

THE VOICE

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'An awesome feeling'

Says Michael Davis, one of three priests fulfilling a dream of being ordained

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Voice photo by Prent Browning

Inner-Voice



Bishop Dorsey honored, bid farewell 11

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Grads joyfully face future of the 90s



Nation

Bill ensuring worker's right to time off for family approved

WASHINGTON (CNS) — The U.S. Catholic Conference welcomed House passage of a bill ensuring American workers time off to care for a newborn, newly adopted or sick child or meet a similar emergency family need. The House approved the legislation, known as the Family and Medical Leave Act, on a vote of 237-187 and sent it to the Senate for action. "Families got a real boost today," said Msgr. Robert N. Lynch, general secretary of the USCC, the public policy agency of the U.S. bishops.

Reverend Stallings is ordained a 'Bishop'

WASHINGTON (CNS) — Father George Stallings, excommunicated from the Catholic Church for founding the African-American Catholic Congregation, was ordained a bishop of his breakaway denomination May 12. After his ordination, Bishop Stallings thanked the congregation for their belief. "Because of that belief and that trust we have in each other, we have come to this hour," he said. He said his ordination is "God once more receiving the praise of his people." Ordaining Bishop Stallings was Archbishop Richard Bridges of the Independent Old Catholic Church of Southern California.

JFK's sister denounces misuse of quotes

NEW YORK (CNS) — Eunice Kennedy Shriver, sister of President John F. Kennedy, said in a letter to the editor in The New York Times that an advertisement by the National Abortion Rights Action League "distorted" his words in using them to oppose the U.S. bishops' education campaign against abortion. Citing an advertisement published in the Times, she said she read "with indignation" its use of Kennedy's assurance that in the type of society he favored "no religious body ... would impose its will directly or indirectly upon the general populace." In a letter the late president's sister said, "The use of the quote in the context of the advertisement is outrageous, unfair, inaccurate and a distortion both of my brother's remarks and of the Catholic bishops' full acceptance of the separation of church and state."

Brooklyn Bishop calls for racial harmony

BROOKLYN, N.Y. (CNS) — Citing increased racial tension that is "hurting" New York, Bishop Thomas V. Daily of Brooklyn has urged New Yorkers to restore racial harmony in their communities. Bishop Daily made his comments in a statement in response to a series of recent racial incidents that have resulted in violence and demonstrations. "It is our duty to stand firm in unity, understanding and accepting our differences and respecting one another whatever our race, creed or national origin," the bishop said. The recent racial incidents came to a head when three Vietnamese men were attacked by a gang of black men who apparently had mistaken the men for Koreans. The attack occurred several blocks from two Korean-American groceries that are targets of a black-led boycott.

Congress asked to increase funding for private schools

WASHINGTON (CNS) — Saying that a 1985 U.S. Supreme Court decision has severely limited private school students' access to remedial education, a U.S. Catholic Conference official has asked Congress to increase funding so private school students are not "forced out" of remedial education programs. lawmak-
Mercy Sister Lourdes Sheehan, USCC education secretary, said in testimony before the House Appropriations Subcommittee on Labor, Health and Human Services, Education and Related Agencies "That providing remedial education for parochial students has become increasingly difficult because of the high costs involved in complying with the 1985 court decision."



Visit to Czechoslovakia

Mother Teresa greets children in Nitra during a visit to open the first house for her order in Czechoslovakia. Mother Teresa recently retired as active head of the order she founded in India (CNS/UPI)

World

Vatican warns against airwaves misuse in Europe

VATICAN CITY (CNS) — The Vatican's top communications official, U.S. Archbishop John P. Foley, warned that the newly gained freedom of the press in Eastern Europe must not turn into a "license to pollute" the airwaves with pornography. Archbishop Foley's remarks were in the text of an address to an international meeting of Catholic journalists in Baar, Switzerland. The text was released at the Vatican. Archbishop Foley said that the "free flow of information in Eastern Europe has truly been a breath of fresh air."

Pope pays homage to victims of a plane crash

NEW YORK (CNS) — TUXTLA GUTIERREZ, Mexico (CNS) — Pope John Paul II changed his schedule to pay homage to 20 people, including a bishop, who died in the fiery crash of a jet airliner as they flew to greet him. In the white adobe San Marcos Cathedral of Tuxtla Gutierrez, Pope John Paul prayed over the gray metal coffin of Bishop Luis Miguel Canton Marin of Tapachula as a group of the late churchman's relatives sobbed nearby. Only Bishop Canton's coffin was in the cathedral. Legal technicalities prevented the bodies of the other victims from being brought to the church in time for the pope's visit. They had died the day before when the twin-engine jet aircraft that was flying them north to Tuxtla Gutierrez hit a tree and crashed about two miles short of the runway. They had come to attend a papal Liturgy of the Word.

Desecration of Jewish graves in France arouses anger

VATICAN CITY (CNS) — Church leaders in France denounced recent desecrations of Jewish cemeteries in Europe and said the acts represent a challenge to Christian consciences. Cardinal Albert Decourtray of

Lyons, president of the French bishops' conference, joined tens of thousands of people in a silent march through Paris to protest the vandalism. They walked under banners that read: "No to racism. No to anti-Semitism." The march was organized in response to an incident in the Jewish cemetery of Carpentras in southern France, where several tombs were broken and a body dug up and mutilated. Shortly before the march began, police discovered more vandalism in a Jewish cemetery near Paris, where swastikas and obscenities had been painted on tombs.

Census creates controversy over birth control in Philippines

MANILA, Philippines (CNS) — The 1990 Philippine census has rekindled debate on birth control in the mostly Catholic nation. Newspapers and other commentators have accused the Catholic Church of contributing to the failure of population control in the country and thus making conditions worse for poor Filipinos, UCA News, an Asian church news agency based in Hong Kong, reported. But the head of the Philippine bishops' commission on family issues said poverty is more a result of unjust social systems than too many babies. The official, Bishop Jesus Varela of Sorsogon, has also said he is open to considering government-sponsored birth control programs.

1991 conference on 'Rerum Novarum' approved

VATICAN CITY (CNS) — The Vatican is planning an international conference in 1991 to commemorate the 100th anniversary of "Rerum Novarum," Pope Leo XIII's landmark encyclical that forms the basis of the modern church's social doctrine.

The decision, approved by Pope John Paul II, was communicated in a letter to the world's bishops by Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace.

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

Robert L. O'Steen
Editor

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



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Pope: avoid capitalism's ills

Devotedly yours

Red Mass, and visit with Gov.



Abp. McCarthy

Dearly beloved:

I am at 31,000 feet again, on the way home after a whirlwind trip to Tallahassee, Tampa and Washington, D.C.

In Tallahassee the Bishops of Florida celebrated a Red Mass in the beautiful St. Thomas More co-Cathedral, near the campus of Florida State University. The church is exquisitely beautiful, with its many long, narrow, blue glass windows. The Red Mass is a Mass invoking the aid of the Holy Spirit for lawyers and for civic officials.

The tradition of the Red Mass goes back to the middle ages. Our Mass was attended by Governor Martinez, who did one of the readings, judges, legislators,

'We discussed the negative report of the day on the quality of public school education in the State despite the substantial increase in tax funding over the recent years.'

lawyers and many Catholics of the area. Members of the Florida Council of Catholic Women, including some from our Archdiocese, were also with us. They used the occasion as well to call on legislators and present their views against abortion and on other issues.

We Bishops also met to discuss affairs of the Florida Catholic Conference and of our two seminaries. Among other things, we reviewed the laws prohibiting the Church endorsing or opposing political candidates under threat of loss of tax exemption. We were concerned about capital punishment as being contrary to our total respect for human life. We discussed a form of a moral living will. We initiated drafting a statement on the role of the laity in the Church.

The following morning, we met with Governor and Mrs. Martinez for breakfast at the Governor's Mansion. The mansion is of impressive colonial style, with spacious rooms. It is surrounded by large areas of lawn and trees. We were served orange juice, poached eggs and fried potatoes with an option for grits.

The Governor indicated that, despite the political maneuvering that tied up abortion-related bills in committee during last Fall's special session of the legislature, and despite the biased reporting, his correspondence and phone calls were mainly pro-life. The Governor indicated that surveys reveal crime and drugs are high concerns of our people. He feels many people oppose growth in Florida because they fear higher taxes.

We discussed the need for greater nursing care and child care in our State, and we discussed the negative report of the day on the quality of public school education in the State despite the substantial increase in tax funding over the recent years.

We reflected that much of the money is lost in administration, etc., and does not reach down to the teaching of students. The powerful lobbying forces of the public schools and teachers' unions oppose help for non-public schools which would be a threat to the public school monopoly.

From Tallahassee a number of us flew to Tampa to participate in a colloquium on the future of the Church in Florida. It was sponsored by St. Leo College as an observance of its centenary. Father David Russell, Father Patrick O'Neill, Dr.

Joseph Iannone and Mr. Raymond Rufo, of St. Thomas University, represented the Archdiocese. The keynote speaker was Bishop Kenneth Untener, Bishop of Saginaw, Michigan. His theme was that we have not yet fully experienced the benefits of the extraordinary Vatican II Council.

He pointed out that of all councils, Vatican II had the widest representation of the Universal Church, was most comprehensive in its agenda and in the volume of its documents equalled about one-third of all previous councils combined.

He called for recognition of and respect for various approaches within the Church and for moderation and openness to discussion by the extremists—be they conservatives or liberals. He felt we are missing some fruitful conservative insights because some extreme conservatives are so unbending that they are not listened to.

The Bishop quoted the theologian Father Karl Rahner as predicting that the Church of the future will (1) not be brand new but faithful to tradition, (2) will focus on essential beliefs and devotions, (3) will seek personal experiences of God, (4) will have a greater sense of community realizing the Faith is too wondrous, too difficult, to live alone, and (5) will have a greater sense of Church.

From St. Leo's I drove with Bishop Keith Symons, of Pensacola-Tallahassee, to the Tampa airport to catch a flight to Washington to participate in a farewell ceremony for Archbishop Pio Laghi, who has been the Holy Father's representative in the United States and is returning to Rome to head the Congregation on Education.

Monsignor Robert Lynch, of our Archdiocese, who now is the General Secretary of the Bishops' Conference, arranged for me to be met by Maria Luisa Gaston, formerly of Miami's Southeast Regional Office for the Spanish-speaking. She is now Executive Secretary of the Bishops' Office preparing for the observance of the 500 years of the Gospel in the New World that began with the voyage of Christopher Columbus. I chair the committee.

There was a Mass celebrated by Archbishop Laghi and some seventy Bishops in the Crypt Chapel of the National Shrine of the Immaculate Conception. It was accompanied by a marvelous choir from The Catholic University.

The ceremony was followed by a dinner at the nearby office building of the National Conference of Bishops. There was a spirit of genuine esteem, gratitude and prayerful good wishes for Archbishop Laghi.

In his some ten years in the United States he has been involved in the appointment of nearly half of the Bishops now serving. He has always been a wise counselor, greatly interested in and supportive of the life of the Church in the United States.

All of us feel we are losing a good friend. He has been in Miami on a number of occasions. I reminded him that a pair of his tennis shoes are at my home (he likes to exercise regularly). He responded, "Leave them there, I hope to be back."

God bless you!

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Materialism not cure for communism

VATICAN CITY (CNS)—Since the fall of communist governments in Eastern Europe, Pope John Paul II has picked up a new theme: Europe must avoid the pitfalls of capitalism.

In trips to Mexico and Czechoslovakia and in a talk to Italian bishops, the pope has warned that communism's failure does not mean countries should automatically adopt "liberal capitalism" as the way to economic development.

Although the pope never criticized capitalist countries by name, the Jesuit-run magazine *La Civiltà Cattolica*—which reflects Vatican views—ran an 11-page editorial May 19 saying that Europe must avoid "the political, economic and military imperialism of the United States."

La Civiltà Cattolica officials describe their magazine as a non-Vatican publication at the service of the Vatican. Its editorials and major articles are reviewed by the Vatican Secretariat of State before publication.

During an April 21-22 trip to Czechoslovakia, Pope John Paul warned East Europeans that the dangers that renewed "contacts with the West can bring must not be underestimated."

"Prepare in the churches entrusted to your care suitable immunizing defenses against certain 'viruses' such as secularism, indifference, hedonistic consumerism, practical materialism and also formal atheism, which today are widespread," he told Czechoslovakian bishops April 21.

In Durango, Mexico, May 9, the pope told businessmen that only a "superficial" interpretation would consider communism's fall in Eastern Europe "as the triumph of failure of one system over another, especially the triumph of the liberal capitalist system."

"Special interests would like to take the analysis to the extreme, to present the system that they believe the victor as the only road for our world, basing themselves on the reverses suffered by contemporary socialism," the pope said.

The pope criticized an "exclusive eagerness for profit" that does not take into account the limited resources of many Third World countries. He said capitalism contains "the temptation to convert the national community into something at the service of the special interests of the company."

Speaking to Mexican bishops, the pope called consumerism "a continuing and humiliating offense, especially for the poor, who at times are denied not what is superfluous, but what is most necessary for a dignified life."

In a May 18 speech to Italian bishops, the pope said Eastern Europe might have moved away from materialistic ideology, but like the West it remained vulnerable to Western-style materialism.

In different ways, he said, Eastern and Western Europe face "the challenges of secularism and materialism—practical if no longer ideological. And both have an equal need of a new and great impulse of evangelization."

But it was *La Civiltà Cattolica* that went a step further and warned against U.S. dominance.

The editorial analyzing the messages of the pope's Czechoslovakia trip stressed "the necessity for Europe to unify its own energies in order not to succumb in the face of the political, economic and military imperialism of the United States and of the economic competition from Japan."

The editorial added that a united Europe must also "be brought back to Christianity" and that moral and spiritual values must guide political and economic integration.

"The new Europe would get off on the wrong foot" if stronger nations took advantage of the current weakness of Eastern Europe, it said.

"There is the risk that the new Europe will be made by the big mercantile and financial forces, with economic and political aims predominating," it said.

"Instead of a Europe founded on solidarity and freedom, we would move toward a Europe founded on money and power," it added.

Western Europe, "after an initial enthusiasm" over the fall of communism, has expressed "a certain coldness" toward the East, and "above all, a great difficulty in coordinating aid programs," it said.

"Also strong is the 'imperialist' temptation, in other words the tendency of the Europe of 'victorious capitalism,'" it said.

"It seems to us that European unity cannot be built on the current capitalist model, which is always, in an open or hidden way, imperialistic," it added.

The juxtaposition of the evils of communism and capitalism—found throughout the social documents of the current pope—has been called "moral equivalency" by some U.S. Catholics. They are annoyed at what they consider a papal blind eye to the advantages of capitalism and believe that the atheistic philosophy behind communism should tip the scales definitively in capitalism's favor.

The Voice joining Fla. Catholic

Will publish jointly on weekly basis

The Voice will begin publishing jointly with The Florida Catholic in November and will become The Florida Catholic Voice, it was announced by the Archdiocese of Miami this week.

The paper, which is now bi-weekly, will in November become a weekly as it had been for most of its 30 years. It will, however, still be bi-weekly during the summer months for a total of 45 issues a year.

Under the new system, local news and features within South Florida will still be produced by a staff in Miami. Other parts of the paper will be produced by The Florida Catholic in Orlando, which currently serves the dioceses of St. Petersburg, Palm Beach, Venice and Pensacola-Tallahassee in addition to Orlando.

Readers will continue to receive the paper this summer. The Voice will publish twice this June, then once a month until the changeover in November. More details about subscriptions, circulation and news coverage will be forthcoming during the summer.

La Voz Católica will continue to serve the Spanish-speaking of the Archdiocese but will become a monthly beginning in July.

The Voice wins editorial award

The Voice has been awarded First Place for Best Editorial on a National or International matter by the Catholic Press Association.

The announcement was made at the Association's national convention in Nashville, Tenn., attended by several hundred editors and journalists from around North America.

The editorial, written by editor Robert O'Steen, was entitled "Why the Violence in America?" It analyzed scientific evidence that television and other media are a major contributing factor and criticized the media for lack of responsibility.

America just fine

Average citizen doing well, says 'On the Road' journalist

LA CROSSE, Wis. (CNS) — After more than 30 years of reporting on this nation, CBS newsman Charles Kuralt says he's found "a lot out there on the road to be confident about."

In La Crosse to accept Viterbo College's Pope John XXIII Award, Kuralt talked optimistically about the America he's discovered, particularly in his series "On the Road." Viterbo is a liberal arts college in La Crosse run by the Franciscan Sisters of Perpetual Adoration with an enrollment of about 1,200.

The United States is not the "crises-ridden" nation found on the front pages of most newspapers, said Kuralt. "The country is not in flames. Many people are still making friends with their neighbors," he said.

Kuralt was one of five recipients of the award, given annually to individuals who have exemplified the spirit of the late pope in providing outstanding service to the community, humanity and higher education.

Kuralt, who was presented with the award May 3, called receiving an award "with a saintly pope on it ... kind of a rush for an old sinner."

"We meet in the name of a great man, John XXIII," Kuralt told a full house at the Viterbo Fine Arts Center. "The world remembers him so well, loved him, not just for his holiness, but for his humanity. We can't all hope to have the saintly qualities of that pope. But we can emulate his love of human beings," he said.

Currently anchor of the CBS program "Sunday Morning," Kuralt is best known for his "On the Road" series, begun 23 years ago as what he called a "three-month project" that no one told him to stop.

During that time, he said, "the world has become more

Cites certain 'pockets of movement'

Hostage priest sees possible end to crisis

WASHINGTON (CNS) — Nearly four years after his own release by Shiite Muslims, Servite Father Lawrence Martin Jenco sees an end to the decadelong drama of hostages held in the Middle East.

Father Jenco, now a campus minister at the University of Southern California, cited "certain pockets of movement" as his reason for hope.

"What's happening throughout the world, especially in Eastern Europe," and the United States' grappling on the issue of Palestinian self-determination are hopeful signs, Father Jenco told Catholic News Service in a May 16 telephone interview from Los Angeles.

Another sign that "you have to read between the lines" to understand, Father Jenco said, include discussions between Iranian and U.S. representatives at The Hague, Netherlands, on the issues of Iranian assets frozen in U.S. banks and U.S. private investments frozen in Iran.

The freezing of assets was a response to the first Middle East hostage crisis, the holding of 52 Americans at the U.S. Embassy in Tehran, Iran, for 444 days from late 1979 to early 1981.

Yet while an end to the current crisis may be in sight, "we take a lot of news about (hostage) releases with a pound of salt," he said.

Father Jenco, 55, related one instance when he was with Fifi Reed, wife of recently released hostage Frank Reed, and their son Tarek when a news bulletin reported

Peter's Pence goals set for dioceses first time

WASHINGTON (CNS) — The chairman of a committee of U.S. bishops formed to help finance Vatican activities has asked his fellow bishops to meet new diocesan goals for contributions to the 1990 Peter's Pence collection.

The suggested date for the 1990 collection is the weekend of June 23-24.

Bishop John E. McCarthy of Austin, Texas, chairman of the U.S. bishops' Committee on the Economic Concerns of the Holy See, also has asked that the bishops set parish goals, according to Thomas M. Flatley of Philadelphia, consultant to Bishop McCarthy's committee.

Flatley told Catholic News Service that it was the first time goals had been set for each of the dioceses.

The Vatican has had to use proceeds from the Peter's Pence collection to help pay its deficit rather than using the collection for its intended purposes of charitable and missionary work, Flatley said. A deficit of some \$86 million was anticipated this year.

Flatley said the amounts suggested for each diocese were not "quotas" but goals which averaged about 13 percent higher than contributions in 1989, when the collection raised \$12.4 million in the United States.

Bishop McCarthy, he said, had received "replies from many bishops" that had been "very encouraging."

'The country is not in flames. Many people are still making friends with their neighbors'

—Charles Kuralt, recipient of Pope John 23rd Award

neighborly, human and just than it used to be."

Reporting on the lives of the not rich and not famous, Kuralt said the people he's met "press upon you a cup of coffee, slice of pie, and great gobs of local history."

He thinks journalists should report the bad news as well as the good. "I don't want to live in places where nothing ever goes wrong in the papers."

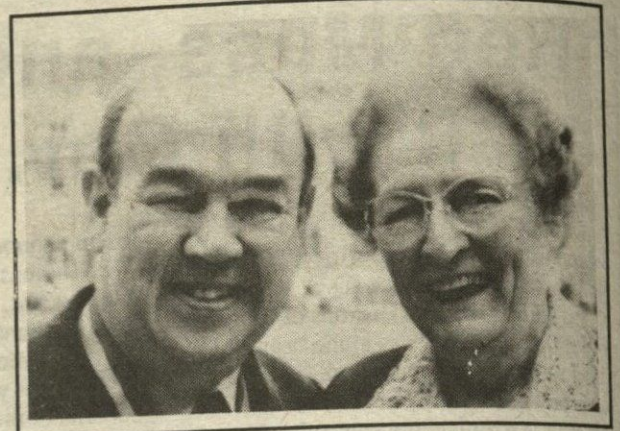
"But the will for justice, humaneness, dignity — these impulses are stronger than they used to be in our national life," he said.

"We Americans carry with us the naive idea there's a solution for every problem," he said. "When something goes wrong, someone forms a committee, hires a hall, as if there is a solution."

That attitude is especially strong in the Midwest, he said, where people do "unlikely things" in the belief that "one man, one woman can make all the difference."

As examples, he cited the semi-serious and the sublime: a 78-year-old man who, thinking there should be "a straight highway from Duluth (Minn.) to Fargo (N.D.)," sets out with a shovel and an "old John Deere tractor" to build one.

And then, he said, there are the La Crosse Franciscan Sisters and their perpetual adoration of the Eucharist.



CBS Newsman Charles Kuralt and Sister Jeanne Abicht renew their friendship at Viterbo College.

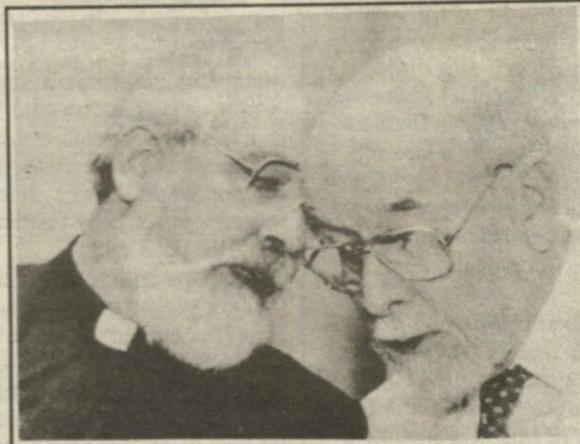
Kuralt first came to La Crosse 12 years ago to feature the 100th anniversary of their perpetual adoration.

"Praying for 100 years is fairly unlikely if you stop to think of it," he said.

"People have come to see the grace and worth and joy of taking part in themselves, of binding up wounds, solving problems, attaining a level of spirituality," he said.

"So many Americans are concerning themselves, care about their communities and country," said Kuralt.

"I have hope we may be growing. Not just in the local community or in wealth. But in the way the sisters have in mind in that chapel — in wisdom and humanity," he said.



Father Lawrence Jenco, left, speaks with Rev. Benjamine Weir, also a former hostage. (CNS photo)

that Reed's captors were set to kill him.

"One month later Frank Reed is released," Father Jenco said. "We did not know that was going to happen."

A few weeks earlier hostage Robert Polhill had been let go.

Father Jenco urged that negotiations between the United States and hostage-takers be out in the open.

"I've always said to do it openly, honestly and legally, and people will accept it," he said.

Father Jenco's release was won, according to investigations by special presidential and congressional committees, through a secret arms-for-hostages exchange negotiated with Iran, with profits from the trade funding contra rebels in Nicaragua at a time when such aid was forbidden by law.

He had said at the time the deal was revealed that it was "immoral" and that he would have refused being set free had he known the conditions of his release.

Father Jenco in the CNS interview labeled as a "myth" and "a fallacy" the notion that negotiations with terrorists would only encourage more hostage-taking. But during a period when no negotiations of any sort were under way, "seven more were kidnapped," he said.

By negotiating, one can "listen to what their (hostage-takers') demands are," Father Jenco said. "There has to be some kind of delving into the causes of terrorism. You wouldn't have terrorism if there weren't some injustice going on."

The root of Middle East injustice is an "incarnation of greed for power and money," Father Jenco said, in which those in control "don't want to share the wealth of the nation."

Without publicized negotiations, Father Jenco said, it cannot be known what U.S. interests are. "I'd like to see what's on the American plate" at the bargaining table, he

said.

Father Jenco said he would like to see a federal commission established that would set policy on hostages. To do so, he added, would show that the government considers hostages a serious issue.

"Now, it's on the front burner only when there's a threat or a release," he said.

Father Jenco keeps the issue on his front burner, though.

"As long as Terry Anderson and Thomas Sutherland are still prisoner, I'll consider myself shackled," Father Jenco said. He shared his captivity with Anderson, bureau chief for Associated Press in Beirut, Lebanon, and Sutherland, agricultural engineering school dean at the American University in Lebanon.

"If I'm in the neighborhood where the hostage families are, I make an effort to go and visit" them, he added. "I'm very close to Peggy Say," Anderson's sister.

"We get on the phone and we talk about many things. Basically (I say) don't give up, it's going to happen," Father Jenco said of the possibility of Anderson being released after more than five years in captivity.

Ms. Say has taken a high-profile role among hostage families in the effort to win hostages' release. "And that's the craziness of it all," Father Jenco said. "She's always at the welcome home party" for a newly released hostage. "Yet there's no party for her."

Nutrition withdrawal OK sometimes--Tex. bishops

AUSTIN, Texas (CNS) — Withdrawing artificial nutrition and hydration from a patient in a persistent vegetative state can be "morally appropriate" in certain circumstances, according to a joint statement by Texas Catholic bishops.

"The morally appropriate foregoing or withdrawing of artificial nutrition and hydration from a permanently unconscious person" — commonly known as someone in a permanent vegetative state — "is not abandoning that person," the statement said.

"Rather, it is accepting the fact that the person has come to the end of his or her pilgrimage and should not be impeded from taking the final step."

Two of the state's 18 bishops refused to sign the document, issued jointly in May with the Texas Conference of Catholic Health Facilities. Msgr. William Broussard, director of the health organization, and Holy Cross Brother Richard Daly, director of the Texas Catholic Conference, declined to identify the two bishops.

The document referred to the Vatican's 1980 Declaration on Euthanasia and Pope Pius XII's 1957 statement, "The Prolongation of Life" in declaring that "such foregoing or withdrawing are not suicide; rather, they should be considered as the acceptance of the human condition, and simply letting nature take its course."

Carl Sagan: religion vital to saving environment

WASHINGTON (CNS) — Astronomer Carl Sagan, who says the evidence of God's existence is ambiguous, believes that religious communities have a vital, "perhaps even essential" role in preserving the environment.

Sagan, a Cornell University professor who has popularized science on television, was a featured speaker May 18 at the Intercontinental Conference of Caring for Creation held in Washington.

The conference, sponsored by the Washington-based, interfaith North American Conference on Religion and Ecology, which is headed by a priest, also heard from Sister of Charity Paula Gonzalez of Cincinnati.

"You and I," she told the conference, must be the "co-creators" of "the divine creation of 1990" because "God can't do it without us. That's the commitment we have to make."

A major topic during the May 16-19 conference was a recent appeal by Sagan for a joint commitment of science and religion to preserve the environment, signed by 37 scientists and some 300 religious leaders from throughout the world.

Titled "Preserving and Cherishing the Earth," the appeal was presented to the Global Forum of Spiritual and Parliamentary Leaders in Moscow Jan. 15-19.

Holy Cross Father Theodore M. Hesburgh, former president of the University of Notre Dame, helped organize the response of religious leaders to the appeal.

Sagan told a press conference that he organized the joint appeal because of his perception of the global nature of ecological problems.

With the environment "being considered sacred" by so many people, he said, "we don't casually destroy it."

In his formal talk, Sagan said that driving the preservation of the environment "has to be government and industry." Individuals "can play their part by voting out of office recalcitrant politicians," he said.

It's "no good" to say that one should not complain to government, said Sagan, "like our friend Mr. Reilly," referring to William K. Reilly, administrator of the U.S. Environmental Protection Agency. Reilly, also a Catholic, had earlier accepted an award from the conference.

Sagan said that global environmental issues were "occurring on a time scale longer than terms of politicians."

Earlier in the day, John Studebaker, a Protestant campus minister at the State University of New York, Plattsburgh, in trying to gather conference-goers to lobby members of Congress, said the conference was the "place where religion and politics come together."

"Christianity has always been political," he said, commenting that Christ died on a city dump called Golgotha between two thieves.

Sagan offered a four-point plan: stopping the production of chlorofluorocarbons blamed for depleting the earth's protective ozone layer; using carbon fuels more efficiently; growing more trees to take carbon dioxide out of the atmosphere; and controlling the world's population growth.

He endorsed "a voluntary halt to world population growth."

Sister Gonzalez said in an interview that "the Catholic Church has yet to address the question of population control."

Pope John Paul II had a good message on the environment Jan. 1 but "he didn't mention population," which she said would increase from 5.3 billion today to 8 billion by 2020.

In her presentation, which she said was an example of her full-time ministry, Sister Gonzalez said that "all are called to be made in the image and likeness of the one who designed it all."

Cdl. O'Connor to Jewish group: I love you but must speak truth

NEW YORK (CNS) — Cardinal John J. O'Connor of New York, speaking "very frankly," told a Jewish audience in New York that he loved them, but would continue speaking the truth as he saw it on Israel and other points of disagreement.

"I would die for you, but I will not lie for you," he said. "I will say what I think is the truth. And if I make a mistake, I am not your enemy."

The cardinal also warned that attacks on Pope John Paul II would bring a "backlash" even from dissident Catholics.

He did not identify specific areas, but many Jews have criticized the pope severely for his current unwillingness to establish diplomatic relations with Israel and for his meetings with Palestine Liberation Organization leader Yasser Arafat and Austrian President Kurt Waldheim, accused of Nazi war crimes.

"This is not a threat," said Cardinal O'Connor. "But you must understand the backlash if the pope is attacked and attacked and attacked."

His address was delivered at a dinner May 17 during the annual meeting of the American Jewish Committee.

Cardinal O'Connor received the committee's Isaiah Interreligious Award,

given for "extraordinary leadership in building bridges of mutual respect and understanding."

Between the time the award was announced and when it was presented, a controversy over a column by Cardinal O'Connor had erupted in the Jewish community.

Writing May 10 in Catholic New York, the archdiocesan weekly, the cardinal called the Israeli government's support of the Jewish settlers' move into St. John's Hospice "obscene" and "indecent" and noted — without expressing an opinion of his own — that some people saw it as "only a signal of a conspiracy to grab land all over Israel currently occupied by Christians."

Past committee president Howard I. Friedman, who later presented the award, also noted that "there will always be differences between us and among us."

But he said the committee wanted to honor Cardinal O'Connor because he had reached out to the Jewish community by supporting Soviet Jewry, opposing President Ronald Reagan's visit to the Bitburg cemetery in West Germany, where SS troops are buried, and supporting education about the Holocaust.

Friedman also said the cardinal had held

many private meetings in his home and office to help defuse the crisis over the Auschwitz convent and made other contributions that could not be publicized.

His address to the committee was delivered in a quiet, serious manner, with none of the banter and kidding he commonly uses to lighten the atmosphere on such occasions.

He acknowledged a legitimate concern about anti-Semitism, and proposed a joint study and forum to publicize its "terrifying potential."

But he asked his Jewish audience to use the term "very sparingly." He said he saw anti-Catholicism in the media, but could not "brand every criticism of me as anti-Catholicism."

Referring to Jewish criticism of Pope John Paul, Cardinal O'Connor asked his listeners to "recognize this pope is a different pope," and was not pope during the Holocaust.

"This pope is very deeply committed to Jews throughout the world," he said.

Regarding diplomatic relations with Israel, Cardinal O'Connor said that "one can chafe, one can grumble," but Pope John Paul has "sincerely held perceptions" about what such a move would mean for Christians in the Middle East.

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6 World

Pope did not tread lightly while in Mexico

Despite desire for diplomatic relations

MEXICO CITY (CNS) — Pope John Paul II visited Mexico's shrines and shantytowns to serve notice that his desire for diplomatic relations does not mean the church will muffle its voice on political issues.

Throughout eight days in May, the pope mixed praise for improved church-state relations in Mexico with pinpointed criticisms of government policies, ranging from sterilization programs to restrictions on Catholic education.

Although papal criticisms during a pastoral visit are nothing new, in Mexico they came against the backdrop of anti-clerical laws that prohibit clergy involvement in politics.

The situation is the result of a 1917 Constitution that denies legal status to the church and punishment for church leaders' support of opposition political movements.

Another factor is general Mexican skepticism, even among Catholics, of a church role in politics. During the 18th century, church leaders favored dictators and oligarchs hoarding power. The fear is that the church would use its new political clout to seek privileges.

Amending the anti-clerical Constitution is a major issue in current church-state relations, and establishing diplomatic relations revolve around this.

The May 6-13 visit came shortly after the pope and Mexican President Carlos Salinas de Gortari decided to exchange personal representatives as a formal channel for negotiations.

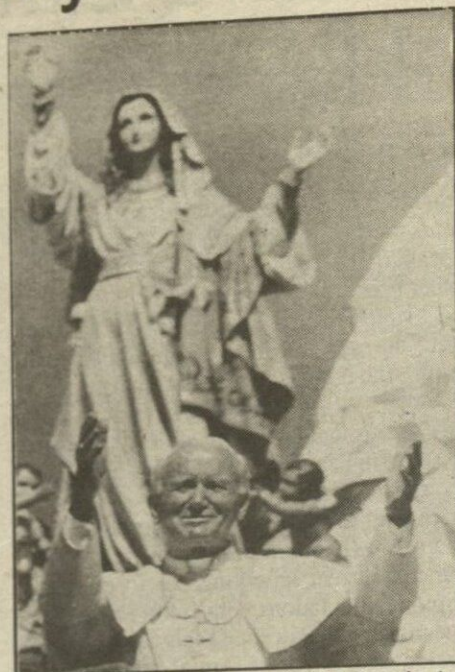
The decision, less than two months before the papal visit to the country with the world's second-largest Catholic population, caused speculation that diplomatic relations were imminent, sparking a revival of national debate over the church's role in politics.

In Mexico, the pope added to the debate by reasserting the church's right to pass moral judgment on contemporary affairs.

Although the church does not favor any political ideology or system, "this does not mean that the church has nothing to say to the political community," he said.

The pope showed what he meant during 22 speeches in 10 cities. He criticized the ruling Institutional Revolutionary Party's widespread corruption and monopoly on labor power. He also asked for better recognition of the rights of hundreds of thousands of Central Americans living in Mexico after fleeing fighting in their homeland.

At the same time, he signaled that his main aim was to improve the atmosphere of church-state relations rather than solve specific problems. The pope also indicated that his criticisms were not a deliberate effort to



Pope John Paul raises his hands to bless the crowd beneath the statue of Mary in Aguascalientes, Mex. (CNS)

embarrass the government.

The pope even softened his criticism of the Central American refugee situation by not isolating it in Mexico. He did it at a meeting with diplomats accredited to Mexico and put it in the context of an international problem.

The pope did not raise these criticisms when he visited the southern border area near Guatemala, where there are many refugees. Instead, he pledged church compassion for uprooted people and praised diocesan refugee aid programs.

Mexicans also got a papal reminder that

church law forbids priests from holding government posts. The reminder was aimed at soothing fears that a drop of legal bans against priestly involvement in politics would mean partisan political meddling by the clergy.

Under current Mexican law, priests are not even permitted to vote. A poll of Catholics conducted in February showed that 45.4 percent opposed giving the vote to priests.

The pope's approach was part of the Vatican's overall position that the time is not ripe yet for diplomatic relations with Mexico because of the significant church-state legal issues to be resolved.

The cornerstone of the Vatican position is that the church enjoys a wide range of freedom, and the main task now is to take advantage of a newly installed Mexican government's willingness to negotiate.

In this sense the visit was an advance. Salinas officially received the pope at his airport arrival, something denied the pope during his 1979 visit.

Both men said respect and dialogue were now the guiding principles of church-state relations. The pope asked for a change of hard-line attitudes on both sides inherited from the past.

"In order to overcome old confrontations, it is necessary to stimulate a growing solidarity among all Mexicans," the pope said.

But the pope also made clear that high on the church negotiating list is an end to legal restrictions on religious education and the church's right to operate schools.

"Open the teaching world to Christ," the pope told Catholic educators in the same speech in which he praised "the new perspectives for contacts between church and state."

Influx of Soviet Jews ups tensions--Patriarch

VATICAN CITY (CNS) — The influx of Soviet Jews to Israeli-occupied territories is increasing Arab-Israeli tensions, said Latin-rite Patriarch Michel Sabbah of Jerusalem.

It is also increasing the fear of Palestinians that they are being replaced by the Jewish immigrants, he said in a May 16 Vatican Radio interview.

"This signifies more (settlements) in occupied territories, Palestinian territories," the patriarch said.

It is causing "more fear and more tension between Israel and Palestinians and Israel and Arab countries," he said.

Patriarch Sabbah said another explosive issue is the presence of Jewish settlers in the Christian Quarter of Jerusalem in a complex of buildings owned by the Greek Orthodox Church.

Although an Israeli court has ordered the

Jews to evacuate, this was only a preliminary decision, he said.

"This problem, from the legal viewpoint, has not been concluded," he added.

"There is no dialogue for peace. It has been refused by the state of Israel," he added.

Regarding overall problems in occupied territories, "our viewpoints and those of the Israeli authorities are different," he said.

Religious leaders are accused of mixing in politics when they are only trying to defend the rights of people, he said.

Patriarch Sabbah asked Western powers to pressure Israel to reach an accord with Palestinians.

"Do something to give secure borders to the Jewish people," the church leader said.

"Secure borders are not found anywhere, if not in peace," he added.

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The Voice

Miami, Fl.

May 25, 1990

Page 7



Walking into St. Mary Cathedral prior to their ordination, from left: Armando Alonso, Michael Davis, and Kenneth Schwanger.

(Voice photos/ Prent Browning)

3 New priests for S. Florida

By Prent Browning
Voice staff writer

The day finally came that they thought would never arrive. Armando Gustavo Alonso, 26, Michael Wayne Davis, 26, and Kenneth Karl Schwanger, 30, were ordained priests at St. Mary Cathedral in Miami in a joyful ceremony on May 12.

Outside after the two hour rite, the three young men jubilantly greeted and blessed their friends and family.

"It's an awesome feeling of fulfillment after so many years of waiting and anxious anticipation," said Father Davis. At age 26 he will now be the youngest priest in the Archdiocese, although Father Alonso is only a few months behind him.

"All I can say is it's very exciting," grinned Father Alonso almost speechless as well-wishers crowded around him.

"It feels great. At one time it seemed so far away," said Father Schwanger.

No doubt he was thinking of the many years of study

'It's an awesome feeling of fulfillment after so many years of waiting and anxious anticipation.'

Father Michael Davis

'All I can say is it's very exciting.'

Father Armando Alonso

'It feels great. At one time it seemed so far away.'

Father Kenneth Schwanger

and preparation that brought all three of them to that point.

Father Schwanger, a native of Middletown, Penn., has

undergraduate and law degrees from the University of Florida and was an attorney with the Reisman and Bryn law firm prior to his entry into the seminary. The new priest attended St. John Vianney College Seminary in Southwest Dade and St. Vincent de Paul Regional Seminary in Boynton Beach and spent a year as a deacon at St. Patrick's Church on Miami Beach.

Father Davis has worked as manager of a golf course and is an avid amateur golfer himself. The Ohio native began his studies for the priesthood under the sponsorship of the Archdiocese of Cincinnati. He completed his Bachelor of Arts degree from the Pontifical College Josephinum Seminary in Columbus, Ohio in 1984. In March of 1985 he attended the North American College in Rome, Italy, and entered St. Vincent de Paul Seminary to complete his studies for the priesthood in the fall of 1987. His deaconate year was spent at St. John the Apostle Catholic Church in Hialeah.

Father Alonso, son of retired accountant Arsenio G. Alonso and Lazara Urrutia Alonso, was born in Pinar del Rio, Cuba. He and his family arrived in Miami in 1971 where Armando attended Immaculata-LaSalle High School and then entered St. John Vianney College Seminary. After graduation in 1985, he entered St. Vincent de Paul Regional Seminary in Boynton Beach. During his summer vacations he has worked as a bank teller and a funeral director assistant in Miami. For the 1987-88 school year, he was the eighth grade teacher at St. John the Apostle School in Hialeah.

Father Alonso expressed an interest in becoming involved in an education ministry because, he said, Catholic education is "fundamental to the Church."

All three new priests speak more than one language. Father Alonso is fluent in English, Spanish, and basic French. Father Schwanger is fluent in English and Spanish and Father Davis is fluent in English, Spanish, and Italian. Father Davis majored in Latin American Studies and Spanish at the Ohio seminary and decided to pursue his interest in multi-cultural ministry by completing studies in South Florida under the sponsorship of the Miami Archdiocese.

Despite their differences in backgrounds, they are now united by a powerful common bond.

"We have decided to meet every 15 days and have lunch and share our experiences as priests," said Father Alonso.

The three men shared in each step of the ancient ordination rite May 12. They filed together into the cathedral, filled with their friends, fellow seminarians, teachers, and families in addition to many priests from throughout the Archdiocese.

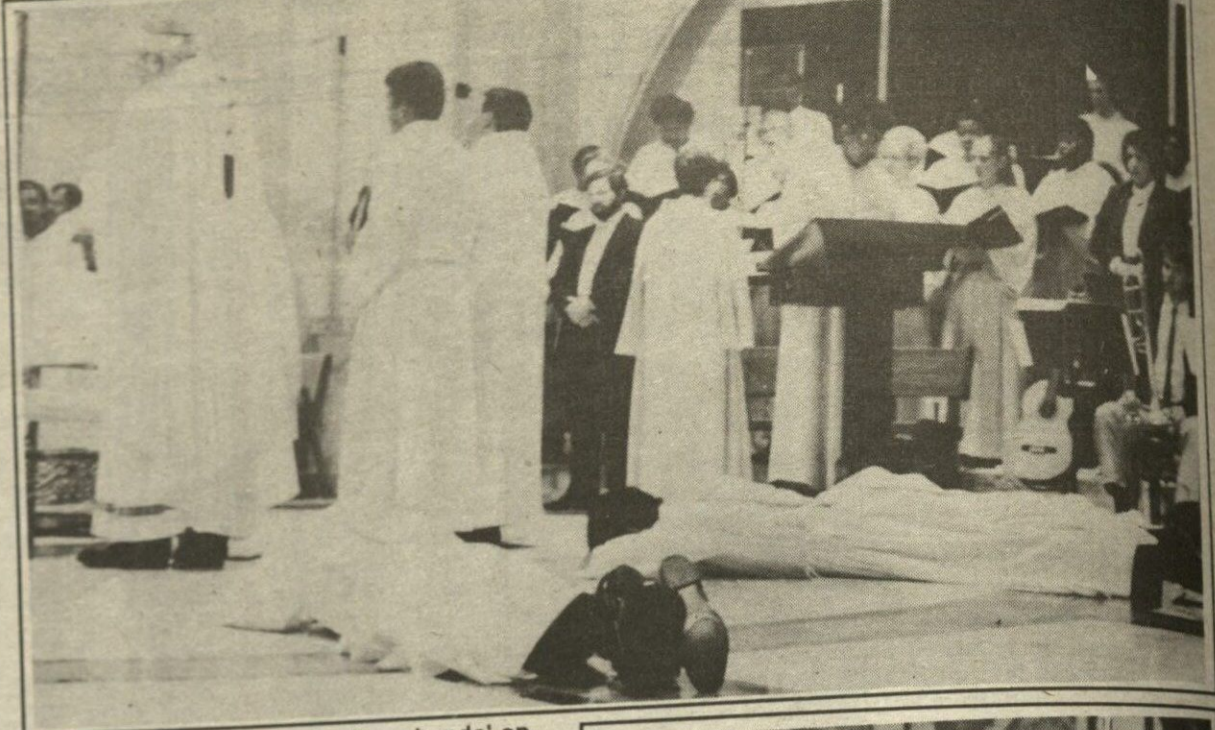
The audience responded with applause when Archbishop Edward McCarthy inquired, as is the

(continued on page 8)



As is customary at the beginning of the ordination ceremony, Archbishop Edward McCarthy questions Michael Davis about his willingness to assume the duties and obligations of the priesthood.

8 Local



Left: Archbishop McCarthy 'lays hands' on Kenneth Schwanger, ordaining him a priest of the Archdiocese. Above: New priests lie prostrate on the Cathedral altar as Archbishop McCarthy and the congregation recite the litany of saints, asking heavenly aid for the newly-ordained. Right: Armando Alonso receives the gifts of bread and wine, as a sign of his duty to offer the sacrifice of the Lord's Supper on behalf of the people of God.
(Voice photos/ Prent Browning)



3 More ordained priests

(continued from page 7)

custom, about their worthiness to be priests.

"Three of us are about to be transformed as men who will forever be among us 'in persona Christi,' representing Jesus among us," the Archbishop said during his formal instructions to the priest candidates. Like Jesus, he said, they are servants of the Lord as well as leaders.

Then the candidates lay prostrate on the floor of the sanctuary symbolizing their obedience to Church authority.

The culmination of the ceremony came when the Archbishop laid hands upon them in silence. Through this action and the prayer of consecration, the gifts of the Holy Spirit are asked for.

Afterwards, they were vested with the garments of their office—the Chasuble and Stole—and were welcomed into the priesthood with embraces from the Archbishop, bishops, and priests in attendance.

The three new priests received their first assignments before the ceremony. Father Davis is assigned to San Isidro parish in Pompano Beach. Father Alonso will stay at Holy Family in North Miami where he served as a deacon. Father Schwanger received as his assignment St. Agnes parish in Key Biscayne.



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Women wonder: Are words enough?

By Ana Rodriguez-Soto
Chief Correspondent

The U.S. bishops have said some wonderful things about women and their right to equal treatment in the Church. But how do they plan to translate those words into actions?

That's the question posed by four South Florida women who have read the second draft of the bishops' letter: "One in Christ Jesus: A Pastoral Response to the Concerns of Women for Church and Society."

A final draft of the pastoral — begun in 1983 and incorporating the results of consultations with more than 75,000 women nationwide — will be voted on by the bishops at their November meeting this year.

Like the first draft, the second draft of the pastoral calls sexism an "evil" and a "sin" that must be eliminated from the Church and society.

Among the bishops' strongest statements on the equal treatment of women in the Church:

- "An incapacity to deal with women as equals should be considered a negative indication for fitness for ordination."

- Inclusive language should be used in biblical translations and public prayers.

- A "thorough investigation" should be conducted on the question of admitting women to the diaconate.

- The exclusion of women from the lay ministries of lector and acolytes, as well as altar servers, "seem[s] to contradict our mandate that women be more visibly involved in the life of the Church."

On the question of ordaining women to the priesthood, however, the bishops cite a "clear and consistent" teaching and an "unbroken tradition" dating back to the Apostles, based on which "the Church in fidelity to the example of the Lord does not consider herself authorized to admit women to priestly ordination."

In the realm of family life, the bishops:

- Call on men to "bear their full share of the responsibility" for raising children and caring for the family.

Four local Catholics react to U.S. bishops' proposed pastoral letter on women

'Overall, I think [the pastoral] is a good step in the right direction. But that doesn't mean it's the final thing.'

Zoila Diaz,
Archdiocesan Director of Lay Ministry

'The women have always been the "doers" of the Church. But [women want] a more active role in terms of decision-making and leadership.'

Mary Carter Waren,
Catholic Commission for Social Advocacy

- Ask that the "sinfulness of spouse abuse be made known through teaching and preaching."

- Support women who choose to combine careers and raising a family while stressing the need for "quality day care" and a "family wage... so that mothers are not in practice compelled to work outside the home."

"Statements are nice," said Mary Carter Waren, social advocacy coordinator/parish consultant for Catholic Community Services in Broward. "But the translation of that to real life is difficult."

Married and the mother of two, Carter Waren also is a member of the Archdiocese's Catholic Commission for Social Advocacy and chairperson of its task force on women's issues.

She said she was "disappointed" by the second draft's treatment of the women's ordination issue.

"The first draft was more pastoral in saying, 'No, but we think it's worth discussing.' It left a window to talk with women who feel called to leadership in the Church in a different way. I think they closed that window," Carter Waren said.

Zoila Diaz, director of Lay Ministry for the Archdiocese, noted that the bishops had no choice but to say no to women's

ordination. It is a question they have no power to resolve, and the Pope has spoken out clearly on the issue.

However, she praised the bishops for affirming that the ordination issue should not be used to justify discrimination against women.

"Many times people use the women's ordination issue and once they dismiss that they dismiss also the possibility that there is oppression against women," said Diaz, who is single and has made a career of Church work.

"Overall," she added, "I think [the pastoral] is a good step in the right direction. But that doesn't mean it's the final thing."

"What I saw I liked — if they mean it," said Leona Cooper, a parishioner at St. Hugh's in Coconut Grove who combines career with family, including a new grandchild. She also chairs the Commission for Social Advocacy and is founder of the St. Martin de Porres Association for black Catholics.

On the question of ordination, Cooper disagrees with the bishops. "I don't understand why this is any problem.

Except I think men just want to control everything."

"It comes down to power and again the patriarchal society," said Angie Fernandez, an eighth-grade religion and reading teacher at St. Brendan School in Miami who is also a member of the Social Advocacy commission. "They're afraid women are going to take over. And that is not true. We have to work together."

Married and the mother of two, Fernandez also said the bishops' pastoral "looks good on paper but it doesn't resolve anything. What are the ways in which we are going to put this into practice?"

"The women have always been the doers of the Church," said Carter Waren, and the bishops recognize this in their letter. "But [women want] a more active role in terms of decision-making and leadership."

Under Archbishop Edward McCarthy, the Archdiocese of Miami is moving slowly in that direction, all four women agreed. Many women are directors of departments in the Pastoral Center, or central office.

"But in terms of where the real decisions are made, the real decisions are made by men," said Carter Waren.

"My great hope is that [the bishops' letter] will be another great reason for women and men in the Church to talk with each other," she added.

"It's our responsibility as women to keep the issue of equality on the front burner," agreed Fernandez. "We as women have to educate, evangelize the men in the Church without threatening them."

In that sense, said Diaz, the bishops' letter, despite being more talk than action, "is a very powerful weapon. Because you can always refer to the document and say, 'This is what the bishops are saying. And what are we doing?'"

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'I would do it all over again'

By Prent Browning
Voice staff writer

Although there were many words said in homilies at two wedding jubilarian Masses this month some of the most eloquent ones came from the couples themselves.

"I would do it all over again," said a beaming John Mazan about his 73-year-old marriage to his wife Sophia after a recent Mass in Ft. Lauderdale.

Couples renewed their wedding vows at the two Masses: one for Dade County at St Brendan Church on May 5 and one for Broward County at St. Anthony parish on May 19.

Those celebrating silver and golden anniversaries, and over 50 years of marriage were honored with special certificates by Archbishop McCarthy.

At 73 years, the Mazans, both 94-years-old, were the longest married couple at the Masses. They both emigrated from Poland when they were 18-years-old, although they first met a few years later in Detroit in 1917. A retired autoworker, Mr. Mazan moved with his wife to South Florida over 20 years ago. They have two daughters, six grandchildren, and six great grandchildren.

Mrs. Mazan credits "just praying to God for patience and good health" with contributing to their marriage's longevity. She said that young couples today often give up on marriage too quickly after their first few bad arguments.

Mr. Mazan sees no reason to complicate things. "Just love each other and be good together," he said.

Holding hands and slowly walking forward they were the last couple to receive a certificate and be warmly greeted by the Archbishop at the front of the church.

Celebrating her golden anniversary Ada De Armas said after the St. Brendan Mass, "I think Our Lady helped us because we got married on her feast day."

Her husband Armando at 77 said, "I'm still in love with her."

"We had a very full life," said Ada, a teacher. "Since I had to be about my job, we had no time for arguments."



73 Years

The above quote is by John Mazan about his wife Sophia, both 94, after a Mass at St. Anthony Parish in Fort Lauderdale honoring married couples.

68 Years

Mr and Mrs. John McDonald, married for 68 yeras, are among those honored with certificates by Archbishop McCarthy.



PROJECT COORDINATOR

Villa Maria- sponsored outreach to the elderly poor living at home. Project Good Help to be piloted in a local parish. Need project director, salaried and sponsored by Villa Maria, to coordinate professional outreach and recruit, train and supervise parish volunteers to provide basic support services to the homebound elderly. Candidate must enjoy working with the poor and elderly, be able to keep volunteers motivated and enthusiastic, have a knowledge of community-based social services, and be able to work effectively in a parish setting. Knowledge of Spanish and/or Creole also helpful.

Send resume to Sister Peggy Whiteneck - Vice President for Mission, Bon Secours Hospital-Villa Maria Nursing Center,

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1980 - 1990

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WE LOVE YOU, WE SUPPORT YOU, WE PRAY FOR YOU.

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Bishop Dorsey honored, bid farewell

By Prent Browning
Voice Staff Writer

It was with sincere sadness that members of the Cathedral parish and religious and laity from throughout the Archdiocese gathered at St. Mary Cathedral May 20 to bid farewell to Auxiliary Bishop Norbert Dorsey.

Bishop Dorsey left Miami Friday to assume his new assignment as Bishop of Orlando, Florida.

The Passionist priest, who resided at the Cathedral, was consecrated bishop there on March 19, 1986 by Archbishop McCarthy. Since then he has served as the executive director of the ministry to clergy, religious, and lay leaders and directed the Office for Black Catholics.

At the Sunday Mass in his honor Archbishop Edward McCarthy praised his "sensitivity, his caring for others, his earnestness, his cheerfulness, his prayerfulness."

"Now that he's leaving I've been hearing the many stories about the good and beautiful things that he has been doing quietly so that even I was not aware of them," he said.

The Archbishop was surprised to learn, he said, that Bishop Dorsey had a doctorate in sacred music.

Keeping that in mind, he joked, his sentiments could be expressed in the lyrics from songs such as: "You picked a fine time to leave us," and "I can never say goodbye."

"As I go on to Orlando, please be sure that I will never, never, never forget you."

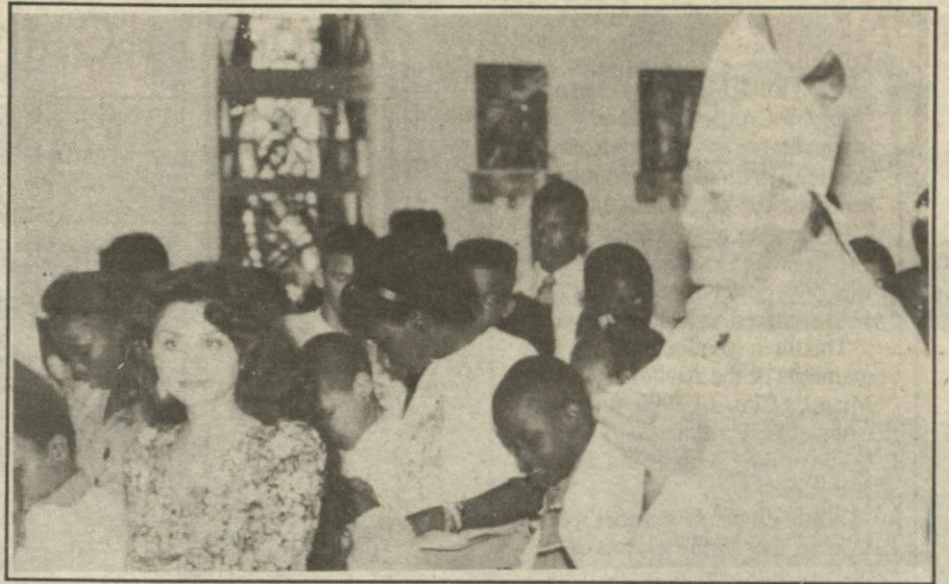
"All of us salute you. May you be an extraordinary ordinary," he said.

"I think it says a great deal about Bishop Dorsey and his character that he chose the Cathedral parish (to reside) which is not known for its plush surroundings or vast budget," said Fr. Gerald LaCerra, Chancellor and Rector of the Cathedral.

"For those of us who lived with the bishop he's become much more than our leader, he's become our friend and perhaps that's the greatest compliment we can give," said the rector.

Bishop Dorsey himself said that he remembered among his most cherished memories hearing the children's confessions and celebrating Mass at the Cathedral. "Those are the times when I was just being a priest," he said.

The departing bishop said that he looked



Bishop Norbert Dorsey processes in at Cathedral Mass in his honor. (Voice photo by Prent Browning)

to Bishop Agustin Roman and Archbishop McCarthy as role models on how to be good bishops.

Many of the front rows were filled with children from the parish. Bishop Dorsey said he was happy that they came and that he hoped they would grow in their faith as they got older.

Then he turned to address the audience as a whole.

"With all my heart I want to thank you for the privilege of having shared your faith and been inspired by your faith," he said warmly.

"As I go on to Orlando, please be sure that I will never, never, never forget you."

Universal means helping everyone

Dear Friends in Christ:

Each year we appeal to your generosity to support the developing Church among Black Catholics and American Indian Catholics. Christ intended that His Church would embrace all peoples. The word "Catholic" means universal, for all peoples, for all times.

Your continued support of this appeal assists the Archdiocese in providing educational and social service programs in the Black Communities throughout South Florida.

The Annual Collection for the benefit of Missions among Black Catholic and American Indian Catholics will be held on Sunday, June 10, 1990.

I encourage your continued generosity to this appeal.

With personal regards and best wishes, I am

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Official

Archdiocese of Miami

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

Rev. Patrick Slevin - to Administrator of St. Pius X Church, Fort Lauderdale, effective June 13, 1990.

Rev. Thomas Wisniewski - to Pastor of Mary Help of Christians Church, Parkland, effective April 1, 1990.

Rev. Kenneth Whittaker - to Pastor of Little Flower Church, Coral Gables, effective May 6, 1990.

Rev. Armando Alonso - to Associate Pastor of Holy Family Church, North Miami, effective June 13, 1990.

Rev. Michael Davis - to Associate Pastor of San Isidro Church, Pompano Beach, effective June 13, 1990.

Rev. Kenneth Schwanger - to Associate Pastor of St. Agnes Church, Key Biscayne, effective June 13, 1990.

Rev. Isidore Baky - to Associate Pastor of St. Maximilian Kolbe Church, Pembroke Pines, effective June 1, 1990.

Rev. Thomas Hall, C.S.P. - to Associate Pastor of Immaculate Conception Church, Hialeah, effective June 1, 1990.

Rev. Robert M. Hanlon, S.J. - to Associate Chaplain of Holy Cross Hospital, Fort Lauderdale, effective Aug. 1, 1990.

Prolife/Family Audios & Videos

Hear (and See) What You Missed at HLI's Eighth World Conference on Love, Life and Family in Miami. Mark how many of each you want. All are audiotaped, and those marked with an * are also videotaped!

Abortion

- ___ 1112 Fr. Marc Calegari: Hippocratic Oath & the Blackmun Court
- ___ 1113 Fr. Paul Marx: The Global Prolife/Death Movements*
- ___ 1114 Miss Zeljka Zivkovic: Prolife Behind the Iron Curtain
- ___ 1115 Judie Brown/Bob Marshall/Jim Miller: Post-Webster
- ___ 1116 Judie Brown: Assessment of the U.S. Prolife Movement
- ___ 1117 Sr. Durocher/Engler/Rabbi Levin: Spiritual Warfare vs. Abortion

AIDS/Homosexuality

- ___ 1310 Dr. Paul Cameron: The Politics of the Homosexual Network*
- ___ 1311 Dr. Paul Cameron: The Truth about Homosexuality & AIDS*

Chastity/Sex Education

- ___ 1531 Van Epps: Mother/Daughter, Father/Son Chastity Programs*
- ___ 1532 Randy Engel: The Final Plague--Sex Education*
- ___ 1533 Fr. Calegari/Engel/McGuigan/Van Epps: Sex Education*
- ___ 1534 Alice von Hildebrand: Reverence--Key to Understanding Sex
- ___ 1535 Dr. & Mrs. Manuel Camino: Sexuality in Marriage (Spanish)
- ___ 1536 Fr. Marc Calegari: Sexual Maturity and Mastery before and in Marriage*

Church Teachings

- ___ 1719 Fr. Ronald Lawler: Moral Judgement in Contemporary Society*
- ___ 1720 Dr. Alice von Hildebrand: The Role of Women in the Church*
- ___ 1721 Rabbi Levin: Why Orthodox Judaism is Prolife
- ___ 1722 Fr. Ronald Lawler: Conscience and Morality*
- ___ 1723 Dr. Alice von Hildebrand: Women & the Mystery of Suffering*
- ___ 1724 Fr. John Hardon: Why We Need the Blessed Virgin Mother*
- ___ 1725 Bishop Agustin Roman: The Spiritual Roots of the Anti-life Movement (Spanish)

Contraception

- ___ 1913 Bogomir Kuhar: Birth Control--Contraceptive or Abortifacient?*
- ___ 1914 Dr. Peggy Norris: Dangerous Methods of Birth Control*
- ___ 1915 Dr. Jose Espinosa: The Whole Truth about Birth Control*
- ___ 1916 Dr. Bogomir Kuhar: The New Abortionists--Drug Companies
- ___ 1917 David Cartaya: New Abortionists--Drug Companies (Spanish)
- ___ 1918 Dr. Jose Espinosa: The Whole Truth about Birth Control (Sp)
- ___ 1919 Dr. Olga Reyes: Dangerous Birth Control Methods (Sp)

Euthanasia/Ethics

- ___ 2116 Fr. Denis St. Marie: Bioethics--Manipulation of Life
- ___ 2117 Prof./Dr. Jerome Lejeune: Is there a Natural Morality?*
- ___ 2118 Dr. Philippe Schepens: Parenthood by Technology*
- ___ 2119 Roland Rösler: Scientific Cannibalism
- ___ 2120 Dr. Espinosa/Dr. Norris/Dr. Schepens: Euthanasia*
- ___ 2121 Dr. Lejeune: Genetic Engineering--Manipulation--Therapy*
- ___ 2122 Dr. Avendano: Scientific Cannibalism (Spanish)
- ___ 2123 Dr. Espinosa/Dr. Schepens: Euthanasia Today (Sp)
- ___ 2124 Gregorini/Schepens: Parenthood by Technology (Sp)
- ___ 2125 Prof./Dr. Jerome Lejeune: Genetics--Today and Tomorrow*

Family Values (& Threats To)

- ___ 2331 Michael Engler/Humer: How You Can Defeat Pornography
- ___ 2332 Valerie Riches: Parents vs. the State*
- ___ 2333 Cornelia Ferreira: The Ominous New Age Movement*
- ___ 2334 Valerie Riches: False Feminism & the Family*

Natural Family Planning

- ___ 2718 Fr. Calegari: NFP: Spiritual-Psychological-Sexual Aspects*
- ___ 2719 Fr. Denis St. Marie: International Natural Family Planning
- ___ 2720 Dr. Alice von Hildebrand/Fr. Denis St. Marie: NFP/Psychology of Sexuality (Spanish)

Planned Parenthood & Population Controllers

- ___ 2916 Prof. Lawrence Adekoya: Population Imperialism in Africa
- ___ 2917 Bob Marshall: Planned Parenthood Schemes, Operations*
- ___ 2918 Dr. Marie Mascarenhas: The Population Trap
- ___ 2919 Randy Engel: What about the March of Dimes?*
- ___ 2920 Roland Rösler: Reflections on Imperialistic Population Control
- ___ 2921 Hugh Owen: Inside International Planned Parenthood*
- ___ 2922 Dr. Mascarenhas: Plight of Women in Developing Countries*
- ___ 2923 Magaly Llaguno: PP's Attacks on Hispanic Values (Spanish)

Post-Abortion Syndrome

- ___ 3107 Gary Bell/Dr. Iglesias: Abortion's Effects on Men*
- ___ 3108 Gary Bell/Kathy Kelly/Laura Nelson: Abortion Healing
- ___ 3109 Gil/Fr. Murray/Verdier: Hope for Aborted Woman (Sp)
- ___ 3110 Dr. Acosta/Dr. de Leon/Dr. Lavin/Dr. Iglesias: Dr.'s View of Induced Abortion's Aftermath (Spanish)

Prolife Direct Action

- ___ 3318 Anthony Mendoza/Laura Nelson: Successful Baby Saving*
- ___ 3319 Joe Scheidler: Stopping the Abortion Providers
- ___ 3320 Bishop Austin Vaughan: The Rescue Movement*
- ___ 3321 Avendano/Gregorini/Llaguno/Murray: Hispanic Activism (Sp)
- ___ 3322 Bayer/Mendoza/Nelson: Successful Baby Saving (Sp)
- ___ 3323 Thomas Strobhar: Attacking the Abortion Business
- ___ 3324 John Cavanaugh-O'Keefe/Sherry Finn/Joe Scheidler: Rescue Tactics

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Super grads, super day

More than 2,000 graduate from 11 Catholic high schools

By Ana Rodriguez-Soto
Chief Correspondent

Remember the name Alexis Zequeira. You may be voting to send him to Congress one day.

Remember also Cristina Vidal and Thomas Cirrito. They may be treating your children or saving your sight a decade from now.

The three (see facing story) are members of the Archdiocese of Miami's Class of 1990, just three among 2,179 graduates of 11 Catholic high schools in Dade and Broward.

While Zequeira's, Vidal's and Cirrito's accomplishments are exemplary, they are by no means unique. Among their peers are many others equally worthy of honors, including two Silver Knight recipients and nine honorable mentions (see accompanying story); dozens of scholarship winners and scholar-athlete selections; a National Merit finalist and several semi-finalists; along with many others who have excelled in religious spirit and service.

They all represent the "good news"



Graduates of Chaminade-Madonna High School in Hollywood celebrate after receiving their diplomas. (Voice photo/ Ana Rodriguez-Soto)

about today's young people, and they began going out into the world this weekend. Their passage into adulthood was marked by graduation ceremonies that

will continue through the beginning of June.

The first took place May 19 at Chaminade-Madonna High School in

Hollywood, where the fanfare of trumpets and muffled whoops of joy — whoops restrained only by the reflex of 12 years of educational discipline — mixed with recollections of friendships formed and emotional tributes to loving parents who made everything possible.

Amid the laughter and tears, the hugs and the pictures, the bright red robes and the diplomas, stirred the giddy sense of fear that rides the powerful wave of youth's great expectations.

"You are special people. Don't forget that you are special," Principal Robert Minnaugh told the 152 members of Chaminade-Madonna's Class of '90, the second co-ed graduating class since the formerly all-boys and all-girls schools merged two years ago.

Expressing a sentiment shared by 10 other Catholic principals in the Archdiocese, Minnaugh concluded, "You're special because God loves you. And on top of it, we love you too."

Barry grads told: 'Real world is different'

By Prent Browning
Voice staff writer

An 81-year-old man involved in a second career and a 41-year-old female police commander were among 700 graduates receiving diplomas at a Barry University commencement ceremony May 11.

A total of 1,300 students graduated in this 50th anniversary year of the university, although many were not present at the commencement because they finished their studies in December. A second ceremony was conducted on campus May 12 for the 42 graduates of the School of Podiatric Medicine.

At the May 11 event, held in downtown Miami at the James L. Knight International Center, students listened to the customary admonitions about the "real world" from commencement speaker Father Timothy S. Healy, S.J., president of the New York Public Library and past president of Georgetown University.

"The real world is different," he said in his address. "Here the neatness of logic or even St. Augustine's tranquility of order are the exception— disorder, illogic, and clamor are the rule."

As if to prove his point, before the diplomas could be handed out most of the stage lights went dark. When university president Sister Jeanne O'Laughlin murmured, "Let there be light," some of the lights came back to life amid laughter. The rest were restored by the end of the ceremony.

Many of the graduates that Friday were mature individuals obtaining advanced degrees or continuing their education in some way.

David Doner, 81, received a Bachelor of Professional Studies degree. He is now in a second career as a labor arbitrator after retiring from 43 years in personnel management for Goodyear Tire and Rubber Company.

Lurene Mack, 41, the first female police commander for the Dade County School Board Special Investigative Unit, also received a Bachelor of Professional Studies. Throughout her career, Mack has pioneered as a woman in the police force working her way up from police officer to investigator and now to commander.

Needless to say, there were many young graduates present who already have interesting occupations and career goals in sight.

Typical of these was Debra Michalak, 22, who will earn a beginning teacher's salary in Poland, where she will teach English as a second language. Michalak credits Barry Campus Ministry in her decision to apply for the post. Upon her return home to Ft. Lauderdale in 1991, she will enter law school to major in international law.

Father Healy told the graduates that the real world is a place where "time is scarce, where contemplation has to be fought for, and where calm is an almost unattainable luxury."

Despite these discomfiting ruminations, he emphasized the ways that college has prepared them for the future.

Although they will forget the answers to all the pop quizzes and tests soon enough, he said, their education, if nothing else, has prepared them to deal with stress. "The point was you no longer panic at a hard demand even

when it comes on you suddenly."

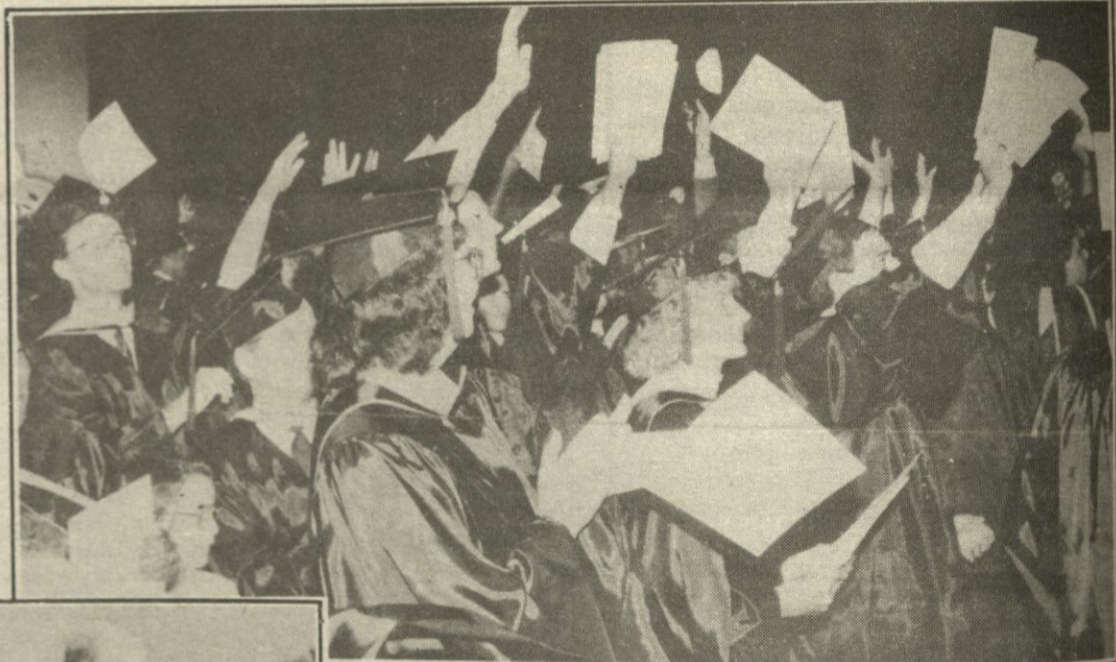
The priest/administrator also exhorted the graduates to work for racial equality and teach their children that prejudice is wrong.

"They have to know and they can only learn from you that 'other' doesn't mean less," he said.

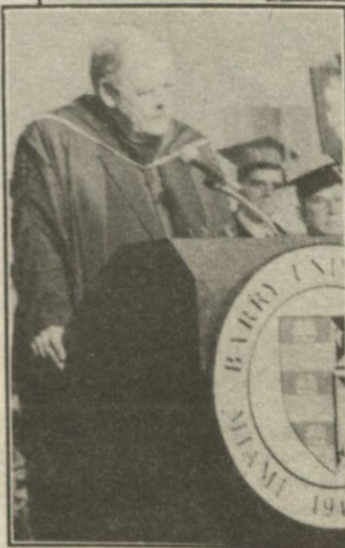
Miami Archbishop Edward McCarthy was among those accepting honorary degrees May 11.

An honorary degree was awarded to Father Cyril W. Burke, a Barry chaplain and professor emeritus, who could be seen at the campus for over 40 of the 50 years he has been a priest.

Also receiving honorary degrees were Mother M. Genevieve Weber, O.P., President Emeritus; Sister M. Dorothy Browne, O.P., President Emeritus; and Father Healy.



Responding to a suggestion by Sister Jeanne O'Laughlin, Barry graduates wave a thank you to members of their family who gave them emotional and financial support during their time in college. (Voice photos/Prent Browning)



In the real world, 'time is scarce... contemplation has to be fought for and ... calm is an almost unattainable luxury.'

Father Timothy Healy, SJ

Student rises from p

Barry University sophomore Manuel N. Machado won the prestigious Harry S. Truman scholarship, one of 92 recipients nationally this year. He is the second Barry student in three years to win the four-year, \$28,000 award. For Machado, a pre-law/political science major from Tampa, this is the latest chapter in his rise from a background of abject poverty.

It's not surprising that Machado's favorite book is Victor Hugo's "Les Miserables." This diligent student grew up in a single-parent home, living his first 10 years in a Tampa housing project. His mother, who moved from Cuba in 1954, was disabled with a heart condition. The family of four lived on welfare and food stamps for 14 years.

"We always had food, but I didn't get to go

shopping things the low my m the Ca Ma restaur since and pe volum home Tha seekin on ac and co Ma Tru

The Ministry Of Christian Service

**59th
Year**

ANNUAL REPORT



Dear Friend in Christ:

Our annual Awards Luncheon and Report to the Community provides each one of us in the Archdiocesan family an opportunity to reflect on the mission of the Ministry of Christian Service. Let me quote from the Mission Statement written in the light of the Archdiocesan Synod:

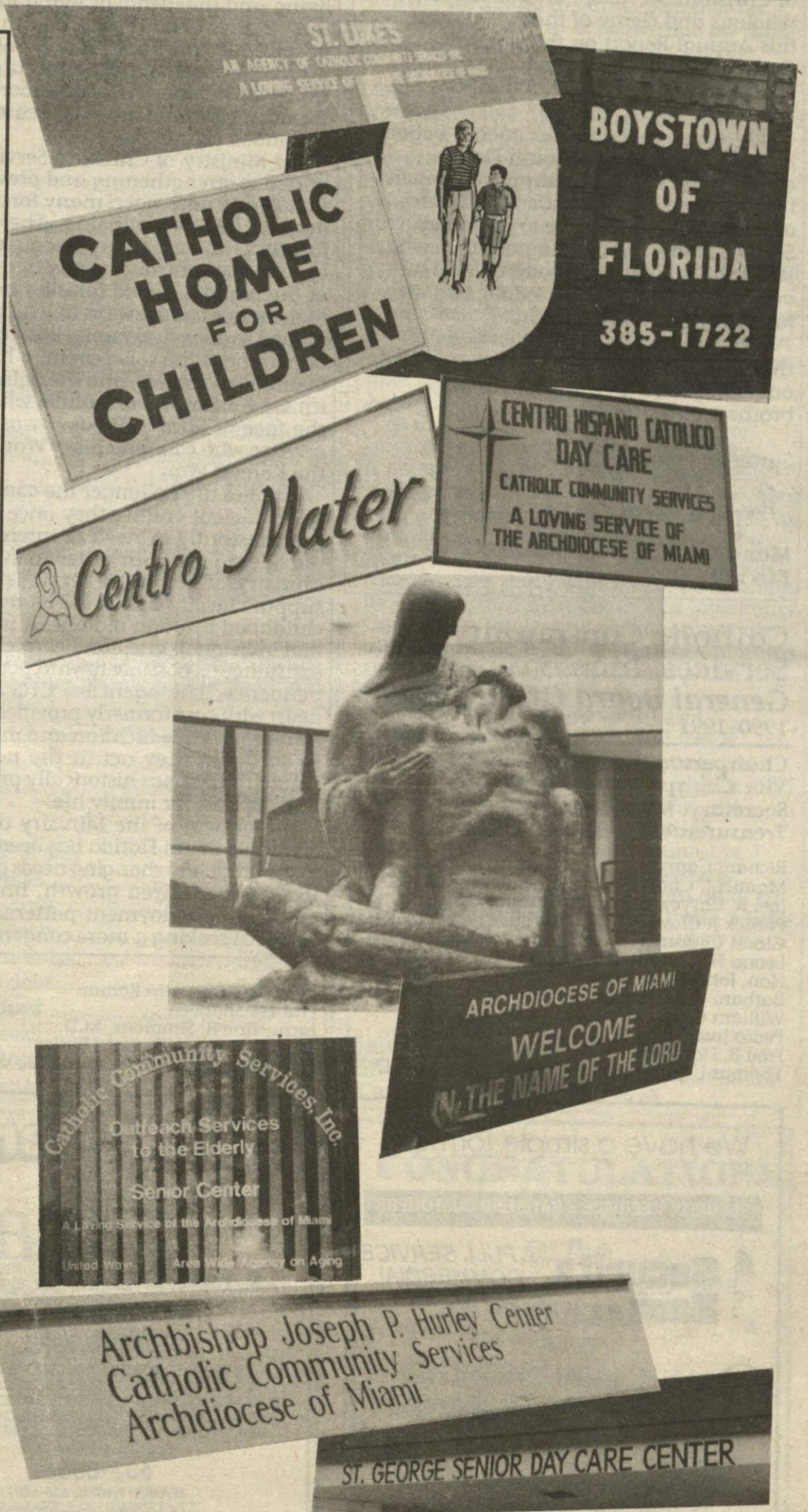
It is a corporate expression of the peoples Love. Its goals are to form the people of God to: Live, experience and witness to the love of God in neighbor, in spirit and in deed; exercise leadership in the civil sphere by the example of their Christian love in social action; create an awareness that doing justice rests with individuals as well as groups.

This Ministry more than any other projects the Church into the middle of the pluralistic society which is the reality in which we live. Its mission is prophetic, because it challenges so much in contemporary society, excessive consumerism, substance abuse, chronic housing shortages, children in poverty, family instability and many others. The mission calls us as Catholics to be agents of hope in a society where so many have ceased to hope.

I thank the Board for the leadership it gives; I thank the volunteers for the unselfish witness they give and the professional staff for their expertise and commitment. In this time of diminishing resources, and growing needs, I urge our people to support the many works of the Ministry of Christian Service.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami



Catholic Community Services, Inc.
Catholic Health and Rehabilitation Services, Inc.
A loving service of the Archdiocese of Miami



Dear Friends:

As the Executive Director of the Ministry of Christian Services, I offer to the laity, religious and clergy of the Archdiocese this Annual Report on the work of Catholic Community Services and Catholic Health and Rehabilitation Services.

Fifty-nine years ago, our agency began its work of serving the South Florida community. Much has happened, much has changed, but the suffering, the needy and the lonely still come to our doors. Our 59th year saw the opening of the new St. Joseph's Residence in Lauderdale Lakes and Hurley Hall in Hallandale, two new facilities serving the elderly.

In the name of all whom we serve, I thank our benefactors, our volunteers and our staff for all that they do for our brothers and sisters.

Sincerely yours in Christ,

Monsignor Bryan O. Walsh
Executive Director

Catholic Community Services, Inc. General Board Of Directors 1990-1991

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Ministry Of Christian Service Archdiocese Of Miami

The Ministry of Christian Service in Miami is carried out by Catholic Community Services (CCS) and Catholic Health and Rehabilitation Services (CHRS). Catholic Community Services is a social work agency which began in Miami in 1931 and has continued to grow and to adapt to human needs since that time. The programs under the umbrella of Catholic Health and Rehabilitation Services include skilled nursing center care for the elderly and handicapped, and congregate living and independent living facilities for the elderly. CHRS home health care and hospice care programs round out a continuum of services to individuals and families which the Ministry of Christian Service begins to address through maternity care and early childhood programs.

The Ministry of Christian Service is committed to strengthening and preserving the family at a time when many forces militate against family wellbeing. The American family is at risk today because of forces beyond the control of many of them. Some of the realities facing families now call for real changes in the ways in which individuals and society view family life. Employment of both or of the sole parent, a high degree of mobility, divorce, and the aging of America are contemporary realities which change the face of family life as it was known to anyone who can remember World War II or the Korean War.

Families are no longer the comparatively self-sufficient entities they once were. They are constantly in need of interacting with outside agencies in order to survive. The Ministry of Christian Service attempts to support family life in all its aspects from childhood through old age. It is concerned that individuals and families receive as much assistance as possible toward personal independence. The agencies, CHS and CHRS, assist with care formerly provided within the family such as education and medical care. In so doing they act in the name of the Church which has historically provided care and support for family life.

The growth of the Ministry of Christian Service in South Florida has been a response to the gradually changing needs of the people in this area. Area growth, immigration, changing employment patterns, an aging America seeking a more congenial climate,

alcohol and drug abuse, and child abuse and neglect all present needs which are addressed by CCS or CHRS. Apart from the obvious problems, the agencies recognize that family relationships continually evolve and change in ways that affect the spirit of each individual within a family configuration. Families change developmentally as children move from infancy through school years, to independence and establishing new families and eventually into retirement. At each stage, the Archdiocesan Ministry of Christian Service provides the external supports essential to families in order to assist them carry out their mission as defined by Pope John Paul II:

- to form a community of persons in mutual self-giving.
- to serve life in its transmission spiritually as well as physically by handing on values and traditions.
- to participate in the development of society by functioning as a school of life, a community of hospitality, and by becoming politically active.
- to share in the life and mission of the church in its formation, worship and service functions

The programs offered by the Ministry of Christian Service are found under two groupings: Catholic Community Services and Catholic Health and Rehabilitation Services. In addition, there is a breakout of programs according to location in Dade or Broward County. Several programs including residential child care programs (Boystown and Catholic Home for Children) and the substance abuse programs serve the entire area encompassed by the Archdiocese.

The financial report presented is from the annual audit required by all funding sources and shows the source and use of funds. No report could demonstrate the dedicated concern and care in evidence daily on the part of staff and volunteers.

The Ministry of Christian Service is reaching out in Christian witness to all in the area. But agencies are made up of people. CCS and CHRS look to you now to join with them in any and all of their works by support in terms of volunteer time or financial assistance. It is up to all of us, as Church, to carry out the mission of the Church toward family life and toward the quality of life of each individual in this Archdiocese.

Most Rev. Augustin Roman
Frances Shaheen
Jacqueline R. Simmons, M.D.
Broward Region: Richard Butler
Archdiocesan Council of Catholic Women:

Betty Walsh
Boystown of Florida: Leo M. Haskins
Centro Mater Day Care: Lucia S. Escagedo
Marian Center: Louis Altobelli
Legal Counsel: J. Patrick Fitzgerald

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Persons Cared For By The Ministry Of Christian Service

Family Services—Dade			
Cases Opened			3,472
Family Services—Broward			
Cases Opened			668
Residential Care for Children			
Boystown		199 adolescent boys	
Catholic Home for Children		203 children between 5 and 12	
Services to Parents and Children			
Counseling—Unmarried Mothers			133
Information and Referral			59
Babies born			41
Adoptions			27
Foster Care			28
Services to the Elderly			
Socialization		230 (daily)	
Meals (on-site or home delivered)		149,000 to 950 clients.	
Home evaluation, financial assistance and crisis intervention		410 individuals	
Specialized Day Care		213 (weekly)	
Services to Alcoholics/Drug Abusers			
Counseling		914 persons counseled	
Residential Treatment		289 persons in detoxification program	
Services to Refugees and Other Immigrants			
Documentation/Representation		255 individuals	
Counseling		334 individuals	
Information and Referral		890 requests responded to	
Emergency Assistance		153 persons aided	
Services to the Developmentally Disabled			
Group Home Care		20 children	
Special Education		120 students	
Pre-school—Day Care Services		1,671 children served during year	
Employment Services			
Titles II and III		130 young people given training	
Title IIB		120 older people taught new skills	
Haitian Center—Broward			
Client Intake		375 persons assisted	
Job Placements		89 individuals	
Pre-employment Classes		47 received training	
Health Care Institutions			
	<i>Number Served</i>	<i>Length of Stay</i>	<i>Age Range</i>
St. John's Hospital	4,332 (days care)	18.4 days	70-90
St. John's Nursing	54,423 (days care)	174.5 days	70-90
St. Joseph's ACLF	72	7.0 months	66-97
South Dade ACLF	151	20.0 months	60-100
South Dade Nursing	814	194.0 days	60-100
Home Health—Dade	425	32.9 days	16-101
Home Health—Broward	127	8.0 weeks	1-100
Hospice	344	22.6 days	1-98
Genesis	1297	.5 months	24-66



Dear Friends
of The Ministry of Christian Service:

We are fortunate to gather together on this 23rd of May to acknowledge all those employees and volunteers of Catholic Community Services and Catholic Health and Rehabilitation Services who have completed five, ten, fifteen and more years of service to the people of this community.

As a volunteer of many years, I look with pride and with constant amazement at the visibility of the Church in South Florida made possible through the good works of CCS and CHRS. The energy, enthusiasm, and ingenuity of workers and volunteers ensure care for little children while their parents work and a safe refuge for other children who because of neglect, abuse or parents' severe problems are not able to continue living in their own homes.

At the other end of the spectrum we have so many good people committing themselves to care for the elderly. Some work in and volunteer for centers designed to enable senior citizens to live at home as long as possible. Others are involved in home health services for those requiring nursing care, and hospice care for families facing the imminent death of a loved one. Counseling services as well as substance abuse prevention and treatment programs constitute major efforts toward preserving family life.

Across life spans and social and economic conditions, CCS and CHRS represent all the spiritual and corporal works in their programs. Although as staff and volunteers, we are never without concern for funding, and although problems often seem insurmountable, I pray that the charity of Christ which drives us will continue to sustain all of us in our efforts to make South Florida a little better place for our efforts offered in the name of Christian ministry.

Josephine Korge

Josephine Korge
Chairperson, General Board of Directors
Catholic Community Services

CONGRATULATIONS

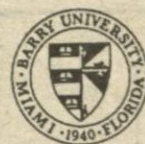
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State of Income and Expenses

Year Ended June 30, 1989

Catholic Community Services

	Total Income	Operating Income	Cash Donations	Unilted Way	Government	In Kind Income	CCS, Inc. Allotment	Total Expenses
Dade/Monroe Counties								
Family Services								
Catholic Family Services	\$656,346	\$63,908	\$21,426	\$337,733	\$0	\$8,289	\$224,990	\$665,539
Little Havana Outreach	\$162,219	\$2,781	\$13,300	\$102,698	\$0	\$5,488	\$37,952	\$162,682
Refugee Resettlement Program	\$188,758	\$0	\$300	\$0	\$188,292	\$166	\$0	\$189,556
Refugee and Migration Services	\$42,844	\$2,535	\$0	\$0	\$1,794	\$0	\$38,515	\$42,843
Total Family Services	\$1,050,167	\$69,224	\$35,026	\$440,431	\$190,086	\$13,943	\$301,457	\$1,060,620
Child Welfare								
Catholic Home For Children	\$899,800	\$0	\$125,903	\$98,700	\$619,894	\$55,303	\$0	\$887,808
Boystown of Florida	\$890,172	\$5,719	\$155,282	\$0	\$676,202	\$52,969	\$0	\$875,246
St. Vincent Maternity & Adoption Center	\$267,407	\$88,604	\$17,031	\$65,000	\$19,654	\$0	\$77,118	\$268,853
Catholic Foster Services	\$367,156	\$0	\$53	\$16,500	\$328,603	\$0	\$22,000	\$364,727
Total Child Welfare	\$2,424,535	\$94,323	\$298,269	\$180,200	\$1,644,353	\$108,272	\$99,118	\$2,396,634
Child Day Care								
Good Shepherd Neighborhood Center	\$870,419	\$53,323	\$2,848	\$53,766	\$680,771	\$37,750	\$41,961	\$880,218
Centro Mater Child Care	\$1,067,720	\$66,012	\$14,530	\$123,200	\$831,610	\$32,368	\$0	\$1,054,295
Centro Hispano Day Care	\$480,009	\$133,931	\$23,815	\$31,000	\$184,758	\$87,141	\$19,364	\$482,659
San Juan Day Care	\$220,222	\$14,942	\$37,253	\$0	\$104,363	\$15,224	\$48,440	\$222,118
Notre Dame Day Care	\$718,791	\$40,832	\$2,717	\$3,450	\$430,679	\$122,281	\$48,832	\$722,927
Little Havana Child Care	\$237,411	\$26,355	\$0	\$0	\$211,056	\$0	\$0	\$234,057
St. Luke's Day Care Center	\$376,783	\$22,033	\$6,877	\$32,600	\$270,935	\$30,727	\$13,611	\$390,840
Child Care Food Program	\$90,092	\$0	\$0	\$0	\$90,092	\$0	\$0	\$90,331
Total Child Day Care	\$4,061,447	\$357,428	\$88,040	\$314,016	\$2,804,264	\$325,491	\$172,208	\$4,077,445
Elderly Services								
Catholic Services to the Elderly	\$160,134	\$30,428	\$3,189	\$62,248	\$0	\$0	\$64,269	\$161,181
Miami Senior Center	\$566,651	\$3,449	\$28,096	\$9,989	\$449,034	\$25,851	\$50,232	\$559,747
Total Elderly Services	\$726,785	\$33,877	\$31,285	\$72,237	\$449,034	\$25,851	\$114,501	\$720,928
Substance Abuse								
St. Luke's/Bethesda	\$1,159,989	\$132,402	\$1,100	\$42,000	\$932,554	\$51,933	\$0	\$1,206,037
Total Substance Abuse	\$1,159,989	\$132,402	\$1,100	\$42,000	\$932,554	\$51,933	\$0	\$1,206,037
Retarded and Handicapped								
Marian Center Services	\$1,006,702	\$381,357	\$166,195	\$0	\$267,092	\$192,058	\$0	\$1,005,170
Total Retarded and Handicapped	\$1,006,702	\$381,357	\$166,195	\$0	\$267,092	\$192,058	\$0	\$1,005,170
Other Programs								
South Florida Young Adult	\$306,116	\$0	\$0	\$0	\$306,116	\$0	\$0	\$334,723
Emergency Food and Shelter	\$101,116	\$0	\$0	\$0	\$101,116	\$0	\$0	\$101,116
Parish Community Services	\$68,797	\$1,367	\$2,417	\$0	\$0	\$0	\$65,013	\$68,797
Total Other Programs	\$476,029	\$1,367	\$2,417	\$0	\$407,232	\$0	\$65,013	\$504,636
Total Dade County Programs	\$10,905,654	\$1,069,978	\$622,332	\$1,048,884	\$6,694,615	\$717,548	\$752,297	\$10,971,470
Broward County								
Catholic Family Services	\$565,868	\$63,323	\$17,077	\$210,500	\$0	\$27,871	\$247,097	\$567,043
Haitian Catholic Center	\$61,615	\$0	\$0	\$9,500	\$47,115	\$0	\$5,000	\$58,860
Catholic Senior Centers	\$748,404	\$0	\$3,302	\$0	\$693,275	\$32,626	\$19,201	\$707,488
Total Broward County Programs	\$1,375,887	\$63,323	\$20,379	\$220,000	\$740,390	\$60,497	\$271,298	\$1,333,391

Housing Management Report

Office of Housing Management (Parish)	No. of Tenant Units	No. of Staff Units	Average Years Wait Time	Occupancy Date	Amount of Loan	Pay-Off Year	No. of Subsidized Units	% of Average Subsidy
Broward Counties								
St. Elizabeth Gardens (St. Elizabeth)	150	1	1.5	1968	\$1,868,000	2020	86%	34%
St. Andrew Towers (St. Andrew)	432	6	2	1974	\$6,856,600	2014	75%	37%
St. Joseph Towers (St. Helen)	107	1	3	1981	\$3,332,900	2021	100%	65%
Hurley Hall (St. Charles Borromeo)	120	1	1	1989	\$5,827,873	2029	100%	N/A
Dade Counties								
Marian Towers (St. Mary Magdalen)	215	5	3.5	1972	\$4,023,100	2012	90%	46%
Carroll Manor (St. Kieran)	230	6	8.5	1980	\$6,696,100	2020	100%	66%
St. Dominic Gardens (St. Dominic)	149	1	9	1981	\$4,462,200	2021	100%	73%
Stella Maris House (St. Joseph)	136	1	2.5	1985	\$6,413,000	2024	100%	84%
Opa Loca Village (OLPH)	113	1	0.5	1986	\$4,743,000	2027	100%	85%
Palmer House (St. Agatha)	120	1	12	1988	\$5,456,800	2028	100%	86%
St. Mary Towers (St. Mary)	99	1	Opens 10/90	1990	\$4,268,000	2030	100%	N/A

Statement Of Revenues And Expenses

For The Year Ended September 30, 1989

	St. John's Nursing Home and Rehabilitative Center	South Dade Catholic Nursing Home
REVENUES		
Net patient service revenue	\$6,912,036	\$6,586,288
Other operating revenue	\$102,426	\$56,081
Total Revenues	\$7,014,462	\$6,642,369
OPERATING EXPENSES		
Nursing services	\$2,721,075	\$2,305,281
Rehabilitation services	\$649,751	\$234,897
Other patient care	\$873,443	\$1,041,371
General services	\$770,817	\$827,393
Administrative/fiscal services	\$1,645,082	\$1,516,769
Depreciation and amortization	\$408,892	\$462,822
Interest	\$741,765	\$1,131,770
Total Operating Expenses	\$7,810,825	\$7,520,303
NONOPERATING REVENUES		
Unrestricted contributions	\$786,055	\$1,285
Interest income	\$52,466	\$5,412
Disposition of fixed assets	\$(29,385)	\$-
Total Nonoperating Revenues	\$809,136	\$6,697
Excess of Revenues Over Expenses	\$12,773	\$(871,237)

CATHOLIC HOME HEALTH SERVICES

Catholic Home Health Services (CHHS) is one service in a continuum designed to ensure that individuals requiring care will be taken care of as their needs change.

Registered nurses and health care aides visit people returning home from the hospital in order to provide the assistance that will make their recuperation complete and enable them, if possible, to return to independent functioning. Families of the ill regardless of age as well as of the frail elderly are assisted with the care of their loved ones, receiving moral support during a difficult time as well as the medical and physical assistance needed.

One of the benefits of home health care is the prevention of institutionalization for as long as possible. On the other hand, the service often facilitates admission to a long-term care facility when this is essential.

The following are typical of cases handled by CHHS as one of a very few agencies providing service for Medicaid patients.

A blind and non-functional woman living alone in HUD housing was referred to the service by a concerned friend. A nurse sent by home health care did an evaluation and found the woman malnourished and debilitated. Consultation with a physician resulted in a determination that the woman required custodial care. An agency social worker was assigned to arrange for admission to a nursing home. When arrangements were made, there was no transportation available from the woman's home to the nursing home. CHHS staff packed the woman's belongings and brought her to the nursing home where she has lived for over a year.

A woman hospitalized for uncontrolled diabetes mellitus and stroke was referred to Catholic Home Health Services by her physician and the medical social worker. The home health nurse, nursing director, and the staff of Catholic Services to the Elderly, another program involved in the continuum of care, worked together to acquire a home glucometer for sugar monitoring by the patient. Staff made several visits to the Diabetic Resource Center in order to obtain a machine. The patient is now better able to control sugar with insulin because of the capability of getting an immediate reading of blood sugars with the glucometer.

A 59 year old Medicaid patient, resident in a nursing home until she was hospitalized with diabetes, a urinary tract infection, and a large open ulcer, was referred to CHHS by the medical social worker. She was returning home to her husband who has Parkinson's Disease and is unable to care for her. On her first visit, the home health nurse discovered there was no insulin in the house and observed that the patient was afraid of falling out of bed. The nurse obtained the insulin and managed to get the use of a twin bed with rails which she helped to set up for the patient. A referral was made to Catholic Community Services elderly division which sent out a social worker to assist with financial and long range planning. The outcome was a transfer to a nursing home where the patient will receive the kind of care that will help prevent the occurrence of open ulcers and septic infections.

Salaries	Benefits and Taxes	Indirect Costs	Specific Assistance	Supplies & Services
\$358,259	\$93,987	\$86,636	\$32,460	\$94,197
\$85,860	\$25,145	\$19,834	\$18,499	\$13,344
\$96,002	\$20,525	\$25,845	\$20,826	\$26,358
\$26,193	\$5,509	\$5,979	\$0	\$5,162
\$566,314	\$145,166	\$138,294	\$71,785	\$139,061
\$422,461	\$115,230	\$105,109	\$53,710	\$191,298
\$390,104	\$111,393	\$110,160	\$63,819	\$199,770
\$102,952	\$26,288	\$34,856	\$39,468	\$65,289
\$147,319	\$29,290	\$47,833	\$102,809	\$37,476
\$1,062,836	\$282,201	\$297,958	\$259,806	\$493,833
\$243,941	\$76,892	\$111,303	\$329,394	\$118,688
\$512,651	\$165,131	\$120,188	\$141,084	\$115,241
\$267,051	\$68,671	\$50,978	\$39,178	\$56,781
\$102,236	\$21,159	\$26,189	\$23,485	\$49,049
\$297,935	\$89,364	\$71,966	\$72,546	\$191,116
\$128,925	\$37,609	\$28,480	\$20,167	\$18,876
\$210,846	\$52,799	\$41,765	\$34,384	\$51,046
\$40,291	\$10,691	\$27,967	\$48	\$11,334
\$1,803,876	\$522,316	\$478,836	\$660,286	\$612,131
\$94,205	\$22,203	\$22,562	\$6,026	\$16,185
\$106,701	\$27,011	\$71,690	\$266,491	\$87,854
\$200,906	\$49,214	\$94,252	\$272,517	\$104,039
\$560,603	\$118,179	\$114,734	\$223,207	\$189,314
\$560,603	\$118,179	\$114,734	\$223,207	\$189,314
\$388,317	\$90,770	\$78,590	\$139,445	\$308,048
\$388,317	\$90,770	\$78,590	\$139,445	\$308,048
\$141,005	\$36,605	\$25,928	\$35,519	\$95,666
\$0	\$0	\$1,055	\$100,061	\$0
\$40,380	\$11,279	\$5,938	\$0	\$11,200
\$181,385	\$47,884	\$32,921	\$135,580	\$106,866
\$4,764,237	\$1,255,730	\$1,235,585	\$1,762,626	\$1,953,292
\$322,661	\$77,411	\$46,172	\$32,918	\$87,881
\$39,001	\$8,294	\$5,715	\$0	\$5,850
\$304,835	\$88,051	\$52,955	\$31,483	\$230,164
\$666,497	\$173,756	\$104,842	\$64,401	\$323,895

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Catholic Community Services

Rev. Msgr. Bryan O. Walsh,
STL, MA
President, Executive
Director
9401 Biscayne Blvd.
Miami Shores, 33138
754-2444.

Mr. Jesus Gonzalez-Pita
Director of Budget and
Management

Mr. Ronald A. Hassell
Director of Personnel

Mr. Ricardo Riesgo
Accounting and Data
Processing

Dr. Helen T. Gorman, Ph.D.
Research, Planning,
Continuing Education

Mr. Joseph R. Novack, ACSW
Director for Dade/Monroe
Region

Mrs. Lloydine McGuinn
Assistant for Board Affairs

Mrs. Francisca Aldrich
Assistant for Development

Mr. Peter Coats
Assistant for Research/
Documentation

CATHOLIC FAMILY SERVICES

Professional counseling services are provided to individuals, couples and families in a number of locations throughout the Archdiocese. Services include marriage counseling, assistance with resolving parent-child difficulties, relationship or individual adjustment problems. Day and evening appointment are available in outreach offices in Dade and Broward Counties.

Dade County

**Catholic Family/
Elderly Services**
Ms. Mercedes Campano, MSW
Executive Director
9990 NE 2 Ave.
Miami Shores, 33138
757-0218

Catholic Family Services
Ms. Eileen Lowe, MSW
Executive Director
9990 NE 2 Ave.
Miami Shores, 33138
758-0024

**Catholic Family Services
(Little Havana Outreach
Office)**
Mrs. Alicia del Toro, MSW
Administrator
970 SW 1 Street
Miami, 33130
324-1104

**Good Shepherd
Day Care Center**
18601 SW 97 Ave.
Perrine, 33157
758-0024

Little Flower Parish
1270 Anatasia Ave.
Coral Gables, 33134
758-0024

Our Lady of the Lakes Parish
15801 NW 67 Ave.
Miami Lakes, 33014
758-0024

St. Augustine Parish
1400 Miller Road
Coral Gables, 33146
758-0024

St. Brendan Parish
8725 SW 32 Street
Miami, 33165
758-0024

St. Timothy Parish
5300 SW 102 Ave.
Miami, 33165
758-0024

**Broward County
Catholic Family Services**
Mrs. Mary Post, MSW
Executive Director
1300 S. Andrews Ave.
Fort Lauderdale, 33316
522-2513

Nativity Parish
5200 Johnson Street
Hollywood, 33021
981-4351

All Saints Parish
10900 W. Oakland Park
Blvd., Sunrise, 33321
942-2666

St. Ambrose Parish
353 SE 12 Ave.
Deerfield Beach, 33441
428-5281

St. Helen Parish
3033 NW 33 Ave.
Fort Lauderdale, 33311
731-7314

HAITIAN CATHOLIC CENTER PROGRAM

The program helps promote independence and self-sufficiency for Haitian immigrants by providing training for employment and by assistance in finding jobs. CCS has several contracts with the federal government for providing training. The contracts require that a specific number of clients participate in training, a figure that has been exceeded. There is a further stipulation that a specific number of those trained remain in a job for a designated period of time. The program is relatively new, but it looks as though this requirement will also be exceeded.

Haitian Center
Mrs. Lynda DiPrima,
Coordinator
1140 NW 9 Ave.
Fort Lauderdale, 33311
764-8235

CATHOLIC SERVICES TO THE ELDERLY

Day care for the elderly is provided in several centers. In Dade the emphasis is on socialization opportunities which enable people to remain physically and mentally active as long as possible. Nutritious hot meals are served on five days a week at each location to ensure that the elderly clients are receiving proper nutrition. Activities include health screening, social services, recreational activities including card games, sing-alongs, exercise, and arts and crafts when an instructor is available. Picnics and other outings are planned on a regular basis. Program participants provide gifts and entertainment for patients in area nursing homes during holiday seasons.

Day care for the frail elderly is provided at three centers in Broward County and includes special care for Alzheimer patients. The program enables the elderly to remain in their own

home while delaying or preventing institutionalization through the provision of supervised care.

Dade County

Catholic Services to the Elderly
Ms. Zita Herrera, MSW
Administrator
9990 NE 2 Ave.
Miami Shores, 33138
757-0218

Senior Centers

Mr. Peter J. O'Connor
Project Director
9900 NE 2 Ave.
Miami Shores, 33138
751-5203

De Hostos Center
2902 NW 2 Ave.
Miami 33137

Marian Towers
17505 N. Bay Road
Miami Beach, 33160

Malcolm Ross
1800 NW 28 Street
Miami, 33137

Palmer House
1225 SW 107 Ave.
Miami, 33174

Broward County

Broward Catholic Senior and Adult Day Care Centers
1300 S. Andrews Ave.
Fort Lauderdale, 33316
322-2513

Ms. Gwen Duncan
Director.

Central West Senior Day Center
4644 SW Ave.
Davie, 33314
583-6446

Ms. Janna Gorfain
Coordinator

St. George Senior Day Center
3640 NW 8 Street
Fort Lauderdale, 33311
581-7621

Mr. Ralph A. Ross
Coordinator

St. Elizabeth Senior Day Center
801 NE 33 Street
Pompano Beach, 33064
781-0461

Mrs. Ana Mandiola
Coordinator

CHILD WELFARE SERVICES

Catholic Community Services provides care for dependent and neglected children in the Archdiocese of Miami in one of its residential facilities or through appropriate foster care services. The ideal is to reunite families or to place a child in a permanent home as quickly as possible. On any given day there are 40 adolescent boys in Boystown and 36 children between 5 and 12 years of age at Catholic Home for Children. Foster care homes are available for infants and young children, and emergency shelter care is provided for children from 5 through 12 years of age.

Catholic Community Services also provides a variety of support services as alternatives to abortion with emphasis on residen-

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Miami Lakes, Florida 33016
Dade: 305-364-8100
Broward: 305-463-4776

...Our name speaks for itself

tial care and counseling for young women. The agency seeks suitable adoptive homes for children committed to its care whose ties with their natural parents have been terminated by legal action. The primary concern of CCS is the child and all its efforts are geared towards finding the best possible home for each child.

Mr. Fintan M. Muldoon, MSW
Director
717 Ponce de Leon Blvd.
Coral Gables, 33134
445-8150.

Boystown of Florida, Inc.
11400 SW 137 Ave.
Miami, 33186
385-1722.

Rev. Gary Wiesmann
Executive Director

Mr. John L. Perrotti
Administrator

Catholic Home for Children,
18601 SW 97 Ave.
Miami, 33157
238-2381

Rev. Robert F. Tywoniak, MSW
Administrator

Foster Care Services,
18601 SW 97 Ave.
Miami, 33129
238-2381

Rev. Robert F. Tywoniak

St. Vincent Maternity and
Adoption Center

717 Ponce de Leon Blvd.
Coral Gables, 33134
445-5714

Ms. Hilda Fluriach, MSW
Administrator

SUBSTANCE ABUSE PROGRAMS

Catholic Community Services provides services to substance abusers and their families. Out-patient counseling and residential treatment of polydrug users are available. DARE is a prevention program which provides education and leadership training for adults and teens within parishes and schools to enable them to resist the pressures that might lead to drug use.

St. Luke Center

3290 NW 7 Street
Miami, 33125
643-4040

Mr. William L. Kintz, MSW
Director

Bethesda Manor

401 NE Terrace
Miami 33137
643-4040

Roger Bergman, MD
Administrator

St. Luke's
Outpatient Counseling

3290 NW 7 Street
Miami, 33125
643-4040

Joseph Whittenton, PHD
Director

DARE
(Drug Abuse Rehabilitation
and Education)

9401 Biscayne Blvd.
Miami Shores, 33138
754-2444

Rev. Sean P. O'Sullivan, DSW
Director

DAY CARE AND NEIGHBORHOOD CENTERS FOR CHILDREN

Services are provided by qualified staff in safe surroundings for children from six weeks to five years between 7:00 AM and 7:00 PM on a year-round basis. After-school care is provided at two of the day care centers. Program goals include good nutrition for children, development of motor skills, emotional stability, and assisting parents in improving parenting skills. A balanced program of indoor and outdoor activities is provided including drama, music and dance, language and math skills, group science projects, etc. Children are also cared for in family day care homes.

Mrs. Alice G. Abreu, BA,BS
Director
9401 Biscayne Blvd.
Miami Shores, 33138
754-2444

Centro Hispano Catolico
Day Care Center

141 NW 27 Ave.
Miami, 33125
649-7266

Sr. Praxedes Suarez, SSS
Administrator

Centro Mater Child Care
and Neighborhood Center

418 SW 4 Ave.
Miami, 33130
545-6049

Mrs. Miriam Roman-Riesgo,
MS, Administrator

Good Shepherd Day Care
and Neighborhood Center

18601 SW. 97 Ave.
Miami, 33157
235-1756, 235-1330

Mrs. Maria Barros-Perez
Administrator

Little Havana
Child Care Program

970 SW 1 Street
Miami, 33130
324-5424

Mrs. Carmen Iturralde
Administrator

Notre Dame Day Care And
Neighborhood Center

130 NE 62 Street
Miami, 33138
751-6778

Mrs. Marlene Evelliard
Administrator

San Juan Day Care And
Neighborhood Center

144 NW 26 Street
Miami, 33127
576-3461

Mrs. Lucia Vicencio-Tapia
Administrator

St. Luke's
Child Care Program

3290 NW 7 Street
Miami, 33125
643-4040

Mrs. Francisca O'Farrill
Administrator

Child Care Food Program

9401 Biscayne Blvd.
Miami Shores, 33138
754-2444

Mrs. Ana J. Nadal
Administrator

REFUGEE RESETTLEMENT SERVICES

The program provides specialized services for resettlement of persons with verified sponsors in the local area, assists in orientation to the community, and job seeking as needed.

Catholic Community
Services-Refugee

Resettlement Program
1603 SW 8 Street
Miami, 33130
643-2757

Miss Zita Herrera, MSW
Administrator

PARISH SOCIAL MINISTRY

The program offers a coordinated response to the recruitment and training of volunteers for work with the homebound, bereaved, and the isolated elderly within a parish. It also provides referral and assistance in getting services from community resources to those who require professional help.

Dade/Monroe Counties

Parish Community Service

9401 Biscayne Blvd.
Miami Shores, 33138
Mr. Hugh Clear
Director

Broward County

Parish Community Service

1300 S. Andrews Ave.
Miami Shores, 33138
Mrs. Lynda DiPrima
Coordinator

SPECIAL EDUCATION

The program provides educational and pre-vocational training for the developmentally handicapped and mentally retarded. Participation requires a primary diagnosis of mental retardation, and ambulation without assistance for persons between two and 21 years of age.

Marian Center

15701 NW 37 Ave.
Opa Locka, 33504
Sr. Lucia Ceccotti, SSJC
Director
625-8354

MANPOWER PROGRAMS

Individuals between 16 and 21 years of age receive classroom and on-the-job employment training. There is also training available for older people who are unemployed or underemployed.

South Florida

Young Adult Program

6007 NW 7 Ave.
Miami 33127
Mr. Morris Atkinson
Project Director
759-8809

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Telephone
(305) 751-4577

Catholic Health and Rehabilitation Services, Inc.

14100 Palmetto Frontage Rd.
Miami Lakes 33016
Rev. Msgr. Bryan O. Walsh
STL, MA, President
Ralph W. Whelan, DSS
Vice President for
Development
Mr. Ronald Colligan
Director of Finance
Mrs. Gloria Hansen
Director of Health Services
557-4001

HOUSING FOR THE ELDERLY

Apartments are designed for independent living by people who are 62 and older. Each building is located near shopping, transportation, and adjacent to a Catholic church. Rent is based on a formula provided by the U.S. Department of Housing and Urban Development.

9990 NE 2 Ave.
Miami Shores, 33138
Mrs. Jane W. Capman
Director of Office of
Housing Management
Mr. Raymond M. McGraw,
MSW, Case Management
757-2824

Dade County

Carroll Manor
3667 S. Miami Ave.
Miami, 33133
Mr. Luis Zaldivar
Manager

Marian Towers
17505 N. Bay Road
Miami Beach, 33160
Mrs. Rosemary McMahon
Manager

Opa Locka Village
13201 NW 28 Ave.
Opa Locka, 33054
Mrs. Roslyn Williams
Manager

Palmer House
1225 SW 107 Ave.
Miami, 33174
Mr. Juan Jimenez
Manager

St. Dominic Gardens
5849 NW 7 St.
Miami, 33126
Mrs. Juana M. Sanabria
Manager

Stella Maris
8638 Harding Ave.
Miami, Beach, 33160
Mrs. Ann H. Smith
Manager

St. Mary's Towers
7600 NW Second Ave.
Miami, 33150
Opening in October 1990

Broward County

St. Andrew Towers
2700 NW 99 Ave.
Coral Springs, 33065
Ms. Ilba I. Donnelly
Manager

St. Elizabeth Gardens
801 NE 33 Street
Pompano Beach, 33064
Mrs. Debra Hamelrath
Manager

St. Joseph Towers
3475 NW 30 Street
Lauderdale Lakes, 33311
Mr. Richard T. Fischer
Manager

Hurley Towers
632 NW First Street
Allandale, 32009
Ms. Linda Matz
Manager

NURSING AND RETIREMENT CENTERS

St. John's and South Dade nursing centers provide nursing and rehabilitation services, medical and personal services to people who are unable to care for themselves because of illness, age or infirmity. At St. Joseph's and South Dade Catholic Centers, congregate living and retirement facilities provide an atmosphere of respect and dignity for people as they age. The concept of a continuum of care permits entry to the system at the level of support an individual requires, and assures access to the full range of services as circumstances change.

Dade County

South Dade Catholic Nursing Home, Inc.
11855 Quail Roost Drive
Miami, 33177
Mrs. Cynthia Palermo
Assistant Administrator
Rev. Enrique Perez
Director of Pastoral Care
252-4000

Broward County

St. John's Rehabilitation Hospital and Health Care Center
3075 NW 35 Ave.
Lauderdale Lakes, 33311
Ms. Diane DUBY
Assistant Administrator
Rev. Trevor Smith
Director of Pastoral Care.
739-6233

St. Joseph's Residence (ACLF)
3485 NW 30 Street
Lauderdale Lakes, 33311
Mrs. Lois Walle
Administrator
739-1483

SERVICES TO PEOPLE WITH AIDS

Genesis is a residential program for homeless people with AIDS. Men, women and infants who have been diagnosed with AIDS have a homelike environment in which to live out their lives. Social work efforts are made to reconcile families when this can be done. Good nutrition is an important focus as is the opportunity to be involved in a variety of activities.

Genesis Residence
3675 S. Miami Ave.
Miami, 33133
Ms. Laverne Koontz, RN
Director
856-1043

CATHOLIC HOSPICE, INC.

This service which is carried out in collaboration with St. Francis and Mercy Hospitals is part of the continuum to care and is designed to enable people to maintain control over their own lives for as long as possible. Hospice care follows a team concept, involving the patient's family in planning. It is designed for people diagnosed with a terminal illness and a life expectancy of no more than six months. Doctor, nurse, social worker, and pastoral counselor work with the patient and the family to ensure a peaceful and dignified life and death.

Catholic Hospice, Inc.
14100 Palmetto
Frontage Road
Miami Lakes, 33016
Mrs. Janet Jones
Director
Mrs. Ann Connors
Director of Pastoral Care
822-9386

CATHOLIC HOME HEALTH CARE, INC.

The home health service provides for personal care as well as health care. There are times when elderly people, particularly, may be in good health but be too frail to perform a number of tasks needed for comfortable and dignified living.

Dade County

Catholic Home Health Services, Inc.
11855 Quail Roost Drive,
Miami, 33177
Ms. Jacquelyn J. Barabe
Acting Administrator
255-0660

Broward County

Catholic Home Health of Broward County
2331 North State Road 7,
Lauderhill, 33313
Ms. Irene Perkins
Administrator
486-3660

FOUNDATIONS

The Foundations are authorized as agents of the Archbishop of Miami to raise funds to guarantee that all who require the services of Catholic Health and Rehabilitation Services can be helped.

Catholic Health and Rehabilitation Services Foundation
11855 Quail Roost Drive,
Miami, 33177
Mr. Rolando Rodriguez
Executive Director
252-4000

St. John's Foundation
3075 NW 35 Ave.,
Lauderdale Lakes, 33311
Ms. Diane Dube
Acting Executive Director
735-6233



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(305) 592-6080

Three stand-outs from Class of '90

Following are three stand-outs from the Class of 1990, a tiny sampling of the "good news" young people who are graduating from the Archdiocese's 11 Catholic high schools this year.

An honest politician

Alexis Zequeira has a near-impossible dream: to be an honest politician. If anyone can make it come true, however, bet on Zequeira, a self-confident member of Belen Jesuit Prep's Class of 1990, and winner of an honorable mention in social science in this year's Silver Knight competition.

At 18, Zequeira already has political experience, having served as president of Belen's student council and of the Florida Association of Student Councils (FASC), which represents 90 percent of the high schools — public and private — in the state.

What's more important, during his tenure on the FASC, Zequeira managed to keep a campaign promise.

His platform included a pledge "to educate Florida youth on drugs, specifically 'crack'." So he and other Belen students spent the summer preparing an informational package for high school students which included pamphlets and flyers describing the dangers of "crack" cocaine use; a contract for teens where they promised their parents they would not use drugs; and a video provided by the Metro-Dade Police Department, along with a guide for teachers to stimulate class discussion after the viewing.

Zequeira also managed to get Florida Governor Bob Martinez, Miami Mayor Xavier Suarez, and Metro-Dade Mayor Steve Clark to proclaim March 9 as "Attack on Crack" Day. On that day, high school students all over Florida heard the message prepared by Zequeira.

"There's a big myth about 'crack'," he says, explaining that its use is not limited to the so-called "underclass" of poor people. "It's a drug that is cheap... [and] that's a big danger because students generally don't have that much money."

Moreover, Zequeira says, "it's highly addictive." He knows of one friend "whose life pretty much decayed because of that."

Born in Miami to Cuban-exile parents, Zequeira plans to study political science at the College of the Holy Cross in Massachusetts, then return to Miami to teach at Belen before entering law school. Ultimately, he hopes to serve as a Florida state senator, then go on to Congress.

"I don't believe that politics is as dirty as people make it out to be," says Zequeira, who worked on George Bush's presidential campaign during his junior year. "Politics is called public service and that's what generally it is."

He credits Belen, where "a lot of politicians come to speak," with encouraging his ambitions. And he relies on his parents to keep him honest.

"Belen is the type of school in which

they teach you how to think. You're given the room to think and to create," he says, adding, "I would say Belen gave me all of my religious beliefs."

His parents, meanwhile, have given him a taste of both liberal and conservative politics, of the views of the 'haves' and the needs of the 'have-nots.'

Zequeira refers to his father as the "typical [immigrant] success story", who started out working at a dry cleaner and eventually bought a chain of them. His politics are businessman-conservative. His mother, on the other hand, is an artist, who teaches arts and crafts to senior citizens. Her views tilt to the liberal, especially to the needs of the elderly.

Zequeira the politician pledges to work

faith."

Vidal was honored for her work with young people. She has been a leader of her parish — Epiphany — youth group for four years, working with seventh and eighth-graders on such projects as an annual haunted house where the younger parishioners can spend Halloween in a protected environment; and providing baby-sitting services during Sunday Masses.

She also is a member of St. Michael's parish youth group, composed of teenagers 13 and older. Their main project has been preparing sandwiches every week to distribute to Miami's homeless.

In addition, she works with the Archdiocese's Office of Youth Ministry,

A caring doctor

A lot of young people work their way through college. Thomas Cirrito worked his way through St. Thomas Aquinas High School in Fort Lauderdale.

The 17-year-old Plantation resident typically worked two part-time jobs when school was in session and three during the summer. He has worked as a painter and a baker, and currently is employed as a high school sports reporter by *The Miami Herald* and as a busboy at a local restaurant.

"I've always had at least one job," the Pennsylvania native says, explaining that he started paying St. Thomas' \$3,000 a year tuition during his sophomore year, when his father lost his job as a pharmaceutical chemist and began the difficult process of starting his own business. This year, Cirrito's mother began teaching at St. Thomas, so his tuition was waived. But "if I can pick up the burden, I try to," he says.

That's not all. In between jobs and maintaining a more-than-perfect 4.1 grade-point average (the extra points are granted for taking advanced placement and honors courses), Cirrito finds time to play the saxophone in a jazz band and the piano for relaxation.

Every Monday for the past three years he has gone with a group of St. Thomas students to Miami's Camillus House, to do whatever chores are necessary to help the homeless. And on Tuesdays he spends time after school playing sports with third-thru-fifth graders from Twig House, a Broward home for emotionally-disturbed and hard-to-control children.

But his "major accomplishment," he says, was starting PALS (People Acknowledging Love and Service), a club at St. Thomas which he describes as a cross between peer counseling and just "hanging out with friends on a Friday night."

"There were a lot of students who even with their friends couldn't be honest or open. There were a lot of problems in their lives that just weren't getting met," Cirrito says.

PALS members agree "to accept each other, be there for each other, get together once a week to talk and pray." Everything is confidential, and the friendships formed are special. "Even the guys will give each other a hug" when they meet on the hallways, Cirrito says.

Begun with a core group of 12, PALS now counts 360 members, and is "the largest and fastest-growing group in the school," he notes proudly. PALS also has conducted mini-retreats for students at nearby Catholic elementary schools.

Cirrito's academic excellence and dedication to community service earned him an honorable mention in music at this year's Silver Knight awards. He also has been admitted to the Scholars Program in Medicine at Washington University in St. Louis, which guarantees him entrance to medical school after he completes his undergraduate degree. He was one of 10 winners from an initial pool of 3,600 applicants.

The beauty of the eight-year program, he says, is that he can major in any of the liberal arts the first four years. He plans to choose either English or music, specifically jazz piano. "Music has been like the cornerstone of my personality," he says. "I can't give it up... [It's] something I will do for myself to keep my sanity."

But medicine — specifically eye surgery — will be his life's work, he thinks, because "the medical field is a place where I can put all my abilities sort of together" — his academic talent and his knack for relating to people, as well as hands that are "big, strong... very soft and very gentle but... very agile."

Above all, Cirrito says, "I really have a strong conviction that doctors have to be as caring as [they are] scientific."

— Stories compiled by Ana Rodriguez-Soto

Silver Knights: 'Best and brightest'

Three students from Catholic high schools received Silver Knights this year and nine more received honorable mentions in the annual awards ceremony sponsored by *The Miami Herald*.

The awards are given to high school seniors for excellence in academics combined with outstanding service to the community. This year's honorees were among 337 nominated by faculty members from public and private high schools in Dade County, and among 200 nominated in Broward. *The Miami Herald* refers to the nominees as the "best and brightest" of each year's graduating class.

Winners in each of 14 educational categories — from art to vocational/technical — receive \$750 scholarships. Three honorable mentions in each category receive \$150 scholarships.

Chaminade-Madonna High School in Hollywood had two winners; **Belen Jesuit Prep** in Miami had one winner and two honorable mentions; **St. Thomas Aquinas High School** in Fort Lauderdale had four honorable mentions; and **Cardinal Gibbons High School** in Fort Lauderdale, **Msgr. Pace High School** in Opa-Locka, and **St. Brendan High School** in Miami had one honorable mention each.

The Silver Knight winners are:
 • **Charlie Calderin**, from Belen Jesuit, in art;
 • **David A. LeBatard** from Chaminade-Madonna, in art;
 • **Kelley Hong Ting**, from Chaminade-Madonna, in drama.

Honorable mentions are:
 From St. Thomas Aquinas: **Scott O'Leary** in business; **Kelly Bowdren** in general scholarship; **Thomas Cirrito** in music; and **Cathy Trivigno** in science.

From Belen Jesuit: **Roberto Hernandez**, in foreign language and **Alexis Zequeira** in social science.

David Harvey, from Cardinal Gibbons, in athletics; **Marlene Quintana**, from St. Brendan, in general scholarship; **Cheryl Deutsch**, from Msgr. Pace, in vocational-technical.

hard not to defraud these two, most important, of his constituents. "I think my mom has faith in me," he says. "That if I go into politics, I'll stay clean and do my best for people."

She wants to serve

Cristina Vidal just wants "to help people."

And the Lourdes Academy graduate has been doing that all through high school, with a dedication and spirit that earned her the Archdiocesan Award for Religious Leadership, a recognition given to the senior in each Catholic high school who best "reflect[s] Catholic values as evidenced in learning and living a life of

leading confirmation retreats and Encounters for teenagers.

At Lourdes, she has been active in Peer Ministry, a spiritual leadership program which also involves the preparation and leading of youth retreats. During her junior year, as part of a school-required service project, she began visiting four-to-seven-year-old abused and neglected children at the Catholic Home for Children in South Dade.

"I just got really touched by the kids," she says, explaining why the one-semester requirement turned into a year-long labor of love. "They just want somebody they can depend on and trust to go every week and play with them."

Now, Vidal will be moving to the University of Miami, where she plans to study pre-med. But she plans to remain involved with all three youth groups — as an adult volunteer at Epiphany, a member of St. Michael's, and an occasional retreat leader for the Archdiocese.

"It's really a lot of fun. You meet a lot of friends there," says the Nebraska-born, Miami-raised daughter of Cuban exiles, who praises Lourdes' religious education program for being "not just a class" but a constant reminder that religion is a way of life.

Vidal's mother is a Spanish teacher who put her career aside to raise her children, and her father is a physician, which perhaps explains her interest in medicine.

But she has reasons all her own for pursuing that career, where she hopes to specialize in the treatment of children. "I think that's a profession where I could really help people and serve people."



Manuel Machado

interview in January. His long-term goals: attending law school, then helping defend the rights of minorities, indigents and the handicapped. Financial aid and a working scholarship help him attend Barry, and he earned spending money working summers in a department store.

Machado will carry on Barry's Truman tradition begun in 1988 by graduating senior Michelle Fulton, who will seek an M.A. in Public Policy at the University of Chicago. No other South Florida university has placed any Truman scholars in the last six years. Only one other, the University of Miami, has placed one since 1977.

Poverty to scholarship

for new clothes. I didn't have a bike or a car," he said. "Fortunately, I had all I needed. I owe everything to God and my family." He attributes a strong upbringing in the Catholic Church to much of his success.

Machado has worked part-time jobs—fast-food restaurants, grocery stores, department stores—since he was 13. He spent his spare time studying and working in a retirement home and at a center for the mentally retarded.

His background served him well in the Truman Scholarship, which is based on academic achievement, community service and commitment to careers in public service.

Machado was among 1,400 to apply for the scholarship last December and one of 250 finalists to

Archdiocese of Miami financial statement

Combining Revenues, Expenditures and Other Changes in Fund Balances for Twelve Months Ending June 30, 1989 (in thousands)

	Pastoral Center	Parishes	Schools				Cemeteries	Health Plan	Social, Health & Rehabilitation Services			Totals
			Elementary Schools	Secondary Schools	St. John Vianney Seminary	St. Thomas University			Family, Child, Substance Abuse, Handicapped Services	Nursing Homes (Note #1)	Residences for Elderly (Note #2)	
REVENUES												
Parish offertory		25,089										25,089
School ordinary income			23,945	13,811	274	12,591						50,621
Charity, development & debt reduction drives	5,573											5,573
Cemetery income							4,161					4,161
Social services fees & rentals									1,305	13,656	2,915	17,876
Government grants & assistance						2,280			7,127		5,051	14,458
United Way grants									1,261			1,261
Bequests & donations	1,391	1,548	206	45	26	273			369	787		4,645
Bingo, bazaars, fund raising, ancillary revenues		3,436	1,200	(140)	12	220						4,728
Interest & investment income	1,547	1,583	119	73								3,963
Contributed facilities, goods & services					141		320	44		58	216	1,002
Other revenues	719	3,276	85	41	3	35	112				90	5,018
Internal assessments and subsidies:												
---Property/liability self-insurance	2,499											2,499
---Health care self-insurance								8,311				8,311
---Parish subsidies to/from schools		134	2,451									2,585
---General assessment from parishes	1,712											1,712
---Subsidies from Pastoral Center		349	658	59	647				1,091			2,804
TOTAL REVENUES	\$13,441	\$35,415	\$28,664	\$13,889	\$1,103	\$15,399	\$4,593	\$8,355	\$12,674	\$14,501	\$8,272	\$156,306
EXPENDITURES												
Pastoral services	1,852	32,655										34,507
Persons (clergy development)	2,354				1,060							3,414
Christian formation - education	1,254		28,480	14,658		14,394						58,786
Social services	1,125								12,314	12,585	4,274	30,298
Worship & liturgy	104											104
Cemeteries							4,238					4,238
Archdiocesan newspapers	783											783
Health plan cost								9,119				9,119
Property/liability self-insurance	4,475											4,475
Archdiocesan administration - (Note #5)	2,655											2,655
Depreciation							434	13	233	872	1,660	3,212
Interest expense		1,539	5	5			160		62	1,874	2,580	6,225
Other expenditures	439										4	443
TOAL EXPENDITURES	\$15,041	\$34,194	\$28,485	\$14,663	\$1,060	\$14,394	\$4,832	\$9,132	\$12,609	\$15,331	\$8,518	\$158,259
EXCESS (DEFICIENCY) REVENUES OVER EXPENDITURES	(\$1,600)	\$1,221	\$179	(\$774)	\$43	\$1,005	(\$239)	(\$777)	\$65	(\$830)	(\$246)	(\$1,953)
OTHER CHANGES IN FUND BALANCES												
Interest & investment income - other funds						347						2,739
Net gain(loss) on disposition of property	1,046					65				(29)		1,082
Endowment donations	502	926		343		1,760						3,531
Building fund receipts		7,011	212									7,223
Other additions - other funds	474	27	69			2						572
Closing of schools/offsetting transfer			1,404	(1,404)								
Interest expense - other funds	(2,473)					(1,532)						(4,005)
Upkeep of diocesan properties	(576)											(576)
Other deductions - other funds	(752)					(515)						(1,267)
INCREASE(DECREASE) IN FUND BALANCES	(\$987)	\$9,185	\$1,864	(\$1,835)	\$43	\$1,132	(\$239)	(\$777)	\$65	(\$859)	(\$246)	\$7,346
Beginning fund balances	77,227	111,986	22,422	15,869	869	8,785	3,261	(253)	17	(2,202)	(2,112)	235,869
ENDING FUND BALANCES	\$76,240	\$121,171	\$24,286	\$14,034	\$912	\$9,917	\$3,022	(\$1,030)	\$82	(\$3,061)	(\$2,358)	\$243,215

Combining Balance Sheet at June 30, 1989 (in thousands)

	Pastoral Center	Parishes	Schools				Cemeteries	Health Plan	Social, Health & Rehabilitation Services			Totals
			Elementary Schools	Secondary Schools	St. John Vianney Seminary	St. Thomas University			Family, Child, Substance Abuse, Handicapped Services	Nursing Homes (Note #1)	Residences for Elderly (Note #2)	
ASSETS												
Cash	3,086	3,432	1,517	643	12	303	282		121	522	469	10,387
Savings deposits due from Pastoral Center		13,064	767	71			3,808					18,179
Marketable securities - unrestricted	34,029							469				39,208
Cash & securities - restricted	16,723	7,505	16	1,661								31,426
Advances & assessments due from parishes/agencies	11,606						7			1,755	3,759	31,426
Trade & other receivables	2,138											11,606
Less: allowance for doubtful accounts	(1,424)								1,257	1,231		9,696
Notes receivable	3,588					25				(718)		(2,142)
Other assets	1,005	822	1							710		4,323
Land, buildings & equipment - cost	39,269	129,375	24,508	13,250	27	177	1,332		19	1,283	417	5,083
Less: accumulated depreciation					921	22,352	7,086	77	1,400	17,752	46,241	302,231
TOTAL ASSETS	\$110,020	\$154,198	\$26,809	\$15,625	\$960	\$30,836	\$12,523	\$663	\$1,864	\$19,208	\$40,108	\$412,814
LIABILITIES												
Notes payable	7,651	15,196	188	550		17,235	2,948			590	20,077	105,894
Advances & assessments due to Pastoral Center		17,692	205	27								17,924
Accounts payable & accrued expenses	1,247	91	195	297	33	2,880	2,025	93	654	2,018	443	9,976
Savings deposits payable to parishes/agencies	21,141											21,141
Estimated health care claims payable								1,600				1,600
Estimated property/liability claims payable	3,629											3,629
Perpetual cemetery care reserve							3,391					3,391
Deferred revenues	112		1,935	717	15	261	1,137					4,584
Other liabilities		48				543			71		336	1,460
TOTAL LIABILITIES	\$33,780	\$33,027	\$2,523	\$1,591	\$48	\$20,919	\$9,501	\$1,693	\$1,782	\$22,269	\$42,466	\$169,599
FUND BALANCES												
Undesignated	(1,325)	(16,051)	(336)	(877)	(9)	(4,556)	(1,951)	(1,074)	(381)	(1,115)	(122)	(27,797)
Designated	26,808					4,288						31,113
Building fund drives - unexpended		6,556	98							17		6,654
Endowment & other restricted funds	16,723	7,505	16	1,661								35,007
Equity in physical plant	34,034	123,161	24,508	13,250	921	6,532	4,973	44	463	1,690	3,759	198,238
TOTAL FUND BALANCES	\$76,240	\$121,171	\$24,286	\$14,034	\$912	\$9,917	\$3,022	(\$1,030)	\$82	(\$3,061)	(\$2,358)	\$243,215
TOTAL LIABILITIES & FUND BALANCES	\$110,020	\$154,198	\$26,809	\$15,625	\$960	\$30,836	\$12,523	\$663	\$1,864	\$19,208	\$40,108	\$412,814

Archdiocese of Miami financial statement

Year ended June 30, 1989

My beloved in Christ:
I am accountable to the Lord and to you my brothers and sisters in Christ for my stewardship of the graces, gifts and opportunities that have been entrusted to me. It is my pleasure to present to you the annual report combining the financial activities of the Archdiocese, parishes, schools and agencies for the year ended June 30, 1989. The statistics describe only a fraction of the services rendered by the Archdiocese to the people of South Florida and the dollars spent fail to acknowledge the legions of Catholic volunteers who offer their loving services to aid the less fortunate in our midst. I commend you for sharing so generously the gifts you have received from God to facilitate the fulfillment of the mission of Christ in the Archdiocese of Miami. With my prayers and best wishes, I am devotedly yours in Christ.

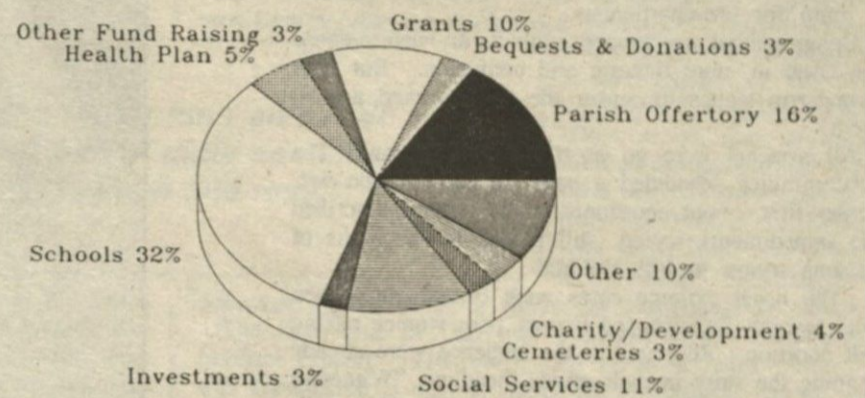
Edward A. McCarthy
Archbishop of Miami

ARCHDIOCESE OF MIAMI 1989 STATISTICAL DATA

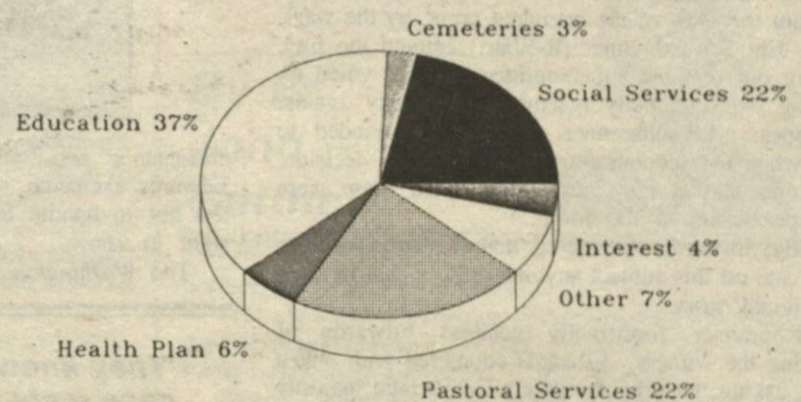
Total Priests	
Ordinations:	356
Diocesan Priests	6
Transitional Deacons	6
Permanent Deacons	8
Permanent Deacons in Archdiocese	91
Total Brothers	60
Total Sisters	421
Parishes	105
Missions	3
Pastoral Centers	98
Dispensaries	1
Total Assisted	313
Homes for Special Care	2
Total Assisted	137,667
Orphanages & Child Welfare Centers	2
Total Assisted	297
Nurseries	35
Total Assisted	1,245
Protection of Life & Family Centers	3
Total Assisted	31,854
Seminaries, Diocesan	1
Students from this Archdiocese	45
Students from other Diocese	23
Students of Archdiocese in other Seminaries	4
Colleges and Universities	2
Total Students	7,731
High Schools, Archdiocesan	7
Total Students	6,407
Elementary Schools	51
Total Students	18,934
Protective Institutions	1
Total Students	115
Confraternity of Christian Doctrine:	
High School Students	2,230
Elementary Students	29,831
Total Students under Catholic Instruction	68,804
Teachers in the Archdiocese:	
Priests	24
Brothers	22
Sisters	94
Lay Teachers	1,323
Baptisms:	
Infant	14,365
Converts	706
Marriages:	
Catholic	3,393
Mixed	689
Deaths	4,478
Total Catholic Population	614,920
Total Population	3,074,600

Source: 1989 Official Catholic Directory

Revenues



Expenses



Notes to Financial Statements

- Note #1: The fiscal year for nursing homes is September 30, 1989.
- Note #2: The fiscal year for some of the residences for low income elderly is not June 30.
- Note #3: Statements for other Health & Rehabilitation Services, i.e., St Joseph Residence, Genesis Residence, Catholic Home Health were not available.
- Note #4: Pension Plan - Not included above. The Archdiocese is participant in a defined benefit plan covering all employees of the Archdiocese of Miami, Diocese of St. Petersburg and Diocese of Venice.
- Note #5: Archdiocese Administration Expenses:

Temporalities

Legal and Institutional	\$ 339,746
Business Office	504,337
Development Office	321,744
Pastoral Center Operation	333,687
Coordinator of Temporalities	27,535
Planned Giving	70,364
Personnel	55,030
Building Commission	131,434
Duplicating, Mailing & Other Expenditures	64,465

General Services

Archbishop's Residence & Office	155,994
Food Services	14,615
Communications	86,522
Word Processing	19,836
Chancellor	98,832
Tribunal	297,367
Radio & T.V.	117,602
Other Expenditures	16,331
	<u>\$2,655,441</u>

Income for these and other Pastoral Center programs accounted for under Revenues.

Abortionists greatest fear... ... Proof of human fetal life

By Gary Bauer
Focus on the Family

There are a few things you should know about Congressional hearings held on Capital Hill. The first is, they are thoroughly political circuses, with only a thinly veiled pretense of being fair. And second, even with the Congress in the iron grip of the liberals, the unexpected still happens.

The House Judiciary Subcommittee hearing on the Freedom of Choice Act of 1990, was meant to be a romp for pro-abortionists.

Congressional pro-choicers could hardly wait to douse the issue in more rhetoric and confusion. But their strong-arm tactics to censor the facts worked against them.

All systems were go as the hearing began. The subcommittee scheduled a panel of pro-abortion witnesses first. Four abortionists and abortees described the impediments society still places in the paths of persons trying to kill children.

The usual extreme cases were trotted out—women with severely handicapped fetuses, poor women risking self abortion. Reporters in the audience were already framing the story in their minds (headline: "Witnesses ask Congress for protection from anti-abortion militancy").

Next came the pro-life witnesses. The first was Sheri Richard, an ultrasound technician, with a nine-minute videotape showing the very obviously mobile, very-much-alive in-utero antics of a human infant at only four weeks' gestation.

As she began to introduce the tape, subcommittee chairman Don Edwards (D-Calif.) a fervent supporter of abortion, told her that the committee had decided not to accept filmed or videotaped materials.

Obviously taking the witness for an idiot, he added that if she would distribute copies, the subcommittee members would be glad to view the tape in their offices (far from the view of the attendant press, by the way).

Rep. Jim Sensenbrenner (R-Wisc.) entered the fray, pointing out that the subcommittee had not voted on anything even remotely resembling a policy against videotapes: Sensenbrenner repeatedly demanded to know when the subcommittee had made this decision, suggesting that it may have been when there were no Republicans in the room.

Finally, Edwards stammered that the subcommittee could vote on this subject anytime—quite a change from his original story.

Sensenbrenner forthrightly accused Edwards of censoring the witness. Edwards countered with naked power, asking the subcommittee's Democratic majority to rule against the videotaped testimony.

Sensenbrenner stormed from the room, calling the whole affair a "charade." But his point was thoroughly made.

On the whole, the hearing was a victory. Edwards had hoped it would spark a new pro-abortion onslaught, but as a media event, it got as much coverage as if it had been about oil depletion allowances. The



chairman's neo-Stalinism and the Sensenbrenner-Edwards exchange, apparently made the whole thing too hot to handle for the guardians of the public's right to know.

The *Washington Post*—which defines the world

'They know full well that their case rests on the supposition that the fetus isn't what it is: human.'

for most Washingtonians—carried not a word about it. Likewise the other major newspapers.

Several reporters left right after the pro-abortion

speakers. Not only did they miss the gagging incident, they had never even intended to get both sides.

At the Senate-side hearing on the same bill, Miss Richard was allowed to show the tape, but Sen. Howard Metzenbaum (D-Ohio) enforced a rigid five-minute rule against the tape's nine-minute duration.

Miss Richard's explanations were repeatedly interrupted by an abortionist at the witness table, who called the videotaped child "an oblongate parasite."

Aside from being a useful civics lesson, pro-life citizens may glean something more substantive from these events.

Anytime we pierce the veil of invisibility—to show the humanness of the fetus—we will be vehemently opposed by pro-choice advocates.

They know full well that their entire case rests on the supposition that the fetus isn't what it is: human.

Government sponsorship of obscene art raises anger

The national Endowment for the Arts is playing a shell game with the truth when it denies responsibility for awarding grants to Andres Serrano's "P—s Christ," Robert Mapplethorpe's homoerotic photographs and Annie Sprinkle's live-sex performances at the Kitchen Theater.

The NEA did fund these, as well as many anti-Christian, obscene and ugly works—while they rejected grant applications for religious and representational art.

Chairman John Frohnmayer advised his critics to look at the work of Serrano, Mapplethorpe and Sprinkle, before they condemned it. They have. When asked about these works during a *USA Today* interview, he admitted "I haven't seen these exhibitions and can't comment on them." The catalogs and videos from these exhibitions could be on his desk in five minutes.

The NEA awarded a flat grant of \$60,000 to the Kitchen Theater (Haleakala, Inc.) in 1989 for operating expenses. No restrictions were put on the allocation.

The New York State Council on the Arts (NYSCA), which received a flat annual grant of \$853,000 from the NEA, awarded \$146,200 to the Kitchen Theater for the year 1988-89. \$57,000 was allocated for production, services and artist expenses. The \$203,200 received from these two agencies (redoubled by matching grants), came with no restrictions on scheduled performances.

There is no documentation—nothing in the contracts of the Kitchen Theater, or any other records produced by these two agencies—to support claims that the NYSCA or NEA specified that the Annie Sprinkle live-sex performances were to be denied a portion of that \$203,000. (Other live-sex performances at the Kitchen were also funded by NEA and NYSCA).

For the NEA and the NYSCA to attack its critics, while denying documentation to members of congress and the press to support their claims, is in the opinion of many of the 106 congressman who sent letters of protest to the NEA, a "moral outrage" and the height of "arrogance."

The chairman says only 25 out of 85,000 grants have raised objections. The truth is, thousands of these grants are objectionable—because of their obscene, anti-Judeo-Christian, anti-American, pro-Marxist, ugly and confrontational ideology. Spokesmen talk much about the "creative" goals of the NEA, but the truth is, charges Congressman Mel Hancock (R-MO), "the NEA is in deliberate defiance of Congress and the American people for its obscene waste of taxpayers' funds and NEA panelists "featuring their own nests and neglecting legitimate art projects." But the greatest outrage against the bewildered taxpayers who fund this junk, is the absence of beautiful and spiritual works the NEA refuses to fund. In the words

of Sculptor Frederick Hart (Washington's National Cathedral): "The flaw is not with a public that refuses to nourish the arts. Rather it is with a practice of art that refuses to nourish the public."

Taxpayers, indeed, all Americans, deserve better than they are getting from government-funded arts endowments. John Frohnmayer boasts the NEA has funded one million images, paintings, photographs during the last 24 years. Where are they? During all the heated debates over NEA funding, the chairman has neglected to show the American public ONE image that reflects the "excellence" the NEA is mandated to seek. We are prepared to produce hundreds, if not thousands, of ugly, objectionable artworks funded by the NEA.

It is the NEA that is guilty of censorship. The real issue is whether the American people are going to get a culture that will nourish their souls or will they continue to be forced-fed the pornographic, ugly, troglodyte art that is slowly destroying the American style.

I believe the public is ready for a renaissance in American culture. Public-funded art could play a vital role in fulfilling John F. Kennedy's vision to seek "artistic excellence...that can nourish and sustain a rich cultural life...for all our citizens." "But first the NEA must open up the review panels to those who seek excellence and beauty.

Defining the meaning of the Son of Man

Our group has been discussing the way Jesus in the Bible calls himself the Son of Man. We are puzzled.

Obviously he is referring to himself. But why doesn't he say Son of God? Or does he do this more than we realize? We'd appreciate your explanation. (New Jersey)

By Fr.
John
Dietzen



Your question is a larger and more important one than I suspect you realize. The answers can tell us a great deal about how Jesus saw himself and his mission, and what he considered most necessary for us to know.

Whatever responses we are able to give raise perhaps as many questions as they answer; but they reveal much about the Gospels.

As you indicate, the title Son of Man occurs often in the four Gospels, a total of 82 times. Remarkably, it is used all those times only by Jesus himself.

Its first and most basic meaning is the obvious one: He is a man, truly a human being. ("Son of" is a typical Hebrew expression meaning that one is a member of that particular group or species. See for example Psalm 8.)

There is more to it, however, as our Lord uses the phrase. It has overtones of Jesus as Messiah, "one like the son of man coming on the clouds of heaven" (Daniel 7:13). In the only New Testament use of the title outside the Gospels, Stephen refers to this text before his martyrdom (Acts 7:56).

Another meaning is evident from the numerous times Jesus refers this title to himself in the context of his passion and death. As the Suffering Servant of Yahweh (Isaiah) it is precisely as man, a member and representative of the human community, that he sees himself undergoing his redemptive suffering and death.

John adds another dimension to the title. In that Gospel the Son of Man is spoken of as one who existed before his appearance on this earth (cf. John 6:62). The pre-existence of this "Son" does not appear in the other Gospels.

Obviously, Son of Man is a title Jesus considered profoundly significant to express who and what he was, and is, as our Savior.

Son of God, on the other hand, is a title Jesus claims for himself very rarely, thought it occurs over 70 times in the Gospels, mainly the Gospel of John. In light of the first century churches' developing theology, it reflects the unique relationship Jesus had with the Father.

This unparalleled relationship, a kind no one else possesses, is what enables Jesus to be mediator between us and the Father. It gives his saving actions their power to redeem the world. Thus, to answer one part of the question I believe you're asking, even when the title Son of God is used in the New Testament it is not in the doctrinal sense we later Christians might assume.

It refers more to Jesus as Savior than to his divine nature as the second person of the Trinity. Speaking technically, the title Son of God in the Gospels, and the rest of the New Testament, is soteriological rather than metaphysical. The Gospels, in other words, are more concerned with revealing to us the Lord Jesus as Savior of the world, sent by the Father, than with theological terminology.

Development of Christian dogma about the Trinity, and its implications about the divinity of Christ, would come fully into its own only much later, in the third, fourth and fifth centuries. The subject is well worth discussion by your group, or any group interested in searching the Gospels for a deeper understanding of Jesus and his mission, and how that mission is shared by the church, his body on earth today.

Fatherhood, not just an act of biology

I have just seen the first issue of a new magazine that made its debut in January. No, it is not another fancy, slick publication for women. This one is for a very special group of people, long neglected in the publishing world — dads. That, in fact, is the name of the magazine —

Dad (Creative Publishing Group Inc., Newton, N.J.). It is aimed at the men "who balance family-related and work-related roles and take a more participatory approach to child rearing," as Dad's publishing director, Wendie Blanchard, puts it. Especially interesting is that the publishers and editors of this magazine are a healthy mix of both men and women. The five-person advisory board is all male, however, with one of its number, Brian K. Blanchard, gracing the cover of the first issue and writing a brief commentary on being a father. "I feel like the demands of modern-day fatherhood are greater than they were when I was a kid," he wrote, mentioning such realities we live with today as divorce, working mothers, homelessness, increased leisure time, two-career families, single-parent families and even toxic waste, television and a global economic community.

Fortunately, he implies, it is now socially acceptable for fathers to want to be more a part of their children's growth years. "We are involved fathers, and our kids are going to be better for it," he states.

Addressing fathers, managing editor Robin W. Dente explained why a magazine such as Dad has emerged. "Up till now, 'parenting' was practically synonymous with 'motherhood.' Your significant roles as nurturer, protector, teacher, guide and special friend were neither addressed nor met on a regular basis. Dad was created especially to help fill this void." Unquestionably, we have reached the point where no one can deny that fathers are more important than ever in their child's rearing. For as Dick Woods, president of the National Congress for Men, reports: "Now, 70 percent of the mothers of minor children work

'Being a father isn't an act of biology, but one of daily commitment, participation and love.'

By
Antoinette
Bosco



outside the home, over 80 percent of children will be in child-care or preschool before age 5." Woods added, "Most fathers are employed in the service industry, with more flexibility in their schedules and the ability to do some of their work at home; and most young fathers are expected to share household duties, including child-care." With the emergence of Dad, we now have another recognition that fathers are essential parents too. What is most worthwhile in the approach of this new magazine is its positive feel. While it is not avoiding difficult questions of divorce, child custody, money and job responsibilities, it is dealing with these issues sensitively and honestly. The magazine

does not appear to be a forum for complaints or causes.

The first issue of Dad was dedicated to the memory of Michael Lippert (1916-1980). "An involved father before it was fashionable, a man of incredible intelligence, charm, wit and humor, a tireless cheerleader for his wife and three children, and a loving memory for his grandchildren, his legacy has made Dad possible," wrote the editors.

I say God bless him, and I believe I am speaking for all fathers who know, as editor Dente puts it, that "being a father isn't an act of biology, but one of daily commitment, participation and love."

Prayer, a personal encounter with God

Prayer is a lifting of the mind and heart to God. Whether a person is alone, in a prayer group, or attending a liturgy; whether one is asking for something, or thanking God; pleading for forgiveness, or making reparation for sins, the goal of prayer is to have a personal encounter with Almighty God.

This is not true of some Eastern traditions. The non-objective meditations of Buddhism and Hinduism, for instance, have as their goal the pursuit of Nirvana or self-realization. They deliberately try to free themselves from the body by various contortions which are designed to subdue it.

Hans Urs von Balthasar, one of the great theologians of this century who died only a few hours before he was to be elevated to the rank of Cardinal by Pope John Paul II, had this to say on the topic:

"It may be said that all types of non-Christian meditation, most of all the Eastern ones, force the meditator to leave behind all that is corporal, even the imagination and concrete concepts. They do this in crass opposition to the doctrine of the Incarnation of God in Christ. Everything spiritual in God should become incarnate, and remain so, even to the resurrection of the body."

Catholics make no apology for using holy objects to remind them of God and the things of God. They use holy pictures as reminders of the saints who inspire them. They bless themselves with holy water as a sign of purification. They burn incense to fill the atmosphere with the odor of sweetness

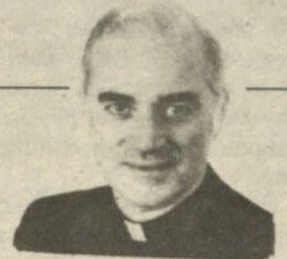
befitting a sacred place of worship.

"The old forms of Platonism and spiritualism which disparage the body's role in prayer, in favor of some mystical spirituality is foreign to the New Testament." (von Balthasar)

Though Catholics are comfortable using holy objects and pictures in their devotional life, they differ greatly on what they find aesthetically appealing. Some are downright ugly as far as my tastes go, but others find them beautiful. In the matter of faith, externals are not the real issue.

The object of prayer is God Himself, but to find Him, we acknowledge the body. Human beings live their spiritual lives in the flesh. Sight and smell and sound are important elements of prayer, but the goal is not self-centered. Loving God for Himself alone is our supreme goal.

By Fr.
John
Catoir



Time capsules

By Frank Morgan

Treason gave reason for Guy Fawkes Day

When King James I came from Scotland to England to rule, he promised that Catholics would be treated as equals. But he never took any steps to implement his policy.

Tired of waiting for a change, a group of Catholics decided to blow up the King and Parliament on November 5, 1605. They rented the cellar underneath Parliament and put Guy Fawkes of Flanders in charge of the gunpowder.

The Gunpowder Plot was brought to light through a mysterious letter received by Lord Montague, the brother-in-law of one of the conspirators, warning him not to attend Parliament on the appointed day because "a terrible blow" was to be delivered against Parliament on that day. Lord Montague gave the letter to the authorities who investigated and discovered the cellar. There they found Guy Fawkes attending to his duties of minding the 20 barrels of gunpowder.

Among those who were tried and executed along with Fawkes was the Provincial Garnet of the English Jesuits who had known of the conspiracy.

November 5th is still celebrated in England as Guy Fawkes

Day. It's celebrated along the lines of our Mardi Gras.

Before Thomas Paine met Benjamin Franklin in England, he was an out-of-work corset maker who had been given 35 pounds by his second wife to leave her house and never return.

After the Revolutionary War, Paine went to France to help with the French Revolution. But Robespierre thought he was an English spy and had him imprisoned. He was slated for execution but the jailer marked the inside of Paine's cell door instead of the outside and the execution squad continued and passed his cell.

Thomas Paine died in 1809 and was buried on his New Rochelle, New York farm. But an Englishman of high rank had him disinterred to be reburied in England with honors. Before the reburial could take place however, the English man behind the idea died and his heirs did not share his admiration of Paine. Paine's bones then disappeared, never to be found again.



Daddy, please come home

Chris had been far from the model student throughout his first two and one-half years of school. In fact he could be described as a bully and academically, he was in the lowest quarter of his class. But in the weeks following Easter, there was a consistently noticeable change in him. His teachers began to remark on his excellent behavior as well as his scholastic improvement. They were greatly relieved that he was finally maturing and assuming some responsibility.

It was much later that they discovered Chris' dad had moved out of the house after Easter. His parents were getting a divorce. Because his behavior change could be traced back to that time, it was concluded that this divorce was providing the stabilizing effect Chris had needed for so long. The reality was that Chris was devastated by his parent's pending divorce. His constant longing was for his daddy to come home. Ever since he first heard that his dad was leaving, he spent sleepless nights thinking of all the things he had done to make Dad leave.

There was the time he had let the dog into the house. Dad was pretty angry about that. Maybe that's why Dad had left. But Chris had promised not to do that again. Then there was the time he was so sick that Mom and Dad had to stay home from a party. He remembered hearing them fight that night. He had even covered his head with the pillow. That must have been the reason Dad had left.

"It was all my fault," Chris thought as he tossed throughout the night. "And Mom had been different. Maybe she'll leave me, too." Chris was terrified. He began making plans for getting his parents back together again. This took

By
**Sister Virginia
McCall**



a great deal of time and energy. He was so preoccupied that he lost interest in his favorite TV shows and no longer played ball with the neighbors. He decided that since Dad had left because Chris had been bad, he would do his best to be good at home and in school. Eventually, they would notice and Mom and Dad would live together again. Then they would be a family like everyone else again.

Children become the innocent victims of divorce. Because their world revolves around themselves, they often take on the added burden of feeling responsible for the divorce. They feel that if they have the power to cause a parent to leave, they also can remedy the situation.

Some children regress to a behavior typical of a time in their life when they felt secure and loved. Six year old Mary told her mother. "I wish I could get into a time machine. Then I could be a baby again and you and Daddy would be here to take care of me!" In a sense Mary did enter her time machine because she began talking baby-talk and wetting her bed at night. Other children may develop nega-

tive behavior in order to call attention to themselves. As Billy related, "Sometimes I feel like I'm invisible. I try to tell them how much I hurt but nobody cares. So I punch 'em good!" The child who becomes the clown is often laughing on the outside so as to hide the crying on the inside. As Bob ran away from home, he kept repeating to himself, "I'll show them. Dad left. Now it's my turn to leave before Mom decides to walk out on me, too." Sally kept telling the other children that her dad was away on business and would be back soon. The others were confused because they knew her parents were getting a divorce. They accused her of lying to them. Sally, however, was not lying. She needed so badly to believe that her dad would come home that she actually convinced herself that he was only away for awhile. All of these are normal behaviors of children attempting to cope with their grief. They are ways children develop to cry out, "I'm here, don't forget me. Please, Daddy, come home!"

As parents, teachers, relatives and friends, we need to understand children's grief and their means of coping with it. We need to help them realize that there is really nothing they can do to change the situation. Children need to continue being loved by both parents. They need information about their future and their continued relationship with each parent. Children need a caring, loving person who can listen to their pain so that they can begin to deal with their feelings of loss and to move on with their lives.

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

Dealing effectively with a gay son

Dear Dr. Kenny: Recently I found out that my son is gay. He is 22 and living away from home. He told me of this on one of his visits. I am so shocked and upset I don't know what to do.

Is there any hope for a change in his lifestyle? Not only am I worried about AIDS, but also about his future. Can they change if they really want to? I'm not sure that he wants to. He seems to accept it.

I cannot condone this kind of lifestyle. We have two other teen-agers. Please answer soon. (Illinois)

A. No one really knows how or why some persons are attracted physically to their own sex.

Most of the experts do agree, however, that homosexuality has a powerful physical basis (either genetic or constitutional), and it is difficult, if not impossible, to change.

One expert compared homosexuality to handedness. Some of us are right-handed. Some of us are left-handed. A few of us are ambidextrous. But since handedness is brain-based, it's almost impossible to switch.

Homosexuality is certainly a significant factor in our society. The Kinsey Institute reported that by age 45, 37 percent of males and 13 percent of females had at least one complete sexual experience with a member

By Dr.
**James and
Mary Kenny**



of their own sex.

The research on homosexuality is fairly consistent. From 4 percent to 11 percent of females are reportedly more gay than straight. From 9 percent to 32 percent of males have been reported to be more homosexually inclined.

The figures for being exclusively homosexual are smaller: from 2 percent to 6 percent of females and from 5 percent to 22 percent of males.

I am giving you these figures so that you understand your son is far from alone.

Please don't judge your son. He did not ask to be gay. Apparently, homosexuality is one of many naturally occurring human differences or variations.

Unfortunately, too many people have a tendency to hierarchize differences or to put them in a rank order. Whites have put themselves over blacks; men over

women; the healthy over the ill; age over youth; etc. This tendency is called prejudice and has led to much grief and pain in the world.

In your letter, I think you are confusing the fact of homosexuality with a lifestyle. Some gay persons are confrontational, promiscuous and unpleasant. So are many straight persons.

Not all homosexuals are active sexually, just as many heterosexuals don't sleep with everyone. This is where morality becomes an issue. We are responsible for our choices and behavior. We are not responsible for our inborn nature and preferences. It's not what we are, but what we do with what we are.

Especially today, more than at any other time, it is important that parents and all persons of compassion and good will make the effort to understand homosexuality. The AIDS epidemic has led to considerable public abuse of homosexuals. They need our support, not our meanness.

In loving your son, you are not supporting a homosexual lifestyle. He did not ask to be gay. Nevertheless, our culture may judge him severely for that. Be there for him.

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

Avoid family conflicts caused by the clicker

In a midwestern city last year, police were called to intervene in a domestic dispute. Both husband and wife showed signs of assault - bruises, scratches, and swellings from a serious hand-to-hand fighting. So angry were they that police hauled him to jail to separate them.

What started the dispute? The television remote control, more commonly known as the clicker. The husband, a clicker addict, compulsively clicked from channel to channel to see what he was missing.

On the evening, his wife asked him repeatedly to quit because she wanted to watch a program without interruption, but ignored her.

When he left briefly, she hid the clicker. From that point on, the argument escalated to the point of police intervention.

The whole situation seems ready-made for a Roseanne sitcom but to anyone who is a clicker addict or living with one, it's understandable.

Sometimes advanced technology is not. Before the clicker, couch potatoes had to get up and walk to the set to change channels. For some, it was their only exercise of the day. The arrival of the clicker spelled heaven to such viewers.

And misery for those who live with them.

I know a woman who refuses to watch anything with her family because the whole family is addicted to clicking.

"I tried hiding the clicker," the woman said, "but that just created conflict. Then I tried reasoning with

By
**Dolores
Curran**



them and that didn't work. Then I tried being the first one there and capturing the clicker and that created even more conflict. So I told them I was leaving the family TV circle and I did."

Clickers are wonderful for the bedridden, the elderly, the arthritic, and the lone viewer. He or she can click to heart's content without annoying anyone. I know a man who always watches two football games simultaneously. When there's a timeout in one, he switches to the other. But he watches alone because he drives his family crazy.

So how does a family live with a clicker and still retain unity? By setting some clicker rules or etiquette. Mutual negotiation works best. Each member of the family regardless of age and power should be heard.

Children are often the victims of parental TV behavior. If they're viewing TV and a parent enters and changes the channel without asking permission,

it tells the children they don't count, that they are as meaningful as a piece of furniture.

Here are some suggestions for the clicker etiquette which a family might consider as a start. Modify them, add some, abolish some, but talk about them and agree to live with them without having to rehash them.

1. The clicker is not owned by one person but by all. 2. Whoever has the clicker will ask permission to switch channels before doing so. 3. Those who don't have the clicker will ask permission before asking the possessor to switch channels.

4. Permission does not have to be asked during commercials. (You may want to discuss this. Some viewers enjoy commercials). 5. If the family cannot reach a consensus, each person gets to use the clicker for a portion of the evening or program.

6. Or if that isn't feasible, each person gets to click once during a given program. 7. These rules are made for the benefit of family harmony and they will be posted and observed. 8. If the clicker causes ongoing tension in the marriage or family, it will be put away.

The whole issue may seem insane to readers but it's little things like ice cubes, toilet tissue and clickers that intensify family conflict. Unless they're dealt with, the stress they engender will grow out of proportion to the issue. Ask the man who went to jail for clicking one time too many.

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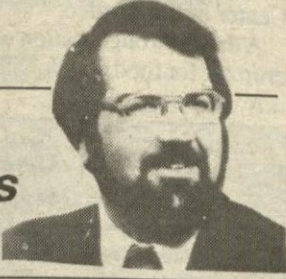
1990 TV-less Lent's sacrifice trial a success

Maybe I should ask each of you readers to send me \$10. Given your willingness to do what I asked in a recent column, I'll be able to retire early.

But perhaps you wouldn't be as willing to part with cold cash as you were to let go of the TV set.

I'm referring to the column I wrote

By
**James
Breig**



before Ash Wednesday in which I challenged Catholics to give upon television for all of Lent, Holy Week, the Triduum or at least Good Friday. It was a sacrifice I and many readers had made the previous Lent and I quoted from letters I got last spring indicating how positive an experience it was for people around the country.

Well, this time, even more people gave it a try, judging from comments and mail I've received.

Several people have said to me, "I haven't seen TV in weeks because of you."

But the mail was even more impressive as Catholics put down in black-and-white the benefits they got out of going TV-less before Easter.

As a support for you if you, too, went without the tube or as an encouragement

for next Lent if you didn't, I'd like to quote from some of those letters now:

*From a Pennsylvania woman: "A sacrifice means nothing if it does not have an object. Christ is the object."

To make Lent a truly efficacious season, one must make an effort to remove and overcome those obstacles which keep us from a closer union with Christ... Many people will point out that television is not a harmful thing in itself and I agree.

It is, rather, our attachment to it that is harmful. Due to my sacrifice, I was able to encounter two of the most inspiring women: St. Theresa of Lisieux

and Blessed Edith Stein. I met them through their autobiographies, writings that demand to be read in the light of faith. Understanding requires freedom from the usual distractions and temptations...I wholeheartedly recommend a Lenten imitation of Christ, joining Him in the desert."

* From a Marine in California: "I'm pleased to say that, while my life has not been revolutionized (without TV), it most certainly has taken an interesting turn. I don't miss it! Life goes on — and very pleasantly and peacefully at that."

I was able to finish 'The Way of a Pilgrim' and to pray more frequently and with greater fervor. The Rosary has also taken on new

meaning."

* From a woman in Minnesota: "It is 6:30 p.m. on Good Friday. My husband and I prepared dinner, thanked Him, ate, went for a short walk and now are getting ready to go to church. So far, no TV or radio....11:57 p.m. The service was — I can't think of the

expressive words I'd like to. Maybe there aren't any words to describe God's love for us... During most of the day, I wondered how I would handle the TV when our only son might pick up the remote control. Not one word or motion even suggested that would happen during the whole evening."

We got to know each other a little more closely than before... Thank you for the suggestion. Easy? No. Rewarding? Yes. Can I do it with Jesus in control? No problem!"

Just like last year, Catholics discovered this Lent that time without TV meant more time for God and others.

It's always interesting to wonder what Jesus would do if He were born in our century.

I wonder if He might have encountered good people who asked Him what they had to do to be perfect. He might have said, "Give up TV and follow me." How many of us might reply, "But I've got cable, Lord, and ESPN is showing a double-header tonight?"

Congratulations to everyone who made it through some part of Lent without television.

To the remainder of you, there's always next year.

Think about it.

'Many people will point out that television is not a harmful thing in itself, and I agree. It is rather, our attachment to it that is harmful.'

Saga of Native Americans and Catholic Church featured in documentary

The spiritual renewal and economic advancement two Native American tribes is the focus of an upcoming NBC-TV special, "Circle of the Spirit." This one-hour documentary, produced by the United States Catholic Conference, will air on Sunday, June 3, at 1:00 p.m. (EDT).

Responding to the Flathead Indians' request for "black robes," Jesuit Father Pierre DeSmet traveled to Montana in 1837 to establish St. Mary's of the Rockies, the first of many missions and schools operated by the Jesuits.

Yet this initial spiritual bond grew more tension-filled with the arrival of white Catholic settlers, who rivaled the Indians for the priest's financial and personnel resources. In addition, efforts to educate the Indians frequently resulted in the loss of their culture and traditions.

"The way the religion has been taught... so anti-tradition and anti-Indian through the years, it's been instilled in the people's minds that it's bad, even in our own community," states Bill James of the Lummi Indian Tribe in Washington.

Recently, however, the legacy of misunderstanding and pain has given way to a renewed outreach by the Church to help Native American revive the bond

between Indian and Catholic spirituality. "Circle of the Spirit" notes how the Jesuits are encouraging Native Americans to deepen their knowledge of both heritages in order to better assist others on the reservation.

Along with the spiritual journeys of the Coeur d'Alene Tribe of Idaho and the Lummi Tribe of Washington State, the documentary also highlights their successful economic initiatives.

Appearing in the program are Archbishops Hunthausen and Murphy of Seattle, bishop Charles Chaput of Rapid City, S.D., and one of the two Native American bishops in the U.S., Dr. Jackie Petersen of Washington State University, and Lawrence Arpia of the Coeur d'Alene Tribe.

"Circle of the Spirit" is funded in part by a grant from the Catholic communication Campaign.

The documentary is part of an Interfaith Broadcasting Commission (IBC) Series, "Horizons of the Spirit," aired by NBC this season. Ellen McCloskey, of the United States Catholic Conference, is the producer and director.

Note: Not all NBC stations will be airing June 3. Please consult your local NBC affiliate or contact the USCC for your local airing date and time.



Rev. Tom Connelly, SJ, an honorary member of the Coeur d'Alene Tribe, participates in a powwow in Wellpinit, WA; filmed as part of "Circle of the Spirit," a NBC-TV special airing Sunday, June 3, at 1:00 p.m. Produced by the United States Catholic Conference and funded in part by the Catholic Communication Campaign, the one one-hour documentary profiles the saga of Native Americans in the Catholic Church.

Beauty and savagery of Africa portrayed

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

"Mountains of the Moon"

(Tri-Star)

Epic docudrama accurately recalls the expeditions of 19th-century British explorers Richard Burton (Patrick Bergin) and John Hanning Speke (Iain Glen) to find the source of the Nile. Director Bob Rafelson ably imparts the

drama of the period, the obsession of his protagonists and the beauty and savagery of Africa during the 19th century. Its masterful mix of entertainment, education and biography is suitable for older adolescents and adults, but includes intense scenes of graphic

Movie Review

torture, defilement and violent death that may unsettle some. Heterosexual scene with nudity and implications of homo-

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

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

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HELP AVAILABLE. Coral Spring Respect Life held a Walk-for-Life through the streets of Coral Springs on May 12. The walk was for the purpose of publicizing their services rather than to demonstrate against abortion. The Respect Life office offers emergency pregnancy services, post-abortion counseling, and helps mothers find baby clothing, furniture, and housing. (Photo by Marlene Quaroni)

Two educators to receive Lumen Christi award

The 1990 Lumen Christi Award will be presented by the Catholic Educators Guild to two honorees selected as "Lights of Christ" for their outstanding contributions as Catholics in the field of education. Receiving the award are Benedict S. Balsar,

principal of Gratigny Elementary School in North Miami, and Louise K. Geiss, Assistant Professor of Nursing at Barry University. In the 22 year history of the Lumen Christi Award, this is the first time that two educators have been honored.

Hughes places in geography bee

For the second consecutive year, a St. Rose of Lima School student placed in the top ten pupils in the state finals of the National Geographic Society Geography Bee held recently in Deland.

Fifth grader, Daniel Hughes, competing against 102 finalists representing 1,100 Florida schools, placed fifth this year. Last year in a similar competition he was 10th.

At 11, Danny was the youngest of the finalists both years. A geography "buff" as early as kindergarten class Danny memorized the locations of every U.S. state.

He shares his interest in geography with his grandmother, Mrs. Peter Buffone, who in the last three years has taken him with her on trips to Canada, the Bahamas, United Kingdom, Belgium, Netherlands, West and East Germany, Hungary, Czechoslovakia, Austria, Yugoslavia, Greece, Turkey, Bulgaria, Rumania, Poland, Russia, Finland, Sweden, Denmark, Luxembourg and France, as well as to various cities in the U.S.

For the past two years the youth has been an altar server and lists his hobbies as coin collecting and tennis.

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 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.

Gesu reunion June 2-3

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. 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.

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 speak on the topic of the Scriptures and the Lectionary.

The program will begin on June 4th and conclude on June 8th at noon with lunch. Priests who are interested should contact: Fr. Stephen C. Bosso, Academic Dean, St. Vincent de Paul Regional Seminary, 10701 South Military Trail, Boynton Beach, FL 33436-4811, or phone (407) 732-4424.

Lay Ministry ceremony

The Office of Lay Ministry of the Archdiocese of Miami will celebrate a Mass to honor its members on May 26th at 1 p.m. at St. Mary Cathedral, 7525 N.W. 2 Ave.

The celebration of commitment will be for the acceptance of candidates in the school of ministry and ecclesial lay ministry program, to award certificates for those completing the school of Ministry and to commission ecclesial lay Ministers.

St. Maurice holds fast

A weekend fast to raise funds for the hungry and homeless of South Florida will be held on the grounds of St. Maurice Catholic Church, 2851 Stirling Road, Ft. Lauderdale. This third annual event, entitled "40 Hours in Their Shoes" will begin Friday, June 1 at 5:00 p.m. and end Sunday, June 3, 1990 at 9:00 a.m. Approximately 350 people from St. Maurice and area churches and synagogues will participate by fasting for all or part of the 40 hours with sponsors

Cemetery Masses

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.

pledging funds for each hour they fast.

The weekend program will consist of music, prayer, and area pastors and rabbis speaking on the plight of the hungry and homeless. Some of those benefitting from the proceeds will be St. Joseph Haitian Mission in Pompano Beach, the Jewish Russian immigrants, Sisters of Charity, Community Cares, St. John's Soup Kitchen in Hollywood, Hacedo, and the Guadalupe Center in Immokalee.

A drive-through station will be set up as a drop off for food and donations. The public is invited to participate.

It's a date

A homily on Medjugorje will be given at St. Louis parish in Kendall by Msgr. Frane Franic, the retired Archbishop of Split, Yugoslavia, and the President of the Commission of Religious Teaching of the Bishop's Conference on the examination of the events at Medjugorje. The Archbishop's homily on May 29 will be simultaneously translated into Spanish and English. Rosary will be held at 7 p.m. followed by liturgy.

The World Apostolate of Fatima will sponsor an All Night Vigil at St. Clement's Church in Ft. Lauderdale on June 22 starting at 9 p.m. The vigil will begin with confessions followed by a concelebrated Mass in honor of the Sacred Heart of Jesus. Exposition of the Blessed Sacrament will follow the procession, homilies, rosaries and meditation being conducted throughout the night. Ending on the Feast of the Immaculate Heart of Mary, there will be a 5 a.m. Mass.

The Cenacle in Lantana will host an Enneagram spirituality workshop/retreat June 8-10 enabling people to go deeper into self-awareness. \$75. Call/Write: Cenacle, 1400 S. Dixie Highway, Lantana, FL 33462. Call (407) 582-2534. Call/write: The Cenacle, 1400 S. Dixie Highway, Lantana, FL.

San Isidro, 2310 Hammondville Rd. in Pompano will hold First Sunday Revivals every first Sunday of the month from 2 p.m. until 5 p.m. Teachings, praise and personal ministry.

The North Dade Catholic Widow and Widowers Club will hold a regular monthly meeting at 7:30 p.m. on May 25 at St. James Parish Hall, 540 N.W. 131st St. (East of 441) in North Miami.

Migrant program helps youth

Project First Base, the migrant program of Sacred Heart parish, has recently opened up four apartments and furnished them to help provide decent living conditions for young farmworkers without families. They received guidance and support from the Homestead Board of Realtors and Camillus House. They are addressing the problem of medical assistance to field hands and are continuing to place hundreds of farmworkers in Dade County into English, vocational and GED courses. "All statistics point to 1991 as a year that we in the frontlines of Catholic Action lay ministries are going to have to come up with some creative answers for newly arriving poverty-line, poorly educated Catholic farm families," says Jack Leonard, Project First Base Coordinator. "We have to tackle and come up with some creative solutions to educating farmworker children in Catholic schools," he says.

The occasion will be celebrated on Sunday, June 3 at the 11 o'clock Mass at St. Martha's Church, followed by a noon luncheon at the Miami Shores Country Club, where the awards will be bestowed. Friends of the Guild and of the recipients are invited to attend. Luncheon reservations must be made by May 29. Send checks, payable to Catholic Educators' Guild, to Kathy Giacoboni, 1044 N.E. 97 Street, Miami Shores, 33138. Tickets will not be available at the door. Tickets are \$18.

Vocational retreat

A bilingual Vocational Retreat will begin on Friday, June 15, 1990, 7:00 P.M. and will end on Sunday, June 17, 1990 at 2:00 P.M. This event will take place at the Youth Center located at 3333 South Miami Avenue. This event is organized by the offices of Vocations, Vicar of Religious, Youth Ministry, and Permanent Diaconate, for young men and women who are at least seniors in high school and are discerning the call of the Lord in their lives. For more information please call 757-6241 Ext. 270 or 280.

Workshop on sacraments set

The Office of Religious Education Diocese of St. Josaphat in Parma, Ohio will sponsor an Adult Religious Education Workshop on June 1-2 at the Knights of Columbus Hall, 5650 N.W. 7th St. in Miami. The theme will be on the "Sacred Mysteries Lived."

The workshop begins on June 1 at 7 p.m. and June 2 at 9 a.m. with the Holy Liturgy at Assumption Ukrainian Catholic Church, 39 NW 57th Ct. The workshop topics include: Penance, reconciliation, divorce and remarriage, sacred orders, Ministry to sick, and Christian initiation. Workshop fee is \$10. For more information contact Fr. Steven Zarichny at 264-3233.

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5-A Novenas

In Thanksgiving to the Sacred Heart
of Jesus, Our Blessed Mother, St.
Anne, St. Anthony, St. Jude and St.
Dymphna for prayers answered. J.R.

5A-Novenas

THANKSGIVING NOVENA TO ST. JUDE

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

A.A.R.V.

Thanks to St. Jude for prayers
answered.
C.A.S.

PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all
problems. Who light all roads so I can
attain my goal. You who give me the
divine gift to forgive and to forget all
evil against me and that in all
instances of my life you are with me. I
want in this short prayer to thank you
for all things and to confirm once
again that I never want to be
separated from you, even in spite of
all material illusion I wish to be with
you in eternal Glory. Thank you for
your mercy towards me and mine.
Thank you for answering my prayer.

ELVIRA B.

5 A- Novenas

Thanks to St. Jude, St. Anthony,
Blessed Mother and all the Saints I
prayed to for favors received.
R.B.G.

ST. JUDE NOVENA

May the Sacred Heart of Jesus be
adored, glorified, loved and preserved
throughout the world now and forever.
Sacred Heart of Jesus pray for us. St.
Jude, maker of miracles pray for us.
Thank you for prayers answered. St.
Jude Helper of the Homeless pray for
us. Olga.

To The Holy Spirit.
Thank you very much.
I.R.

PRAYER TO THE HOLY SPIRIT

Holy Spirit, you who solve all
problems. Who light all roads so I can
attain my goal. You who give me the
divine gift to forgive and to forget all
evil against me and that in all
instances of my life you are with me. I
want in this short prayer to thank you
for all things and to confirm once
again that I never want to be
separated from you, even in spite of
all material illusion I wish to be with
you in eternal Glory. Thank you for
your mercy towards me and mine.
Thank you for answering my prayer.

Thanksgiving to St. Jude. My request
was granted. Thanks for answering my
prayer.

Thanks, Thanks, Thanks,
To The Holy Spirit
E.X.

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The cross as a symbol ... gives Christians hope and new meaning to life

By Father David O'Rourke, OP
Catholic News Service

The cross is obviously Christianity's chief symbol. Go to any corner of the world and a public building with a cross over the door will almost invariably house a Christian institution.

Yet this symbol can sometimes be lost in a world of misunderstanding or overexposure, reduced to a mere decoration.

In the same way, talk of "picking up our cross" as a way to face problems can sound trite when all it means is a dull tolerance of dreary days or a choiceless acceptance of the inevitable.

This is an impoverished and hopeless view of our greatest symbol of richness and hope. But where is the hopefulness? Let me explain with a story.

A friend recently gave birth to her second child. Linda is now 29 and is a talented writer. Her first story was published before she graduated from college and she managed to publish one a year for several years.

Like many writers, she needs a few hours of quiet each day to pull her ideas together and sketch them out. She believed that once she had a baby those necessary quiet hours would be just a memory. So she thought long and hard before deciding to marry Jack.

Linda and Jack are believing Catholics whose faith is important to them. This is where the idea of the cross came in for them, but not the view of the cross that says Linda should just forget her writing career in order to take care of her children.

Instead, it is the viewpoint that in her new life as a wife and mother, which obviously involves a loss of independence and the ability to set her schedule as she wishes, there will be a new life of a different kind.

This is what Linda discovered. The birth of their first child, a little girl, definitely changed Linda's daily routine.

"And as much as I knew things would be different," she said, "I had no idea just how different. It just doesn't stop. I've never had a responsibility like this before that never, ever stops."

But there was also an unexpected development.

"Writers can be so wrapped up in their own ideas, their own world, and I was no exception," Linda said. "I never knew I could be so interested in someone else. Jack has always been very supportive of my career. He is so generous, or maybe I was just demanding."

Her oldest, now nearly 3, was tugging at Linda's sweater as we spoke, shouting as she tugged. "But little Gracie could not care less," Linda said with a laugh as she lifted the little girl up into her lap.

"She wants what she wants when she wants it. And I discovered that I was able to take care of her. I even like it."

This is no begrudging or Stoic acceptance of a dreary life. There is none of the sense, sometimes incorrectly associated with the cross, that having made her bed she must now sleep in it. Rather, what Linda discovered is that the loss of some good can, and perhaps should, lead to an enrichment of a different kind.

The cross is Christianity's prime symbol, not as an end in itself but because it leads to the resurrection. As an end in itself it would be



Christians believe that if things are bad, attempts should be made to try to change them; if people are suffering, alleviate the suffering. Do not be detached from these situations if that means not digging in to make things better, writes Father David O'Rourke.
(CNS photo)

abhorrent. But because it leads to new life it is a sign of hope, even in the midst of turmoil.

Some religions and some cultures do, in fact, make

'The cross is Christianity's prime symbol, not as an end in itself but because it leads to the resurrection... Because it leads to new life it a sign of hope, even in the midst of turmoil.'

much of learning to accept even bad situations with grace and dignity. They regard people as powerless in the face of events and try to teach people to survive in an overwhelming world.

How to keep aloof from external events, how to put up with adversity, how to maintain a sense of detachment or distance in the midst of troubles are all highly praised

in some parts of the world.

But the Christian view is different. Christians believe that if things are bad, attempts should be made to try to change them; if people are suffering, alleviate the suffering. Do not be detached from these situations if that means not digging in to make things better.

The difference in the two views lies in the quality of hope. Christian faith says that in all our moments, including the most difficult, God is with us. Even when a sense of powerlessness seems overwhelming, as when people are mistreated by armed captors, powerlessness does not mean hopelessness.

My friend Linda put aside her writing when Grace was born, thinking that, at least from the point of her career, it was all loss. She learned differently.

While the time demands of being a mother actually exceeded Linda's fears, the vitality and growth that came with it changed her into a different person and, as she sees it, a better person and a better writer.

"I have so much more to write about now," she said. And then, as she pulled Grace off the coffee table, she added, "and someday I will have the time."

(Father O'Rourke is pastor of St. Dominic's Parish, Benicia, Calif.)

Scriptures

The meaning of the cross for Mark

By Father John J. Castelot
Catholic News Service

It seems that Mark wrote for a community, perhaps in Rome, that wanted to hear nothing about the place of the cross in Christian life. After all, they were Easter people of the resurrection! Persecution didn't fit into their scheme of things.

This attitude was risky, however. It could easily lead to bitter disillusionment since these people lived at a time of potential, if not actual, persecution.

Mark had to disabuse them of their lopsided view. He didn't deny the supreme importance of Jesus' resurrection. But Mark insisted people would get to it only by following the path Jesus took. There are no

shortcuts.

Mark portrays the disciples as stubbornly reluctant to hear the message of the cross. And when their dreams of glory are finally dashed by Jesus' arrest, they desert him and run away (14:51).

This is not a psychological study of the disciples' obtuseness. It is Mark's way of teaching that, apart from the cross, it is impossible to know Jesus, to be Christian.

Mark has a long section in which Jesus predicts his sufferings three times, each time in greater detail. Then Mark tells the story of the blind Bartimaeus.

Jesus asks Bartimaeus what he wants and he answers fervently, "Master, I want to see." The effect is

New life sprouts out of faith and hope

By Jane Wolford Hughes
Catholic News Service

The winds of the Great Depression scattered my family's resources but not our resourcefulness, our hope or faith. My parents prophesied, "Things will get better, but in the meantime..."

In the meantime my mother pressed my father's suit daily so he would greet the world undaunted. (The suit came to have a life of its own as it traveled on the backs of neighbors for their job interviews.)

We went without, but did not go hungry. We pulled strength from each other. My mother often reminded us, "God helps those who help themselves. He will not forget us."

Things did get better. The best is with my brother and me today: knowing how to cope with life's adversities.

It is difficult to define exactly what it means to "carry one's cross." Stories help, however, to illustrate the point.

Tom had the swagger of the locker room champ. He is good company at social functions — except when he indulges his passion for reciting sports statistics. He is a full-charge type with a chauvinistic tinge.

I met his son, Mike, at a summer party. A string bean of a youth, he struggled to keep his awkwardness under control and hide behind his National Honor Society achievement knowing he never would be the football star that his father would like to see.

Mike hoped to become a psychologist and "make people's lives easier and more loving." He added, "My dad is good at slapping your back but he can't hug anyone, even my mom."

Sally, Tom's wife, is not the typical wife of a cold and domineering husband. Self-assured, with a quick sense of humor, she wryly unraveled her story.

"I could take his persistent crowding of me with his orders, even ignore some," she said, but his coldness made her feel "drably undesirable."

About 10 years ago Sally decided "to be my own ego booster." Though Tom refused therapy, she and their son went. "I stopped stuffing myself with food and went back to work," she said. Now she is a supervising nurse.

"Our marriage isn't perfect," she added, "but what is! Tom is a good man. He's not mean, he just can't break out of the person his strict, undemonstrative father and he created."

Twenty-two years ago I first met Harvey, a vigorous 60-year-old teacher of English in a public school. He shone with the gentleness of one who had wrestled with life. Born into the decay of the ghetto, he knew his students' struggles.

Harvey had suffered with dignity the slights of the white academic community and the sweet victory of acceptance for himself and other black educators.

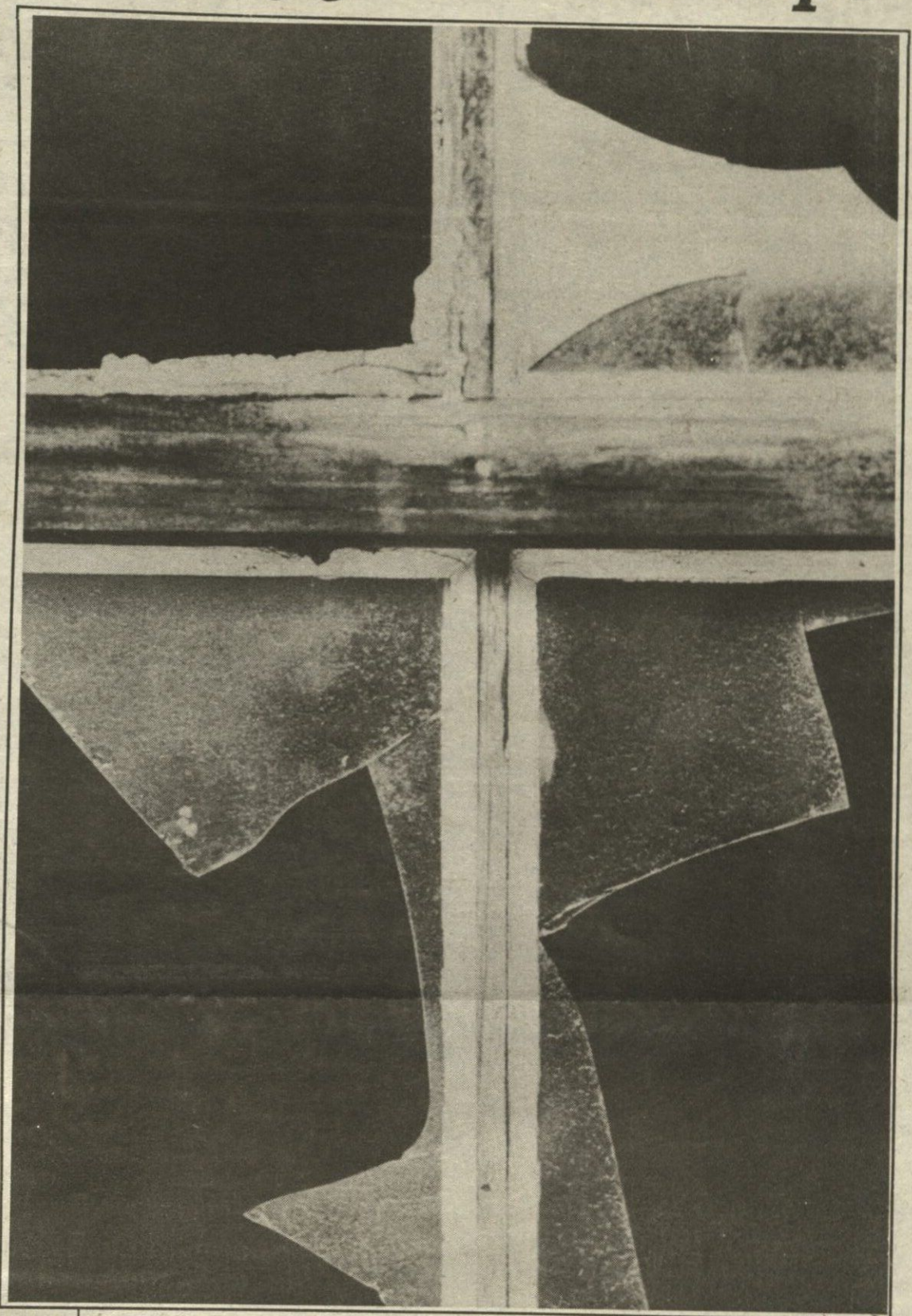
Then he moved to another city and his attitude shifted.

"I now realize that by moving to another city to be near my niece I have chopped away my roots, the familiar streets and people who gave me life," he said. "I have become the dry stick I never thought I would become."

He added, "The people here are nice but they are strangers, except for Sister Anne."

Though she was trying to convince him to lead a book discussion, he thought it was "nonsense. No one will be interested."

I encouraged him to try, reminding him of his past successes. Later he told me though it was slow at first,



The Great Depression scattered my family's resources but not our resourcefulness, our hope or faith writes Jane Wolford Hughes. My mother often reminded us, "God helps those who help themselves. He will not forget us."

(CNS photo)

he now has a group of about 15.

"They're lonely folks just like me. Life is not so wintery-dark anymore," he said, "and I think this

transplanted stick is beginning to root again."

(Mrs. Hughes is a religious educator and free-lance writer.)

powerful:

While the disciples, with perfectly good eyes, refuse to see the truth and become progressively blinder, a blind man begs to see the light.

Mark tells us, "Immediately he received his sight and followed him on the way" (10:52). What way? Calvary, the way the disciples did not want to walk.

At the end of his Gospel, with crashing irony, Mark tells of the centurion at the foot of the cross.

This total stranger has seen no miracles, heard no words of wisdom from Jesus' lips, yet he utters the astounding proclamation: "Truly this man was the Son of God!" (15:39).

Mark's message is inescapable:

We get to know Jesus, not in works of power or sublime pronouncements, but in the suffering love of the cross.

'...The cross expressed Christ's selfless love; he gave himself for others...Ultimately "carrying one's cross" will mean loving selflessly, as Jesus did.'

For Mark, the cross was the key to discipleship. But what did this mean?

That one must live a life of misery in order to

be a Christian? Hardly.

St. Paul would undoubtedly answer (Galatians 2:20) that the cross expressed Christ's selfless love; he gave himself for others.

Naturally, Christians, like all human beings, will suffer. Life is like that. But for them suffering is not pointless. Ultimately, "carrying one's cross" will mean loving selflessly, as Jesus did.

Another evangelist put the meaning of the cross in these words: "This is my commandment: Love one another as I love you. No one has greater love than this, to lay down one's life for one's friends" (John 15:12-13).

Christians share faith through computer

By Thomas Ewald
Catholic News Service

DETROIT (CNS) — Christians in contemporary society can now gather not at the river, but at an electronic bulletin board called Christian Crossroads.

Daniel Behmer, an instructional computer teacher at Wayne State University in Detroit, told The Michigan Catholic, Detroit's archdiocesan newspaper, that he wanted a "Good News encouragement board" to counteract what he considers a preponderance of sex, violence and death in today's media.

Christian Crossroads allows users to share how Jesus works in their lives and learn of good things happening to good people, Behmer said.

He uses a cathedral analogy to describe Christian Crossroads' operation.

When users "sign on" to the board, they enter the church vestibule where they can share messages or greetings with Christians of various denominations. They can list prayer requests, send electronic mail or conduct a teleconference.

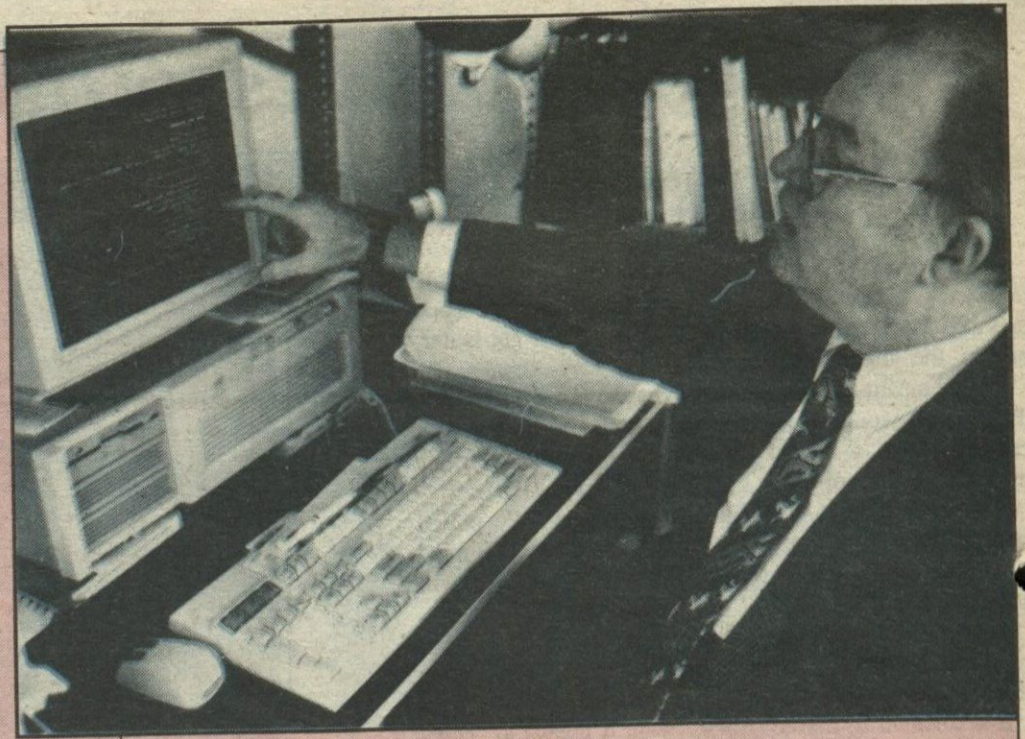
By advancing electronically down the church's long aisle, users can then enter one of several doors, among them "Catholic," "Baptist," "Episcopalian," "Lutheran" "General Protestant" and "Christians with AIDS."

By doing this, the user becomes a member of a special interest group, known in computer parlance as SIGs, and can communicate with members of the same denomination. News items or messages aimed specifically at a religious group can be listed or retrieved from the special interest groups.

"A Catholic, for instance, who enters the 'Catholic' corridor gets a completely different subworld" of

CHRISTIAN BULLETIN BOARD

Daniel Behmer of Detroit points to the computer screen menu of the Christian Crossroads, an electronic bulletin board he designed that lets Christians communicate via computer.



(CNS photos)

information than those entering another special interest group, Behmer said. Each special interest group also features libraries with larger background documents.

Parishes and schools can retrieve information from the bulletin board for bulletins or class work, Behmer said.

All services are free. Behmer is absorbing operational costs.

He hopes other computer enthusiasts will help him run the 24-hour system, either as heads of individual special interest groups or as part of an ecumenical board of directors.

Behmer said he would eventually like to incorporate, expand from the current two telephone lines to 64, and add a toll-free number so people nationwide can call for free.

"My vision is to go across the country with this service, Behmer said. "There is a real need for Christians of different denominations to be able to

express what God has done through their lives and through acts of faith, hope and charity.

"Surely Christians have enough in common to pray and praise together," Behmer said. "We want to avoid contention and argument — we're exposed to enough of that in our daily lives.

The idea is to use Crossroads as a means of sharing Good News stories and information with other Christians who are celebrating Christ in their lives."

Computer users may gain access to Christian Crossroads via a modem and a communications software package by calling (313) 972-1446.

Once signed on, users will be directed to a registry, asking for name, address and religious affiliation. The board operates at two speeds: 300 and 1,200 bauds. When asked "How many bits is the board?", users answer "eight." When asked "What is the parity?", users answer "none." When asked, "How many stop bits?", users answer "one."

Olivetti makes Ivrea a known place

By Agostino Bono
Catholic News Service

VATICAN CITY (CNS) — A mid-March trip to northern Italy put Pope John Paul II in touch with Ivrea, the country's stellar company town.

Olivetti has grown from a family-owned, community-centered typewriter company into an international computer conglomerate that still maintains plants in the area.

Throughout, Olivetti has remained the chief employer of the Ivrea region. Throughout, Ivrea — population 27,000 — has remained a small town.

The March 18-19 visit gave the pope a living laboratory to reiterate his ideas of the value of people over work and humanity over technology.

Under the Olivetti family, employment rose steadily, since building typewriters required much manual labor.

In 1912, the company had 110 employees producing 23 machines a week.

By its 25th anniversary in 1933, it had 170 employees producing 24,000 typewriters a year.

The 1940s and '50s saw a great leap forward as the company expanded nationally and internationally and Olivetti became almost a synonym for portable typewriter. In 1958 the company had 15,000 employees as the company expanded to produce adding machines.

The period was also marked by the personality and ideas of Adriano Olivetti, who headed the company from 1949 to his death in 1960.

A convert to Catholicism whose ideas mixed Christianity with socialism, Adriano Olivetti wanted his factories to be more than production centers.

He wanted them to be "factory-communities," a living part of Ivrea, promoting health, culture and social benefits rather than revamping the basically small-town, rural face of the region into a typical urban, industrial area.

This included building homes for the elderly, libraries and recreational centers for the employees and the community.

To avoid rural-to-urban migration, Olivetti did not expand his main plant on the outskirts of Ivrea.

Instead, he brought the work to the rural population by dotting the area with smaller plants so that people

calling for the dismissal of 3,000 workers in Ivrea. In 1980, it employed fewer than 20,000 workers.

In the 1980s, Olivetti took the great leap forward that propelled it into the European industrial power of today.

It entered the field of information technology, producing computers, data banks and information systems ranging from weather forecasting to financial analysis.

Currently, it is Europe's No. 2 producer of personal computers.

It employs 57,000 people internationally, with slightly less than 17,000 of these in the Ivrea area.

As all big companies, Olivetti is recruiting professional technicians from around Italy for Ivrea plants, then reassigning them as they are needed elsewhere.

The result is that Ivrea is experiencing turnovers in inhabitants while its overall population remains stable.

The changes also have meant a shift in the spirit motivating Olivetti. It is no longer a family company, selling stock to the public.

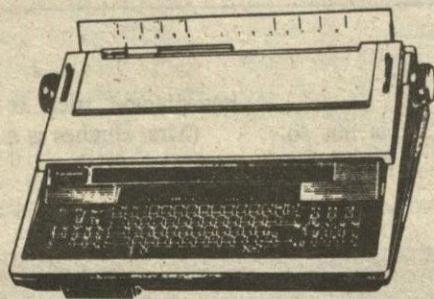
De Benedetti is one of Italy's Big 3 business executives, and the company has branched out into publishing and operating financial institutions.

What did the pope think of all this?

He did not comment on the ups and downs of Ivrea's situation as a company town. But he did warn against making a "new idol of technology."

"From the start, machines have substituted for the hands of men and multiplied them," he said while touring Olivetti's state-of-the-art computer factory.

"Now, because of computers, machines are more intimately related to man and multiply that which belongs to man's intelligence, a part of his spiritual dimension — but only in a certain sense because man is irreplaceable" as made in the image of God, he added.



'Now, because of computers, machines are more intimately related to man and multiply that which belongs to man's intelligence, a part of his spiritual dimension but only in a certain sense because man is irreplaceable.'

could find employment without leaving their traditional homes.

In 1956 Adriano Olivetti was elected mayor of Ivrea. At the time of his death the company employed 17,961 people.

By 1970 it employed a record 33,121 people in the area.

Then the tide turned in terms of employment as automation supplanted manual labor and the company's focus shifted to its international operations at the expense of Adriano Olivetti's "factory-community" concepts.

The situation caused Bishop Luigi Bettazzi of Ivrea to complain in 1979 to Carlo De Benedetti, Olivetti's chief executive officer, about restructuring plans