting for Community Together), a three-year-old grass-roots organization founded by pastors from different religious denominations. Currently, 14 area churches, both Catholic and Protestant, are members, along with hundreds of their parishioners.

"I thought I would feel uncomfortable," said Lewis Richard of the First United Methodist Church, "but now I see that nobody likes these problems and I think working together we will be better able to solve them."

Accentuated by balloons, banners with each church's name, and a ballot box, the atmosphere at the meeting resembled that of a political convention, which, in essence,

'The important thing about PACT is that we don't rest on past laurels; instead we focus on today's problems.'

Father Jose Luis Menendez,
first vice-president, PACT

it was. These people were getting organized to improve society.

The resolutions approved at the convention include:

- Helping people who need to obtain U.S. citizenship to do so, and encouraging them to exercise their right to vote. A PACT committee will collect the names and addresses of all those interested so that they will attend citizenship classes and, once naturalized, register to vote.

- Encouraging property owners to improve deteriorating buildings, such as hotels, motels or storefronts that are being used by prostitutes or drug dealers. This will require giving the owners greater access to government aid programs, as well as a closer working relationship among the owners, PACT, neighbors and police.

- Getting rid of the "crack houses" on Miami's northeast side (a PACT goal since its inception), and cleaning up garbage dump sites. This committee will put direct pressure on the City of Miami's Solid Waste Department, as well as on the Code Enforcement Board, to identify viola-



PACT members raise their ballots during voting for officers.

(La Voz photo/ Lina Bryon)

tors and fine them or take other measures.

- Identifying the needs of low-income families and helping them obtain loans to fix up their properties or become property owners. This committee also will identify properties that need repairs, and inspect areas where new construction is possible.

- Lobbying for increased police patrols in specific areas that are currently plagued by crime, robberies and murders.

- Turning PACT into a self-sufficient organization. The first fund-raising campaign is scheduled for this fall.

- Designating "Good Neighbor Day" throughout Dade County to encourage people of different races, cultures, languages and nationalities to get to know each other. To that end, a PACT committee will be working directly with the Metro-Dade County Commission.

Practicing what it preaches, the PACT convention took place in three languages: English, Spanish and Haitian Creole.

A slate of officers also was elected during the convention, from two nominees for each position, all of whom had spent time working on PACT projects.

Voting was done by having each PACT member stand up and hold his or her vote up high (for easier counting) when the nominees' names were called out. (The nominees had previously been escorted out of the meeting room).

Many of the votes fell among congregational lines, as each group voted for its pastor or deacon.

Those elected were: Father Gerard LaCerra, rector of St. Mary Cathedral, president; Father Jose Luis Menendez, pastor of Corpus Christi parish, first vice-president; Bonnie Lindenthaler, second vice-president; Father James Murphy, pastor of St. Patrick's on Miami Beach, treasurer; Father John McLaughlin, pastor of St. Martha's in Miami Shores, assistant treasurer; Jo Asmundsson, recording secretary; and Rev. Richard Ledgister, secretary.

For Mariela Fria, a parishioner at St. James in North Miami, PACT's importance rests on "its perspective and the work that remains to be done, because we need to improve everything."

"We have to rejoice and be glad for what we already have accomplished," said Father Menendez. "But the important thing about PACT is that we don't rest on past laurels; instead we focus on today's problems."

Review of policy against Haitian blood donors urged

The Archdiocese of Miami's Catholic Commission for Social Advocacy has asked the Food and Drug Administration (FDA) to "re-examine" the policy which bans Haitians from donating blood.

Calling the policy "apparent discrimination on the basis of national origin," the commission called on the FDA to "implement more precise tests to identify in donated blood the AIDS virus."

It also urged "that the rules and regulations of agencies charged with the protection of public health be free from all taint of discrimination on the basis of national origin."

The commission's statement was approved by Archbishop Edward McCarthy.

Commission Chairperson Leona Cooper will fly to Washington, D.C. April 20 to testify at a hearing of the FDA's Division of Blood and Blood Products. The Archdiocese will be the only religious organization represented at the hearing.

The FDA instituted the policy against Americans of Haitian or sub-Saharan birth -- and all those who have visited those countries in recent years -- as a precaution against the passing of AIDS-tainted blood. However, the Centers for Disease Control (CDC) had removed Haitians from its list of high-risk donors several years ago.

The Archdiocesan commission said it "believes that the public have the right to be assured that FDA and CDC policies and regulations are based on solid scientific studies."

It added that "the public's right to full and honest disclosure on issues critical to the nation's health is not served by enshrining policies in 'smoke screens' such as appears to be the case of the FDA policy on Haitians and Sub-Saharan African blood donors."

The commission also praised the students and faculty of Archbishop Curley-Notre Dame High School in Miami "for alerting the community and the nation to what appears to be a discrimination" by the U.S. government.

In February, the school cancelled a scheduled blood drive to protest the FDA's policy. Many of the students at the school are of Haitian descent.

The Catholic Commission for Social Advocacy, established at the end of last year in response to the decrees of the Archdiocesan Synod, is charged with promoting Catholic social teaching in relation to matters of public policy on the local, state and national levels.

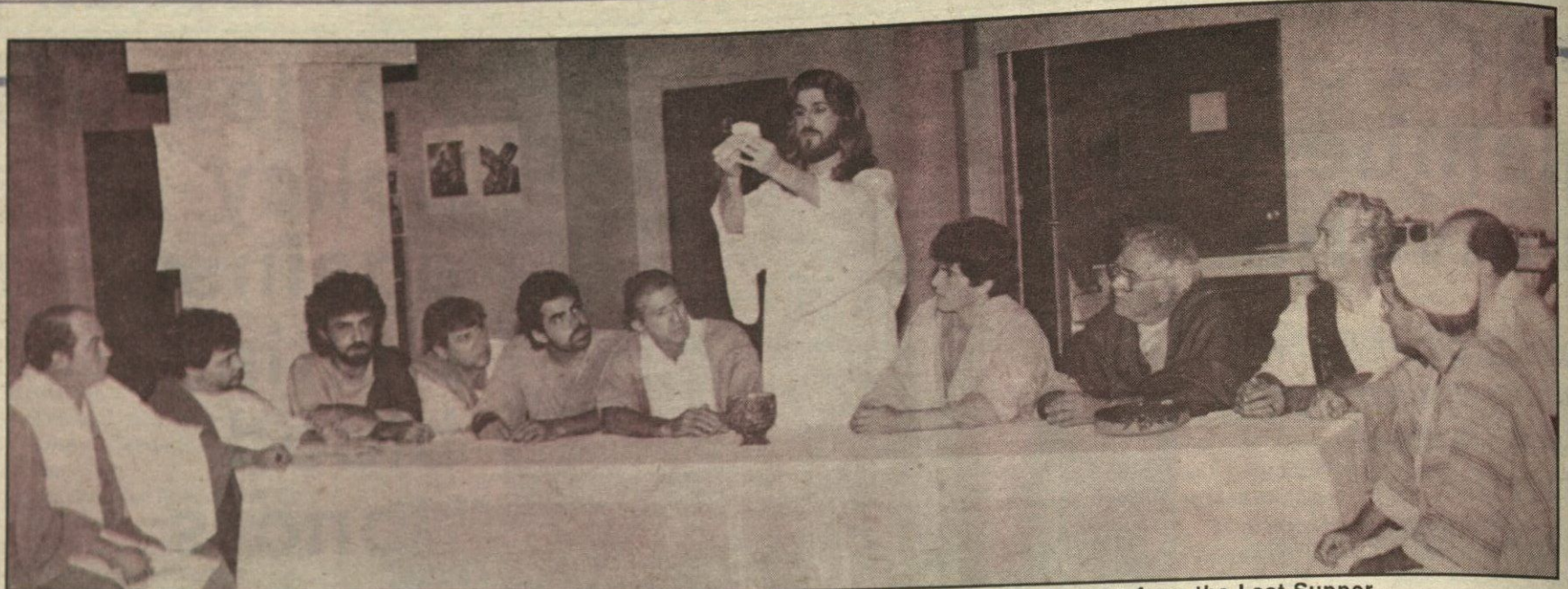
It studies issues when they are brought to its attention and makes recommendations to the Archbishop. Those recommendations become Archdiocesan policy only when they are approved by him.



Feeding the hungry

St. Agnes parishioner Amparo Benach writes a check to a charity helping out the homeless or hungry during a bread and soup supper at St. Agnes parish in Key Biscayne April 2. Almost \$900 was raised at the supper, where participants were handed a list of charities and encouraged to write checks. Since the parish began the annual event four years ago, over \$3,000 has been raised for the hungry and homeless.

(Voice photo / Marlene Quaroni)



JESUS AND HIS DISCIPLES, played by current and former St. John Bosco parishioners, enact a scene from the Last Supper (Voice photo/ Prent Browning)

St. John Bosco marks 20 years of theatrical evangelization

By Araceli Cantero
Editor, La Voz Católica

For more than 20 years, the parish of St. John Bosco has turned Lent into a passion — for the Passion of Jesus.

Such has been the parish's enthusiasm and perseverance that it has succeeded in bringing together Catholics from many different churches for an evangelizing project that, through the theatre, reaches thousands of people each year.

"It's a blessing from God that we can unite so many people for this great work," says Roberto Garcia, who for the past six years has played the role of Zebedee, the father of the apostles St. John and St. James, during the annual St. John Bosco Passion Play.

He no longer belongs to the parish, but when rehearsal time rolls around, parish boundaries don't matter. And so on any weeknight prior to Palm Sunday, the upstairs hall at St. John Bosco is filled with people from every corner of Miami, more than 150 to be exact, who make up the cast of the play which takes place annually at Dade County Auditorium.

They are all summoned by Zulima Planas, who has been doing the same thing for 15 years. Her husband, Rogelio, has the role of the centurion, and she plays Veronica. But her role is more difficult offstage: she helps selling tickets, arranges costumes and whisper lines to actors who have temporarily forgotten them.

Zulima says the cast is like a family now, and after the play, on Palm Sunday, they all go to a restaurant to celebrate. They deserve it, she adds, noting the hundreds of hours of rehearsals and preparations that go into each year's show.

For Lorenzo Mesa, the play is an experience of unity. In addition to playing the role of Peter, he is associate director. He and his wife Elizarde also have

spent the past 15 years working on the play. "This is my parish and this is a reaffirmation of my faith," he says.

St. John Bosco's Passion Play began in 1970. The idea came from Father Andres Coucello, who thought it would be a good project for young people to participate in.

"The first year was very difficult, and we had to go out on the streets to ask for help with the costumes," recalls Father Coucello, who now serves at St. Hugh parish in Coconut Grove. "When I see that so many years have passed and the play endures," he says, "I realize it is a gift-of God."

Despite the initial problems and objections, he adds, the play "was a success from the very beginning. It filled the parish hall."

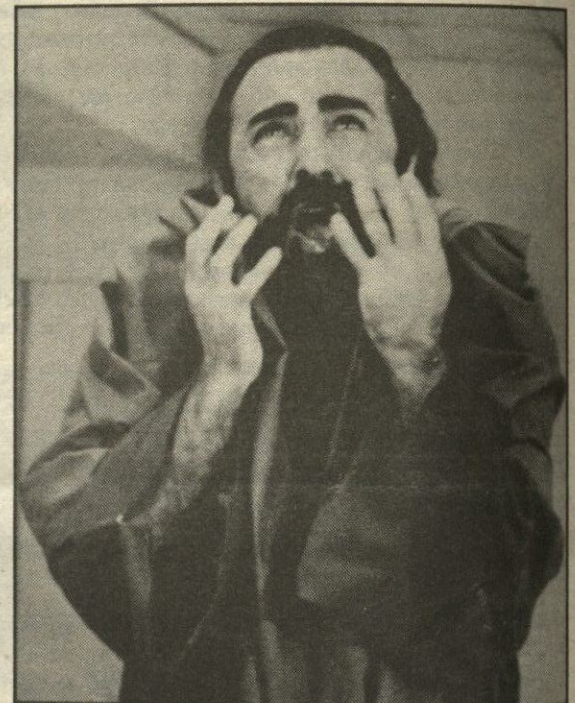
It's the same hall that today is used for rehearsals. Juan Roig remembers it well. He was 38 years old then, and they asked him to help out with the narration. "They told me, come the day before and read it."

Two years later, Roig was put in charge of the play, a position he still retains. But those early productions were primitive compared to the scale and costs of today's performances.

Rental of Dade County Auditorium costs \$900 per day, and then there are the wages for two policemen, ticket-takers and ushers. The auditorium also gets back \$1 for each ticket sold. Behind-the-scenes, costs are even greater: sound technicians, electricians, nine men to set up the scenery... And all belonging to unions that charge an average of \$17 per hour.

"Obviously, this is not a profit-making venture," says Roig. Expenses are covered by ticket prices "and the rest we give to Father Emilio Vallina for next year's Passion Play."

Father Vallina, St. John Bosco's pastor, is an avid enthusiast of the play. It was he who insisted in 1983 that the whole production be mounted in one month when, after being told the theatre would not be available,



JUDAS, played by Isidro Armando, during an intense moment of the play

(La Voz photo/ Araceli Cantero)

the parish was informed of a last-minute cancellation. "Yes, the show must go on even if we lose money. What's important is the message," he says.

"It's a tradition," says Lucy Santiago, who takes care of the publicity and the tickets. She says perhaps at some point, the date of the production will be changed from Palm Sunday, so that it won't interfere with events in other parishes.

For five years, Gustavo Caballero has played the role of Jesus. He has non-stop rehearsals, because Jesus is in every scene. The 31-year-old member of St. Louis parish in Kendall grew up in St. John Bosco, and lets his beard grow all through Lent in preparation for his role.

Although the emotion of the role fades a little with each performance, he vividly recalls the scene one year when Jesus carried his cross through the aisles of the auditorium and people "lost control and wanted to touch my face and my robe and console me."

Roig hopes the Passion Play tradition will endure. "If it dies with us, it will not be a positive experience," he says. "It has to remain as a means of evangelization for the parish, and we must generate enthusiasm so it does endure." His wife Emelia says that the play is his life. "He may have a toothache but as soon as rehearsal starts he forgets all about it," she says.

On a personal level, Roig considers the play an achievement that has "created friendships, promoted spirituality, and helped others learn about Jesus."

And he is comforted knowing that the play has touched many people's hearts, "people who didn't go to Church, but have bought a ticket and been moved toward a conversion."



RISE LAZARUS!! Jesus is played by Gustavo Caballero

(La Voz photo/ Araceli Cantero)

Passion Plays

St. Stephen's brings to life Good Friday events

By Lina Bryon
Staff Writer, La Voz Católica

Angelica started crying when she saw her father being nailed to a cross. She didn't calm down until he came down and explained to her that he was simply rehearsing a play for Holy Week in which he played the role of Jesus.

"It's impressive, especially for the children," says Nelida Morales, director of "The Passion of Christ according to St. John," which is presented every Good Friday by St. Stephen parish in Hollywood.

She explained that the parish spares no detail in the production.

Father Alex Roque, the narrator, says there are music, lighting effects, period costumes and serious acting. "And above all, it's a beautiful community project, which unites us more."

Maria Ferrer says there was only one problem at first. "No one wanted to play the role of Judas." After much persuasion, Aristides Asencio finally agreed to take the part.

Morales and Carmen Chacon made all the costumes, which are re-used each year. "Except the robe worn by Jesus," Morales says, because the 'soldiers' do such a



'Veronica' wipes the face of Jesus, played by Eliezer Morales, during St. Stephen's parish Passion Play (La Voz photo/ Lina Bryon)

good job at 'scourging' him "that the costume is in ruins and we have to make it again each year."

Eliezer Morales has played Jesus for the past four years, but he still reads his part every day for a month before the performance. He says the hardest part "is the last scene, where I say, 'Father, into your hands I commend my spirit.'"

That phrase sums up everything, he notes. "What Jesus suffered for us, and how He sacrificed himself for our sake; it's something you always have to keep in

'When I am carrying the cross and I see... how some people are crying... That means we accomplished our goal.'

Eliezer Morales, who plays Jesus

mind."

For Nelida, his wife, that's fundamental. "Because sometimes, without realizing it, we act like the people who spit on Jesus and scourged Him... and we hurt Him all over again."

Morales says every year around Holy Week he gets nervous, and asks himself, "How will we transmit the message so it will be clear and direct?" But then he sees the results. "When I am carrying the cross and I see out of the corner of my eye how some people are crying,

and the ones who are not have sad faces. That means we accomplished our goal."

Angela Constantino has played the Virgin Mary for the past eight years. She says the entire parish community lives each one of the roles. "Imagine, nobody knows me by my name; everybody thinks my name is Mary."

Father Roque explains that the Passion play begins when Jesus says goodbye to his disciples after the Passover meal, and ends with the crucifixion, when he is taken down from the cross. "Then everything turns dark and empty, and I say, 'this is the Gospel of the Lord' and everything goes on as if nothing has happened."

Luis Chacon remembers the first time the parish put on the play, eight years ago. Even though at that point, St. Stephen's did not have a Spanish-speaking priest, "more than 1,000 people gathered." At that time, he says, the Passion was only narrated, and it packed no dramatic punch. This year, parishioners incorporated the musical theme from the movie "The Mission" and took the Way of the Cross through the outside of the church.

Chacon also notes wryly that, although he helps with the lighting and adapted some of the dialogue from the Bible, "I didn't write it. It was written 2,000 years ago."

Lent around the Archdiocese



Way of the Cross

Robert Andrew carried the cross and 15 youth groups from throughout the Archdiocese participated in a "Modern Day Stations of the Cross" last Saturday at the Archdiocesan Pastoral Center. At each station, young people read passages from the Bible relating to different modern problems such as drugs and racism. Andrew is flanked by Roman guards Hector Herrera (left) and Ricardo Gomez.

(Voice photo/ Marlene Quaroni)



Chrism Mass

Priests from throughout the Archdiocese gathered at St. Mary Cathedral on Monday of Holy Week to renew their vows and honor brother priests who were celebrating golden and silver anniversaries of ordination. (For biographies of jubilarians, see page 10.) The occasion was the annual Chrism Mass, named for the Oil of Chrism, used in baptisms, confirmations, ordinations and consecrations, and blessed by Archbishop Edward McCarthy (above) once a year during Holy Week. This year, Archdiocesan priests used the occasion to bid farewell to Auxiliary Bishop Norbert Dorsey (above, left), who has been appointed by Pope John Paul II to head the Orlando Diocese. During the past five years in Miami, the farewell salute noted, Bishop Dorsey "has gained the respect, friendship, trust and fraternal love of all of us... We send him off with a special touch, best wishes and a prayer that Christ will bless him with good health and much personal happiness."

(Voice photo/ Marlene Quaroni)

Help the Holy Land

My dear friends in Christ:

The Land of Jesus is not today, alas! a land where peace and concord reigns. And our brothers and sisters in the faith, who live around the Holy Places, look to their brothers and sisters throughout the world for signs of solidarity and active concern.

I turn to you with an appeal in favour of the Collection "Pro Terra Sancta." The proceeds of this collection go towards meeting the urgent needs of the people living in the Holy Land in these difficult days and towards the upkeep of the many institutions, chiefly educational and medical, established for them.

The Church cannot forget the Holy Land and the community of the faithful who ensure a living Christian presence in the places hallowed by the saving events.

I would like to thank you for all you have done or intend to do on behalf of the Holy Land. Trusting that "the Land of Jesus and those regions which are the heart of salvation-history may ever remain at the centre of your charitable activity, that from there may spread the hope of the Civilization of Love," (H.H. John Paul II, 15th June, 1989), and with sentiments of high esteem, I am

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

OFFICIAL

Archdiocese of Miami

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

Rev. Sergio Cabrera - to Associate Pastor of Good Shepherd Church, Miami, effective April 18, 1990.

Rev. Anthony Acevedo - to Associate Pastor of Santa Barbara Church, Hialeah Gardens, effective April 18, 1990.

Rev. Juan Luis Sanchez - to higher studies at the Gregorian University in Rome, effective August 1, 1990.



A group of students from Barry University sews bedding items for the Miami City Mission as part of the annual Hunger Cleanup Campaign. They also helped clean up the shelter and set up a computer room. (Voice photo/John Carlin Massey)

Barry students help Miami's homeless

A group of approximately 130 Barry University students applied elbow grease at the Miami City Mission, a downtown shelter for the homeless, on March 31 as part of a national campaign.

Cities throughout the country take part in the annual Hunger Cleanup Campaign, a student effort to alleviate hunger and homelessness. Last year, Barry University placed 17th in the top 20 in person-power and money raised among the 150 U.S. cities participated.

Mission administrators were appreciative of the whirlwind of activity on the cleanup day. Students set up a computer room with 10 donated computers, painted, put up shelves for a textbook library, reconstructed cabinets, planted palm trees, and donated food.

"It was the most fabulous day," said Julie Mickler, Associate Campus Ministry Director. "It was one of those things that just worked in that everyone benefited."

Students raised several thousand dollars themselves for the cleanup effort, and the university contributed the profits from a scuba diving event. Another event to help raise funds for food donations was the Skip-a-Meal Lunch in the university cafeteria.

On March 23, over 50 Barry students slept outside during a special Homelessness/Hunger Awareness Night. Their evening meal consisted of bread and soup served on campus. Not only did a homeless person from Miami's streets speak to the group, but several of the street people spent the night on the campus grass instead of the downtown concrete.

-- Prent Browning

Msgr. Donnelly, soft touch for needy, poor

(continued from page 7)

Philadelphia exterior," the chancellor said, Msgr. Donnelly had "a heart of sheer Jello."

"Anyone who approached him in need, anyone who specifically asked John for anything, he was there to help," Father LaCerra. "I can testify to the number of people who suffered a loss in their family, perhaps experienced financial reverses, and monsignor was always there without fanfare, in a quiet way, holding hands with one of his hands and attempting to write a check with the other."

Even after he left his official position at the cathedral, he helped out in emergency situations. About three years ago, Msgr. Donnelly was able to find donors for a new stove and electrical wiring when the health department was threatening to close down the St. Mary School cafeteria.

After six years at St. Malachy, Msgr. Donnelly was named administrator of St. Pius X parish in Ft. Lauderdale and then pastor a year later, in 1987. He was still holding this position at the time of his death.

Speakers at the funeral Mass referred to Msgr. Donnelly's many Archdiocesan-wide involvements. He was chaplain of the Catholic Daughters of America, Court 1725, Miami, from 1964 to 1980; chaplain of the Catholic War Veterans, Post 1849, Miami, from 1964 to 1980; and moderator of the Holy Name Society, North Dade Deanery, from 1965 to 1966.

He has also served as: director of the Society for the Propagation of Faith; director of the St. Vincent de Paul Society; director of the Pontifical Association of the Holy Childhood; chairman for the Health and Welfare Program of the Archdiocese of Miami and the Diocese of St. Petersburg; and chairman of the Human Development Program Funds Committee.

Msgr. Donnelly was close to the late Miami Archbishop Coleman Carroll, serving as his secretary for a decade.

"Monsignor was so devoted to him," recalled Archbishop Edward McCarthy, who praised his loyalty. "He [Archbishop Carroll] could call him at the last minute and say, 'Father John or Msgr. John, be ready in 15 minutes, we may be leaving for Key West or we may be leaving for Rome.' Monsignor always stood ready."

But it was Father George Duffy, associate pastor at St. Pius X, who had the last word at the Mass. "This was a man who loved life," he eulogized. "We want him to be remembered as someone who lived life to the fullest."

Msgr. Donnelly's burial took place in Philadelphia. He is survived by three sisters, Anna Marie Bonhage, Theresa Casey, and Patricia Crooks, all of Philadelphia.

Anti-drug message taken to schoolchildren

(continued from page 7)

decisions and there's not always someone there who can help you."

One boy admitted that he never thought before the talks that drugs hurt anyone.

The first lectures were at Corpus Christi in Miami. Father Oscar Castaneda, who has part-time pastoral duties at Bethesda Manor and is also associate pastor at Corpus Christi, suggested that the doctors might give a talk at his parish, and the idea evolved from that point.

"We're doing this with no extra funding, compliments of available staff," said Bill Kintz, program director for St. Luke's-Bethesda Manor.

Now there is some thought of it devel-

oping into a complete program with its own staff, and St. Luke's-Bethesda Manor administrators are inviting any interested

parishes to contact them.

"We're really excited about the work we're doing in the parishes," said Kintz.

Drug treatment center expands

(continued from page 7)

Father Oscar Castaneda, associate pastor of Corpus Christi parish in Miami, is director of Pastoral Services at the facility. He gives talks and hears confessions.

Father Castaneda's input helped in the initiation of a substance abuse prevention program in the parish schools (see accompanying story).

Interns from St. Thomas University,

Barry University, the University of Miami, Florida State University, and Nova University will supplement the facility's staff.

The result of this reorganization and expansion is expected to be a higher success rate with addicts.

"With this three-phase program we have a longer period of time to make deeper and longer-lasting impressions," said Kintz.

RCIA: Faith journey is not for converts only

(continued from page 8)

ment it. She predicted, however, that "in 10 years, there will be a well-developed RCIA in every parish."

New as the RCIA may be for today's Catholics, it's something ancient as well. It traces its roots back to early Christianity, and the way that those first converts were welcomed into the fledgling Christian communities.

Back then, conversion was a public act, an affair in which the whole community participated. Down through the ages, the public, communal aspects of conversion were lost, and it became a more private affair between the would-be convert, his or her family, and a priest.

RCIA changes all that.

"As people learn about the Church, they experience it at the same time," said Father Jorge Sardinias, RCIA team leader at Holy Family parish. "It's not just an intellectual, theological exercise."

Indeed, at Holy Family, the catechumens (people who have not been baptized) and candidates (people who have been baptized but have not received either the Eucharist or Confirmation) were introduced to the community at a Sunday Mass back in October. This constituted the first RCIA step, the Rite of Acceptance, and afterward their

weekly and Sunday studies centered on prayer, liturgy and Scripture in the Church.

They also have studied Church history, Christian morality, social justice, and the role of the laity and the Church in the world. For those undergoing the process, the classes are a truly mind-opening experience.

"You don't learn that at Mass," said Silvia.

"We're one-on-one with the priest. We can ask any questions," noted Mary.

"There are some very good discussions that got going in the meetings," agreed Father Sardinias.

The second RCIA step took place at the beginning of Lent, when candidates and catechumens from different parishes underwent the Rite of Election at St. Mary Cathedral. During this rite, they expressed their intention to continue their studies and become full members of the Church, and were publicly welcomed to do so by the bishop.

These "elect" then entered the period of Purification and Enlightenment, the final preparation to receiving the Sacraments.

"Scrutinies" take place at this time, during which the candidates and catechumens leave the Mass after the

homily for more prayer and reflection on the Scriptures.

At the same time, the parish community "prays that God will help these people to prepare themselves for a new way of life," explained Father Sardinias.

Once they receive the sacraments during the Easter Vigil, the candidates and catechumens will have entered the period of "mystagogy" or post-baptismal study. They will continue to attend weekly classes, this time focusing on the Church in the world, and Christians as people with a mission.

Baptism "is not an end in itself," explained Father Sardinias. "What is communicated is [that it is] actually a beginning."

Finally, on Pentecost Sunday, the candidates and catechumens will undergo the last RCIA rite, that of "being sent," or taking up the fullness of life as Catholics. "They will incorporate themselves into the life of the parish, hopefully, in some leadership position," Father Sardinias said.

Actually, Mary is so impressed by the RCIA process that she recommends it for "everybody," lifelong Catholics included. "I've always been proud of being a Catholic," she said. "Now I know what I'm proud of."

Experience the joy of Easter

By Anthony T. Padovano

On Easter morning, at dawn, Jesus lived again. His victory was more than a victory over sin. It was not a victory in which he out-lasted hostile forces. It was a victory in which he brought forth something significant from the darkness of his death into the dawn of his new life. It was a victory in which beauty was preserved intact, a victory in which innocence survived the stress and turmoil of a lifetime, a victory in which the lilies of the field live on forever in the Christ who cannot die.

Easter is given sacramental expression in the light of dawn and in the life of lilies. We need a sacramental universe more than we need a world of miracles. We desire signs that mediate the meaning of life to us. We do not require extraordinary interventions, exotic demonstrations of power, stupendous occurrences. Our peace does not depend upon another miracle but upon a sacramental view of life. We will be content if we can be assured there is a point to life, a beauty to everyday, a purpose to the efforts that tire our hearts, our bodies, and distress our spirits.

We need a poet, someone to make sacraments for us from the substance of the earth so that we can feel life again, touch it, sense its goodness, perceive its intrinsic and undying value. We need to know what dawn means before we can understand baptism. We must see the stars again before we can believe in the holiness of marriage. We must be reminded of the lilies of the field before we can celebrate the Eucharist.

Easter must be made a sacramental event rather than a miracle if we are to believe in it. The proclamation of a miracle excuses us from having anything further to do with it. A miracle is God's doing. A sacrament, on the other hand, makes demands upon us for its existence.

God performs miracles but we celebrate sacraments. God may work a miracle even without faith and he may work it apart from humans in the physical universe. Our presence, however, is essential to the celebration of sacrament.

If Easter is to be a sacramental event, we must symbolize it for our fellow human beings not only in the grace of Gods but with our flesh and blood. Easter is sacramental every time we make our lives a source of light for others. Easter is sacramental when our words heal, when our hearts understand, when lesser values die in us for the sake of greater realities.

Easter is not real because a preacher proclaims its presence but because we have been consoled and redeemed by the life of another. Easter is real when we become sacraments in its presence.

We are sacramental with Easter when others know us to be faithful. We are sacramental with Easter when our



fellow human beings see us suffer not for selfish advantage but for their redemption. Easter is never more sacramental than when one person gives his or her life on behalf of another.

Christians seek to make Easter sacramental in their lives by the memory of Jesus. If Jesus is remembered, he has not

'Easter is sacramental when our words heal, when our hearts understand, when lesser values die in us for the sake of greater realities.'

died. If the memory of Jesus inspires us to sacrificial love, Jesus is grace.

Jesus is an Easter-maker. He lives in us with his

deathless body and his sacrificial blood, and he renders us courageous for freedom by the Spirit he gives. Jesus is an Easter-redeemer whose memory is a vision for the future, whose revelation is a freedom giving event.

Jesus is best remembered when we recall him in the midst of those who believe in him. The memory of Jesus is a community experience. As children, we learn to speak through our relationships in the human community. As Christians, we learn to pray through our relationships in a community who believe.

Jesus teaches us to pray at dawn near the tomb as Easter takes root in us, enlightening the darkness of our hearts and persuading our dead spirits into life. We pray when new life touches us. We pray when we look for God in the mountains, for the Father's love in a dark garden, for life in the Lazarus tomb, for nourishment from a few loaves, for fish in an empty lake, flowers in a sterile field — for Jesus in the breaking of the bread.

We pray not from a sense of obligation or the expectation of a miracle but from a sense of life within us. We pray because we believe Jesus never dies and because, like the lilies of the field, Easter is born again every spring.

Jesus is the springtime of every life. He is God's Easter grace, strong enough to endure death, weak enough to need us. Jesus is God's sacrament, sensitive enough to proclaim the lilies of the field in all their glory, faithful enough to give his body and shed his blood. Jesus is God's hope for those who look for him at dawn and discover him at dusk when the hour is late.

We who accept the gospel must accept it all the way. We must accept its sword and its peace, its Friday bleakness and its Easter freshness. We must know that Easter is as demanding upon us as Calvary and that Easter cannot be proclaimed until we made an Easter people.

The glory of Easter morning lives on not only in the splendor of the lilies but, more effectively, in the sublimity of the bread and wine, of the memory and hope that we call Eucharist. Easter is available in its demand and its peace when we remember with light and water, with grace and quiet hope, with evening vigil and early morning hours, the Christ who comes to life again in our assembly. Easter is a Eucharistic sacrament when we promise fidelity anew to the life of Jesus and to his commandment that we love one another with freedom, that we forgive one another with mercy, that we offer peace to one another with our lives.

Easter is the name we give to the dawn dominion of Jesus and to the hope of his kingdom that resists death. Easter is the name of fidelity when Christ enters the process. Easter is the celebration of a memory that prevails even in our forgetfulness of it.

(From Liguorian)

A life full of spiritual riches sets example

By Elena Muller Garcia

He remembers the pull-along train that was his favorite childhood toy and the wooden goat cart which he loved to ride with his brother. He talks of the days he played squash tennis regularly, when as a young priest in Cuba, he shared the fun of the sport with his parishioners.

Now 87 years-old and almost totally paralyzed from the waist down, he looks forward to celebrating the Holy Week services with his congregation in the small parish of Caonao in Cienfuegos, Cuba.

He is retired Bishop Alfredo Muller, my uncle, who spent two months in Miami visiting, for the first time in nearly 30 years, his family and his congregation in exile.

As children, all of us, his nephews and nieces, grew up calling our uncle Alfredo "Tio Cura." "Cura de almas," one of the Spanish terms for "priest," means "one who cures souls."

His insistence in having us call him by that name, in spite of the fact that "cura" was mostly used in

a derogatory way, arose from his conviction that his vocation was one of above all, a mission of healing people's souls.

He was also, and still is "Tio Cura" not only to us but to all of our childhood friends who were members of his parish in El Cerro, in Havana.

'I wanted to let them know that a person who is physically crippled is not spiritually handicapped. Quite the contrary is true.'

Even though during his visit Tio Cura was able to celebrate Sunday Mass at various Miami parishes, he left without having been able to celebrate a special Mass for the handicapped that he had planned.

"I wanted to let them know that a person who is physically crippled is not spiritually handicapped. Quite the contrary is true. The inability to move physically enables us to move more freely in a spiritual way. It should multiply

our love for God, it should increase our union with him."

"I tell people not to feel sorry for me when they see me on my wheelchair. I am fine and I feel no pain. I can move well on my wheels."

He recalled that until two years ago he would celebrate all of the Holy Week services aided only with a walker.

As his paralysis worsened, he realized that it was better to use the wheelchair.

"It is still tiring," he said, "to celebrate the long Easter vigil services, but I know that God gives me the strength to carry on my duties, and I am very grateful for that."

As I talked to this man who has dedicated his long life to God and to the people that God has entrusted to him, I prayed that his words and example will never fade from my memory.

If I am granted the grace of living a life as long as my uncle's, I pray that when my body fails I may discover the spiritual riches that God keeps in store for those who are physically handicapped.

Fight stereotypes about pro-lifers

By Kelly Norton Humphrey

Last night I happened to catch a television program featuring Dennis Miller, the well-known comedian from "Saturday Night Live" who has made a living dispensing his disingenuous opinions on just about every topic under the sun. I've noticed over the years that while he claims to be personally against abortion, prolife activists are one his favorite targets for abuse. As I listened to his barbed attacks, I again squirmed at the realization that the prolife movement hasn't done enough to promote a positive, intelligent perception of itself.

By allowing the prochoice movement to define the prolife public image, pro-lifers like myself have lost valuable ground in the effort to change the shifting tides of public opinion in favor of the sanctity of life. While nobody asked me, I've taken the liberty of listing a few areas where the movement could stand some image enhancement.

1. Condemn the use of violence. Although only a handful of misguided fanatics have succumbed to the use of violence as a tool to fight abortion, in the minds of many Americans all right-to-lifers are dangerous, abortion-clinic bombers. The leaders of every prolife organization must take every opportunity to condemn the acts of violence that have occurred and to disassociate themselves from the perpetrators. They must stress to their members that nonviolence is the only moral and effective method

'...Pro-lifers should always remember to couch their arguments in a sense of love and understanding. Any minds that are changed will be through reasoned discussion and unselfish example.'

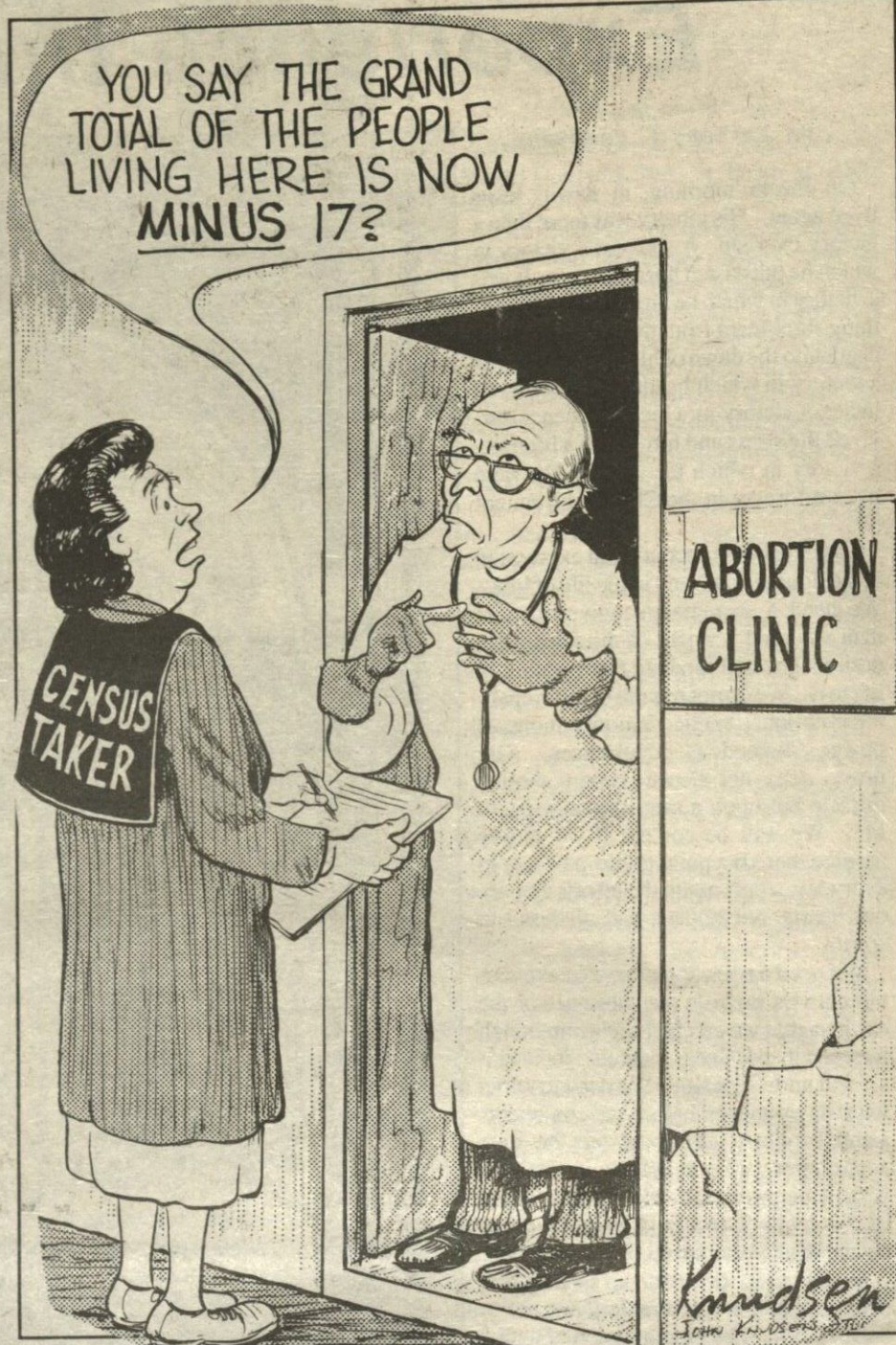
of social protest.

2. Recruit intelligent, intellectual spokespersons. The novelist John Irving once stated he didn't believe that anti-abortion activists read serious literary works. Unfortunately, this "All pro-lifers are morons" school of thought seems to have gained great acceptance among the general population. Pro-lifers need to prove that the decision to be against abortion is not simply based on emotion or blind faith that it's often reached after years of soul-searching based on reason and complex thought processes. The prolife movement needs to recruit well-respected intellectuals from all walks of life to speak and write about their opposition to abortion. They ought to grasp every opportunity to get the message across in a reasoned and intelligent manner.

3. Temper every message with love. One of Dennis Miller's favorite generalities about pro-lifers is that "They believe that life begins at the moment you agree with them." Although I like to think that not all pro-lifers fall into that category, I'm ashamed every time I hear it. A few years ago, a friend and I were discussing abortion in what started out to be a civilized manner. Eager to press my point and sensing a weakness in my friend's argument, I resorted to the familiar tactics of a high-school debater. In a few moments my friend was in tears. Without realizing it, I had personalized the issue so much that I was actually attacking my friend rather than her opinion. At that horrible moment I realized just how much harm an overzealous pro-lifer can inflict. Whether speaking with a pregnant woman in crisis, a formal debate opponent, or simply a friend, pro-lifers should always remember to couch their arguments in a sense of love and understanding. Any minds that are changed will be through reasoned discussion and unselfish example—neither of which has been known to make people cry.

4. Flaunt your diversity. The stereotype held by many people describes the average right-to-lifer as a white, conservative, middle-class male who is either Catholic or a Christian Fundamentalist. While such persons do make up a segment of the movement, the truth is that people from all races, creeds, and political persuasions—as well as from both sexes—are against abortion. I remember attending a right-to-life march where I saw a banner that read "Atheists against abortion." Pro-lifers need to illustrate this diversity to the American public. By showcasing women, minorities, political liberals, and other people not normally associated with the movement, they can help put to rest the notion that abortion is strictly a "women's issue."

5. Initiate a dialogue with prochoice politicians. In recent months the Catholic



Church has garnered headlines with the public condemnation of several prochoice Catholic politicians. Unfortunately, this strategy has often backfired and generated sympathy for the politicians.

A better approach would involve initiating a dialogue among leaders of the prolife movement, leaders of the church, and the politicians themselves. These meetings could lay the framework for politicians who want to vote their conscience while representing their constituents (and getting re-elected). Such negotiations would be difficult, but they would be an important first step toward healing the wounds of the abortion battle.

While I'm not so pompous as to believe my suggestions will change anyone's mind, I think they may be a step in the right direction for the right-to-life movement. Such a facelift is necessary in the political arena in which the battle over abortion will continue to be fought. At stake are unborn babies and the hearts, minds, and consciences of the millions of Americans who have yet to make a firm decision regarding abortion.

(From Salt Magazine)

Letters

Pro-homosexuals threaten Church

The forces of organized naturalism have accelerated their assault on the Kingship of Christ, because the Catholic Church condemns homosexual acts as gravely sinful. The taxpayer funded National Academy of Science released in February, 1989 thru its National Research Council a report denouncing Catholic teaching on homosexuality as a "deeply rooted pathology" and blaming Catholics for stigmatizing homosexuals and abetting the spread of AIDS. This document proposes that priests condone buggery and approve man-boy sexual relations.

Organized naturalism consists of the anti-Christic forces whose avowed goal is the elimination of the Catholic Church and the creation of a universal republic governed by sexual deviates. The National Research Council is funded by the Rockefeller and Russel Sage Foundations—both are agents of organized naturalism. Their report exalts the perverse Sambian tribal customs of New Guinea as the norm by which the Catholic Church is now to understand adolescence and sexual devel-

opment.

Paramount to this over 200-year conspiracy against God and man, repeatedly condemned by papal documents, is a premeditated cycle of war and revolution combined with an unrelenting movement to remove the Catholic Church from education, to legalize every conceivable mortal sin, and direct infiltration to capture the pulpit for the Revolution. Revolutionaries know that Catholics find it doubly hard to resist when their own bishops, priests and nuns espouse the cause of the anti-Christ.

Forces of organized naturalism use the power of government to advance the Revolution. An August 1989 Health And Human Services report entitled Report of the Secretary's Task Force on Youth Suicide endorses the most revolting and unnatural practices, all at the taxpayers' expense. For the first time a government agency accuses the Catholic Church of causing the suicide of guilt tormented deviates, who despair of their own salvation; this HHS report instructs the Catholic Church to "reassess homosexuality in a

positive context" and to "accept gay youth and make place for them in church..." Furthermore, this HHS report declares that "homosexuality is a natural and healthy form of sexual expression," that families must be educated about the "positive nature of homosexuality" and "accept their child as gay or lesbian."

What will happen if the Catholic Church refuses to unite with the masonic state in championing every perverse form of mortal sin? The militant homosexual network has already called on the federal government to revoke the tax-exempt status of the Church. Pro-abortion Planned Parenthood is on record demanding the same.

What militant homosexuals propose thru the National Research Council and HHS reports is to make the Catholic Church into an agent of the Revolution. Blaming Catholics for the scourge of AIDS and youth suicide is the first step before using the power of government to close down the Catholic Church in America and to reshape Catholic youth accord-

ing to the paradigm of the Revolution. The youth will lose their sexual identity and will take on the image of their rulers, in the image and likeness of satan.

Douglas Valenzuela
Miami, 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.

Writing down sins can help in some occasions

Q. Your column is printed in our diocesan newspaper and I usually understand you. I disagree, however, about not writing out our sins in confession.

Among other comments you dis-

By Fr. John Dietzen



courage the practice and suggested it could be a symptom of or lead to scrupulosity.

Last fall I realized I had an addiction and joined a 12-step program to help me live my life without the addiction. One of the tools they suggest is writing out my feelings and things I have done wrong; this for me brought a tremendous sense of freedom and helped to get rid of some guilt feelings.

The fifth step of the program involved sharing this information with someone else. In my opinion it would serve as a basis for a really significant reception of the sacrament of reconciliation.

I chose to give my fifth step to a lay person, but still feel I may give it to a priest and ask forgiveness in the sacrament of penance.

At no time did I feel scrupulous, though I admit it could be a problem with someone else.

I just happen to feel strongly that writing is a great help in sorting out feelings, admitting wrongs and understanding myself better.

Once that happens I feel I will become a more productive member of the body of Christ. (Wisconsin)

A. You make a good and strong point. While Alcoholics Anonymous was the first group to identify the "Twelve Steps," the process has proved effective equally in other types of addiction.

The cautions I proposed concerning written confessions are valid generally but the circumstances you describe certainly could be a legitimate and important exception.

I have a number of times talked with individuals as they worked their way through the fourth step ("to make a searching and fearless moral inventory of oneself"), and then assisted them through the fifth step ("to admit to God, to ourselves and to another human being the exact nature of our wrongs").

I'm sure some people would protest that the sacrament of reconciliation should not become a personal psychological assessment or a therapy session. That is quite true. But neither is it properly a purely clinical recitation of sinful actions and prayer of absolution.

The introduction to the sacrament of penance in part proclaims exactly the opposite. In order to fulfill his ministry properly and faithfully, "the confessor should understand the disorders of souls and apply the appropriate remedies to them.

"Discernment of spirits is a deep knowledge of God's action in the hearts of men. It is a gift of the Spirit as well as the fruit of charity." It is one of the skills the confessor should bring to the sacrament.

The celebration of this sacrament is "always an act in which the church proclaims its faith, gives thanks to God for the freedom with which Christ has made us free and offers its life as a spiritual sacrifice in praise of God's glory" (No. 7).

All this is simply another way of saying that the process of the fifth step frequently may constitute a perfect occasion for the sacrament of penance.

State lotteries: dream or nightmare?

I've always said I'm "addicted" to newspapers. But many a morning I have to wait in a long line to get my daily "fix" because the people ahead of me are getting theirs — lottery tickets.

This week I had to wait while the woman in front of me bought 50 lottery tickets. I couldn't help thinking that my habit runs me 50 cents a day but hers, at least this week, hits \$50.

I asked her why she purchased so many tickets. She replied without a smile, "I'm playing my dream."

She obviously had picked up the sophisticated, flowery language of the billboard and TV ads that promote state lotteries.

Yet we should recognize lotteries for what they are — gambling, pure and simple. Like all organized gambling, it is a mathematically losing proposition for the buyer and a potentially dangerous habit.

By the beginning of the 20th century, lotteries in the United States had been effectively banned by law as a result of a large, anti-gambling movement of the time. In the mid-1960s, however, lotteries began making a comeback — under the auspices of the state governments.

State lotteries have returned as a means of raising state revenues. The justification in most states is that the bulk of the money is supposed to go to education. At first glance this might seem like a pro-education initiative. In reality, it is an anti-tax strategy.

Lotteries have become big business. About 29 states have lotteries and grossed about \$16 billion from them in 1989.

Initially, lotteries started out as a somewhat ineffective, small-time operation. It seemed, for a time, that the fledgling practice of state-promoted gambling might die out. But then state officials, bent on saving this tactic for bringing in money, got bold. They followed the Madison Avenue route in marketing lotteries. Lottery ads soon dropped the support-your-schools promotional theme in favor of ads that pushed the get-rich-quick idea. Their aggressive pander paid off handsomely.

'Strange, but the lottery ads never speak of family or social values. Nor do they mention self-improvement, civic responsibility or contributions to public welfare.'

By Antoinette Bosco



But bettors can be blinded to the odds if they think they have a chance to become Donald Trump for a \$1 ticket. No other business offers such fantastic dreams with such little hope for having them come true.

I don't like what the lottery messages are saying.

A Connecticut TV lottery ad showed a man fishing. He tells the viewers that he could have saved for retirement and the children's education, but he did not. Instead he had played the lottery. The next moment his face lights up as he exclaims that now he's rich!

Apparently that ad went too far for the Connecticut legislators had it pulled from TV ads.

Another ad, in Washington, showed an insensitive lack of

taste some time ago by using a photo of the late Rev. Martin Luther King Jr. to advertise the lottery. The caption read: "His vision lives on. Honor the dream — the D.C. Lottery."

Strange, but the lottery ads never speak of family or social values. Nor do they mention self-improvement, civic responsibility or contributions to public welfare. They simply portray people as somewhat trapped in their lives and seeking release by fantasies of pleasure. The lotteries deepen a gambler's addiction by making this "habit" easy and legitimate.

State lotteries, as I see them, have gone beyond reason and are a disgrace.

Who is Jesus Christ?

Jesus Christ is true God and true man. Apart from that, the first thing to remember about Jesus is His Jewishness. Jesus recognized the validity of the Covenant of Yahweh; the God of Moses was His God.

However, Jesus had a New Covenant to reveal, one that fulfilled the ancient Covenant without destroying it. He interpreted the Scriptures not by the letter of the Law but by the Spirit. The Sadducees and Pharisees considered His innovations to be blasphemous.

For instance, the book of Ecclesiasticus, written only 200 years before Jesus, states: "The Most High Himself despises sinners and takes vengeance on the impious." This text was used by religious leaders like a sledge hammer to frighten the sinner. Since the worst sin of all was to defect from Judaism, fear of divine retribution was uppermost on the mind of every Jew. To this day many Christians suffer from the same scruple.

However, Jesus countered with a profoundly new teaching: "God so loved the world that He gave His only Son, so that everyone who believes in Him should not perish but have eternal life." (Jn. 3:16) The idea that God loves the sinner was shocking news for some and wonderful news for others.

According to Jesus Christ God is a forgiving God who reacts to the sinner like a benevolent father reacts to a long lost prodigal child. He yearns to be reunited with him and in no way seeks vengeance. In fact he stands ready to throw a party when

By Fr. John Catoir



the prodigal child returns. This means that God doesn't have favorites. He loves the good and the bad.

In the Acts of the Apostles, Chapter 10:34-36, 43, St. Peter made the same point: "The truth I have now come to realize," he said, "is that God does not have favorites, but that anybody of any nationality who fears God and does what is right is acceptable to Him. It is true, God sent His Word to the people of Israel and it was to them that the good news of peace was brought by Jesus Christ—but Jesus Christ is the Lord of all...it is to Him that all the prophets bear witness to the fact that all who believe in Jesus will have their sins forgiven through His name."

"Everyone who hears these words of Mine," says the Lord, "and acts on them is like a wise man who built his house on solid rock." (Mt. 7:24)

Time capsules

By Frank Morgan



Poinsettia, a plant part of history

In 1825, President Adams appointed Dr. Joel Poinsett to be our first minister to Mexico. There he came upon a distinctive flower, called by the Mexicans, Flor de Noche Buena (Flower of the Night).

Dr. Poinsett sent some cuttings to a Philadelphia nurseryman who specialized in collecting new plants. The later named it Poinsettia pulcherrima, but most people simply called it, the poinsettia.

When Dr. Poinsett returned to the United States, he visited his friend and future presidential hopeful, John C. Fremont in California where he helped start the development of this unusual plant.

Now at Christmas time, there are three hundred acres of these colorful flowers in full bloom in San Diego, the poinsettia capital of the world.

The first game of modern baseball was played on June

19, 1846, when a team of "gentlemen amateurs" known as the New York Knickerbockers played the New York Club. The game was played at Elysian Fields in Hoboken and Knicks were clobbered 24-1.

Furthermore, their lead off man, Davis, lost his temper and was fined six cents for swearing.

George Antheil, an American composer of serious music once said:

"Mozart, tonight, sleeps in an unmarked pauper's grave. His life was hard and a veritable financial catastrophe. Yet this divinely perfect of all musicians knew how to laugh. Although his music is always deeply moving, passionate and elevated, it also does what many of his contemporaries—now fallen by the wayside—could not do. It laughs. Listen to it."

Let us celebrate Easter's joyous message

Easter is the celebration of Jesus' passage through death to new life. It is not only the commemoration of what happened nearly 2000 years ago, but of what continues over and over in the lives of each of us. For this reason we join with others to celebrate what is basic to our faith...that life comes only after we pass through the darkness.

Probably the most traumatic passage through darkness to new life is that which the new born takes from the comfort and security of the womb. If we reflect on our life experiences, we come to realize that those moments of greatest growth and peace come after periods of darkness and struggle. The experience I hear over and over as I talk with people who have been separated, divorced or widowed can be best expressed by these words of a gentleman in one of the support groups as he spoke of his loss.

"When it (the loss) first happened, I felt like I was standing in a dark tunnel. Far ahead I could see a tiny light. I believed that light was a train entering the far end of the tunnel. I wanted to run. I wanted to cry out for help, but I was immobilized by fear and panic as I knew

I could not escape being destroyed by the oncoming train.

However, as I moved through each day of my life, allowing myself to feel the anguish, I began to see my reality differently. I still stood in the darkness of the tunnel. The light was still a dim speck in the distance, but it was no longer a train which would destroy me. I felt that the light

By
**Sister Virginia
McCall**



was God beckoning me towards new life. I knew that the only way I would reach this destination was to pass through the darkness toward the light. I took the risk and

'Easter is a time of expectation, of hope. It is a reminder that life... that feeling of energy, enthusiasm and deep inner peace...is available to us. Easter is a time to remember our personal emergence to new life and to remember Jesus' words, "Peace I give you; a peace that the world cannot give.'

today it is as though I am a new person, alive once again."

We can't just sit and wait for life to happen to us. We each have a journey to take through the darkness which may require us to look at reality in a different way. The journey may call us to release a great deal of baggage as we let go our preconceived assumptions, expectations and

boundaries. We may need to let go of what was in order to embrace what is; let go of what we want and think we need so that we can truly experience the beauty of life around and within us. In a sense we need to die.

Jesus spoke of the grain of wheat which must fall into the ground and die in order to release the potential for new life which lies dormant within it. This is the story of all of life.

We in South Florida are denied that excitement and expectation which comes with the emergence of tiny plant life after the bleakness of winter. However, up North this is the season in which all of nature waits in expectation. The winter snows have melted and all stand in ugly barrenness. Trees blush in their nakedness as birds return north...homeless. But underneath all of this, there is a

surge of expectation that new life is emerging after the silent growth within.

Easter is a time of expectation, of hope. It is a reminder that life...that feeling of energy, enthusiasm and deep inner peace...is available to each of us.

Easter is a time to remember..to

remember our personal emergence to new life and to remember Jesus' words, "Peace I give you; a peace that the world cannot give."

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

You can find a job, even without experience

Dear Dr. Kenny: My two children are both in school and I'm going crazy with boredom. I need a job. I have no creditable work experience and no marketable skills. I have a high school degree but I've spent the last 15 years being a full-time mother. Please help. (Iowa)

You are not alone in trying to enter the job market without formal work experience. Not only other full-time mothers, but teens and young adults face the same challenge: how to present your abilities when you don't have a job history.

The first question is to decide what you want to do. Office job? Factory? Sales? Outdoors? Medical field? Arts and crafts?

Look at the want ads in the newspaper. Talk to your friends. If you still have no idea, you may want to see a career counselor. A short interview and-or a career assessments test can crystallize the direction of your search.

The other major problem is how to bring yourself to the attention of the job market. I would suggest strongly that you write a resume.

Why would you write a resume when you have nothing to write about? I suspect that's not true.

My kind of resume is different. It will give you the opportunity to present yourself in an organized and attractive way.

My resume has five sections, all of which should be

By Dr.
**James and
Mary Kenny**



summarized on one page. They are: personal, educational, employment, specific achievements, references.

The "personal" section is obvious. It includes name, address and phone number. Include age and marital status, if you wish.

The "educational" section should include not only the school and date of your high school degree but also any courses or workshops you may have attended since, anything from flower arranging to computers. Include even half-day workshops.

The "employment" may be brief. Include any part-time or summer jobs. Give job title, firm or company and dates. Don't get into reasons for leaving or job description. Save that for the job application.

"Specific achievements" is the category where you have the chance to present yourself. What skills do you have? Are you good with people? Are you a good organ-

izer? Typing? Bookkeeping? Cooking? Tell what you have done well as a mother and think you can do.

Also in this section include any school activities.

How about clubs and organizations while you've been mothering? Brownie den mother? Band boosters? Teacher's aide? Volunteer?

Have you received any awards? Did your jam win a blue ribbon? Were you honored by the school for helping in the classroom?

Include here any hobbies and activities you enjoy. You never get the chance to put this on a job application, but it may catch a potential employer's eye.

The last section is "references." List three persons, preferably persons with some standing in the professional or work world, who can say that you are reliable and responsible. It helps a lot to show that there are good people ready to speak in your behalf.

Type up your resume. Make lots of copies. And pass them out to friends and potential employers. A resume has a big advantage over a mere phone call. It shows that you are well-organized and it remains on an employer's desk until some action is taken.

It also has an advantage over a job application since you can leave a resume in places where they may not be passing out job applications at this time.

See your resume as a sales document. You are selling yourself. Good luck!

Perceiving Easter's hope in the scriptures

After six weeks of columns on rediscovering the Bible as adult Catholics, we come to Easter, the season of hope.

It's appropriate to end my series on the Bible with the greatest gift in becoming comfortable with scripture: the gift of hope.

Living in times of depressing news on all sides, we need to keep our hopeful side in balance.

In his popular and thought-provoking book, *The Road Less Travelled*, psychotherapist M. Scott Peck makes it clear that he sees no distinction between mental and spiritual health. If we are to be balanced in our emotional life, he holds, we must have a healthy spiritual life.

One cannot pray the Bible without renewing a sense of hope. "Your Father knows what you need before you ask him." (Matt.6:8). "Do not worry about tomorrow; tomorrow will take care of itself." (Matt. 6:34).

"Ask and it will be given to you." (Matt. 7:7). "Come away by yourselves to a deserted place and rest awhile." (Mark 6:31). "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life." (John 3:16).

A friend of mine who has battled chronic depression told me the Bible is her best therapy and she should know.

"When I feel familiar signs of depression coming on - is this all there is - I go to the Bible," she

By
**Dolores
Curran**



said. "I find peace and hope. No, this isn't all there is, God tells me."

In this season of Easter joy, then, let's search the Bible for those passages which speak most forcefully to us, and read them daily, meditating on the promises God offers.

Each of us will choose different passages. That's okay, because we are different people with unique needs, gifts, and understanding.

My mother used to say, "Oh, the Spirit works in wondrous ways." Like so many of her sayings I ignored earlier, I've come to appreciate this one wholeheartedly.

We can read a passage we've read or heard dozens of times and suddenly get a new insight from it. Some call this the "AHA!" response, but I call it the Spirit working within us.

The Spirit says, "You're ready and able to understand

this in a new way or on a deeper level. This is my gift to you."

Clifton Fadiman, founder of the Book-of-the-Month Club, once said, "If you reread a classic and find more in it, it's because there's more in you." How true this is in reading scripture.

When there's more in us, we get more out of God's word.

As adults there's much more in us than as children. We have experiences to bring to His words.

We better understand suffering because we have suffered, joy because we have rejoiced in our children or our recovery illness, and love because we have loved and been loved.

Opening the Bible as adults can open a whole new world of hope to us. We get a sense of ongoing revelation and resurrection. God reveals himself to us in a myriad of new insights and rekindles our love in extra-ordinary ways.

We need only to quiet ourselves and let His words work in and through us.

We don't have to make a major production out of the Bible reading. We can trust in grace that we aren't going to have our faith disturbed unless it needs disturbing.

We will change, of course. But the change will mean new growth, resurrection of hope, action on Christ-like principles that we formerly left to others. If that isn't Easter, what is?

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Study shows childrens' awareness of TV's influence

A nationwide study of 3,000 Catholic children in grades four to eight has found that about 87 percent of them stop watching a TV show once they realize it is offensive.

The same study discovered that 95 percent of the youngsters want a parent to exercise more control over their viewing.

The study was conducted by *My Friend* magazine, published by the Daughters of St. Paul. About 40 schools across the country agreed to participate in a media



By
**James
Breig**

awareness project sponsored by the magazine.

The study was based on student responses to a story written by Sister Anne Joan, FSP, the magazine's editor. In the story, "Kim," a young girl, relaxes after school by watching a soap opera. "But things started happening that Kim

knew were not right," the story continues. "Kim was embarrassed." That's when her mother enters the room, spots the offensive scenes and shuts off the set.

"That was actually my mom," Sister Anne Joan told me.

"She was very media conscious and very aware of the power of the media. She'd always point out what she thought was unacceptable."

Sister Anne Joan grew up in New Orleans as a fan of "Star Trek," "The Waltons" and "Batman."

Her mother, she said, "would notice disparaging remarks about priests and nuns or the Church. If a dress was too low-cut or there was unacceptable behavior, we heard about it. I owe a lot of my vocation of working in the media to my mother's influence."

Here are some of the study's findings:

- The plurality of children (nearly 37 percent) select their viewing simply by flipping the channels; the next most popular answer (26 percent) was using printed listings to find a show to watch; only 14 percent of the youngsters re-

ported that their parents chose their TV viewing:

- A whopping 95 percent of the students said that the action taken by Kim's mom in the story demonstrated her love for her daughter, the power of TV and the responsibility of viewers to pick good shows;

- When offensive scenes come on the tube, children noted that they leave the room, look away, turn the set off, find something else to do or (the most popular answer) change the channel.

The editor admitted being "shaken by kids who keep watching a show even though it's inappropriate for kids to watch." Thirteen percent of the youngsters reported that as their choice. She also found, in the written comments, that many children use TV "to get sex education. They watch to know how to act when they get older."

Generally, though, Sister Anne Joan was pleased by the results. "I was kind of encouraged," she said. "I didn't expect to see that much media awareness among so many kids. There's a solid awareness of the power TV has."

Based on the surveys, Sister Anne Joan has the following tips for parents and children when it comes to televiewing:

- Children feel secure when their parents act against offensive programming; only slightly more than five percent of the kids said Kim's mom should let her watch anything at all;

- Parents should sit down and explain why they are shutting off the set so that children understand and have their tastes shaped;

- Parents should react

calmly and be clear that they are upset at the TV show, not at their children;

- Older children should be allowed to make the decision about continuing to watch a show once a parent has explained his or her objections;

- Parents and children should carry on a dialogue about the program and why it's being watched;

- Parents should spend more time with their children to that the TV isn't on so much.

The last point was one Sister Anne Joan emphasized. "When parents are involved," she said, "kids don't need TV so much. That's almost a plea from kids: Be with us more and be involved with us."

"When parents are involved, kids don't need TV so much. That's almost a plea from kids: Be with us more and be involved with us."



GOOD VS. EVIL - Chris Furrh (left) stars as Jack and Bathazar Getty is Ralph in "Lord of the Flies," a new adaptation of William Golding's 1954 novel. The two characters struggle for control of their fellow military cadets when their plane crashes off a remote Caribbean island. The U.S. Catholic Conference says the film "adds nothing to Golding's parable of good vs. evil," and classifies it A - III - adults. The Motion Picture Association of America rating is R -- restricted. (CNS photo)

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

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Catholic television and radio schedule

Television programs

☐ **'En Busca de la Felicidad'** In Spanish, with Father Federico Capdepon as host, also with a spiritual message from Bishop Agustin Roman every Sunday at 9 a.m. on WLTV Channel 23.

☐ **'La Palabra de Vida'** In Spanish, at midnight five minutes on a nightly basis on cable HIT-TV Channels 41 and 20.

☐ **'Living Faith'** In English every Wednesday and Friday at 2:30 p.m., on Selkirk Cable Company, Channel 23.

☐ **'Rosary'** In Spanish with Auxiliary Bishop Agustin Roman, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.

☐ **TV Mass in English** Starting April 22nd every Sunday, at 7:00 a.m., on WPLG-CH. 10.

☐ **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-CH. 2 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.

☐ **'Raices Cubanas'** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.

☐ **'El Dia del Señor'** with Father Federico Capdepon, every Sunday at 10:30 a.m., on Channel 40, also every Sunday at 5 p.m. on Channel 51.

☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.

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

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

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

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

☐ **'Catholic Focus'** on Channel 6, WCIX, Father Thomas Wenski will air at 6 a.m. on April 15th and May 6th.

Radio programs

at 12 midnight on La Cubanissima, WQBA AM.

☐ **'Caminos de Fe'** Hosted by Bishop Agustin Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.

☐ **'Mensaje de Fe'** Hosted by Bishop Agustin Roman, at 9:30 a.m. on Radio Mambi WAQI, 710 AM.

☐ **'Encuentros Familiares y Temas de Actualidad'** Hosted by Father Florentino Azcoitia, S.J., on Sundays from 8:00 to 8:30 a.m. on Radio Mambi WAQI, 710 AM.

☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays to Fridays from 11 a.m. to 12 noon on WQBA, 1140 AM.

☐ **'Alabamos al Señor'** Hosted by Father Oscar Brantome, every Sunday at 6:45 a.m. on WRHC, 1550 AM.

In Creole

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

In English

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

In Spanish

☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.

☐ **'Los Caminos de Dios'** Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM.

☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustin Roman, Sundays at 9 to 10 a.m. on WRHC, 1550 AM.

☐ **'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.

☐ **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.

☐ **'Habla el Obispo Roman'** Hosted by Bishop Agustin Roman,



MARRIAGE RENEWAL. Father Michael Flanagan (front, center) recently held a six week course in marriage communication entitled **FLAMES** for ten couples at St. Luke's parish in Coconut Creek. Father Flanagan, a psychologist who works for Catholic Community Services, developed the classes to help couples revive the joy in their marriages which is so often taken away by the stresses of everyday life.

Gala to benefit children's home May 12

The second annual "Rainbow Gala" to benefit the Catholic Home for Children of the Archdiocese of Miami will be held May 12th at the Radisson Mart Plaza Hotel, 777 N.W. 72 Avenue in Miami starting at 7 pm. Guests include singer Willie Chirino, Channel 7's Bob Soper will be the master of ceremonies.

The Catholic Home for Children is unique because it is the only children's shelter in the nation that offers three programs in one:

- An emergency shelter for children who have been immediately removed from their

abusive or neglectful situations or who have been abandoned.

- Residential foster care for children who need a foster home but for whom there is no appropriate home available.

- A haven for immigrant children who have come to our shores without parents, seeking refuge from oppression in other countries.

Fr. Robert Tywoniak, Administrator of Catholic Home for Children says, "Giving a child life, to care for him/her is what gives us the impetus to do something for the world."

Daniel Hughes is geography bee finalist

Daniel Hughes, Grade 5, Age 11, will represent St. Rose of Lima School in the State finals of the National Geographic Society Geography Bee held in Deland, Florida at Stetson University on Friday, March 30, 1990.

There are 100 finalists in Florida with 1,100 schools competing this year in Florida.

One winner from each state and territory will advance to the National competition which will be held May 23 and 24 at National Geographic headquarters in Washington, D.C. Each school winner took a written exam to qualify for State finals. Those 100 students will compete by answering written and oral questions, as well as identifying features on maps and slides.

It's a date

The North Dade Catholic Widowers Club will hold its monthly meeting at 7:30 p.m. on April 27th at St. James Church Hall, 540 N.W. 131 St. in N. Miami. For further information call 932-1122 or 681-1025.

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.

A night of reflection and prayer, bilingual, will be held on April 18 at 7 p.m. at St. Helen's Church (3033 N.W. 33rd Ave., Ft. Lauderdale). For more information call 757-6241, Ext. 270 or 280.

The Catholic Singles in Action will sponsor a social on April 22 starting at 6:30 p.m. at Septembers Restaurant, 2975 N. Federal Hwy. in Ft. Lauderdale. Complimentary buffet will be served til 8:30 p.m. Dancing, live entertainment. Must be over 21 years of age. \$5 donation. For further information call Anna

Russo at 321-9125 or Richard Hayes 721-3890.

Our Lady of the Lakes Women's Club will hold a luncheon and fashion show at the Miami Lakes Inn on April 21. 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.

The Blue Army will host its semi-annual covered dish dinner on April 29 from 1 p.m. to 4 p.m. at St. Clement School Hall, N. Andrews Ave. at N.W. 29th St. in Wilton Manors. Guest speaker is the Rev. Roman J. Schaefer. For further information call Marty at 565-7808.

Fr. Dennis Rausch will sponsor his 3rd annual pasta dinner dance, to help support his Catholic Campus Ministry at F.L.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 tickets and details please call 454-6417 or 458-

Earth Day activities set

On Earth Day, April 22, there will be a special celebration at the Bayfront Park Amphitheatre at 301 Biscayne Blvd. in downtown Miami.

Also in honor of Earth Day, Pax Christi will sponsor a special Everglades Conservation Retreat April 20-22 at the J.W. Corbett Wildlife Area in Palm Beach Gardens. At the retreat Sr. Dorothy Olinger of Global Education Associates will speak on "Spirituality: What on Earth Is It?" \$55 (\$20 children) covers housing and meals. For more information call Phyllis Jepson at (407) 622-4148.

This year marks the 20th anniversary of the first Earth Day, an event which helped raise consciousness about the environment. This renewed awareness ultimately led to the passage of the Clean Air Act and the creation of the U.S. Environmental Protection Agency.

Earth Day 1990 will be a global event and is expected to be of similar significance. Individuals and organizations in countries

all over the world will pass proclamations, sponsor "eco-fairs," and stage protests.

Pope John Paul II's annual world peace message was his strongest and most explicit condemnation of pollution to date. Linking environmental concerns to the issue of basic social justice, the pontiff called our deteriorating environment a threat to world peace and stability.

The Miami celebration will include information booths, environmental displays, hourly teach-ins under the trees, and music and entertainment. Organizers are welcoming volunteers and donations. For more information call 251-8117.

Brother J. Angus Wilkinson, FMS

Brother J. Angus Wilkinson, FMS, 59, Assistant Principal of Christopher Columbus High School in Miami, died suddenly of heart failure on the morning of April 2.

Brother Wilkinson was born in New York City in 1931 and was invested in 1949 at the St. Joseph Novitiate in Tyngsboro, Mass. Since 1953 he has primarily served as teacher, counselor, and principal at Catholic schools in New York, Pennsylvania, and Massachusetts.

He was named Assistant Principal at Christopher Columbus in 1988.

He is survived by one sister in Connecticut. His burial took place April 6 in the Marist Brothers Cemetery in Esopus, N.Y.

Tickets prices are \$50 per person and can be purchased by contacting Midge Tracy of the Catholic Home for Children 238-2381.

For further information contact the Catholic Home for Children at 238-2381 or the Archdiocesan Communications Office at 757-6421 ext. 320, 321.

St. Francis Ball a gala event

The Fontainebleau Hilton was elegantly decorated for St. Francis Hospital's 39th Annual Dinner Dance. "An Evening of Elegance" lived up to its billing from the exquisitely calligraphed invitations to the strolling violinists and the white floral arrangements atop tall ornate silver pedestals.

Underwriter A.W. "Arch" Berry was represented by a large contingent of family

and friends. His two sons accepted a special token of appreciation from Sr. Margaret McManus, president of St. Francis Hospital, and Howard Setlin, chairman of St. Francis Medical and Health Care Services board.

More than 450 guests attended the event, a third of which were physicians on staff at St. Francis and their spouses or guests.

Prayer petitions sought by Archdiocese

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual

daily prayers each week as well as during this special time of community prayers. Prayer requests are invited to be sent to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

1914.

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

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 S.W. 17th St., Miami.

Barry Theatre Department will present the Emmy Award Winning play, "Twelve Angry Men," a dramatic examination of a jury deliberation, from April 16-22 at 8:15 p.m. at its new Pelican Theatre. Matinee performances on April 21 and April 22 at 2 p.m. Admission \$6. Reservations required. Call 758-3392, Ext. 223.

The Institute for Pastoral Ministry will sponsor a talk by Archbishop Arturo Rivera

Damas from El Salvador on April 25 at 7 p.m. at the St. Thomas University Law School on the topic of "The Gospel in El Salvador, and the implications for North America." For more information call 628-6641.

The Youth Office is sponsoring a dance for all the young people of the Archdiocese of Miami at La Salle High School's cafeteria (3601 South Miami Ave.) on April 27. On April 22 they will host a day of Christian rock music, games, personal testimony and a Mass. For more information call 757-6241, Ext. 156.

St. Stephen Catholic Church, 2000 S. State Road 7, Miramar, will hold their annual Marde Gras Festival from April 19-22. Pre-ride tickets on sale at the rectory.

St. Gabriel Women's Guild will host the annual "Aunt Jessie's Attic and Bake Sale" on April 21 from 8:30 a.m. until 6 p.m. and April 22 from 8:30 a.m. til 2 p.m., in the parish hall at 731 N. Ocean Blvd., Pompano Beach.

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New sprouts of green fill the Kingdom ... Bringing renewed hope to the human soul

By Dolores Leckey
Catholic News Service

What are Christians asking when they pray "Thy kingdom come"?

Bible scholars might answer that we are praying for peace, justice, righteousness and liberty. Theologians might tell us that if we see these qualities in our world and society we know God is at work.

So, in this first year of the last decade of the 20th century, what do we see through our windows onto the world?

We see the shape of Europe changing day by day — and not only outwardly. Europe's soul seems to be growing stronger and stronger.

As country after country in Eastern and Central Europe insisted on human rights and self-determination, one could almost see the landscape of God's kingdom coming into clearer view.

I think, for example, of Czechoslovakia's "velvet revolution." It seemed to embody the qualities of peace, understanding and reconciliation associated with God's presence and action. The refusal of Czechoslovakia's new president, playwright Vaclav Havel, to speak political lies stirred our hearts.

He said that for too long the Czech people thought one thing and said another. That kind of moral passivity he said is destructive. This respecter of words refuses to desecrate them.

Hard times lie ahead, he told his people. But he believes truth brings strength.

One hears in him echoes of Shakespeare's Henry V. On the eve of the English-French Battle of Agincourt, with battle-weary troops all around him, he states the belief that his remnant army will acquit themselves with honor. How? Through spiritual strength: "Our hearts are ready," he tells his skeptical aides.

What else do I see through my 1990 window onto the world? For years in my journeys through the District of Columbia I passed signs before African-American churches crying out, "End Apartheid in South Africa."

I supposed that like me, passersby said a prayer for Nelson Mandela and for the people of South Africa. But I thought my grandchildren would still see those signs. Now Mandela is free. And while there is much work still to be done in South Africa, the kingdom of God has taken root. Justice has begun to flow.

Again in 1990, more and more ordinary citizens are looking closely at the social structures of their communities. Literacy councils are making a dent in the great need to teach adults to read and write. Men and women are forming non-profit agencies to assure an adequate supply of affordable housing for fellow citizens.

The church and unchurched have become allies in the care of those with AIDS. The United Nations has approved a document, "the most comprehensive in history," for the

Looking out at the world at Easter 1990, Dolores Leckey sees signs that God's reign is spreading. For instance, in the amazing changes in Eastern and Central Europe. Like the year's first blossoms, they signal a renewed springtime in people.
(CNS photo)



protection and survival of the world's children. The Holy See was among those that urged its adoption.

Of course, there are signs that the kingdom is blocked too. The people of Haiti continue to suffer in poverty, their earth destroyed by greed. Ethnic wars continue. The Sahara Desert is growing.

Our planet's ecological well-being is seriously threatened and Pope John Paul II has urged all people and governments of good will to consider the moral weight of

that problem. And many people remain in bondage to the drug culture.

Still, as I look out my window onto the world I see many green sprouts of the kingdom. Like the year's first crocuses, they may signal a renewed springtime in the human heart.

They also signal the crucial need for personal responsibility if the kingdom is to be cultivated.

(Mrs. Leckey is director of the U.S. bishops' Secretariat for Laity and Family Life.)

The Emperor's Easter vigil lit up the night

By Stan Konieczny
Catholic News Service

Yes, Constantine the Great, emperor of Rome, knew the night. Now, once again, he found himself watching, peering into the velvety shadows which blanketed Milan on an early spring night in 331 A.D.

On this particular sleepless night, Constantine was not preoccupied with some military strategy. This night he grappled with foes that are familiar to us all. He came face to face with his past treacheries and his own pending mortality. Somewhere in that night an idea sparked and the rest is history. The next morning, the emperor issued

orders that set plans in motion for the most brilliant Easter Vigil ever.

The chronicler of Constantine's life, the historian Eusebius, who was bishop of Caesaria, wrote that gigantic candles or pillars of wax were set up along the streets throughout Milan and its residents were ordered to put lamps in the windows of every house. That Holy Saturday, all Milan basked in the glow of countless candles and oil lamps. Constantine's Easter celebration made Milan "brighter than the brightest day," Eusebius says. Some 1,600 years before electricity, Constantine brought a soft light to the Lombardy plain at that special Easter Vigil.

Constantine the Great set Milan ablaze, not for some military objective, destruction or plunder. He lit up the night in a spectacular show of faith, exerting special effort to reflect the light of the risen Christ. The emperor's display was his way of showing — bringing to light — a reality that had changed his life. He converted to Christianity after a dream in which he saw a bright, shiny cross. As a result of the dream he topped the standards that led the way before his legions with the cross, which became their insignia. Then through the Edict of Milan Constantine brought Christians out of the shadowy existence they had lived in for fear of persecution.

Scriptures

**Rejoice!
The reign is
among us**

By Father John Castlot
Catholic News Service

Given the importance of the kingdom of God in Jesus' preaching, it seems strange that he never defined it. It was always that the kingdom is like this, or like that or like another thing.

But to define is to limit, and the kingdom cannot be limited, boxed into 25 words or less.

If it were a thing, it could be defined. But it is more like a process.

The trend among Bible translators today is to translate the Greek word "basileia" as reign, kingship, rule, not as kingdom. These words are closer to the biblical notion underlying the word and capture some of its

dynamic power. The word "kingdom" suggests something static, organized, complete.

Nearly all Jesus' parables about the reign convey the notion of mystery. His hearers were simple people who knew nothing of the science of botany. How a tiny mustard seed could grow into a bush large enough to furnish nesting room for the birds of the sky just mystified them.

And in the parable that immediately follows, he compares the reign to the action of yeast in a batch of dough. The results of the yeast's power were amazing.

The point of both parables is that the power of God's reign, while mysterious, is real, and that it will produce its effects inevitably, slowly but surely. Luke's Christians needed this reassurance. In the preceding

Celebrating Easter with our children



Baby chicks, colorful Easter eggs, green grass and blossoming lilies are symbols of the new life that Easter brings each year, says Joanna Patane Scholz. (CNS photo)

By Joanna Patane Scholz
Catholic News Service

Unlike the last frenzied days of shopping and preparation before Christmas, the days leading up to Easter are religious by their very nature. My husband and I don't feel nearly as pressured just before Easter. So it is much easier to focus with our three children on the meaning of the season.

The word "Lent" comes from the Anglo-Saxon "lencen" which means "spring."

And what is spring all about?

Green grass, caterpillars emerging as butterflies from tomb-like cocoons, blossoming lilies and baby chicks. All these, together with colorful Easter eggs and new bunnies coming out from their burrows, are symbols of new life.

They are vivid images to start discussions and prayer time with children. Just when we are experiencing the beauty of spring, we celebrate the new life of Jesus.

It is important for children to realize that Easter — Easter Sunday and the Easter season — is the most important time of the year for Christians.

This is something that can be discussed with older children more readily than with very young ones, of course.

Looking into our religious roots reveals that for the early Christians Easter, or the pasch, was a time to celebrate Christ's victory over sin and death, as well as a their own redemption. And every Sunday was like a mini-Easter.

The observance of Holy Week as we know it today evolved in the history of the church. It seems that early on, Christians celebrated Jesus' death and resurrection together on Holy Saturday night. Today

the custom is to celebrate the two events separately on Good Friday and Easter itself.

The days of Holy Week as the church celebrates them today give us much to work with in families. The blessing of the palms and the procession at church on Passion (Palm) Sunday offer the perfect opportunity for children to get involved in the liturgy.

Children enjoy reliving special moments. So family Bible reading about the Last Supper and the Garden

alone in the garden?

—How might Jesus have felt when his friend, Judas, betrayed him?

Good Friday is the church's most solemn and serious day.

Last year, our son, then a second-grader, reminded me that we must "stay calm and quiet" from noon until 3 p.m.

He had learned the importance of keeping Good Friday a truly holy day.

We kept the radio and television off all day and at noon we prayed the Stations of the Cross as a family. (Many good books with children's Stations of the Cross are available at religious shops.)

The remainder of the time — three hours is a very long time for children — was spent having a simple lunch, coloring a coloring book about the life of Jesus and doing religious puzzles.

Religious videos also are available for children. And then there is reading together from Scripture about Jesus' passion and death.

Finally, it is Easter. Even small children can appreciate the greatness of the Easter Mass. We put on our best clothes and find the church bathed in glory.

The Easter lilies and the splendid Easter music radiate joy.

That Jesus is risen from the dead needs little in the way of explanation for children.

Their faith is pure and simple; their readiness to accept and believe is a gift for us all.

(Ms. Scholz is a free-lance writer in Havertown, Pa.)

'It is important for children to realize that Easter - Easter Sunday and the Easter season - is the most important time of the year for Christians.'

of Gethsemane serves as a good at-home celebration on Holy Thursday for families with small children.

Take time to discuss these Scripture readings with children, using questions like:

—How do you think the apostles felt when Jesus said that this was going to be his last supper with them?

—How do you think Jesus felt when he was praying

We can see its transforming effects in people's lives and this gives hope for the ultimate transformation of the whole universe.

'The resurrection gives hope and assurance. We have to be confident and, in the meantime remember that the reign is now "among us," quietly but powerfully at work in our lives.'

It was most evident in the compassionate love and redemptive death of Jesus and, most spectacularly, in his resurrection.

This triumph of love over death makes us understandably impatient for the ultimate victory.

At times it seems maddeningly slow to us. But for those who have eyes to see — eyes of faith — there are many encouraging signs of growth in the world.

There are setbacks, too. But this is, after all, human history.

The resurrection gives hope and assurance. We have to be confident and, in the meantime to remember that the reign is now "among us," quietly but powerfully at work in our lives.

(Father Castelot is a biblical scholar and free-lance writer.)

generation the triumphant return of the risen Lord had been expected momentarily.

But that generation had passed and life went on as usual. Luke even wrote a second volume, the Acts of the Apostles, to indicate that the establishment of the reign would be a long historical process, a growth process.

Growth, however, takes time. The closest we can come to describing the reign is in terms of the dynamism of God's saving love.

"The coming of the kingdom of God cannot be observed.... For behold, the kingdom of God is among you" (Luke 17:20-21).

The power of God's saving love is among us, constantly and mysteriously at work in human hearts.



Three blood sisters, (from left) Sister Michael, Sister Gabriel and Sister Raphael, joined the Sisters of St. Ursula as teenagers in Dublin, Ireland. The three now have a total of 207 years of service in the Archdiocese of Cincinnati. (CNS photo)

Three blood sisters share 207 years of religious service

By Susan S. Sullivan
Catholic News Service

With a total of 207 years of service in the Sisters of St. Ursula behind them, wouldn't three women religious who are blood sisters think of retiring?

No way.

"I wouldn't want to be in a rocking chair," declared Sister Raphael, the eldest of the three, all of whom are in their 80s. "I want to be where the action is going on."

Known as "archangels," Sister Raphael, Sister Gabriel and Sister Michael were born Rose, Ellen and Kate Grimes in Dublin, Ireland, and arrived at the convent where they live as teen-agers in the 1920s.

They have spent 70, 70, and 67 years respectively in the order. But while their bodies may have aged, their minds remain young and they stay modern.

Sister Raphael teaches computers, among other subjects, at Our Lady of Visitation School in the Cincinnati suburb of Mack. Sister Gabriel, on top of a full day at Our Lady of Visitation, goes faithfully to her "Eldercise" class three times each week. And Sister Michael, an amateur electrician and plumber, shows youngsters at St. Ursula Academy in Cincinnati how to work the microwave oven.

"We've always kept going," Sister Raphael told Catholic Telegraph, Cincinnati's archdiocesan newspa-

per. "we're always abreast of the times, getting right into anything new that's going on. We've taken advantage of all the opportunities we've been given." She is thinking about taking a teaching position in Mexico.

"I enjoy teaching the word of God," said Sister Gabriel, the middle sister. "Why would I stop doing what I enjoy?"

"I was always happy to be able to help children," said

'... known for a deep faith in God, joyful dedication to any task undertaken, proper respect for every human being and a spirit of selfless sacrifice.'

Sister Michael, the youngest. "I would never think of retiring while there's something to be done. Leave the rocking chair for someone else."

"If it came to it," Sister Raphael added, "I'd get a wheelchair and see what I could do around here."

The sisters have seen three generations of change.

One aspect of change is reflected in their clothing. None wears the traditional full-length habit of their order. Sister Michael wears a modified habit, Sister Gabriel

a veil with a suit, and Sister Raphael a suit.

"Sisters are freer," said Sister Gabriel, recalling the days when a nun who needed a new bar of soap had to beg the appropriate authority for one. "You are responsible for your own actions. What you spend — your poverty — is your own judgment."

They also see the change in children, who they say are less polite but more generous, outspoken and better informed. In the sisters' early days, students were not allowed to see nuns eat or take a drink of water.

"Now they have books on everything, even sex and drugs," Sister Gabriel said. "Children are being taught about things instead of having them kept from them."

"We try to do our best to get them ready for the world and its problems. In the confirmation program, they go to soup kitchens, and they can't get over the adults and children standing in line for food. We teach them there's something they can do about this."

Our Lady of Visitation principal Terry Chapman called Sisters Gabriel and Raphael "amazing," and has established an annual Christian service award in their names.

Some of the virtues students must possess to win the award are "characteristics for which Sisters Gabriel and Raphael are well known," the principal said, including "a deep faith in God, joyful dedication to any task undertaken, proper respect for every human being and a spirit of selfless sacrifice."



At age 106 Brother relishes life

By Joe Motta
Catholic News Service

At age 106, Sacred Heart Brother Adelard Beaudet thanks God for many favors in a long life, he may be the oldest Catholic brother in the world.

For years a teacher at various schools of his order in the United States and his native Canada, Brother Beaudet is fond of daily prayers, hockey, which he introduced to Rhode Island schools, and cigars, provided in ample quantity by his bishop.

"Every day I give thanks to the good Lord for having kept me so long," he told The Providence Visitor, newspaper of the Diocese of Providence.

His birthday celebration at the Sacred Heart Provincial House in Pascoag included a liturgy, with Bishop Louis E. Gelineau of Providence as principal celebrant, and a banquet for about 100 family members, friends and members of the Brothers of the Sacred Heart. Among the well-wishers was 94-year-old Alside H. Morin. The two men have been friends since 1912.

Brother Beaudet, who has a remarkable memory for dates, was born in St. Jean des Chaillons, Quebec, in 1884. He said he ended up in his religious community, at age 19, because of his village curate, who "asked me if I (had) ever met the Brothers of the Sacred Heart. I said no. I asked him to write to them and see if they would accept me. I wanted to teach the boys' eighth grade." He recalled that earlier in his life, there was no lack of vocations among the young. "In those days, the parents were more religious-centered, it seems," he

said. "It was easier for them to let their children enter religious life than it is today. Today there are so many things that attract young children. They do not think very much about giving that up and entering religion."

The Brothers of the Sacred Heart, who work in education in 28 nations on five continents, now are about 2,000 strong. The order was founded in 1821 in France.

Brother Beaudet has a passion for hockey that is about as old as he is. He is known as the "Father of Rhode Island Schoolboy Hockey."

"When I came to Central Falls, that's when I started hockey in the state. There was no high school hockey organized in the schools at all. To skate we had to go on the pond and clear the snow from the ice," he said.

After the Central Falls school closed, Brother Beaudet helped open Mount St. Charles Academy, Woonsocket, R.I., and taught there from 1924 to 1954. The hockey team he initiated there went on to win numerous state and national titles. Brother Beaudet still gets to about one Mount St. Charles hockey game a year, said his friend, 80-year-old Brother Constant Bonin.

He finished his career in education with an 11-year stint as bursar of a high school run by his order in Massachusetts. "In '65, they told me I that had worked enough and they retired me. But I was in charge of selling tickets for raffles to benefit missions for over 20 years." When his vision and hearing weakened, he finally quit selling tickets, too, at age 102.

His two rules for living are "live and let live" and "mind your own business."