

THE VOICE

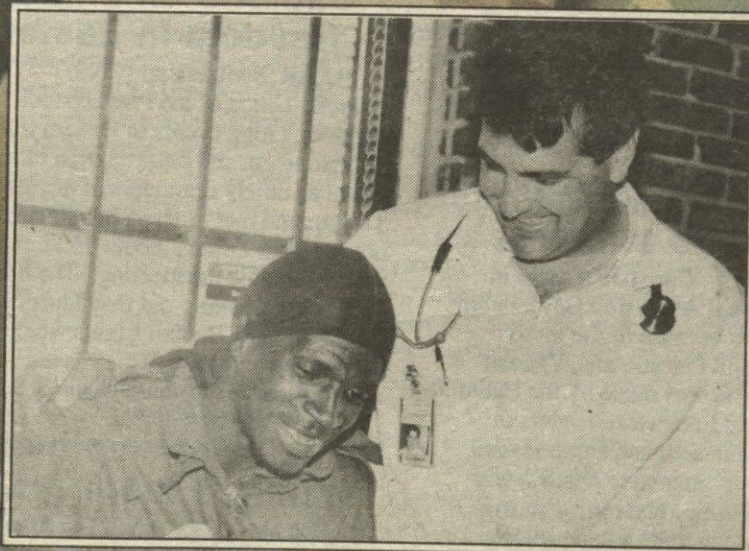
Vol. 37 No. 12 Archdiocese of Miami June 8, 1990



'Forty hours in their shoes'

Judy Haley and daughter Melissa contribute to a truckload of food for the hungry and homeless at St. Maurice Church in Ft. Lauderdale, where several hundred people from area churches and synagogues participated by raising money for hours pledged. The Program under a large tent included prayers, music and speeches.

Medicine and love



for the homeless

10-11

Voice photo by Prent Browning

Grace in our lives
Know Your Faith ... 18-19

Inner-Voice

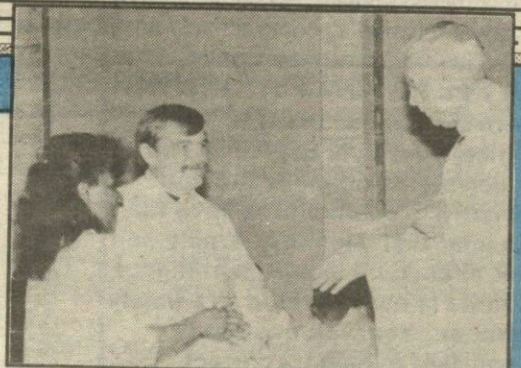


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Lay ministers include a first

Nation

U.S. agency to continue CRS work in India

WASHINGTON (CNS) — The U.S. Agency for International Development will continue to work closely with Catholic Relief Services to distribute food in India despite an audit by a U.S. accounting firm that was critical of the Catholic agency's record-keeping procedures, an AID spokesman said.

The Washington Post reported that an audit conducted by Price Waterhouse, commissioned by AID, chastised the Baltimore-based CRS for failing to monitor closely the distribution of U.S. government food and the activities of the Indian church officials who receive it. Robert L. Chatten, spokesman for CRS, the U.S. bishops' overseas relief and development organization, however, told Catholic News Service that the agency had been aware of the audit results since last year and was working with AID to address problem areas.

Archbishop Weakland view on abortion condemned

CAMDEN, N.J. (CNS) — Bishop James T. McHugh of Camden, who has announced plans for a diocesan policy against church honors or offices for public advocates of a "pro-choice" position on abortion, said he disagrees with the approach to the abortion issue taken this spring by Archbishop Rembert G. Weakland of Milwaukee.

In an interview with his diocesan newspaper, the Catholic Star Herald, Bishop McHugh said he disagreed specifically with the way the Wisconsin archbishop described the pro-life movement and with his decision to restrict recent "listening sessions" on abortion to women. In a formal response to the listening sessions, Archbishop Weakland had criticized the apparent "narrowness of so many in the pro-life movement," saying some of their tactics and a wide perception that many of them were one-issue people deterred many Catholic opponents of abortion from joining their ranks.

200 U.S. bishops slated to meet in California

WASHINGTON (CNS) — About 200 U.S. bishops are expected to attend an assembly for reflection and prayer June 21-27 at the Jesuit-run University of Santa Clara in Santa Clara, Calif. The theme of the special assembly is "The Bishop: A Person Called to Be Priest, Prophet and Leader."

Cardinal Godfried Danneels of Malines-Brussels, Belgium, is to lead the bishops in a series of daily reflections and to give an address June 25 on "The Bishop as Prophet." Auxiliary Bishop Robert F. Morneau of Green Bay, Wis., is to lead a day of recollection June 24.

Chicago Archdiocese losing 1 priest every 18 days

CHICAGO (CNS) — The Chicago Archdiocese has been losing an average of one priest every 18 days in recent years.

From August 1984 to January 1990 the number of active archdiocesan priests dropped from 960 to 850, an 11 percent loss. With about 170 priests working full time in seminary teaching, archdiocesan agencies or other non-parish posts, the number in parishes during that same period dropped from 790 to 680, or 14 percent.

If ordinations, retirements, premature deaths and resignations continue at current rates, by the year 2000 the archdiocese expects to have 450 to 475 diocesan priests available for full-time parish work.



Visiting the people

Bishop Thomas V. Dally of Brooklyn, N.Y., meets the kitchen staff of Gargiulo's restaurant, an Italian eatery in Brooklyn, as part of his effort to visit all the people and parishes of his new diocese. He is formerly bishop of Palm Beach, FL. In a statement the bishop urged New York's communities to restore racial and ethnic harmony (CNS).

World

Israeli leader condemn Jew's move into Christian Quarters

ROME (CNS) — An Israeli ecumenical leader said the recent attempt by Jews to move into the Christian Quarter of Jerusalem was "provocative," but damage was compounded when Christian leaders — including Cardinal John J. O'Connor of New York — "overreacted." Geoffrey Wigoder of Israel's Jewish Council for Interreligious Consultation told Catholic News Service that remarks by Cardinal O'Connor, for example, had made it more difficult for moderate Israelis to condemn the action by fundamentalist Jewish settlers.

Cardinal O'Connor said the Israeli government's support of the settlers' move was "obscene" and "indecent" and that some people saw it as "a signal of a conspiracy to grab land all over Israel currently occupied by Christians."

Ascension Day Celebrations canceled due to tensions

VATICAN CITY (CNS) — Christian leaders in Jerusalem canceled traditional Ascension Day celebrations at the Mount of Olives because of the tense situation between Israelis and Palestinians, Vatican Radio reported. The decision was made by the Catholic and Orthodox patriarchs and Franciscan leaders in charge of Catholic sites in the area and came several days after an Israeli machine-gunned to death seven Palestinians, said Vatican Radio. The massacre triggered renewed battles between Palestinian protesters in Israeli-occupied territories and Israeli security forces, causing the death of at least 15 more Palestinians and injuring hundreds more.

Pope calls for further evangelization in Malta

VICTORIA, Malta (CNS) — Just because the vast majority of a nation's people actively practice their

religion does not mean there is no need for evangelization, Pope John Paul II said. Without continued spiritual growth, "religion can quickly be reduced to an empty tradition," the pope said during a visit to Victoria on the Maltese island of Gozo. According to statistics from the Archdiocese of Malta and the Diocese of Gozo, 346,000 of the 350,000 Maltese citizens are baptized Catholic. The islands also have a small Muslim community, a Jewish synagogue, an Anglican cathedral and parish, and churches for Methodist, Greek Orthodox and the Church of Scotland.

Catholic Union calls for press freedom in Eastern Europe

BAAR, Switzerland (CNS) — The International Catholic Union of the Press council has endorsed press freedom, citing events in Eastern Europe and Asia and the imprisonment and assassination of journalists around the world as timely reminders of the need for such freedom. The council met in Baar, in a Focolare movement center not far from Zurich. About 75 journalists from around the world attended the meeting. The document spells out 12 principles, pointing out that "in spite of the Universal Declaration of Human Rights which proclaims freedom of opinion, every year journalists are still killed, imprisoned and tortured in the cause of this freedom."

Vatican employees protest salary & labor reform delays

VATICAN CITY (CNS) — About 500 Vatican lay employees marched silently beneath Pope John Paul II's apartment window to protest delays on salary adjustments and labor reforms. The demonstration, which broke up after a few minutes, was the third labor protest in Vatican history. Following a regular assembly of the Association of Vatican Lay Employees, the workers walked the short distance from the association's headquarters in Vatican City to the St. Damasus Courtyard below the pope's office and living quarters.

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THE VOICE

(ISSN 8750-538X)

Average Weekly paid circulation 58,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday. 26 weeks in the year.

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

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Archdiocese of Miami
Bi-weekly Publication
9401 Biscayne Blvd.
Miami Shores, FL 33138
POSTMASTER
Send change of address notices to the VOICE

MAILING ADDRESS
P.O. Box 38-1059
Miami, FL 33238-1059

News: 758-0543
Advertising, Classified
Circulation
Miami 758-0543
Fl. Lauderdale 525-5157
W. Palm Bch. 833-1951



Schools can't bar religious clubs--court

WASHINGTON (CNS) — The U.S. Supreme Court ruled 8-1 June 4 that public high school students can hold after-school religion club meetings without violating the Constitution.

The court acted in Board of Education vs. Mergens, involving Westside High School in Omaha, Neb., and a challenge to the federal Equal Access Act.

Passed by Congress in 1984, the act ensures religion-oriented student clubs — and those discussing politics or philosophical topics — the same access to public high school facilities as that enjoyed by other extracurricular student clubs.

"Thus, even if a public secondary school allows only one 'non-curriculum-related student group to meet' ... the school may not deny other clubs, on the basis of the

Justices Thurgood Marshall and William J. Brennan concurred in the judgment but declared the school administration "must fully disassociate itself from the club's religious speech and avoid appearing to sponsor or endorse the club's goals."

Justice John Paul Stevens dissented.

The dispute began when Westside High School students formed a Christian Bible club but were denied permission to meet at school. A federal district court ruled in favor of the school authorities who barred them, but the 8th U.S. Circuit Court of Appeals overturned the lower court.

The equal access law applies to public high schools that receive federal funding and that permit a "limited open

'The school may not deny other clubs, on the basis of the content of their free speech, equal access to meet on school premises...'

--Justice O'Connor

forum" — that is, allow club meetings outside official class hours.

If public high schools do not want religion clubs meeting alongside other extracurricular clubs, "a school district ... could simply forgo federal funding," Mrs. O'Connor's opinion for the court stated.

"Although we do not doubt that in some cases this may be an unrealistic option, Congress clearly sought to prohibit schools from discriminating on the basis of ... speech, and that obligation is the price a federally funded school must pay if it opens its facilities to non-curriculum-related student groups," the court opinion added.

Mrs. O'Connor pointed out that the school authorities contended that the Equal Access Act "has the primary effect of advancing religion."

However, "because the act on its face grants equal access to both secular and religious speech, we think it clear that the act's purpose was not to endorse or disapprove of religion."

Stevens disagreed with his colleagues.

"Can Congress really have intended to issue an order to every public high school in the nation stating, in substance, that if you sponsor a chess club, a scuba diving club, or a French club — without having formal classes in those subjects — you must also open your doors to every religious, political or social organization no matter how controversial or distasteful its views may be?" he asked.

content of their speech, equal access to meet on school premises during non-instructional time," Justice Sandra Day O'Connor wrote in the opinion for the court.

The ruling drew immediate praise from the top lawyer for the U.S. Catholic Conference, one of the groups that had filed a friend-of-the-court brief on behalf of the students.

"In this case, the court specifically said that allowing such a club is not the same as endorsing or sponsoring it," said Mark E. Chopko, USCC general counsel. "On the contrary, exclusion of a religion club on the basis of its religious content conveys a message of hostility, contrary to constitutional tradition and a sense of justice."

While agreeing on the legitimacy under the Equal Access Act of allowing the student clubs to meet on school property, the justices' reasons for reaching that conclusion differed.

For example, Mrs. O'Connor's written opinion was adopted in its entirety by only three other justices — Chief Justice William H. Rehnquist and Justices Byron R. White and Harry A. Blackmun.

Justices Anthony M. Kennedy and Antonin Scalia said they joined in most of Mrs. O'Connor's views, and "agree that the (Equal Access) Act does not violate the Establishment Clause" of the Constitution's First Amendment. But they cited differences over an "analytic premise" and issued a separate opinion, written by Kennedy.



Gorbachev honored

Soviet President Michail Gorbachev is greeted by President Bush in Washington. Gorbachev then went to Georgetown University where he was given a peace award by the school's Center for Peace Studies. The award noted that he had been the first Soviet leader to meet with the Pope and has been a main force in bringing peaceful transition to democracy in Eastern Europe. (CNS photo)

"I think not."

But Chopko said that "Congress recognized the common-sense proposition that religious groups stood on the same footing as secular groups and should be extended the same benefits."

"We are pleased that the court recognized the act for what it was and affirmed the right of students to choose to express religious values with like-minded students."

Bp. Dorsey: 'God has been so good to me'

By Dave Finnerty and Henry Libersat
The Florida Catholic

On a December day in 1941, an alter boy at Holy Name Parish in Springfield, Mass., listened as the priest stopped Mass to say that Pearl Harbor had been bombed.

The boy looked out at the people in the front pews and saw that they were crying. It was then he realized his own father was away at war, and suddenly found himself fighting back tears of his own.

On a May afternoon in 1990, he looked out on another congregation hundreds of miles south of his hometown. This one was smiling a welcome.

And there, before a crowd of 10,000, he became

Bishop of the Diocese of Orlando.

Auxiliary Bishop Norbert M. Dorsey—who as a boy delivered newspapers and waited on tables and spent free time with his parish priests—was installed the third Bishop of Orlando during a two-hour ceremony at the Orlando arena on Friday, May 25.

He replaced Bishop Thomas J. Grady, 75, retired after 15 years as Orlando's shepherd. Orlando's first bishop was Archbishop William D. Borders, now retired Archbishop of Baltimore, was among the more than 20 bishops present for the ceremony.

"We cared enough to send the very best," Miami Archbishop Edward A. McCarthy told the crowd, refer-

ring to Bishop Dorsey's four years as auxiliary bishop there.

At a ceremony earlier that day at St. James Cathedral, Bishop Dorsey officially accepted the duties of bishop.

In the context of morning prayer in the Blessed Sacrament chapel at the cathedral, Bishop Dorsey presented his credentials to Bishop Grady and the diocesan consultors. They each looked over the credentials and said, "Placet," a Latin term designating the consultor's agreement that the new bishop be installed.

After all had said, "Placet," Bishop Grady and Bishop Dorsey and witnesses signed the papers. At that point, as Bishop Grady pointed out, Bishop Dorsey became the new Bishop of Orlando.

At the arena, in a 20-minute emotional homily, 60-year-old Bishop Dorsey said, "God has been so good to me." He paid tribute to his family, friends, teachers, the priest who gave him his first communion, the bishop who ordained him, fellow Passionist priests—many of whom attended the ceremony.

"Oh, how grateful I am...for your love and friendship," he said.

Gesturing toward people from Miami who came to Orlando to watch their former auxiliary bishop be installed, he said: "A little over four years ago, I was kind of dropped on you. You didn't even know me."

"Now I ask you don't forget me, and keep me please in your prayers."

A short pause later Bishop Dorsey stretched out his arms as though embracing the more than 9,000 people from the Orlando diocese gathered in the arena and said: "I guess that means this is Orlando...I am so deeply grateful for this welcome as I am installed your bishop." His recognition of the new flock was met with thunderous applause.

Bishop Dorsey said he was counting on everyone's prayers and the intercession of Mary to help him shepherd the diocese.

"A shepherd spends day and night with his flock. They become everything to him...the center of his life," he said.

"I pray I will be worthy of my two predecessors who came before me."



Earthquake in Peru

Residents of Rioja, Peru, view the damage to their home after an earthquake struck remote villages in the north, killing over 100 people. Villagers said government didn't help them, but the Church did, as well as communist guerrillas. (CNS/Reuters photo)

4 World

Pope scores goals for Christianity

ROME (CNS) — Billions of soccer fans will follow the bouncing ball around 12 Italian cities for the world's premier sports event.

'It is not only the champion in the stadium but also the whole person who should become a model for millions of young people, who need 'leaders,' not 'idols.'

It's soccer's World Cup, where 24 national squads of men in short pants kick their way through 31 days of competition to de-

Pope to seminaries: push mission zeal

VATICAN CITY (CNS) — Seminary programs must educate priests to be missionaries and to foster support for the missions, Pope John Paul II said in his message for World Mission Sunday.

Priests should take theresponsibility for evangelizing in their parishes and for making their parishioners missionaries as well, the pope said.

The message for 1990 World Mission Sunday, Oct. 21, was released at the Vatican June 2.

In his message, the pope noted that World Mission Sunday will be celebrated during the Sept. 30-Oct. 28 world Synod of Bishops on the formation of priests.

"Educating priests to a missionary spirit implies that wherever he finds himself, the priest must feel and act as a pastor of the world, a servant of all the missionary church," the pope said.

"Every priest is a missionary by his nature and vocation," the pope wrote.

termine the No. 1 team.

For the Catholic Church and its chief playmaker, Pope John Paul II, the hope is that contact with the religious history which permeates Italy will help the athletic world and its fans — increasingly obsessed with the economics of sports — rediscover moral values.

Kick-off was set for June 8 with defending champion Argentina meeting underdog Cameroon in the northern city of Milan. The finale will be in Rome July 8. A total of 52 games are scheduled, taking up at least 104 hours of live television time.

The competition is held every four years and glues more fans to television sets than any other athletic contest. Soccer is the world's most popular sport.

As is typical in Italy, where 98 percent of the population professes Catholicism, nothing major can happen without a religious dimension. While the government has spent more than \$800 million in renovating stadiums and repaving streets, Italy's bishops have been busy planning how to score spiritual goals with participants and onlookers.

Besides programs informing tourists of religious services, activities have included special conferences on the meaning of sports.

At these conferences, the message conveyed to a growing secular world is often countercultural. The stress has been on morals over money and virtue over victory.

Although the Vatican fields no team in the competition, the pope was the early star with a pre-tournament fast break. On May 31, on television live throughout Europe, the pope blessed Rome's newly renovated 80,000-capacity Olympic Stadium, where the championship game will be played.

But he also bombarded the sports world with a series of piercing shots on goal.

Looking at a playing field where World Cup organizers already have sold the sod to



East meets West

The Daili Lama is greeted by Pope John Paul in his library at the Vatican as the Tibetan spiritual leader arrives for private talks. Tibet has suffered human rights abuses from the Chinese communists as have Catholic priests and bishops. (CNS photo)

souvenir hunters for more than \$150 for a few square inches, the pope criticized "the obsessive preoccupation with gain" and "the commercialization of almost every aspect of sport."

Foul play also includes violence and "the use of doping and other forms of fraud," he said.

The pope remembered 24 workers who died in labor accidents in the rush to finish stadiums and support installations by deadline.

Sports superstars were told that "it is not only the champion in the stadium but also the whole person who should become a model for millions of young people, who need 'leaders,' not 'idols.'"

Fans were warned that watching the World Cup must not divert public attention from "the great challenges of our time: the struggle against hunger, the attainment of peace."

But the talk was also a papal urging to visiting soccer enthusiasts to learn from Rome's history as "the ever-living center of Christianity."


"Try to listen to the noble human and religious message addressed to you by the many memorials and ruins that are so filled with history," he said.

"Do not be distracted guests, unable to hear the thousand voices speaking of moral greatness and above all of Christian heroism," he said.

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Pregnant women take cardinal's offer of help

NEW YORK (CNS)—New York Cardinal John J. O'Connor's policy of condemning abortion and offering to help any pregnant woman in need find an alternative has been getting more and more takers.

The number of women seeking help from a program that may have served around 300

The number of women seeking help from a program that may have served around 300 women in earlier years has more than doubled and could triple

women in earlier years has more than doubled and could triple, reported officials who are carrying out the maternity services.

Although not all of the women would necessarily have chosen abortion in the absence of church assistance, the officials said, many have ended previous pregnancies with abortion and some have come directly from abortion clinics.

Dominican Sister Una McCormack, child care director for New York Catholic Charities and head of its Catholic Home Bureau, said in an interview that the number of pregnant women receiving services reached 450 in the last six months of 1989.

At that rate, the figure could reach around 900 by the end of the fiscal year in June, up from 748 the previous year and 626 two years ago.

Cardinal O'Connor has criticized the secular news media for failing to report his offers of help for women facing problem pregnancies, but his own efforts appear to have had substantial impact.

"He has made our mission much more widely known," said Sister McCormack, named to her post by Cardinal O'Connor's predecessor, Cardinal Terence Cooke.

She said the archdiocesan services are also advertised in the Yellow Pages of all telephone books of the 10-county archdiocesan area, plus Long Island, which is in the Diocese of Rockville Centre.

A telephone answering machine allows women to leave requests for assistance at any hour.

"Normally, when we arrive in the morning, there will be seven or eight calls on the machine," said Susan Grady, intake coordinator for the home bureau's maternity/birth care program.

The help varies. Sometimes parents threaten to put a pregnant daughter out of the home unless she gets an abortion, and the archdiocese will then arrange for housing in one of four residences available to the church agency. Sometimes women are placed in homes operated by the independent agency Birthright.

The archdiocese can also cover medical expenses if necessary, and arrange adoptions for mothers who decide not to keep their babies. Finding a home is no problem — so many couples want to adopt there is a 24-month wait for a child.

Many women are directed to the archdiocese, Sister McCormack and Miss Grady said, by Operation Rescue participants and others who go to abortion clinics to encourage women seeking abortions to consider other solutions.

The budget for the maternity services program now runs around \$1 million a year. And in contrast to some services that Catholic Charities provides on contract to government social service agencies, funds for this program are all raised by the archdiocese — through appeals and fund-raising events, plus through some fees for adoption services.

Sister McCormack said her agency is sometimes able to get public assistance for women it serves and in some cases Medicaid for medical needs. "But that is a very small factor," she said.

Financial help has come through the establishment of an O'Connor Endowment Fund with a gift of \$100,000 from the phi-



Just my size

Eight-month-old Dustin Kotvasz, held by Nikki Colvin, his aunt, tries on the zucchetto of Bishop Norbert F. Gaughan of Gary, Ind., during a May reception following the diocese's annual sisters' jubilee Mass. (CNS photo)

Altar girls not against canon law--bishop

TYLER, Texas (CNS)—Bishop Charles E. Herzig of Tyler has said pastors can refer to both canon law and logic to defend their decision to allow girls to serve at the altar.

Bishop Herzig, writing in the May 11 issue of Catholic East Texas, newspaper of the Diocese of Tyler, said that "without going into a long explanation" he believes there are two arguments that prompt pastors to allow girls to be altar servers.

First, the revised Code of Canon Law of 1983, he said, did not retain a canon from the 1917 code that restricted ministry at the altar

to males. He added that attendance at the altar is a service, not an officially installed acolyte ministry.

Second, the church allows women to distribute Communion — a much greater privilege than serving at the altar. "If you can do the greater, you can do the lesser," he said.

"It seems logical that if mama, a woman, can hold and distribute the body and blood of the Lord, little Suzie, a girl, ought to be allowed to carry the processional cross and the books, to present the cruets and to ring the bell," said Bishop Herzig.

lanthropist Florence D'Urso, widow of a food-chain executive.

The archdiocesan program exists not just to provide alternatives to abortion, but also to give the prenatal care some mothers would not otherwise get, and to help those who need training in how to care for their babies.

Lynda Johnson Robb, daughter of former President Lyndon B. Johnson and a member

of the National Commission to Prevent Infant Mortality, recently visited archdiocesan offices to learn about the program in prenatal care and to encourage continuing efforts.

"We want to encourage private efforts, religious groups, business groups," she said. "We want everybody to see that infant mortality and the health of babies is everybody's problem — not just the problem of the pregnant woman."

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Pope John Paul II, pictured here at an ordination in Africa, pleads for help for mission seminarians so that "no vocation may be lost for lack of available means." Consider the seminarians throughout the Missions that hear the call to follow Jesus as His priests but who are too materially poor to respond. Won't you support them through the Propagation of the Faith / Society of St. Peter Apostle?



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Yugoslav bishop discusses Mary here

Backs claimed apparitions

By Lily Prellezo
Voice Correspondent

Mary's role as intercessor is rarely debated without mention of her first intercession at the wedding feast of Cana. Actually, this is the first "recorded" intercession, since Jewish mothers tend to intercede incessantly. Anxious about the bride and groom's happiness, Mary elbows her son and points out that the wine is running out. He almost brushes her off, but then Jesus does what a good son does: he listens to his mother.

Retired Archbishop Frane Franic from

'As every mother gives physical life to her child, Mary gives divine life, spiritual life to all'

-Ret. Abp. Frane Franic

Split, Yugoslavia, spoke about Mary's intercessory role in salvation at a special rosary and Mass last week at St. Louis Church in Kendall.

"As every mother gives physical life to her child," said Franic, "Mary gives divine life, spiritual life to all. When a mother sees her children not in peace, she intercedes and she asks them to come to reconciliation between one another."

"This is the woman mentioned in the first pages of the Bible which will step on the head of the serpent," said the Archbishop. "This is the woman which John sees in the Apocalypse with twelve stars around her head. This is the woman beneath the cross, responsible for the redemption of mankind."

But that has not answered the question

on the minds of many Catholics: Is this woman appearing at Medjugorje? Is this the same Mary that the Church confirms did appear at Lourdes and at Fatima?

Bishop Zanic of Mostar, which includes Medjugorje, in Yugoslavia, disagrees. He stated in a recent press conference in Rome last month that he is distributing a sixteen page document which he hoped would put an end to the so called apparitions.

But even though the Church has not officially confirmed the apparitions, thousands of Catholics have journeyed to Medjugorje and have come back to live the messages given by the "seers."

"The basic message is conversation through prayer," said Elodia Fanjul, who attended the service and has made two pilgrimages to Medjugorje. "The world is separated from God because it does not pray."

"No one sees her [Mary], but you feel her presence," added Mrs. Fanjul. The sun dances, a cross burns, the wind blows, a rose gives perfume: these are some of the signs of Our Lady at Medjugorje she said.

But those who come down from Mount Krizevac are not transformed into wild-eyed visionaries, but rather, apostles, said Franic. It is "the message" that everyone talks about. Prayer, fasting, the rosary, the Bible, forgiveness. These are the catch phrases of Medjugorje and yet are the simple phrases every Catholic knows.

The most visible sign of these apostles is evident in prayer groups, he said.

"The Christian population is responding to this call," said Franic, and he applauded the rapidly rising number of prayer groups

(Continued on page 9)



Archbishop Frane Franic of Split, Yugoslavia, stands beneath the Pietà at the Archdiocesan Pastoral Center with Sister Esther Krersic and Mrs. Helen Sarcevic, a translator. The Pietà was created by famed Yugoslavian sculptor Ivan Mestrovic, commissioned by then-papal delegate Archbishop Hurley who was later Archbishop of St. Augustine, Fl. Archbishop Franic recalled the story of how Archbishop Hurley defied the communists during the infamous trial of Cardinal Stepinac in 1949. When the judges entered the room Hurley remained seated. When the cardinal entered he stood. Abp. Franic said visiting the statue was the highlight of his trip to the U.S.

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Local Section

The Voice

Miami, Fl.

June 8, 1990

Page 7

94 Lay Ministers 'sent forth'

Made 5-year commitment to serve in more than 20 South Florida parishes

By Maria Vega and Araceli Cantero
La Voz Católica

Zhizentai! Mate! Saidi!... Even martial arts can be a means of evangelization.

For Lorenzo Mesa, they are.

While teaching judo's agile movements and personal defense techniques to Miami's young people, Mesa also imparts the essence of Christian values.

From now on, he will do it with greater conviction and a deeper knowledge of the faith, for Mesa was among 94 ecclesial lay ministers "sent forth" May 25 by Archbishop Edward McCarthy to serve in more than 20 parishes of the Archdiocese.

"It's a great day, I feel quite moved," said Mesa, upon returning to his seat after receiving his diploma and lay ministry emblem from the hands of the Archbishop.

Next to him, his wife smiled, waiting for the moment when their pastor, Father Emilio Vallina of St. John Bosco, would call his name out loud, a symbolic introduction to the whole community.

Indeed, there was much clapping and plenty of tears as the Cathedral's large, marble sanctuary became filled with new servants of the Lord.

Just a week before, that same space had been occupied by Archdiocesan priests, celebrating the ordination of three more men to their ranks. This time, the priests had returned, but accompanied by lay people. The "sending forth" of such a large number seemed a preview of the Church of the future.

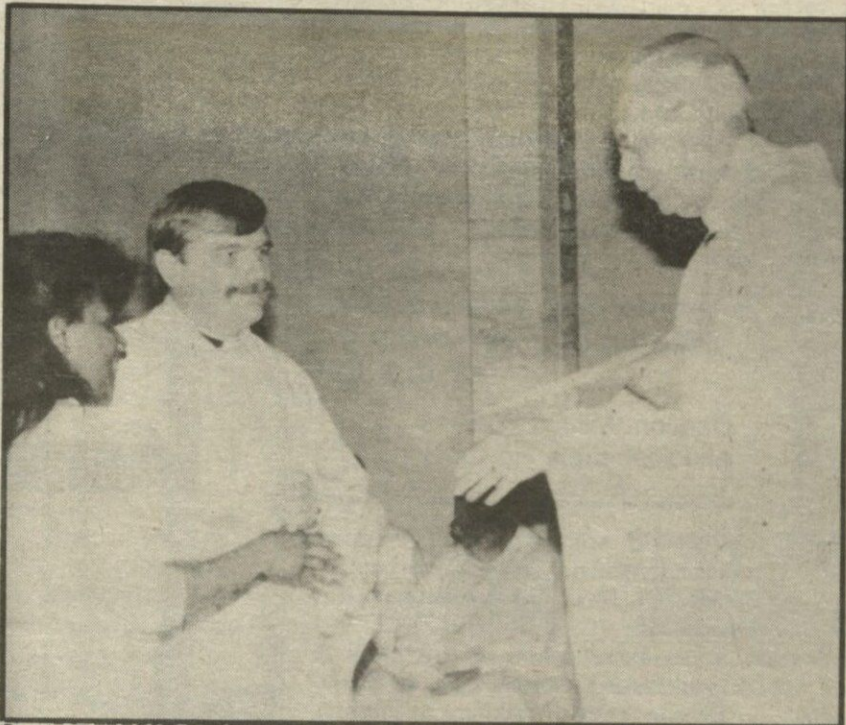
"You have to go where the people are, empower them, serve them with compassion and mercy," said Father Pedro Corces, assistant pastor at Corpus Christi parish in Miami, during the homily.

Ordained just one year ago, Father Corces shared his missionary enthusiasm, and told the new lay ministers that every priest needs the help of the laity to fulfill the mission of Christ.

Apparently, lay people are responding to the call. Since the Archdiocesan lay ministry program began in 1979, more than 500 ecclesial lay ministers have been commissioned. Every year, more and more pastors ask their more committed parishioners to enroll in the formation program.

So far this year, more than 100 have signed up for the course, which prepares them to serve in a variety of different areas, from care for the sick to religious education and evangelization.

"The formation course has reaffirmed my faith," said Mesa, who has been teaching the martial arts for 40 years,



Paule F. Joseph, the first Haitian to be commissioned a lay minister in the Archdiocese, receives her emblem and diploma from Archbishop Edward McCarthy as her pastor, Father Thomas Wenski of Notre Dame d'Haiti Mission, looks on.

(La Voz photos/ Araceli Cantero)

now out of his own studio. He also teaches in several schools and offers a course on self-defense to young girls from his parish.

"And after you've defended yourselves, what do you do?" he asked after a recent lesson. In one voice, the girls responded, "Run."

"We live in a difficult world," he explained later, "and it's important that they learn to defend themselves." But, he stresses, it is only "defense."

He is convinced that his work "is a great opportunity God has given me to offer some guidance to young people."

In fact, he says, his favorite place to teach is in his parish, St. John Bosco, where he is a member of the Pastoral Council. He also evangelizes as an actor, for years playing the role of Peter in the Passion play which the parish has staged for two decades.

The ecclesial lay ministry course is a two-year formation program offered by the Archdiocesan Office of Lay Ministry from September to May.

Those who complete the course have two choices: they can be commissioned for a five-year ministry in a specific area, or they can simply graduate without a five-year commitment.



Lorenzo Mesa of St. John Bosco parish: Even teaching judo and self-defense is a means of evangelization

'You have to go where the people are, empower them, serve them with compassion and mercy.'

Father Pedro Corces, addressing ecclesial lay ministers

Charities workers, volunteers honored

By Prent Browning
Voice Staff Writer

Individual volunteers and employees of the Archdiocese of Miami Ministry of Christian Service received honors and as a group were commended for the importance of their work at this year's Ministry of Christian Service Luncheon May 23.

Lawrence A. Burke, Bishop of Nassau, was the guest speaker at the luncheon which was held at the Sheraton Design Center Hotel in Dania.

Burke, who was ordained Bishop of Nassau in 1981, used a few examples from his own experience in the Bahamas to highlight the meaning of Christian charity.

There are a number of young people in the 16 islands of his diocese who are dying of AIDS.

"We didn't have the resources to set up a center for them," the bishop said. "But we trained 100 volunteers to walk with the people who are suffering with AIDS, to help them to face their death, to counsel them, to work with their families."

Like these volunteers in the Bahamas, volunteers, administrators and employees of Christian service ministries in South Florida represent Jesus in today's world, he said.

"You en flesh this program by doing what you do and doing it so well you make the Church credible in today's world. We're not just talking about these things... we are living this and because of you we can truly say

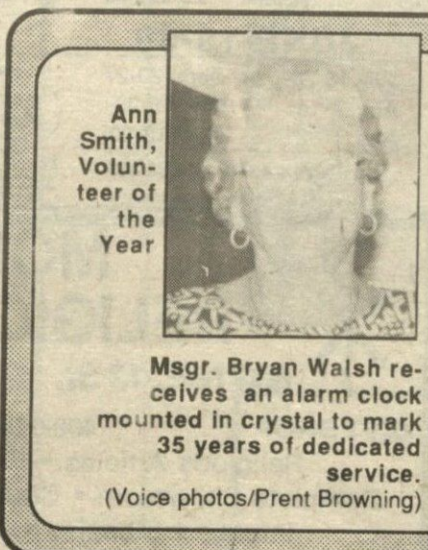
that the Church is the way, because we are meeting the needs of our people and we're dealing with people as human persons."

Msgr. Bryan O. Walsh, executive director of the Ministry for Christian Service, was honored at the luncheon for 35 years of unselfish service and leadership to the community and presented with a clock mounted in crystal.

Ann Smith, of St. John's Healthcare Center, and Barbara de la Fuente, of Centro Hispano Catolico, received the Volunteers

of the Year award.

Employees of the year were as follows: Carrington Tullis of St. Joseph's Retirement Residence; Sara Hombrados of the Little Havana Outreach Program; Pinkie Johnson of St. Joseph's Retirement Residence; Betty B. Williams of the Broward Region Catholic Family Services; Jane W. Capman, of the Office of Housing Management; and Alice G. Abreu, Division Director of Child Day Care Services.



Msgr. Bryan Walsh receives an alarm clock mounted in crystal to mark 35 years of dedicated service.
(Voice photos/Prent Browning)



Receiving the Community Services Award were the Kiwanis Club of Little Havana and Ford Midway Mall, Inc.

A number of volunteers received awards of appreciation for years of service. They were: Patsy Powers, Samuel Powers Jr., Silvia Carranza, Hilda B. Carcas, Helen Cooper, Harry Fey, Nora Flanagan, Josefina Herrera, Toti Milian, Louis Altobelli, Connie Canfield, Elvira Capestany, Joanne Draper, Vincent Frino, Phyllis Gesse, David Mazzucca, Margaret Miles, Alicia Rappold, Angelica Ruiz, Francis Shaheen, Emilio Valle, Claire Wasenberg, Blanca Ares, Maria Berrayarza, Salvador Berrayarza, Olimpia Blanco, John Canfield, Dorothy Crippen, Olga Diaz Balart, Mary Gattas, Dorothy Fleishman, Marty Fleishman, Frances Fontanills, Nieves Hidalgo, Thomas L. James, DDS, Alicia Larralde, Carmen Leonard, Emilio Leonard, Silvia Luis, Tomas Luis, Emilita McNish, Ana Michael, Amelia Miranda, Anabal Miranda, Maria C. Miranda, Virginia Rubiera, Enrique Soto-Mendes, Francisca Uria, Maria Velasco, Betty Walsh, Queen Clarrington, Geraldine Baker, and Arminda Garcia.

Employees who received Awards of Appreciation were: Raymond M. McGraw, Arthemio Alfaro, Jan W. Capman, Caridad Lopez, Lillian Bizja, Mercedes Campano, Justa del Valle, Joseph McJury, Maria T. Spring, Isabel Garcia, Carmen M. Iturralde, Francisca Zaldivar, and Mario Zaldivar.

8 Local

'Tree of life'

Endowment fund will ensure survival of Hollywood's Little Flower School

By Prent Browning
Voice Staff Writer

Little Flower parish in Hollywood recently kicked off an endowment fund for its school by blessing and dedicating a tree.

That sounds a bit unusual until you realize that the "tree" is really over 300 brass "leaves" that will be filled with the names of donors of \$500 or more to the endowment fund.

The "Tree of Life", donated by parishioner Coletta Welsh and located in the vestibule of the church, was dedicated during a Mass May 26.

Engraved "stones" to lie at the base will memorialize names for a donation of \$5,000

or more.

The school originally opened in September of 1949 and has recently been celebrating its 40th anniversary.

After starting out with a few hundred students, enrollment surged to 1,000 students by 1954. In 1961, following the open-

'You have to have something that's a stable income. It's like preparing for old age.'

Deacon William Watkins,
principal, Little Flower School

94 'Sent forth' as ministers

(continued from page 7)

forth" as lay ministers has been increasing steadily over the years, so much so that of the 94 commissioned this year, 75 were Hispanic. "In the last few years, Hispanics have begun to reflect the statistical reality of the Archdiocese," she noted.

Those commissioned, those graduated, and those accepted into this September's formation program — all of whom were present at the Cathedral ceremony — are a sign, said Diaz, "of the generosity of the people of God. It is the spirit of God working among His people."

"I give thanks to God because people are willing to say 'yes'," she added.

ing of parish schools at St. Matthews in Hallandale, Nativity in Hollywood, and St. Bernadette in Davie, enrollment declined to 634 students.

Today the school has an enrollment of 250 students and is subsidized by the parish.

Deacon William Watkins, Little Flower principal, decided to plan for the long-term financial needs of the school by setting up the endowment with the Archdiocese of Miami Endowment Fund, Inc.

Only the interest is available to schools contributing to this fund. The Archdiocese of Miami Endowment Fund, Inc. received a rate of return of 11 percent on its total investment for the fiscal year of 1988-1989.

Deacon Watkins believes it is necessary to create an endowment rather than always relying on fundraisers to satisfy emergency needs.

"If you keep having fundraisers, a lot of



Deacon William Watkins (left) and Father Vincent Cashman, pastor of Little Flower parish in Hollywood, stand in front of the "Tree of Life," whose 300 brass "leaves" will be filled with the names of donors to the parish school's endowment fund.

(Voice photo/ Prent Browning)

that doesn't get put away so you have to have something that's a stable income," he says.

"It's like preparing for old age."

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40,000 Rosaries and counting ...

Two Fourth Degree Knights in Key West, have been making rosaries for United States and foreign missions for the last 20 years. This year they are approaching the 40,000 mark in their efforts.

Leonard "Mike" Warren, who has been blind since youth as a result of a baseball accident, was introduced to the rosary making effort by fellow Knight Carl Jones, who now resides in Tampa. Jones felt the rosary project would be ideal for Mike, who enjoyed working with his hands despite his physical impairment.

When Jones became ill in 1979 and could no longer help with the project, he enlisted

Yugoslav bishop

(Continued from page 6)

around the country that sprouted from the Medjugorje message.

Pope John Paul II has been quoted as saying he also would be in Medjugorje—if he were not the Pope, said Archbishop Franic. When the bishops questioned the Holy Father as to what to tell the faithful in response to Medjugorje, he answered: if the people pray, attend the Holy Mass, receive communion, confess, and become better believers—why forbid them to go?

And if a trip to Yugoslavia is not in the budget, then make Medjugorje in your home, said Franic. "Love one another, forgive everything to one another.

Contemplate the Holy Scriptures, by praying the rosary every day, attend the Holy Mass, said Franic. If we live a Christian life in our families and in our work places, if we place God in the first place in our hearts, then Our Lady's plan will be accomplished and she will be able to say she gave a period of peace to humanity.

"Then the words of Jesus Christ will be fulfilled when he said 'blessed are the peacemakers, for their's is the kingdom of heaven.'"

Official

Archdiocese of Miami

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

Rev. Monsignor John Glorie - to Coordinator of the Black Pastoral Council, effective May 23, 1990.

Rev. Monsignor Orlando Fernandez - to Pro-Tem Associate Judge of the Metropolitan Tribunal Court of Second Instance, effective May 16, 1990.

Rev. Joseph Angelini - to Associate Pastor of St. Joachim Parish, South Miami Heights, effective July 3, 1990.

Rev. Joseph Cinesi - to Administrator of St. Jerome Church, Fort Lauderdale, effective June 13, 1990.

Rev. Sergio Carrillo - to Associate Pastor of St. Raymond Church, Miami, effective June 13, 1990.

Rev. Thomas Honold - in residence to St. Lawrence Church, North Miami Beach, effective August 1, 1990.

Rev. Oscar Brantome - to Associate Pastor of St. John Bosco Church, Miami, effective June 13, 1990.

Rev. John Sodomora, C.Ss.R. - to Pastor of Our Lady of Perpetual Help Church, Opa Locka, effective May 27, 1990.

Mr. Michael Carruthers - to the Archdiocesan Advisory Council for Ministry for Blacks, effective May 21, 1990.

the aid of another Knight, Joe Madiedo, who had retired from the federal civil service on a full disability pension.

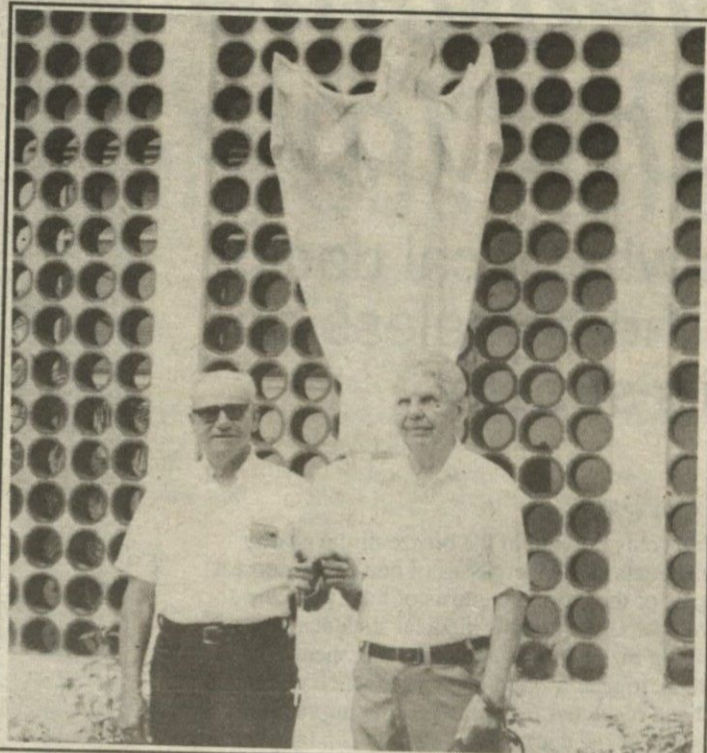
Today, Madiedo cuts the cords to the required 48 inch length and seals the ends with a lighted candle. Warren then takes over, stringing the beads, knotting the cord to separate the decades of the rosary and affixing the crucifix.

The project was begun through Jones' membership in Our Lady's Rosary Makers of Louisville, Ky., which makes and distributes rosaries in fulfillment of a request made by Our Lady of Fatima. The organization was founded by Brother Sylvan, C.F.X., in 1949. Recipients are asked to join in praying for peace in the world and for love and respect among all mankind.

The Key West-made rosaries in batches of 400 to 600 have been sent to missions in Samoa, India, Central and South America, the Philippines, Europe and native American missions

here in the United States.

The rosaries were originally made of nylon cord with metal crucifixes and black beads. Today, they are made with plastic crucifixes and beads in aqua, pink, blue, red and yellow. The cost for the materials used are covered by Francis X. Dougherty Council #3652, of which both men are members.



Knights Joe Madiedo, left, and Mike Warren hold one of the rosaries they have made over 20 years.

The Knights are also members of the Fr. Joseph Beaver Fourth Degree Assembly.

Warren, who is 73, was born and has resided in Key West throughout his life. He operated the news and concession stand in Key West's Federal Building for 43 years

until his retirement in 1986, where he could be seen making the rosaries in between dispensing newspapers and hotdogs. Often, he would give rosaries out to his customers in exchange for a donation to the local Catholic Church of St. Mary, Star of the Sea.

Warren joined the Knights in 1969. He still serves in an elected post on the Monroe County Mosquito Control Commission, a seat he has held for 31 years. Warren is dedicated to praying the rosary daily for the conversion of Russia.

Madiedo 71, worked as a carpenter on the Key West Navy base for 30 years before retiring in 1970. He was born in West Tampa, but

moved to Key West at an early age. He has been a member of the Knights since 1978.

Despite bouts with illnesses in recent years both men continue their Rosary-making work and their commitment to Mary to work for peace in the world.

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Medicine and love

That's what local doctor offers the homeless on Miami's streets

By Maria Vega
Staff Writer, La Voz Católica

At night, the white lab coats flowing in the breeze of the nearby ocean bring hope to the streets and underpasses of one of the poorest and most dangerous areas of the city. The ghosts of mercy are the silhouettes of Dr. Pedro Jose Greer and his medical students, who are seeking out the sick among the homeless and providing them with care.

It is not surprising, then, to hear a "God bless you" when passing a dark alley, or to see a hand reach out from under some improvised blankets to touch the hands of the doctor, who already is a familiar face among the area's homeless.

"They've gotten used to me and my bad jokes," says the young physician. "Sometimes we have to seek them out two and three times; they're reluctant to get treatment, but finally they come," he adds.

Greer's ministry to the homeless began when he was still an intern at Miami's Jackson Memorial Hospital. While working in the intensive care unit, he watched a man die of tuberculosis — a disease which is curable when detected in time.

"A question jumped out at me," he recalls. "Why is an American who never set foot outside his country dying of tuberculosis?"

That's when he decided to go out and learn about the needs of the people in his city. He became aware that more than 10,000 Miami residents were homeless, and that their number grew daily. He felt the need to do something.

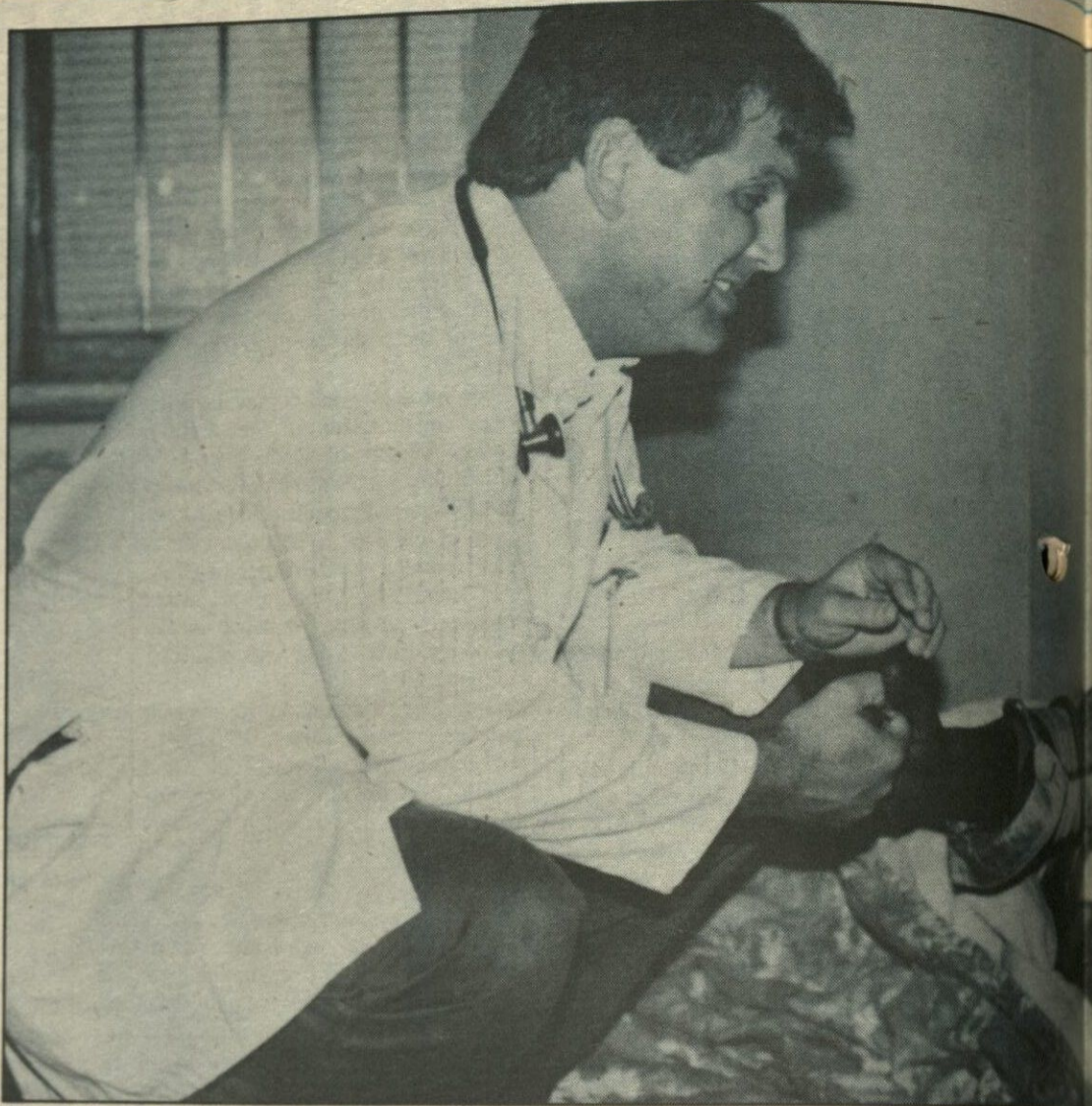
"Our responsibility is to be a bridge that brings them back into the community. The longer we wait, the longer they'll be on the streets, and the more difficult and expensive everything will be," says Greer, a graduate of Miami's Christopher Columbus High School and the Catholic University of Santiago de los Caballeros in the Dominican Republic.

That conviction prompted him to begin doing volunteer work at Camillus House in downtown Miami, a shelter and soup kitchen run by the Little Brothers of the Good Shepherd. Initially, he helped serve the food. Then he opened a one-room clinic. (See accompanying story)

For a while, his only medical instruments were his hands, his ears, his eyes. He remembers that just a few years ago "the pharmacy fit in a small drawer, but the patients — the homeless, Vietnam veterans, prostitutes, drug addicts, and people simply defeated by poverty or bad luck — jammed the office."

Greer, who is now a member of several organizations that help the needy, says Miami's homeless population is younger than that of the rest of the country. Its average educational level is the eleventh grade, compared to the ninth grade nationwide.

According to studies done by Camillus House, the age



Dr. Pedro Jose Greer ministers to one of his patients, a homeless man living on the streets of Miami.

of the average woman who is homeless in Miami is 23.4, younger than the average for those elsewhere in the U.S. Among these homeless are mental patients, alcoholics, single mothers and teenagers who have run away from home.

"The saddest and most serious problem are the children," who represent about 10 percent of the homeless nationwide. "And a good number are younger than five," says Greer sadly.

In Miami, Hispanics make up between 10 and 15 percent of the homeless.

"Florida has the highest rate of tuberculosis in the nation," adds Greer, whose speciality is internal medicine. "What we're seeing are Third World diseases superimposed on a developed nation."

And, he notes, every day more of the homeless are being diagnosed with AIDS. Although no formal studies have been made, he estimates that about 12 percent are infected with the virus.

At the Camillus House clinic, Greer tells medical students to treat the poor as they would the rich. "We're not here to judge their finances," he says. "My goal is to treat the patient who comes to me."

"The difference between a priest and a doctor," he adds, "is the Christian charity offered by the priest. We have to make that charity a part of our profession."

Among the many awards Greer has garnered for his

'The difference between a priest and a doctor is the Christian charity offered by the priest. We have to make that charity a part of our profession.'

Dr. Pedro Jose Greer

work with the homeless are: the Spirit of Excellence 1989 award given by *The Miami Herald*; and Unsung Heroes of America, given by *Newsweek* magazine.

But Greer prefers not to talk about them. "Every Christian helps others. I do it in my field. I'm no different than anybody else."

As a Christian, he sees his mission as improving the society in which he lives. "Doctors used to do that in the 1940s, and in Europe and Latin America it's still done," says Greer, who is also a member of the Board of Directors of the Archdiocese's Catholic Community Services.

"God is the one who makes decisions," Greer notes. "He has enabled us to help and serve others with the talents he has given us. I do it through medicine, others have different talents. I am not that special."

In fact, he prefers to talk more about his wife than about himself, for it is she, he says, who makes his work

Camillus' free clinic: Poor's last chance

*Oh Lord, who will mourn for me...
I was once a father,
a mother, a teacher, a brother
but now I am homeless
and forgotten
who will mourn for me.*
William Reese

former security guard at Camillus House Health Clinic

By Maria Vega
Staff Writer, La Voz Católica

Every year, Camillus House Health Clinic sees more than 6,000 patients. All are satisfied customers. Unlike many other medical enterprises, the clinic has never been sued. Why?

For some of the homeless, the downtown Miami facility is the only place to go when they get sick. For most, it's simply the only place to go.

"In Michigan, the state gave us money. Here, it gives us homeless people," says Marland Bluhm, who arrived here from Michigan two years ago to direct the Camillus Clinic. He also worked with the homeless there, "but it was different. Here, in Miami, there are thousands more."

"It's a vicious cycle," he adds. "You call the city and the city says it's the county's responsibility. The county refers you to the state, and the state tells you it has no

money."

The Camillus clinic is supported totally by donations, Bluhm says. "But if you live by donations you can also die without them."

Every morning when it opens its doors, the clinic is full. The reason: It is the only facility providing free medical care for a homeless population estimated at between 10,000 and 15,000 people.

A Miami physician, Dr. Pedro Jose Greer, founded the clinic in 1985. All he had then was a table in a room at the downtown shelter. Today, the clinic is staffed by six doctors, a podiatrist, six social workers, nurses and assistants.

Like the clinic, however, its patients are trapped in a vicious cycle. They go there to receive medical attention, but then they must return to the harsh conditions of street life.

"Sometimes you treat them for an infected wound, and it becomes re-infected," says Gary Wainwright, a Florida International University nursing student whose work at the clinic is part of his curriculum.

Director Bluhm wants to see the clinic expand to include psychological services and a program for drug addicts.

"We can't offer the kind of service we need because we can't take people off the streets and put them in a drug



'In Michigan, the state gave us money. Here, it gives us homeless people.'

Marland Bluhm, director,
Camillus Health Clinic

rehabilitation program that costs \$50 a day," he says, explaining that the homeless need a continuing residential/detoxification program that includes psychological counseling. "And then they need an educational center with a curriculum that will allow them to re-enter society completely, to be normal citizens and pay taxes."

Bluhm also is setting up a program for homeless mothers and children, thanks to a four-year, \$1 million grant from the Dade Community Foundation, the Robert Wood Johnson Foundation, and the Jessie Ball Dupont foundation. "With that we will be able to concentrate on the physical and mental health of the most vulnerable group," he says.

Ruth Shack, president of the Dade Community Foundation, noted that the grant is aimed at helping homeless children, who lack the support of the community and

Homeless advocates: Soup-kitchen ordinance violates religious rights

By Araceli Cantero
Executive Editor, La Voz Católica

The Biblical injunction "to feed the hungry" has become a point of contention between the City of Miami and area churches and synagogues.

An ordinance recently passed by the city's Planning Department, and upheld May 21 by the Zoning Board, requires churches and synagogues to obtain special permission before opening soup kitchens for the poor and homeless.

Members of the Miami Coalition for Care to the Homeless contend such a requirement amounts to government interference with the practice of religion, and breaches the constitutionally-guaranteed separation of Church and state.

"We believe it is a violation of First Amendment rights," said Beth Sackstein, an attorney who serves as president of the coalition.

The group plans to appeal the Zoning Board's decision at an upcoming Miami City Commission meeting. Prior to that, a strategy meeting will be held June 26 at St. Mary Cathedral parish hall. The public and those interested in supporting the cause of the homeless are invited to attend. (For more information, call 374-1065.)

"We are opposing the ordinance because it is a restriction on the activities of the churches," said Msgr. Bryan Walsh, director of Catholic Community Services. "We advocate that churches must be let free to fulfill their mission of feeding the hungry."

Although he admitted that "reasonable guidelines must be established for the welfare of the community," he said this can be done by negotiation with each church on such issues as adequate parking, sanitation, etc.

Brother Jack Wall agrees. The ordinance is "unconstitutional and unnecessary," he said, because health and safety regulations are "already on the books."

Brother Jack serves at downtown Miami's Camillus House, which has sheltered and fed Miami's homeless for 30 years. It was Camillus House's proposal to open "satellite soup kitchens" in parts of Little Havana which spurred the protests of residents and merchants in the area, and eventually led to the Planning Department's ordinance.

Although the plan for satellite soup kitchens has since been withdrawn due to the community's pressure, the issue remains in contention now that the ordinance has been upheld.

"We're just defending the principle of freedom of religion," said Sackstein.

The sticking point, perhaps, lies in differing definitions of church. While the city is upholding the legal definition of a church as a place of worship, the churches adhere to the Biblical tradition that worship of God cannot be separated from care for the poor and downtrodden.

Defending the city's action, Sergio Rodriguez, director of the Planning Department, said churches have permits as places for worship. "All the other services are ancillary and have to be regulated."

In making its decision, the Planning Department compared soup kitchens to restaurants and noted one important difference:

"Typically, free food lines cause the people being served to congregate within the place of distribution not only sometime prior to the scheduled distribution but also during the night, thus affecting the neighborhood where they are located."

This, in Rodriguez's view, justifies the need for a special permit, to ensure that there is "no obstruction of free access and circulation on the public right-of-way."

"We understand that many business people are concerned," said Mark Radell, lawyer for the Miami Coalition for Care to the Homeless. But "it is very important for the people to understand that we are concerned over the government's meddling in the operation of the churches."

He predicted that the issue ultimately would have to be "decided in the courts."

"Basically, they are legislating against the homeless... [It is] a clear-cut, moral issue."

Brother Harvey Vieth,
Camillus House

the homeless," said Harvey Vieth, executive director of Camillus House, who called the controversy "a clear-cut issue, a moral issue."

"There is nothing mysterious about what is happening here," he added. "It's happening all over the country. Nobody wants the homeless in their backyard."

Indeed, the mostly elderly residents of the Little Havana area have vigorously protested the soup kitchens, even at a face-to-face meeting where the coalition tried to explain the churches' position.

"The people of Little Havana are loving and caring people but they are fighting at having the homeless in their neighborhood," Vieth said, referring to the widespread perception that the soup kitchens will attract not only the homeless, but more crime to the area.

Coalition members say they sympathize with residents' concerns. But, they note, the issue extends beyond the rights of the churches, to the community's responsibility toward the poor and homeless in general.

Homeless advocates note that neither the county nor the city have attempted to obtain any of the nearly \$700 million which the federal government sets aside annually for the homeless. That's because local governments are expected to come up with matching funds, which the City of Miami and Dade County officials say they don't have.

Bob Fleming, of St. Thomas Episcopal Church, said "if the mayor is so concerned he should create a special commission to think about solutions in a most humanitarian way. Then the city, the merchants, the residents, everybody would win."



Homeless man living on the streets of downtown Miami. (La Voz photo/ Maria Vega)

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Dr. Pedro Jose Greer

... are: the Spirit of Excellence 1989
... mi Herald; and Unsung Heroes of
... week magazine.

... to talk about them. "Every
... do it in my field. I'm no different

... his mission as improving the
... es. "Doctors used to do that in the
... and Latin America it's still done,"
... a member of the Board of Direc-
... 's Catholic Community Services.
... makes decisions," Greer notes.
... help and serve others with the
... I do it through medicine, others
... am not that special."
... talk more about his wife than about
... says, who makes his work

possible. "She is at home, raising our children so that we will have a good, Christian home. She deserves all the credit for allowing me to visit all those alleys and underpasses."

For her part, his wife, Janice, is convinced that her husband's work with the needy is part of his personality. It's his mission.

"He was always ready to give," she says, recalling when she first knew him in high school — he at Columbus, she at Miami's Lourdes Academy. "I support him. I think what he does for the poor is more important than what he could do here at home. That helps me get through the hours when he's gone."

Their mutual Christian values enable them to make God the center of their home. "I want my children to see that Christ is present in the work their father does with the needy, in his daily work," Janus says.

"It's more than work. It's a passion, almost a way of life," says Greer, who is convinced that doctors have social responsibilities.

"If you studied because you had a vocation, and not because 'daddy' paid for your career, this is the most beautiful profession in the world," he says, adding "it enriches me."

Although he does confess to experiencing frustration occasionally, "the bottom line is helping the patient who comes to you. That's the most important thing."

r's last chance at health care

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... gives us homeless
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Marland Bluhm, director,
Camillus Health Clinic

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... ent of the Dade Community Founda-
... ant is aimed at helping homeless
... support of the community and

... number is rising at an alarming rate.

Bluhm also is working to develop a relationship with the University of Miami/Jackson Memorial Hospital. The university will be supervising the health clinic's new podiatric program. "Miami's medical community always has given us tremendous support. It's admirable," he says.

In fact, 90 percent of the equipment and medical supplies at the clinic have been donated by local hospitals and pharmaceutical firms. Clinic directors estimate they have saved more than \$3 million in hospital costs that otherwise would have been borne by taxpayers.

"Aside from the street, this is my only other place of existence," says Raymond McIntioch, as he fills out forms with social worker Sandra Conklin.

For Conklin, the work at Camillus House is a challenge. "It's a difficult population that faces many problems," she says. "Our job is to try to break the pattern created by a family history of failure. We know that any success we have will be reflected in the population, and that makes me feel good."

The clinic also has a pediatric department that works out of Douglas Elementary School in Overtown, and sees children on Tuesday and Thursday mornings on Miami Beach.

Located at 728 NE 1 Street in Miami, the Camillus Clinic is full every day from 9 a.m. to 5 p.m., but also on

Tuesday and Thursday evenings, when it is staffed completely by volunteers.

Seated in an already-full waiting room, although it still is early in the morning, Ted (who would not give his complete name) says, "Here, I feel welcome. This is the only place where they don't tell me to leave because I have no insurance."

"If we help just one person, that's something," says assistant Joll Beckonan as she rushes down a hallway to heed a doctor's call.

Lying on a stretcher, an old man with a downcast look lets himself be treated by chief of podiatry Robert Guytine, who says that, among the homeless, foot problems are very serious.

"Especially infections among diabetics," he says, pointing to the swollen and deformed feet of the old man. "It's a type of treatment they had never received before, which is why I like to work here," Guytine adds.

For Dr. Linda Compagnone, the work at the clinic has shaped her career. "Here we care for the neediest. It has been a great learning and helping experience."

"We're not only helping the homeless, we're also training future doctors," says founder Greer, who now serves as clinical director. "Here, we take time with our patients. Nobody gets paid and nobody gets charged."

Maybe, he says, "that's why we have never been sued."



Dr. Robert Guytine, chief of a newly-opened podiatry department at Camillus Health Clinic, examines the feet of a homeless diabetic.

(La Voz photo/ Maria Vega)

Fruit of the vine, work of human hands

By Kenneth Guentert

A Communion song went, back in the '60s, "Eat my body, drink my blood..." The song was gross, but no more so than the Gospel reading for the feast of Corpus Christi. "Whoever eats my flesh and drinks my blood abides in me, and I in him," Jesus says in John 6:56. This kind of lays it on the line.

Somewhere back in time, the nuns told me how the business of eating Christ's flesh and drinking his blood was a scandal first to the Jews, who couldn't countenance such a thing, and then to the Romans, whose sensibilities ran more to watching gladiators hack each other to death. I learned to look down my nose at those who couldn't understand the sophistication of what we Catholic folk were about.

Of course we weren't really eating Christ's flesh and drinking his blood, even if we really were, because the whole business was bread and wine. At least it looked like bread and wine, even if it wasn't. Or something.

I was plenty puzzled, even though I knew how to spell transubstantiation. I spent many an early morning as a young altar boy staring at the gold leaf bas-relief of the Last Supper at the base of the altar and wondering why the priest couldn't seem to get the words out, "H-h-h-oc est c-c-corpus enim." His hesitation, more than the bells, impressed the importance of these words on my mind. Unfortunately, it didn't bring me any closer to understanding. The question still lurked: How could Jesus give his flesh to eat and his blood to drink?

Jesus, for all his solemnity in the Gospel for Corpus Christi, does not answer the question. He merely restates the case: If we eat his flesh and drink his blood, we will live forever. Well, fine, but forgive me if I can forgive those who walked away shaking their heads.

Fortunately or unfortunately, I haven't been able to walk away from the statement. I've had to come at it over and over again, from different angles. None of them are totally satisfying.

Eucharist as Birthday Cake: On the face of it, this seems a little shallow but even scripture scholar Eugene Laverdiere said somewhere once that there is something eucharistic about birthday cake. You've got a ritual, candles, a song, and the obligation to have a piece of cake even if your pancreas pops at the mere sight of sugar. There are variations of this theme: Eucharist as pizza, for example. With pizza, you have one pie, shared by several, usually some kind of sacred drink, laughter and pepperoni. Actually, the true Christian pizza comes with anchovies, which may explain why so few want to sit at our table.

The Eucharist as Cosmic Myth: This appeals to Joseph Campbell fans. If you check it out, you'll find that many cultures have a story about a human being or beings who die and come back to life as the staple food of the culture. My favorite is the English tale of John Barleycorn, who is killed and returns as ale; but the Zuni tale about the seven maidens who die and reappear as the seven types of Zuni corn is probably more sublime. The stories help people interpret what they see—that life is a cycle of transformation from life to death and back again. Often the stories, sometimes very bluntly, work on the necessity to kill and eat the victim as a way of bonding both with the victim and each other (communion).



Eucharist as Sacrifice of the Lamb: The Eucharist derives from Passover, of course, though some scholars doubt the "of course." Of course. Anyway, I learned from a book called *Rediscovering Passover*, by Joseph Stallings, that Passover derived from two separate feasts: a Feast of Unleavened Bread and a Shepherd's festival. In Passover, the matzoh (unleavened bread) and lamb sacrifice came together. In periods of exile, when Jews could not obtain lambs slaughtered at the temple, matzoh substituted for the lamb. The two symbols, by the time of Jesus, became bound up together. So, when Jesus held up the matzoh and said, "This is my body," he was saying that he was the Passover lamb about

'Maybe, I think today, the "body" is like the "body of his teaching" and the "blood" is like the "blood of his story." The only way I can take the teaching and the story into myself is by sharing it, in the company of those I'm willing to die for.'

to be sacrificed. In sharing the eucharistic bread, Catholics also partake of this sacrificial lamb.

The Eucharist Covenant: Sharing the cup, I learned from the same book, is not a Passover symbol but a covenant symbol. When Jesus picked up the cup and referred to it as the new covenant, he was reminding his audience about Exodus 24 when Moses splashed blood on the altar (which represented God) and on the people. In this bizarre way, Moses not only got everyone's attention but sealed the covenant. In effect, he asked the people to wear the covenant on their skins. Jesus goes a step further: he wants his followers to "drink" the covenant and take it into their hearts or, more accurately perhaps, their bowels. The image

reminds me a little of Ezekiel's eating of the scroll, but here the food is shared and binds everyone together.

The Eucharist as Politics: My sense of the Eucharist is still affected by my '60s experience. Back then I was attending the University of Notre Dame and between studies, dallied in the antiwar movement. Much as we tried, we couldn't escape the Catholic character of the university. We could hardly have a protest without having a Mass. The most dramatic occurred in the fall of my senior year when, by arrangement, seven students tore up their draft cards and made them part of the offering at the altar. The most emotional was the one then-University President Theodore Hesburgh celebrated with us on the main quad after the invasion of Cambodia and the subsequent killing of four Kent State students. In those moments, the Body of Christ became the body of us gathered to say "no" to our own government and to say "yes" to life. And we knew, even those of us not going to regular Mass, that the blood of Christ was being shed from Vietnam to Ohio.

Eucharist as Soldier's Story: When I asked a friend of mine to tell me about his most emotional Mass, he said: "Vietnam." He was on his way to Mass in the field and narrowly missed being blown up by a mine. His story reminded me that sharing a cup of wine (or whatever) is commonly done before soldiers go into battle. The ritual amounts to a pledge to lay down your life for your brother and, in those circumstances, no one stops to worry about AIDS viruses, flu bugs, or backwash. The Last Supper must have had a little of this intensity. In all of these, the Eucharist is a mystical metaphor whose riches I have only begun to mine. Maybe, I think today, the "body" is like the "body of his teaching" and the "blood" is like the blood of his story." The only way I can take the teaching and the story into myself is by sharing it, in the company of those I'm willing to die for.

Maybe. The nuns didn't invent their favorite phrase for nothing: "It's a mystery."

(From Salt Magazine)

Rules concerning inter-faith marriages

Q. Many thanks for your column on why a priest might not officiate at weddings.

My daughter is marrying a Jewish man and a priest will officiate. The wedding will take place on an island where there is a non-denominational



By Fr. John Dietzen

church. If it rains, the alternate place is the library in a hotel.

In requesting the library to be used, the pastor of the parish in which the hotel is located says we have not received permission.

In your article you mentioned that such couples could be married in a Protestant or other church. What is your opinion concerning this? (New York)

A. According to Catholic Church law, as I have explained, the marriage between a Catholic and a baptized non-Catholic is normally to be celebrated in a parish church. The local bishop can permit such a marriage to be celebrated in some other place that would be suitable. Your daughter's marriage, of course, is to a non-baptized person. Church regulations indicate that these marriages may take place in a church or "other suitable place." The words about a "suitable place" are essential because any marriage is a sacred commitment. While Christian marriage has the special character of sacrament, Scripture makes clear that every marriage, Christian or not, in some way reflects God's love and covenant with our human family, and our responsibilities in that covenant to him in return. The solemnity of the wedding ceremony, including the place where it is celebrated, must reflect that reality as well as possible. In our understanding, the marriage rite is more than a social event, though others who do not view marriage as we do might consider it almost that.

No special permission from the bishop is necessary for this suitable place, but the local priest or deacon preparing the marriage has the responsibility to be sure the sacred character of the wedding is preserved. I would hope not only your daughter but her Jewish partner wishes to give witness to that understanding of their marriage ceremony.

The same principles would apply generally to a marriage celebrated by another clergyman or civil official after the Catholic partner has received a dispensation from the form of marriage.

Q. If a man is divorced and has been granted an annulment, is it possible for him to become a priest or a brother? Does it matter if there are children from this marriage? (New Jersey)

A. If an annulment is granted, it means that no marriage existed between those two people. From that viewpoint, at least, no impediment exists prohibiting ordination to the priesthood or entry into the religious life.

You would not be the first one to whom this might happen. I am acquainted with both men and women who have entered the religious life following an annulment.

All natural obligations which a parent would have for his or her children would need to be assured before any church superior would consider an individual for ordination or entry into a religious community.

Care for minor children is obviously a top priority. Expectations would be different, of course, for children who are grown and living independently. You would need to contact a bishop or religious superior to check out further requirements.

Soviet women: walking a tight rope

Francine du Plessix Gray is a tall, impressive woman who has been known for her fine writings, many of them intertwined with her deeply-rooted Catholicism. But these days she is getting considerable attention for her startling new book, "Soviet Women, Walking the Tightrope" (Doubleday).

The idea of having an American woman write about Soviet women came from a Moscow publisher, Progress, in conjunction with New York-based Doubleday. She was invited to take on this assignment because she is half Russian, "brought up exclusively by Russian women," and also speaks the language, she told me recently when I spent an afternoon interviewing her in her Connecticut home.

In several visits to a number of Soviet republics, the writer came away with many observations that are worth reflecting upon. She found, for example, that what has been wrought in the Soviet Union by seven decades of communism — from the 1917 Bolshevik Revolution, through the Stalin, Khrushchev and Brezhnev years to Gorbachev and "glasnost" — is not a pretty picture for either women or men.

"There is a huge discontent and rage. You feel the anger in the air," she said. "The evil of a rule seeps into the soul of the people.... Evil is an infectious thing. It (spawns) a lack of compassion that is very troubling," she commented, relating a story she was told of a couple

who had a child solely to qualify for a two-bedroom apartment. "And then they abandoned the child, throwing it in the garbage." The author also writes of the widespread yearning among both Soviet women and men, especially youth, to rediscover their religious roots.

A young guide in Soviet Georgia told her as they lit candles to some of their favorite saints, "In the past 40 years we've spent whatever fund of faith and trust we had, and our youth is replenishing that fund with their new spirituality."

She told me this has been "a society without spiritual foundations" and religion serves several purposes. "I think many are

'There is a huge discontent and rage. You feel the anger in the air. The evil of a rule seeps into the soul of people... Evil is an infectious thing. It spawns a lack of compassion that is very troubling...'

By Antoinette Bosco



returning for a love of pageantry which has been repressed for so many decades. And it is a search for Russianness ... they go back to religion for aid in finding and strengthening their Russian identity."

According to Ms. du Plessix Gray, "Religion helps to answer that prevalent self-questioning of the Gorbachev era which goes: 'Who are we? We're not socialists anymore, we'll never be capitalists, what in hell are we?'" She did not find answers, only paradoxes, she admitted. As for the women, the first in Soviet history to be fully "emancipated," they have had enough of an "equality" that only meant women were taken out of their homes to do the work of men in addition to continuing the work of women. The result is a society of women who are contemptuous of men, who complain bitterly

about their lives, and earn only two-thirds of the average male income. Further abuse of Soviet women is evident in the statistic quoted by Ms. du Plessix Gray that there are "between five and eight abortions for every birth here ... the highest rate of abortions in the world."

I find the book a must-read for anyone wanting to see more of what is behind the borders of the Soviet world. Characterizing her book, Ms. du Plessix Gray said "I would like it to stand as a contemporary fable on the paradox of liberation and how this is affecting sexism. I would like people to see that truth is complex, hard to achieve and always full of nuances."

Practice your faith

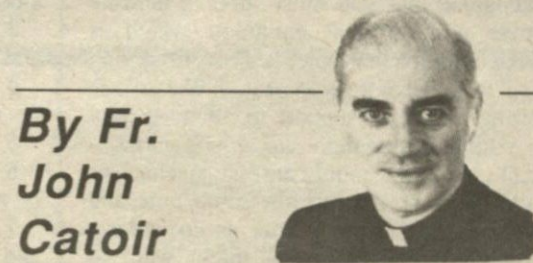
When you were a little child you learned to walk little by little. You darted from one parent's arms to the other's, laughing happily because you repeated the venture until you became surefooted. Do the same with your inner life.

Learn to walk to the Lord in a way that is a personal and not merely theoretical. Contemplation is like leaping forward into the arms of God and resting knowing full well that you are secure in His care. But daily life is also a prayer when you offer it to Him as a gift of love. You have no idea how you delight the Lord when you include Him in all your struggles.

Practicing the faith involves more than believing in doctrines. It is living in the conscious awareness of the presence of Jesus Christ, knowing that He is there to catch you if you fall. In the midst of every battle He is there waiting for you to come to Him. If you include Him in your daily activities even when you are bored and your faith is shrouded in darkness you will make great strides in pleasing the Lord.

It's important to realize that practicing the faith is not exclusively an inner journey. Our actions follow from our thought, and prayer spills over into positive, constructive deeds. We live in a world crowded with people who know little or nothing about the love of God. The Father longs for them, and wants to bless them, especially those most in need.

When you become sure-footed in your own faith you will begin to understand that God wants you not only to walk, but to become a carrier of divine love. It is through you that He will



By Fr. John Catoir

bring cheer and encouragement to others.

Be patient with yourself. You don't have to be saint to be an instrument of God's love, but it helps. If your own faith is tottering and you'd like to be stronger, it might be a good idea to join a little prayer group.

Find a friend or two or three and meet regularly once a month to pray and encourage one another in the faith. Talk about your attempts to bring the love of God into the world. This simple idea is the inspiration behind the Fiat prayer groups. Keep the meeting simple and enjoy the fellowship.

When the Apostles joined the Blessed Virgin Mary at Pentecost together they all prayed to the Holy Spirit. It was then that the Church was born. It was then that eleven frightened men stood tall and went forth to convert the world.

Time capsules

By Frank Morgan

Carolinas' strong man's tales live on

Peter Francisco, who was known as "the one man army of the Carolinas," was a Revolutionary War soldier of remarkable strength and bravery. Although only 16 when he joined the Continental Army, Francisco was more than six feet tall and noted for his muscular development. In the Battle of Guilford Courthouse, Francisco killed eleven British soldiers with his sword. On another occasion, he pulled an 1100 pound up a hill alone. At Jetersville, Virginia, he fought nine cavalymen singlehandedly. After killing one of the dragoons, the others ran off and left the nine horses in the hands of Francisco.

After the Revolution, Francisco kept a Virginia tavern. Once when one of his patrons became unruly, Francisco threw him out the front door. When he continued to be a nuisance, Francisco went out and threw him on to the roof.

A stranger came from Kentucky to decide who was the better man. It was no match. First Francisco threw the stranger over the fence and then he tossed his horse over after him for good measure. *****

After the Revolutionary War, New York placed a high import duty on New Jersey products. New Jersey retaliated by placing a tax of 30 pounds a month on the lighthouse at Sandy Hook which was essential for the navigation of ships bound for New York. Pennsylvanians attacked Connecticut settlers over a land ownership dispute.

The people of Vermont fought skirmishes with New Yorkers over their land rights and Connecticut bared all imports from the other states.

Congress under the Articles of Confederation had no right to tax the states so that it didn't have any funds to pay the army. This led to a band of drunken troops marching on Congress sitting in Philadelphia and forcing it to flee to Princeton, N.J.

Thomas Jefferson was a member of the Congress. He introduced a bill which brought about the decimal system of currency and a plan for the organization of the Northwest lands into ten states. He even proposed the names of some of the states - Michigania, Illinoia, Assinisippic, Metropotamia, Polypotamia, Cherroneus and Pelisipia.



Experience life's wonderful miracle

The birth of a child, especially the couple's first child, is a momentous event. The new parents are given to counting fingers and toes and exclaiming at their tiny perfection.

Thoughts on the incredible process of conception and birth yield to a sense of awe, to feelings of privilege and humility at participation in the mystery of birth, the mystery of life.

For those who are capable of wonder, there is an unmistakable and profound sense that they stand on holy ground, that they have brushed against Mystery Itself.

Human life, so magnificently encapsulated in a tiny infant, necessarily brings thoughts of the Creator who has brought about such a miracle.

That was the word that kept repeating itself in my mind in my first days of motherhood:...miracle...miracle...miracle...miracle.

Not many days later a new parents feelings have likely shifted from wonderment to overwhelmed-ment as they come to more fully appreciate their situation: that this infant is entirely dependent upon them for its every human need, from nourishment and comfort to protection and nurture.

While this dependence diminishes gradually, it will continue for approximately the next twenty years. Truthfully, I don't know how the three of us survived those first days and weeks.

I didn't feel sure of how to manage or do a single

By
Carol A. Farrell



thing.

I felt intimidated by the shriveling umbilical cord and exhausted by the around -the-clock needs of this tiny baby.

'Thoughts on the incredible process of conception and birth yield to a sense of awe, to feelings of privilege and humility at participation in the mystery of birth, the mystery of life.'

It was only through the grace of God and the bedside presence of Dr. Spock's famous book on infant care that we all pulled through!

The parent is not merely all-responsible but also

all-powerful in the life of the newborn. If the physical tasks of the moment were not so consuming, the parents would do well to step back and reflect on the god-like power they exercise over their child's existence. By reason of comparative size, knowledge and power, the parent obviously occupies a god-like position in their child's life.

However, I must admit I had none of these thoughts. I did not feel very god-like or powerful. In fact, I felt as though it was she who held me captive, heart, body and soul.

A child is born at a specific moment. But a man and women become a mother and father over time. It is, undoubtedly one of the most transformative processes we can ever enter into.

We shift the focus of our life radically: this vulnerable child now occupies the place we ourselves once occupied as the center of our universe. There can be no more dramatic change than that.

All of these memories are so present to me because they are about to be repeated in our family.

Perhaps by the time you read these word our youngest daughter and her husband will have experienced these first of the miraculous moments that becoming a parent brings.

For this new being about to enter the circle of life and all of our hearts, we give thanks. To Life!

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

A child complains of aches at school time

Dear Mary: My 7-year-old son gets up almost every morning and says his stomach hurts. He doesn't want anything to eat and he says it hurts too much to go to school.

On days I let him stay home, he generally begins to eat by late morning and feels much better the rest of the day.

I have tried driving him to school, and I told him I would stay in the classroom for the first part of the day if he is upset about school or if he has a physical problem, or both. How can I help him? (Indiana)

A. You recognize that you must strike a delicate balance: discover any physical condition which is causing your son's problem while you avoid giving lots of attention to a behavior you would like to see go away. Offering your son support to attend school and avoiding excessive attention are good starts.

Many physical conditions could cause stomachaches. Since your child has reported this for some time and you are baffled, a trip to the doctor is in order.

Before you go to the doctor, you might want to read "Feed Your Kids Right," by Lendon Smith (Dell, 1981). Smith, a pediatrician with long experience, suggests exploring these areas in dealing with stomachaches:

1. Review his past history. Was he colicky as a

By Dr.
James and Mary Kenny



baby? Did he have a lot of sickness - colds, intestinal flu, ear infections - as a baby?

2. Is he somewhat hyperactive? Does he have many mood swings?

3. Pinworms must be considered. They're common and no reflection on your parenting.

4. A family history of migrains or epilepsy might be significant.

5. Was the pregnancy unusually stressful?

6. If he has dark circles under his eyes, snorts, or is pale, allergy is suspect.

7. Is he extremely ticklish? Review Smith's clues and mention any when you visit your doctor.

After considering possible physical causes, review your home and school situations. You need to be a detective. Consider these areas:

1. When does the problem occur? Is it worse on certain days of the week? Does it disappear on week-

ends?

2. What has he eaten? You might want to write down everything he eats to seek clues from his diet.

3. What has happened at school recently? You might want to visit the teacher to learn of any personnel changes, classmates who have left or arrived, activities which have been introduced or eliminated during the day.

The advantage to these measures is that you can pursue them without focusing directly on your son's problem.

Whatever causes your investigation reveals, your ultimate goal is to have your son go off to school willingly. Offer again to drive him to school yourself and to remain with him at the school for part of the day. But insist gently that he is to attend school.

Suggest to the school that he stay at the nurse's office for a while if he complains of a stomachache. After school, take him and a friend for a modest outing. Plan a special weekend treat for the first weekend after he attends school all five days.

Consider physical problems, school problems and the home environment in looking for causes, and continue your low-key, supportive approach.

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

Getting back to the basic prom

Last year a freshman wrote to Dear Abby complaining that her high school principal banned the use of limousines, tuxedos and full-length gowns at their annual Freshman Frolic because all students couldn't afford them and would stay home rather than be embarrassed by appearing in ordinary cars and clothing.

In addition to the above reason, the principal defended her action by pointing out that students would have an opportunity to experience these grownup behaviors in the upper grades.

The girl's argument was that if parents are willing to pay, students should be permitted to use and wear whatever they want.

Abby disappointed her young writer by defending the principal, ending with, "Thank heavens for one principal who is willing to say, 'Whoa!'"

Proms and other big dances for teens seem to be escalating in grandeur and expense. Not only are tuxedos and limos the norm, but also expensive dinners in the most posh restaurants and after-proms breakfasts. Spending \$200 on an evening is not unusual for a teen.

Many schools, recognizing that this conspicuous consumption limits attendance to those whose parents are willing and able to foot the bill, are trying to get back to the simpler dance.

But they often find themselves under attack from parents themselves.

I was appalled to hear from parents in Los Angeles

By
Dolores Curran



that some parents are footing the bill to fly their teens to Las Vegas for dinner and back to LA for the dance.

Basic Christian principles come into play here. Is it moral to spend to so much on one evening when there are so many human needs going unmet? When monies spent on one teen's prom would feed a family in Peru for a year? I don't think so.

If parents have that kind of money, are they willing to split or match expenses with a needy family or even with a student who can't afford to attend the dance?

In recent years, many parents have banded together to furnish an after-prom party with games and activities designed to keep young revelers away from the drinking and driving which traditionally follow the dance.

I note that our teens enjoyed the after-prom party more than the prom because they could get out of their tuxedos and into jeans and have real fun. This says much about the theatricals of the expensive trapping of the prom.

I would call upon parents to suggest and support school moves to limit costly prom trappings.

The school alone cannot achieve simpler formal dances if the parents continue to support them. If parents refuse to pay the bill for limos and tuxedos, these luxuries would cease being necessities and would soon disappear.

Last spring I spoke in wealthy suburb of Pittsburgh where over seven hundred parents have signed a pledge not to allow teen drinking in their home. The pledge and united effort has had a dramatic effect in reducing teen drinking in their area.

When parents are serious about such things, change occurs.

Parents of promgoers could do the same thing in their school. But it must be a initiated well in advance of the dance, before one-up fever takes hold of the kids.

Believe me, the school administrators and teachers will be delighted at such a move and, I suspect, so will many students who can't afford to attend their one and only high school prom because it's been priced out of sight.

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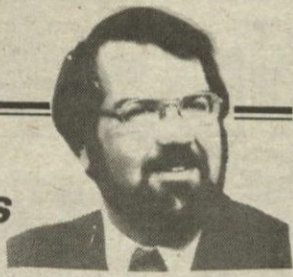
Farewell to both Henson and Davis

The recent untimely and coincidental deaths of entertainer Sammy Davis Jr. and Jim Henson, creator of the Muppets, forces eulogists into exercises in compare-and-contrast.

If the two men had died years or even months apart, no one would have attempted the double-appreciations which resulted when they left life on the same day.

The two had some things in common

By
James
Breig



— versatility, homeliness, enduring careers — but their differences are more striking.

Sammy battled racial prejudice with admirable pugnacity and perseverance, and a with an unadmirable abuse of drugs, alcohol and women, abuses he fought to overcome in his later years. Jim's life was far more smooth and stable. That difference showed in their work: Sammy was frenetic, begging for applause, too eager to display his foot-stomping glee over the slightest of jokes. One other hand, Jim was calm, placid and filled with gentle love.

I was not Sammy fan. The Rat Pack nonsense, the gold chains, those peace signs, his bell-bottoms and that grandiose style of singing all blocked me from appreciating what others delighted in.

But I was a Henson fan. As a result, I thought that the printed and televised tributes got it exactly backwards when they led with Sammy and added Jim almost as an after-thought. Fifty years from now, Sammy will this generation's Al Jolson, fondly but vaguely recalled

as a vaudevillian and rarely listened to. The Muppets will still be delighting children and adults.

Jim Henson cannot be separated from the bits of rag and hanks of hair he fashioned into living creatures we love and laugh at and learn from.

"Sesame Street," "The Muppet Show," "Muppet Babies" and several Muppet films proved that eternal truths about human behavior could be lampooned or nurtured by a fist inside a sock. That is not easy to do.

Puppeteering is one thing; making puppets into personalities we care about is another: but turning puppets into creatures who reflect our fears (Big Bird), stupidities (Oscar the Grouch), egos (Miss Piggy) and virtues (Kermit) is the work of a genius.

I'm trying very hard not to make any religious comparisons when discussing the Muppets, but it's difficult to resist when Henson was so god-like in his creative powers and when so many of the Muppets exhibit the lovable weaknesses of the apostles. (Hmm, I wonder what "Godspell" would be like with an all-Muppet cast.)

Henson's death has more properly been compared not to Davis's but to Walt Disney's.

Both Henson and Disney were guiding forces behind family-oriented efforts to lift up the best in us and cast out the worst.

Oscar, after all, lives in a garbage can, which is where his ideas belong.

But - and this is key - no one hates Oscar. It is his anger which reject, not him.

And that brings me back to Sammy Davis, a weak human being who struggled against racism and battled his personal flaws.

If he isn't as lovable as Oscar is, then I have failed to learn what both Henson, through the Muppets, and the Gospels are trying to teach me: With God as our father, brothers all are we.

I don't have to like Sammy's tap-dancing or impressions, but I do have to love — and pray for him and Jim.

'The two had some things in common as versatility, homeliness, enduring careers but their differences are more striking.'



FUTURE SEQUEL

Doc, actor Christopher Lloyd, (left) and Marty, played by Michael J. Fox, are transported to the Old West of 1885 in "Back to the Future Part III."

The U.S. Catholic Conference classifies the film A-II - adults and adolescents - and calls it a "tame, tired second sequel." The Motion Picture Association of America rating is PG -- parental guidance suggested. (CNS photo)

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Catholic television and radio schedule

Television programs

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

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

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

- ☐ 'Mother Angelica' Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.
- ☐ 'Catholic Focus' on Channel 6, WCIX, Father Thomas Wenski will air at 6 a.m. on June 17th.

Radio programs

In English

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

In Spanish

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

at 12 midnight on La Cubanísima, WQBA AM.

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

In Creole

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

Balser, Geiss receive Lumen Christi award

The 1990 Lumen Christi Award was presented by the Catholic Educators Guild on June 3 during a luncheon at the Miami Shores Country Club to two exemplary Catholic educators.

Benedict S. Balser, Principal of Gragny Elementary School, and Louise K. Geiss, Assistant Professor of Nursing at Barry University School of Nursing were selected for being "Lights of Christ" in their fields of education.

Geiss has provided over the years direct patient care, first as a nurse assistant and later as faculty in the medical-surgical areas with students at several facilities. Her work included supervising faculty, counseling, and comprehensive nursing activities. As educator and resource person, Geiss has worked closely with hospital and nursing home staff and administrators.

At Barry she was later to develop, coordinate, and teach courses in nursing as assistant professor and coordinator of medical-surgical nursing, subsequently followed by her work as academic advisor for the RN-BSN Transitional Option and Director of Nursing Enrollment Management.

Geiss's interest in the community, particularly in children, is demonstrated by her service as board member for Project Newborn and as Executive Director of the Children's Genetic Disease Foundation.

Through her efforts, the latter organization was awarded a \$35,000 grant from the Pentland Hall Foundation. She originated and coordinates the annual Taste of the Shores street festival benefitting the Children's Genetic Disease Foundation. She is a Crime Watch Block Captain and a member of the Miami Shores Downtown Revitalization Board.

Balser's career with Dade County Public Schools spans his work as teacher, counselor, assistant principal, and principal in elementary, junior high, and senior high schools. Additionally he was an adjunct professor at Nova University for seven years.

When Balser is assigned to a school, says the Catholic Educators Guild, he discovers its particular focus or need and becomes involved. This quality resulted in his being recognized as Reading Administrator of the Year in 1988 when his leadership led to the improvement of reading in his school. He was also recognized for this interest in exceptional education as Runner-Up in the 1989-90 Exceptional Student Education Administrator of the Year.

For Balser the school day does not end with the bell; rather a new day begins as he makes evening home visits to families who cannot be reached by phone. He personally oversees and participates in numerous programs and auxiliary services at Gragny. The school has initiated



Benedict Balser and Louise Geiss with their awards. (Photo by Marlene Quaroni)

LINK, a program linking at-risk students with special adult friends. Balser's LINK child has been included in some of his family activities, including attendance at Mass.

At All Saints Parish in Sunrise, Balser is a member of the Men's Club and serves as a lector. He has taken his place in the community as a Big Brother and a Red Cross Perpetual Donor.



NEW CHAPEL. Archbishop McCarthy blesses the Lady Chapel, an extension of the main chapel at Our Lady Queen of Heaven Cemetery in North Lauderdale following a Memorial Day Mass May 28. The extension, which includes crypts and niches, is the newest in a continuing series of additions at the cemetery. (Photo by Marlene Quaroni)

St. Rose of Lima is a leader in Publix program

St. Rose of Lima School, Miami Shores, now in second place in Dade County for the highest number of Publix receipts toward computer purchases, welcomed Publix representatives to a special assembly of students and teachers, Monday, June 4.

The Catholic elementary school, which holds third place in the tri-county area of Dade, Broward and Palm Beach has already

received five APPLE II gs Color System computers, including 1 APPLE II gs (Graphic Sound, each of which has a register tape value of \$225,000).

According to the St. Rose Development office the school anticipates the purchase of three or four additional computers early in June. Miss Terry Petrocelli is the teacher in charge of the computer training.

Hays wins teaching award

Elizabeth T. Hays, Ph.D., associate professor of biology at Barry University, was selected as winner of a 1989 Sears-Roebuck Foundation Teaching Excellence and Campus Leadership Award.

Dr. Hays is one of nearly 700 faculty members being recognized nationally by the Sears-Roebuck Foundation for resourcefulness and leadership as a private college educator. Each award winner receives \$1,000 and the institution receives a

grant ranging from \$500 to \$1,500 based on student enrollment. Winners are selected by independent committees on each campus.

Dr. Hays received her award for serving as an associate project director of the Minority Access to Research Careers (MARC) Program as well as teaching science majors a senior level physiology course, developing a popular elective science course for non-majors called "Biology of Women," and many other activities.

Palmer receives St. Thomas More award

Al Palmer of the South Dade law firm of Palmer McClaskey and Farr received the St. Thomas More Award last month from the Catholic Lawyer's Guild for his outstanding guidance, devotion, and service, as a Catholic attorney, to his clients and community. The St. Thomas More Award is an annual honor bestowed on a member of the legal, judicial or legislative field, who is nominated by his professional colleagues.

"The St. Thomas More Award is the

most sincere praise that a Catholic attorney can receive. It means that you are really touching people's lives, both professionally and spiritually. It was an absolutely unexpected honor," said Palmer.

It's a date

The Dominican Retreat House in Miami will have a retreat for Separated and Divorced (men and women) on June 8-10 and a retreat for men and women (members of the Fellowship of Narcotics Anonymous) June 22-24. For more information call 238-2711.

The Cenacle in Lantana will host a scripture guided retreat on August 6-12. For more information call (407) 582-2534.

The Cornerstone Television Ministry will present a live taping of the television program a "New Breed of Man" with Fr. Ricardo Castellanos at St. Bartholomew Church at University and Miramar Parkway in Miramar on June 22 at 7 p.m. The program will be on "How to Overcome Fear" and the public is invited to participate in the audience.

Catechetical Center summer hours

The Catechetical Media Center will be open to the public June 4 - August 3 on Wednesdays only from 1:00 - 3:30 p.m. (except July 4) and August 6-17, on Tuesdays-Wednesdays-Thursdays, 10:00 a.m. - 11:45 and 12:45 - 4:00 p.m. (except August 15) or any other time by appointment. (Call the center at 757-6241, Ext. 399)

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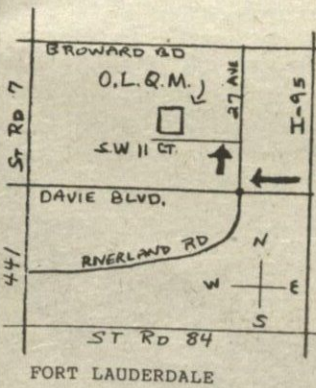
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MEDJUGORJE PEACE MASS

SUNDAY, JUNE 24, 1990

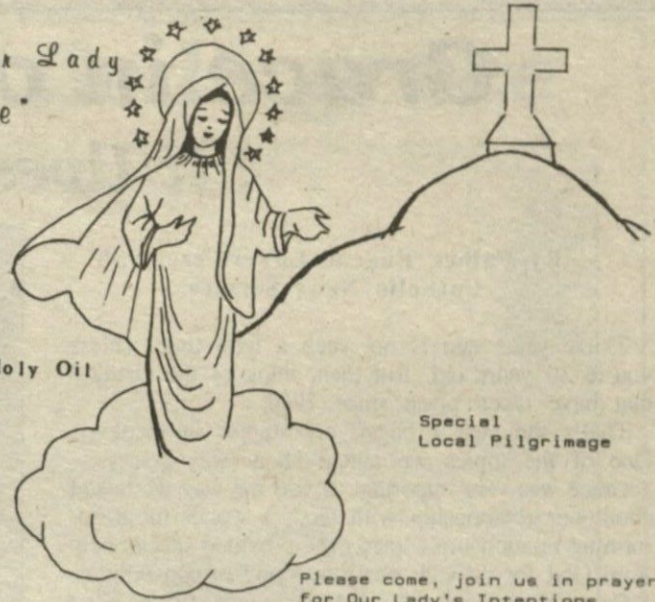
Our Lady Queen of Martyrs Church
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Mary has asked that June 25th be celebrated in her honor. This June 24th Vigil Mass will commence at the exact moment of midnight in Medjugorje. This Mass may be the 1st Peace Mass in the World this June 25th.

(The supposed apparitions at Medjugorje have not been approved or certified at this time by the Magisterium of the Church.)

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"Queen of Peace"



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5-A Novenas

Many thanks to St. Jude for prayers answered.
L.C.

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 intercessor of all who invoke your special-patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. Amen.
I have had my request granted.
Thanks for answering my prayer.

A.A.R.V.

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

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.

Thanks, Thanks, Thanks to the Holy Spirit.
E.X.

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

Thanks to St. Jude and St. Anthony for favor granted.
R.E.

Thanks to the Holy Spirit for prayers answered.
N.G.

5 A - 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 intercessor of all who invoke your special-patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. Amen.
I have had my request granted.
Thanks for answering my prayer.

A.A. R.V.

THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return I promise to make your name known and you to be invoked with Our Fathers, Hail Mary's and Glory Be's. Amen.
I have had my request granted.
Thanks for answering my prayer.

Thanks for granting my favors.
Sara

Thanks to St. Jude and St. Anthony for prayers answered.
D.M.

THANKSGIVING NOVENA TO ST. JUDE

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

OLGA

Happy Father's Day
June 17th

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Thanks to St. Anthony, Bernadette, Therese, Jude, Joseph, Michael & Mary for prayers answered. CAT
Thanks to Jesus, Mary, Joseph, St. Jude, St. Anthony for prayers answered. R.D.

Thanks to St. Jude for prayers answered.
M. L.S.

Thanks to St. Anne & St. Theresa for prayers answered.
M.L.S.

Thanks to St. Jude for prayers answered.
D.F.

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Grace in our life...

...it lives on through time and space

By Father Eugene LaVerdiere, SSS
Catholic News Service

Thirty years ago is not such a long time, unless you're 30 years old. But then, think of the changes that have taken place since 1960.

That's the year I began my studies in theology. One of the topics we talked about was grace.

Grace was very important. It was the way we talked about our relationship with God, a wonderful transforming relationship. Grace even provided special help from God for difficult challenges and responsibilities.

Grace was a special kind of life, a gift of God that attuned us to God. This divine life needed a follow-up. Human parents do not abandon their children at birth. Neither does God.

Today, 30 years later, I can't recall the last time I heard a group of students talking about grace. The year 1960 seems a long time ago, after all.

Whatever did happen to grace?

There were problems, of course. We tended to quantify grace. It didn't occur to us then, but that was like trying to quantify love.

There was no measuring the love of human parents in quarts and pints, but somehow we managed to think of divine grace with images of milk bottles more or less full.

And by the way, whatever happened to milk bottles?

Milk bottles have joined the stuff of history. Who would have thought they'd ever be collectors' items? But what about grace?

Grace is still with us, even if we have new ways of talking about it. What went is the tendency to quantify grace.

Just a few days ago, I heard a wonderful story about grace from an elderly member of the Little Company of Mary, Sister Mary Paul.

With her full head of silken white hair, peaceful smile and short firm steps assisted by a walker, Sister Mary Paul is the kind of woman you'd like to take home with you.

The story took place in 1960. Sister Mary Paul was on a train from Jasper, Ind., to Chicago. Opposite her sat an 18-year-old Jewish boy named Levi.

At one of the stops, a passenger leaned over to Sister Mary Paul as she went out and said, "Sister, would you say a prayer for me?"

She nodded a yes.

After the train got going again, Levi spoke up. "Why did that woman ask you to pray for her?"

As Sister Mary Paul went on, I could visualize young Levi watching her closely as he listened. "I suppose because of my life dedication to God. She felt I would care enough for her to pray for her."

Fields and trees and railroad crossings flitted past. After awhile, Levi turned to Sister Mary Paul and asked, "Sister, do you like Jewish rye bread?"

"Oh yes! I do."

"He took out a big loaf, broke off a generous piece and gave it to me."

"Take it, eat!"

"I had shivers all through me."

"How wonderful!" I said.

Sister went on. "We both ate, neither of us saying anything I can remember. But before he got up to leave, Levi leaned over to me and said, 'Sister, would you pray for me?'"

Returning from her memory to me and 1990, Sister Mary Paul concluded her story: "That was 30 years ago. He was just a student then. I wonder where



Grace was very important. It was the way we talked about our relationship with God, a wonderful transforming relationship. Grace even provided special help from God for difficult challenges and responsibilities, writes Father Eugene LaVerdiere recalling the beginning of his studies in theology. (CNS photo)

he is now."

Sister Mary Paul still prays for Levi. "I've lots of time you know."

The word grace did not enter into Sister Mary Paul's story, not even once. But its reality was surely there.

There was Sister Mary Paul's presence and obvious

'Grace was a special kind of life, a gift of God that attuned us to God. This divine life needed a follow-up. Human parents do not abandon their children at birth. Neither does God.'

dedication, the visible embodiment of grace, like an enduring smile. We used to call that kind of grace "sanctifying grace."

Sanctifying grace is lovingly given and generously transforming.

The angel Gabriel referred to sanctifying grace on

greeting Mary, the mother of Jesus: "Hail, full of grace. The Lord is with you."

The angel's greeting is now part of every Catholic's prayer. We may not talk about grace much, but we do talk about God being with someone. We think of this as new language for grace, but we owe it to the angel Gabriel no less than the old language of grace.

Even in 1960, those who talked to Sister Mary Paul on the train between Jasper and Chicago did not think of her as blessed with grace. But they certainly knew God was with her and that is why they asked her to pray for them.

That is not all. What about the woman who asked for prayer? And what about Levi, the Jewish boy who asked why she had done that, who pondered her answer, offered her Jewish rye bread and later asked her to pray for him?

In 1960, all of those were so many "actual graces," little gifts, special helps, reminding us that God was indeed with us.

What about that shiver Sister Mary Paul felt and which memory still recalls after 30 years? Another actual grace!

It should be clear then what happened to grace. It received a new name: God-with-us, new only because we had forgotten it. And by the way, Sister Mary Paul's story was quite a gift itself, a grace actually.

Scriptures

Can you see Grace?

By Father John Castlot
Catholic News Service

Poor Mary Magdalene!

An uncritical reading of certain Gospel passages led to an image of her as a prostitute who was converted and became a disciple of Jesus.

This makes for good drama, of course. But Mary Magdalene was probably just an undistinguished woman from a little town, Magdala. And she was apparently very sick. For Luke tells us "seven demons" went out from her (Luke 8:2).

Illnesses in those days were ascribed to evil spirits and seven demons suggests a serious illness.

In spite of her ordinariness, her weakness, Mary

Magdalene responded to God's love which reached out to her in Jesus' kindness. And she was transformed.

She was one of the few to follow Jesus all the way to Calvary — and beyond. She was in the state of grace — loving Jesus and his Father.

One cannot "see" grace any more than one can "see" God, but its effects can be seen in people's lives.

Grace is a gift. In fact, the word "grace" translates the Greek word meaning favor, gift, love.

But grace is not a one-shot deal, something that happens and is over and done with. Rather, it is an ongoing relationship, quiet maybe, but powerful — like being in love.

When we accept this gracious offer, we enter into

Small things done greatly, God's grace

By Neil A. Parent
Catholic News Service

Whenever I think of grace, I think of that awful time in third grade when I thought that Sister Mary Austin was saying "grapes."

I still can vividly see my classmates gleefully enraptured by my squirming attempts to distinguish between "sanctifying grapes" and "actual grapes."

My understanding of grace has progressed a bit since then.

However, the more I ponder its meaning, the more I stand in awe of its mystery. For grace is nothing other than the communication of God's life and support to us.

Grace essentially has to do with being rooted in God and being continually beckoned by the Spirit to live that reality in matters great and small.

When I take time to notice, I see many people responding to God's grace. They embody goodness and love — not each and every moment, of course, but at least some of the time.

There they are, spending time with the mentally and physically handicapped, working to improve the environment, patiently listening to their mate or children.

They volunteer time in community organizations, give their hard-earned money to charitable causes, and promote justice and racial harmony.

They wipe tears from tiny faces and warmly welcome the stranger.

When we think of cooperating with God's grace, people of heroic stature often come to mind — the Mother Teresas of this world.

But we should also think of the many graced moments in our lives and the lives of those around us.

Some weeks ago, I pulled into my favorite filling station. After filling the gas tank, I went to pay the attendant, a person whom I have known for some time.

As I slid my credit card under the thick glass, he asked if I had noticed how the station had changed. I looked around but did not notice anything.

"They took away the full-service section," he said.

I asked if it had been losing money.

"Naw," he said, "it was doing fine. But those guys at headquarters think they know what is best."

Signing the credit form, I nodded my understanding.

"You know how it is," he continued. "It's the Peter Principle. They promote people until they reach their level of incompetence. Then they start making stupid decisions."

I briefly weighed whether to season the conversation with other examples of failed leadership. (I'm partial to pointing out the deficiencies of elected officials.)

But for some reason I held my tongue. "Yeah," I said finally. "I know all about stupid decisions. I make enough of them. And I'm sure that those who work with me suffer often from their effects." The attendant stood in stunned silence. He looked at me for the longest time with his mouth frozen slightly open. Then, his face expanding into a sheepish grin, he lowered his eyes, nodded and said, "Yeah, I guess I make a lot of dumb decisions too."

FAITH alive!

Surely you'd welcome a little assistance when it comes to solving the problems in your life. Who



For me, that was a graced moment. It was a special instance when the two of us were helped to put things in a more wholesome, less critical perspective.

We were able to see ourselves much like those we were prone to criticize. In so doing, we avoided the kind of toxic conversation that can poison the spirit.

Meister Eckhart, the medieval mystic, once said, "God asks only one thing of us: to let God be God in us."

That's what grace is all about — helping us let God's presence and love take center stage in our lives.

Sometimes that will lead to acts of greatness. But for the most part, it will mean doing small things with greatness.

Let God's grace enter your life

wouldn't!? Maybe you even look to God for this assistance.

For many people, "grace" is a synonym for the help God gives when they need it most. Grace "saves" them from whatever is dragging them down.

It is natural to turn to God whenever you sense your own needs, or someone else's, most acutely. The help God provides is real.

But is the idea of grace restricted to the idea of help and assistance? More basic, perhaps, is the idea of grace as God's life and love, shared in a relationship with you. Grace, then, is something like the life communicated and

shared by two people who love each other.

Thus grace is powerful; it changes people — transforms them, the way love does. Within this context, God's assistance emerges.

The idea of grace, then, is revealing. It reveals something about God: that God's activity in people's lives takes the form of love.

And grace reveals something about us. This gift — the way love always does — affirms our self-worth, enlivens us and draws out the best in us.

David Gibson
Editor, Faith Alive!

a relationship with God. This relationship empowers us not only to cope with life but to live more vibrant and meaningful lives.

St. Paul expressed this in a memorable passage: "I live, no longer I, but Christ lives in me" (Galatians 2:20).

Paul is an especially spectacular example of what grace can do to transform people. But no one can say, "Who, me? I'm no saint!" For God chooses "the weak of the world to shame the strong," (1 Corinthians 1:27).

Look at the strange assortment of characters who responded to Jesus. They were by no means shoo-in candidates for greatness. But they became great.

The blind Bartimaeus was a wretched beggar without

a future. Jesus stepped into his life with an offer of love: "What do you want me to do for you?"

'One cannot "see" grace any more than one can "see" God, but its effects can be seen in people's lives.'

Bartimaeus accepted the offer: "Master, I want to see." He received his sight, and much more. He was

given insight, and the courage to follow Jesus "on the way" to Calvary and beyond (Mark 10:46-52).

If we cannot see grace, we may detect it in moments when we are enabled to rise above our weakness, to accept bravely and peacefully the death of a loved one, for instance.

We may look back in amazement and ask, "How on earth did I ever make it through that?"

The answer, of course, is by the grace of God, by the power of his gracious love.

(Father Castlot is a biblical scholar, writer and lecturer.)

Archeologists debate:

By John Thavis
Catholic News Service

Are these St. Peter's bones?

VATICAN CITY (CNS) — At the center of the Catholic Church lies a partial skeleton, and with it a lingering question: Did these bones belong to St. Peter, the first pope, who was martyred nearby on the Vatican Hill?

The enigma has resurfaced nearly half a century after archeologists unearthed the bones, which today are kept in 19 plexiglass containers beneath St. Peter's Basilica.

Margherita Guarducci, the expert whose work first linked the remains to the first-century apostle, has written a new book strongly reasserting that they are, indeed, the "unique relics of Peter."

Oddly, she complains, the supposed relics are being undervalued at the Vatican.

The elderly scholar told Vatican Radio in a recent interview that she had used "rigorously scientific methods" in the 1950s and '60s when she "tracked down and recognized with absolute certainty the bones of Peter."

Whether the Vatican has officially endorsed that judgment is a matter of debate. Pope Paul VI appeared to subscribe to Miss Guarducci's conclusions, saying in 1968 that the "relics" of St. Peter had been "identified in a way which we can hold to be convincing." Years later, he repeated that her results "seem to be positive."

At the basilica's administrative office, an official said the late pope was referring to the tomb area, not the bones themselves.

"The whole complex is a relic, yes. It is certain that this is the tomb of St. Peter. But how can one say that these bones are those of St. Peter?" the official said. That attitude may explain why the remains are downplayed during guided tours of the basilica's crypt and are not mentioned in the Vatican's guidebook to the subterranean necropolis.

Miss Guarducci, who says she is "persona non grata" these days in the basilica's excavated underground, has accused certain forces in and outside the Vatican of trying to hide her discoveries.

She has blamed hostile interests operating under a "false ecumenism" for trying to "minimize and cancel the tangible presence of Peter in the church of Rome." She even suspects that the announcement of her findings, reached in 1964 during the Second Vatican Council, was delayed four years because "it would have bothered the Protestants."

Her remarks have prompted quiet exasperation among those who manage the basilica.

"We understand that all people are proud of their discoveries," the official said with resignation. "We don't want to enter into battles."

Jesuit Father Antonio Ferrua, the only living member of the original 1939 excavation team, said Miss Guarducci's book is "malicious" and "full of errors." He said he plans to respond to it soon with his own article.

The story of the excavations, as retold recently by Miss Guarducci and Father Ferrua, is one of noble intentions marred in part by professional jealousies and gaps of information.

In her book, "The Tomb of St. Peter: An



Extraordinary Affair," Miss Guarducci explains that she became interested in the tomb after the 11-year-long excavations were completed in 1950. At that time, Pope Pius XII had announced the discovery of the tomb but said it was "not possible to prove" that any remains found near the site were those of St. Peter.

Intrigued by a drawing of the tomb area by Father Ferrua in 1952, Miss Guarducci went on a tour of the archeological zone beneath the basilica. She was perplexed, she says, when she failed to find a Greek inscription contained in the priest's sketch which appeared to read: "Petros eni" ("Peter is here").

She says she learned that Father Ferrua had removed the graffiti fragment and was keeping it in his room. Years afterward, Father Ferrua explained that the fragment was from a later century and of little consequence and that it was in his room temporarily after its discovery near the end of the dig.

But Miss Guarducci had become suspicious and approached Pope Pius, who gave her permission to re-open research on the excavations.

Aided by a basilica workman who had helped the original archeology team, she spent months going over the material unearthed in the 1940s. In one wooden box she found several human bones. According to the workman, the remains had come from a cubicle in the

tomb area. Why hadn't the bones been registered with the other information, she wondered. And why did the four archeologists — including Father Ferrua — deny having found any bones in that area of their dig?

The workman recalled that he and Msgr. Ludwig Kaas, the now-deceased director of the excavations, had emptied the cubicle after regular work hours, without the knowledge of the four experts. Msgr. Kaas, the workman explained, was not on good terms with them.

Miss Guarducci's version is met with skepticism by basilica officials, who say a discovery like that would not have been overlooked. Moreover, Father Ferrua said he was there when the cubicle was first discovered and that it was "practically empty."

Miss Guarducci spent several years overseeing research on the bones. Eventually, she says, she was able to show that they came from a robust man about 60-70 years old at the time of death — a description that seems to fit St. Peter.

Other scholars, while acknowledging that Miss Guarducci is an able archeologist and epigraphist, question her interpretations and conclusions.

The final verdict on the bones may be one given by Pope Paul VI in 1968, when he predicted that Miss Guarducci's research would not put an end to "verification, discussions and polemics" on the subject.

Those ever changing college plans

By Hilda Young
Catholic News Service

"I'm thinking about working this summer and then going to Europe or Australia next fall," our soon-to-graduate-from-high-school daughter announced last night.

"Oh?" her father responded calmly, at least as calmly as a person can appear who is rolling the sports page into a wad about the size of a Ping-Pong ball.

"What happened to the college plans — and all those scholarship applications and financial forms, and grant requests and copies of our tax returns to several thousand government and private agencies?"

"Oh, I don't know," she sighed. "After so many years of school it would be nice to take a break."

My husband and I exchanged glances. "I always warned you about sitting her in front of Sesame Street when she was a baby," he said. "We are now seeing the long-term effects of a big yellow bird talking to an infant about the letter D-for-dumb."

"You're just fantasizing out loud, trial ballooning, mulling over funny thoughts, being cute. Right?" I asked our firstborn.

"I'll bet I'm supposed to answer that one yes, huh?"

"Education and your future aren't something to take

lightly, young lady," spouse said.

"Exactly," Big Bird's friend responded. "Think of all the world awareness and experiences you get from travel."

"So do it during summer vacations," I suggested.

"Think of cousin Ryan," she said.

I'd rather not.

"Uncle Chet and Aunt Shirley made him go to

'I always wanted to backpack through Europe when I was her age. I wonder what the odds are that I would have gone to college if I had.'

college and all he did was graduate from Budsfor University."

"Come again?"

"Buds for U," she repeated, "as in 'this Bud's for you.'" "Is that why Chet calls him 'Suds' now?" I asked spouse. He grimaced.

Miss World Traveler tried to lighten things up. "Besides, there's no rush to go to college. I could go the year after — and maybe even have a better idea of what I want to do with my life."

"If you don't take those grants and scholarships now, do you know what the odds are of you really ever going to college?" her father demanded.

"No. Do you?" she asked back.

"No, but that's beside the point," he snapped.

I shook my head. "I knew it was a mistake to cancel that vacation to Florida so we could afford to send her to Montessori School."

"You guys are taking this kinda weird, ya know."

"Kinda weird?" her dad gasped. "Do you remember how upset you were when you spent all day trying to housebreak Leaky when he was a puppy and it didn't work? Well, think how you'd feel if you spent 18 years stressing education and your daughter wants to run off with Crocodile Dundee."

"I didn't think you guys would understand," she said. "Can we talk about this later?" She headed upstairs.

Spouse sat there rolling the sports page from one hand to the other. "You know," he said. "I always wanted to backpack through Europe when I was her age. I wonder what the odds are that I would have gone to college if I had."

"You know," I mused, "Australia is supposed to be pretty warm during our wintertime."

(Your comments are welcome any time. Please send them to Hilda Young, 25218 Meadow Way, Arlington, Wash. 98223.)