

THE VOICE

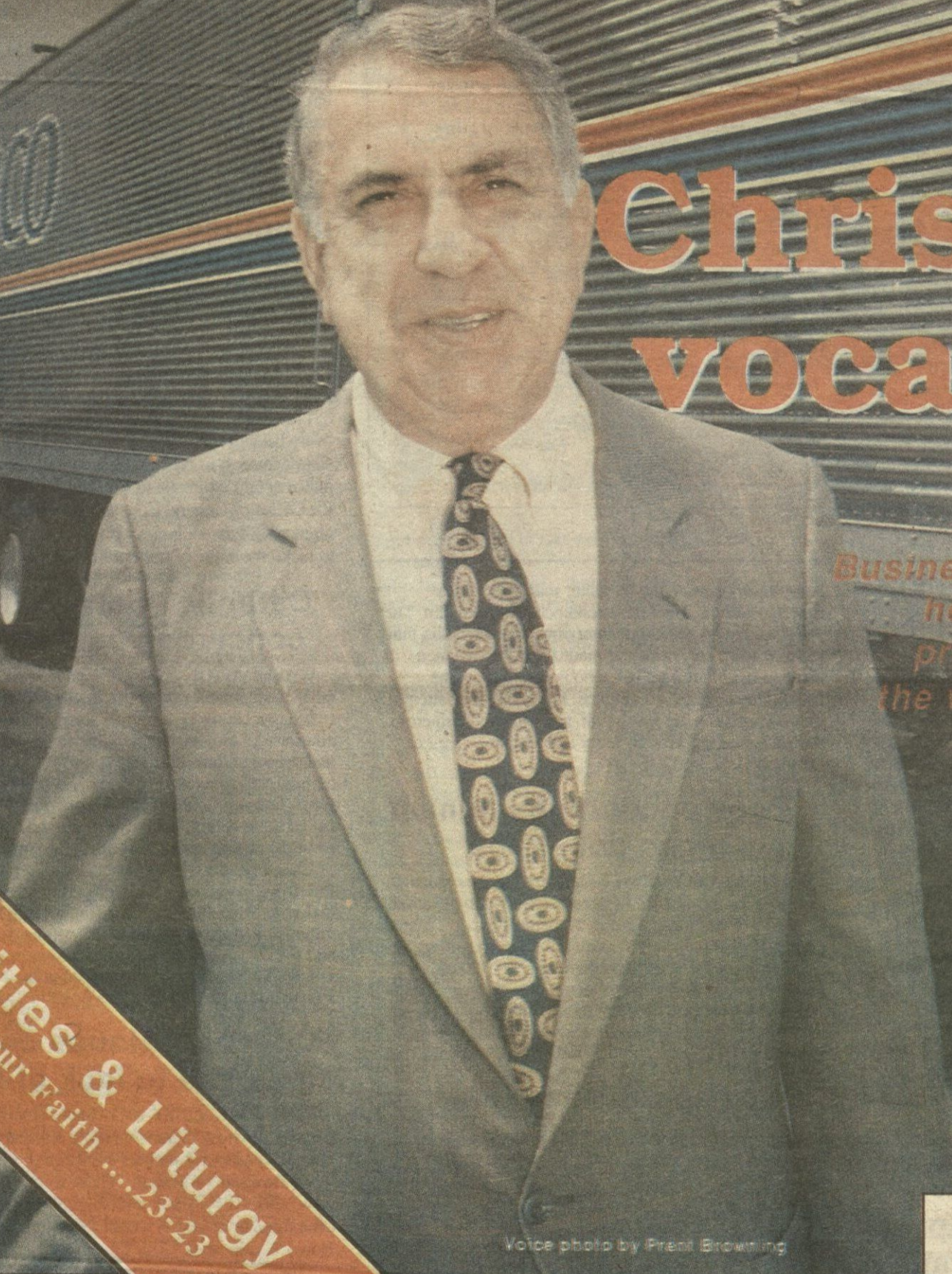
Vol. 37, No. 10 Archdiocese of Miami May 11, 1990

Business: a Christian vocation

Business leaders meet here and find that productive work is the work of the Lord

P. 12

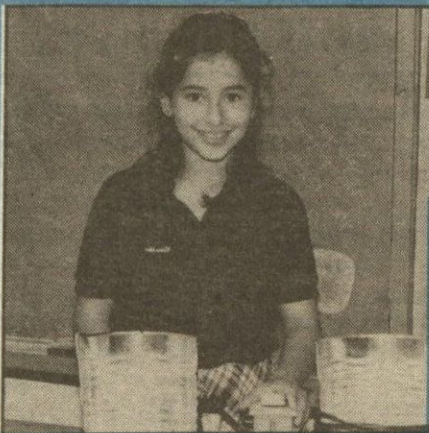
Minorities & Liturgy
Know Your Faith23-23



Voice photo by Brent Browning

Joseph Sciortino, chairman of Sysco's Florida Companies, providing food distribution services, organized a seminar in Miami on the Christian dimension of business. Sysco has donated food to migrants and others.

Inner-Voice



Electrician Trissie Casanova with stage lights

Carrollton School puts on a show!.....13

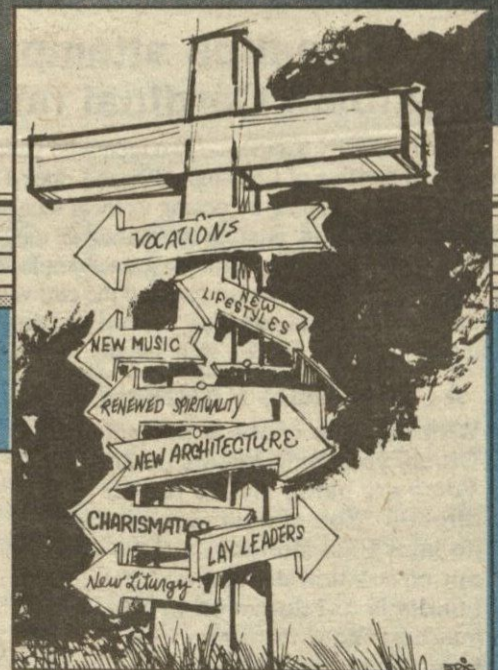
Other News

- Δ Pope in Mexico boosting Church...3
- Δ Catholics need to give more.....4
- Δ Archdiocesan Women meet.....7

3

Future of the Church in Florida

Bishops, theologians, lay leaders discuss problems, solutions in Church of the 90s





May Day

A cardboard figure of Christ on the cross is carried through Moscow's Red Square May 1 as demonstrators denounce Communist leaders and ideology during the annual May Day parade. Unofficial groups were allowed to join the celebration for first time this year. (CNS photo)

Nation

Euthanasia up for approval in Washington

SEATTLE (CNS) — Two voter initiatives filed in Washington state would broaden existing abortion law and would permit adult terminally ill patients to ask for and receive from a physician "aid in dying."

The abortion initiative, which was filed by Pro-Choice Washington, a coalition of groups supporting abortion rights, would put into law the U.S. Supreme Court's 1973 Roe vs. Wade decision legalizing abortion, thereby broadening the state's own 1970 law allowing abortion.

The other initiative, filed by Washington Citizens for Death with Dignity, would permit physicians to help a terminally ill patient end his or her life "in a dignified, painless and humane manner" at that patient's written request.

D.C. ruling gives women unlimited control over fetus

WASHINGTON (CNS) — The District of Columbia Court of Appeals ruled 7-1 that a pregnant woman has almost unlimited rights to decide medical treatment for herself and her fetus.

Her right to "bodily integrity" permits her to refuse Caesarean delivery, even if that refusal may increase the fetus's risk of harm or death, the court said.

The lone dissenter, Judge James A. Belson, said the "very limited view" of the majority failed to address "the state's interest in preserving human life and the viable unborn child's interest in survival." Helen M. Alvare of the Office of General Counsel of the U.S. Catholic Conference said the language of the ruling "is so sweeping as to make the value of unborn life almost null."

Catholic - Jewish meeting concluded as a success

WASHINGTON (CNS) — Catholic and Jewish editors concluded what participants called an "excellent" two-day meeting by issuing a statement calling for continued dialogue and pledging to "maintain personal and organizational contacts."

Eugene Fisher, a staff member of the U.S. bishops' Committee on Ecumenical and Interreligious Affairs, called the meeting, held in Washington, "an excellent example of dialogue at its best."

Twelve editors, seven from Catholic publications and five from Jewish publications, participated in the dialogue. Also attending was Rabbi Leon Klenicki, a national director of the interfaith affairs department of and the New York Archdiocese's Research and Planning Office. The findings were released at the NCEA's 87th annual convention held in late April in Toronto.

Covenant House could close due to lack of funds

NEW YORK (CNS) — Covenant House "has to survive" because there is no other alternative in cities where the runaway shelters are located, said The New York Times in an editorial. "There is no indication that New York City's Human Resources Administration has even thought of how it would respond if Covenant House disappeared," The Times said.

"There's no reason to think the other cities with Covenant House shelters are ready for that contingency either."

Covenant House in April cut its budget by \$10 million in response to declining contributions. "If the hemorrhage continues, Covenant House could die — leaving desperate young people nowhere to turn," the editorial said.

World

New government offers Haitians ray of hope

WASHINGTON (CNS) — Haitians see the recently formed 19-member State Council as a new answer to old problems, said Father Antoine Adrien, district superior of the Holy Ghost Fathers in Haiti. The State Council, instituted after President Ertha Pascal-Truillot took power in mid-March, "is being seen by the grass-roots people as the real hope for change," Father Adrien told reporters in Washington. "This is, for us, the guarantee that nothing is going to happen like we saw in the past."

Jesuits to help rebuild Eastern Europe Church

ROME (CNS) — The Jesuits, Catholicism's largest male religious order, plans to take advantage of the growing freedom in Eastern Europe by helping to rebuild the region's church and society, said Father Peter-Hans Kolvenbach, Jesuit superior general. This means "being increasingly present in the circles in which the decisions are made that condition the orientation of social life and the promotion of cultural values," he said. Father Kolvenbach, head of the Jesuits since 1983, outlined Jesuit plans and problems in an Italian book-length interview.

Assassination attempt on Colombian Cardinal failed

WASHINGTON (CNS) — Two men who gained access to the office of Cardinal Alfonso Lopez Trujillo of Medellin, Colombia, by posing as local security officials failed in an attempt to assassinate the cardinal. Private security firm personnel employed by the Archdiocese of Medellin realized the two were imposters when telephone lines crossed and they monitored conversations the two were having with fellow

conspirators outside the building, said Father Luis Eduardo Garcia, from the Archdiocese of Medellin. The priest said in an telephone interview from Medellin that the overheard conversations made clear the two men planned to kill the cardinal, who is president of the Colombian bishops' conference. It was the third attempt on the cardinal's life since 1986 and followed numerous threats he has received by letter and telephone, Father Garcia said.

Pope encourages human organ donations

VATICAN CITY (CNS) — Making human organs available for transplant is a matter of Christian generosity, Pope John Paul II told a group of medical experts. The pope said that the church is committed to promoting "awareness of the need for organ donors." Ethical principles must always be followed in such operations, he added. "We see an increasing number of people waiting, very often in vain, for the gift of an organ which would grant them fresh hope and life itself," the pope said.

Pope approves building of futuristic cathedral

VATICAN CITY (CNS) — Pope John Paul II has given his stamp of approval to a controversial, high-tech cathedral project in one of France's modern, new cities inhabited by young, highly skilled technicians. "It is natural to have a work of contemporary art" as a "monument making sense to generations wanting to open the way to the third millennium," he said. The pope spoke to people involved in the project from the French Diocese of Evry-Corbeil-Essones, south of Paris, where the cathedral is to be built. The delegation was led by Bishop Guy Herbulot, who had the idea for the cathedral and who chose Swiss architect Mario Botta to design the building — a squat cylinder with a sloping roof crowned with a circle of trees.

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Future of the Church in Florida

Fast growth, varied cultures a factor

By A.E.P. Wall

St. Leo — She looked at the scrambled eggs on her plate and said, "We talk new church and we do old church."

She was part of the now church pondering the future church, anxious about numbers and enthusiastic about evangelizing. She was part of a conference that brought assorted Catholics to St. Leo College for two days of dialogue on what's ahead for the church in Florida.

Everybody took growth for granted, despite an erosion of human and financial resources that has stunned such centers of American Catholicism as Chicago and Detroit. But everything grows in Florida because of newcomers who bring along whatever notions they had back home — including their notion of church.

Five Florida bishops and a capacity crowd of other Catholics grappled with the fact that the number of Hispanics grows faster than the census records and the church is not ready for them. There may be several hundred thousand, maybe a million, who almost never go to church.

Burdened priests and laity in parishes that have to add a Mass now and then to handle the crowd don't have much energy left over for the Catholics of every ethnic description who move to Florida or grow up here many without understanding the connection between Jesus Christ and his worshipping community. They sort of accept Jesus but shrug their shoulders about his church.

Many Florida parishes change all the time. People move in and out without ever really communicating with one another, without touching each other. There are births and deaths. Pastors may count on 20% of their parishioners as fairly permanent, more or less committed members of the eucharistic community.

What we need, an American theologian told the conference, is empowerment of many ministries. Empowerment is itself a ministry, said Dr. Joachim Viens, director of the theologian-in-residence program and associate professor of religious studies at Colorado State University.

Dr. PHEME PERKINS, professor of theology at Boston College, visiting professor of Catholic studies at Cornell University and author of several works on the New Testament, said that St. Paul had to entrust his work to "fragile" churches. Many participants in the conference agreed that today's church is fragile and must be nurtured by its members.

Are there things that need fixing? "Reforming the church is reforming the faithful," said Dr. Perkins.

And, she said, "Christ is both the model and power which calls forth renewal in the church."

Our future and that of the New Testament church are identical, she said. Many who demand reforms claim they are "getting back to the Bible or to church tradition but are really tainted with authoritarian perfectionism foreign to the gospel message."

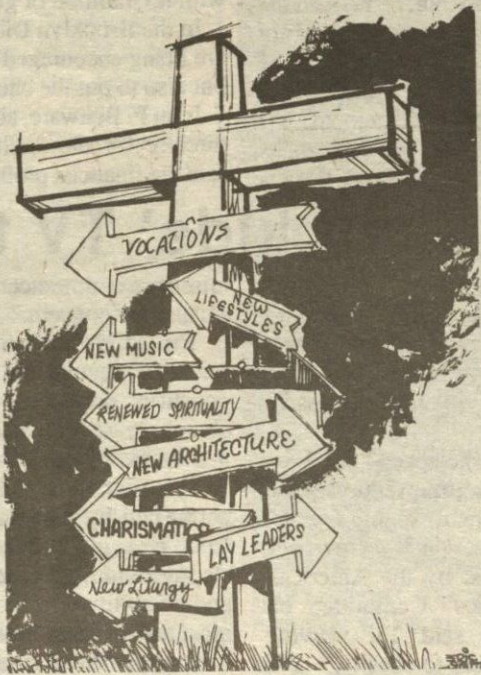
Dr. Perkins said it is sometimes held "that modern Catholicism stubbornly insists upon repeating all the errors of mainline Protestantism 30 to 50 years later. In this case the error is what is known in Protestant circles as 'post-millennialism,' that is, the false conviction that the mission of the church is to reform itself and society so that the kingdom of God is created on earth."

She described the "war on drugs" as a type of post-millennialism. "We certainly need a good dose of biblical realism now and again to keep our feet on the ground."

In Florida, Dr. Perkins said, the migrant workers are reminders that "the precise ways in which the church fulfills her mission to foster justice, peace and mercy

'The church will constantly be reshaping her life to meet the situations in which she is responsible for preaching the gospel'

--Dr. PHEME PERKINS



cannot be spelled out in isolation from the concrete circumstances in which Christians find themselves."

The New Testament, she reminded the conference, "associates prayer with the healing ministry of the church."

She concluded that "our future is still determined by the shape given the church in our past. The church will constantly be reshaping her life to meet the situations in which she is responsible for preaching the gospel, but the church cannot drop any of the basic elements without ceasing to be herself."

Bishop Kenneth E. Untener of Saginaw, Mich., said that some profound changes initiated by the Second Vatican Council have not happened yet. "The future will still be Vatican II."

Many Catholics remember, he said, that before Vatican II "we had a complicated rule for everything we did." The rules for fasting during Lent even listed the ounces of bread a Catholic might eat. The Saginaw bishop recalled with a chuckle that his brothers weighed the bread, then toasted it "to see whether it was lighter."

Pointing to a picture of a sea creature Bishop Untener said that "you have an external shell because you lack an internal skeleton." But when you develop an inner structure the outer dissolves.

"That's what we're doing," he said.

Bishop Untener said Catholic fundamentalists depend upon a literalist interpretation of church law and Roman documents, holding that their way is the only way. They reject dialogue, believing that they battle evil and so "anything goes."

Dr. Viens said that once a person finds "what is going on in the Bible" that person will not be a fundamentalist.

"I love the church and I long to see it flourish," he said.

"But, rich as it is, that tradition cannot live in its original forms. The Catholic Church is still here because tradition has been a living, organically developing

process."

What we do when a tradition is challenged by a new culture?

"Who knows how many women have decided that the Judeo-Christian tradition is so male as to be non-retrievable? Dr. Viens asked. "In its extreme form this becomes a post-Christian or even a post-religious option."

Then there is a fundamentalist or integralist option: "If other traditions or new cultures disagree with our traditional formulae, then these other traditions and experiences are simply wrong."

A third option is to "re-think, to reevaluate our religious language, to make it our own again, but enriched, critiqued and transformed by our ongoing experience. This is reappropriation. This is the option I recommend to you today."

It is tempting to "retreat to the safety of childhood faith or to give up faith altogether" when we face profound and rapid cultural change. "But reappropriating our faith is a courageous act of imagination," said Dr. Viens. And reappropriation calls for retrieval.

He also said: "The authentic tradition will be maintained because of the presence in the community of persons who have been anointed by the spirit."

He pointed out that today's Catholics are often highly educated "and they are scandalized if we try to ignore the discoveries of our best scholars."

"In a commentary on the first draft of a universal catechism, which has been accused of ignoring most of the scholarly development in the Catholic Church for the past 50 years, Elizabeth Johnson said, "Anyone who learned this catechism would be set up for a crisis of faith as soon as he or she encountered modern biblical exegesis!"

If women are unable to reappropriate the tradition, he said, there is not much hope for the tradition.

The church's role in the 1990's "may depend on how well it can name God."

Bishop Untener said that we live in a pivotal time, and although we cannot define it the church anticipated it with the Second Vatican Council. He invited the conference to think not just of the next decade but of the next 500 years.

In discussion groups, some arranged by diocese and others taking place spontaneously in the dining room and elsewhere on campus, one priest said that the opportunity to evangelize in Florida was never as bright as it is today. Another said the church "got into scripture at the right time" and should widen scripture courses at all levels.

If the church is going to empower the laity, said a sister, a new teaching experience is essential. Dr. Perkins said that people have to be reeducated and updated, not only in the world of work but in the world of church.

Several commentators cautioned against a preoccupation with Satan. "God does not have enemies," said Dr. Perkins. "We think he has and we can name them."

Humans have a psychological urge to be God, she said, but "God doesn't get a charge out of being God."

She encouraged Bible study groups, especially among Florida's retired, with leadership being passed around.

In one diocesan discussion group someone said that parishes should begin training lectors. "I'm not going to be encouraged to buy a Bible and read it if it is as dull as many lectors make it. Lectors must know how to proclaim."

Msgr. Frank M. Mouch, St. Leo College president, said texts of the formal addresses and comments by diocesan representatives will be printed and mailed to all Florida parishes.

He said that conference participants from the Archdiocese of Miami focused on the diversity of cultures. Those from the Diocese of Pensacola-Tallahassee spoke of a

(Continued on page 5)

Pope at Mexican slum, decries poverty

Says option for poor continues

CHALCO, Mexico (CNS) — Latin America's urban poverty is "faces of child victims of poverty, abandoned and without schools," Pope John Paul II said to residents of a Mexican shantytown.

Urban poverty is the "faces of the underemployed and the unemployed, fired because of the harsh demands of economic crisis," said the pope.

It is the "faces of parents, distressed because they lack the means to maintain and educate their children," he added May 7, his second day in Mexico.

The pope spoke at a morning Mass to hundreds of thousands of people corralled into sectors by chain-link fences in an open field alongside Chalco, a sprawling shantytown on the outskirts of Mexico City.

The popemobile carrying the pope to the Mass site on a

recently built asphalt road did not pass through Chalco's muddy, unpaved streets, lined by brick and concrete block homes with metal supporting rods protruding from the roof — a sign of hope that some day the inhabitants can afford to build another story.

But the pope got to see Chalco, home to more than 500,000 people, from the air.

He circled over it twice by helicopter after the Mass as church officials discussed the town's problems with him, said Joaquin Navarro-Valls, Vatican press spokesman.

Chalco is typical of the numerous shantytowns that have sprung up around major Latin American cities in the past 20 years as poor people flock to urban areas in search of jobs.

During the Mass, the pope criticized "the poverty which oppresses the multitude of our brothers in the world and

impedes their integral development as persons."

"I wish to reaffirm that the option for the poor continues to be in the heart of the church," the pope added.

"Faced with the poverty that is want and privation, the church lifts its voice, convoking and stimulating the solidarity of all," he said.

At the same time, the pope reiterated that the church opposes "partisan and conflictive options" for solving problems.

He warned against "false pastors or mercenaries" who promise "to guide the people to artificial paradises and to promised lands of freedom, well-being and justice" without God, he said.

Instead, they serve "special interests and ideologies and systems which turn against man," he added.

The pope asked Catholics to solidify their faith in order to "face the advances of sects and groups who seek to separate them from the flock of the good shepherd."

4 National

Panel: Teach Catholics to give more

NEW YORK (CNS) — Panelists for a national teleconference on "Dwindling Church Finances" said Catholics needed much more education about their responsibility for financial support of the church.

But the panelists also emphasized that such education be given a biblical and theological basis, and placed in the context of stewardship in all aspects of life.

The teleconference, broadcast May 3, was one of a series produced by the National Pastoral Life Center in New York and transmitted by the Catholic Telecommunications Network of America to listening groups across the country.

It originated from the studios of the Archdiocese of New York in Yonkers, N.Y.

Father Philip J. Murnion, director of the National Pastoral Life Center and panel moderator, began the teleconference by showing a previously filmed report by sociologist Father Andrew M. Greeley on survey research he had done.

Low levels of financial giving, Father Greeley said, correlate with "dissatisfaction and anger among laypeople" over issues of sexuality, particularly birth control, and authority.

He reported that many laypeople also say they refuse to give because they believe there is a significant amount of corruption in the church.

But even laypeople who hold these views will give, Father Greeley said, if their local pastor does his job well and maintains a relationship of honesty with them.

Virginia Hodgkinson, vice president for research at the Independent Sector in Washington, said Americans overall had increased the percentage of their income going

Most Americans have increased their giving since 1970, but not Catholics

to religious and other charitable causes since the 1970s, but Catholics had not.

Some priests are "embarrassed" to ask for money, she said, because they tend to think of stewardship only in relation to money, not as a way of managing one's entire life.

Msgr. Austin P. Bennett, finance director for the Diocese of Brooklyn, N.Y., said the church has to be run as a community, and not as a business, but nonetheless should be managed with administrative skill.

A policy of "very tight management" has enabled the Brooklyn Diocese to keep its subsidized parishes down to about 10 per-

cent, he said, and subsidies are considered loans to be repaid if the parish gets in a condition to do so. "Deficit budgets are not accepted," he said.

Msgr. Bennett said one reason for problems in Catholic giving was large numbers of immigrants from ethnic backgrounds with no tradition of giving to the church.

In the Brooklyn Diocese, he said, people are being encouraged not only to give now but also to put the church in their wills.

John F. Benware, administrative services director for the Archdiocese of Chicago, said the financial problems forcing the clos-

ing of several Chicago parishes and other archdiocesan institutions were partly due to rapidly increased costs in such areas as maintenance for old structures and health insurance for personnel.

But he said the archdiocese was now getting into a more formal planning process that would enable it to identify and handle problems at an earlier stage.

Benware called for more accounting to the laity on financial matters, and said this was more important than the corruption issue mentioned by Father Greeley.

George T. Holloway, director of the National Catholic Development Conference, said Catholics had never been educated to understand that "it takes more than a nickel in the basket to put a new roof on the church."

The response is better, he said, when church leaders tell the people what is needed and then give an accounting of what is done with the money.

"The people have to be part of the process," Holloway said.

The Rev. Ronald Vallet, an American Baptist who directs the Stewardship Commission of the National Council of Churches, joined other panelists in stressing the value of giving stewardship teaching a theological basis.

In addition to the traditional talk of giving "tithes, talents and time," he said, there should be emphasis on a "stewardship of the Gospel" and the human stewardship of all creation.

The panelists agreed that church leaders should ask members to volunteer more time as well as give more money, and that the two were interrelated. Members who get more involved personally in the work of the church will more likely give significant percentages of their income, panelists said.

MDs: limit kids' TV time

WASHINGTON (CNS) — A national pediatricians' group has urged parents to limit children's TV viewing to one to two hours a day, saying "protracted television viewing is one cause of violent or aggressive behavior."

Father John Catoir, who heads The Christophers, a church media group, endorsed the recommendation, calling it "highly moral."

The recommendation, which was part of a policy statement issued by the American Academy of Pediatrics' Committee on Communication, also said TV viewing "contributes substantially to obesity."

The statement also said "the many implicit and explicit messages on television that promote alcohol consumption and pro-

miscuous or unprotected sexual activity are a cause for concern."

"I'm so glad that this is coming from a scientific, secular and compassionate component of our society," he said. "We, the church, have been saying things similar to this for many years."

"I see a whole attitude toward life which is permeated by materialism and consumerism," he said. "It encourages laziness and sloppy thinking. Reading skills are down and an ability to reason and debate are almost non-existent in young kids."

However, he also lauded some TV programs because, he said, they "humanize society" by showing "the most delicate kind of sensitivity and charity." Among them, he said, are NBC's "The Cosby Show" which is "a role model" for people because it "shows a family that relates in a loving way" and ABC's new program "Equal Justice."

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Poor census count to hurt Hispanics, others

WASHINGTON (CNS) — Congressional reapportionment and distribution of federal and state dollars to social programs will be skewed as a result of the poor rate of return on 1990 census forms, according to a U.S. bishops' conference official.

Pablo Sedillo, executive director of the U.S. bishops' Secretariat for Hispanic Affairs, said the anticipated undercount will "compound the problems Hispanics face, such as lack of access to health care, housing and good schools. There's no question about it."

Eugene P. Ericksen, a sociologist who is chairman of the Special Advisory Panel on the 1990 Census, told Catholic News Service May 1 that he attributed an "increasing disinterest on the part of the population" in returning census forms to a lack of understanding of the count's impact on each individual's quality of life.

"The whole government's fiscal system is based on the census and people fail to realize it," said Ericksen, who is a professor of sociology at Temple University in Philadelphia.

He said there is "every reason to expect" the census undercount will be worse in 1990 than it was in 1980. In 1980, according to the bureau itself, the overall U.S. population was undercounted 1 percent to 2 percent. For U.S. blacks, however, the 1980 undercount was estimated at 5 percent to 6 percent, and for Hispanics it was slightly lower, according to Election Data Services Inc., a Washington-based firm.

Many U.S. church leaders who work with the urban and rural poor urged participation in the 1990 census, pointing out that census numbers dictate where needed schools and social service programs are located and how well they are funded. In addition, the count determines the number of members of Congress a state is allocated and the way state and local districts are drawn.

Hispanics, in particular, were expected to benefit from an accurate count because of their growing numbers in the Southwest and California.

Few would disagree that the federal government has encountered numerous difficulties in conducting the 1990 census.

In late April, the Census Bureau was

having trouble finding enough qualified "enumerators," or door-to-door census workers, in some parts of the country, creating the possibility that it will have to hire less-qualified workers and require them to cover more territory.

Census workers will have to visit a much larger number of households than originally anticipated because of the nation's lethargic response in mailing back census questionnaires in recent weeks.

Even widely publicized efforts to count the homeless were marred when some homeless activists, including Washington's well-known Mitch Snyder, decided to ban census-takers from their shelters, fearing a low count was likely and would reduce public concern for the homeless and lead policymakers to cut services.

Sedillo, who was involved in promoting participation by Hispanic Catholics in the census, said census questionnaires never reached many largely Hispanic neighborhoods in the Southwest and California.

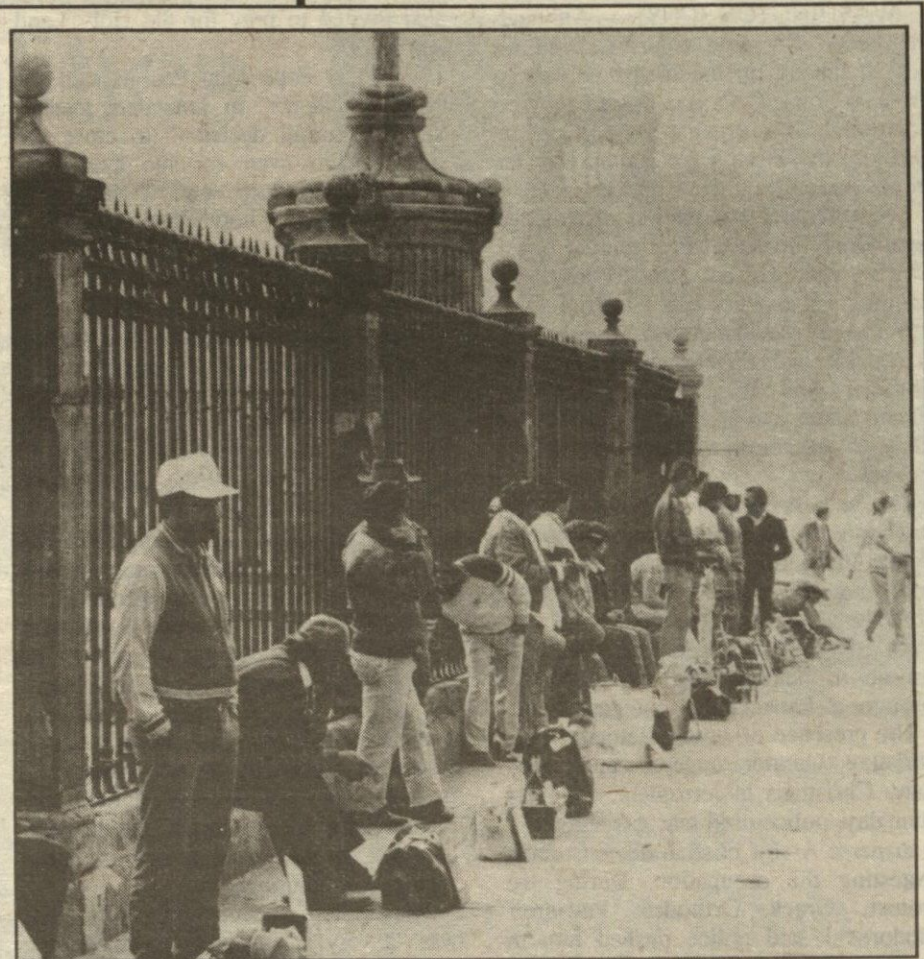
Joe A. Cortez, chief of census awareness at the Census Bureau, told Catholic News Service May 1 that the bureau had just begun sending its enumerators out to interview individuals who had not yet received forms.

"The whole census is like a car being assembled. Just because the bumpers are not on doesn't mean it's not worth anything. The census isn't over. Re-canvassing will take place," he said.

But Sedillo said by not reaching large numbers of Hispanics with mail-in forms the bureau undermined church efforts to assuage the fears of Hispanic illegal aliens, many of whom are reluctant to give out personal information to government officials. Illegal aliens traditionally have been among the most difficult for the government to count.

"Our hope was that after people got their forms, church people would help them fill out the forms in the privacy of their own homes in order to minimize the fear of having an army of enumerators come in," said Sedillo.

He blamed the low census form return rate on "changes in lifestyle," including that there are "more women in the work force" with less time to complete forms.



Day laborers line up outside the Cathedral in Mexico City waiting to be hired for a few hours, often without success. (CNS photo from KNA)

Pope decries poverty

(Continued from P 3)

greater feeling of God's action in the church. St. Augustine praised the value of small group experiences. Palm Beach addressed questions of pluralism and diversity. Orlando cited the global consciousness of the church while Palm Beach called for meeting fundamentalist anxieties about Satan. Orlando called for more thought about the fragility of the church and its need of nurturing.

Archbishop Edward A. McCarthy of Miami was principal concelebrant at Mass in the Benedictine priory. Other bishops at the conference were Bishop John C. Favalora of St. Petersburg, Bishop John J. Nevins of Venice, Bishop J. Keith Symons of Pensacola-Tallahassee and Bishop John J. Snyder of St. Augustine.

If the bishops wish to participate, Msgr. Mouch said in reply to a question, there could be annual conferences to explore the meaning of the church in Florida's future. (A.E.P. Wall is former editor of the Chicago Catholic. He wrote this article for The Florida Catholic.)

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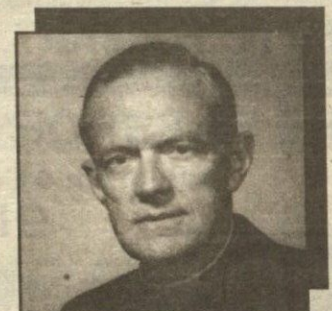


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Jerusalem settlers issue still unsettled

WASHINGTON (CNS) — Although the Israeli Supreme Court ordered all but 20 fundamentalist Jewish settlers to leave a Greek Orthodox-owned hospice complex in Jerusalem's Christian Quarter, the issue's resolution was far from over.

Lower courts still had to decide the legality of the lease arrangement under which the settlers moved into the building.

If the only evidence those courts had to consider were public comments from Christian and Jewish leaders in the United States and abroad denouncing the situation, the courts would decide against the settlers.

The settlers bought a lease held by an Armenian on property owned by the Greek Orthodox Patriarchate, of Jerusalem, and 150 settlers moved in April 11. The Israeli government later acknowledged that it secretly provided \$1.8 million to help settlers buy the lease through a Panamanian company.

The presence of Jewish settlers in the Christian Quarter angered and upset many Christians in Jerusalem. On Holy Thursday, police used tear gas and clubs to disperse Arab Christian demonstrators protesting the occupation. During the protest, Greek Orthodox Patriarch Diodoros I said police pushed him to the ground.

Christians staged a one-day closing of all Christian shrines in Jerusalem, Nazareth and Bethlehem on April 27 to protest the settlement.

The closings included the Church of the Holy Sepulcher, built over the spots where Jesus was crucified and buried, which is near the St. John's Hospice complex occupied by the settlers. Christians throughout the world were

also invited to pray for the Holy Land April 29.

That day Pope John Paul II said the "grave incidents" in Jerusalem leading to the "painful decision" to close the shrines "are even for me cause for suffering and deep worry."

Jerusalem is "holy" and "dear" to Christians, Jews, and Muslims, each of whom have sectors in the city, the pope said.

"Let us pray so that everyone has the heart to seek solutions inspired in justice and respect for rights," he said.

Los Angeles Archbishop Roger M. Mahony, in an April 27 letter to Israel's U.S. ambassador, Moshe Arad, said, "Preemptive moves which touch the status of Jerusalem and the ancient rights of the various religious communities" hinder Arab-Israeli peace efforts.

"Actions such as the new settlement in the Old City do not contribute to the peace and accord we all hope for," he said.

Bethlehem Mayor Elias Freij, a Greek Orthodox Christian, appealed April 30 in New York for the United States to pressure for the return of the hospice complex to the Greek Orthodox Patriarchate of Jerusalem.

The settlers' occupation, Freij said, was "a very serious premeditated attack against our religious rights."

Jerusalem Mayor Teddy Kollek said May 3 in New York that the settlement was a "great stupidity" and a "grave mistake."

Kollek, who is Jewish, said the move violated pledges given after Jerusalem's reuniting during the 1967 war that the interests of all religious groups would be respected. He added that the 20 settlers allowed to remain were too



many.

He said a "gradual infiltration" of Muslims into the Christian Quarter has happened as Christians sell their shops. Kollek said Christians leaving Jerusalem, a trend that started at the beginning of the century, had grown into a "serious problem."

Sholom D. Comay, president of the American Jewish Committee, said the settlement was "unpleasant, untoward and inappropriate," and said he told Israeli Prime Minister Yitzhak Shamir that the committee viewed the settlement as "a negative happening" that was not good for Israel.

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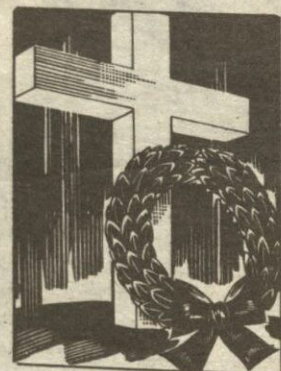
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Local Section

The Voice

Miami, Fl.

May 11, 1990

Page 7

Family peace, politics top women's agenda

By Ana Rodriguez-Soto
Chief Correspondent

Peace and politics were among the topics on the agenda when more than 200 Catholic women gathered for the annual convention of the Miami Archdiocesan Council of Catholic Women (MACCW).

Those in attendance at the April 27-29 event represented more than 5,500 MACCW members in South Florida, and women's clubs from more than 60 parishes.

While allowing ample time for prayer and camaraderie among the women, the convention featured workshops on such serious topics as peace and justice in the home and school; building international bridges among women; the power of responsible citizenship; Miami and its environment; and cults and the Catholic Church.

Speaking on peace in the family, Mary Carter Waren, social advocacy coordinator/parish consultant for Catholic Community Services in Broward, told the women that "peace does not mean no conflict."

"The perfect family doesn't exist that never has a fight. Every family has conflict," Carter Waren said. "The perfect Catholic family is a family that deals with conflict" in "healthy" ways.

Married and the mother of two, as well as the holder of a degree in Pastoral Ministry, Carter Waren suggested practical ways in which families can deal with conflict in a healthy

manner.

One simple way is "to fight fair." Families also should admit that conflicts exist, rather than deny them or keep them secret.

Carter Waren also suggested that "making the God-connection" is the way to bring peace to the schools.

"God is in everything that is created," she said. If people can be made conscious of that at all times, then "it is harder to destroy the environment; harder to mistreat the poor; harder to make fun of people" who are different.

"It makes it more difficult to destroy each other [because] God is in the enemy," Carter Waren said.

During another workshop, Miami attorney Robert Brake explained why Florida Right to Life

'The perfect family doesn't exist that never has a fight. Every family has conflict...'

Mary Carter Waren,
social advocacy coordinator,
Catholic Community Services, Broward

opposes the retention of Judge Leander Shaw as chief justice of the Florida Supreme Court.

Justice Shaw is the first black chief justice in Florida history. But pro-lifers are mounting opposition to his retention in that post because of "his insensitivity to the right-to-life issues," Brake said.

Specifically, pro-lifers cite the judge's opinion invalidating Florida's parental consent law, which required that minor girls obtain permission from a parent or guardian before obtaining an abortion.

In that opinion, Justice Shaw sided with the U.S. Supreme
(continued on page 8)

Boosting membership is top priority for new president

By Ana Rodriguez-Soto
Chief Correspondent

Getting more women and parish clubs to join the Miami Archdiocesan Council of Catholic Women (MACCW) will be the top priority for the group's incoming president, Delores Besterda.

Married for 43 years and the mother of three, the Our Lady Queen of Martyrs parishioner takes charge of the 5,500-member organization after 20 years of involvement and a couple of years as vice-president.

Besterda, who has lived in Fort Lauderdale for 38 years,

said among her top priorities will be persuading more parish women's clubs to become affiliated with the MACCW. Currently, out of 106 parishes in the Archdiocese, 62 have women's clubs that are part of the MACCW.

But "there are still a lot of parish women's clubs that are afraid to extend themselves," Besterda said.

It will be her job to convince them that joining the MACCW will not be a drain on their resources, but a boost



MACCW President
Delores Besterda.

for morale and know-how.

As for individual membership in women's clubs, she said, "We need to get the Spanish ladies to come in with us more. We'd love to have them."

Besterda refutes the popular image of women's clubs as "just ladies cleaning the altar."

"Anything with community and family involvement is your women's club," she said, noting that MACCW members are active "helping the sick, helping the priests in the parish, ministering to those who can't get out," as well as serving as lectors and Eucharistic ministers.

In community affairs, "we're very involved with right-to-life. That's so important, especially now that there's so much opposition. We have to stand strong."

Besterda also hopes to persuade more pastors to encourage the formation of women's clubs in their parishes.

"Who better to encourage vocations than mothers?" she said. "Who better knows how to raise funds than the women?"

"Some pastors just don't realize how much the women will work for them," she added.

As for what women want from the Church: "I think they just want to be wanted. They want their priests to let them know that they're needed and they're wanted. And the women will do whatever is necessary. That's the calling of women. We need to be needed."



St. Richard's Women's Club President Dorothy Oliver (right) receives top award from outgoing MACCW President Sue Gomes.

(Voice photo/ Ana Rodriguez-Soto)

St. Richard's Women's Club wins top award

The following women's clubs received awards from the Miami Archdiocesan Council of Catholic Women (MACCW) for their work in different areas:

Outstanding Affiliation: St. Richard's Women's Club, South Dade — over-all winner for being highly organized and consistently involved in all facets of MACCW service.

Church Communities: St. Rose of Lima Women's Club, North Dade — for setting up a Vocations Committee for the parish and promoting vocations in other ways throughout the year.

Community Affairs: St. Bernadette Women's Guild, South Broward — for their work helping migrants, the homeless and patients in hospitals and nursing homes.

Family Affairs: Sacred Heart Women's Club, South Dade — for ministering to farmworkers and their families through a hot lunch program and holiday dinners, as well as visiting bereaved families, sponsoring a social club for the elderly and baby-sitting during Sunday Masses.

Legislation: St. Clement's Women's Club, North Broward — for over-all participation on legislative issues, including attendance at training sessions and seminars and fostering action at the parish level.

Organization Services: St. Bartholomew Women's Club, South Broward — for encouraging new membership as well as fostering support and camaraderie among parishioners and club members.

International Affairs: Women of the Stable, St. Maurice, South Broward — for shipping more than 1,000 pounds of food and clothes and nearly \$3,000 to the poor and needy in Latin America, the Caribbean and Africa.

Membership: St. Catherine of Siena, South Dade — overall winner for increasing membership in the club by more than 300 percent; also winners in their respective categories: **St. John Neumann, South Dade** (50-100 members), and **Epiphany, South Dade** (100-plus members).

St. Thomas U. moves to reduce debt

By Prent Browning
Voice Staff Writer

St. Thomas University in Miami has taken additional steps this year towards reducing indebtedness through a \$21 million refinancing package and the completion of an advisory board consisting of business and community leaders.

The \$21.4 million tax-exempt bond offering is considered by administrators to be "extremely favorable" to the university by leveling out principal payments and saving substantial interest charges. Under the terms of the refinancing there will be a one year moratorium on interest and a four year moratorium on principal payments. It is estimated that between \$400,000 and \$500,000 will be saved the first year in interest payments alone.

Meanwhile, the university has recruited an impressive array of state and local business and political leaders to come to its assistance.

"The objective over the next five to eight years is to raise

enough money through donations to pay off big chunks of the debt," says Frederick "Buck" Thornburg, Vice President for Institutional Advancement and Legal Counselor.

A period of rapid expansion without adequate financing in the early 1980's created fiscal difficulties which climaxed in 1988 when the Augustinian order withdrew its sponsorship of St. Thomas after 27 years.

Subsequently, the Archdiocese of Miami assumed religious sponsorship of the institution. This insured the university's future financial stability and was considered a turning point by school administrators.

"The tax exempt refinancing could not have occurred without the help of the Archdiocese of Miami and their guaranteeing the letter of credit which underpins the bonds," says Thornburg about the recent refinancing.

A former executive vice president of Wackenhut Corporation, Thornburg came to the university in 1988 to help straighten out the school's financial situation. He soon

enlisted the support of prominent businessmen who appreciated his candid assessment of the university's difficulties.

"If anything we try to paint a bleaker picture than it really is," says Ed Goss, Director of Media Relations. "We recognize that we had our problems and we're not trying to hide anything."

The advisory board now consists of 39 individuals with political, legal, religious, and business backgrounds. The board includes such notables as: Tommy Lasorda, Manager of the Los Angeles Dodgers; Rocky Aoki, owner of Benihana of Tokyo Restaurants; Tom Gallagher, Florida Treasurer; and Irving Lehrman, rabbi of Temple Emanu-El in Miami Beach.

St. Thomas, whose enrollment increased this school year to a total of about 2,500 students, has also been soliciting free advertising time with various media. The university has so far received an estimated \$250,000 in free television time and billboard space.

8 Local

Visiting priest named bishop in Africa

By Prent Browning
Voice Staff Writer

A Nigerian priest had to cut short his visiting assignment at Little Flower parish in Coral Gables. He was here observing parish life under pastor Father Kenneth Whittaker when he received word he would have to return to Africa.

The Pope is making him a bishop there. Pope John Paul II has named Father Vincent Ezeonyia, 49, founding Bishop of Aba, a new diocese in Southeast Nigeria, Africa.

Father Ezeonyia, who has resided at Little Flower since February, said he was "extremely surprised" when he received the news April 25.

The new diocese is part of the territory that once was the republic of Biafra which seceded from Nigeria in 1967. After a civil

'I am sorry to leave Little Flower parish and all its members and fellow clergymen. The people here have been enormously giving and loving.'

Father Vincent Ezeonyia,
newly-appointed
Bishop of Aba, Nigeria

war that resulted in widespread displacement and hunger, Biafran forces surrendered in 1970.

There are simmering struggles between the Christians who live primarily in the south and east and the Muslims who make up a large percentage of the northern population of Nigeria.

"On the surface there is harmony. In the

background there are problems," Father Ezeonyia said last week. "But the main problem right now is the economic situation."

He joked that he may need a jeep to travel because the Aba diocese, located between the Niger River and the Atlantic ocean, contains many marshy areas.

The new bishop, a member of the Congregation of the Holy Ghost (Spirit), was born in Uke, Nigeria and ordained for the Archdiocese of Onitsha in his native country on Aug. 3, 1968. He has studied at the National University of Ireland and Fordham University in New York. While in New York, Fr. Ezeonyia worked among the Haitian members of the Diocese of Brooklyn.

In 1980 he was named Assistant General for the Holy Ghost Congregation in Rome, where he remained until 1986. Subse-

quently, he returned to Nigeria and taught Greek and Latin at the Bigard Memorial Seminary.

While Father Ezeonyia's stay in the United States has been brief he adapted quickly to his ministry in the Miami Archdiocese. He said he is grateful to the clergy and laity of the Archdiocese and is especially grateful to the parishioners of Little Flower Church.

"I am sorry to leave Little Flower parish and all its members and fellow clergymen. The people here have been enormously giving and loving," he said.

The bishop departed from Miami for Rome the week of May 6. After brief meetings in Rome, he continued to Nigeria to prepare for his installation as the first Bishop of Aba. No installation date has been confirmed.

Women keep track of legislative issues

(continued from page 7)

Court's argument in Roe vs Wade, which legalized abortion on the grounds that, in effect, the fetus is not a human being.

But according to modern science, "you can tell at the single stage development whether [the embryo] is human or not," Brake said.

And that question is going to continue to haunt the courts for years, especially as in vitro fertilization becomes more common.

"That's when Roe vs. Wade is going to meet the collision course that [U.S. Supreme] Court [Justice Sandra Day] O'Connor said it would," Brake noted, referring to the Tennessee case last year in which a divorced couple fought for custody of their frozen embryos.

The judge in that case decided that the embryos were human beings and awarded

custody to the mother. Justice Shaw probably would rule otherwise.

Pro-lifers are not saying that Justice Shaw is a bad man or a bad judge, Brake added. Neither is Justice Shaw's race the issue. "It doesn't make any difference that he's black. Black babies get killed too."

Following Brake's talk, Gloria Evans, chairman of the MACCW's Legislative Commission and a member of the Archdiocese's Commission for Social Advocacy, outlined specific legislation which the Florida Catholic Conference wants to see enacted this year by lawmakers in Tallahassee:

- An adoption bill that would create and fund a state-wide network for adoptions, as well as distribute informative brochures on adoption throughout the schools.

- An Aid to Families with Dependent

Children bill which would renew first-month AFDC payments to unmarried women who are pregnant for the first time. It normally takes 45 days from the date of application to receive the money, and the state used to pay retroactively. But last year, the state discontinued payments during the first 30 days.

The Florida Catholic Conference also is tracking bills on pornography and euthanasia, specifically the removal of feeding tubes, which the Church opposes.

"There aren't any abortion bills as such," Evans said, but pro-lifers hope to get some amendments into regular bills "to at least get a vote and then know who is pro-life and who isn't."

At the special session on abortion earlier this year, the pro-life bills did not even make it out of committee in the House, so no rep-

resentative was forced to put his views on the record. Senators did, once.

Evans said the special session did not hurt pro-lifers, as many observers noted.

"I think it reinforced some people," she said. "It has woken some people up and said we have to speak up for life."

She also said that her task force on the Commission for Social Advocacy is working to create a "phone tree" network so that Catholics in every parish can be mobilized to call their legislators when an issue of importance to the Church comes up for a vote.

"They're political animals," Evans said of lawmakers, reiterating perhaps the first rule of politics. "They all want to be re-elected. So they have to listen to their constituents, eventually."



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'In the trenches'

Catholic Volunteers go where they're needed

By Prent Browning
Voice Staff Writer

Lori Barbero, a graduate with a B.A. degree in psychology from a Vermont college, knew she had "an affinity for social work counseling" but didn't know specifically what area to get involved in.

One day she read about the Catholic Volunteers of Florida in a book about lay organizations at the college and decided she wanted to learn more.

That was the beginning of what will be a two year experience helping people in Miami for the 23-year-old graduate of St. Michael's College in Winooski, Vermont.

Catholic Volunteers of Florida (CV), formerly Augustinian Volunteers, has an average of ten volunteers working in various agencies throughout the state at any given time. Founded in 1983 by Fr. Patrick O'Neill, former president of St. Thomas University, the Catholic lay organization seeks to match qualified individuals with social service organizations operating under limited budgets.

Barbero is typical of many CV workers, young college graduates from Northern universities who are unencumbered enough to commit themselves to one or two years of volunteer work. About one-third are retirees, however, and some have advanced degrees.

"We have lawyers, nurses, secretaries, child-care workers, it just runs the whole gamut of positions and possibilities that are available," says Volunteer Coordinator Laura Hollinrake.

Barbero, a native of Rockville, Connecticut, spent her first year in Miami working as a counselor at St. Luke's-Bethesda Manor, the Catholic Community Services (CCS) substance abuse facility.

Her second year as a CV worker began in January at another CCS program, the Catholic Home for Children in Perrine, a residential facility for children affiliated with the United Way.

The Catholic residence takes care of children on a temporary basis who are: the alleged victims of abuse or neglect; awaiting foster care placement or adoption; or are immigrants that have no family in this country.

As a house mother at the Catholic home, Barbero supervises the children and tries to get them into a routine of doing chores and homework.

"We give them as much love and discipline as possible just like a parent would," she says.

Barbero, like the other CV volunteers, receives a small stipend for spending money and, if needed, rent. In her first year she split the rent on a house with other volunteers but is now residing at the Catholic Home for Children.

The young volunteer sometimes misses her family and the small town atmosphere of Rockville but appreciates the experience and opportunity that is available in Miami.

She sometimes finds herself thinking about social issues and says she may become involved in peace and justice organizations in the future.

"A few years ago, it's something I hadn't even thought about; my world was so homogeneous and contained," she says.

For now, however, it's enough to concentrate on her work.

"These are my kids and they need me. I keep that in mind every day so it won't become just a job."

Fr. Robert Tywoniak, administrator of the children's residence, gave Barbero, like all prospective employees, a series of interviews, but likes the fact that CV already conducted a screening process. He also was impressed with the dedication and experience of the Catholic volunteers.

"The advantage is a great sense of mission, as well as, in her case, a degree in psychology," he says.

The CV workers receive spiritual direction, he points out, with regularly scheduled retreats and days of reflection.

"The other reason we do it is because we are a teaching organization, and this is a way to give a person a very positive and constructive experience that they otherwise wouldn't get."

The priest/administrator indicated the acute need for volunteer assistance in a state that consistently ranks at the bottom in terms of the amount spent per capita on social services.

"I think that's why I appreciate Catholic Volunteers," Fr. Tywoniak says, "because John Geiger (CV president) realizes that

'A few years ago, it's something I hadn't even thought about, my world was so homogeneous and contained'

-- Lori Barbero



Lori Barbero talks to some children at the Catholic Home for Children in Miami, where she volunteers. (Voice photo by Prent Browning)

we've got to be working in the trenches right here at home."

Anyone seeking more information about

Catholic Volunteers of Florida can call Laura Hollinrake at CV offices in Goldenrod at (407) 677-8005.

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No new auxiliary bishop expected

By Ana Rodriguez-Soto
Chief Correspondent

One auxiliary bishop is gone, and South Florida priests have been asked to nominate candidates for bishop. Nevertheless, the Archdiocese of Miami is not likely to get a new auxiliary bishop anytime soon.

"I would really doubt that one would come," said Father Pablo Navarro, secretary to Archbishop Edward McCarthy.

Although "only God and the Holy See know" for sure, he said he expects Rome to "wait a couple of years and eventually send a coadjutor" to take Archbishop McCarthy's place when he retires.

The Archbishop just turned 72, and is three years away from the mandatory retirement age for bishops.

The fact that Archdiocesan priests are currently in the process of nominating their peers as possible candidates for bishop, Father Navarro said, "is totally unrelated" to the recent appointment of Miami Auxiliary Bishop Norbert Dorsey as bishop of Orlando, FL.

Bishop Dorsey will be installed there May

Qualifications for becoming bishop

Canon 378 of the Code of Canon Law says a candidate for bishop must meet the following criteria:

- Be outstanding for his solid faith, good morals, piety, zeal for souls, wisdom, prudence and human virtues and endowed with the other talents which make him fit to fulfill the office in question;
- Be in possession of a good reputation;
- Be at least 35 years of age;
- Be ordained a priest for at least five years;
- Be in possession of a doctorate or at least a licentiate in sacred scripture, theology, or canon law from an institute of higher studies approved by the Apostolic See, or at least truly expert in these same disciplines.

25, leaving Miami with only one auxiliary, Bishop Agustin Roman.

"It just happened to fall at this time," said Father Navarro, explaining that every couple of years or so the apostolic nuncio (the Vatican's representative in the U.S.), asks each local bishop to submit the names of three priests who would make good candidates for bishop (see accompanying story for qualifications).

Before sending his three names to the apostolic delegate, Archbishop McCarthy asks for the input of his priests, as do most other U.S. bishops.

The process is not exactly democratic — one man, one vote — but it is "a process of consultation," Father Navarro said.

"Once the names are presented the whole process is taken out of the local church," he added.

The nuncio can add his own names to the list before forwarding it to Rome. And he conducts "extensive study on each possible candidate," Father Navarro said, including consulting with other bishops, priests, reli-

(continued on page 14)

Bid farewell to Bishop Dorsey at May 20 Mass

The Most Reverend Norbert M. Dorsey, C.P., Auxiliary Bishop of Miami, will be leaving the Archdiocese after being appointed by Pope John Paul II to succeed Bishop Thomas J. Grady as Bishop of Orlando.

A farewell Mass to honor Bishop Dorsey will be held at 11 a.m. on May 20th at St. Mary Cathedral, 7525 N.W. 2nd Ave., Miami. Members of the Archdiocese, the South Florida community, civic leaders and anyone who would like to bid Bishop Dorsey a fond farewell are cordially invited to attend.

Bishop Dorsey came to the Archdiocese from Rome on March 19, 1986 and has gained the respect, friendship and fraternal love of the community. During his four years as Auxiliary Bishop he served as executive director of the ministry to clergy, religious and lay leaders and directed the Office for Black Catholics.

Three men to be ordained priests Saturday

An attorney, an avid golfer and the only child of Cuban refugees will be ordained to the priesthood for the Archdiocese of Miami on Saturday, May 12th. Archbishop Edward A. McCarthy will bestow the Sacrament of Holy Orders on seminarians Kenneth Schwanger, Michael Wayne Davis and Armando Alonso during the two-hour ceremony beginning at 11 a.m. at St. Mary Cathedral.

Kenneth K. Schwanger, 30, is an attorney, formerly with Reisman and Bryn law firm. Deacon Schwanger graduated from the University of Florida where he obtained his undergraduate and law degrees.

Originally from Middletown, Pa., he attended St. John Vianney College Seminary in Southwest Dade and St.

Vincent de Paul Regional Seminary in Boynton Beach. For his pre-ordination internship Deacon Schwanger worked at St. Patrick Church on Miami Beach. He is fluent in English and Spanish.

Michael Wayne Davis, 26, an avid amateur golfer, is the son of Bernard W. Davis, a P.G.A. golf professional, and Barbara Baker of Hamilton, Ohio.

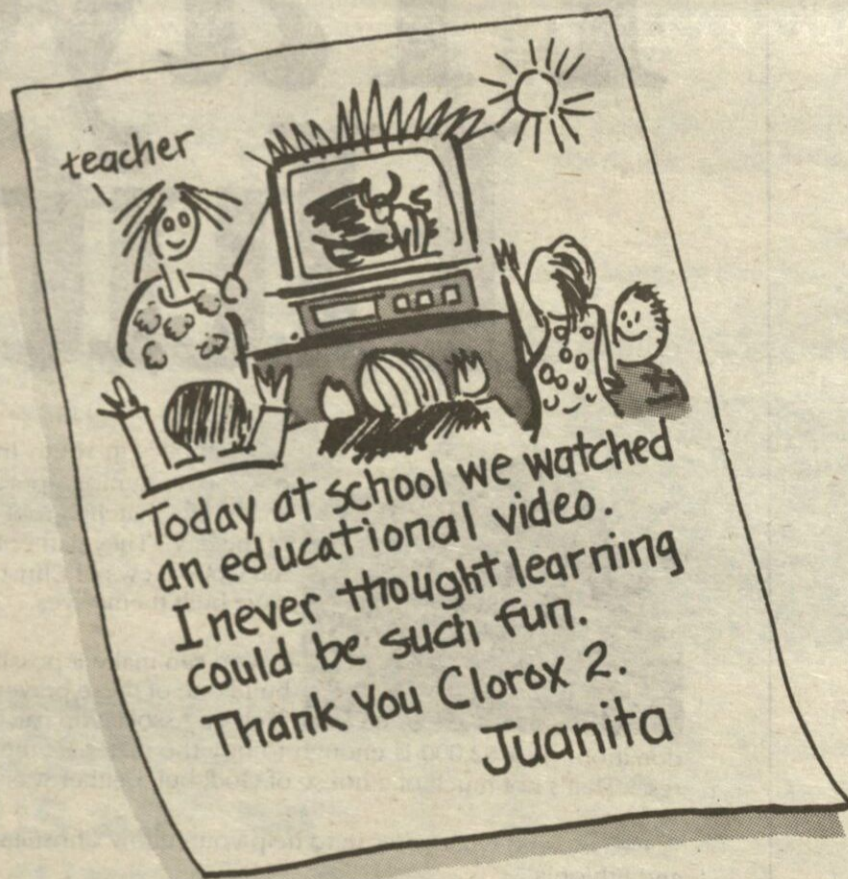
Deacon Davis began his studies for the priesthood under sponsorship of the Archdiocese of Cincinnati. He completed his Bachelor of Arts degree from the Pontifical College Josephinum Seminary in Columbus, Ohio, in 1984, majoring in Latin American Studies and Spanish.

Pursuing his interest in multi-cultural ministry, Deacon

Davis became affiliated with the Archdiocese of Miami in July, 1984. In March of 1985 he attended the North American College in Rome, Italy. Upon his return in the fall of 1987, Deacon Davis entered St. Vincent de Paul Seminary to complete his studies for the priesthood. His pre-ordination internship was at St. John the Apostle Catholic Church in Hialeah. He is fluent in English, Spanish and Italian.

Armando G. Alonso, 26, son of retired accountant Arsenio G. Alonso and Lazara Urrutia, was born in Pinar del Rio, Cuba. He and his family arrived in Miami in 1971. Deacon Alonso attended Immaculate Conception School in

(continued on page 14)

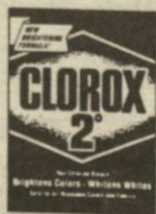


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Rally in Tally--40 hours of pro-lifing

By Lily Prellezo
Voice Correspondent

A woman from the ninth floor of the Mayo building on Appalachee Parkway is giving me a thumbs down sign. Me and about 10,000 others in the recent "Celebration of Life March and Rally" in Tallahassee. One hundred yards below her, I want to somehow lock my eyes into hers and ask why? Why

'Communicate. Communicate your views on life. Communicate your views on the unborn'
--Gov Martinez

are you pro-choice?

We joined Father Bill Kidwell, a Jesuit for 48 years, and assistant pastor at St. Benedict's in Hialeah, and about 30 teenagers on the bus to the Capital. These teens were truly the cream of the crop: members of the Christian Life Community, veteran Washington marchers, yearly participants of Youth for Life Congresses, retreat leaders. Teens who fought over Wham! tapes, ate Snicker bars for breakfast, and accused one another of stealing a prized pillow.

Teens who maintained, for approximately 40 hours, a steady degree of obnoxiousness. Teens who prayed on the bus and went to Communion at Mass. Teens who are the prized customers of the abortion industry. Teens who one of our own Supreme Court Justices insists have a right to privacy in the matter of abortion, and need no parental consent.

"Abortion is just copping out," said Frank Mestre, 18, of Belen Jesuit Prep. "Fear makes them [teens] do it."

"If I was given the chance to live," said Allie Garcia-Serra, 18, a senior at Carrollton, "then the same chance should be given to others."

After morning Mass the day of the march, we walk to the staging area at Myers Park. The organizers had hoped for 3,000. They will be happy.

I look around at the 10,000 people I don't know. *The Miami Herald* called us a "largely evangelical crowd" as if somehow to reduce our intelligence quotient: There go those Hallelujahs, Amen-ers, Bible Beaters, and—Feminists for Life?!

"A feminist wants justice for all, no matter their size or sex," said Elena Muller-Garcia, a member of Feminists for Life, a Catholic, and a regular contributor to *La Voz*, the Archdiocesan Spanish paper. "The original feminists like Susan B. Anthony and Matilda Gage were against abortion."

"Unfortunately, in the last two decades, feminism has been associated with movements that alienate a woman in her individuality with claims for certain rights that no one has and that infringe on the rights of the unborn," she added. "No man can use his body to kill another."

As we march down Appalachee Parkway towards the Capital, Sylvia Diaz, a junior at Our Lady of Lourdes Academy, reminds me that hers is the first class affected by Roe V. Wade.

"We have a drawing of the class of 1991," said Diaz. "It has all our faces, but then there are shadows for those that are missing."

When we reach Monroe Street, in front of the Capital, we are diverted. Twenty-seven pro-choicers landed the prime spot on the front lawn of the Capital: 27 pro-choicers with the best T.V. spot; 27 pro-choicers who had set up two huge, highly visible, billboards. They are yelling something at us that we've been hearing for 17 years, but 10,000 chanting "Stop Abortion Now!" and "Pro-Life!" and "Abortion Kills!" drowns out their 27 gaping mouths. At least these 27 are silenced.

Walking down the streets to the Leon County Civic Center we can almost touch the three-piece suits and silk dresses which have taken a coffee break to watch us. No one claps, no one jeers. They stare, like people at church who have come just to

watch. People at church who don't want to hear Father O'Reilly or Padre Garcia talk about abortion. Talk to me about crack cocaine and materialism. Don't impose your morals on me. Organized religion is not about the "M" word. Right?

Inside the civic center, we hear a different story.

"Don't be afraid of the phrase 'you can not impose your morals on other people,'" said Dr. Jerome LeJuene, one of the keynote speakers. "That's un-democratic. The right and duty of every citizen is to have the best morals in the laws. When you say the truth you are not imposing morals."

Dr. LeJuene is the famous French geneticist who was called to testify at last year's highly publicized custody dispute over seven frozen embryos. One of the opinions of that court was that human life begins at conception.

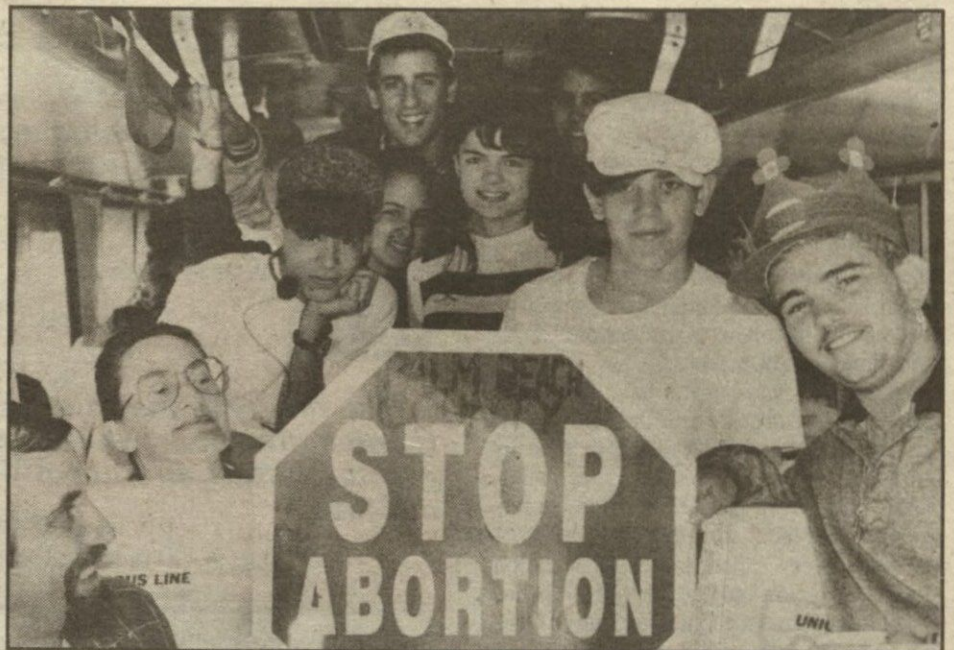
"Morality is not private," said Father Kidwell. "It is social. God and people. People and people. We must have more public morality."

Americans don't like to be told what to do. We always hear: 'I personally would not have an abortion, but I cannot tell you not to have one.' Pro-choice and anti-abortion. We love having the best of both worlds. Having options is what we live for—and what babies die because of.

But abortion is not a fashionable charity. There are no seasonal gala balls or publicized fund raisers.

"People don't want to do pro-life work because the infant is so small and you can not see him," said Father Kidwell. "And it is legal. People say if it is legal, it is right."

"I've seen the pictures," says Frank Mestre, "and I see a person that is just small. I don't understand how people can be killing these unborn fetuses; they are human."



Teen members of Christian Life Community on the road to Tallahassee.

(Voice photo by Lily Prellezo)

"God never says 'Oops!'" said Rev. David Ring, another keynote speaker. Born with cerebral palsy, Ring said he was a "prime candidate for abortion."

"Remember in November," said Ken Conner, President of Florida Right to Life. An appeal to everyone's political responsibility was also the focus of the rally.

Question those campaigners at red lights. Forget about taxes and protecting the manatee. We can live with and without both. We can do nothing without children.

"In October we were here to change the law," said Rev. Bobby Welsh, First Baptist Church of Daytona Beach, referring to the special session that lived only 27 hours before being buried in committees. "Now we are here to change the lawmakers." In one hand he held up a curettage instrument used

in early abortion, and in the other a lever from a voting booth. "You can only get rid of one with the other."

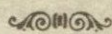
"Communicate," said Gov. Bob Martinez, after a standing ovation of almost ten minutes. "Communicate your views on life. Communicate your views on the unborn."

When you see an empty chair in little Katie's preschool, think about the classmate that didn't make it. When you take Fluffy for his leukemia shot, remember that vets have stricter health standards than abortion clinics. When the Joneses want to buy a gun to protect their home from invaders, remember there is still no waiting period for handgun purchase—or abortions. They both eventually kill.

"East Germany just apologized for the
(Continued on page 14)

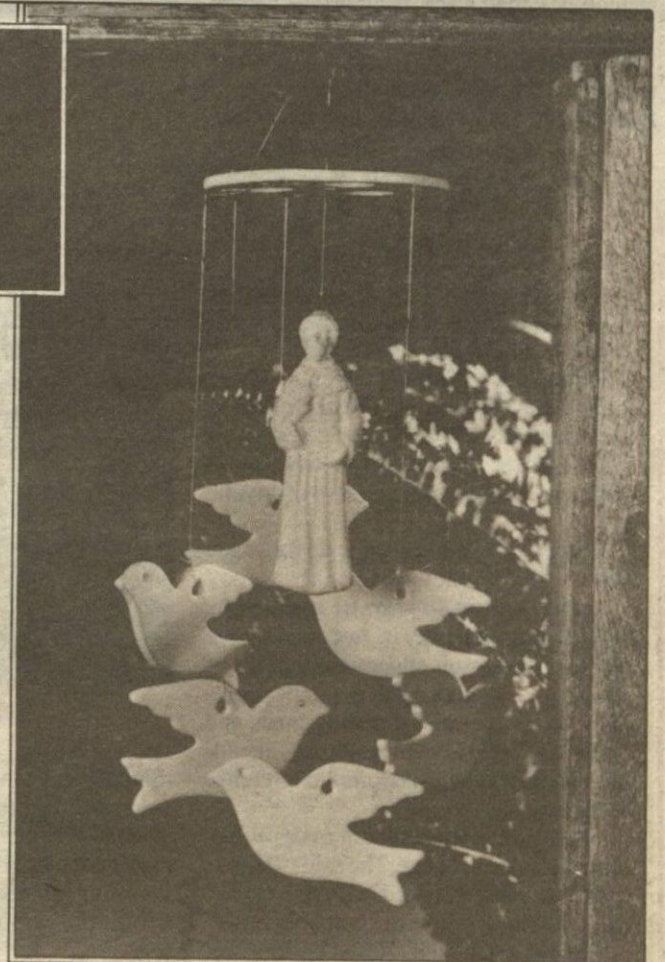
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**Synod
Watch**

Business: A Christian vocation

Local Catholic businessmen told at unique conference

By Araceli M. Cantero
Editor, La Voz Católica

Business is not only work—it is a vocation.

A Christian vocation, in which people take dominion over the world and act in a productive manner as the Scriptures command, according to a conference of business leaders who met here to discuss the Christian dimension of business.

"If you believe what you have heard here that business can be a vocation, don't forget that we are the only vocation that keeps growing," Joe Sciortino said at the conclusion of a *Business as a Vocation* conference, held at the Omni Hotel, April 27.

"With every other aspect of vocation diminishing, you and I are the only hope for the Church," said the Chief Executive Officer and Chairman of Sysco Food Services, who had helped organized the Conference under the auspices of the Office of Lay Ministry of the Archdiocese.

The day was another stage in the implementation of the Archdiocesan Synod, said Archbishop Edward A. McCarthy at the opening of the sessions. He called the conference a sign of the Synod's interest in supporting "the meaning of the Christian vocation in the marketplace" and of regaining the dignified purpose of economic activity.

"We need to regain the concept of business as a valued service to the human community," the Archbishop said. "To make the connection between our faith and our business."

This is what speakers helped participants do. Among them was award-winning publicist Emilie Griffin, who shared her own experience in the world of advertising and her battles to overcome the commonly held stereotypes that place in opposite camps what is sacred and what is secular.

She appealed to her own experience and that of her listeners and asked them to confront the error which often "tells us that we



'God wants productivity and the people of the earth to have what they need for their own human destiny... Productivity is as much at the heart of God's will as worship is.'

Father John Haughey, SJ,
Wall Street Round Table on Financial Ethics

'The reality is that our holiness has to be found in the place where we are putting our greatest effort and our greatest energy: in our jobs.'

Emilie D. Griffin, creative director,
Duke Unlimited advertising, New Orleans



will find the Lord in the hillside but not in the office corridors, in the factory or the plant."

She confronted the idea "that prayer is for other people but not for ourselves," and refuted the claim that "I must go into the wilderness to become holy, or that I could be holy if someone would give me a few weeks in the wilderness."

Holiness on the job

For Griffin, who compares her creative process in advertising to that of contemplation, "the reality is that our holiness has to be found in the place where we are putting our greatest effort and our greatest energy: in our jobs."

A mother of two and creative director of the advertising firm Duke Unlimited in New Orleans, Griffin is also a published author on religious experience in the marketplace. In the most recent of her books, *Chasing the Kingdom*, she has written about the spiritual journey in creative American terms: based on the Wizard of Oz, she presents the characters of the story encountering the bafflements of present political and social American life.

In another book, *Turning*, she described, for the sake of herself and of others, her own conversion and the temptation of "finding an obviously more Christian" vocation.

"I want to speak to you about someone you know well, someone I will call The Lord of the Marketplace," she told her colleagues from various professions in law, business and finance. "We are here today to affirm that He is our God not only on Saturdays and Sundays, not only when we are in church or doing churchy things, praying, baptizing, lecturing and visiting the sick...He is also our God when we are in the midst of business: of earning and producing and marketing, promoting and striving."

To her listeners she recommended: Living the faith in the work they do; reviving the belief that business is for the sake of a good and productive society; that enterprise is for the sake of developing what is best in others and in ourselves; that it is not for domination but for empowerment so that others may live and become more free.

"We need to affirm that money is not an end in itself but a sign and a symbol of the validity of our proposal," she said, present-

ing St. Benedict's idea of work and prayer, "Ora et Labora", not only for the monastery but also for the marketplace.

"We have to be conscious that our faith in God and our faith in the goods we produce and the services we render are not apart," she said.

To help them see that total reality, Father John Haughey S.J., spoke of the recently launched Hubble telescope "able to help us see and decipher the dark matter in the universe."

The Jesuit priest told participants that all the baptized have been endowed with an even more potent telescope. He called it the Holy Spirit and said that, "with it we can see everyday things in a new way."

Father Haughey, who serves on the Wall Street Round Table on Financial Ethics, counts many years of theological reflection on the meaning of work and is author of several books on the topic, (*The Holy Use of Money*, and *Converting Nine to Five*, both published by Crossroad). He sees work and business as the "primordial vocation" for all human beings, as ordered by God in the creation story: "Have dominion over creation..."

Dominion, not domination

But he insists that "dominion" cannot be understood as "domination" because this leads to several perversions: putting capital over labor; adverse relationships between business and labor; disparity between the haves and the have-nots; in sum to "disobedience to that primordial vocation of co-creatorship."

But he cited another way of disobeying that "primordial vocation": "To work in such a way that character is not built through work; to let character cave in because of sloth, indolence, sloppiness and indifference, frequently justifying in the name of religion, 'this is not the sacred stuff, this is the secular stuff.'"

This is why Father Haughey believes that it is the business world that tests the true religious character of people. But he also knows that too many people live split lives, unable to see the connection of their faith and their everyday activities. This is, he says, because their inner telescope is not functioning. They need to take the cap off and clean the lens. And this involves looking at the way Jesus himself lived, "sniffing out where his Father was working," and asking for the "grace to see God at work in work" as St. Ignatius' Spiritual Exercises ask.

"God wants productivity and the people of the earth to have what they need for their own human destiny," says the Jesuit priest. "Productivity is as much at the heart of God's will as worship is."

He has seen a growth of interest in the Christian meaning of work. The Miami conference was only an example, inspired by a similar one held in Chicago in November, which was attended by Sciortino at the request of Archbishop McCarthy.

"I did not know what I was getting into," Sciortino admitted. "The net result was that I left Chicago looking at my profession and my business in a different way," he told colleagues. "I started to see what I was doing from the perspective of a vocation rather than a job. It has influenced the way I look at things."

Top local businessmen were invited to the conference after consultation with pastors. A larger turnout of men and women had been expected but only about 30 responded and of them only one was a woman.

In small group gatherings and with the help of speakers, the participants shared their faith experience in the workplace and expressed their need for mutual support.

Michael Feeley of New York's Feeley & (continued on page 14)

'People over money'

Catholic financier offers advice for living the faith in the business world

By Araceli M. Cantero
Editor, La Voz Católica

To those who want to live their faith in their business life Michael Feeley offers clear advice: Decide not to advance in your own career at the expense of anyone else.

This is what he has tried to do for years. But he admits that it was not always so.

After years in finance he realized he was having difficulty in "reconciling the tenets of my Jesuit education in terms of people and process, with the imperatives of business schools of setting goals and budgets," he told business leaders attending a *Business as a Vocation* conference in Miami.

"I realized I was running over people. I had to make a change," he said. "I made a decision that I would not advance my career at the expense of somebody else."

Feeley, from the New York Asset Management Corporation Feeley & Willcox, explained that another decision that helped his inner peace was that of changing his account files from names of corporations to names of people. "Because with individual persons we can make a one-to-one commitment to each other," he explained.

Besides sharing his personal decisions, the Catholic financier pointed out areas of conviction where his faith is constantly tested. Among them: the principles that "labor takes priority over capital" and that "shareholders equity is quintessentially Christian" because it is equivalent to saying "others come first in terms of capital and invites me to spend more time



'Let your mastery of money show. Empower other people with it.'

Michael Feeley,
Catholic financier

thinking about the meaning of equity and the empowerment that it can do."

He also believes that "indexing" (technical finance term for a computerized way of investing funds), is amoral, because it avoids the responsibility of decision-making.

To those listening, he suggested they develop a set of personal goals, including:

- Try to become debt free, which implies slowing down the pace of consumption by pushing it down into the future.

- Try to create and maintain a liquidity pool of 20 percent of your net worth.

- Direct 80 percent of your net worth into equity investments of various types that meet your personal criteria for directing money.

"Let your mastery of money show," he said. "Empower other people with it. Take some risk and in your sense of prayer, look about you and see what is the best way to use it."

- Consider tithing the first 10 percent of

gross revenues, because "there is something very exciting and affirming to yourself about taking something from Scripture that has to do with your work and your faith and with resources and turning it around someplace else."

- Consider creating a foundation that would embody your endeavours. "Pass it on to your kids."

He shared that his first commitment "is to yourself and to your Lord. But then comes your family," where the talk of money is "generally considered taboo, and great inefficiencies develop as a result."

Create a Family Community of Stewardship, he suggested, as a tool to discuss financial matters with the extended family.

"You may be able to help members of the family get higher rates of interest in savings, or lower mortgages, offer seed capital for their initiatives," he said. "You can give them a feeling that they are not alone, that they are connected... you will have a sense of leadership to educate them."

He also suggested: "You may want to push one step further and choose one person to join your personal board of faith directors, to be as a sounding board for your ideas."

Feeley recommended to "try your discernments and take your initiatives carefully. But once you take an initiative, be prepared to exhibit a perseverance based on eternity."

'Let's put on a show!'

It was a 'Big Decision' for 5th Grade at Carrollton, only Catholic school nationwide to get NEA grant

By Lily Prellezo
Voice Correspondent

Peer pressure, family tension, and loneliness are nothing to sing about—especially if you're a teenager. Unless, of course, you're a teenager whose really a fifth grader and your bel cantos are part of an opera.

The opera "Big Decisions" was created at Carrollton School of the Sacred Heart. The 35 fifth-graders of the "Too Young to be on Broadway" company wrote and produced "Big Decisions" from start to finish.

Funding was awarded through a program facilitated by the Creating Original Opera chapter of the Metropolitan Opera in New York City. Carrollton was one of 20 schools chosen nationwide for this program as part of a workshop series sponsored by the National Endowment of the Arts. One hundred ten schools from 38 states applied. Carrollton was the only Catholic school participating, the only girls' school, and the only school from Florida.

After a summer workshop attended by music teacher Diane Farrell Mauch and art teacher Shelia Levine, brainstorming sessions began with the school year in search for the proper theme. Following a class consensus, writers Christina Gimenez and Lily Stiefel incorporated relationships with the family as the central thesis. Specific concerns from a fifth grade point of view included: the fear and reality of divorce: the dilemmas of lying and eavesdropping: the struggle of sibling relationships: peer pressure: the excitement of surprises: the agony of feeling unloved: and the struggles of growing up and making decisions that don't always agree with those of parents.

No Bizets, Verdis, or Mozarts required here. With the help of the homeroom teachers, Mrs. Ellen Blaise and Mrs. Veronica Silva, and art and music teachers, the students did everything from write the dialogue and lyrics to compose the music.

They designed the costumes, then rummaged through closets at home. They read handbooks on electricity, carpentry and set design, then put plug to socket, hammer to nail and paint to brush to set up lights, construct the sets, and paint the scenes. Logos were defined and posters designed before P.R. hit the media.

Teenage characters were developed because "it is the age we want to be-the age we are looking forward to," said P.R. person Maren Jimenez. Public relations work included sending press releases to the media. Channel 4 covered the opera, and interim articles appeared in the

'Because of this experience they have become closer than any other fifth grade class. It's something they'll never forget'
--Veronica Silver, teacher

Set designer Valeria Jerez and carpenter Tandi Mohamed manipulate one of the sets which portrays a school hallway

Photos by Lily Prellezo



Makeup artists Cynthia Broche and Nicole Corona with artwork illustrating some desired effects.

Herald's "Neighbors" section.

Although the arias were not elaborate, "Big Decisions" score did include several solos where each character expressed her feelings, sometimes very deep and at other

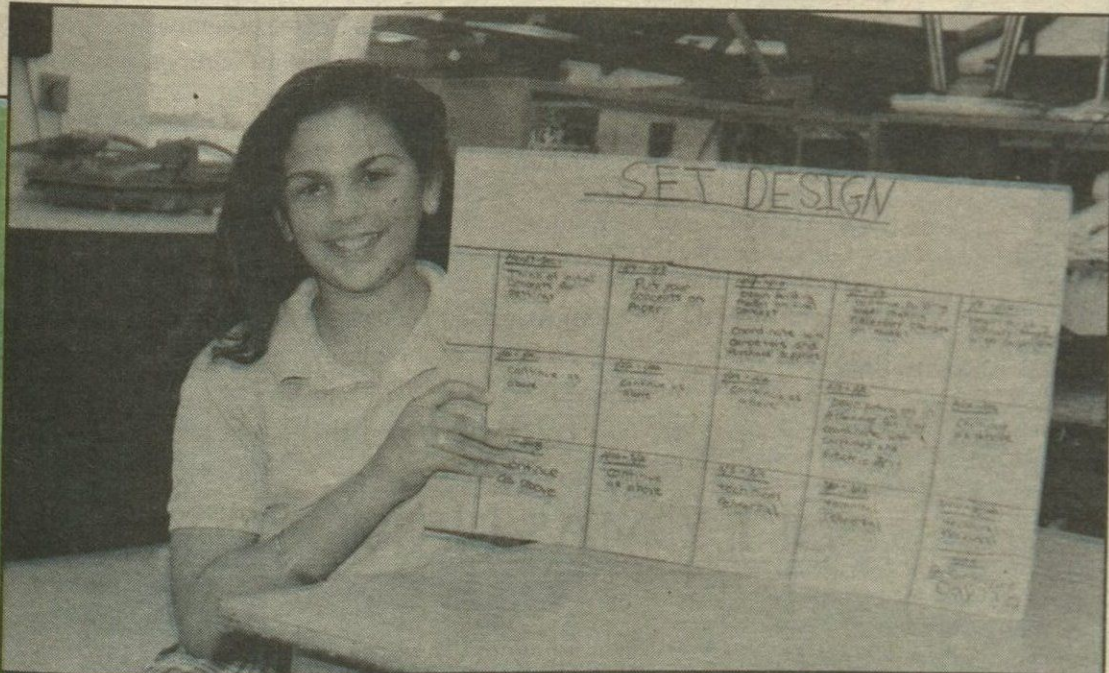
times humorous. The ensembles with the entire cast also showed well rehearsed timing sequences.

Set designers Annie-Laurie Grabiell, Ximena Duarte, and Valeria Jerez developed three triangular moving screens for the three scenes: a kitchen, a hallway at school, and a living room at Christmas. As the scene changed, the production crew moved the three triangular screens to reveal a new setting. The school hallway even had lockers that opened.

Temperamental actresses could not be fired from the set, so stage managers Carolina Alvarez and Eliana Colimodo dealt with the crew as best they could. "We had to calm down the actresses that got mad when we told them what to do," said Alvarez. "And it was our job to make sure the props were where they were supposed to be."

"Big Decision's three acts revolve around the relationships of two bickering sisters that like to eavesdrop on their parents (only to overhear and misinterpret an argument on divorce), a nosy neighbor Eileen, a cousin from Ireland that likes to stretch the truth, an orphaned school friend Patsy looking for a family to adopt her, and two "cool" girls that are involved in a drunk driving accident. In the end, Jessie and April resolve their sibling rivalry and are delighted to discover that the "divorce" arguments was future plans to adopt Vicky. Cousin Patsy learns that people will accept her for what she is without the lies, and Caro and Sam tell their parents the truth about the car accident. Eileen remains a nosy neighbor. The ultimate message and the final song is to thank God for the family.

The interaction and necessary team work created a model for other classes at Carrollton's Middle School. "Because of this experience they have become closer than any other fifth grade class," said homeroom teacher Veronica Silva. "It's something they'll never forget."



Associate Producer Ana Maria Lopez-Santos with call board for cast

Work called Christian vocation

(continued from page 12)

Willcox Asset Management Corp. shared his own struggle in finances (see story, page 12) and the decisions he has made to integrate faith and the management of money. Among them "never to advance in my own career at the expense of somebody else."

For ex-professional baseball player Jorge Maduro, the Miami conference was "a response to my prayers."

For John Tringoli, owner of The Klock Restaurant Inc., it meant the opportunity of gaining "strength to live my principles in my business."

10,000 Rally for life

(continued from page 11)

Nazi atrocities," said Father Kidwell. "What are we going to say in the year 2000? That we apologize for killing every third child?"

I get home at 4 a.m. Wednesday and I look in on my two sleeping daughters. My two adopted daughters. Two simple reasons to fight abortion. And it's not for the bundled pink angels, one clutching a baby doll and the other a bunny. It's for two other women whom I know so little about. Two other women we sometimes unemotionally refer to as birthmothers. Two other women who had the option of abortion but loved their children so much they not only gave them birth, but gave them life.

Catholicism is not a passive religion. It involves all walks of life: public, political, social, and private, said a message from the Archdiocese, referring to Catholic politicians who say they are personally opposed to abortion, but do not take a political stand. If we can not all be Catholic politicians, then we must at least be soldiers for Christ. To be pro-life and quiet is impossible.

No new bishop expected

(continued from page 10)

gious and laity.

"His recommendation carries great weight," Father Navarro noted.

Ultimately, the Congregation of Bishops in Rome studies the candidates and presents its choices to the Pope, who makes the final selection.

Father Navarro pointed out that "there is no time frame" between nomination and eventual appointment as bishop. It could take months or it could take years. The Holy See just likes to keep its list of candidates current.

Neither does it follow that a Miami priest who is nominated will be named bishop here. In fact, that is typically not the case. In 1986, for example, Father Enrique San Pedro, a Miami priest, was named auxiliary bishop for the diocese of Galveston-Houston, TX.

"How it all ultimately gets processed I don't think anybody is sure," concluded Father Gerard LaCerra, chancellor of the Archdiocese. "It's a great mystery."

Another participant, John Coniglio, is in the export business and wanted to "learn from others with the same struggle and ideals."

"The stories we have shared are so profound," said Raymond Rufo from St. Thomas University Pastoral Ministries Institute. "We need to reflect on our experience of work and bring this experience to the Church."

"They don't teach you this in Catholic School," commented Dave Krepcho, who works in marketing. "You go through a conversion and you think you have to get out of business."

"I feel like a novice," he added. "Ready to re-choose again my profession in marketing."

The group agreed to plan future meetings because, as Sciortino said: "Right now you are there all alone when there is a lot we have in common."

The Office of Lay Ministry offered support to "extend the contacts with the business and professional community," said Adele Gonzalez, associate director, who expressed the desire for more participation from Hispanics.

"We are here to support you, but you have to tell us how," added Zoila Diaz, who heads the Archdiocesan Lay Ministry Office.

"This has been for me like a training course," Krepcho said before leaving. "A day to learn how to put on this new pair of glasses."

Official

Archdiocese of Miami

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

Rev. Monsignor Noel Fogarty - reappointed as Member of the Board of Trustees of the Archdiocesan Pension Plan, as of April 30, 1990.

Rev. Thomas Wenski - to Coordinator of Ministry to Cultures, effective April 25, 1990.

Rev. Kenneth Whittaker - reappointed as Member of the Board of Trustees of the Archdiocesan Pension Plan, as of April 30, 1990.

Rev. Jose Espino - to Auxiliary Chaplain at the Homestead Air Force Base, effective April 24, 1990.

Rev. Luis Rivera - to Administrator of St. Martin de Porres Parish, South Dade, (new parish) effective July 1, 1990.

Rev. Armando Perez - to Associate Pastor of Prince of Peace Church, Miami, effective June 13, 1990.

Rev. Robert Vallee - to Associate Pastor of St. Kevin Church, Miami, effective June 13, 1990.

Rev. Oscar Brantome - to Associate Rector of St. Mary's Cathedral, Miami, effective June 13, 1990.

Rev. Fermin Solana - to Associate Pastor of St. Brendan Church, Miami, effective May 10, 1990.

Help broadcast the Good News

My dear friends in Christ:

Each year the world of communications seems to become more technically complex and the art of communications simpler.

As we begin the 90's, the efforts of communications in the Archdiocese of Miami strive to keep up with the technology while delivering the message of Jesus Christ in this multi-media, multi-language community.

With the installation of the satellite dish at the Radio and Television Center, we have been able to establish this location as the teleconference center for the Archdiocese. Over the past year, bishops, clergy, religious and the laity of South Florida have participated in teleconferences dealing with Christian-Jewish Relations, Laity's Role in the Catholic Church, Women's Issues, Racism, and other important issues facing Catholics today.

This year the annual communications collection is scheduled for Sunday, May 13th. May I ask that you share with your parishioners my gratitude for their yearly generosity which allows us to continue the technological aspect of communicating the Good News.

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

Rev. Santiago Domingo - to Associate Pastor of Sts. Peter and Paul Church, Miami, effective May 2, 1990.

Rev. Jerome Rohrer, S.J. - to Associate Pastor of St. Gregory Church, Plantation, effective April 19, 1990.

Sister Marie Schramko, O.S.F. - reappointed Member of the Board of Trustees of the Archdiocesan Pension Plan, as of April 30, 1990.

Ms. Patricia Stockton - to Director of Campus Ministry for the Archdiocese of Miami, effective June 1, 1990.

Three to be ordained

(continued from page 10)

Hialeah, and then entered St. John Vianney College Seminary.

After graduation in 1985, Deacon Alonso entered St. Vincent de Paul Regional Seminary. During his summer vacations he worked as a bank teller and a funeral director assistant in Miami. For the 1987-88 school year, Deacon Alonso was the 8th grade teacher at St. John the Apostle School in Hialeah. He is fluent in English, Spanish and basic French.

Each seminarian will receive his first parish assignment as a priest from Archbishop McCarthy prior to the ordination ceremony on May 12th.

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Opinion / Features

Page 15

May 11, 1990

Miami, FL

THE VOICE

Social justice, a cause for concern

By Thomas Roeser

Can conservatives be committed to social justice? If one responds even "maybe" he or she is likely regarded by any amateur students of pathology to be a victim of imbecility or binocular diplopic strabismus. Although an enthusiastic practitioner of conservatism, I confess that I, too, occasionally fall victim to the popular conservative-as-unfeeling-robot stereotype. I find myself secretly wishing that were I to have a fatal heart attack on, say, a commuter train, that I would be surrounded by liberals. One would give me CPR; another would halt the train; another would leaf through the latest encyclopedia of state medical services, from bellyache to cancer; yet another would be calling my wife, breaking the news to her gently with soft words of comfort. I only hope one would remember to call a priest.

But my fanciful prejudice goes on: were I stricken in conservative company, I suspect that I would be forced to submit to one unattractive technician with sulphurous breath to administer mouth-to-mouth, another who would berate me for being over-weight, and a traditionalist priest calling me to account for my derelictions, later phoning my wife to break the news by saying to her tersely (in the interest of conserving time): "Is this the widow Roeser?" Conceivably, with conservatives, all roles could well be performed by the same person.

If these false images torment even me, on occasion, how can I eradicate a general presupposition that all conservatives are bloodless?

Yet I hope not just to prove that conservatives should be identified with social justice, but argue that many liberals, too, can serve the same end if they will not mistake taxpayer-sponsored redistribution for compassion.

A key lesson of Christ, according to no less a liberal theologian than Notre Dame's Father Richard McBrien (whom I quote rarely), is that the Kingdom of God is "in the midst of you." He is right on.

Conservatives understand that very well. Christ disdained politics, declining to join the Zealot party, which called for violent revolution. He preached instead a revolution of the spirit in behalf of a kingdom to which all - poor, dispossessed, and despised - are entitled.

If it is onerously sacrilegious to link the conservatism of Edmund Burke to the interpretation of Notre Dame's most avant-garde theologian - that the Kingdom of God is in the midst of you - why then, say I, make the most of it! Secular Burkean thought, to which all modern conservatives are indebted, begins with the recognition of the imperfection that exist among all human kind. It proceeds to the conclusion that there is a higher truth independent of humanity, diagnosed as the fact that too many have lost belief in absolute moral standards - stemming from fourteenth-century nominalism, which denies that universals have any real existence.

The prime goal then is for us to serve, voluntarily, individually, the ends of social justice. It is at this point that many liberals go straight to the government, letting individuals off the hook. Assuredly governments have responsibility to serve needs. But we should recognize the unintended consequence of highly touted state beneficence on the poor, which is the antithesis of social justice - a welfare program that enriches



contractors and consultants, including so-called "free market" Republican ones: minority set-asides that spur fraud; and selective Medicaid abortion services that wreak genocide upon the poor (wearing the false whiskers of the Democrat, saying that if rich women

'Funds, private and public, are needed. But it is not through funds alone that the Kingdom is built. The root cause of social injustice is not just scarcity of funds... but sin.'

can kill their unborn, poor women ought to have state help to do the same).

How to practice the ideal and encourage the state to do the same, without losing idealism? Realize that,

government apart, a Christian's absolute obligation is to help the individual through personal sacrifice that brings forth the Kingdom. Funds, private and public, are needed. But it is not through funds alone that the Kingdom is built. Why not solely through the massive dispensation of funds? Because humans are flawed. The root cause of social injustice is not just scarcity of funds, lack of affirmative action, but - I regret to mention it in a progressive Catholic magazine - sin. No one is more the model than Mother Teresa. True, I cannot claim her for my philosophy, but she is far from the antithesis of it. Neither Republican nor Democrat, liberal nor conservative, by her example she embodies, by extension of love one-one-one, the necessity for social continuity in the great, mysterious incorporation of human race.

If that realization dawns, I shall not be terrified if my death finds me in the company of conservatives. The chance may be at least 50-50 that I will take my leave with the comfort of theological certainty, without pondering murmured liberal, recondite, relativistic, and enigmatic phrases of misplaced compassion.

(From Salt)

Church and State how far can they be apart?

Almost two hundred years have passed since Thomas Jefferson first expressed his hope that the American people would build a "wall of separation between church and State." Without implying that antagonism between religion and government was inevitable, Jefferson advocated the construction of a fairly solid differentiation of spiritual and temporal powers, drawn from the religion clauses of the First Amendment. In our republic, legislatures would be barred from babbling in theological matters, and churches would be prevented from using the force of government to trample the consciences and creeds of others.

But not even Jefferson could have foreseen that folks in the Twentieth Century would invoke his "wall of separation" metaphor in order to keep religious and governmental agents from working together for the common good or to muzzle religious input into the common quest for a humane and just society. The separation of Church and State was intended to add to the resources at the disposal of society for

improvement, not create an atmosphere of mutual fear and suspicion that paralyzes both entities.

Throughout our history, Church and State have cooperated with one another in a multiplicity of ways, from providing for child welfare, to the establishing to community-based projects for economic advancement, to the setting up of physical and mental health care facilities across the land.

The religion clauses of the First Amendment do not throw the Church into a self-conscious silence on matters of public policy that have moral implications and ethical dimensions.

When the law of the land permits the destruction of innocent life in the womb, the Church has a duty to step forward and move society toward a higher law. When government stipulations in purchase of care arrangements force us to choose between much needed service to people with AIDS and our own moral integrity, then the Church must act to influence public respect for spiritual values.

When students in Catholic schools are deprived of their legitimate entitlement to drug education resources - or treated as second-class citizens in any way - then the Church vigorously pressures public agents for redress of injustices.

These are not attempts to break down the "wall of separation," but efforts to keep such a boundary from defeating its own purpose.

There is no question of "imposing religious values" on others, but rather of using the means at our disposal in democratic society to make sure that the society itself derives maximum benefit from the social and moral insights that are unique to a religious understanding of life itself.

We cannot, as Bishop McHugh has said, escape the fact that many public policy issues have moral and ethical dimensions, and it is precisely the role of religious bodies to emphasize precisely those dimensions.

(Catholic Star Herald)

Catholics wake up and defend your views!

By Father Virgil C. Blum, S.J.

Way back on November, the Catholic Bishops of the United States issued their statements at the end of their National Conference in Baltimore.

Their statement opposing the killing of unborn children was carefully worded, building a case for the bishops' involvement in the civic arena on this issue, and stating the goals, both long and short term, to be attained by the Church they shepherd.

"As leaders of the Catholic community in the United States," the bishops said, "we acknowledge our right and responsibility to help establish laws and social policies protecting the right to life of unborn children, providing care and services for women and children, and safeguarding human life at every stage and in every circumstance." Calling baby killing on demand a "fundamental human rights issue," the bishops called attention to "the grave consequences of denying moral or legal status to any class of human beings because of their age or condition of dependency."

Pointing to the Pastoral Plan for Pro-Life Activities, the November resolution called upon Catholics to "commit themselves vigorously to... [the] education and public information effort, pastoral care for pregnant women and their children, and a public policy program in defense of human life in all its stages, especially the unborn."

'The resolution called upon Catholics to "commit themselves vigorously to... [the] education and public information effort, pastoral care for pregnant women and their children, and a public policy program in defense of human life in all its stages, especially the unborn."'

Did you hear the sound of Catholics rushing out their doors to seek legislation protecting life at every stage? Did you hear the sound of Catholics rallying to insist on funding for better prenatal care, especially for young, unwed mothers? Did you hear the sound of Catholics proclaiming they would do whatever they could, as "the Church" and as individuals, to ensure the availability of programs that would meet the needs of women contemplating the killing of their unborn children, as well as the needs of those unborn children?

Did you hear any of those sounds? No wonder, there was no sound.

The only sound heard was the sound of militant feminists and homosexual activists crowding the aisles of St. Patrick's Cathedral. That sound came because they did read the bishops' statements, especially the statement on AIDS, and were dissatisfied that their Excellencies had not mutilated Christ's teachings by advocating "safe sex" and condoms to control the spread of AIDS. It seems some people outside the Church are more disposed than most Catholics, to read the pronouncements of the bishops.

So the enemies of Catholic morality appear to know more about, and certainly react more strongly to, current Catholic teachings than do the Catholic laity who should be following those teachings. Somehow, this doesn't surprise me. For years I have attempted to awaken the "sleeping giant" of the Catholic Church in the U.S.; for years I have decried the "we don't get any leadership from our bishop," the "we'll do something when Father tells us to," attitude of the Catholic laity.

Well, now the bishops have provided more than adequate leadership, "rightfully engaging in this debate." So where is the laity?

Why, they're still in front of their television sets, complaining about lack of leadership! Most of them don't even know that the motivation and inspiration for America's Catholics to work for the end to baby killing on demand is as near as the bishops' November statement.

Notwithstanding the teaching of Vatican II and the words of Pope John Paul II, who tells us "we are called to a strong Christian commitment: to permeate society with the leaven of the Gospel," America's Catholics fail to act. What keeps them in their comfy chairs?

Is it Catholic guilt, the "we don't really belong here" syndrome? Is it that Catholics (currently one of the best-educated groups in the nation) don't have the skills to organize in order to promote the church's pro-life goals? Is it that Catholics



(currently one of the most well-heeled groups in the nation) don't have the resources to engage in efforts on behalf of the right to life? Is it that Catholics (once so vocal in the quest for civil rights) have developed a sudden fear of speaking out about the most fundamental civil right, the right to life? I find myself almost hoping that this Catholic silence, this Catholic paralysis, is the fruit of one of those attitudes. The alternative explanation is appalling. And that alternative explanation would be that Catholics in our nation have fallen, as a group, into the "me first" attitudes of their secularist neighbors.

It is subtle, this selfish lassitude, but very frightening. Am I to believe that, when it comes to the protection and support of women and their babies through crisis pregnancies, Catholics just don't care?

(Father Blum, founder of Catholic League for Religious and Civil Rights, died recently.)

Letters

Many distort Vatican II issues

What has thrown the Church into confusion in recent years is not the Council. The documents are learned, thoughtful and beautiful. Rather it is those who claimed that the Council endorsed their novel ideas.

And one of the most harmful of their notions is that the saints are old-fashioned and of no help to us up-to-date Catholics today.

When they threw the saints out the window, they cut us off from the most wise followers of Jesus, our tried and true guides to Heaven.

These new experts said we should follow them even though they do not seem to pray very much and are lacking the wisdom of Heaven.

The saints had more common sense, more love, more knowledge of Jesus

in their little finger than all the modern experts have put together.

Fr. Rawley Myers
Colorado Springs, Co.

America kills future citizens

Over a year ago, funeral services were held in several places to mourn the loss of aborted fetuses found in trash cans and dumpsters. 157 were buried in Newton Grove, North Carolina; 782 in Tallahassee, Florida; and 2,000 were lovingly laid to rest in Chicago, Illinois.

These unborn Americans, known to God for His own, consecrated before being formed in the womb, according to the prophet Jeremiah, never had the chance to begin a life of glorifying God.

They never knew the safety and comfort, the sanctuary, of the mother's womb.

They were sought out, violated and

destroyed, deprived of the sacredness of their existence and relegated to the condition of garbage or trash.

These unborn Americans, the promise of the future, were obliterated as if the future did not matter, as if the present time were the only time.

The funerals in Newton Grove, Tallahassee and Chicago laid to rest with honor and dignity almost 3,000 unborn Americans.

There were many millions of unborn Americans who never had the honor of a tiny casket, flowers and tears. And this injustice goes on.

What is conceived in the mind of God and made sacred is meant to survive and share in the life of God.

To turn what is sacred, what contains a spark of the Divine Life of the universe, into 20th Century trash is really an ill-conceived idea of petty human minds.

It is an idea more suited to the minds of barbarian hordes than it is to rational thinkers of an enlightened age.

In future times, people will read about

this civilization that became so hedonistic, materialistic and alien to God that it made a common practice of destroying its progeny.

In future times, people will read about this American civilization that saw the glory in colonizing other planets but failed to see the disgrace of destroying its unborn children.

Lucille A. Zimnoch
Wethersfield, Ct.

Letters policy of The Voice

The Voice welcomes letters of opinion on matters of interest to Catholics. They will be subject to editing for brevity or accuracy. Letters do not necessarily represent the views of The Voice or teachings of the Church. Write to: Letters to the Editor, The Voice, PO Box 38-1059, Miami, FL, 33238-1059.

Mass in one's own language has all the advantages

For reasons I won't explain, I was out of the church for nearly 25 years. Just came back to confession and Communion several months ago and I never realized how much I missed it. I'm trying to catch up, but one thing that bothers me is that the Mass is not in Latin the way I remembered it. I enjoy your column and hope you can



By Fr. John Dietzen

help me understand. (New York)
A. I'm happy for you. Obviously you consider the church your home and I welcome you back.
Your letter intrigued me. About 20 years ago, when I began writing this column, questions like yours concerning our vernacular liturgy were frequent. I realized as I read yours that it's been many years since the last one. I believe the reason is rather simple. The vast majority of Catholics have become so accustomed to participating and praying, by both listening and responding in their own language, and to the insights of faith they receive in this way, that they can hardly imagine the Mass otherwise.
Increasingly my own conviction is that if Vatican Council II had accomplished nothing else, hearing God's Word and offering the Eucharist in the language of the people would have made it worthwhile. From there, the Holy Spirit can keep our vision clear and lead us to whatever is good.

Perhaps a few thoughts may help you understand all the above and see an answer to your question. Take our Eucharistic Prayers, for example.

They are, of course, as are all other parts of the Mass, first and pre-eminently our worship of the Father in and with Christ. But they are also a "school" in which we encounter week after week the essential truths and challenges of our faith.

The Trinity, the incarnation, the redemptive, forgiving mission of Jesus; the meaning of Christ's eucharistic presence as in every age he forms his church into "one body, one spirit" in him (Eucharistic Prayer II); the Communion of Saints; the pastoral structure of the church expressed by explicit petitions for, and in union with, the pope and local bishop in every eucharistic prayer; the "royal priesthood" (1 Pt. 2:9) of all the faithful assembled, the "we" who "offer to you, God of glory and majesty, this holy and perfect sacrifice" (Eucharistic Prayer 1); the Second Coming.

It's all there and more. And it's all in the great Amen, and in the Communion we receive to seal again our part in the new covenant with him who initiated it. Add to this the creed we profess and the Word of God we hear and reflect upon, and it's no wonder that the celebration of the Mass is "for both the universal and the local church, and for each person, the center of the whole Christian life" (General Introduction of the Roman Missal, No. 1).

The point is that ordinarily all this could not conceivably occur without the intimacy and immediacy of communication in one's own language. This is precisely what most Catholics have now come to discover from their own experience.

After trying all kinds of substitutes for centuries, including finally vernacular translations of the missal (which were on the Index of Forbidden Books until 1897), the church has returned to its ancient tradition of celebrating the eucharistic mysteries in the language of the people who are there.

I hope these ideas help you and others like you who missed a lot. Give yourself time and take the effort to discover what that "conscious, active and full participation" can do.

It is all in the way you say it

I recently had dinner with an English professor who considers herself a self-appointed protector of the English language.

During the dinner conversation she went on about what she considers the assault against our precious language, citing one example after another. I listened silently, self-conscious that if I spoke I might make a linguistic fool of myself.

After the salads arrived, the professor, proud that she is a "purist" when it comes to English, went on about the "vogue of creating words from scratch that can be expressed perfectly well without them."

She gave examples, asking who needs the word "terrible" when one could simply say very, very bad and why we invented the word "outrage" to mean loss of power.

Now I was, as they say, getting a bit hot under the collar. She was treading into my business. I make my living by using words and, like Emily Dickinson, I love words. They are the connective juice that keeps people in touch with one another. Because of that, words are life, too.

"By George," I said, finally opening my mouth, "language gets dull if you can't inject some newness into it once in awhile." Perhaps a more attractive word than "outrage" could

have been thought of to express the same loss of power idea, but I firmly noted that I, personally, saw nothing wrong with "outrage" or the creation of new words.

I especially like a new word, said I, that has no exact synonym and unclutters sentences by replacing groups of words. "I welcome these to the language," I said, no longer worried I might make a slip into "unpure" English.

As a matter of fact, history is full of such additions. Many were simply efficient compounds. "Shepherd" was originally "sheep herder." "Breakfast" came from "to break one's fast." "Window" originally was "wind eye," a metaphor that became frozen in the language. "Walrus" appears quite unfigurative today, but began as something like "whale horse."

Modern society's increasing complexity creates an ever-growing demand for new words. I am amazed sometimes just

'Nothing will stop living languages from changing. To resist natural changes is reactionary, pedantic and a waste of effort.'

By Antoinette Bosco



to think of the many words that did not exist 50 years ago. "Astronaut," a word not 30 years old, is an indispensable equivalent of "person who travels in outer space." "Laser" started as an acronym for "light amplification for stimulated emission of radiation." And how many of us remember that "scuba" came from "self-contained underwater breathing apparatus?"

Many useful words are compounds and blends of old words. Some examples since World War II are: paperback (book with paper binding), moped (motor-assisted pedal-cycle), motel (hotel for motorists) and smog (mixture of smoke and fog). In addition,

commercial brand names sneak into everyday language and find their way into the dictionary, like Xerox.

Nothing will stop living languages from changing. To resist natural changes is reactionary, pedantic and a waste of effort. Language changes when the change gains general acceptance. Some additions are short-lived; some become permanent.

Ultimately, there is a case to be made for trusting posterity. There is no alternative, really.

Language is an agreement among members of human societies. In the long run, there will still be general communication, and that is what matters.

Science & religion's perplexities

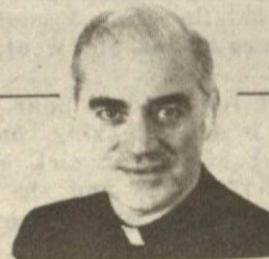
It is rare to find a scientist who will address philosophical questions, but Stephen W. Hawking is a rare scientist. In his book, "A Brief History of Time," he attempts to explore the bewildering universe in plain English. It is understandable up to a point. I became lost at about page 50. He raises such questions as: "What is the nature of the universe? What is our place in it, and where did we come from?"

Between his opening acknowledgements and his conclusion there is a systematic review of the great theories of the cosmos, from Aristotle to Galileo to Newton to Einstein to a stream to more prominent 20th century scientists. It's a book that condenses a graduate school doctoral program into 187 pages.

A universe with as many as 11 dimensions, black holes, quarks, particles with "flavors" and "spin," antimatter, and "arrows of time," is beyond my competence, but I'm impressed with a scientist who asks the question: "Who is the prime mover in the creation of all of it?" Stephen Hawking, a genius who has spent the last 20 years trapped in a body crippled by Lou Gehrig's disease, ends his book with an intriguing sentence:

"If we find the answer to that (he's referring to a complete, unified theory that will combine Einstein's general theory of relativity with quantum mechanics) it would be the ultimate triumph of human reason - for then we would

By Fr. John Catoir



know the mind of God."

Most scientists refuse to allude to the mysterious role of God in creation. I'm not sure what Hawking actually believes but at least he asks the right questions. At any rate I think it is highly doubtful that any unified quantum theory of gravity will ever help us to know the mind of God any more than we do right now.

Science can never uncover the secret that the force and power behind all of creation is Love. God is Love. The cohesive energy that holds it all together is Love.

We don't understand it and we really don't have to, but we know it's true. Faith requires a leap into the unknown. Belief in God opens the door to the experience of God's Love. The skepticism of science is understandable, but oh so limiting.

Time capsules

By Frank Morgan



Lafayette's description of America reflected truth

Marie Joseph du Motier, the Marquis de Lafayette inherited a huge fortune at the age of 13. When he was 19 and a captain of dragoons, the American Revolution broke out. Through Silas Deane, the American agent in France, Lafayette secured a commission as a major general in the American Army. He outfitted a frigate and with 11 companions set sail for America. Lafayette landed in South Carolina and after settling in, wrote the following letter to his wife:

"... I will now tell you about the country and its inhabitants. Simplicity of manners, kindness, love of country and liberty and a delightful equality everywhere prevails.

In America, there are no poor not even what we call peasantry. Each individual has his own property and the same rights as the most wealthy landed proprietor.

I believe the Society of the European Court has become the Society of the Wooden Sword. We republicans think it all for the better.

The city of Charleston is one of the handsomest and best built and its inhabitants are among the most agreeable that I have ever

seen.

The American women and very pretty, simple in their manners and exhibit neatness everywhere cultivated even more studiously than in England.

Embrace tenderly our children. The father of these children is a rover, but a good and honest man at heart, who loves his family dearly and a good husband who loves his wife with all his heart.

I am being devoured by insects, so you see that even the best countries have their disadvantages. Adieu.

Lafayette"

From South Carolina, Lafayette proceeded to Philadelphia where the Congressmen were astounded by his youth and his major general commission. But when Lafayette said he would serve without pay, Congress passed a resolution sustaining his commission.

Engaged couples learn to love better

They come to us from all parts of the Archdiocese with a few common elements: a special glow, a wonderful freshness, and the beauty of innocence of those about to stand before the community and God pledging their love and commitment to each other. These are the couples who come to us at Engaged Encounter.

The day begins with a light breakfast served by the hosting parish who has the room cheerfully prepared with banners or posters, chairs set up in theater style, background music playing, and the tables set up for lunch (sometimes with flowers on each table).

A few couples greet them at the door where they are registered and given two folders, paper and pencils, a book entitled "Beginning Your Marriage", and sheets of vital information on money matters, children, sexuality, sacrament, commitment, and suggested readings for the wedding.

Engaged Encounter day consists of married couples sharing the experience of their relationships with the engaged. After each sharing the couples are given time for private reflection and couple dialogue. They are given questions pertinent to the preceding presentation and write a love letter to each other sharing their feelings. All of this reflection is done in a safe and protected environment.

The day is designed for the couples to focus on each other and their relationship, unique and special in their eyes and in the eyes of God.

About midday they are served a nice lunch. The afternoon consists of some communication processing

By
**Vicki
Owoc**



and sometimes small group interaction. This is followed by the last presentation which is on the sacrament of marriage. After this talk a meaningful liturgy is celebrated.

To complete the day the couple fill out a "review

'The day is designed for the couples to focus on each other and their relationship, unique and special in their eyes and in the eyes of God.'

of the day" sheet where they share with us the highlights of the day and also offer any suggestions they may have for improvement. The review sheets are taken seriously and are read with an open mind and we act upon them. In closing the couples are presented with a certificate and a rose.

Very often couples come to us during the day to say something like, "We were very apprehensive about coming to Engaged Encounter and were pleasantly surprised." Or they've said, "We've been away from the Church and this day has enabled us to take the first big step in coming back." Others have told us how it opened up their couple communications, or they gained so much information, and many couples have told us how the day inspired an awareness and closeness in their relationship. We've also been told, "We've shared today on a deeper level than ever before and our love has grown." And others have simply said, "Thank you." We are always energized by their openness.

We would like to invite any married couples interested in working in this ministry to call us at The Family Enrichment Center (651-0280). We would be happy to hear from you.

SIMPLE JOB DESCRIPTION:

MARRIED and working hard to make it work. **WILLING** to share not your perfect marriage but your story of being a real couple who love, fail, begin all over again, have faith in God, believe your love for each other is a gift to help others. **ABLE** to give one or two (or more) Saturdays a year to promote good healthy marriages for the engaged (about to be married). **BONUS** will be the privilege of touching their lives and most especially being touched by them.

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

If life seems unfair, do not give up hope

Dear Mary: We are in a financial bind. We owe everyone in the country — doctors, medicine, bank, store, hospital, credit cards.

We live real simple. We don't throw away a penny. We don't even eat what we want to.

We have always had it so hard making ends meet. I don't understand. We really try to live and do right.

We both go to church. We have a 14-year-old child, and we see she goes to class. I am even in the choir. I tried to join the ladies sodality, but I could see only rich, well-educated people went, and I felt left out.

I work for \$3.60 an hour, five days a week, and it is backbreaking, but I am thankful for it. I have been sick a lot, but I have a wonderful boss and she understands. My husband works hard and long hours too. — Mississippi

The problem you raise goes back at least as far as Job. Why isn't life fair?

Comparing yourself to others only makes matters worse. When you meet people briefly and casually, you are apt to conclude too quickly that they have no problems.

By Dr.
**James and
Mary Kenny**



You already identify some positive elements in your life. You participate in and enjoy the choir. You have a job and a good boss. You have a hard-working husband. And, you have a daughter who is apparently doing well.

You and your husband both seem to be working to capacity. Perhaps your child can now work a part-time job. In times past children often contributed financially to the family.

You can share your financial situation with her and suggest ways she might help. As she develops the maturity to handle a job as well as school, let her know how helpful she is and how proud you are of her. Giving her such trust and encouraging responsibility might be far more important to her than the material gifts you cannot give her.

An outside adviser might be able to help you improve

your financial situation. Preferably such a counselor will have nothing to gain personally by suggesting changes in your debt situation. Perhaps your pastor or a member of a social action organization in your church could suggest someone.

If no one at your church can help you, try the business administration department of a college or university or even a high school in your area. Finally, your local welfare department might be able to help you locate an adviser.

Our own troubles appear the worst because we know them best. But look at some comments from a reader who has suffered mental illness for many years.

"I am 56, married, seven children, 15 years of shock treatments and 10 years with a doctor who experimented with drugs on me...."

"If you write an article on mental illness again, please tell the patients to have a strong constitution, love, patience, think positive thoughts. Tell them to remember that they are unique and beautiful people. They are not alone. God loves them and so do I."

"I cope with this every day.... If I help one person, it was worth it. If I can cope with this, others can too. I was once told that there are helpless cases, but no hopeless cases. Don't ever give up on God. You can get mad, and I do a lot, but he understands (when no one else does)."

A call from the lonely says, 'Come to see us'

I suppose some might call it coincidence but I prefer to call it the Holy Spirit at work.

Either way, on the day I received the following two letters, I visited a homebound 84-year-old friend who said, somewhat embarrassingly as I was leaving, "Will you call or visit me again soon? People don't know how lonely and depressed I get. You don't have to stay long."

I felt awful, of course, and promised to visit again soon.

I also called mutual friends who promised to visit her soon and often.

When I arrived home after my visit, two letters were in the mail.

The first told how her 89-year-old mother "literally aches to be remembered." The writer enclosed this poignant piece which she wrote as Christmas approached and the irony of relatives and friends who send gifts and cards to her mother but don't call or visit struck her.

A Call to Christianity

She said, "I got dressed up because I thought somebody might visit." And my heart hurt for her. No one would come visit. No one ever visited. Her relatives and friends who were contemporaries had died. She was alone - so much. She waited.

I wondered why with our increased efforts to live the Christ-like life, to be involved in RENEW, to participate fully in church activities, I wondered why she was left so much alone.

I wondered why her parish did not have a Committee

By
**Dolores
Curran**



of Friends-to-Visit-the-Elderly; I wondered why her younger relatives could not take a moment from their active social lives to be with her; I wondered why her younger neighbors did not take the time weekly to pay a five-minute visit and deliver a reassuring hug; I wondered why the neighborhood teenagers were missing the rich opportunity to help: carry out the garbage, mow the grass, hang the storm sash (for pay, given with her sweet smile).

I wondered where we saw Christ - if not in her gnarled bones, uncertain gait, and failing memory.

I wondered if Christ would have visited her, held her hand, listened to her reminisce.

I wondered if Christ would have reasoned that doing so was equally important as attending that meeting on how to be a good Christian.

Is her situation unique?

I hope so. For her sake, for our sakes. For if

it is not unique, then perhaps we have not seen Christ where He is.

I thank the anonymous writer who sent me the above. She expressed the situation far better than I could have.

The second came in disagreement with my column on the need for solitude in our lives. She wrote, "I do not believe this statement is true for everyone. You, yes, and thousands like you who probably have a very busy life and a good life as family."

"However, the loner faces nothing but a feeling of depression and nothingness. He probably thinks, on a ride, be it a plane or whatever, he can find a companion to talk to. He runs into the type, like yourself, maybe. (A reference to my not wanting to talk with my seatmate). There are two unhappy people. I would say I have at different periods in my life faced both ordeals. Had I traveled more, I likely would have faced them many times."

"I have lost a son and a husband. I do not want to hear, 'You have your memories.' One can only rely a bit on memories. My loved ones will never return and memories do not do much for anyone. They bring tears, yes, but that is about all. I hope I make sense."

She does and she makes me re-think my need to be more open and compassionate on planes and in other public places.

I thank these two writers for calling us to sensitivity and responsiveness which should mark us as Christians.

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Is TV getting better? It seems so, surprisingly

Is TV getting better in terms of what it offers families?

Has the sleaze and tease of the past begun to fade? Is violence being phased out? Are producers beginning to be more concerned about what the content of their programs means for society in general?

I've collected some material which indicates that the answer to all of the above questions is "yes."

We're nowhere near Nirvana, but

By
**James
Breig**



maybe we've moved farther from Sodom. Here is my evidence:

• "For the fourth year in a row, TV violence is down in the Nielsen ratings and somewhat down in quantity. It has declined from its record levels in 1985. 'Miami Vice' and 'The Equalizer,' two

of the most violent shows of recent years, have been canceled. Levels of explicit gore and sexualized violence are down, and program themes that glorify violent revenge are less common.... Nielsen ratings for programs high in violence continue to be low for the fourth year in a row. Only 'Hunter' has managed to make the top

20 in the season." — From the newsletter of the National Coalition on Television Violence.

• "The majority of Americans believe that offensive television programs should be censored regardless of their popularity, according to a recent national public opinion poll commissioned by Parents magazine... 72 percent (said that) ridiculing or making fun or religion" should not be allowed at all." — From an article in Parents magazine.

• "The boycott promoted by Christian Leaders for Responsible Television (CLearR-TV) is having encouraging results in the reduction of gratuitous sex, violence and profanity on prime-time. The combined number of sex, violence

and profanity incidents on all three networks have dropped by 32 percent.

— From a press release from CLearR-TV, which has sponsored boycotts on advertisers identified as supporting offensive programming. (If you think the press release is biased, read on.)

• A screener's "Job is to protect advertisers from appearing on prime-time television programs that may reflect badly on their products - or offend viewers... The increased pressure on advertisers has magnified the role of the television screening agency, a field that Advertising Information Services has almost to itself. The company has more than 50 advertising agencies as clients... and those agencies have so many clients that virtually no prime-time network program ever airs without first being seen by a screener. 'Basically, we look for what we call the Big Six: sex, violence, profanity, drugs, alcohol and religion,' said Tami Engerhardt, a screener for the company." — From an article in The New York Times titled "Screeners help advertisers avoid prime-time trouble."

Those are encouraging signs. We need them and more like them because of the following two quotations:

'Viewing habits of some 8,000 Catholic school and religious education students indicated that children ages 12 and under watch 23-and-a-half hours of TV every week.'

*"When television serves as a babysitter for small children in their most formative years, three lessons about human discourse are repeatedly inculcated, each one troubling in its implications for society as a whole. In the first place, children gradually acquire a habit of pas-

sivity... Secondly, ... children learn a deep-seated ambivalence about their capacity for intimacy, the inner ability to create talk that matters... Finally, children learn... that sequence does not make sense, that one event does not contextualize or influence the next." — From "Communicating Faith in a Technological Age," a collection of papers on that topic (St. Paul Publications/University of Dayton, \$18).

* A study by the U.S. Catholic Conference of the viewing habits "of some 8,000 Catholic school and religious education students indicated that children ages 12 and under watch" 23-and-a-half hours of television every week. — From a Catholic News Service story.



'BLOODHOUNDS OF BROADWAY': (Left) 'Feet Samuels' (Randy Quaid) is ready to give everything he's got for the girl of his dreams, showgirl Hortense Hathaway (Madonna), in the television premiere of the feature film which airs on AMERICAN PLAYHOUSE, Wednesday, May 23, at 9:00 p.m., ET over PBS.

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

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Catholic television and radio schedule

Television programs

- ☐ 'En Busca de la Felicidad' In Spanish, with Father Federico Capdepon as host, also with a spiritual message from Bishop Agustin Roman every Sunday at 9 a.m. on WLTV Channel 23.
- ☐ 'La Palabra de Vida' In Spanish, at midnight five minutes on a nightly basis on cable HIT-TV Channels 41 and 20.
- ☐ 'Living Faith' In English every Wednesday and Friday at 2:30 p.m., on Selkirk Cable Company, Channel 23.
- ☐ 'Rosary' In Spanish with Auxiliary Bishop Agustin Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- ☐ TV Mass in English Every Sunday, at 7:00 a.m., on WPLG-CH. 10.
- ☐ TV Mass in Spanish every Sunday, 7:30 a.m. on WLTV-CH. 2 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- ☐ 'Raíces Cubanas' with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- ☐ 'El Día del Señor' with Father Federico Capdepon, every Sunday at 10:30 a.m., on Channel 40, also every Sunday at 5 p.m. on Channel 51.
- ☐ 'Nuestra Familia' In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.

- ☐ 'New Breed of Man' / 'El Hombre Nuevo' Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish and in English at 8 p.m.; Sundays at 9:30 a.m. in Spanish on Channel 51.
- ☐ Cable Programming On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on

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

- ☐ 'Mother Angelica' Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.
- ☐ 'Catholic Focus' on Channel 6, WCIX, Father Thomas Wenski will air at 6 a.m. on May 27th.

Radio programs

- In English**
- ☐ 'The Rosary' (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM.
- In Spanish**
- ☐ 'Panorama Católico' Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.
- ☐ 'Los Caminos de Dios' Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ 'Domingo Feliz' Hosted by Father Angel Villaronga and Bishop Agustin Román, Sundays at 9 to 10 a.m. on WRHC, 1550 AM.
- ☐ 'Una Historia de la Vida' Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQL.
- ☐ 'Una Vida Mejor' Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.
- ☐ 'Habla el Obispo Roman' Hosted by Bishop Agustin Roman,

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

In Creole

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



Biking for charity

Jason Moyer gives the victory sign during the April 28th bike-a-thon to raise money for St. Jude Children's Research Hospital in Memphis, Tennessee, that was conducted by St. Clement parish in Ft. Lauderdale. A total of 158 riders that included St. Clement Catholic School children, and young adults from the parish and community, found enough sponsors to raise over \$9,000 during the event. This is the fifth year the parish has scheduled the bike-a-thon. (Photo by Marlene Quaroni)

Priest study week to be held June 3-8

This year the priest study week is scheduled from June 3-8. The speakers will be Fr. Patrick McCormick, C.M., and Fr. John Fitzsimmons.

Fr. McCormick is a moral theologian

Fr. Jose Zubieta

Father Jose Zubieta, O.F.M., a priest in the Archdiocese since the early 1970's, died on May 8th. He was 72.

Born in Ibarraquellua, Spain he was ordained a Franciscan priest in 1943 in Oñate, Spain. From 1949-1955 he exercised his priestly ministry in Cuba (Union de Reyes and Placetas).

Fr. Zubieta had faculties at St. Patrick Church, Miami Beach from September 1971 to March 1973. In April 1973 he was appointed Associate Chaplain of Mercy Hospital in Miami, where he served until July 1974.

He was Associate Pastor at Immaculate Conception Church, Hialeah, from 1974 to 1976 Associate Pastor at St. John Bosco, Miami, from 1976 to 1977; and Associate Pastor at St. Raymond, Miami, from 1977 until his death.

He is survived by two brothers Fr. Sabino Zubieta, Fr. John Zubieta and a sister, Julen Zubieta. A funeral Mass was held on May 10 at St. Raymond Church with Bishop Agustin Roman as the celebrant. Burial followed at Our Lady of Mercy Cemetery.

It's a date

St. Agnes parish in Key Biscayne will host their fourth annual Spring Ball on May 19 at 8 p.m. at the Sonesta Beach Hotel on Key Biscayne. \$50 per person. For reservations call 361-1775 or 361-2351.

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.

St. Bernard Catholic Church, 8279

and has been teaching at Mary Immaculate Seminary in Northampton, Pennsylvania. His book, *Sin as Addiction*, was published a year ago. He will speak on the issue and models of sin.

Fr. Fitzsimmons is a scripture scholar. He comes from Scotland and is the former rector of the Scots College in Rome and a member of the ICEL Commission. He will

Gesu holds 50th reunion

The Gesu High School class of 1940 will gather for its 50th reunion the weekend of June 2-3.

On Saturday afternoon, there will be a Mass at Gesu. The celebrant will be Fr. Robert E. Nilon, S.J., a graduate of the class of '40.

Regional seminary hosts commencement

St. Vincent de Paul Regional Seminary will hold its twenty-seventh annual commencement exercises on May 16 at 7:30 p.m. in the Seminary Chapel. Sixteen students will receive the Master of Divinity Degree leading to their ordination as Roman Catholic priests. They come from several

Office of Worship sets May 19 workshop

The Office of Worship and Spiritual Life will present a workshop for Eucharistic Ministers on May 19 at St. Thomas the Apostle in Miami. Candidate from parishes must be recommended by their pastors,

those from schools by their Spiritual Directors, those from Apostolates by Bishop Roman. Fees \$10/person. Mail checks to: The Office of Worship and Spiritual Life, 9401 Biscayne Blvd., Miami, Fl. 33138.

Interested graduates can contact M.J. Spore, 893-6583.

This will be followed by a reception and dinner at the Sheraton Brickell Point Hotel.

A yacht trip on Biscayne Bay is planned for Sunday.

Interested graduates can contact M.J. Spore, 893-6583.

dioceses in Florida, Puerto Rico and Syracuse, New York. Additionally, thirteen students will receive the Master of Arts Degree in Theology. The Commencement Address will be given by Msgr. William A. Kerr, Ph.D., Vice President, Catholic University, Washington, D.C.

those from schools by their Spiritual Directors, those from Apostolates by Bishop Roman. Fees \$10/person. Mail checks to: The Office of Worship and Spiritual Life, 9401 Biscayne Blvd., Miami, Fl. 33138.

behosting a social event at the Marriott Hotel and Marina, 1881 S.E. 17th St., Ft. Lauderdale, on May 27. Advance tickets \$5. Mail check to Young Catholic Singles in Action, C/O Richard Hayes, P.O. box 491237, Ft. Lauderdale, Fl. 33349. For information call Anna Russo at 321-9125 or Richard Hayes at 721-3890.

The Catholic Widowers Club of Hollywood will hold an open house at its monthly meeting June 1st, 7:30 p.m., at the Rotary Club,

2349 Taylor Street, Hollywood. Live music, dancing. Guests \$5. For further information call Mary at 457-9426 or Lee at 922-5114.

The Institute for Pastoral Ministries at St. Thomas University hosts Fr. Gerard Sloyan, professor of religion, who will present the essence of his new book, *Catholic Morality Revisited*, on May 15 at 7:30 p.m. at St. John the Baptist, 4959 Bayview Drive, in Ft. Lauderdale. \$3 at door. To pre-register call 626-6641.

Youth hold 'Starv-a-thon'

Twenty-five members of the St. Vincent Youth Group raised over \$1,300 in a 24 hour Starv-A-Thon. The benefit was held in conjunction with St. Vincent's Lenten program to raise funds for "Food For The Poor", an organization that sends food and clothing and other essentials to Haiti and other third world countries.

The youth members went out and got sponsors to pledge anywhere from 10¢ to \$1.00 an hour for all the hours they fasted. Due to the generosity of those in their parish and others in their community, the group has exceeded their goal in cash and pledges.

The teens, along with their youth ministers, Mike Bonetti, Brigid Skulina and

Cathy Burns spent the 24 hours at the parish complex. Everyone arrived at 6 p.m. on Holy Thursday, having eaten their final meal prior to that time. While they fasted the group listened to speakers, had group discussions, did Bible study, and did projects all with a Lenten theme to them. The fast ended on Good Friday at 5:30 p.m. when the teens prepared a beans and rice meal for themselves and their families and friends.

The youth found out what it was like to go without food and then to be fed what is served as a meal in other countries. All participants now have a better feeling of what the poor go through daily. St. Vincent is proud of their youth group and the effort they put forth to help those in need.

Metanoia seeks spiritual director

Metanoia Inc. is now two ministries in one. Some people may have been confused as to whether they were a Christian rock band or a praise and worship band. Metanoia is a Christian rock band which ministers to teens and young adults. 2nd Chance, a new addition to Metanoia Inc., is a Praise and Worship Band which ministers at Charismatic Conferences, healing serv-

ices and liturgies throughout the Archdiocese of Miami. Many of the same musicians are in both bands. Some of 2nd Chance members minister at the Chaminade Community of Faith Prayer Group on Tuesday evening in Hollywood. 2nd Chance receives its spiritual guidance and support from the office of Catholic Charismatic Services.

They are in prayer for a spiritual director for Metanoia, the Christian Rock Band. This takes a special Christian organization or a person or persons with the heart and understanding of this kind of ministry. The rock band is in need of a keyboardist, drummer and bass player all with their own equipment and singing experience. Many of their previous members have married and moved on. If anyone has any questions or would like to help support Metanoia Inc. financially or spiritually, please call Charlie Stracuzzi at 963-6972 - evenings. Also, if you would like to be placed on the Metanoia mailing list, please call Stracuzzi.

Cemetery Masses, dedications May 28

On May 28 Archbishop Edward A. McCarthy will celebrate the 10 a.m. Mass at Our Lady Queen of Heaven Cemetery, 1500 S. State Rd. #7, North Lauderdale, followed by the dedication of the newly constructed Lady Chapel. Also on May 28, Auxiliary Bishop Agustin Roman will celebrate the 10 a.m. Mass at Our Lady of Mercy Cemetery, 11411 N.W. 25th St. in Miami, followed by the dedication of two newly installed shrines, the First and Fourteenth Stations of the Cross.

Hispanic scholar

Roberto Denis a member of the senior class of St. Thomas Aquinas High School has been named recipient of a \$1,500 scholarship from the National Hispanic Scholar Award Program.

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J. L. Jr., Lawrence H.

Karl Rahner interviews among new book releases

WASHINGTON (CNS) — Here is a list of books of particular interest to Catholic readers.

"Faith in a Wintry Season," by Father Karl Rahner, Crossroad, \$22.95, 207 pp. Subtitled "Conversations and interviews with Karl Rahner in the last years of his life," this volume is a sequel to "Karl Rahner in Dialogue" and includes interviews given by the famed theologian in his final two years.

"The Truing of Christianity," by John C. Meagher, Doubleday, \$21.95, 384 pp. Theologian calls on Christians to learn new ways of life and thought and to think more critically in order to think more truly in harmony with Christianity.

"Mystics For Our Time," by Carmelite Father Noel Dermot O'Donoghue, Michael Glazier, \$14.95, 155 pp. Carmelite priest looks to the mystical tradition of his order for light on the human condition.

"Life Stories of the Nicaraguan Revolution," by Denis Lynn Daly Heyck, Routledge, \$45 cloth, \$14.95 paper, 355 pp. Stories collected by the author in a series of conversations in Nicaragua in the last three years give the human dimension of that nation's troubles.

"Poor in Spirit," by Charles Lepetit, Ave

pp. Account of experiences on the scene before and during the "intifada" by a veteran educator.

"Mentoring: The Ministry of Spiritual Kinship," by Edward Sellner, Ave Maria Press, \$5.95, 166 pp. How Christians can help one another on life's way by achieving a deeper appreciation of what it means to be a spiritual friend.

"Healing the Ache of Alienation," by Jesuit Father David J. Hassel, Paulist Press, \$9.95, 183 pp. Prayer in the midst of anger, despair and ill health.

"God, Death, Art and Love," by Robert E. Lauder, Paulist Press, \$11.95, 198 pp. Biography of famed movie-maker Ingmar Bergman highlighting his philosophical vision.

"Manifestations of Grace," by Elizabeth Dreyer, Michael Glazier, \$15.95, 246 pp. Tradition of grace, its workings and how one can seek it.

"The Contemplative Life," by Father Thomas Philippe, Crossroad, \$14.95, 127 pp. Classical teaching on the contemplative life drawn from the tradition of the early church fathers.

"An Invitation to the Spiritual Journey," by the Rev. John P. Gorsuch, Paulist Press, \$9.95, 128 pp. Episcopal priest urges the cultivation of the virtues of simplicity, generosity and love.

"A Traveler Toward the Dawn," edited by Jesuit Father William J. O'Malley, Loyola University Press, no price given, 193 pp. Memoir of Jesuit Father John Eagan, a high school teacher and counselor remembered as a tremendous example for all those who seek to grow in prayer and contemplation.

"Inner Harvest," anonymous, Harper & Row, \$7.95, 370 pp. Daily meditations to speed recovery from eating disorders.

"Why Not Become Totally Fire?" by Jesuit Father George A. Maloney, Paulist Press, \$7.95, 135 pp. Advice on how to reach the stage where prayer becomes truly fiery.

"Let Us Be Free," by Christian Brother Patrick White, Kingston Press, \$12.95, 134

pp. Account of experiences on the scene before and during the "intifada" by a veteran educator.

"Mentoring: The Ministry of Spiritual Kinship," by Edward Sellner, Ave Maria Press, \$5.95, 166 pp. How Christians can help one another on life's way by achieving a deeper appreciation of what it means to be a spiritual friend.

"Healing the Ache of Alienation," by Jesuit Father David J. Hassel, Paulist Press,

Sr. Mary Kraft has Diamond Jubilee

Sister Mary Florence Kraft, C.B.S. Sister of Bon Secours and currently a volunteer at Bon Secours Hospital-Villa Maria Nursing Center in North Miami, recently celebrated her Diamond Jubilee of 60 years as a Sister of Bon Secours. She has been a "Friendly Visitor" for 18 months, helping patients and short and long term residents.

In her career, she has been a staff nurse and head nurse at Bon Secours Hospitals in Baltimore, Maryland; Grosse Pointe, Michigan; and Methuen, Mass., and was Superior of the House of Studies in Washington, D.C. In Philadelphia, she was administrator of both the St. Edmonds' Home for Handicapped Children and Our Lady Help of Christians Home. She was

also Superior at Bon Secours Provincial House in Marriottsville, a retirement and nursing home for the Bon Secours sisters.

Graduation dates

The following are the graduation dates for the Catholic Schools in the Archdiocese: Cardinal Gibbons, May 26; Chaminade/Madonna, May 19; St. Thomas Aquinas, May 22; Archbishop Curley/Notre Dame, June 2; Belen Jesuit Prep, June 8; Carrollton School of the Sacred Heart, June 6; Christopher Columbus, May 26; LaSalle, May 19; Monsignor Edward Pace, May 25; Our Lady of Lourdes Academy, May 31; St. Brendan, May 21.

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attain my goal. You who give me the
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evil against me and that in all
instances of my life you are with me. I
want in this short prayer to thank you
for all things and to confirm once
again that I never want to be
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African-American liturgy ...Adds a special spirit to the Catholic Church

By Katharine Bird
Catholic News Service

One of the first things a visitor notices on entering the chapel at St. Augustine's Parish in Washington is the crucifix hanging to the right of the altar.

Starkly simple, it consists of a wire screen on which a black Jesus hangs on a cross, a cross made of barbed wire.

For African-Americans at St. Augustine's, the first black parish in the city, dating from 1858, the barbed-wire cross is a graphic symbol of their roots in slavery.

The cross tells blacks that Jesus Christ, who died at a young age, "suffers now in the black community, especially as a black man between the ages of 20 and 29," said Father John Mudd, pastor of St. Augustine's.

The cross tells African-Americans that Jesus "came in a particular time in history, but he comes now to break the chains of oppression," said John Butler. Head of the parish's catechumenate program, he is part of a management-consultant firm which advises churches on evangelization issues.

Asked why a parish which is 85 percent African-American has a white pastor, Father Mudd said that there always is "a preference for black leadership but people recognize reality and there are more black parishes than black priests to go around."

Because of a growing sensitivity to the issue of race and because the worldwide church increasingly is multicultural, the church is grappling today with the vital need for ethnic groups to have access to their heritage in the liturgy.

"For the liturgy to be alive and meaningful to various ethnic groups, the signs and symbols which speak to those groups need to be present," said Bishop J. Terry Steib. He is auxiliary bishop of St. Louis, Mo., and one of 13 black bishops in the United States.

Having black symbols in the liturgy is important so that we can know who, what and where we are as a community, said Martin Gerard Lange. It is a way for people to identify with the liturgy. A U.S. Postal Department employee, he is co-director of St. Augustine's program for returning Catholics.

Having ethnic traditions in liturgies is important because the liturgy should be an expression of people's culture as well as a vehicle for worship, said Benedictine Father Cyprian Davis.

"The expression of our worship should not be foreign to the culture in which we live much of our lives."

Father Davis is a professor of church history at St. Meinrad's Abbey in Indiana and author of a history of black Catholics in America. He got interested in the topic "because I was black and Catholic."

The five leaders identified a number of areas that mark African-American liturgies in Catholic parishes:

—Hospitality. The atmosphere is warm, friendly and informal. Often the kiss of peace is extended for some time as people leave their pews to greet others.

It is not uncommon for one person to comfort another who is crying, moved by some aspect of the liturgy or by personal woes, Lange said.

—Holistic. For black Americans, spirituality takes



Because of a growing sensitivity to the issue of race and because the worldwide church increasingly is multicultural, the church is grappling today with the vital need for ethnic groups to have access to their heritage in the liturgy, writes Katharine Bird. (CNS photo)

in the whole person, said Bishop Steib. Accordingly an African-American liturgy "speaks to the whole person, not just to the intellectual."

People often express their emotions more openly during an African-American liturgy, he said. The penitential service, for example, may be longer as people express their sorrow aloud and speak of their need for forgiveness.

They also may respond to a liturgy by affirming a

**'Having ethnic traditions
in liturgies is important
because the liturgy should be an
expression of people's culture
as well as a vehicle
for worship.'**

—Father Cyprian Davis

reading with an "Amen," or clapping their hands when something touches them, Bishop Steib said.

—Preaching. To relate the Scriptures to people's experiences, a homilist might make a connection between the Exodus story of the Israelites' escape from Egypt to the struggle by blacks for liberation, said Father Mudd.

Or a homilist may observe how often people in lowly positions accomplish great things.

In the Old Testament, for instance, the general Namaan is cured of leprosy by following the advice of a slave girl.

Highlighting her actions "helps people identify with the fact that God deals with ordinary people," Lange said.

—Gospel music and choirs. These grew out of "people of color doing what they love to do when they get together," Butler said. Gospel music "comes from the stories of the Gospel." It speaks of Jesus and what Jesus means for African-Americans.

Gospel music also is marked by rhythms with origins in Africa and by people swaying with the rhythm. Instruments may include bongo drums, saxophones and trumpets, bass violins.

—Use of visual arts. Vestments and wall hangings often are made of kinte cloth, a West-African cloth associated with royalty and used for celebrations.

The five leaders observed that African-Americans have much to give the larger church. They can remind people that it's OK to express joy at the realization that we have been saved, said Butler.

African-Americans also have a great gift for faith in God, a faith that carries them through the hardest of times, said Father Mudd. "They have a sense of God's presence" that has carried them through their long history of oppression.

(Ms. Bird is associate editor of Faith Alive!)

Scriptures

**New culture is
challenge for
preservation
of faith**

By Father John J. Castelot
Catholic News Service

For years before the people of God in the Old Testament were dragged into exile in Babylon, their official liturgy was restricted by law to the temple in Jerusalem. That was where one worshiped God, and only there.

Of course, the people had their personal prayer lives. But they had just one liturgy in just one place.

Now here they were in Babylon, hundreds of miles from Jerusalem and its temple, with no hope of returning. They felt a deep need for some sort of communal worship.

But building a temple there was unthinkable: God's house in a foreign land!

Tied in with their need to worship as a people was the need to preserve themselves as a people. It would have been so easy just to give up, to lose their identity as Jews and become Babylonians.

There were 55 temples from which to choose in the land of exile, many of them breathtakingly beautiful. But they were dedicated to pagan gods. Their liturgy expressed an alien culture.

The Israelites solved their problem by gathering in small groups for communal worship. This called for an adaptation of the liturgy.

Without the temple and its elaborate sacrificial rites,

Local ethnic cultures offer their richness

By Father Eugene LaVerdiere, SSS
Catholic News Service

First you heard the music — rhythmic, pounding, regular — the music of drums designed for processional dance.

Then you heard the voices — low, undulating murmurs, sounds barely audible — carried by the wind.

Finally, the people appeared, a long procession, led by men, women and children from the many tribes, their step gentle and proud, their bearing a proclamation: "How wonderful it is to be here!"

If at first you doubted, there was no more doubting when the eagle dancers approached.

They came forward in a single column, young men, arms covered with feathered wings outstretched like an eagle in flight, eyes piercing beneath an eagle hood, body bent at the waist, soaring, turning, swooping, spirits powerful and free.

The eagle in flight is an awesome sight, and so is the eagle in dance.

Then came the deacons, the priests, the bishops, the archbishops and a cardinal, all in liturgical robes even more traditional than the Native-American garments of those leading the procession.

At the end came a man with a smile so broad it was all there was to his face. His name was Donald Pelotte and that day in an outdoor stadium in Gallup, N.M., he was ordained a bishop, the first Native-American bishop.

It was a wonderful liturgical celebration.

It spoke to us of God, of one who transcends all cultures but speaks in human words and symbols. That day God spoke in the symbols of Native America.

The liturgy also spoke of us, just as we were, clothed in our best and in all our cultural richness. Otherwise, it would not have been our liturgical celebration, would it?

Liturgies celebrated by American blacks have their own unique stamp, especially in the South. My first experience was in New Orleans.

The music was different, hymns filled with new pride but still flowing from the painful memory of slavery. The preaching style also was different, almost a chant, rising, pausing, rising, lifted up and onward by urgent "Amen's."

Like the Native-American liturgy, it was truly Catholic. There was no mistaking it when you heard, "Lord, have mercy! Christ, have mercy," and "This is my body." The language may differ from one part of the world to another but the words, meaning and intent are the same.

There also was a difference in style, something you had to hear.

For the Native American, "Lord, have mercy" was muted and deeply respectful.

For the American black, it was bold, trusting and



'It was a wonderful liturgical celebration. It spoke of us of God, of one who transcends all cultures but speaks in human words and symbols. That day God spoke in the symbols of Native America.'

hopeful.

But it was in the Gospel choir, most of all, that you sensed the difference.

A slight movement of the director's finger and the entire choir, elegantly robed, swayed to the right in perfect unison.

Again it came through, loud as can be, "How wonderful it is for us to be here."

Many ethnic groups contribute to the liturgical tapestry of the church, including the Mexican-Americans of the Southwestern United States.

I attended a celebration not long ago at the Santuario do la Virgen de San Juan in the Diocese of Brownsville,

Texas.

The shrine was filled to capacity with attentive adults and not so attentive children.

The liturgical music was led by the mariachi sounds of trumpet, viol, violin, guitar and full male voices in the tradition of Guadalajara.

Here was music and spirit for body and soul, different from all others, every sound and word a proclamation: "It certainly is wonderful to be here."

We are blessed to have such variety of expression for the one sacrifice of Christ.

(Father LaVerdiere is senior editor of Emmanuel.)

Beauty in our multi-cultural expressions

Would you respond that people gather for the liturgy precisely to hear God's voice? True enough. Nothing less suffices. Yes, people are addressed in the liturgy — spoken to. But they also are invited to respond to what they hear.

God's voice is heard. But human voices are heard as well. People enter into the liturgical action and make themselves heard. They do this in various prescribed ways — through prayers and formulas that are written down. But scholars who study the liturgy's history observe that the liturgy has had a remarkable capacity to make room for people to express themselves in the "lan-

guages" most natural to them — through their music, for example, or the gestures familiar to them.

Even the special ways people celebrate — their concept of a real celebration — get expressed in the liturgy.

An interesting challenge for the church in every age is to preserve unity in the liturgy while making room for a variety of cultural expressions on the part of a nation's people, or of ethnic and minority groups within a nation.

It is a challenge we hear much about today.

*David Gibson
Editor, Faith Alive!*

FAITH alive!

Whose voice are you meant to hear during the Sunday liturgy?

the groups that met centered on prayer and eventually a new liturgy came into being.

The structure was simple: an opening prayer by a designated leader, readings from the Torah and the prophets, response to the readings by the singing of appropriate psalms, a homily on the readings by one of the group, a final blessing.

There were definite advantages to this arrangement. The people were forced to look more closely at themselves, to listen, to reflect, to pray.

A changed cultural situation influenced the Israelites' liturgy. This, in turn, had a marked effect on the people's culture.

For liturgy and life are strongly interactive.

Moreover, the change was lasting. Even after the people returned from exile in Babylon and rebuilt the temple, they hung on to this form of worship that

'Tied in with their need to worship as people was the need to preserve themselves as people.'

grew up in another cultural situation.

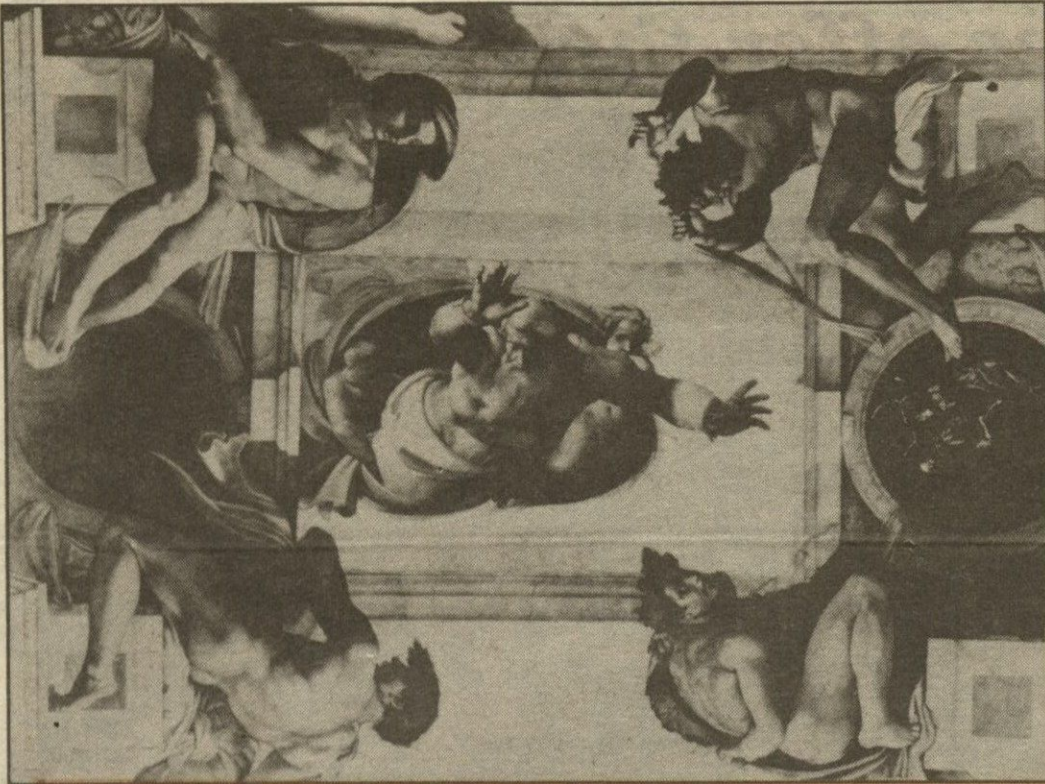
These little local congregations came to be known as "synagogues," a Greek word meaning "gathering,

congregation." The people had preserved their cultural identity and developed an alternate, but not a rival, form of worship.

It served them well, especially when, after the destruction of Jerusalem by the Romans in 70 A.D., they were scattered all over the world.

Remember, of course, that the first Christians were Jews. And for a time they were practicing members of synagogues.

So, not surprisingly, the synagogue liturgy was incorporated into their eucharistic worship. Its basic structure still is easily recognizable in our Liturgy of the Word.



This depicts 'The Erythraen Sibyl,' it shows the results of the recent cleaning and restoration of the 16th-century Vatican fresco.



(CNS photos)



The Vatican unveiled the results of the restoration of the Michelangelo paintings on the ceiling of the Sistine Chapel. This view of the ceiling after cleaning and conservation of the mammoth fresco depicts the division of land from the waters at creation. Also the closeup shows a detail from hand of God which was taken before cleaning off centuries' worth of soot, dust and candle smoke.

Sistine restoration provides new facts about Michelangelo

By Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) — The Vatican's sometimes-controversial restoration of Michelangelo's Sistine Chapel frescoes has given artists and historians volumes of new information about the 15th-century artist, said the prefect of the Vatican Library.

The information provides a view of Michelangelo "that might not have been possible had this great and courageous work not been undertaken," said Canadian Dominican Father F. Leonard Boyle, head of the Vatican Library.

In conjunction with completion of work on the chapel ceiling, the Vatican Museums and the library have organized an exhibition to document the restoration and to illustrate Michelangelo's technique and his influence on other artists.

Pope John Paul II formally opened the exhibit March 24 during a special showing for Vatican and civic dignitaries. After touring the exhibit, he said it offers an opportunity "to evaluate the restoration of a work of art of universal significance and value."

The pope said he hoped the exhibit would bring "illumination and, at the same time, a greater understanding both of the art of Michelangelo the painter and of his human and religious message."

Michelangelo's work in the Sistine Chapel is "an intense artistic meditation on the themes of revelation from the story of salvation proclaimed in the Bible to the expectation of the Parousia (Christ's second coming), depicted and evoked in a unique way in the fresco of 'The Last Judgment,'" the pope said.

The exhibit should be seen as a reaffirmation of the Vatican's continuing desire to "nurture" art, especially sacred art, he said, because its highest purpose

is "to turn people's minds devoutly toward God."

The exhibit will be open daily, except Wednesdays, through July 10 at the gallery in St. Peter's Square.

With drawings, paintings and letters from collections at the Vatican and in the United States, England, France and Italy, Father Boyle said, the Vatican exhibit provides "a view of Michelangelo, his work and his influence which has not been possible before."



'The exhibit offers an opportunity to evaluate the restoration of a work of art of universal significance and value... which brings illumination and, at the same time, a greater understanding both of the art of Michelangelo the painter and of his human and religious message.'

- Pope John Paul II

The exhibit includes a scale model of the chapel and of the scaffolding Michelangelo designed so that his work on the ceiling and walls would not obstruct the liturgical functions taking place in the chapel each day.

More than 40 of Michelangelo's preliminary drawings and plans for the chapel frescoes are also on display.

Drawings by Raphael, Rubens, Annibale Carracci and other artists show Michelangelo's influence on his contemporaries and those who came after the Renaissance.

Another section of the exhibit, using videotapes and computers, gives a step-by-step illustration of the

process used to study, clean and restore the frescoes.

Restoration of the 10,345 square feet of Sistine Chapel wall and ceiling frescoes began in 1980 with funding from a Japanese television company.

Nippon Television Network filmed the restoration work and has been given exclusive rights to reproduce the fresco images.

The last touches on the ceiling restoration were made in early March, and the massive altarpiece, "The Last Judgment," is the only part of the chapel left to be restored.

Work began in early April after a March 26-31 Vatican symposium for art historians, conservators and scientists.

The symposium will include the Vatican's formal presentation of its final report on the ceiling restoration.

Several art experts have criticized, or at least expressed concern about, the methods used for restoration.

The vibrant colors of the cleaned ceiling surprised many artists and historians and led to debates about Michelangelo's original work.

Another debate connected with the study of "The Last Judgment" was what to do about changes made by other artists after Michelangelo

finished painting in 1541.

The change receiving the most attention since the restoration began was the veiling in 1564 of many of the fresco's nude figures. Fabrizio Mancinelli, director of the department of Byzantine, medieval and Renaissance art at the Vatican Museums, said the cover-up will continue. Tests on the wall have shown that Daniel of Volterra, widely known as "The Breeches-Maker," made his additions "affresco," painting freshly applied wet plaster. Even if the Vatican did not think the addition was part of the historical record — reflecting the morality of the times and done under orders by Pope Pius IV — restorers could not simply scrape off the additions, Mancinelli said.