

THE VOICE

Vol. 37 No. 9 Archdiocese of Miami April 27, 1990



'The earth is the Lord's'

From the Pope to groups in South Florida, the Church is joining the war for the environment

Earth Week coverage:

P. 12

The Sacraments
Know Your Faith ...22-23

Voice photo by Prent Browning

Sister Marie Carol Hurley, president of the Grace Contrino Abrams Peace Foundation in Miami that is producing a 'Planet Earth' music video, poses with a giant globe made by Barry University students for Earth Week. Sister seems to be holding on as if to say "It's the only one we've got!"

Inner-Voice



Gesu parish
...downtown servant **13**

Other News

- Δ Catholic educators mull issues....3-4
- Δ Hispanic ministry on the road.....11
- Δ Synod '90 --Advocates for justice defend Haitians.....8



7
Human life

Explained by Dr. Jerome Lejune, Downs syndrome pioneer, at international pro-life meet in Miami

Into plowshares...



Contra rebels in Yamales, Honduras, drag a weapon as they prepare to hand over their armaments to U.N. peacekeeping troops. The rebel forces, who had waged a bloody civil war in their neighboring homeland of Nicaragua, were in the process of demobilizing as outgoing President Daniel Ortega and Cardinal Miguel Obando Bravo conferred on peaceful transition following the democratic elections. (CNS/UPI photo)

World

Archbishop Hurley urges police to act impartially

CAPE TOWN, South Africa (CNS) — Archbishop Denis Hurley of Durban, South Africa, said he and other church leaders urged South African police to act impartially in handling politically motivated violence in Natal province. But he told reporters that "I think it will take a considerable change of hearts and minds in the security forces before the kind of impartiality we desire is achieved." Archbishop Hurley said there have been accusations of police "taking sides in the conflict and participating in attacks."

Fictional account of crucifixion sharply criticized

VATICAN CITY (CNS) — An Italian newspaper's fictional account of Christ's crucifixion as it would be retold by a flighty woman eyewitness has been sharply criticized by L'Osservatore Romano, the Vatican newspaper. The account describes Christ as a "wretch" needing a "good shampoo." The woman, identified as Stephania, is trying to win 30 pieces of gold offered by the TV call-in show "Golgotha" for first-person accounts of the crucifixion. The article appeared Good Friday on the front page of La Stampa, daily newspaper of Turin, Italy.

Religious tensions arise in Western Ukraine

TORONTO KIEV, U.S.S.R. (CNS) — Tensions between Orthodox and Eastern-rite Catholics in the western Ukraine could turn into a "spiritual Chernobyl," said a leading Ukrainian Orthodox bishop. "The western Ukraine can turn into a Ukrainian (Northern) Ireland" with a religious war breaking out over the ownership of church buildings and properties, said Bishop Ioanaf, secretary of the Synod of the Ukrainian Orthodox Church. The synod is based in

Kiev, about 100 miles from the site of the Chernobyl nuclear disaster. During a meeting in Kiev with journalists, Bishop Ioanaf read a synod declaration protesting the decision of the Lvov city council to return St. George's Cathedral to Ukrainian Catholics. Catholics built the cathedral in the 1700s and worshiped there until their church was outlawed in 1946 by the regime of Josef Stalin.

Pope John Paul hails the reawakening of democracies

VATICAN CITY (CNS) — Pope John Paul II celebrated Christ's resurrection by hailing "the reawakening of many democracies" after more than a half-century of war and repression, "often in the name of godless ideologies." This "is leading to dialogue and trust between peoples," he said during his Easter "urbi et orbi" (to the city and to the world) speech from the central balcony of St. Peter's Basilica. Less than a week before his first trip to Eastern Europe in the wake of rapid changes which have shattered the Iron Curtain, the pope praised the upswing in democracies "after the years of dictatorships which have deprived men and women of their basic freedoms."

Chornovil says strain will work itself out in Soviet Republic

LVOV, U.S.S.R. (CNS) — Viacheslav Chornovil, writer, ex-political prisoner, former furnace tender and campaigner for Ukrainian independence, says the Catholic-Orthodox conflict in the Soviet republic will work itself out — free of Russian influence. Chornovil spoke about that conflict and relations between Moscow and western Ukraine as he puzzled over which of the three phones on his desk was ringing. He had gone from the furnace room to the front office as president of the Lvov regional council on a pro-independence ticket. Chornovil, a Ukrainian Orthodox with a Ukrainian Catholic wife, called the regional council a "revolutionary government."

Nation

Catholic Bishops say dialogue is possible with Dignity-USA

WASHINGTON (CNS) — A spokesman for the National Conference of Catholic Bishops said that the conference is open to the possibility of a dialogue with representatives of Dignity-U.S.A., an unofficial Catholic organization for homosexual men and women which opposes the church's teaching that all homosexual activity is wrong. A number of Dignity's goals and programs such as sensitive pastoral care of homosexuals and opposition to violence against them coincide with church policies, but a number of U.S. bishops in recent years have denied local Dignity groups the use of Catholic facilities because of the organization's position on the morality of homosexual activity. Dignity's national president, Patrick E. Roche, had asked the U.S. bishops to engage in a dialogue on common concerns and issues that divide them.

Bishops' Pro-life P.R. approach draws criticism and praise

WASHINGTON (CNS) — The decision by the Hill and Knowlton public relations firm to accept the U.S. bishops as a client for a multimillion-dollar pro-life campaign sparked both criticisms and defenses of the bishops' plan. The criticism has come from several newspaper columns and editorials as well as from within Hill and Knowlton's staff. Objections range from the campaign's perceived threat to women's reproductive rights to the bishops' linking up with a public relations firm to get out a pro-life message. But other columnists defended the campaign, saying the money being spent was aimed at defending the "invisible poor." Hill and Knowlton spokesman John Berard told Catholic News Service April 19 the account will still firm, even though a contract with the U.S. Catholic Conference had not yet been signed for the account, expected to be worth \$3 million-\$5 million over three to five years and paid through private donations.

CBS agrees to produce more religious programs in 1990

WASHINGTON (CNS) — CBS-TV, which was sharply criticized last year for cutting back on religious broadcasting, agreed to produce and air four programs on religion and culture in 1990. The programs will "focus on the interweave of culture and religion in our changing times," according to the Interfaith Network, a coalition of religious communications officials working with CBS on the programs.

Catholic schools criticized for not aiding the poor more

TORONTO (CNS) — Catholic schools are not making enough efforts to reach the poor, said a New York Catholic educator. "We're moving away from our initial purpose of serving the poor," said Christian Brother Robert M. Hoatson, principal and teacher at Sacred Heart High School in Yonkers, N.Y. "Studies show we are most effective with inner-city kids, so why are we moving out of the inner cities and closing down our schools?" Brother Hoatson made his comments in a speech titled "Catholic Urban Education: Gift to the City" at the 87th annual National Catholic Educational Association convention.

Racism highly condemned in wake of KKK rally

CAMDEN, N.J. (CNS) — Camden Bishop James T. McHugh said in a statement that organizations such as the Ku Klux Klan are "a scandalous contradiction to all that we hold sacred and teach in the name of Christ and his church."

He added, "Catholics who promote racism or religious discrimination must understand that they are in open opposition to the teaching of the church and their behavior is in no way compatible with the Catholic faith they claim to profess." Bishop McHugh's remarks, published in the Catholic Star Herald, Camden's diocesan newspaper, came in the wake of a KKK rally in Millville, N.J.

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Catholic schools do boost values

Study reported at meet

Devotedly yours

Faith is alive in Costa Rica



Abp. McCarthy

Dearly beloved:

I have been higher than the clouds but not in an airplane. Yesterday I was 10,000 feet up at the rim of the volcano Irasu near San Jose, Costa Rica.

Peering into the cavernous, jagged rock crater was an awesome experience. The last time the volcano spewed its fiery ashes into the night was in 1964. It took a year to cool down. The ashes still surround the area like black sand. When the volcano erupted the ashes fell so heavily on the city of San Jose that the streets had to be swept daily and the tin roofs of the homes were in danger of collapsing under the weight.

But now I am at 31,000 feet, flying to

'...Shrines along the highways, notices in the newspapers of businesses being closed during Holy Week, the promotion of a day of prayer for vocations, the growing number of prayer groups of families, the faithful at prayer in the churches...'

home sweet home in Miami. Father Gustavo Miyares, Father Pablo Navarro and I have been visiting a seminary in Costa Rica. Thanks to the generous interest of Archbishop Arrieta, of San Jose, and his pastoral zeal for the Spanish-speaking of our Archdiocese, a number of the Costa Rican seminarians are preparing to become priests who will minister in Miami.

One Costa Rican priest is already among us—Father Barboza, at St. Brendan's Parish. Three seminarians have made the decision to seek to become Miami priests and others are in the process of applying. They will join the Irish-born priests of the past who have so enriched our Archdiocese.

It is a challenge to our own young people that the little nation of Costa Rica, no larger in population than our Archdiocese, is sending us priests to compensate for our own lack of vocations.

The Costa Rican seminary is quite impressive. The priests who teach there are young, vibrant, good humored, gracious and devoted men who hold doctorate degrees in the sacred sciences from studies in Rome, Freiburg, Jerusalem and other universities. Their prayer life, recreation and work details are integrated with that of the seminarians.

The large library is quite impressive. It displays the latest publications and theological journals along with volumes that go back to the colonial days. There are 140 seminarians studying philosophy and theology. Another 40 are in a pre-seminary program.

As an occupant of the seminary guest room (the Pope had been there!), I heard each morning the persistent ringing of the bell that roused the household at 5 a.m. Actually, I had been prepared by the crowing in the distance of a rooster and the chirping of a bird that seemed to have been using a megaphone! I would feel a little guilty lying in bed when, not much later, the full-throated singing of the Divine Office by seminarians began resounding from the chapel.

There is a chapel with perpetual adoration of the Blessed Sacrament where I found seven or eight seminarians at

prayer whenever I visited. The Eucharist is celebrated in the afternoon. I was invited to be the principal celebrant on two occasions. The Lord seems to understand my Spanish; I am not sure the congregation does!

The seminarians carry a heavy class schedule. They do practically all the cleaning and maintenance of the building. They are out every weekend in pastoral ministry. The student officers have a prominent role in maintaining the order of the house. There is a marvelously happy and friendly spirit.

Archbishop Arrieta invited us to have lunch with him. Under his vibrant leadership, the Church is alive in San Jose. Posters are seen in shops calling attention to the observance in 1992 of the Quincentenary of the Gospel in the New World. A simple adult catechism has just been produced and the first printing of 60,000 copies is already exhausted. (The woman sitting next to me on this flight is reading it now!)

It is heartwarming to sense the faith, the presence of God among the people—shrines along the highways, notices in the newspapers of businesses being closed during Holy Week, the promotion of a day of prayer for vocations, the growing number of prayer groups of families, the faithful at prayer in the churches.

Some churches are of contemporary architecture, some are of architecture reaching back to the colonial days. A particularly impressive shrine church is the Basilica of Our Lady of the Angels, in the original capital of Cartago. It commemorates an apparition of our Blessed Mother in 1535. It was rebuilt in 1910—a veritable forest of lofty columns and arches supporting wooden domes and ceilings over a huge area of pews and awesome side chapels.

Costa Rica is a land of peace. It has no army. The people are industrious, friendly and seemingly happy. When we had car trouble near the village of San Rafael, the mechanic made the repair at no charge other than for the part, which another man secured from a nearby supplier, assuring us it was his pleasure to do so.

Many of the low tin roof antique homes are crowded together in the city, but in the mountains and surrounding areas one finds lovely villas.

I suppose as my niece Sharon's "Uncle Bishop" I had a special interest in Costa Rica. Sharon met a young Costa Rican man who was studying in the States. They were members of a young adult prayer group. They have been seeing each other and Sharon is moving to Costa Rica in anticipation of a marriage.

For the moment, "Uncle Bishop" was inquiring about the possibility of her bringing a car with her without paying the estimated \$16,000 import duty on a 1987 car!

Somehow the prayerful commitment of the seminarians, the deep, peaceful, active faith life of the people, speak of this Easter Season. May the Easter Season bring you abundant blessings. May it be a time when you will experience the peace and joy of a renewed appreciation of what it is to be one of the Father's redeemed, beloved children.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

TORONTO (CNS) — U.S. Catholic high schools have a positive effect on students' values, said a study released April 19 in Toronto at the 87th annual convention of the National Catholic Educational Association.

Catholic schooling has a positive effect on the students' concerns for others and on their attitudes toward marriage and family, higher education, school attendance and militarism, said the study titled "The Heart of the Matter: Effect of Catholic High Schools on Student Values, Beliefs and Behaviors."

"Catholic high school seniors were found to have somewhat less positive attitudes toward school than Catholic students in public schools, an effect researchers suggest may be attributed to the more rigorous academic demands in Catholic schools," said an NCEA statement describing the results.

The study uses data gathered from a U.S. government survey of 16,000 U.S. high school seniors titled "Monitoring the Future." The NCEA commissioned the Search Institute of Minneapolis to contrast responses of Catholic students enrolled in public schools with responses of students attending Catholic secondary schools.

"We have said this for years, but it's one thing to say 'we're can do a marvelous job' and another to have a study say it," said Sister of St. Joseph Catherine T. McNamee, NCEA president. "It's encouraging because it shows the positive effects of Catholic schools on the values of students."

But, Sister McNamee added that educators have work to do so children have a more favorable outlook on the academic demands of their Catholic schooling.

In the study's analysis of family and per-

sonal background, Catholic seniors differed from their public school counterparts in several key variables. More Catholic students reported that they grew up in larger urban communities, their parents' education was higher, they have fewer hours worked and nights out during the average school week and that they come from two-parent homes.

In the analysis on social and educational
(Continued on page 4)



A bird in hand...

...was soon released by Father Massey Lombardi, along with scores of other birds released at the Catholic educators meet in Toronto last week. Mayor Art Eggleton and Sister Catherine McNamee, NCEA head, watch. (CNS photo)

Church defends chastity grant

WASHINGTON (CNS)—In federal court documents, the U.S. Catholic Conference and Catholic Charities USA have defended participation by religiously affiliated groups in a federal grant program promoting teen-age chastity.

The two organizations urged the U.S. District Court for the District of Columbia to refuse to issue a summary ruling—a decision without a trail—in a case testing programs under the Adolescent Family Life Act. Copies of their court papers were provided Catholic News Service in mid-April.

"Discriminatory exclusion of religious organizations offends the free exercise clause" of the First Amendment, the USCC brief declared. Written by USCC General Council Mark E. Chopko and Solicitor Philip H. Harris, the brief also argued that the law itself "may not be enjoined as unconstitutional."

Under the 1981 act, dubbed the "chastity law," the federal government funds efforts by social service agencies to foster self-discipline and sexual abstinence among teen-agers, promote adoption and offer educational, counseling and health services—but not abortion services.

Opponents of the Adolescent Family Life Act are seeking a summary judgement in their favor.

"Denial of the right of Catholic Charities USA to participate in the ... program on the alleged bases of religious affiliation and/or religious motivation alone... would result in a violation of Catholic Charities USA's constitutional rights of free speech and association, free exercise of religion, and due process," lawyers for that organization argued in a court brief.

The First Amendment states in part that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech."

As a recipient of an Adolescent Family Life Act grant, Catholic Charities USA coordinates and administers projects, collectively known as the Caring Network, that are conducted for teen-agers at the local level by state-certified social workers.

In 1988, the Supreme Court ruled that the Adolescent Family Life Act does not violate the U.S. Constitution.

While upholding the Adolescent Family Life Act, however, the high court told the district court to take another look at the case and determine if specific government-funding projects contradict the First Amendment.

Catholic Charities USA said that it has "conducted the Adolescent Family Life Act program in a constitutional manner."

"While there is absolutely no evidence of religious indoctrination directly or indirectly involved in the...program even in Catholic Charities USA generally, the 'social mission' of performing social services for the needy is its primary goal," Catholic Charities said.

"The purpose of the organization is not to inculcate sectarian beliefs but to assure the delivery of social services."

Furthermore, "the establishment clause (of the First Amendment) mandates government neutrality, not hostility, toward religion," said the Catholic Charities brief.

Along similar lines, the USCC brief claimed that "religious affiliation alone is plainly insufficient under the establishment clause to preclude an institution from participating in a government-sponsored program."

"While it may be appropriate to scrutinize the way in which religious institutions conduct a federally funded program, it is wholly inappropriate to exclude them from participation in a government-sponsored social welfare program solely because of their religious character," the brief added.

4 National

In Canada church schools are tax supported

TORONTO (CNS) — The U.S. Catholic educators at the National Catholic Educational Association's convention took home many fond memories of their four days in Toronto, but they also got a taste of what it would be like to have their schools financed by the government, said Sister Catherine T. McNamee, NCEA president.

In Canada, both public and religious schools have been funded by the Canadian government since the late 1800s thanks to a constitutional provision which allows parents to dedicate their taxes to the school of their choice, said John Fauteux, director of public relations of the Metropolitan Separate School Board in Ontario. The school board oversees 230 schools with 104,000 students throughout Ontario.

"Our educators will go home from here so depressed," Sister McNamee, a Sister of St. Joseph, told Catholic News Service. "They think they've died and gone to heaven when they hear about Ontario's financing system."

Fauteux in a CNS interview said the financing system also helps educators' salaries. The average teacher earns about \$40,000 per year. Nearly half of the 23,000 educators that attended the convention were Canadian.

Many U.S. educators questioned whether the government has much control over the schools because of the funding. Fauteux said the government sets standards for all schools, but Catholic schools emphasize "the moral questions."

Fauteux said the only limitation is that Catholic students must attend Catholic schools or their parents must pay extra to send them to public schools. Non-Catholic parents can send their child to Catholic schools if there is space and if they pay extra money for the enrollment.

But, while U.S. Catholic educators scramble to raise funds for their schools,

Fauteux said Canadian Catholic educators spend a great deal of time trying to preserve the Catholic identity of schools where lay educators are the majority.

During the opening session, keynote Father Henri J.M. Nouwen of the L'Arche community of Daybreak in Richmond Hills, Ontario, praised educators for choosing a vocation — not a profession, he said — that is both wonderful and very difficult because of all of the demands placed on educators.

Father Nouwen, a well-known author who has served the community for mentally handicapped adults since 1986, said educators are faced with many professional demands, but they also face demands at home from their families and stress from the Catholic Church.

Father Nouwen said this stress can lead to burnout, but he said introspection can relieve some of the stress.

In a speech on "The Hidden Victims of Family Violence: A Challenge for School Systems," Pat J. Kincaid of the Office of Family Violence Prevention of the Ministry of Education, Ontario, said April 16 that at least one in 10 children is affected by family

violence either by being physically or psychologically abused or by witnessing the violence of one parent against another parent.

'They (U.S. teachers) think they've died and gone to heaven when they hear about Ontario's financing system' of tax support for church schools

--Sr. Catherine McNamee, NCEA president

Also April 16, Christian Brother Robert M. Hoatson, principal and teacher at Sacred Heart High School in Yonkers, N.Y., told educators that Catholic schools are not making enough efforts to reach the poor.

"We're moving away from our initial purpose of serving the poor," Brother Hoatson said. "Studies show we are most effective with inner-city kids, so why are we moving out of the inner cities and closing

Catholic schools hike values

(Continued from Page 3)

values, Catholic high school seniors were found to have stronger pro-marriage attitudes and are less supportive of militarism than their public high school peers, the study said.

The Catholic school students were more likely to report that they will graduate from college and they expressed concern for people in a variety of ways, including a greater willingness to contribute money.

In a section on faith, Catholic high school students reported they are more religious with regard to church attendance, importance of religion in their lives and church

contributions.

In a study of results over the last 10 years, the Catholic high school students answered very similarly to responses given by Catholic school students 10 years ago, said Michael Guerra, executive director of the NCEA's secondary schools department.

Guerra said there had been great concern among educators that there had been a decline in moral values, but he said the comparison over the last decade shows no signs of a decrease.

"In the final analysis, Catholic schools are different and they are successful because they are Catholic," Guerra said.

down our schools?"

On April 17, Cardinal George Basil Hume of Westminster, England, told educators that the collapse of "power structures" worldwide has left many people clamoring for spirituality, a need that could be filled by Catholic educators and could help further transform the world.

Also April 17, an East German educator told of his experience managing the only Catholic school in East Germany despite efforts by the government to undermine his work.

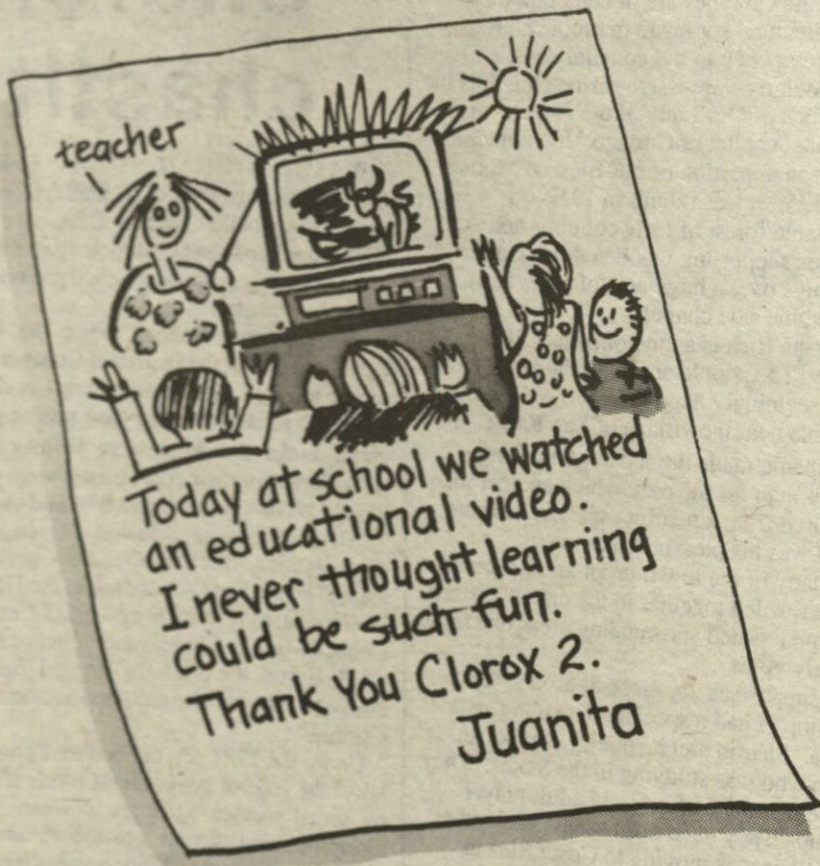
Today, Volker Abend, the former principal of the Theresianschule, a Catholic secondary school formerly operated by the Sisters of the Poor in East Berlin, is the newly appointed deputy minister of education for the new government of East Germany.

Later that day, a divorced mother of three told Catholic educators that they must come to terms with the ever-growing challenge of children living in a single-parent home.

"The task of education has been challenged because 30 percent of the children we teach come into the classroom each day grieving because of death or divorce in their family," said Suzy Perkins Yehl. She is co-founder of Rainbows for All God's Children, a Schaumburg, Ill.-based organization that helps children of single parents and teaches educators how to deal with them.

Also April 18, the NCEA board chairman urged the Catholic Church to address why some youths feel alienated by religion while others are seeking religious meaning, said

Youths "live in a world marked by instability, loneliness and uncertainty," said Bishop James W. Malone of Youngstown, Ohio. "While some do not find the Gospel to be of help in this situation, other young people are experiencing a sense of religious questioning."



Who says books are the sole foundation of education?

It is important to consider all types of educational vehicles in order to master the challenges facing us today. When The Clorox Company made a commitment to the education of children, many recommendations were put on the table to make learning easier and more interesting. Educational videos seemed to be an ideal vehicle.

The Clorox 2® video program is called "Soy Brillante" (I'm Brilliant), and is currently being implemented in the greater Miami area parochial elementary and secondary schools. The success of this

"Soy Brillante" program depends on each member of the community. You can help your children, grandchildren or friends by sending your Clorox 2® color safe bleach box tops from any size Clorox 2® powder,



the yellow sticker above the label of Clorox 2® liquid, or the itemized cash register receipt of either and present them to participating parochial schools. We will donate a video cassette recorder to each school that collects 600 proof of purchase items. The schools who turn in the most proof of purchase items will be awarded with an additional \$200.00 that will go towards the purchase of an educational video library.

We're committed to the children of today because they are our future. We want to make that future brilliant!

Seminarians who quit want marriage--study

WASHINGTON (CNS) — A desire to marry is one of the main factors leading seminarians to quit studying for the priesthood, says a new study by Catholic University of America sociologist Father Raymond H. Potvin.

One potentially controversial finding of the study, however, is that among seminarians studying for religious orders, there was a significantly higher rate of perseverance among those who said they were sometimes attracted to the male body than among those who felt no such attraction.

"It should be remembered, however," Father Potvin wrote, "that a high score on this scale does not imply overt homosexuality. Just as young men who are attracted to women can practice celibacy, so can young men attracted to males. Preparation for celibate life should take both possible orientations into account."

The study was a 1989 follow-up on the perseverance rates of 386 seminarians whose backgrounds, attitudes and psychological profiles had first been studied in 1985, when they were in a final year of study before theology or in their first or second year of theology studies.

Father Potvin found that just over 26 percent of the group had withdrawn from the seminary in the intervening four years. Nearly three-quarters had been ordained or were finishing up their theology studies.

The study said that 52 percent of the seminarians studied in 1985 responded "true" to the statement, "The male body sometimes attracts me."

Among priesthood students in religious orders, he said, 30 percent of those who did not feel attracted to the male body withdrew before ordination, while only 14 percent of those who felt that attraction withdrew.

Among diocesan students there was a similar tendency, but the margin of difference was smaller. Other factors, such as a desire to marry and a negative attitude toward celibacy, appeared more significant, he said.

In an April 3 telephone interview with Catholic News Service, Father Potvin said "heterosexual disinterest," which the study characterized as "lack of interest in marriage, women, uneasiness with them, no experience with dating women or 'being in love'" is another factor that could help determine, although not definitively, homosexual orientation among seminarians.

The wording of many questions in the 1985 study was exactly that of a 1965 seminarian study to make comparisons. But "heterosexual disinterest did not mean the same thing" two decades ago, Father Potvin said.

In the early 1960s, seminarians were "not in contact with women and not expected to have any," Father Potvin told CNS. In addition, seminarians who were "not willing to admit attractiveness to the male body might be quite willing to admit it now" due to differences in social mores.

Father Potvin told CNS that male attraction was deserving of further study, as was the issue of seminarians' desire to marry.

The study compared perseverance rates with a large number of other factors. Among them were family background, ethnic group, parental strictness or permissiveness, educational background, time of first vocational interest or decision, leadership qualities, emotional characteristics, and the subjects' attitudes toward God, church teachings, priestly roles and seminary life.

Among its other findings, possibly one of the most significant was the high correlation of perseverance with Catholic high school education.

Father Potvin found no significant relationship between Catholic elementary school or college education and rates of perseverance, but he found that those who attended a Catholic high school were significantly more likely to persevere to the priesthood than those who did not.

"Something occurs during high school

above and beyond awakening interest in a vocation," Father Potvin wrote.

"The experience of a Catholic high school may prepare young men for the seminary experience itself and along with service at the altar may well contribute to a special type of anticipatory socialization facilitat-

Bp. Daily: Respect life

BROOKLYN, N.Y. (CNS) — Bishop Thomas V. Daily, formally installed April 18 as successor to Bishop Francis J. Mugavero as bishop of Brooklyn, indicated he would make respect for life the primary theme of his episcopal ministry.

At a press conference following the installation, Bishop Daily said that "respect for human life from the moment of conception to natural demise" was not a "sectarian" but a "human" issue.

Asked if he would emphasize one end of the continuum more than the other, he replied affirmatively, declaring that the terrible nature of abortion gave reason for putting emphasis there. "That's absolutely basic," he said.

Bishop Daily, who had headed the Diocese of Palm Beach, Fla., since its founding in 1984, had taken canonical possession of his new diocese April 16 in a simple ceremony at the diocese's St. James Cathedral.

When Bishop Daily held a press conference in Brooklyn Feb. 20, shortly

after announcement of his appointment, he indicated he would bar Cuomo from speaking in diocesan parishes because of his position on abortion.

The study said, "The timing of the first interest in a vocation to the priesthood" is "of special interest." Only 23 percent of seminarians withdrew if they first thought of becoming a priest while in grade school, compared to 49

percent who first considered priesthood after college.

The graduate seminary was seen by the study as a "testing ground" for the priestly vocation.

Those who date while in the seminary have higher withdrawal rates.

It was later reported he modified that position to say Cuomo would be barred only from talking about that issue. But Bishop Daily asked for grace to "stand up and reaffirm the demands of justice and social love" when "freedom is used to dominate the weak, to squander natural resources and energy, to deny basic necessities to people."

Asked at the press conference for comment on Howard Beach and Bensonhurst, two communities of his new diocese that have become international symbols of racial conflict, Bishop Daily said he had not visited those areas, but viewed racial diversity as a "treasure" to enrich the community rather than an excuse for turf battles.

"Racism in any form, in the church or anywhere else, is a sin," Bishop Daily said.

percent who first considered priesthood after college.

The graduate seminary was seen by the study as a "testing ground" for the priestly vocation.

Those who date while in the seminary have higher withdrawal rates.

Seminary reaching for inactive priests

CROMWELL, Conn. (CNS) — A program for inactive priests who want to return to the active ministry will be offered this fall at Holy Apostles Seminary in Cromwell and will be the first of its kind in the country.

A national advertising campaign was expected to start this spring to notify inactive priests, according to seminary vice president Father John Gray, provincial of the Missionaries of the Holy Apostles which operates the seminary.

Bishop Daniel P. Reilly of Norwich, Conn., said he came up with the idea for the program after a retreat director he talked to during the U.S. bishops' meeting last November told him he had brought back more than 40 priests.

Bishop Reilly, who said he knows of an inactive priest wishing to return, told the Catholic Transcript, newspaper of the dioceses of Norwich and Bridgeport and the Archdiocese of Hartford, "It's difficult for a priest who has been out of active ministry for 10 to 15 years to say, 'I want to come back.'"

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Medjugorje bishop calls it 'fraud'

European bishops to meet

By Agostino Bono
Catholic News Service
ROME (CNS) — A Yugoslavian bishop, in a pamphlet intended for international distribution, has denounced the alleged Marian apparitions at Medjugorje as a fraud that will bring "disgrace and scandal upon the church."

Bishop Pavao Zanic of Mostar-Duvno, whose diocese includes Medjugorje, said he was going on the offensive to counter what he called "disproportionate propaganda" and misinformation spread by supporters of the alleged visions.

Bishop Zanic spoke in an interview in Rome April 19 after meeting with Vatican doctrinal officials and presenting them with copies of his 16-page tract, titled "The Truth About Medjugorje." He sent a copy of the booklet to Pope John Paul II at the beginning of April, he said.

"After this publication is read, no one — and especially no church official — will be able to sustain that these events are supernatural," Bishop Zanic said in the interview.

The church has not given a ruling on the authenticity of the apparitions, which began in 1981 and are said to continue today. A Yugoslavian church commission is investigating the events, and meanwhile the country's bishops have asked that no official pilgrimages be made to the site. However, Medjugorje continues to draw many pilgrims from around the world.

Bishop Zanic is a longtime critic of the purported events at Medjugorje and of the Franciscans who run the parish there. His booklet, which has been translated into several languages, including English, presents a detailed case against the apparitions.

The bishop states that after six local children first reported that Mary appeared to them and spoke with them, he and other church officials caught them in lies or contradictions on several occasions.

He describes episodes to back up his accu-

sation that the seers have been manipulated by Medjugorje Franciscans in "their battle against the bishop." The bishop's account focuses on Mary's supposed defense of two local Franciscans who were expelled from their order and suspended from their ministry.

The bishop says "disobedience prevails" among the Franciscans in the region, so much so that in 1989 the Franciscan headquarters in Rome threatened to close down the Yugoslavian province. A Franciscan

fanaticism," he states.

Bishop Zanic says his warnings about the authenticity of the visions have been ignored by other Catholic leaders — many of whom see great spiritual fruits at Medjugorje. But according to the bishop, "the majority of the pious public has naively fallen victim" to propaganda. He says he feels sorry for them because ultimately they will be disappointed.

"That which is positive in these events cannot justify the falsehoods and lies that have been spread in order to win the world over for God," he states.

"The church would easily be able to attract the masses if it dropped the sixth commandment... but Jesus went on the cross for truth," he adds.

Bishop Zanic is critical of some bishops who, he says, have shown "lack of collegiality" by supporting the apparitions without seeking him out or studying all the evidence.

He says not one of his 100 diocesan priests supports the apparitions, and that only one of the 42 Yugoslavian bishops has publicly defended the events. He notes that an overwhelming majority of an initial diocesan investigating commission concluded that there was nothing supernatural about the events.

In the interview, Bishop Zanic said he hopes the second commission finishes its work soon and issues a judgment. He said, however, that there is great pressure for the investigation to continue, especially since the alleged apparitions are still occurring.

Bishop Zanic said he learned recently that the Medjugorje Franciscans might be planning to build a major shrine at the site, even before the church issues a judgment.

"I'm afraid they want to present the church with a fait accompli," he said.

He said he expressed his concern to Vatican officials. Meanwhile, he said, he hopes to write a book that will further elaborate on the "real story" of Medjugorje.

Bishop Zanic states that after six local children first reported that Mary appeared to them and spoke with them, he and other church officials caught them in lies or contradictions on several occasions.

official in Rome confirmed that such a letter had been sent to the province.

Bishop Zanic dismisses claimed healings at Medjugorje, saying not one has been verified by competent experts. He also cites examples of "promises that have ended tragically."

He says the leaders of the Medjugorje movement have "fabricated miracles regarding the sun," resulting in eye damage to many pilgrims, and fabricated messages said to be from Mary. He ridicules the belief that ordinary rosary links have turned to gold in Medjugorje, as some pilgrims have claimed.

In explaining what he calls the "fanaticism" among Medjugorje followers, the bishop cites the example of U.S. cult leader Jim Jones, who led most of his community in committing mass suicide in Guyana in 1978.

"What gave them the strength to commit suicide? Fanaticism! Yet when the Christian faithful hear of apparitions and miracles, they easily accept these events as facts without being at all critical of the events. They are then caught up in their blindness and

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Local Section

The Voice

Miami, Fl.

April 27, 1990

Page 7

Pro-lifers losing in Europe

But making progress in U.S., Latin America, say speakers at Human Life International meeting

By Prent Browning
Voice Staff Writer

While there has been progress for the rights of the unborn in Latin America, speakers at last week's Human Life International conference in Miami were critical of the weak pro-life movement in Europe.

"There is very little pro-life movement in Germany, Italy, France, and Austria," said Father Paul Marx, the founder of Human Life International (HLI), at a workshop. Ireland is now the only country in Europe to outlaw abortion.

A 'who's who' roster of pro-life experts and activists from around the world gathered at the Miami Airport Hilton April 18-22 to conduct workshops and plan strategy. After meeting as a group they issued a resolution recommending that pro-abortion Catholic politicians in the United States be confronted with the personal consequences of their position (see accompanying story).

With 24 branches, HLI aids pro-lifers of all faiths on six continents through books, videos, newsletters, and conferences. Declared "Public Enemy Number One" by Planned Parenthood, Father Marx has traveled to 77 countries organizing resistance to abortion, contraception, and euthanasia.

"The German bishops give out a statement and they think that's all they have to do — they don't engender action," Father Marx said last week.

Although he was critical of the lack of faith education in the United States, the well-traveled priest spoke favorably of our highly organized opposition to abortion.

"There is no doubt that the U.S. has the strongest pro-life movement in the world," he said. "I think in this country there is a reservoir of Catholics who know their faith and who often push their bishops, which is a nice thing."

Up until earlier this month, Ireland was not the only European country to ban abortion. In a highly unusual move, Belgium's King Baudouin briefly stepped down from his throne in order to avoid signing a law legalizing abortion. The justification was an article in the country's constitution that provided for deposing the king in the case of physical or mental illness. A day after the abortion law was promulgated, the king was reinstated.

Dr. Jerome Lejeune, a professor of Fundamental Genetics in the Faculty of Medicine of Paris, referred to King Baudouin in heroic terms during the HLI conference.

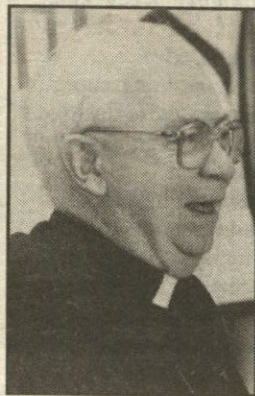
"The greatest biologist now is not a doctor, not a scientist, but curiously enough a king," said the pro-life geneticist who is credited with the discovery of the chromosomal cause of Down's syndrome.

"I really wonder if the press has under-



Dr. Jerome Lejeune, a French geneticist, explains the discoveries of genetics at a Human Life International press conference; he is flanked by Dr. Peggy Norris, a founding member of the British Federation of Doctors who Respect Human Life, and Gary Bell, founder of DADS for Life.

(Voice photos/ Prent Browning)



'It's obvious that what we should do is make politicians accountable and ask them to explain what they stand for and why they stand for it.'

Auxiliary Bishop Austin B. Vaughan,
New York

'I think in this country there is a reservoir of Catholics who know their faith and who often push their bishops, which is a nice thing.'

Father Paul Marx, founder,
Human Life International



stood that this man standing alone in his own country... has given the greatest lesson in biology that we have heard since maybe the first lesson by Hippocrates 400 years before Christ, who said he would not give poison and would not perform abortions."

Dr. Lejeune, who testified during the famous custody dispute over seven frozen embryos in Blount County, Tenn., explained at the conference the step by step evolution from the human zygote. The doctor underlined his belief that life begins at conception, "when the [genetic] information carried by the father encounters the information carried by the mother."

Related to this was a report given during

a press conference by Dr. Peggy Norris, a British physician who is a founding member of the British Federation of Doctors Who Respect Human Life.

Dr. Norris spoke about a law which recently passed the House of Lords that will allow embryos to be killed during experimentation and created specifically for the purpose of that experimentation. She was equally alarmed about the annual report of the Royal College of Physicians, which pondered the projected expenses for caring for handicapped or diseased children.

The preface to the report stated, she said, that the only means to eliminate

(continued on page 9)

Warn Catholic politicians, bishops urged

Pro-abortion stance carries 'consequences' for faith life

By Prent Browning
Voice Staff Writer

Pro-life leaders from throughout the world passed a resolution in Miami last week urging the U.S. bishops to communicate to pro-abortion Catholic politicians the personal consequences of their stand.

Over 50 doctors and pro-life activists spoke at numerous workshops during a five-day conference last week of Human Life International (HLI), the non-denominational organization providing assistance to pro-lifers around the world.

As a group they drew up a statement asking the bishops to remind pro-abortion Catholic politicians and judges in their respective dioceses that they:

- Are "not properly disposed to receive Holy Communion."
- Will not be permitted to hold leadership positions in their parishes.
- Will not be allowed to speak on church property (including Catholic colleges and universities) "because their pro-abortion advocacy causes scandal to the faithful."
- And are "risking their souls and misleading others, and therefore need to return to the Church through the Sacrament of Reconciliation in order to regain the state of grace and to prepare for a holy death."

The text urges "all bishops to personally contact all known pro-abortion Catholic office holders, office seekers, and judges, and Catholic operators and staff of abortion centers to warn them of these sanctions, of the grave harm they are doing to themselves and to others (particularly to the unborn children and their parents), and of the grave scandal they are causing."

During a press conference, Joe Scheidler, executive director of the Pro-Life Action League, said that there was general agreement that the U.S. bishops are "the natural leaders of the pro-life movement."

"The bishops should be in the trenches," he said.

The action comes after a well-publicized clash earlier this year between New York Gov. Mario Cuomo and Auxiliary Bishop Austin B. Vaughan of New York, a featured speaker at the HLI conference. Bishop Vaughan had said in an interview that the governor, a Catholic, "seriously risks going to hell" for advocating abortion rights.

During a speech at the HLI conference, Bishop Vaughan encouraged confronting Catholic politicians on the abortion issue. "If they claim to be Catholics...they are falsely reflecting the teaching of the Church, if they convey the impression that it is perfectly all right to be Catholic and to go ahead and to advocate a pro-abortion position."

"It's obvious that what we should do is make politicians accountable and ask them to explain what they stand for and why they stand for it," he said. "In doing that, try to make them accountable in words that are meaningful. No politician who is pro-abortion will ever remotely come close to the phrase 'killing babies'; they'll do anything, they'll flip on the issue, to avoid that completely."

Activist bishop defends 'rescues'

By Prent Browning
Voice Staff Writer

New York Auxiliary Bishop Austin B. Vaughan, a participant himself in rescue demonstrations, criticized the lack of media coverage of the rescue movement and the pro-life cause in general at the Human Life International conference in Miami last week.

At a luncheon at the Miami Airport Hilton, Bishop Vaughan said the abortion issue "gets much less attention than Donald Trump going out with a girl."

The bishop, who has been jailed four times for his involvement in demonstrations against abortion clinics, originally became a participant in the rescue movement because of his concern that "we as a society have adjusted to killing one-and-a-half-million babies a year."

He credited the work of pro-life activist Joan Andrews, founder of Rescue Outreach in Maryland, with prodding his thinking about this form of protest. Andrews is well-known in Florida for her five-year sentence in the Broward Correctional

Institution for unplugging an abortion machine.

"It seemed to me that the more I looked at it, that she was doing my job," he said at the luncheon.

In a radio interview, "I said rather airily that, other things being equal, it would be easier for a priest to get arrested than a man who had small children and who had to worry about supporting his wife and children. No sooner had I said that than two people approached me and asked if I would be arrested the following week."

He only agreed to participate later when he saw that "for two weeks during the 1988 New York presidential primary not a single mention was made by any of the candidates on abortion."

He said the rescue movement had an important impact on the national abortion debate. "The same candidates who ignored abortion in the April primary in New York in 1988 could not ignore it in the presidential debates in the fall of 1988."

The activist bishop has seen police brutality first hand. Following a rescue operation in Atlanta which he participated in, a minister had two cardiac arrests and nearly died because of his

(continued on page 9)



They're advocates for justice

By Ana Rodriguez-Soto
Chief Correspondent

Their role, in Biblical terms, is prophetic. But Leona Cooper, a contemporary woman of faith, opts for more current terminology: "a pre-emptive strike force."

That's how she describes the work of the Archdiocese's Catholic Commission for Social Advocacy, a 21-member group which she chairs (see box for details).

Formally established last November, the commission is a direct result of the Archdiocesan Synod, perhaps the first Synod decree to have been implemented: "the establishment of an agency to promote peace and justice and social advocacy" (#402).

On a practical level, the commission's role is to stay ahead of the headlines, keeping abreast of issues of social importance and making policy recommendations to Archbishop Edward McCarthy. This enables the Church to take a studied, "prophetic" stance on controversial topics, rather than simply "reacting" after-the-fact.

And indeed, the commission recently took the national lead in calling for the Food and Drug Administration (FDA) to "re-examine" its policy of banning Haitians from donating blood. Cooper, representing the Archdiocese, was the only member of a religious organization to testify at an FDA hearing last week in Washington, DC. She was also instrumental in persuading the local NAACP branch (National Association for the Advancement of Colored People) and City of Miami Mayor Xavier Suarez to speak out on the issue.

After the hearing, and based on the recommendation of the FDA's own scientific advisory panel, an official said the agency would probably lift the ban.

Cooper, a member of St. Hugh Parish in Coconut Grove, is supervisor of microbiology at the Miami Veterans Administration Medical Center. Her scientific knowledge, and contacts with Haitian medical professionals, convinced her that the FDA

policy was "not scientifically based." Rather, it was a form of discrimination, toward Haitians in particular and African blacks in general.

"What [the FDA] is saying is that the

But the uproar among Haitians — especially in the large Miami community — came this March, when the FDA broadened its ban on Haitian and sub-Saharan African immigrants. Previously, those

Synod Watch

grants from those nations, regardless of date of entry, and anyone who might have traveled to those countries, is banned from donating blood.

Cooper and others in the medical field point out that high-risk behaviors — not nationality — are the primary means of AIDS transmission. To ensure a safe blood supply, the FDA should concentrate on spotting these high-risk individuals — and perfecting the test for detecting the AIDS-causing HIV virus — rather than banning entire national groups.

In fact, if the FDA were to follow its own logic, Cooper says, "no one in Washington, D.C. should be giving blood," because that area has the highest number of AIDS cases per capita in the nation.

She also notes that the Centers for Disease Control took Haitians off the list of "high-risk" groups in 1985. And the government's own morbidity and mortality statistics show that "the Haitian community was very low on the totem pole in contributing to HIV-positive diseases."

Indeed, although Haitians have been banned from donating blood for more than 10 years now, "people continue to die of AIDS," she notes. There must be "some other [blood donors] who are not telling the truth about their social habits."

Neither is the FDA policy consistent, Cooper says. "Heterosexual transmission of AIDS is very high particularly in Latin American nations," but the FDA hasn't banned these immigrants — or visitors to those countries — from giving blood.

There is also a great deal of back-and-forth travel between the mostly black resi-

(continued on page 14)

At a glance Catholic Commission for Social Advocacy



Leona Cooper

Founded: November 21, 1989, as a result of Synod decree #402; one of three branches of the Ministry of Christian Service of the Archdiocese of Miami, alongside Catholic Community Services and Catholic Health and Rehabilitative Services.

Mission: "To promote a love of neighbor that makes no distinction based on race or social standing, a love that shows particular concern for the disadvantaged."

Members: Msgr. Bryan Walsh, executive director; Leona Cooper, chairperson; Sr. M. Danielle Amspacher; Andre Bony; Joan Crown; Gloria Evans; Angie Fernandez; Deacon George Gibson; Adele Gonzalez; Barbara Groeber; Joseph Iannone; Libby Johnson; Father Jose Luis Menendez; Father John Noonan; Pascual Otazu; Sister Rosa Monique Peña; Sister Bertha Panabad; Deacon Rafael de los Reyes; Patricia Stockton; William Swink; Mary Carter Waren; Father Tom Wenski. Ex-officio members: Father Bob Tywoniak, secretary; Peter Coates, special assistant for research; Hugh Clear and Terry Sundry, legislative and community networking; Father Tom Honold, information/outreach.

Meetings: Every two months, or on an emergency basis as needed.

Task forces: Abortion; child welfare; community peace; economic pastoral; education/inner-city schools; environment; euthanasia; Haitian issues; legislative networking; migrants/agricultural issues; school-based clinics; women's issues. Two more will be formed soon: health care issues and the homeless.

Procedures: Issues can be brought to the commission's attention by interested persons, and are approved for study by a majority vote of commission members; task forces and study groups enlist experts from the community at large; final recommendations must be approved by the Archbishop, who himself may suggest issues to be considered by the commission.

whole community of Haitians are promiscuous people, non-Christian, non-moral," Cooper says. "It's a terrible, terrible social stigma."

Indeed, since 1977, the FDA has listed Haitians and sub-Saharan Africans as "high-risk" blood donors, along with intravenous drug users, homosexuals, and promiscuous heterosexuals.

who had entered the United States before 1977 were excluded. Currently, all immi-

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Planned Parenthood tactics deplored

(continued from page 7)

congenital malformations and chromosomal disorders is "cheap, accurate, and safe mass screening of all pregnant women prepared to accept it."

They included in their cost projections several diseases which afflict specific ethnic or national groups, such as sickle cell anemia, which strikes blacks, and thalassemia, a condition found in Pakistanis.

"We're well down the road to the situation in Nazi Germany if not really beyond it," said Dr. Norris, "because we will have no survivors of abortion or embryo biopsy; at least we had some survivors of the holocaust."

A different situation exists in Latin America, where most countries prohibit abortion except in special circumstances such as rape, incest, or the health of the mother. Recently, organized groups have arisen in some countries in South America seeking to overturn the exceptions allowed by the law and to push for other human life issues.

"A group in Colombia started Birth-right (a non-profit organization that assists unwed mothers and their babies) quite a few years ago, and now they have branches in several cities," said Magaly Llaguno, director of HLI's Latin American headquarters in Miami.

"Venezuela and Argentina have very strong pro-life movements that have formed an alliance," she said in a recent interview. "We give them pro-life materials, guidance, and we try to get them started."

"In other words, in Latin America most of these countries are now where we were 20 years ago," she said about the fledgling organizations.

The groups she comes in contact with

are very grateful for any help they can receive. "Every time I reach a new group their words are always the same, 'We have been working alone.'"

Llaguno acknowledged that despite relatively strict laws, enforcement is a problem. "In Colombia the [abortion] clinics operated openly, they even advertise in the newspaper."

But there has even been some good news in that area too. In Colombia, for instance, the Archbishop of Bogota condemned the clinics when it was suggested during a political campaign that abortion should be legalized.

"He said the answer is not to legalize abortion but to close down the illegal abortion clinics. Immediately the government reacted and started closing down some of the clinics," Llaguno said.

Despite these positive signs, she said she is very concerned about the inroads

'Planned Parenthood is attacking our values and destroying our children.'

Magaly Llaguno, Human Life International

blasted the organization for several offensive films which are being shown and exported by Planned Parenthood's affiliate in Mexico.

In one, a cartoon portrays an adolescent sexual fantasy that includes scenes of the sex act. In another film, the father and mother are presented very negatively, she said. The father is shown beating his daughter when he discovers that she's pregnant, and the daughter talks about sex with her teacher because she is unable to talk to her mother.

"Hispanics in the United States and abroad are extremely disturbed over the fact that Planned Parenthood is attacking our values and destroying our children," Llaguno said. "They are pushing an im-

moral sex education program which is value free. We vehemently oppose the perversion of our children by an anti-life, anti-family organization such as Planned Parenthood."

Rare restraining order issued against pro-lifers at conference

By Prent Browning
Voice Staff Writer

A temporary restraining order was issued April 20 against Father Paul Marx and specific staff members of Human Life International to prohibit them from taking part in any rescue operations while in Miami for the conference.

The document also named other individuals and the American Life League. The Archdiocese of Miami was originally listed in the order but after arguments was dropped.

The court order made it a civil offense to take part in such a demonstration, thereby opening participants to lawsuits.

An HLI staffer contacted Monday said to his knowledge it was the first time that such language was used in a court order in Florida.

Asked if such orders could have a chilling effect on future demonstrations, John Cavanaugh-O'Keefe, HLI director of publications, responded:

"When the penalties go up two things happen: It is a deterrent for some people, but other people recognize that it's a true persecution and respond as Christians have for the last 20 centuries."

Despite legal maneuvers, a rescue operation did take place on Saturday at the Today's Woman Medical Center in North Miami. While pro-lifers tried to block the entrance to the clinic, about 200 members of the National Organization for Women staged a counter-demonstration.

HLI staffers complied with the court order, but individuals attending the conference were among those arrested Saturday.

'Rescues' save babies, give 'witness', bishop says

(continued from page 7)

rough treatment.

The bishop foresees difficult times ahead for such operations, as the justice system cracks down on this method of civil disobedience. But he said he is certain that the protesters will persevere.

Bishop Vaughan also countered some of the common criticisms he hears from fellow Catholics.

"There are some Catholics who feel that [rescue protest] turn people against us. If it's true it means two things: either we're

not getting the message across effectively, or the people who turned against us are not people who would be any great source of support or strength."

Other individuals, he said, tell him that it's "nonproductive" and that no babies are really saved.

"The number saved in this country [by rescue operations] at a minimum is 500 babies," he said.

People also say it's "too radical," he added. "What is radical is that one-and-a-half million babies are killed every year."

Moreover, one of the main values of this type of protest is its value as a witness, Bishop Vaughan said. He believes the movement is "stirring up dedication" among Catholics.

The activist spirit represented in rescues could even turn around the decline in vocations, he implied. "We are no longer challenging people with something that is worth dedicating their lives to."

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Winning ABCD essays stress faith

Following are the winning ABCD Essay Contest papers from St. Brendan High School and Msgr. Edward Pace High School. Both writers are seniors. This is the first time the Essay Contest was held in conjunction with the ABCD. Contestants wrote on the 1990 theme, Faith, Prayer and Love in Action.

Winners received a distinctive plaque signed by Archbishop Edward A. McCarthy and a music store gift certificate.

Presentations were made to the winners by Charles B. Starrs, ABCD Director.

Faith flourishes among the poor

By Cavelle Benjamine
St. Brendan High School

Imagine a poverty-stricken neighborhood where the houses are tattered and barely standing and the surroundings are repulsive and unhealthy.

Imagine little children with dirty faces and torn clothing, going from day to day with the minimal amount of nourishment. Imagine adults who have no education or skills and who have tried earnestly to get ahead in life and have failed. They go without food and drink for days in order that their children have what they need.

The strange part of it all is that from day to day they may not feed their bodies but they feed their faith. They live in the most depressing of environments and circumstances and they have so little yet their faith is so great. They live in the faith that God would provide for them in some way. And although all about them is dismal they are able to convey their faith and message of hope to their young ones.

Their faith can be an example to those who are more fortunate and rely more on their own resources rather than God's help. All Catholics possess some measure of faith but the deep faith of those in these circumstances is admirable.

Their faith is strengthened everyday by the signs that they receive from the Catholic community. When the Catholic community reaches out to such people, it seems to them that God's hand is working for their good. Every time the Catholic community responds to them and their need, it answers the prayers of those people.

The contributions that one Catholic can make may be small, but the results are magnificent because not only do they fulfill the physical needs of these people but they ultimately help their spiritual growth because it strengthens their faith in God and the power of his love.

There is a hymn that is entitled, "They'll Know We Are Christians by Our Love." This statement is true because through our actions of charity we show our love for mankind. The smallest, insignificant sacrifice that we make means something in God's eyes.

When we extend our help to other members of the community who need our assistance and we take time from busy schedules or we contribute money from our small paychecks after working hard for it, we are displaying our sense of unity and love. It is a great gesture of love when we help those we know and love; it is an even greater act of love when we offer assistance to those we do not know or those who have hurt us.

'Putting your faith to work for others is the noblest thing that you can do.'



Faith means doing our best

By Yesenia Leon
Pace High School

The most important part of a person is not their outside appearance, but rather what is on the inside. There is nothing more beautiful than a warm, giving and compassionate human being, and yet many of us believe that we can only dream of being so selfless.

The truth is that we all have some good in our hearts. This good is only evidenced through faith, prayer and love in action.

With the rush of everyday life and the materialism we see around us, it is often easy to forget that which is most important and to instead see only the worst in any given situation.

To have faith is to see the best in everyone, at anytime, no matter how grim the odds. God has not put us in this world to suffer, so we must trust Him to guide us on our journey, believing always

that He knows best. We can find God's guidance through prayer. Though we may not physically see Him, we can always feel His presence while we pray.

When we do so, we should realize that it is not a time for us to ask for the things which we may want. It is a time of honest communication with God in which we summon His advice. As is true of any conversation, it is necessary to listen as well as to speak. We can only get the answers we seek if we open our minds to a new point of view.

With faith and prayer, one learns that God is love and that putting your faith to work for others is the noblest thing that you can do. We should measure our success in this world, not by how much money we have or what we own, but by how much we do for others.

In the words of Helen Steiner Rice, from one of her verses, "Time is not measured by the years that you live, but by the deeds that you do and the joy that you give." Each man has a purpose in life, to leave this world a better place than he found it and to show those around him what true courage and true love are.

These three steps allow us to become the best we can be. In faith we find the strength, in prayer the guidance and by putting our love in action we find God and the good within us all. Never should we look upon them as an obligation, but instead as an opportunity which puts the key to happiness and satisfaction in our hands.

Official

Archdiocese of Miami

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

Most Rev. Agustin A. Roman -- Member of the Board of Trustees of St. Thomas University, effective May 25, 1990.

Rev. Thomas Engbers -- to Acting Director of the Ministry of Persons and Director of the Ministry to Priests, effective May 25, 1990.

Rev. Martin Adu -- to Associate Pastor of St. Vincent Church, Margate, effective April 10, 1990.

Rev. Seamus Hatton, C.S.s.R. -- to Associate Pastor of St. Joseph Church, Miami Beach, effective April 10, 1990.

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SEPI: Sowing seeds of hope among Hispanics

By María Vega
Staff Writer, La Voz Católica

SEPI is like a highway of hope that links Hispanics in 26 dioceses. From North Carolina to Louisiana, from Tennessee to Miami, in a tireless, ongoing journey that so far has lasted 10 years, members of the South East Pastoral Institute travel thousands of miles to reach every Hispanic Catholic.

After having visited nearly 340 Hispanic enclaves in various small towns, Father Mario Vizcaino, Sch. P., director of SEPI and the Southeast Regional Office for Hispanics, notes that "it has been a task of consciousness-raising among the bishops, of seeking out the Hispanics in each diocese."

And of garnering their love. A sack ringed with more than 15 keys is a joyous symbol of the welcome SEPI teams are used to in their travels. "They give us the keys to their homes for when we arrive. They love us and, within their means, treat us like kings," says Father Vizcaino, himself just back from a 3,000-mile road journey.

The Southeast Region, along with the rest of the geographic regions that make up the Hispanic apostolate, was created as a result of the II National Encuentro for Hispanic Ministry, held in 1977. SEPI, in Miami, is the Southeast Region's headquarters.

Father Vizcaino describes SEPI as "a center of education, formation and deep renewal of persons, and a center for investigations into the pastoral reality of Hispanics."

"The majority of Hispanics [in the United States] are immigrants who are not yet established and feel disoriented," says Father Vizcaino. "They come from a pre-Vatican II Church and are not used to being active participants in the life of the Church."

He adds that "they respond very well, but they have to be stimulated to a community-participation model of Church."

SEPI's first step is to make contact with the bishop of the diocese the team plans to visit. Based on census data, they explain to the bishop the need for a ministry to the Hispanic population, and they ask his permission to organize such a ministry.

Father Vizcaino describes SEPI's work as "organizational and formational. We have to go beyond an increase in the Hispanic population to effective planning and programming, from a total lack of presence to communion and participation."

In each diocese, the Hispanic leadership continues to grow, and SEPI has been able to train between 10 and 200 people as pastoral ministers, who try to respond to the spiritual needs of the Hispanic population in each area. In the beginning, only two dioceses in the Southeast Region offered any kind of pastoral ministry for Hispanics. Over the past 10 years, SEPI has made that a reality in the remaining 24 dioceses.

But despite such success, Father Vizcaino notes that proselytizing among Hispanics by Protestant sects is constant. "In every diocese of the southeastern United States, more fundamentalist churches and sects are working with Hispanics than the Catholic Church."

"Awareness of Hispanics exists in the U.S. Church at the bishops' level," he adds, "but that awareness has to reach the lower levels as well."

SEPI is currently at the stage of leadership training and effective planning in each of the dioceses. The Hispanic Pastoral Plan drawn up at the Third Encuentro in 1987 is being put into action in each diocese. "We're helping each diocese to apply it to its own reality," Father Vizcaino says.

To keep tabs on its large region — 109 times the size of Puerto Rico — SEPI's two mobile teams are on the road twice a month, going to different dioceses to offer support to the pastoral councils. The councils are made up of lay people who receive training and support from SEPI.

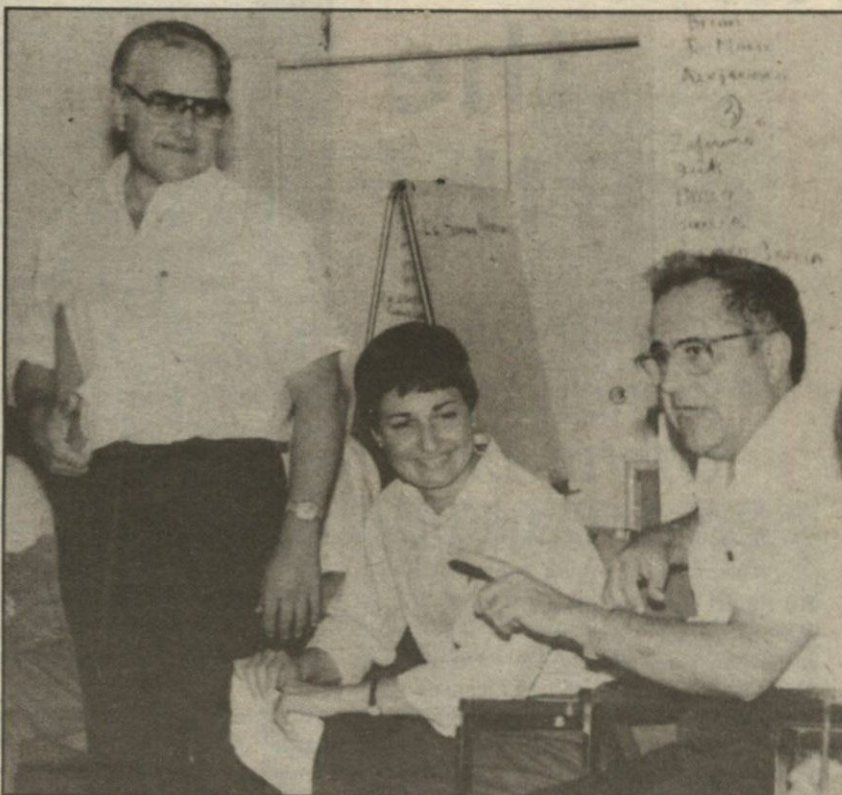
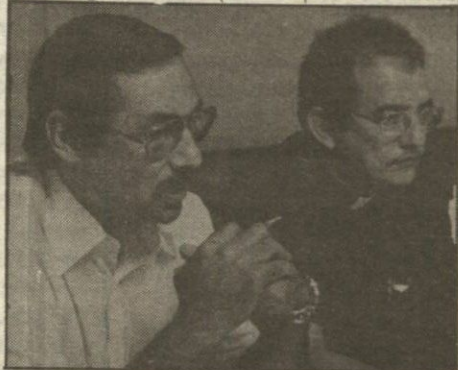
During the summers, SEPI offers courses at its Miami location, St. John Vianney College Seminary. It also gathers all the leaders of the region for a week-long meeting. Current priorities include youth ministry and expanding the formation of leaders.

Satisfied by the work of his small staff, Father Vizcaino calls SEPI "a ray of light and a window of fresh air for the Hispanic population."



Above, a map of the states covered by the SouthEast Regional Office for Hispanics. Below, Father Mario Vizcaino, director of the region and its pastoral institute, SEPI, and Pablo Sedillo, head of the U.S. Bishops' Office for Hispanics.

At right, pastoral facilitators Lidia Menocal and Father José Marins (seated) make a point during a SEPI training session. (La Voz photos/ Araceli Cantero)



Evangelizer's learn by doing

By Araceli Cantero
Editor, La Voz Católica

Arm-in-arm, they formed a human chain and a big circle. At its center were a Bible and an image of the Virgin Mary. Occasionally, someone would begin a song; at other times someone would begin praying; and at times, too, everyone would remain silent.

All Hispanics, their accents were nevertheless diverse. They were people from Texas, Arizona, Chicago, Connecticut, Washington and even Brazil. People from every region of the United States. And people from Miami, as well.

They all had shared a singular experience. Together, they had learned a method of pastoral/theological reflection. Now, after experiencing it for themselves, they would go home and try to repeat the process with Catholics in their respective dioceses.

"We learned by doing," said Isabel Vinent of Miami's SEPI (SouthEast Pastoral Institute) team, who was one of the facilitators at the gathering. "We are helping to implement the Hispanic Pastoral Plan."

And since the essence of the plan is evangelization, which translates into "planting the seed of the Gospel," they used that image of the seed to help them evaluate their pastoral efforts across the nation.

"First we spoke about the land, and how we must prepare it," said Vinent. The land represents those who will hear the Word, and participants at the workshop examined "whether we plant only in the parishes or if we also go out and evangelize."

Later, they spoke about the seed, "the content of what we do," said Vinent, "all the guidelines of the Third National Pastoral Encuentro of

(continued on page 14)

Teamwork is SEPI hallmark

By María Vega
Staff Writer, La Voz Católica

"One for all and all for one." That's the motto at SEPI (South East Pastoral Institute for Hispanics), where each office works together with the others — all links in a great chain whose mission is service.

"Few jobs are characterized by that sense of brotherhood that exists at SEPI. That gives our work a deep meaning," says Carlos Salgado, artist and cameraman, whose videos help in the formation of Hispanic leaders.

All seven SEPI employees and a whole team of volunteers agree with Salgado's view: they see their work as a service and a means of evangelization.

"Ours is a process of communion and participation," says Lidia Menocal, who coordinates the school of ministries. She started at SEPI 10 years ago as a volunteer, and says the work has given her "a sense of ministry, a sense of mission that guides my life."

A pastoral minister forms a link between his or her parish, movement or congregation, she adds. "They are the links in the communities where Hispanics still feel disoriented."

This year, SEPI's graduating class numbered 80 pastoral ministers from three different dioceses. They attend classes every two months until they reach a total of 150 credit hours. The subject matter includes basic theology and guidelines for the pastoral care of Hispanics.

Menocal says "little by little, the community realizes that

something is happening and begins to grow. At the end, everything falls into place quite naturally."

Menocal, who also runs a language school, adds that "it is very healthy to experience a different aspect of work, one which has added equilibrium and a community dimension, a sense of mission, to my life."

Her vision is shared by Guillermo Fernández, a graduate of St. Vincent de Paul Major Seminary in Boynton Beach, who works as assistant professor and director of publications at SEPI.

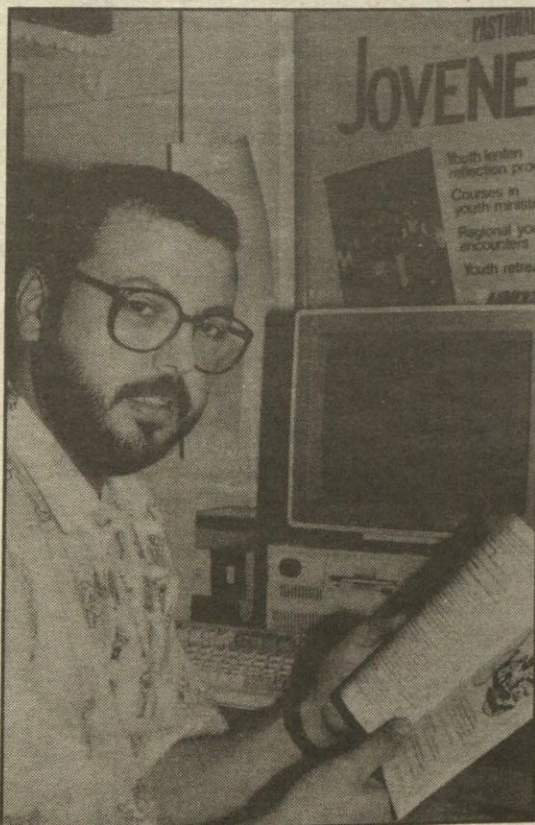
Fernández has taught courses on Church history and ministry to Hispanics, as part of a program run in conjunction with Barry University, which grants college-level credits for the course-work. As director of publications for SEPI's School of Ministry, Fernández also publishes a newsletter, "El Sureste" (Southeast).

"Here, I've come to know about a different Church, the Church of the poor and outcasts," he says. "We have to do something for them, because they are our brothers and sisters and they are part of the Church."

SEPI's communications team — of which Fernández and Salgado are part — is completed by Antonio Sowers, who is in charge of book sales.

One of SEPI's priorities is youth ministry. In charge of it is Isabel Vinent, a dynamic woman who says her most vital tool is a book called "La Pascua" (Easter), written by young people from all the dioceses who are part of SEPI and edited by the organization, which is headquartered at St. John Vianney Col-

(continued on page 14)



Guillermo Fernández is assistant professor at SEPI, as well as director of publications. (La Voz photo/ MaríaVega)

Save the earth!

Church joins worldwide chorus on Earth Day '90

By Prent Browning
Voice Staff Writer

In Nepal, an international team of climbers scaled Mt. Everest to clean up debris left over from earlier expeditions. In Dallas, a 12-foot replica of the Statue of Liberty made out of garbage was unveiled.

During the largest demonstration for a single issue in history, over 200 million people in 140 nations participated in everything from "eco-fairs" to protests to parades, making 1990's Earth Day the most talked about expression of concern for the world's environment since the annual celebration began 20 years ago.

The Catholic Church also, under the leadership of an ecology-conscious pope, was represented in activities on April 22 and created a few of its own.

South Florida's two Catholic universities, with their international flavor, are trying to set an example locally of sensitivity to nature and are talking about a new global way of thinking that transcends national boundaries and interests.

St. Thomas University was one of the sponsors of the Earth Day celebration April 22 at Bayfront Park in downtown Miami. The day included ecological exhibits, "teach-ins," and a children's march to express concern about the threat of oil drilling off the Florida coast.

Joseph Iannone, director of the Institute for Pastoral Ministries at St. Thomas University, is also chairman of an Archdiocesan task force on the environment that is in the process of studying ways that churches and the Archdiocese as a whole could become involved in the issue.

No recommendations have been made yet to Archbishop Edward McCarthy, but Iannone believes the task force will eventually urge the banning of foam cups and other polystyrene products from church activities. This is because of the chlorofluorocarbons (CFCs) used in their manufacture which damage the ozone layer.

The second part of the recommendation would probably include using paper products instead of the polystyrene and then making donations to organizations planting trees to make up for the use of the paper, Iannone said.

The Institute for Pastoral Ministries has

been involved in a project called "Healing the Earth" for over a year. Faculty, students and interested individuals have been attending regular meetings for the purpose of educating themselves on the environment.

Sister Miriam T. MacGillis, director of Genesis Farm, a spiritual and environmental teaching community, has been invited to St. Thomas University to speak several times. The Dominican nun practices "ecological agriculture" on the New Jersey farm that also doubles as a retreat center. The farm avoids the use of pesticides, seeking organic ways of growing vegetables.

The St. Thomas Institute has formed a consortium with Miami Dade Community College's Environmental Ethics Center, Genesis Farm, and several churches throughout the country in order to facilitate the exchange of information and speakers.

This year, St. Thomas also started a six credit course on the subject of "Philosophy and Religion in the Ecological Age" (see story below). And as an extension of Earth Day observances, the university will be hosting a combination film premiere and seminar on May 1-2 that will examine South Florida's role in the global economy.

The film, "Mindwalk," to be shown at the Colony Theatre on Miami Beach May 1, was co-written by physicist and philosopher Dr. Fritjof Capra, who is also the featured speaker at the seminar May 2. Dr.

Capra is sometimes referred to as a "futurist" who espouses the holistic approach to solving global problems. (Details, pg. 20).

Iannone sees this "global vision" as a turning point philosophically and politically, similar in its impact to the discoveries of the 16th-century astronomer Copernicus, who was the first to propose that the earth revolved around the sun.

"Sometimes people recommend if you could take some of the world leaders and put them up on the shuttle," Iannone says, "and let them actually see the earth from that perspective, it would radically help them understand how precious and fragile this earth is."

A popular music video, "Come in Planet Earth (Are You Listening?)" presents just such a perspective by showing NASA film of the earth from space while a song with an ecological theme is performed. The video is being made available in seven languages by the Grace Contrino Abrams Peace Education Foundation, based in Miami, which is headed by Sister Marie Carol Hurley, director of Telecommunications Productions at

Barry University.

On the video, Nashville artist Karen Taylor-Good sings about different parts of the earth while images show those areas as they look from space. The singer was the featured performer at the Earth Day celebration in Bayfront Park Sunday.

A curriculum plan that engages stu-

dents in activities that emphasize responsibility for the global ecosystem is also being prepared to accompany the video.

Sister Marie Carol's telecommunications students have produced public service messages for Earth Day, and Barry students have printed flyers giving information on how to conserve water, electricity, and encouraging individuals not to use Styrofoam products. They were also involved recently in a newspaper and aluminum can recycling campaign.

On April 22 there was a special Earth Day Mass followed by a tree planting ceremony on campus. Barry students then participated in Earth Day activities at Oleta River Park in North Miami Beach, taking with them a giant model of the planet they had constructed.

It is only natural that Catholic colleges should be active in environmental issues, says Sister Marie Carol. She has noticed an increased awareness of these issues in the past year in religious circles. "Although Earth Day is 20 years old, it's just now that it has become a deeply religious issue."

Epiphany parishioner Joette Lorion traces this increased attention by the Catholic Church back to the U.S. bishops' 1983 peace pastoral, which underlined the dangers of nuclear weapons to the permanent global environment.

Lorion, who was media coordinator for Miami's Earth Day 1990, also gives a lot of credit to Pope John Paul II. "The pope has made some very strong statements on the environment and how it's really the family's place to teach respect for the earth."

An avid hiker as well as world traveler, Pope John Paul II has seen pollution first hand, and has often spoken out about its destructive results. The pope devoted his entire Jan. 1 World Day of Peace Message to ecological concerns, stating that a "duty toward nature" is an essential part of Christian faith.

Lorion couldn't agree more. "It's such an ethical issue that we [Catholics] have to be involved in it," she says. "God created the earth and it's not ours to destroy."



A group of South Floridians throws "the earth ball" into the air during Earth Day celebration in Bayfront Park; St. Thomas University was one of the sponsors of the event. (Voice photos/ Marlene Quaroni)



A young participant at Miami's Earth Day celebration.

'God created the earth and it's not ours to destroy.'

Joette Lorion,
Epiphany parish

St. Thomas U. turns 'chickee' into classroom

St. Thomas University is inaugurating this 1990 spring semester with a new six-credit course using an innovative learning technique that, according to its proponents, will facilitate student comprehension of man's relationship to the environment.

An unusual classroom figures in the plan. Many classes will be held in a Native-American style shelter called a "chickee" built in a wooded area on the St. Thomas campus by members of the Miccosukee Indian Tribe. The chickee follows a centuries old design that harmonizes with the South Florida ambience and climate. Energy efficient, with a palm thatch roof and open sides, this building is comfortable even in the warmest weather.

The formal subject of the course is "Religion and Philosophy in the Ecological Age." The students will study philosophy, cosmology, the latest discoveries of physics and the interrelationship of all these to the individual.

-- Prent Browning



St. Thomas University students study under an Indian-built 'chickee' in a wooded area of the campus. (Voice photo/ Prent Browning)

Gesu: Growing up with Miami

By Maria Vega
Staff Writer, La Voz Catolica

Every evening, a message of faith makes its way through the deserted streets of downtown Miami. It's the now-familiar mini-van used by the Guadalupe sisters to pick up parishioners and ferry them to Gesu Church.

At each stop, a blessing is returned in response to the love offered by the sisters. They receive the same blessing when they walk through areas that some consider the most dangerous in Miami.

"Many people don't come to Gesu because they fear the neighborhood," says Sister Eloisa Lopez, who together with Sisters Maria Cecilia Alonso and Francisca Aldama is in charge of evangelization at the parish. "But we have never had any problems."

On her way to visit the sick and homebound, Sister Eloisa passes groups of homeless people who populate the downtown sidewalks. They greet her with a heartfelt "God bless you, sister."

Indeed, in downtown Miami, everyone recognizes the off-white habit of the sisters and the name 'Gesu'.

Even in the maze of downtown streets, it is hard to get lost on the way to the parish, at 118 NE 2 St., because almost anyone you stop can give directions. "Oh, Gesu! Of course..." And after pointing the way, the helpful person will add, with the air of a tourist guide, "You know, that's the oldest church in Miami."

For Catholics, Gesu is like a 'mother church.' When the town was still in diapers, amidst its palms and pines, Gesu was founded. And although the scenery has changed, even today, surrounded by towering office buildings, Gesu Church continues to offer the warmth of a mother's bosom, in which her children find refuge or consolation.

"The church gives me peace and happiness," says Julio Garcia, who each morning opens the multi-colored umbrella of his hot dog cart and waits for customers under the shade of the church. When business is slow, he adds, "I climb the steps, go in and pray a little."

Long ago, when a boat arriving on the Miami River was a great event for the 400 citizens of Miami, Jesuit Father Peter Dafau disembarked and celebrated the first Mass at the home of one of Miami's founding families, the Wagners. The small group of Catholics continued to hold services there for some time.

And the Jesuits have been at Gesu ever since. Indeed, one of Gesu's pastors, Father Alexander Friend, is credited with founding Miami's first hospital, today known as



Sister Eloisa Lopez makes the rounds of downtown Miami streets in a minivan easily recognized by both parishioners and homeless residents of the area. At right, the facade of Gesu Church, a mainstay in downtown Miami since the turn of the century.

(La Voz photos / Maria Vega)

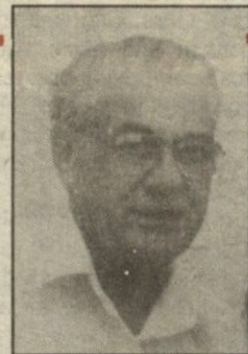
Jackson Memorial.

The church building came later. Because in addition to train service and roads, Miami also can thank developer Henry Flagler for the land on which the city's first Catholic church was built, in 1898.

"At the end of June, 7,500 U.S. Army soldiers arrived in Miami and set up their campground underneath the shadow of Holy Name of Jesus... There were 800 Catholics," wrote in his diary Gesu's first pastor, Father Ambrose Fontan. He added that the church was filled to capacity at every Mass.

In 1925, the same year in which the cities of Coral Gables and Hialeah were incorporated, the current Gesu Church was built. The building is listed in the National Registry of Historic Places as an example of Mediterranean Renaissance architecture. With its Italian marble altar and stained glass windows, the church is a throwback to the pre-Vatican II era. In fact, a Latin Mass is still celebrated at Gesu every Sunday at 10 a.m.

'I would like for Gesu to once again become what it was when I was a child.'



Father Donald Pearce, pastor, alumni of now closed Gesu School



Gesu and Miami have grown up together. Together they endured the typhus epidemic brought back by the soldiers of the Spanish-American War in 1898; together they have welcomed Cuban exiles since 1960, and Haitians and Nicaraguans in the 1980s.

But in the last decade, Gesu Church has witnessed another exodus: that of its faithful toward more upwardly-mobile areas of the city and county, with a resulting steady decline in the church's weekly collection.

Today, Hispanics account for 80 percent of the parish-

(continued on page 14)

Senior center serves plenty of love

By Maria Vega
Staff Writer, La Voz Catolica

Bread, love and life. Those three words sum up what more than 60 elderly people find every day at the Downtown Senior Citizens Community Center, in the basement of Gesu Church.

Each nutritional lunch — vegetables, meats and desserts — is served along with a zeal for service by the staff and volunteers of the center, beginning with its director, Sister Maura Phillips, O.P.

Some of the elderly say they come to the center for the good food, others to socialize. But one thing they all agree on is that the attention they receive from Sister Maura is unique.

She is the reason Edward F. Wehekind has been coming to the center for years. "That woman is one-of-a-kind. She does so much to cheer up her clients, who are sometimes irritable." Besides, adds the witty 95-year-old, "the food is excellent."

A great conversationalist, Wehekind says the key to his success in the hotel business was his ability to make friends with Hispanics and learn their language. He adds, in perfect Spanish, that "one of my favorite songs is 'Guanabacoa, coa, coa,'" an old Cuban hit.

Although Rosa Usaga belongs to St. John Bosco parish, she always comes to Gesu's senior center because she is a vegetarian and "here the food is superior. I feel better than any place else."

The downtown senior center was founded by the local Society of St. Vincent de Paul. "From them we get the funds as well as the private donations," says Sister Maura.

It is open from 11 a.m. until 3 p.m. weekdays, and in addition to lunch, for a nominal 50-cent fee, offers knitting, sewing and exercise classes, as well as parties and entertainment. It also houses a thrift shop and is the gathering place for many volunteers.

"This place survives thanks to the volunteers," says Gloria Basila, who has been Sister Maura's assistant for the past 15 years.

For her part, Sister Maura, a former music teacher, says she feels happy among her elderly friends. "This is my ministry, the fulfillment of my vocation."

The elderly like the downtown area, she notes, because there are people all around. "They can walk the streets, window shop at Burdines, have conversations with those they meet."

At the basement center, large ceiling fans refresh the air and spread the delicious aroma of food. One elderly woman, with white hat and Ingrid Bergman hairdo, flips distractedly through the pages of a book while a group of her peers exercise in sync with the clapping of their young instructor. Others engage in animated conversations while they wait for lunch to be served.

"This is an excellent place for the elderly," says Leo Curtis, who has participated and helped at the

(continued on page 14)



Gloria Basilia and Rose Arpino share a hug at the Downtown Senior Citizen Center in the basement of Gesu Church.

(La Voz photo/ Maria Vega)

Gesu Church: Growing up with Miami

(continued from page 13)

ioners of Gesu, with Haitians making up 10 percent and black Americans and 'anglos' comprising the rest. Gesu has become the "downtown" church: of the poor people who live there, the tourists who visit and the commuters who work in the area.

In 1984, economic problems forced Gesu School, founded 50 years earlier, to close. The site once occupied by the school is currently a parking lot owned by the Archdiocese.

"The money fluctuates. Sometimes the weekly collection is \$900, other times it's \$2,200," says Father Donald Pearce, pastor. That's why the Archdiocese helps pay the salaries of the priests assigned to Gesu.

The parish, which counted as many as 10,000 people at Sunday Masses in the 1950s, can barely count 1,000 faithful at today's liturgies.

But, says Father Pearce, "the statistics don't reflect reality because ours is not a normal parish. We don't have regular parishioners."

Indeed, says Sister Eloisa, Gesu is like a shrine. The people she visits constantly ask her for holy cards, and many people from other parishes frequently visit the church. "At Gesu, everyone is welcome."

She adds that "spiritually, there is a great need. This is truly a mission area," where "you always have to be starting again, be-

Senior center serves love

(continued from page 13)

center for the past 10 years. "I love being here. We get along just like a family."

Alice Guthare says the same thing. "Upstairs I have the church, and here the food and the entertainment."

Despite his white beard and 80 years, Luke Lanigan is a youthful-looking man who has been coming to the Gesu center for 11 years. "If Gesu didn't exist, where would we go?" he asks. "Besides, we feel so comfortable here." He also loves the parties, and is always ready to take part in the exercise classes.

Engracia Perez remembers that Gesu was the first church she visited in Miami in 1938, when she came as a tourist. She never imagined then that she would spend part of her days at the church years later, after coming to Miami as an exile from Cuba. That first memory is what keeps her coming back to Gesu and the center each day.

"Here I can go to Mass and communion," she says, as well as spend time among friends. "Here, I feel happy."

For that same reason Vance Manganaro, 83, has been coming to the center for the past 20 years. "Here I have everything," he says. "Church, friends. This is my home."

cause people move around so much."

But Father Pearce, pastor since 1984, harbors the hope that things will change in the future.

He points to the redevelopment efforts of Bayside, Bayfront Park and the Miami Arena, and current plans to build housing downtown "for about 25,000 families. Then Gesu will have parishioners from its own neighborhood, like other parishes."

In the meantime, the parish will continue its open-door policy. Open from 6 a.m. every day, a priest is always available to hear confessions. The parish also provides

meeting space for 32 groups, from Alcoholics Anonymous to the St. Vincent de Paul Society.

"If anybody feels rejected, at Gesu we try to welcome them back," says Father Pearce.

Gesu also is a member of "Faith in the City," a coalition of 13 churches and synagogues that try to get to know each other better and renew their historical connections with the city.

"The group's goal is to try and change the city," says Father Pearce. In fact, a volunteer group already works with kids who

have dropped out of school.

Future plans include helping the poor people of the area and opening day-care centers for parents who work downtown.

Gesu itself is very close to Father Pearce's heart. "I graduated from high school at Gesu," he says, "and I would like for Gesu to once again become what it was when I was a child."

Perhaps the best symbol for today's Gesu, though, is found in the church's choir area. There, dozens of flags from every nation in Europe and Latin America — along with the images of their national patronesses — serve as a vivid reminder that Miami is the meeting place of many cultures, all linked by a common faith.

Ernesto Castro, a native of the Philippines, is living proof. "In Gesu I feel better than in any other parish. I feel at home," he says. So on his breaks from work, he stops by the church to attend Mass.

Isabel Lopez, of Colombia, says the same thing. Although she moved out of the Gesu area years ago, she continues to visit the parish.

"Gesu helped me when I first arrived from Colombia," she says. "For me, it's like my old church in Cartagena."

Gloria Basila, who has worked at Gesu for 15 years, echoes those sentiments. "I grew up around Gesu, in the school; it's like coming home. For me, it's like a mother church."

SEPI evangelizers learn by doing

(continued from page 11)

Hispanics, which in 1985 outlined the priorities for pastoral work among Hispanics". They also evaluated the farmers, "the pastoral ministers: whether they know how to work as a team, if they follow a common plan or if everyone just does what he/she pleases."

They also looked at the follow-up and continuity of programs, and finally the crop, "which refers to those who benefit from the pastoral work and whether they have the capacity to share."

"It can happen that we all do many things, but we don't know if they are the right things," added Vinent, noting the need for learning this type of pastoral/theological reflection.

For Hispanics in the U.S. this is really nothing new. They have been doing it since 1971. What began with a small group of Hispanic leaders attending a National Catechetical Congress in Miami, has turned into a well-disciplined process that now involves every diocese in the nation and enjoys the support of the U.S. bishops.

It has been almost 30 years since that first group of Hispanics from throughout the nation asked the U.S. bishops to organize an Encuentro to reflect on the pastoral care of Hispanics. That First Encuentro took place in Washington in 1972 with over 300 people participating.

At that time, the objective became clear. "We are here to promote the pastoral mission of the Church among Spanish-speaking people in this country," said the then-president of the National Conference of Catholic Bishops, now Cardinal Joseph Bernardin.

That goal still stands, though with a difference, perhaps. Because since then, more than 20 Hispanics have been appointed bishops in the United States and hundreds of lay pastoral ministers have committed themselves to the task.

Two subsequent Encuentros took place again in Washington in 1977 and 1985, with representatives from throughout the nation. At both, the practice was "to learn by doing", to experience a Church that is "an evangelizing and missionary community, rooted in the reality of the Hispanic people. A Church open to the diversity of cultures, that promotes and is a model of justice, that is committed to develop grassroots leadership through integral education. A church that is leaven for the Reign

of God in society."

And this experience of Church is the one now being taken to the different Hispanic communities throughout the nation. That is also what is

mandated by the Hispanic Pastoral Plan of approved by the U.S. Bishops in 1987. That plan was not simply an intellectual exercise on the part of the bishops, but the result of a long process carried out by the Hispanic people, especially during the preparations for the Third National Encuentro of 1985.

Parishes and apostolic movements carried out a reflection process which included: Analysis of reality; Discernment; Decision making (at the Third National Encuentro) and subsequent Theological Reflection.

Based on the people's findings, a committee of bishops worked on the plan of action which was approved in 1987. Since then, the task at the national level has been one of implementation of this National Plan "That's the 'now,'" says Pablo Sedillo, a lay man who heads the National Secretariat for Hispanic Affairs of the National Conference of Catholic Bishops.

"The implementation of that plan is forcing the whole Church to take pastoral plan-

'This communal experience of Church is the one now being taken to Hispanic communities throughout the nation.'

ning seriously," he adds. In his view, the Hispanic Pastoral Plan cannot remain isolated, because the whole Church needs to work together. That is what he tells the bishops during his travels throughout the country.

In his work, Sedillo has been advised by representatives from throughout the nation who meet periodically to evaluate the progress being made. They also call for group reflections in different regions and make sure that the plan's objectives are carried out.

These group reflections included the training session on theological/pastoral reflection carried out in Miami, as well as a workshop in May of 1989 on 'Small Christian Communities and another one in March on the effect of Protestant sects among Hispanics.

"We are fulfilling the objectives called for by the National Plan," says Sedillo, who predicts the work will take at least 10 years to complete. Such a long period of time is needed because as he says it calls for a model of Church that requires a change in the current structures, "and that always takes time."

Advocates for justice

(continued from page 8)

dents of sub-Saharan African and their lighter-skinned neighbors to the Islamic north, yet immigrants from these northern regions also are not banned from giving blood.

All of these apparently discriminatory contradictions prompted Cooper to bring the issue to the attention of the Catholic Commission on Social Advocacy. An ad hoc task force made up of experts in the medical field studied the matter, then drafted a statement which eventually was approved by the entire commission and Archbishop McCarthy. With the Archbishop's signature, the statement became Archdiocesan policy.

Cooper is proud of the commission's role in this issue, as well as two previous statements it has issued. The first called on Miami's tri-ethnic community to remain calm and have faith in the criminal justice system during the trial (and subsequent conviction) of Miami police officer William Lozano for the death of a black motorcyclist and his passenger in Overtown. The second called on Catholic churches to come to the aid of migrant farmworkers who were devastatingly affected by the December freeze.

"We've not taken up issues that are trivial," Cooper says. "They've really meant something to bringing peace and unity to the community and bringing about justice."

Politics per se is not on the agenda, but "I think if you can get people together to understand each other, politics will even be better," Cooper says.

And while the commission "will continue to follow the Catholic doctrine," she adds, it will not necessarily shy away from issues of justice within the Church. "We know that our Church is not perfect and we need to dialogue." At least now, she says, "There's a place for those issues to be brought forward, and a group of people to work on them."

SEPI means teamwork

(continued from page 11)

lege Seminary in Miami.

"The book is a missionary response as well," says Vinent. "There aren't too many materials in Spanish, and it is very much requested at the national level, because it is born out of the reality of young Hispanics in the United States."

She explains that the southeast region has experienced a great surge of interest in young people. "The dioceses are becoming more open to their needs," she notes. "Those with youth ministries already in place have developed a sense of mission. Their young people travel to help other dioceses. There is a kind of regional brotherhood among young people that is very beautiful."

The Archdiocese of Miami's ministry to Hispanics is very well developed, she adds. "We have everything, but there are dioceses where there are no Hispanic priests."

In addition to the book, SEPI's youth ministry offers conversion retreats for young people called "La Experiencia de Cristo" (Experiencing Christ); a week-long course on youth ministry which is offered in St. Augustine and led by Father Orlando Londono, a SEPI team member and expert in the field; and an Encuentro Juvenil Regional (regional youth encounter), which gathers the advisors and coordinators from all the dioceses and takes place every two years.

For Vinent, who has been working with youth since age 12, the SEPI job "has put me in touch with a missionary reality that has helped me to continue searching for my vocation."

"At SEPI we do everything as a team," she adds, which means personal idiosyncrasies have to be dispensed with. "It has made me grow like crazy."

SEPI's volunteers also form a significant link in the chain, says administrator and secretary Zulima Marín. "The number of volunteer hours is incredible." From Teresa Pérez who runs the library to Luis Muñoz who handles the accounting, "our volunteers are indispensable. SEPI could not function without them."

Opinion/Features

Page 15

April 27, 1990

Miami, FL

THE VOICE

Catholic schools, wasted resource

By Russell Shaw

Several events earlier this year helped explain what's wrong with American education in general and Catholic education in particular. As far as the latter is concerned, the implacable hostility of secularists, church-state separationists, and the public education lobby, abetted by the willingness of Catholics to settle for crumbs from the table, is pushing the U.S. Catholic school system toward extinction.

That was underlined by an incident described as a triumph for Catholic education. In January an archbishop was appointed to the presidential Education Policy Advisory Committee—the only representative of nonpublic education on the 24-member panel. A national-level spokesman for Catholic schools hailed the development, saying: "We've been lobbying for a long time for this."

But how big a victory is it? No one expects the Education Policy Advisory Committee to accomplish much, but the fact that it took months of jawboning merely to get a representative of Catholic schools on the panel speaks volumes about the committee and also about the political clout of Catholics in this area.

At just about the same time, moreover a U.S. district judge in Kansas City was handing down yet another decision

detrimental to Catholic school students and their parents. Judge Joseph E. Stevens, Jr. held that money making it possible for parochial pupils to participate in federally supported remedial education can't come "off the top" of federal funds for this purpose.

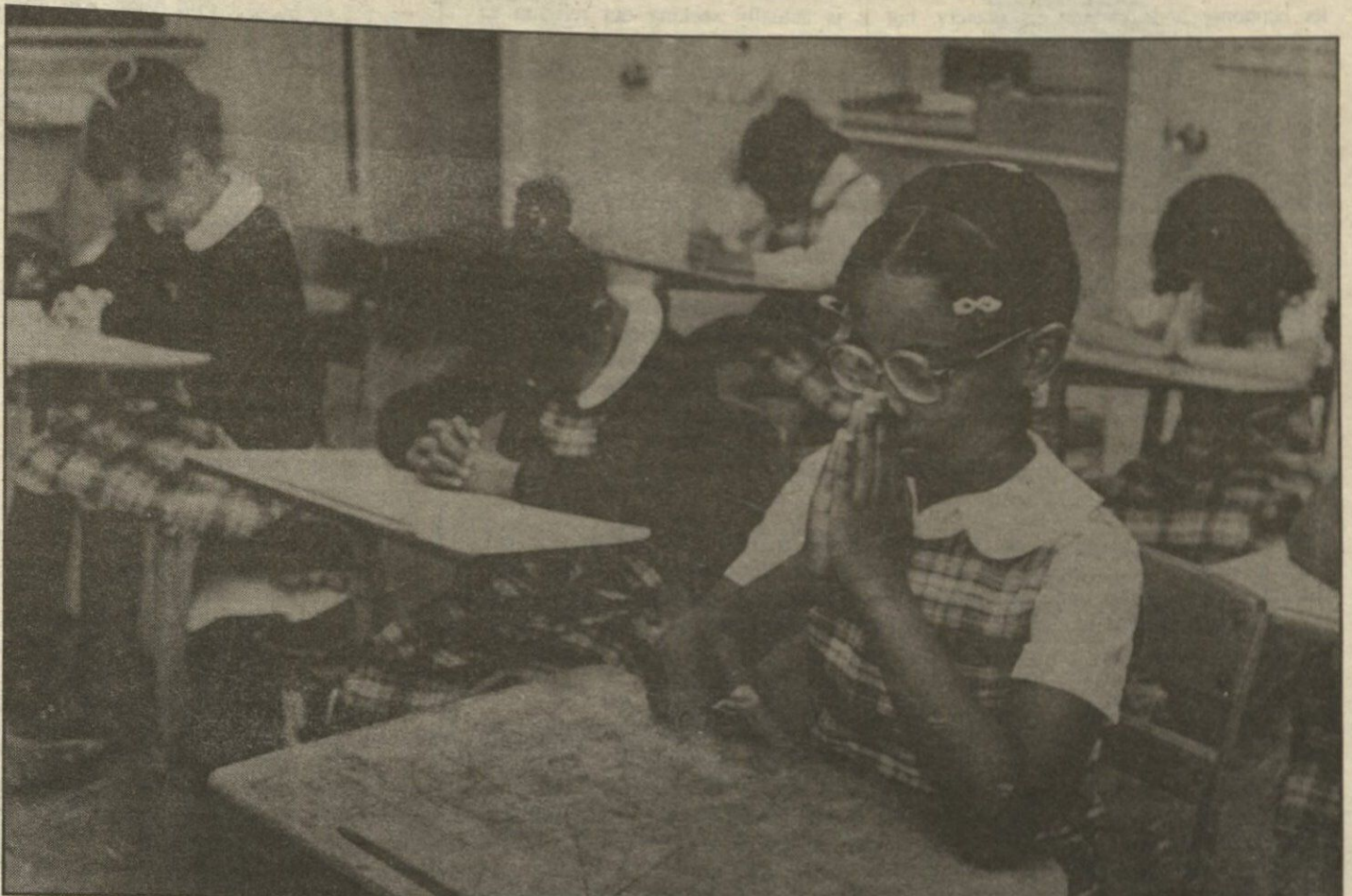
Some background on that. In 1985 the U.S. Supreme Court, in the notorious *Felton*-decision, held that federally funded remedial services can't be provided to poor children in Catholic schools on the school premises. Since then, prodded by the U.S. Department of Education, public school districts in many places have provided "neutral sites"—vans or leased building space—to give the services.

Too expensive, Stevens said. The Education Department said it may appeal.

The clincher here lies in a fact of history. Back in 1965 the federal remedial education program at issue in the *Felton* case as well as in Judge Stevens's decision could only be enacted after its backers satisfied Catholic educators that qualifying students in their schools would get a fair deal. Yet now federal courts have gone a long way toward squeezing the parochial school kids out of the program—while the biggest victory Catholic educators can point to lately is the naming (after a struggle) of a lone member of hierarchy to a toothless federal advisory panel. What a difference 25 years can make!

It's a sad story for Catholic education, but hardly less sad for American education as a whole. Consider something else that happened around the same time as these two events.

Early in the new year Secretary of Education Lauro F. Cavazos released what he called a "gloomy report" showing that based on national testing in 1988, the reading and writing skills of American students had improved only slightly, and still remained depressingly inadequate, after several years of educational "reform." This was the latest



in a long series of studies showing U.S. students to be deficient in basic skills.

Results of the 1988 testing were especially discouraging in light of efforts at upgrading triggered in 1983 by a report from one of Secretary Cavazos' predecessors, Terrel Bell. That document depicted what is called "a nation at risk" from poor performance by schools and students. Yet five years later, nearly 60 percent of U.S. 17-year-olds

'The education system is diminished every time a Catholic school is closed, because it shuts off another option for good education in the inner city.'

-Ernest Boyer President
Carnegie Foundation
for the Advancement of Teaching

couldn't read well enough to understand most newspaper editorials and 95 percent couldn't handle material typical of a college textbook.

True, there was encouragement in the fact that Hispanic and, especially, black students scored gains in the test. Yet, according to the test-givers, a majority of the members of all groups at all ages performed at either a "minimal" or "unsatisfactory" level.

The irony is that for years, standardized test results have shown pupils in Catholic schools doing better than their counterparts in public schools. The logical response to this fact would be more, not less, public encouragement for Catholic education, especially in inner cities where problems and needs are greatest. As Ernest Boyer, president of the Carnegie Foundation for the Advancement of

Teaching puts it: "The education system is diminished every time a Catholic school is closed, because it shuts off another option for good education in the inner city."

Yet attrition has been a fact of life for the Catholic educational system in the United States for decades. Back in 1965 there were 13,400 U.S. Catholic elementary and secondary schools enrolling 5.7 million students. The figures last year were 9,000 schools and a little over 2.6 million students.

While there are a number of reasons for the decline, money is plainly one. That was dramatized not long ago in a *Wall Street Journal* story focusing on the Archdiocese of Detroit as typical of the big-city dioceses struggling to cope while a drop-off in funds forces cutbacks in institutions and services.

According to the *Journal* the Detroit archdiocese currently subsidizes Catholic schools with 14,865 pupils. Of these, 78 percent are black and 80 percent non-Catholics. Since 1981, the archdiocese has put out \$27 million to keep subsidized schools operating. Even so, it's had to close 12 in the last five years, with more closing likely.

And a distressing story it is. After Judge Stevens handed down his decision on remedial services for parochial students, a spokesman for Americans United for Separation of Church and State saw no cause for alarm—after all, "in many cases, the parochial school is within a short walk of the public school."

During the last two decades, a lot of parochial school students have made that walk—from a Catholic school to a public school—and a lot more are likely to make it in the years ahead. But for many this is a one-way trip, as formerly thriving parochial schools close their doors forever.

(A veteran reporter on developments in the U.S. capital, Russell Shaw is the director of public information for the Knights of Columbus.)

Spreading the Gospel through Church weddings

By Fr. Joseph Broderick

(Father Broderick has been a parish priest in Japan since 1970.)

The doorbell rings and I open the door to a young couple who, by the look of them, are up to some good.

We greet each other and I invite them in. "We would like to get married in your church. Is it possible? We are not Christians." I like them. At least their first question isn't, "How much?" Still, they need testing.

"What do you want to get married for?" This question usually startles them. They start getting red-faced and say, "I want to be with this person," or something like that.

Finally, I get them to state openly that they love one another. They give me a look that has *Hen na gaijin* (a crazy foreigner) written all over their faces.

Most of the weddings in our churches are between non-Christian parties. Some are mixed but the vast majority are between non-baptized people. Of course, both parties must be not divorced. Also, they have to attend a pre-marriage course: seven two-and-a-half-hour sessions, under the guidance of Columban Fr. Sean Ryle, who is in charge of pre-marriage courses in this area. If the couples

refuse to attend the course, I tell them we can't do it.

The course is down to earth: great emphasis on the world of feelings, sharing, respecting life in its totality, and on the spiritual aspect of marriage. The couples who begin the course with much displeasure ("Why this course? Why can't you just marry us?") usually come back when the seven weeks are over to thank me for arranging such a wonderful preparation. Fr. Sean Ryle does the work, I get the praise, thanks be to God!

We, of course, stress the Christian meaning of marriage, the eternal love of God and the indissolubility of marriage. For us, it is one way to come into contact with people, to introduce Christ to them, to open the house of God to all nations, and to provide for the upkeep of the church. From the point of view of spreading the Gospel, what value have these

'...The Church because of such marriages, has gained many friends. He who is not against you, is for you.' Many misunderstandings about the Church disappear.'

"church weddings?" Do many people seek baptism as a result? Very few, I admit. But the Church, because of such marriages, has gained many friends. "He who is not against you, is for you." Many misunderstandings about the Church disappear.

Many read the Bible that the church gives as a wedding present. God becomes more important to them. Many bring their babies for me to hold and bless.

Much credit is due to Fr. Ryle and his co-helper, Sr. Yuri Yoshinaga, for all the work they do in this field. Fr. Ryle is always on the move giving pre-marriage and post-marriage courses, instilling into groups the sanctity and holiness of the family. He is doing great things to stem the evil of abortion.

Thanks to God's grace working through Mother Teresa, who has visited Japan three times pleading on behalf of the unborn, and people like Fr. Ryle and Sr. Yoshinaga, the number of abortions in Japan has been decreasing considerably. According to the official statistics available, here in Kumamoto Prefecture as in the rest of Japan, abortions have dropped by more than half in the last 30 years. Still, much is left to be done.

America, U.S.S.R. religious irony

The contrast is so ironic.

The Soviet Union, in its attempt to revitalize the nation, is not only restructuring its economy and opening its society, but it is actually seeking out religion as a force to improve itself.

The nation, mired in the bureaucratic blues, sloth, vodka-holism and corruption, is now turning to religion to help save it, after 70 years of official atheism. A high church official appears on state-run television on a Sunday to urge, in a long sermon, that his countrymen return to religious morals and divine purpose. Priests appear on televised debates, clergymen are appointed to all sorts of committees, religious culture appears in the media. Religion is now once again an established part of Soviet life.

Meanwhile, back in the U.S.A., one nation under God, in God we trust...just the opposite is occurring.

Religion, a key ingredient in the nation's very founding, ironically, is being squeezed out of the fabric of our society by the courts and media. Religious schools are ruled ineligible for virtually any support, even though taxes are paid by those church members who would like a little bit of it back to help the schools of their choice, as is done in other Western democracies.

Voice Editorial

When Catholic bishops speak out on social issues, they are sued to withhold the institution's tax exemption, even though the institution is non-profit, helps educate, clothe, house and feed millions of Americans. Parochial schools alone save taxpayers billions of dollars. Yet, they are resented and attacked in compliant courts.

The entertainment media focus on the seamiest, most violent and sordid as its primary source material. The justification is always that it is "reality."

Yet, the media almost never portray a family or respectable character praying, even though for a majority of Americans that is a part of the "reality" of their lives, whereas murder and rape are not. Clergy are never portrayed except as fanatics or hypocrites, though polls consistently rate clergy as among the most respected Americans. Religion being squeezed from our mainstream consciousness in the media and from traditional stature in the courts.

More public officials than ever before are being indicted, from the highest levels of government in the Administration and Congress, down to South Florida community leaders.

Studies indicate that more students than ever, 20 to 30 per cent, are willing to cheat on exams, citing the "make it" mentality as justification.

Polls show a growing number of Americans believe it's okay to possess child pornography, allow teens to have abortions without counseling by parents or other caring adult, commit suicide, use drugs, engage in sex regardless of age, gender, relationship or consequence. The list goes on. And a logical sounding argument can be made in favor of each of the above, given a purely humanistic value base. But anyone looking at the issues as a whole, must see that this represents a gradual erosion of the moral high ground.

And it is all a reflection of the advancing secularization of America, the distancing of religious value at the judicial and social levels.

In short, the U.S.S.R. is seeking to rediscover its lost soul in a society of arid secularism. The U.S.A. is unwittingly losing its soul, like the fool that "foldeth his hands and eateth his own flesh."

Russia has discovered that secular humanism, based, as it is, solely on social pragmatics, never really reaches into the soul of man, providing him with a link to an ultimate destiny.

In America, we are in danger of losing that soul if we don't begin to respect and restore prominence to mainstream religion.



Without that spiritual link which says you possess within you a spark of divinity that is eternal, and that the way you live, your every action, your every thought has eternal significance—without that, humanistic codes, however reasonable in appearance, eventually wither away. They fail to sustain a society.

Why? Because they have no transcendent roots, they are just rules, hollow and uninspiring, like the by-laws of a country club.

Labor Courting Self-Destruction

By Dale Francis

How strange that organized labor at its lowest estate should seem ready to offend its oldest friends for no real reason and court its own destruction.

There are indications that the AFL-CIO is seriously considering endorsing the pro-choice side in the debate over abortion. It is something some of its member unions have already done.

There is no compelling reason that the cause of organized labor requires that the AFL-CIO or any of its unions take a position on what is essentially a moral and religious issue.

If they do so, they will clearly be moving outside of the area of their usual concern to court the pro-abortion movement. But if they do so they will not be just courting the pro-choice movement, they will be courting their own destruction.

They will be courting their own destruction because they will be deliberately offending Catholics and the Catholic Church and these are the oldest and truest friends that organized labor has had.

Organized labor is at its lowest point since, bolstered by protective legislation, organization of labor began to move in the late 1930s. By 1940, nearly 27 percent of labor was organized.

That was more than double what it had been in 1935.

Beginning at the origins of organization of labor in the United States when Cardinal Gibbons gave vital support to the Knights of Labor, the Catholic Church has provided a bulwark of support.

The social encyclicals of Leo XIII and Pious XI, emphasizing the right of working men to organize,

provided a base of Catholic social teaching that supported organization of unions.

Before I was a Catholic I was enthusiastically involved in the cause of unions.

My brother Joe, two years older, and I took different

'There are indications that the AFL-CIO is seriously considering endorsing the pro-choice side in the debate over abortion...But if they do so they will not be just courting the pro-choice movement they will be courting their own destruction.'

paths—he stayed in our hometown, I left to work in another city when I was 18. But while we were both in our twenties, Joe had organized and was president of the first union in our town—UAW local—and I was president of the American Newspaper Guild, CIO, in Dayton, Ohio.

When I was coming to know the Catholic Church, two things I knew impressed me. I was drawn by the stand the Catholic Church took against racism and the support the Catholic Church gave the rights of working people to organize.

When I became a Catholic, I chose Peter Claver

as my confirmation name and I came to know Catholics in the labor movement, among them Father William J. Smith, the Jesuit of the Crown Heights Labor Schools, and Bishop Francis J. Haas, both of whom wrote for early publications I edited.

During World War II, as people united for the war effort and labor unions generally showed great responsibility, union membership in the United States reached its peak of 35.5 percent of the labor force.

Enamored of their own success, some elements in the labor movements later acted less responsibly in society. The movement has been in steady decline since 1955. With a work force double what it was in 1955, labor organizations in 1988 had no more members than they had had in 1955, were only 16.8 of the working force.

The decline in organized labor has not been justified. As Pope John Paul II reminded the Catholic world in his encyclical on labor, the organization of working people is vitally important.

The labor movement has continued to have the support in principle of the Catholic Church. There is no surer group of friends for organized labor than the Catholic bishops and, through their teaching, the Catholic people.

What aberration of mind then can lead the AFL-CIO to go outside its normal range of interest and take a position that favors abortion when the leaders of labor know this is a moral issue on which the Catholic Church stands firm?

Don't they know the burden they place on members who support the union but won't support abortion? Must they self-destruct?

Why get an annulment?

Q. After 14 years of marriage my daughter divorced her husband and married a divorced Catholic at a civil ceremony. It is my understanding that according to church teaching this is not a valid marriage. When I expressed my views to them her present husband replied about annulment, "I view this process as a rehashing of the legal divorce process that would be



By Fr. John Dietzen

costly in money and energy. I sincerely feel that God has already granted me an annulment."

Another priest told me it is the personal covenant between God and the individual that makes up the person's status regarding a religion.

I am confused. One person tells me one thing and another something else. I am agonizing over this situation but do not know what to do. (Massachusetts)

A. You ask several questions which demand lengthier answers than are possible here. A few thoughts may help, however, and give you some ideas to discuss with your daughter's present husband.

From statements in your letter he, as most other Catholics, confuses annulment with divorce. A divorce declares that a marriage which at one time existed is now dissolved. An annulment, in civil and most particularly in church law, means that even though a couple went through a marriage ceremony and lived together as husband and wife, perhaps for a number of years, no true community of life that we believe marriage to be ever existed, for one reason or another, between those two people.

It is true that individual conscience always enters most heavily into one's relationship with God. An individual not only may, he or she is obliged to act in accord with a prayerfully and reflectively formed conscience, no matter what other pressures or pulls might be present. On the other hand, when one is a member of a particular community of believers one has some obligation in fairness and justice to respect and follow the basic beliefs and practices of that community.

Once membership and mutual dependence in a community of faith enters the picture, however, as it does for Catholics and most other major Christian denominations, that adds an entirely new dimension to one's relationships and obligations.

For example, from what you say in your letter I assume that he (and perhaps your daughter) feels free to receive the Eucharist. They need to be asked on what basis they have arrived at that decision.

Is it possible that they are saying in effect: We have a right to expect the church, its people, the sacraments to be there for us whenever we wish; at the same time we as a couple, who are also fellow Catholics, may ignore the right of other Catholics that we do our share toward building that community of faith, the body of Christ, at least by respecting Catholic beliefs?

Surely, pursuing an annulment, or other type of marriage case should that be called for, demands considerable time and effort. The cost is not that much, normally a few hundred dollars, and even that is ignored if the couple cannot afford it. We are dealing here, however, with marriage and the other sacraments, the most sacred elements of our Catholic Christian faith. They deserve special consideration and energy and effort from anyone who shares that faith.

Perhaps you can discuss these matters with them. Encourage them to talk with a priest to see what might be done to help them return to full sacramental communion with the church.

Learning from your suffering

I was talking to a young man recently who is in his late 20s, a college graduate and unemployed. He has learned that his degree did not really prepare him for any kind of specific work, and he is floundering. He does not know what kind of work to look for, cannot afford to go on for another degree and is desperately in need of a job.

Despite many attempts at finding work, and having attended a seminar on success, he was still without a job. What bothered him the most, he said, was that he felt utterly out of control. And, he added, showing panic, that he was going to work to gain control of his life so he would never have to go through this kind of discomfort again.

He thought I was going to be very "understanding," translated "sympathetic." I was — and I wasn't.

When you are looking for a job, I told him, you have to look upon the search itself as a job. I have learned this from personal experience and years of working with college students and older, returning students.

Finding a proper job takes a lot of work, energy and a strong dose of realism about marketing. You have to prove you will be valuable to an employer in order to justify why he or she should give you a paycheck.

What struck me about his predicament was his determination to gain permanent "control" over his life, because this was setting him up for frustration, or worse, a spiritual freeze. It took awhile for him to see what I was getting at.

True, his unemployment was a crisis, but was there something better than just whining that could come of it?

He was going through the pain of being unemployed right then, but he had no exclusivity when it comes to pain. What is pain, with its suffering and discomfort, all about anyway? It's about learning that we cannot really control our lives.

In my life, after many crises and much pain, I began in my late 40s to pray that each day would go smoothly, that is, remain within the boundaries I had assigned. And at night, if there was no disruption, I would pray sincerely to God, thanking him for

'Crisis, pain and suffering are essential, because as Oscar Wilde wrote, "How else but through a broken heart may Lord Christ enter in?"'



By Antoinette Bosco

what had been an ordinary day.

But then I started to get too comfortable and the need to control my life and environment started to become too important. I was shrinking my world and, though I did not realize it immediately, was in danger of also shutting God out.

So, I made some moves, took some risks, opened my doors to let others (always translated God) come in again and stopped fearing pain.

I recently happened upon a wonderful book that says this far better than I can, "The Way of Suffering," by Jerome A. Miller (1988: Georgetown Press). "Insofar as I want eve-

rything to be manageable," he writes, "I want there to be nothing infinite in my life, nothing that surpasses or exceeds my power to cope and handle.... For every increase in control results in a shrinkage of one's universe, where the only reality is one's will to be in control."

I am not sure my young acquaintance understood the point I was making. But one day, when he is employed and this crisis is over, maybe he will think back and realize that overzealously trying to control one's life is a trap. Crisis, pain and suffering are essential, because as Oscar Wilde wrote, "How else but through a broken heart may Lord Christ enter in?"

Wife-abuse, a sin to be eradicated

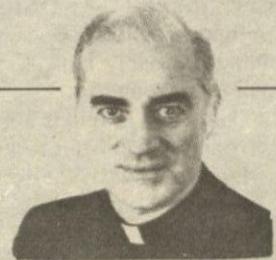
Wife-abuse is a sin which cries to heaven for vengeance. There are millions of women all over the world who are abused physically, emotionally, and sexually by husbands who, more often than not, present themselves to outsiders as good men.

Abusive husbands, who use Scripture as a weapon to keep their wives cowered, are as vile as any human being can be. Let the word go out: battered wives do NOT have to be submissive to brutal husbands.

In a shocking, but most welcome, 60-page working draft entitled, "Heritage of Violence," the Social Affairs Committee of the Quebec Bishops' Conference accused the Catholic Church of sacrificing people to maintain the marriage bond. Auxiliary Bishop Pierre Morissette of Quebec City, the committee chairman, said the church has had a role in the wife-battering syndrome. In the past many priests have told women that it is a sin to leave an abusive husband; this kind of advice only fosters the sin of wife-abuse.

The committee report will go before the full assembly of Canadian bishops for their approval this year but feminists, social workers and women in general have already praised it highly.

The report also touched on the patriarchal bias of an all-male celibate priesthood. Churchmen tend to praise women for the very qualities which abusive husbands exploit: sensitivity, patience, compassion and understanding. It would be better if the clergy insisted that abused women fight back. The first step



By Fr. John Catoir

is to go for professional help, immediately. The cycle of secrecy must be broken if there is to be any hope for change.

Usually the victim of domestic violence loves her husband and does not want to see him arrested. Often she has been brainwashed into thinking that she is deserving of punishment. The wife-beater is a liar.

A psychologically abused wife needs to know that there are self-help groups and shelters out there ready to be of support. Professional counsellors can advise her on the best course of action in her particular case.

If you know a battered wife, please keep insisting that she go for help. The husband is the one who really needs the help. He is a sick human being who is probably so far into denial that there's little hope for him, unless she takes positive action and goes for help. Breaking the cycle of secrecy is an essential first step.

Time capsules

By Frank Morgan



Thomas Paine's words were a true inspiration

During the humiliating retreat across New Jersey in December, 1776, George Washington was heard to say, "I think the game is pretty near up." When the American cause was at its lowest ebb, Thomas Paine wrote these words in "The American Crisis" which he showed to the discouraged Commander-in-chief.

General Washington was so impressed with the words that he had Paine read them to his troops:

"These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of all men and women. Tyranny, like hell, is not easily conquered; yet we have the consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheaply, we esteem too lightly; it dearness only that gives everything its value and it would be strange indeed if so celestial an article as FREEDOM should not be highly rated. Britain, with its army to enforce her tyranny, has declared that she has the right to "bind us in all cases whatsoever," and if

being bound in that manner is not slavery, then there is no slavery upon earth. Even the expression is impious; for so unlimited a power can only belong to God.

"I cannot see on what grounds the king of Britain can look up to heaven for help against us. A common murderer, a highwayman or a housebreaker has as good a pretense as he."

In the 16th century, all the neighbors and her step mother thought that Germaine was a sorry sight. Not only was she ugly but she had a crippled hand and a paralyzed arm with sores covering her entire body. But St. Germaine had an unusual power over the wolves that preyed on her village near Toulouse, France. When they appeared, the villagers called for Germaine to save them.

She not only made them turn away from the village but she caused them to be as docile as sheep.

Facing the challenge of raising teens

The mother asked: "What do you say to a 13 year old who says, 'Mom, you grew up in a different time and place. Sure, you were a virgin when you married Dad at 18. But I probably won't get married until after I'm out of college and working a couple of years. Surely you don't expect me to not have sex until I'm 26?'"

I was speaking to a small group of parents of teenagers. With that question, the evening really broke wide open. One after another parents related the questions, the challenges, being tossed their way by their teens.

The evening gave me much to think about. One of the things I realized is that many parents are caught between what they fear are out-of-date sexual values and the me-generation, sexually permissive ideas and values of the world in which their children are growing up. For lack of opportunities to address those questions with other parents and church leaders who could share their experience and perspective, they often fail to provide a helpful response to the young people coming to them with their accusations of "You're really out of it!" As a result, everyone loses.

There are a couple of things that I think are very important to remember: One is the nature of teenagers, and the other is the responsibility of parents. The teen years are filled with tension as the adolescent begins to separate and establish an identity apart from the family. The teen is not merely a Smith, a Rodriguez, a Farrell but Jim, Maria or Maureen. That separation requires challenging family wisdom about all of the values the family has tried to share or impose and



By
Carol A.
Farrell

deciding for themselves what values they will choose to embrace. There's a whole lot of testing going on as teens dare parents to convince them of why they should value what their parents value.

' People who are faithful to their values and commitments are valued now more than ever - probably because they are so rare.'

But it is a necessary exchange if we hope to raise up adults, eventually, and not just robots who repeat what they have been programmed to say. The confrontations and conversations permit parents to share the wisdom not only of what they believe but why they believe it. This provides young people with material for the inner dia-

logue with themselves and the external dialogue with their peers.

The parent's responsibility, on the other hand, is not to cave in to the pressure of the teen or to the times. Yes, we know that a smaller percentage of young people consider it a value to come to marriage without sexual experience. We also know that young people will not necessarily live up to the standards we offer. But is that a reason to abandon the standards? I think not. More than ever before, we should still hold up for them the ideals which create life-long happiness. More clearly than ever we see the heartache caused by the violation of those time-honored values of fidelity and commitment: marriages crumble, children are emotionally scarred, and health hazards abound. Broader than all of that is the erosion of the integrity and then of the trust which undergirds our personal, religious, family, vocational, business and political lives.

How do we answer a 13 year old? With a lot of affection and understanding. We tell them that some things never change, never go out of style. People who are faithful to their values and commitments are valued now more than ever-probably because they are so rare. There are many who express regret for not having been

faithful to the values which guard and guide our relationships, but we haven't met any yet who regret that they were.

As mistake-making human beings we can speak to the truth of both sides of that statement.

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

How couples deal with religious differences

Dear Mary: I was raised Catholic and the man I am dating is, for all intents and purposes, a fundamentalist. We have the predictable problems (arguments) of a couple from different faith backgrounds, but our conflict goes deeper.

For reasons I do not know, he perceives the Catholic Church as collective "brainwashers." He has many typical misconceptions.

I want him to better understand my faith, although my ability to explain the laws of the church is negligible. I need practical advice. I love him very much. — Ohio.

Arguing out religious differences is rarely a way to reach understanding. Probably both of you sincerely think that the other is wrong.

How can you respond when religious arguments come up? Attacking each point the other makes rarely convinces the other. More frequently the argument is an effort to "prove" one's own side while putting down the opponent. On the other hand, you cannot agree with your friend's points. You find some basic differences and misconceptions on his part. To imply that he is right would not be true to your own beliefs. Nor can you say, "Either position is fine. It does not matter." Religious belief matters to both of you.

What do you two have in common regarding religious experience? Most important, religious faith is a serious



By Dr.
James and
Mary Kenny

concern in both your lives. It is the source of your disagreement, but it is also a point in common.

Second, you love each other. Whatever you say or do, remind yourself that you seek to understand and support the person you love. Try to express this. Tell him that you do not seek to hurt him or put him down, and you expect the same treatment from him.

Here are some approaches you might try to reach greater unity in your religious backgrounds.

1. Tell your partner that you respect his beliefs, but that you also expect him to respect yours.
2. Learn more about your faith. You need not apologize if you cannot explain every aspect of your faith. Few Christians could.

Your friend might have done you a favor by making you more interested in the faith you grew up in. Perhaps you and your friend could learn about the faith of

Catholics together.

Today adults who are interested in Catholic faith are introduced through the Rite of Christian Initiation of Adults. Interested adults can join this program without making a commitment to become a members of the Catholic Church.

Emphasize to your friend that you are not trying to force your faith on him. Invite him to attend with you so that you will have greater understanding in your relationship.

Read more about your faith on your own. For an overall view, try "Believing in Jesus: A Popular Overview of the Catholic Faith" by Leonard Foley, OFM (\$5.95 plus shipping, St. Anthony Messenger Press, Cincinnati).

Father Foley also has an article, "How Should Catholics View Fundamentalism?" (Catholic Update, St. Anthony Messenger).

Try reading the Bible. Perhaps you could join a Bible study group at your parish. You can tell your friend that his enthusiasm is what got you interested.

Finding the differences between you is easy. Finding the beliefs and attitudes you share may be more difficult, but it can lead to closeness rather than distance. It is worth the effort.

Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Rensselaer, Ind. 47978.

Effectively parenting your children

"How do you deal with kids who want their own way?" parents ask.

"Which kids?" I'm tempted to reply. I don't, of course, because it sounds flip but basically I mean it.

Given two-truths-all kids want their own way and all kids need limits or boundaries- parents don't always realize that they are custom tailors. They have to fit the response to a given child at a given time. There are no ready-made children or ready-made answers.

Boundaries are important and caring parents set them but their boundaries have some built-in flexibility. Rigidity and permissiveness are tow extremes in parenting and they cause great stress in families.

The overly rigid parent set rules which must be obeyed at all times. This family serves the rule rather than the rule serves the family. A good example is a family who had a rule that no one could date until age sixteen. When their fifteen-year-old daughter was chosen homecoming princess, she was not allowed to attend the dance.

Overly permissive parents set no rules or don't enforce the ones they set so rules become mere suggestions.

The family may have an 8 o'clock bedtime rule but the children are still wandering about at ten. Eventually the parents blow up and family peace is shattered-every night.

It's basic for parents to realize that children want rules even though they may fight them. Children



By
Dolores
Curran

are troubled when they have to much control. They trust parents to enforce rules that protect them and they often equate parental control with love. Adult addicts or criminals will often say, "My parents knew what I was doing but they didn't care enough to stop me."

Didn't care enough. As parents, we care, but sometimes we just get tired of the daily task of nurturing good behavior. Or we get frustrated dealing with the same issues over and over.

Children don't equate relinquishment of control with parental fatigue or frustration, however. They ascribe it to lack of caring.

If I could give parents a skill, it would be that of mutual negotiation, which means they set rules and consequences and stick to them but they leave room within the rules for maneuverability and negotiation so that children have some power and

responsibility.

Let's use bedtime again as an example. The rule may be an 8 o'clock bedtime but children might ask to read in bed or listen to the radio for awhile. "How long?" the parent inquires.

"Until I fall asleep."

"I can't buy that. Try again."

"An hour?"

"Let's try 30 minutes and see how it works." If the child stretches the thirty minutes, and it's likely he will the first time, then the next time he asks, the parent can say, "That didn't work last time. We'll go with light out at eight for a week and try again." This approach puts responsibility on the children rather than parents.

Chores can also be negotiated.

"I expect this to be done by dinner but I'll leave it up to you to decide when you want to do it," the parent can say. This is preferable to our saying, "Do it now!" because it gives the child some control. If the chore isn't finished by dinner, then dinner is delayed or forfeited by the child.

Consequences, too can be negotiated.

When a teen fails to make curfew, the parent can ask, "What do you suggest as a fair consequence?" If the teen's reply is inconsequential, the parent says, "I see you're not old enough for this. I'll decode." It happens only once.

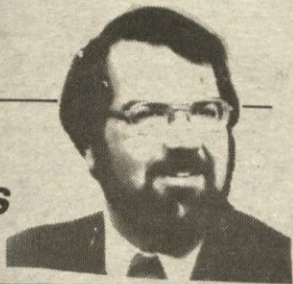
The rigid parent orders, the permissive parent cops out, and the effective parent negotiates.

(Copyright 1989 Alt Publishing Co.)

Today's dilemma to watch or not TV programs

If you found out that the star of your favorite situation comedy series is a child abuser who publicly recommends his behavior as not only normal but preferable, would you keep watching his show?

Suppose the talk show host you listen to every day began saying that all Jews



By
James
Breig

and Blacks should be exterminated. Would you find another program to watch?

How about this scenario: The actress who plays the heroine on a soap opera announces that she is an advocate for infanticide and plans on testifying before Congress about the value of strangling children who are a burden to their parents' mental emotional or economic health. Would you find her as entertaining in her next scene?

None of those has happened, but something very similar has: Some TV actors and actresses have become more and more vocal in support of abortion, which

is child abuse, the extermination of a minority and the killing of innocent people.

Several performers are currently touring college campuses in support of abortion. Among them are Jill Eikenberry, Michael Tucker, Susan Ruttan and Michele Greene, all of "L.A. Law." If you're a fan of that show, can you continue enjoying it? I ask because your support for the program gives its stars the money and fame which they use to make their case for killing unborn kids.

Also on the tour are Donna Mills of "Knot's Landing," Morgan Fairchild, an itinerant actress; and Sara Jessica Parker of "Equal Justice," a new show.

I am asking questions about how you feel because I don't watch "L.A. Law" and Misses Mills, Fairchild and Parker aren't exactly on my list of must-see actresses. So I really haven't had to confront this question.

The question of support for these people arises because of their prominent advocacy. If my grocer holds an offensive view about Blacks but keeps it to himself, I can buy my potatoes

from him. If he starts marching down Central Avenue in a sheet, I'd find some other place to get my spuds.

It's no different for people who sell drama instead of vegetables. If a performer wants to believe something privately, that's one thing. Viewers can't react to what they don't know. Even if the entertainers mention their beliefs in passing during a print or broadcast interview, that would be okay. But the people I listed above have done more than that; they have gone public in a big way with their point-of-view. When that happens, it's fair to judge them by that stance. And part of judging for viewers is a decision about de-

voting time to watching (in a sense, buying) those performers' wares.

The performers would probably argue that they have a right to speak their mind and that shutting off their shows isn't fair because the shows don't have a political stance. When they are in character, they are not espousing a viewpoint. I'd answer: Yeah, you do have a right to speak your mind and I have the right to shut off your show because it's the connection I have with

you; it's the store counter across which I am passing my support for you, not in greenbacks but in attention. In a sense, I have invested in you and you have spent my investment in an unwise way. The smart move, in such cases, is to withdraw my funds.

And, actually, shows do have a point of view; when was the last time you saw a pro-life viewpoint espoused, supported and defended as the right stand on "L.A. Law"? How many stars on the series are vocal pro-lifers?

I can hear the major objection to my line of questioning: "You want a McCarthy-ite witch hunt in which performers are hired or fired according to their political stands." Not at all. They can take their stands and I can take mine; mine may include boycotting them.

And let me ask this: How long would the stars of "L.A. Law" remain on that series if they publicly declared their support for the sexual abuse of children or the nuclear bombing of Ireland or the assassination of key U.U. senators? Those are odious points of view. So is support for the killing of human beings who are too small to speak for themselves.

Like I said, I don't watch "L.A. Law." But I wonder what I'd do if it was one of my favorites and I found out how strongly its stars felt about dismembering babies.

'If a performer wants to believe something privately, that's one thing... But when they have gone public in a big way with their point-of-view...It's fair to judge them by that stance.'

Movie provides dose of laughter using Catholic theme

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

"Nuns on the Run" (Fox) is a light-weight British comedy about two genially daft gangsters who masquerade as Catholic sisters to escape being nabbed by the police, rubbed out by the mob they've double-crossed, or sliced up by the Hong Kong drug syndicate they've ripped off.

Brian (Eric Idle) and Charlie (Robbie Coltrane) are career criminals who rue the growing violence of their chosen trade.

Wishing to retire from the business in one piece, they plan to steal a million pounds in drug money and live happily ever after in Brazil.

Unfortunately, when their getaway car runs out of gas, they grab the loot and dive through the open doorway of the

the Trinity.

It pulls it off humorously, however, when the exasperated Coltrane says something to the effect that if the Trinity were sensible, one wouldn't have to believe in it, whereupon a picture falls off the wall and cracks him on the head.

Written and directed by Jonathan Lynn, some of the gags are irreverent but their tone is good-natured rather than mean-spirited.

The convent and its sisters come across very positively as being engaged in the real world, running a drug rehabilitation program, rather than as plastic stereotypes.

There are several older, doddering sisters who contribute to the fun and a Scotch-drinking nun (Lila Kaye) who has put substantial convent funds on the horses. But the attitude toward these characters is warm and humanly sympathetic.

There are a few naughty words, some mild double-entendres and some flashes of nudity in the girls' shower at the convent school.

There is also a confession scene involving Idle's girlfriend (Camille Coduri), but it's more a plot device than anything else.

The movie is likely to offend the sensibilities of viewers who find nothing funny about female impersonators or irreverent jokes about religious subjects. Others, however, especially those familiar with British anti-establishment humor, will find some hearty laughs and a number of genial smiles in the material.

One's response to the movie is more a question of taste and the individual's sense of humor than of morality and respect for religious institutions.

The ad campaign describing it as the story of an "immaculate deception" is more offensive than anything in the movie itself.

Though the humor in "Nuns on the Run" will not please all adults, it does humanize a contemporary community of women religious and the result provides some measure of healthy laughter about Catholic life.

Because of the irreverent but good-



Eric Idle (left) and Robie Coltrane star as petty crooks who masquerade as Catholic sisters while using a convent as a hide-out from the police and two rival gangs in "Nuns on the Run." The Catholic Conference says the film offers "irreverent though good natured humor." (CNS photo)

natured humor about Catholic matters, some mild double-entendres and saucy language as well as some flashes of nudity.

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

ciation of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13. - - -

Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.

Movie Capsules and Reviews

nearest building, by chance a convent. With the police and the two rival gangs searching for them outside, the duo decide to stay awhile, don habits and introduce themselves to the convent's no-nonsense superior (Janet Suzman) as visiting nuns.

The rest of the film mines the sight gags and broad humor inherent in the ridiculous situation of men in religious drag.

Idle and Coltrane make a fine team playing off each other's comic strengths, with the vague Idle (as Sister Euphemia of the Five Wounds) being totally ignorant of Catholic belief and practice while the haphazard Coltrane (as Sister Inviolata of the Immaculate Conception), who is related to a nun, struggles to explain what he remembers about his Catholic upbringing.

The movie treads on sensitive ground when Coltrane tries to instruct the uncomprehending Idle on the doctrine of

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

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

Film premiere, seminar to stress "global thinking"

Already positioned geographically and economically as an international crossroads, South Florida and its leadership role in tomorrow's global village will be examined in a dynamic combination world film premiere and seminar here on May 1-2.

The motion picture premiere and reception at the Colony theater on Miami Beach at 7:30 p.m. Tuesday (May 1) and the daylong seminar beginning at 8:30 a.m. Wednesday (May 2) at St. Thomas University opens discussion among a unique blend of leaders representing business, the arts, education, the media, politics and technology. A holistic approach to solving critical global issues, including environmental concerns and the impact of the global files, will be explored.

It is hoped that this event, a continuation of Earth Day observances, will project South Florida as a leader in the effort to preserve our future.

A special guest at both the premiere of the film, "Mindwalk," and the St. Thomas university seminar will be Dr. Fritjof Capra, renowned physicist, philosopher and author of "The Turning Point," on which the film is based.

Dr. Capra, a pioneer in espousing the holistic approach to solving global

problems rather than patchwork thinking on individual social, political, ecological and moral crises, is founder of the Elmwood Institute, of Berkeley, Cal., a "think tank" that sponsors research and seminars addressing various social issues. Capra is also the author of the bestseller, *The Tao of Physics*, which relates modern discoveries in nuclear physics to Eastern mysticism. A futurist, Capra views the world as part of an inseparable web of relationships, with value systems ideally based on partnership, not domination.

"Mindwalk," which was co-written by Dr. Capra, is a dramatized philosophical dialogue among a woman physicist (Liv Ullmann), a politician (Sam Waterston) and a Bohemian poet (John Heard), interspersed with visual metaphors around the medieval Mont Saint Michel in France, where the film was shot.

Sharing the spotlight at the seminar at the university's Convocation Hall, 16400 N.W. 32nd Ave., (off the Palmetto) will be Barbara Pyle, Vice President of Environmental Policy for the Turner Broadcasting System network and noted TV documentary film producer.

She is a renowned former photo-journalist who has three Time magazine covers to her credit and whose work has



Dr. Fritjof Capra confers with actress Liv Ullmann during the filming of "Mindwalk."

appeared in national publications such as Time, Esquire and Cosmopolitan. Since joining the TBS network in 1981 she has produced award-winning documentaries, including "Without Borders" and the "Finite World" series.

The film premiere/seminar program is co-produced by Dr. Joseph Iannone, di-

rector of the Institute for Pastoral Ministries of St. Thomas University, and Christine Penrod, of Miami Beach. Cost of the May 1 premiere and reception is \$15; for the premiere/reception and May 2 seminar, including continental breakfast and lunch, \$40. (For information and registration, call (305) 628-6641).

Migration Week celebrated

National Migration Week will be celebrated with a Mass at St. Mary Cathedral on May 6 at 11 a.m. The annual observance of National Migration Week places special attention on the pastoral care of migrants and honors their rich and diverse cultural heritage. For further information call 757-6241, ext. 195 or 320.

St. Rose of Lima hosts golf tournament

The annual St. Rose of Lima Golf Tournament is slated for May 6 at the Miami Shores Country Club.

Registration at 12:30 p.m. with a fee of \$100 per player to benefit the Education Endowment Fund will be followed by a shotgun start and four-man scramble.

Many of the area's top golfers and civic leaders are expected to participate. For complete information call 757-0734 or 757-5026.

It's a date

St. Maurice Church is hosting its second outdoor youth rally for high school teens from Broward and Dade on May 6 from 1 p.m. to 6 p.m. Over a half dozen Christian artists will be performing including a rap artist and a dance group. No admission fee. Food provided.

Our Lady of Fatima Rosary Procession and Bilingual Mass will take place at St. James Church at N.W. 131 street in North Miami on May 11. The rosary will be at 6 p.m. in the school courtyard. Intentions: Conversion of sin-

ners, world peace, and mother's day.

The Catholic Home for Children of the Archdiocese of Miami will host a gala on May 12th. Ticket prices are \$50 per plate and can be purchased by contacting Midge Tracy of the Catholic Home for Children at 238-2381.

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., in Miami.

Father Mike Flanagan, Sch.P., Family

Wedding anniversary Masses scheduled

The Archdiocese of Miami is having two wedding anniversary Masses to honor couples celebrating 25, 50 or more years of marriage.

On May 5 at 11 a.m. Auxiliary Bishop Agustin Roman will be the principal celebrant of a Mass at St. Brendan Church, 8725 S.W. 32nd Street.

Archbishop Edward A. McCarthy will be the principal celebrant of a Mass May 19 at

Red Mass May 2 in Tallahassee

The XVth Annual Tallahassee celebration of the Red Mass of the Holy Spirit will be concelebrated by the Catholic Bishops of Florida at the Co-Cathedral of St. Thomas More in Tallahassee on May 2 at 6 p.m. The Co-Cathedral is located at the intersection of Woodward and Tennessee Sts., North-

Prayer petitions sought

"Call to me and I will answer you" Jer. 33:3. 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 indi-

vidual daily prayers each week as well as during this special time of community prayers. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

11 a.m. at St. Anthony Church, 901 N.E. 2 Street in Ft. Lauderdale.

Anyone interested in participating in a Mass can submit their name, address and phone number to the Family Life Enrichment Center at 18330 N.W. 12th Avenue, Miami, Fl 33169. Include number of years married (25, 50 or over) so that couples can receive an invitation for the Mass.

For information call the Communications Department of the Family Life Enrichment Center at 651-0280 or the Communications Office at 757-6241 exts. 320, 321

For information call the Communications Office at 757-6241 exts. 320, 321

Sisters celebrate diamond jubilees

The Sisters of St. Francis of Mary Immaculate, Joliet, Ill., are happy to announce the Diamond anniversary of religious profession for two of their sisters who worked in South Florida.

Sister M. Clarette, a native of Chicago, served for seven years beginning in 1976 at St. Ambrose Parish, Deerfield Beach, as minister to the sick and social director of the senior citizens. Sister is presently ministering at Our Lady of Angels Retirement Home, Joliet, Ill., as Director of Volunteers, a position she has held since 1984. Sr. Mary Catherine ministered as a grade school teacher and musician for fifty years in schools throughout Illinois, Ohio, Michigan, and Florida. She retired in 1982 to Our Lady of Angels where she continues to minister to the Church through her offering of prayer

Counselor with Catholic Community Services, Broward Region will offer his FLAMES (Father Flanagan's Love After Marriage Enrichment Seminar) program at St. Ambrose Catholic Church in Deerfield Beach on each Thursday May 10-June 7 from 7:30 p.m.-9 p.m. \$40 fee per couple includes textbook and handouts. Call Fr. Mike at 731-3001 for further information.

The Catholic Widowers Club of Hollywood will hold its monthly meeting on 7:30 p.m.

May 4th at Griffin Park Hall, 2901 S.W. 52nd Street in Ft. Lauderdale. Live music, dancing. Guests \$4. For information call Mary at 457-9426.

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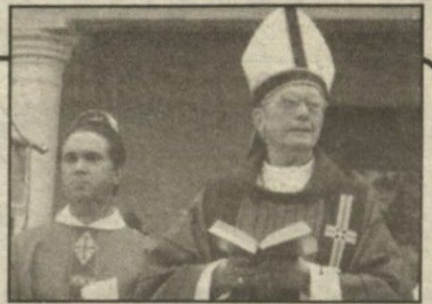
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St. Joaquim parish hall dedicated

Archbishop Edward McCarthy recently joined Father Emilio Martin (right), pastor of St. Joaquim parish in the Redlands



(South Dade), for the dedication of the church's new parish hall. The new facility complements a parish plant which includes a Mediterranean-style church and rectory. The parish hall can accommodate 400 people. At left, more than 100 parishioners gather in the hall for a Bible study class.

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THANKSGIVING NOVENA TO ST. JUDE

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

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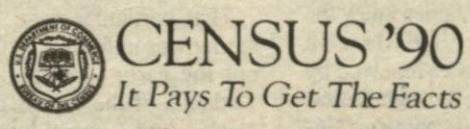
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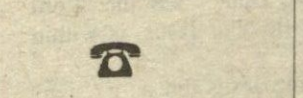
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Rediscovering the Sacraments

What we do in church is closely connected with what happens in the rest of people's lives, writes Father Herb Weber. And receiving Communion can be a confirmation of the many ways God is involved in our lives. (CNS photo)



By Father Herb Weber
Catholic News Service

James was a true catechumen, that is, he had never been baptized before entering our parish Rite of Christian Initiation for Adults program. In fact, he hardly knew much about Christ. His "pre-catechumenate," or period of evangelization, had begun through the help of others who gradually introduced him to the church. For a couple of years, James attended a parish Bible study group, chatted with church members who tried to be available for him in his search and began celebrating liturgy with the parish. Only then did he formally join our RCIA program.

I was not involved directly in the earlier events leading to James' conversion. But I was with him during those days and months of the RCIA program. And when the Easter Vigil arrived, I was the one who had the privilege of baptizing and confirming James as well as celebrating his first reception of the Eucharist with him.

It was an event of great excitement for both him and me. It was a truly graced moment. Whenever I am asked to write or speak on the topic of sacraments, I think about James and that incredibly powerful experience of initiation for him. To me, his experience is the best reminder that sacraments are encounters with the divine in which human beings are remade. And just as James knew the tremendous power of God's love at that Vigil Mass, all present in the community had a chance to be renewed by that same grace-filled presence working through James. Obviously the sacraments of initiation — baptism, Eucharist and confirmation — that James celebrated are not the only occasions when the power of God's interaction in the human family is experienced.

And certainly there are similar encounters with the divine by couples who choose God to be part of their married love or by men standing before the bishop as he lays hands on them in holy orders. All the sacraments are graced moments. As such they are not commodities to acquire so much as happenings to live. The word "sacrament" is more like a verb than a noun, an action rather than a static entity.

The realization that sacraments were entwined with the liveliest part of my life first hit home many years ago when I was in high school. The event was the evening liturgy for Holy Thursday. As I recall, evening Masses were not part of our regular routine in those days.

'All the sacraments are graced moments. As such they are not commodities to acquire so much as happenings to live. The word "sacrament" is more like a verb than a noun, an action rather than a static entity.'

That particular year, Holy Week had arrived just as spring was unfolding in Ohio. Warm weather had brought out the early spring flowers. Croaking frogs in the wetlands of the woods provided the sound track for the week. And I recall lots of children, playing games outdoors. For some reason, I had a couple of hours free before going to Mass. So, as I frequently did, I spent the time outside. I walked through the woods and marveled at signs

of new life. I soaked in the air and just felt good being alive. The calm spirit of those hours outdoors stayed with me as I entered the church. As usual for my family, we were very early in arriving. (If we weren't 20 minutes early, we already were late.) That night I cherished the time before Mass. As I watched the priests and others getting ready for the special liturgy, I somehow knew, even in my unsophisticated boy's mind, that what we were doing in church was linked intrinsically with what I had just experienced outside. Receiving the body of Christ that night was a confirmation of the all-pervasive way that God already was involved in my life.

The Eucharist and the other sacraments are life events. Thus, sacraments should not be relegated only to the spiritual. They speak of the whole of the human life.

As such, sacraments are communal, not private. Since human life is not lived alone, the celebration of the sacraments does not take place without having an impact on the whole community. Whenever I baptize infants during Mass, I take a few moments to "present" the new member to the congregation. I hold the child in the crook of my arm so everyone will be able to see its face, and then I conduct a little procession around church. Never has a child wriggled out of my arms! Many have laughed or "played to the audience." What I have enjoyed is looking at the faces of the congregation. Older people have cried; younger ones have elbowed each other with private words and smiles.

Above all, the whole church has been reminded that the lives of its members have been affected by the baptism that has just taken place. As we come more and more to understand that our lives, individually and communally, are being remade by the celebration of sacraments, we come to know that these moments of grace are moments of life.

Scriptures

Christ, the basic Sacrament

By Father John Castlot
Catholic News Service

John's Gospel has been called the "sacramental" Gospel. It is not that it has a great deal to say about individual sacraments. More fundamentally, it concentrates on the basic sacrament: Christ, the enfleshed Word (John 1:14).

A sacrament is an external, visible sign of the invisible, intangible Word. We cannot see the Word as such but the humanity, the flesh of Jesus, is within our grasp.

The evangelist saw everything Jesus did as a "sign" of a deeper reality. When Jesus cured the man born

blind, the actual cure (the sign) is preceded by a statement of its meaning, its significance:

"It is so that the works of God might be made visible through him.... While I am in the world, I am the light of the world" (9:3,5).

Jesus instructs the man to "go wash in the pool of Siloam," which, the evangelist adds parenthetically, "means sent."

In his view, Jesus was the one "sent" by God and the man born blind was washed in Christ. (Paul often spoke of our being baptized into Christ.) "So he went and washed and came back able to see."

But even giving sight was a sign of something deeper: the giving of insight, of faith.

Parents' important role at their children's Confirmation

By Tim Manning
Catholic News Service

The parents of high school confirmation candidates came to rapt attention as one mother described the scene when she asked her teen-ager to set the dining-room table.

"Why doesn't my daughter realize that she should help?" the mother asked, voicing a question symbolic of the parental stress caused by messy rooms, curfews, chores and discipline. Comments from other parents showed they too had been challenged in relating to their teen-agers.

The parents of 50 high school freshmen and sophomores were at a workshop on "Positive Parenting" given by Dr. John Kalafat and Gayle Joannides, from St. Clares Riverside Medical Center in Denville, N.J.

"Positive parenting" offers several educational programs, including a three-part series for parents of teen-agers, offered through parish confirmation programs.

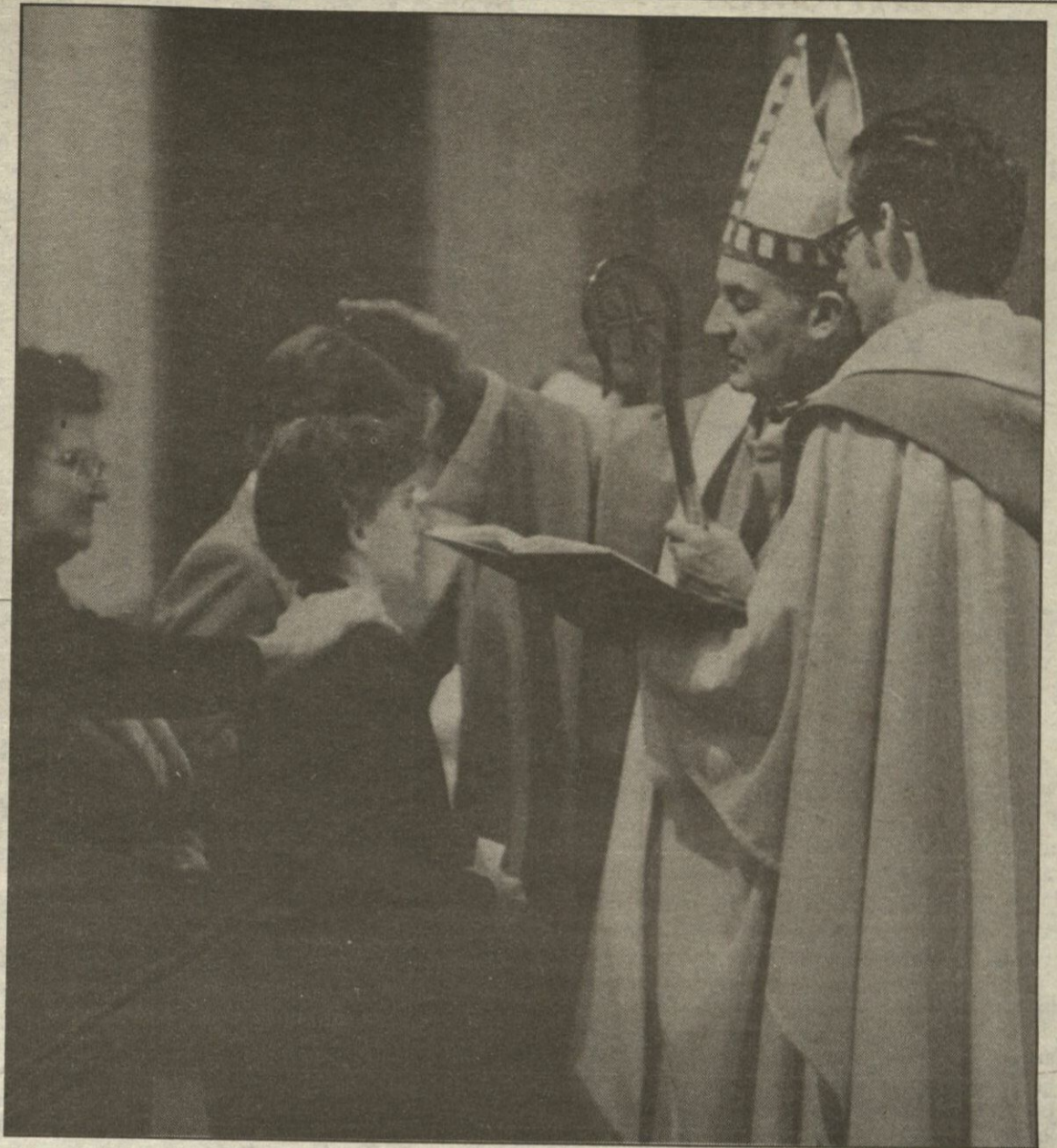
Holy Family Parish in Florham Park, N.J., offers the confirmation series "to help parents be better parents," said Sister of Christian Charity Alfredine Hauptly, religious education director.

"Confirmation is celebrated in the midst of the faith community, including the family where the teen-agers need the support and guidance of their parents," she said.

Confirmation is a sacrament of initiation into the full life of the church. But for teen-agers, it is also often viewed as a sacrament of transition because they receive it when their commitments and relationships are changing.

"The graces of confirmation can help a teen-ager make a new and stronger commitment about how to serve the community, as well as help him see how God is at work in

Confirmation is celebrated in the midst of the faith community, including the family where teen-agers need the support and guidance of their parents, writes Tim Manning. (CNS photo)



his life and in his relationships," said Sister Hauptly.

"Adolescence creates the energy to fuel the booster rocket to launch them out of the nest," Kalafat said. Teen-agers are experimenting with new freedoms and testing parental limits. He encouraged parents to create or capitalize on "occasions of communications" when a teen may be seen to be only making a comment, but may really be seeking advice or looking for a willingness to talk.

Good communication means being a good listener who doesn't interrupt but paraphrases or feeds back to the teen-ager information or feelings being discussed.

Good communication, however, also implies that parents decide from the beginning what issues are "absolutely, positively non-negotiable" with their teen-agers, Kalafat indicated. Kalafat and Mrs. Joannides utilized the scene of conflict over setting the table to offer

suggestions on how to smooth the rough spots in parents' relationships with teens. "Stick to the specific situation and let the teens know how their action or attitude makes you feel," said Mrs. Joannides. She demonstrated how a parent might respond: "The table has to be set if we are going to have supper together. When you don't set the table, it says to me that you don't care enough about the rest of us to want to share our meal. That makes me feel sad and unappreciated for all the work that I do to make this a family," said Mrs. Joannides.

"Parenting teen-agers is like guiding them from the safety of a harbor" into the ocean's rough waters, Mrs. Joannides said. It isn't surprising, then, that the time of confirmation preparation is frequently seen as a time to build up the process of communication between parents and teens — illustrating in clear terms that sacraments relate to real lives.

The Sacraments focus on vital areas of human existence

"don't negate our human nature and the dynamics of human life," said Jesuit Father Lawrence Madden. He is director of the Georgetown Center for Liturgy, Spirituality and the Arts in Washington.

It is no accident that the seven sacraments "touch on precisely those key areas in human life," he said. Sacraments touch on the kinds of events through which people find meaning in their lives.

The sacraments are a reminder that "God promised to be with us in a special way" at the important times of our lives, Father Madden said. So the sacraments connect

with our lives in this world. Thus they "use very earthy human things — a hand raised in forgiveness, bread and wine for the Eucharist, water for baptism," said Dominican Father David O'Rourke, associate pastor at St. Dominic's Parish in Benicia, Calif. Again, as communal celebrations, sacraments connect with us in the context of our ordinary relationships with other people. "The church is a community whose life is related to that of Christ — and to each other through Christ," he said.

Katharine Bird
Associate Editor

FAITH alive!

The sacraments build on and celebrate ordinary human events such as birth, death, growth and marriage. They

And the account ends with the man's profession, "I do believe, Lord" (9:38).

In Peter's Pentecost speech he urged his listeners: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit" (Acts 2:38).

Baptism signified — and effected — all these things: incorporation into Christ, forgiveness of sins and the gift of the Spirit.

In fact, in the symbolism of the fourth Gospel, water signified baptism and the gift of the Spirit.

At the end of the week-long Feast of Tabernacles, which featured an elaborate water ceremony, "Jesus stood up and exclaimed, "Let anyone who thirsts come to

me (believe) and drink.' Whoever believes in me, as Scripture says, 'Rivers of living water will flow from within him (Christ).'"

'A sacrament is an external, visible sign of the invisible, intangible Word. We cannot see the Word as such but the humanity, the flesh of Jesus, is within our grasp.'

And the evangelist explains, "He said this in reference to the Spirit that those who came to believe in him were to receive" (John 7:37-39).

In Scripture it was the responsibility of the community to decide whom to accept as members and whom to reject.

Those accepted were baptized and their sins were thereby forgiven, and those rejected were not baptized.

In the creed we still profess our faith in "one baptism, for the forgiveness of sins."

And in the sacrament of reconciliation, which extends that basic baptismal power to forgive sin, people still encounter the compassionate Christ, who reassures them, as he did so often in his ministry: "Child, your sins are forgiven" (Mark 2:5).

Catholic Vietnamese sculptor's work pays homage to veterans

By Joe Fitzgibbon
Catholic News Service

PORTLAND, Ore. (CNS) — Portland artist Tran Cao Uy hopes that his latest sculpture will help heal the scars that linger from the Vietnam War while paying homage to U.S. and Vietnamese veterans.

It will be a life-sized work in concrete and steel portraying two unarmed soldiers, one American and one Vietnamese, tending to a helpless child.

The work was selected by the city of Portland for its Coming Together Project, aimed at giving the Vietnamese community an opportunity to welcome home their adopted country's Vietnam veterans and to thank all those who have served in their country's fight for democracy.

City Commissioner Bob Koch is co-chairman of the project with Redemptorist Father Vincent Minh, vicar of Southeast Asians for the Portland Archdiocese.

Koch said Cao Uy's design was chosen for best illustrating the project's goal of healing and respect for those who served in Vietnam.

"His sculpture does not beat the drums of war or armed conflict," Koch said. "Instead it commemorates the efforts of all of those who served there."

When completed, the bronze-colored sculpture will stand 6 feet high and weigh nearly a half ton. It will be placed in one of Portland's parks.

The estimated \$35,000 cost is to be paid by private donations.

Its texture will give the appearance of tears to symbolize the sorrow and joy he saw in the war.

"We remember the tears, sweat and pain of the war," he told the Catholic Sentinel, newspaper of the Archdiocese of Portland.

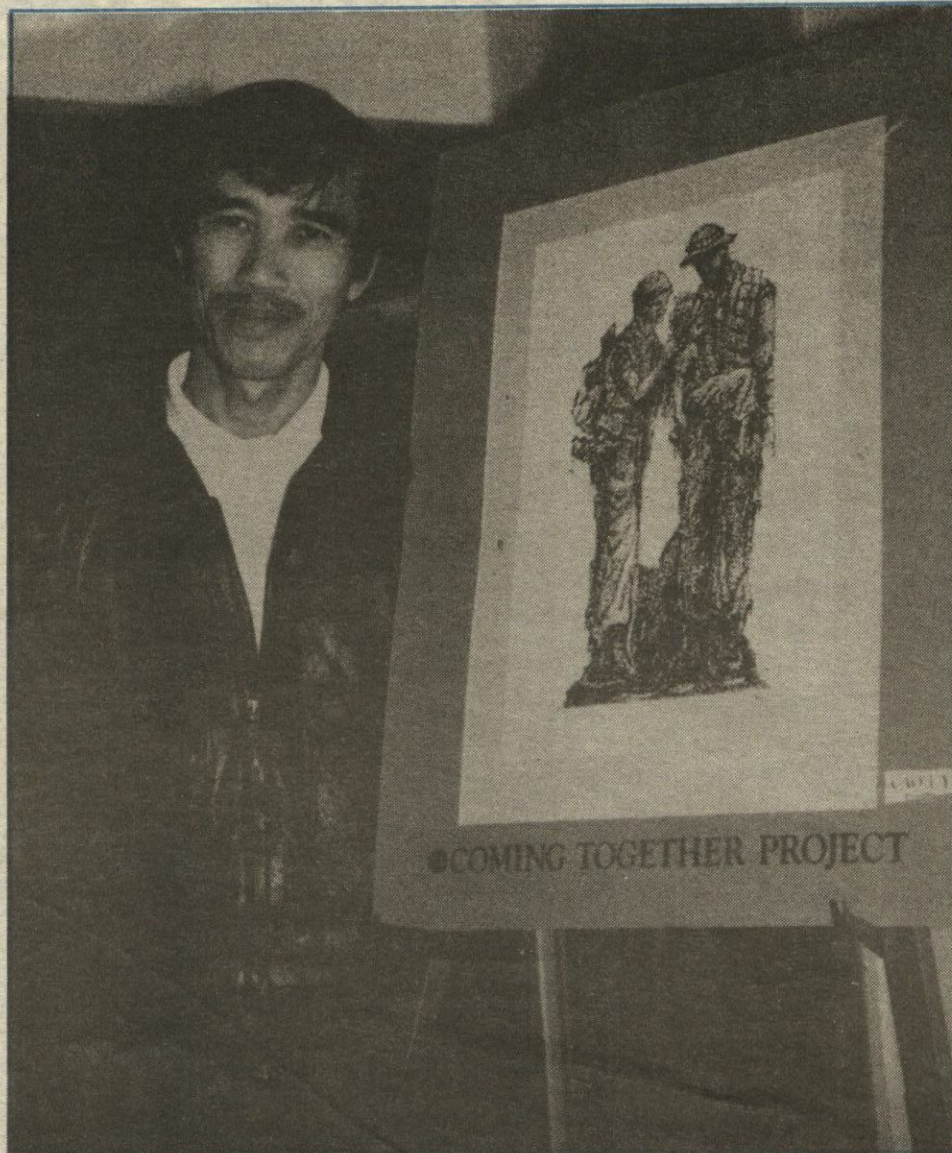
"I want to show, too, that we who are friends through turmoil are friends for life."

Fifteen years ago he abandoned his family and his art career to flee for his life.

A dogeared photograph he has shows him being awarded a gold medal for his work by then-president of South Vietnam Nguyen Van Thieu and Ellsworth Bunker, who was U.S. ambassador there.

When the U.S. government hired him to design a safe conduct passage to use behind enemy lines, a price was put on his head.

Cao Uy and his youngest son escaped in an over-



Artist Tran Cao Uy of Portland, Oregon, stands with a drawing of the sculpture that he will construct to honor both U.S. and Vietnamese veterans. His design was selected in a competition sponsored by the city of Portland and will be installed in one of the city's parks. (CNS photo)

crowded boat, but left behind were his wife and three other children, twin daughters and a son.

"Government regulations have relaxed over there, and I pray to have all of my family with me by next Christmas," Cao Uy said.

'... Aimed at giving the Vietnamese community an opportunity to welcome home their adopted country's Vietnam veterans and to thank all those who have served in their country's fight for democracy.'

He and his son nearly died of starvation as they drifted across the South China Sea in a ship with 172 other refugees. For another two years they languished in a refugee camp in Malaysia.

In 1983 he made his way to Los Angeles and then to Washington, D.C., where he worked days in a

restaurant and painted at night. Within a year, he had completed 15 oil paintings and had sold several sculptures.

Loneliness and cold winters prompted him to contact Father Minh, who in 1984 with Father Jack Krall of St. Rose Parish helped Cao Uy to settle in Portland.

Dozens of Cao Uy's sculptures and paintings are displayed in banks, government buildings and on church grounds throughout Oregon.

His statue of St. Joseph oversees the rose garden at the archdiocese's Southeast Asian Vicariate. And a life-sized statue of the Madonna and Child was recently placed in the chapel of the Brigittine monastery in Amity, Ore.

Father Minh said the new sculpture would correct many common misconceptions about American and South Vietnamese soldiers.

"People forget that only one-fifth of the soldiers were engaged in combat," the priest said.

"Most were in support groups helping the poor and the helpless. That's why we didn't want something violent for this project but something peaceful. Cao Uy's work is ideal."

Brother's cooking makes him famous

By Joe Motta
Catholic News Service

ATTLEBORO, Mass. (CNS) — In 1928, three hours before she gave birth to the youngest of her 13 children, Lea Champagne was in her kitchen at Woonsocket, R.I., making meat pies for a New Year's celebration.

"Everybody says I was marked," says Brother Jean-Paul Champagne, a member of and chef to the Missionaries of LaSalette community at the LaSalette Shrine in Attleboro. "My mother used to make good meat pies," he told the Providence Visitor, newspaper of the Diocese of Providence, R.I.

Brother Champagne developed a recipe for tourtiere, a French Canadian meat pie that became a favorite among the members of the LaSalette community and is now for sale to the public at the shrine.

Growing up in a large family during the Depression, Brother Champagne took note of how his mother, with the help of his sister Theresa, would stretch the family's budget with "a lot of economical dishes."

"I learned to do some basic cooking from her — good stews," he said. Soon he was cooking for others. "I was the best in the Boy Scouts," he said. "I was elected to do the cooking when we went on overnights."

While in the novitiate, Brother Champagne would take over for the sisters who were the regular cooks when they were away. He was hired as cook for a parish in 1951 and spent the following year doing canning, gardening and farm duties for his order.

While out of the order for personal reasons in 1953-59, he worked as a diner cook and a seasonal chef on Cape Cod and in Stowe, Vt.

Upon returning to the order, he taught food preparation to men at the LaSalette novitiate in Enfield, N.H., and elsewhere.

In 1978 Brother Champagne began selling his meat pies, modeled after his mother's, during the Christmas season when thousands visit LaSalette for its religious lights display. The pies, which contain beef and pork but no filler, were a hit, but the work took its toll.

"I was making 100 pies a day by hand" and lugging around huge pans of meat, he said. From the heavy pans he got hernias two years in a row, and his doctor advised him to get help. Now the pies are made with his secret recipe, patented in 1980, by a food processing company.

Pie sales "used to be seasonal," he said, but now they are sold year-round at the LaSalette cafeteria, \$5 for a regular pie, \$1.50 for an individual-sized serving. And he's trying to get the pies distributed to restaurants and nursing homes. He still whips up some pies from scratch on holidays and special occasions at the shrine, where he cooks for dozens of priests and brothers five days a week.

He said he has taken only one cooking course, but that "I had it in me. I had a lot of practice."

That paid off when in 1987, during a sabbatical trip to France, Brother Champagne was called on to substitute for an injured chef at the order's LaSalette Shrine in southern France. "I enjoyed it tremendously," he said, although at first he was fearful of the differences between Canadian French and continental French, and because the cooking measures were metric. "I like cooking," he said. "You've got to put your whole heart and soul in what you're doing. I think you have to live it."

