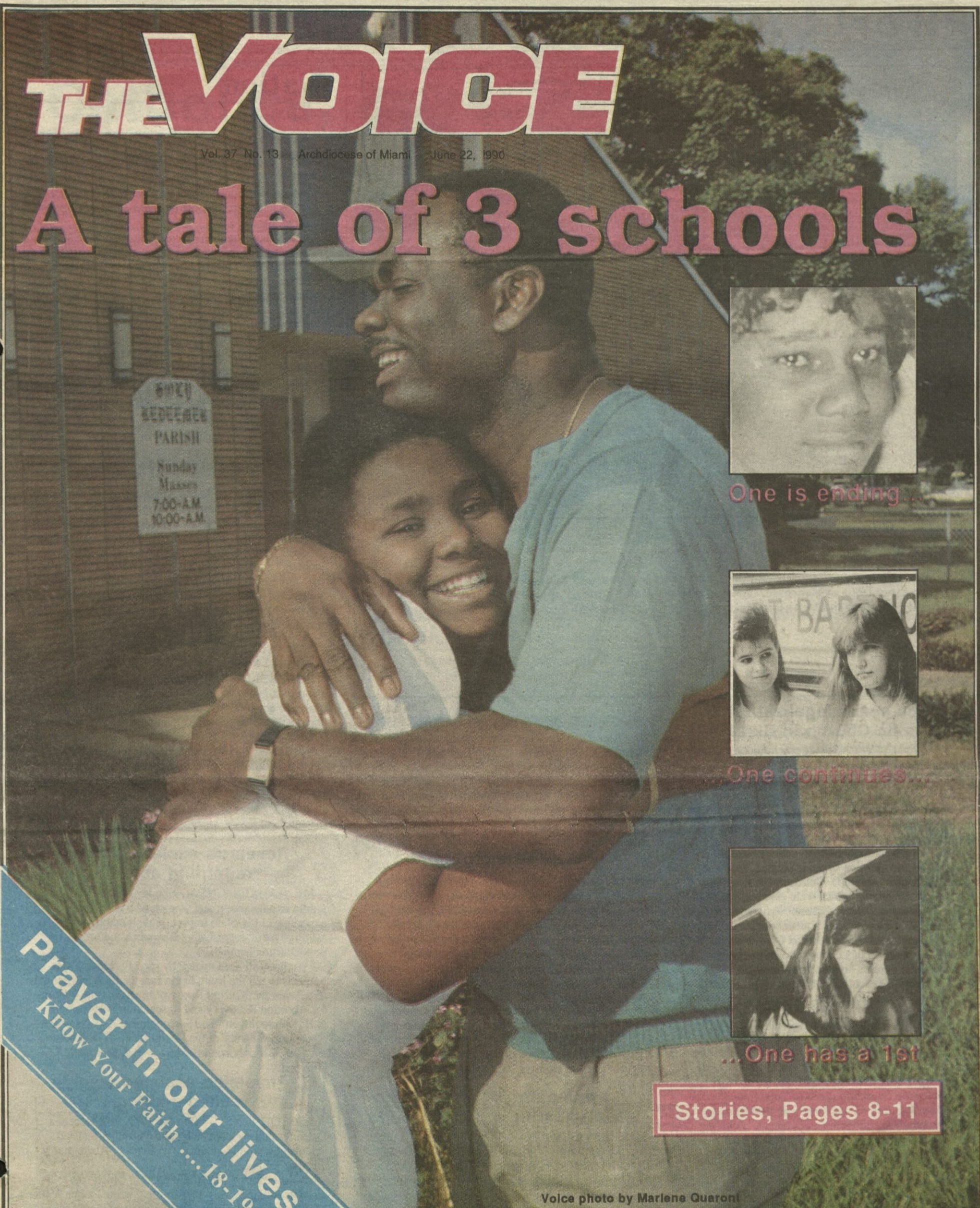


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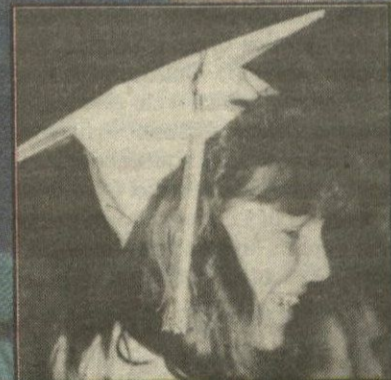
A tale of 3 schools



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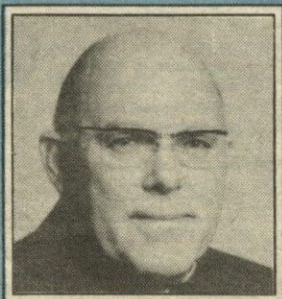
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Voice photo by Marlene Guaroni

Prayer in our lives
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Raven Alerte, 12, is congratuated by her father Rene after her graduation at Holy Redeemer's last such ceremony.

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Students are 'cheated' of values in public schools





LIBERIAN EVACUATION

Americans Janice and John Connelly, with their two-year-old son, Josiah, wait to board a charter flight out of Monrovia, Liberia, to the United States. Pope John Paul II has appealed for peace in the African nation. (CNS photo)

World

Pope seeks legalization of Catholic Church in Ukraine

VATICAN CITY (CNS) — Pope John Paul II has called the world's Ukrainian Catholic bishops to the Vatican to set strategies for the legalization of their church in the Soviet Union. The agenda of the June 25-26 meeting, which will include the participation of the 10 clandestinely ordained bishops in the Soviet Ukraine, was released by Joaquin Navarro-Valls, Vatican press spokesman. The meeting's purpose is "to consider the question of the legal recognition of the Byzantine-rite Catholic Church in Ukraine and the recovery of its goods," which were given to the Russian Orthodox Church by Josef Stalin's government in 1946. Navarro-Valls announced the meeting one day after the Russian Orthodox Church elected Metropolitan Alexei of Leningrad to be patriarch of Moscow, the church's highest position. - - -

Pinochet under questioning over savage crimes

SANTIAGO, Chile (CNS) — Church and government leaders said former military ruler Gen. Augusto Pinochet must answer for a mass grave of firing-squad victims dug up in northern Chile. Archbishop Carlos Oviedo Cavada of Santiago said Pinochet should account for the "horrendous crimes" committed under his regime. "A head of state must be responsible for the acts committed under his government," Archbishop Oviedo said when asked about the grave. Leftist parties called for his removal as army commander in chief, a post he continues to hold since handing over power to an elected civilian president on March 11. - - -

English church officials deny helping child molester

LONDON (CNS) — An English diocese has refuted charges that it helped one of its priests who faced child molestation charges in the United States evade the law. Authorities of the Diocese of Northampton said

that instead they helped in the arrest of 46-year-old Father Anton Mowat. They said they supplied police with his address after he had returned to England from a long stay in a facility run by an Italian religious order. But Georgia prosecutor Robert Wilson said it looks to him like church officials helped Father Mowat remain at large for nearly a year. He has written British police and Pope John Paul II about that concern. - - -

Salvadoran bishops urge US not to boycott their coffee

WASHINGTON (CNS) — The Salvadoran bishops' conference, angered by a National Council of Churches call for a boycott of Salvadoran coffee by U.S. companies, is urging U.S. Catholics to ignore the boycott. The Salvadoran bishops asked the U.S. Catholic Conference in an open letter published in Salvadoran newspapers in early June to let U.S. Catholics know they were deeply opposed to the coffee boycott proposed by the New York-based national council because it would be a "harsh blow to the fragile economy" of El Salvador. "We reject completely the Salvadoran coffee boycott as being an attack against justice since it harms indiscriminately not only the coffee growers but the people as well whose livelihood is from working with coffee," the Salvadoran bishops said. - - -

Pope calls for an end to 'fratricidal fighting' in Liberia

VATICAN CITY (CNS) — Pope John Paul II urged an end to the "fratricidal fighting" in Liberia, where church calls for a cease-fire have gone unheeded. The pope's appeal came as rebels pressed their advance against government troops, forcing an evacuation of thousands of Americans from the West African country. More than 1,000 people have been killed in the insurgency, which began in December. The pope, speaking after a midday blessing in St. Peter's Square, asked that "the conflicting parties put an end to their fratricidal fighting, silence their weapons and establish an environment of peace and calm in this dear African nation, which is so close to us." - - -

Nation

Archbishop plans conserving parishes despite priest shortage

SEATTLE (CNS) — Seattle Archbishop Raymond G. Hunthausen announced that he plans to maintain all 133 parishes in the archdiocese despite a shortage of priests to serve them.

Archbishop Hunthausen said that, despite an anticipated one-third reduction in parish priests by 2000, five new parishes are planned by then to help meet an expected 20 percent increase in the archdiocese's estimated Catholic population of 317,000. To help bridge the gap, priests will share pastoral duties "wherever possible," Archbishop Hunthausen said in a statement, and more non-ordained people will be hired as "parochial ministers" in parishes where there are no full-time priests.

Decline in number of nuns leads to need for change

NEW YORK (CNS) — American nuns have widely varying hopes and expectations for the future of religious life, viewers of a teleconference were reminded. No one tried to predict whether the decline in the number of nuns would stop.

Notre Dame Sister Marie Augusta Neal of Emmanuel College in Boston said young women would be attracted to religious life if they saw evidence the orders were committed to the "transformative mission" of bringing "radical" social change to benefit the poor. Many women's congregations have written a commitment to the "preferential option for the poor" into their mission statements since the Second Vatican Council, she said, but they have shown a "lag" in the "actual doing of a transforming mission."

Diocese cuts down to help balance budget

HONOLULU (CNS) — The Honolulu Diocese, in an effort to stop a string of deficit budgets, has cut back on chancery departments and increased the parish tax by 30 percent. The changes take effect with the new fiscal year beginning July 1.

The diocese had budget deficits of \$986,008 in 1989-90, and \$1.3 million in 1988-89. A \$2.3 million deficit in 1987-1988 was staved off by the sale of \$6.5 million in surplus property.

Twelve diocesan positions will be eliminated through the cuts, and pay raises for lay employees were eliminated. - - -

Research misleads women regarding abortion

MILWAUKEE (CNS) — Shoddy research has led the public into believing that women who have abortions experience little or no impact on their emotional life, said a psychotherapist at a Milwaukee conference on post-abortion healing.

"We have all been misled by shoddy research that purports to tell the truth, but in fact the truth has not been told," said Dr. Vincent Rue, co-director of the Institute for Abortion Recovery and Research in Portsmouth, N.H. Rue spoke on "The Sociopolitical Aspects of Post-Abortion Research" at the Healing Values IV Conference on Post-Abortion Healing held at Marquette University.

Physician assisted suicide called a killing

DETROIT (CNS) — Two theology professors at a Detroit seminary have called the physician-assisted suicide of a woman in the early stages of Alzheimer's disease "killing."

"What occurred was a 'killing,'" in which "the ultimate indignity was done to life," wrote Father Walter Markowicz and William Buckley in an column written in an issue of The Michigan Catholic, Detroit's archdiocesan newspaper. Father Markowicz and Buckley, faculty members at Sacred Heart Major Seminary in Detroit, cited principles of Catholic moral theology and ethical standards of the American Medical Association in arguing against the suicide.

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Robert L. O'Steen
Editor

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



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Catholics, Jews: Public schools should teach kids moral values

WASHINGTON (CNS) — In an unprecedented joint statement Catholic and Jewish religious leaders have declared that U.S. public education is "cheating our children" by failing to teach the "core moral values" of society.

They called the lack of education in basic values a "national disgrace."

"By deliberately excluding these shared moral values from the curriculum, the educational system actually undermines them," said the statement. "It is all too easy for children to assume that information not taught in school cannot be very important."

The leaders, who form a national Catholic-Jewish consultation group, said that values not being taught, "like honesty, compassion, integrity, tolerance, loyalty and belief in human worth and dignity," are not just religious but an essential part of "the civic fabric of our society. They are the underpinnings of our lives."

The statement was issued June 19 by the Interreligious Affairs Committee of the Synagogue Council of America and the Committee on Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

'Substantial, even drastic, systemic change is still necessary if we as a nation are to salvage the moral fiber of our children.'

The joint consultation group of the two organizations consists of 12 bishops representing the NCCB and 27 Jewish leaders, 26 of them rabbis, representing the synagogue council, with assistance from consultants and staff members

of their organizations.

The Washington-based NCCB is the canonical organization of all the U.S. bishops. The New York-based synagogue council serves as a spokesman for and coordinates policies of the national rabbinical lay synagogal organizations of the three main branches of Judaism in the United States: Orthodox, Conservative and Reform.

The consultation is co-chaired by Archbishop William H. Keeler of Baltimore, the NCCB's episcopal moderator for Catholic-Jewish relations, and by Rabbi Jack Bemporad, chairman of the synagogue council's Interreligious Affairs Committee and rabbi of Temple Israel in Lawrence, N.Y.

In a joint press release the two co-chairs said, "This is the first time that such a joint statement has been issued by both of our two religious organizations which reflects a major cooperative effort in addressing a prime problem affecting our entire American society."

The consultation group said that "a growing reluctance to teach values in our public educational system" stems from "a fear that children might be indoctrinated with a specific religious belief."

The leaders rejected the view that such value education



Clinic protest

Bishop Thomas V. Daily of Brooklyn, N.Y., (center) leads the recitation of the rosary recently outside Choices, a medical clinic in Queens, N.Y., where abortions are performed. Bishop Daily and Auxiliary Bishop Austin Vaughan of New York (right) joined a group that meets weekly at the clinic for a prayer vigil. (CNS photo)

involves religious indoctrination. "All major religions advocate these values, as do the Constitution and the Bill of Rights, much of the world's greatest literature, and ethical business practices as well," they said. "We are convinced that even apart from the context of a specific faith, it is possible to teach these shared values."

They said parents have a "unique role" in teaching values and "shaping their children's lives," but parents need "all the help they can get."

They praised schools that "have developed excellent values education programs" but said it is not enough. "Substantial, even drastic, systemic change is still necessary if we as a nation are to salvage the moral fiber of our children."

In a five-point plan, they urged:

— That governors and legislators "create committees to promote values education in the public schools" and that education leaders establish ways "to address the moral educational needs of children and young people."

— That schools "use textbooks, resources and teaching

methodologies that emphasize basic civic and personal values" and that school boards state publicly "the values they will teach and how they will teach them."

— That religious leaders work together for change and form a national "joint commission to meet quarterly to evaluate matters pending in the courts and before the Congress that will affect the promotion of values education in America."

— That "foundations underwrite values education programs in public schools."

— That the media, "especially television, promote civic and personal values in their programming."

The Catholic-Jewish consultation said that to contribute to the process it was forming a committee to "make recommendations on the substance of value-based curricula and teaching methodologies."

It also asked Catholics and Jews across the nation to "begin a widespread dialogue about moral education in the public schools."

Flag-burning ruling gets mixed reactions

WASHINGTON (CNS) — The Supreme Court's June 11 ruling that the Constitution protects flag-burning drew mixed reaction from Catholic spokesmen.

An official of the Knights of Columbus, which said it was alarmed when the court announced a similar ruling on a different law a year ago, expressed "regret" over the new, 5-4 high court decision and support for whatever legal methods may undo it.

But a Georgetown University law professor, Jesuit Father Robert Drinan, said efforts to pass a constitutional amendment banning flag-burning would be "ill-advised."

In a case that closely paralleled a similar dispute in June 1989, the Supreme Court said a new, national law banning flag-burning was impermissible under the Constitution's First Amendment, which protects freedom of expression. The court said the law, known as the Flag Protection Act of 1989, restricts free expression.

"Punishing desecration of the flag dilutes the very freedom that makes this emblem so revered, and worth revering," said Justice William J. Brennan, writing for the court majority.

"We don't agree with the outcome" of the case, said Russell Shaw, director of public information for the Knights of Columbus. "We regret it. We've always felt from the

'Flag-burning goes beyond expression of a political opinion. It's a repudiation of certain fundamental values...'

Russell Shaw, spokesman, Knights of Columbus

'I'm opposed to [a constitutional amendment banning flag-burning]. It's ill-advised.'

Jesuit Father Robert Drinan, Georgetown University

beginning ... flag-burning was just in a different category from other forms of protected speech."

"Flag-burning goes beyond expression of a political opinion," Shaw said. "It's a repudiation of certain fundamental values ... that hold the whole" nation together, he said. In a way, Shaw said, destroying the flag is "a repudiation of patriotism itself."

When it comes to reversing the court's decision, "whatever will work has our support," Shaw said.

One means of reversing Supreme Court decisions is through a constitutional amendment, which would need to be approved by two-thirds of the House and Senate and then by three-fourths of the states.

"I'm opposed to the amendment (campaign)," said Father Drinan, a former member of Congress. "It's ill-advised."

Expressing support for the outcome of the case, he said that "it's not surprising" the court again ruled the way it did.

"We don't need an amendment (to the Constitution) or even a statute" to ban flag-burning, Father Drinan said. He noted that the issue is likely to command considerable attention in Congress, however. "The people are lining up" on the issue on Capitol Hill.

The 1989 law in question exacted penalties against "whoever knowingly mutilates, defaces, physically defiles, burns, maintains on the floor or ground or tramples upon" the U.S. flag.

Congress enacted the law in 1989 after the Supreme Court ruled, in a case involving a Texas law, that the Constitution protected flag-burning as a form of free expression.

Brennan, in his majority opinion, recalled that Congress had cited "a purported 'na-

tional consensus' favoring a prohibition on flag-burning. Even assuming such a consensus exists, any suggestion that the government's interest in suppressing speech becomes more weighty as popular opposition to that speech grows is foreign to the First Amendment."

He was joined in the majority opinion by Justices Antonin Scalia, Anthony M. Kennedy, Harry A. Blackmun and Thurgood Marshall.

Dissenting were Justices John Paul Stevens, who wrote the dissenting opinion, Sandra Day O'Connor, Byron R. White, and Chief Justice William H. Rehnquist.

"We are aware that desecration of the flag is deeply offensive to many," Brennan said. But "if there is a bedrock principle underlying the First Amendment, it is that the government may not prohibit the expression of an idea simply because society finds the idea itself offensive or disagreeable."

In dissent Stevens wrote that while government may not prohibit the expression of an idea simply because society finds the idea itself offensive, it is well-established that some methods of expression may be prohibited if "the prohibition is supported by a legitimate societal interest that is unrelated to the suppression of the ideas the speaker desires to express."

Confession: How often do you go?

Shifts in use by laity, priests cited

WASHINGTON (CNS) — The findings of a recent study conducted by the U.S. bishops that suggest why use of the sacrament of penance is in decline by the laity have provoked discussion among clergy and laity.

A second study, meanwhile, shows the level of decline in sacramental penance among both laypeople and priests.

A study conducted in 1988 by James O'Kane of Drew University in Madison, N.J., showed that only 2 percent of the laity and 4 percent of the clergy surveyed went to confession weekly.

O'Kane told Catholic News Service June 6 that he surveyed 275 laypeople and 188 clergy in a random sampling of Catholics in New Jersey — in the Archdiocese of Newark and the dioceses of Paterson, Metuchen and Trenton. Lay Catholics were identified in phone calls made at random. Priests were selected at random from the Official Catholic Directory and received questionnaires by mail.

Nearly half the lay Catholics surveyed said they went to confession rarely or never, with 27 percent answering "rarely" and 22 percent answering "never."

By comparison, 12 percent of priests said they went to confession rarely, with 3 percent saying they never went.

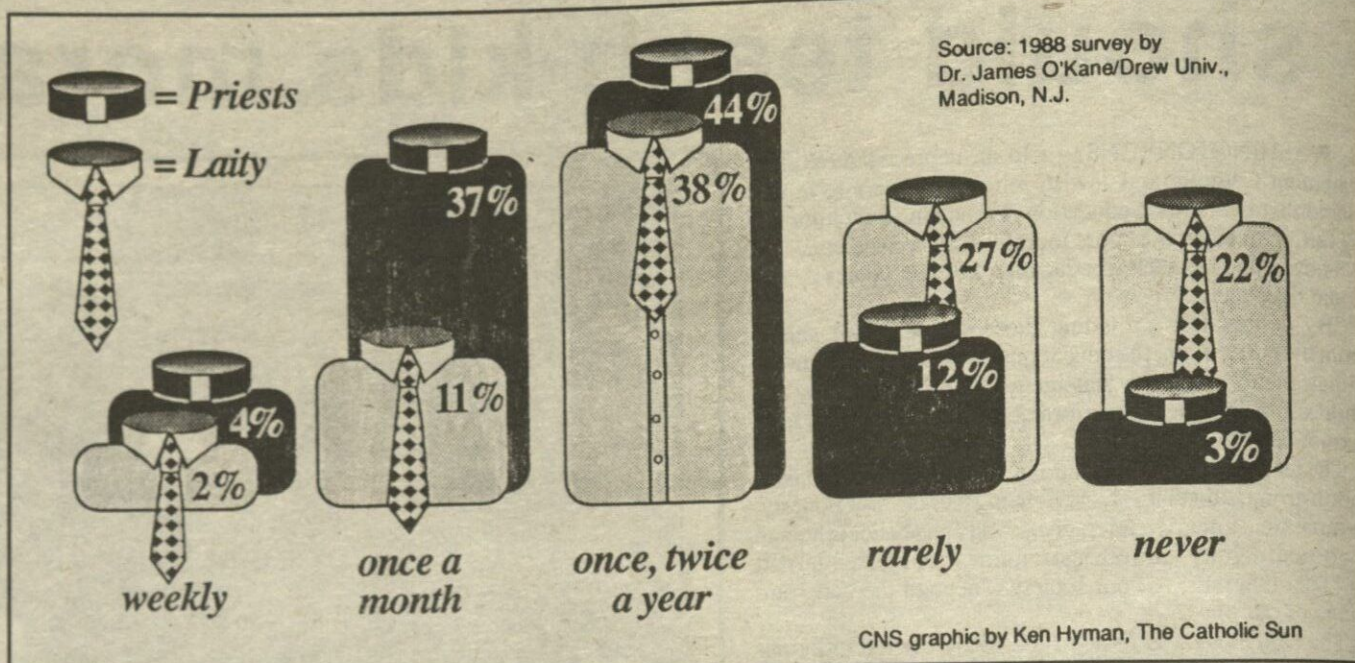
Eleven percent of the laity said they went once or twice a month to confession, compared to 37 percent of the priests, while 38 percent of the laity and 44 percent of the priests said they went once or twice a year.

According to O'Kane's study, 42 percent of the laity and 25 percent of the priests go to confession less than they did five years ago. Of those questioned, 86 percent of the laity and 98 percent of the priests believed themselves to be sinners.

His study suggested that regular churchgoers are more likely to consider themselves religious, go to confession more often, and have a more positive attitude toward the sacrament.

A study by the National Conference of Catholic Bishops, conducted in 1988 and released in February, noted that bishops felt the main reason for the decline in the laity's reception of sacramental penance was "a less pervasive sense of sin."

Auxiliary Bishop Thomas J. Costello of Syracuse told the Catholic Sun, Syracuse's diocesan newspaper, he agreed.



CONFESSION NUMBERS--Only 13 percent of Catholics go to confession at least once a month, according to a 1988 survey. Nearly half of the laity surveyed said they rarely or never go. Although 41 per cent of priests interviewed said they go to confession at least once a month, 44 percent said they go only once or twice a year..(CNS graphic)

"We've lost some of our sense of sin," Bishop Costello said. "I'm not advocating the practice of my boyhood, where every Saturday afternoon I trundled off to confession. But maybe we ought to take the initiative — maybe we need to structure a third time (besides Advent and Lent) if this is what people are responding

'When they add up what they see communally of sin and compare it to what they see they're doing privately, it just doesn't compare'

to." However, Father Joseph Scardella, director of the Syracuse Diocese's worship office, told the Catholic Sun he sees the "quality of confessions is better," with penitents "getting away from the laundry list confession. People have a better understanding of sin, and of reconciliation as a healing of life's hurts."

Father Scardella said he sees "an increased awareness of social sin, a greater awareness of one's responsibility to be faithful to the community and its practices, greater awareness that alienation from the (church) community is a bad thing."

Father Robert Hyde, associate pastor of Holy Family Parish in Fairmount, N.Y., told the Catholic Sun, "I don't think

people have lost their sense of sin. But a lot of them will say that they don't really do anything that's that sinful."

Catholics, Father Hyde said, don't generally consider their acts to be so bad as to warrant reconciliation in any other form than the Eucharist. "Theologically, they're correct on that," he said, referring to venial sin as opposed to mortal sin requiring confession. The Church teaches that frequent confession is helpful to spiritual life.

Father Hyde's point was borne out in the NCCB study, which shows lay Catholics' top reason for infrequent confession to be finding reconciliation "by other means" than the penance rite itself.

Father Michael Walsh, director of the NCCB's pastoral research and practices secretariat, told Catholic News Service upon the study's release that such an attitude "shows the success of the catechesis" that baptism, communion and penance are all sacraments of reconciliation.

Redemptorist Father Thomas Santa, director of a retreat center in Wichita, attributes the decline in confession to "confusion over what sin is."

Father Santa told the Catholic Advance, Wichita's diocesan newspaper, "I think there's more of a communal identification and awareness of sin than there is a personal identification. When they add up what they see communally of sin and compare it to what they see they're doing privately, it just doesn't compare."

People often find reconciliation in

"Twelve Step" programs like Alcoholics Anonymous, according to Father Santa.

"I can't tell you how many people have told me that they get much more spirituality and a sense of worship going to their Twelve Step groups than they do going to church," he said.

"Maybe the church needs to develop a model that can capture the communal aspect and conviction of sin and be able to celebrate that in a way that speaks both to the community and the individual."

Father Stephen Baxter, pastor of two parishes in the Wichita Diocese, compared the emphasis on confession before and after the Second Vatican Council.

Before, "you had to go to confession before communion whether you needed to or not," Father Baxter told the Catholic Advance. "The whole understanding of forgiveness and God being a forgiving God, rather than a judge waiting to send thunderbolts down on you, is affecting everybody."

Father Charles K. Harvey, pastor of St. Paul Parish in Lyons, Kan., attributes part of the decline in the use of the sacrament to marriages of Catholics to non-Catholics.

"Where one (spouse) is not so strong, the faith is very weak," he said. "As a consequence, it's monkey see, monkey do, so the spouse doesn't go and neither do the children."

Nor does Father Harvey know of any solutions to reverse the trend.

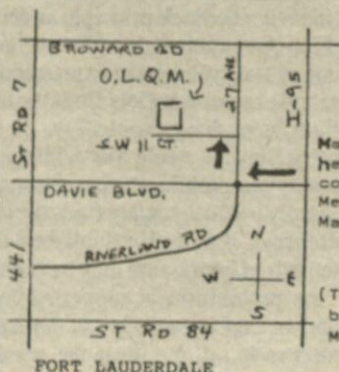
"I wish I knew," he said. "I've quoted the pope trying to get them to go (to confession). It's beyond me."

MEDJUGORJE PEACE MASS

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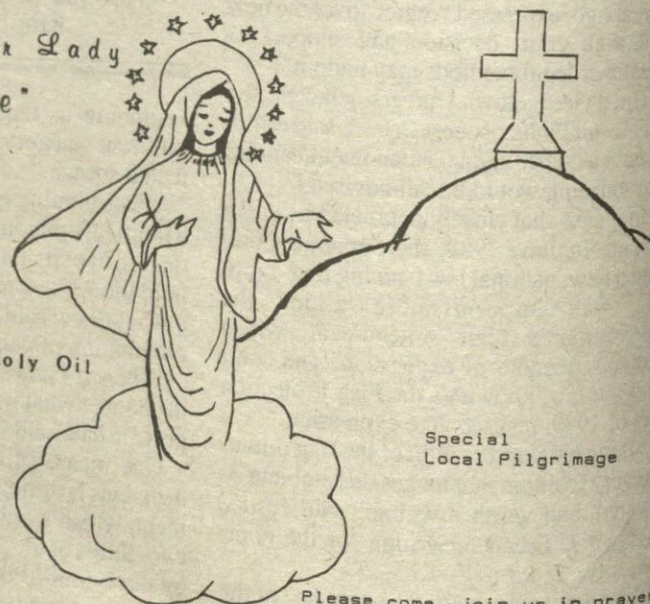


Mary has asked that June 25th be celebrated in her honor. This June 24th Vigil Mass will commence at the exact moment of midnight in Medjugorje. This Mass may be the 1st Peace Mass in the World this June 25th.

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

In Honor of Our Lady "Queen of Peace"

- 4:30 PM Rosary
- Confessions
- 6:00 PM Mass
- 7:00 PM Anointing of Holy Oil For Healing
- Blessing of Holy Articles
- Benediction



Special Local Pilgrimage

Please come, join us in prayer for Our Lady's Intentions.

Healthcare failing many in U.S., panelists say

WASHINGTON (CNS) — Most participants in a June Catholic Health Association panel agreed the U.S. health system is a "disaster, a disgrace" in need of overhauling because costs are escalating and millions of Americans are uninsured, underinsured and denied access to even basic care.

They called for "rearranging" how medical dollars are spent to cut waste and for ongoing national debate to define what plagues the system and come up with a range of options.

The speakers took part in a "Miller's Court" as part of the health association's 75th annual assembly, held in Washington.

Miller's Court, a forum sometimes featured on PBS, is moderated by Harvard law professor Arthur R. Miller, who sparks debate among various leaders on a issue.

The setting June 11 was the assembly's Washington hotel, and panelists were drawn from church, insurance, business, government, medicine and advocacy groups to discuss public policy and health care.

One problem, panelists said, is the American public wants all the high-tech medical care it can get, but isn't willing to pay much for it.

Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., said, "The American people have grown up with the myth they can get the best health care if they want the best of care, but they're not willing to pay."

He added that "there's no social contract that says health care is a right," but that society should recognize "that inherent in a person is a right to basics of society," food, shelter, a job and basic health care.

One panelist, Philip Briggs, vice chairman of Metropolitan Life Insurance in New York, disagreed from the panel's general view, saying he thinks 85 percent of the American public feels well-served by the current system, and the way to help the remaining 15 percent is revamping Medicaid.

"I find it ironic that at a time when the whole of Eastern Europe is deciding free enterprise, competition is the way to go, we're talking about government taking care of health care," he added.

Douglas Fraser, a professor of labor studies at Wayne State University in Detroit and former president of the United Auto Workers, said health care is "an absolute right."

"There isn't a single other democratic country in the world that doesn't have national health care. Certainly we can match that," he said, characterizing the U.S. system as "unjust, unfair" and "in disarray."

"We need a common ground on which all Americans agree. How much should we do to stay healthy? How long do I want to keep people alive? Everybody has a different view, everybody has something different to protect. The difficulty is to define the nature of the problem," said Sen. David Durenberger, R-Minn.

Fernando Torres-Gil, president of the American Society on Aging, said illness is being caused by social problems that remain unaddressed, such as the homeless and babies born drug-addicted. Another major concern, he said, is the increasing need for long-term care.

Dr. Arnold S. Relman, editor in chief of



Birthright founder

Louise Summerhill, founder of Birthright, joins two Native American children who performed during the Birthright International Convention in Oklahoma City, Okla. (CNS photo)

the New England Journal of Medicine, agreed basic care is a right society should provide but "we can't afford to provide all the health care anybody might ask for.... The question is how to put on the limits."

He warned against a system instituted by the state of Oregon that sets priorities for care for families on Medicaid by restricting coverage of some procedures, such as organ transplants, and expanding coverage of others, such as prenatal care.

He said that "proscribing what services will be available and what will not is very Draconian, rigid and dangerous." He called for some kind of "fee-for-service" plan or a

salaried system for physicians in groups to control costs because, he said, too many physicians are being forced to be businessmen whose "lifeblood is to increase revenue."

Ohio Gov. Richard Celeste also blamed physicians for high costs, saying most doctors don't think about people but instead "what specialty can I go into to make the most money and pay off students loans?" Otherwise, he said, there wouldn't be a shortage of doctors in rural areas and wouldn't be doctors "who keep their doors closed against Medicaid" patients.

Small Christian communities 'revitalize' parishes?

HELENA, Mont. (CNS) — Small Christian communities are "the sleeping giant of the Catholic Church" and may be needed to revitalize parish life and enhance the faith experience of Catholics, according to a priest who works in a parish renewal program.

Current parish structures are no longer effective because they came from another time in history "when people lived differently," said Father Art Baranowski, a priest of the Detroit Archdiocese who now works with the national office of Renew, a parish renewal program based in New Jersey.

Father Baranowski made his comments at a meeting for clergy of the Helena Diocese which was open to laity and religious — who outnumbered clergy at the meeting.

That parish structures are the way they are is "nobody's fault," Father Baranowski said. "People are working hard in the church. But sometimes we get the sense that we're losing our hold, that we're not making a difference."

Father Baranowski outlined three ways of looking at parishes: the pre-Second Vatican Council church, the transitional church, and the evangelizing church.

In the pre-Vatican II model, ministry was

done by priests and nuns, he said. Parishioners were expected to come and receive "grace and truth" and to support the parish.

"What was good about the church before the council was that Catholics were very loyal," Father Baranowski said. "People were proud to be Catholic. They sacrificed very heartily to build schools and institutions so their children would be Catholic."

But Catholics were also "passive" and "didn't do a lot in terms of making that parish happen," he said.

The second model, the transitional parish, he said, can be called "the parish of programs" — adding programs in an attempt to fill every need.

"You can tell people from a program parish," Father Baranowski said. "They're usually a little tired and a little late for meetings. They've got so many things to do."

Such a parish is "evil" because "it wears down its people," he said. "So often it gets people doing things with no reflection in faith. They're doing activities and it kills their priests."

Father Baranowski said he is not opposed to programs, but only to their quantity.

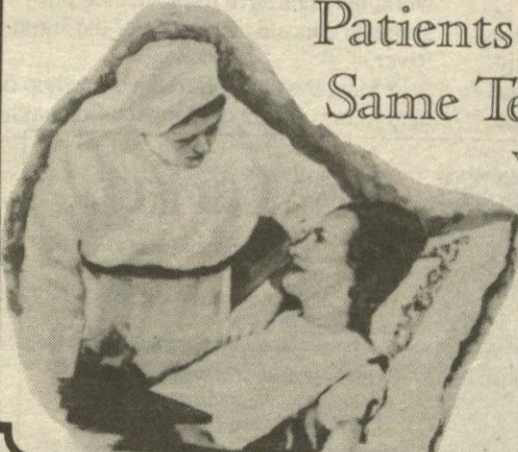
"When people no longer can be a family in

a parish because of activities ... then I think the programs control us. We don't control them," he said.

Father Baranowski described the evangelizing parish as one in which "ordinary Catholics — not just the involved types, but even the people who do not come to Mass every Sunday — reinforce faith in each other."

The small community can be an instrument to get people to be "the church for each other," he said, but they are not an end to itself.

"I'm not for small groups," Father Baranowski said, drawing a distinction. "I'm for restructuring a parish, in which we begin to do everything differently, even the way we minister," he said.



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The struggle in Brazil

Even bishops differ on land, justice and politics

RIO BRANCO, Bral (CNS) — Catholic bishops in the Brazilian state of Acre have been closely linked to issues involving the Amazon rain forest, but they have not always been on the same side.

Just as opinions and passions are divided among Acreans, so they are

Land problems in Acre pit forest people — rubber tappers, nut gatherers and Indians — against large landowners who want to develop the rain forest.

divided within the church.

In Rio Branco, in eastern Acre, Bishop Moacyr Grechi has received death threats for his outspokenness on the need for agrarian reform. Some people have labeled him part of the "progressive church."

In western Acre two Germans, Bishop Luis Herbst and retired Bishop Henrique Ruth of Cruzeiro do Sul, think the situation is complex — that the poor are not always right. They have been labeled "conservative."

"It depends on the bishop. The bishop makes the difference," said 67-year-old Father Andre Ficarelle of Rio Branco.

"The bishops in Cruzeiro do Sul don't



A camera-shy Indian plays with his doll. Indians lose their tribal homes when rain forests are burned or rubber plantations take over.

walk as we do," he said. "They are German and much more conservative than us, not so open. We are on the side of the people. Dom Henrique and Dom Luis don't think the church should involve itself in that."

Father Peter Bernes, 55, is a German priest who runs a small parish school in Porto Walter in Acre. He said the two bishops do things differently because they see things differently.

"Dom Luis doesn't see the problem as

Dom Moacyr does," said Father Bernes. "Dom Moacyr is always looking to the poor, while our own bishops are looking to the city, where there are no land problems."

Land problems in Acre pit forest people — rubber tappers, nut gatherers and Indians — against large landowners who want to develop the Amazon rain forest.

Sometimes large landowners have taken care of rubber tappers when they have become ill or needed help. But many of them repeatedly have exploited the workers, buying rubber at unfair prices and caring little about their well-being.

"The rubber tapper was always exploited by the patron — but at least he had a patron," said Bishop Herbst. "I knew patrons who were good, and some were bad. The rubber tapper himself is not always a saint."

For instance, the bishop said, earlier this year a group of rubber tappers wanted to send a message through the church-sponsored half-hour weekly radio program. The message called for the forest peoples to oppose the large landowners and fight for their rights.

Bishop Herbst said he found the message "revolutionary" and went to the local judge for a decision on whether the transmission should be allowed. The judge

ruled that the message should not be aired, and Bishop Herbst was criticized severely.

"They wanted to go against the landowners — and that isn't good," Bishop Herbst said. "We are here on a mission of peace. We don't have time to debate or raise questions."

Bishop Herbst's predecessor, Bishop Ruth, came to Brazil from Germany in 1949. Bishop Ruth said he did not "understand what the government is trying to do" with extractive reserves, protected portions of the rain forest where rubber tappers and nut gatherers can use the trees in patterns that allow time for replenishment.

"I just stay out of it," said the 75-year-old bishop.

"I think they want to make a museum out of the Indians," he said. "There aren't any Indians who can live long — they need the whites. I don't know, there's also an injustice being done to the whites. The whites can't live or hunt there (on extractive reserves)."

U.S. Sister Rita Witt, a Sister of St. Francis of the Holy Eucharist, compared the situation in Acre to the Wild West. Angry landowners hire gunmen to threaten and even kill those who favor land reform and call for justice. Bishop Grechi has

received such threats.

Nuns in Amazon enjoy the challenge

RODRIGUEZ ALVEZ, Brazil (CNS) — Three American nuns who have worked in a remote Amazon village for 13 years say life is too challenging to return to the United States.

"Anything your heart desires to do is here," said Sister Rita Witt, a Sister of St. Francis of the Holy Eucharist. "To go back to the States and work in a parish would be dull."

"I've had to make life-threatening decisions," said Sister Juanita Thomas, a member of the same order. "I just can't imagine going back to a hospital in the U.S. and passing out pills."

"It's so overwhelming, sometimes we feel we want to pack our bags and go away, because it's a Band-Aid process we're doing here," Sister Witt added.

When the nuns arrived from their motherhouse in Independence, Mo., the local teachers in Rodriguez Alvez only had a third-grade education. Now those same teachers run a training course for

new teachers.

Sister Witt, Sister Thomas and Sister Andrea Kantener live with three Brazilian nuns and serve a 2,000-member parish along the Jurua River. Their work includes jobs at a small hospital, where they help pregnant women and those too ill or poor to make the boat ride to Cruzeiro do Sul, the closest city.

Currently, two young girls who have been sexually abused live with the nuns as wards of the state. The orphanage in Cruzeiro do Sul is not equipped to deal with sexually abused children, Sister Witt said, and the adoption process is very expensive in Brazil.

Education is the key, said Sister Witt, and that is where the church can play an important role. Besides their hospital work, the nuns have implemented programs to educate the people of the Jurua River.

In May, the nuns offered a workshop on land reform for rubber tappers. Some other

exploit them."

Sister Witt coordinates the Center for Human Rights, an organization of religious and lay members, in Cruzeiro do Sul. She has to travel three hours by boat for evening meetings in the city.

"The sisters in my parish worry about me — like what happened to Chico Mendes could happen to me — but I don't think about that," she said. "The landowners call us communists, say we should be taking care of the church."

Francisco "Chico" Mendes, an internationally known activist for the rubber tappers, was murdered in eastern Acre in December 1988.

Sister Witt said her beliefs are not always well-received by her superiors, and the nuns have had some "run-ins" with their bishop, Bishop Luis Herbst of Cruzeiro do Sul.

"I've heard it said that he said there's not a land problem here," Sister Witt said. "He has the last word."

'I've had to make life-threatening decisions. I just can't imagine going back to a hospital in the U.S. and passing out pills.'

programs have been on topics like the right to health, the right to land and women's rights.

"We're not going to scream for rights for people who don't want to scream for their own rights," Sister Witt said.

Sister Witt's face becomes animated when she speaks of the struggles of the rubber tappers in the Amazon rain forest.

"This whole area is like a feudal system," she said. "People have a mentality of dependence. It's my personal belief that the government keeps them dumb to



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New Vatican nuncio to U.S. is 'listener'

VATICAN CITY (CNS) — Archbishop Agostino Cacciavillan, 63, the Vatican's representative in India since 1981, has been named the new apostolic pro-nuncio to the United States.

He succeeds Archbishop Pio Laghi, the Vatican's representative in the United States for nearly 10 years. Archbishop Laghi earlier this year was appointed head of the Vatican Congregation for Catholic Education.

The appointment of Archbishop Cacciavillan, who thus holds the rank of Vatican ambassador to the United States, was announced at the Vatican.

Archbishop Cacciavillan also was named the Vatican's permanent observer to the Organization of American States based in Washington. Archbishop Laghi also held that position.

A priest for 41 years, Archbishop Cacciavillan entered the Vatican's diplomatic corps in 1959. He worked as part of the diplomatic corps in the Philippines and in Spain before returning to Rome to serve in the Vatican Secretariat of State in 1967-76.

Pope Paul VI in 1976 named Archbishop Cacciavillan to be apostolic pro-nuncio to Kenya. He was transferred to India by Pope John Paul II on May 9, 1981.

While remaining apostolic pro-nuncio to India, Archbishop Cacciavillan also was appointed apostolic pro-nuncio to Nepal in 1985.

Archbishop Cacciavillan was born Aug. 14, 1926 in Novale Di Valdagno in the province of Vicenza, Italy. He was ordained a priest of the Diocese of Vicenza on June 26, 1949.

According to the Vatican, Archbishop Cacciavillan, in addition to his native Italian, knows English, French, Spanish and German.

At the Vatican, Archbishop Cacciavillan was described as a skilled mediator and as a "man who will listen."

U.S. Archbishop Justin Rigali, secretary of the Congregation for Bishops and a native

of Los Angeles, said he was "delighted" with the appointment. He called the pro-nuncio "an extremely qualified, senior" member of the Vatican's diplomatic corps.

The appointment underscores that the United States "deserves the very best the Holy See can give," Archbishop Rigali said.

"He'll certainly be a man who will listen and who will do everything possible to be of service, which includes learning," said Archbishop Rigali, who worked with Archbishop Cacciavillan at the Secretariat of State.

Msgr. George Mifsud, an official of the Congregation for Eastern-rite Churches who worked with Archbishop Cacciavillan on a number of sensitive Eastern-rite issues in India, said the pro-nuncio always demonstrated "true objectivity."

"He is a man who immediately understands problems, who feels them, and whose actions show a true sense of the church," Msgr. Mifsud said.



Archbishop Agostino Cacciavillan walks with Kenyan children during his assignment there in 1976.

"He has a friendly manner that is not merely exterior. He is a mediator and has a very solid formation. I would say the choice

is excellent. I am sorry he is leaving India, but the church will gain. He is one of the best," Msgr. Mifsud said.

In a statement released in Washington, Archbishop Daniel E. Pilarczyk of Cincinnati, president of the National Conference of Catholic Bishops, called the new pro-nuncio "a man of broad vision."

"We look forward to Archbishop Cacciavillan's sharing that vision with us," said Archbishop Pilarczyk. "We offer to him the warm welcome of Catholics in this nation, and we pledge to him our loyalty and support as we go about our common mission, in the family of the church."

Cardinal James A. Hickey of Washington welcomed the new pro-nuncio to the Archdiocese of Washington.

"Truly Archbishop Cacciavillan brings to Washington a unique view of international life and broad knowledge of the church throughout the world," Cardinal Hickey said.

Pope meets Mandela, backs him

VATICAN CITY (CNS) — Pope John Paul II met with African National Congress leader Nelson Mandela and blessed the struggle for racial equality in South Africa.

Mandela, on a major foreign tour following his release after 27 years in prison, urged the pope to support Western economic sanctions against South Africa, which the African National Congress believes should not be lifted.

The pope, while avoiding public remarks on the issue of sanctions, welcomed Mandela warmly and told him: "Thanks be to God that we can meet."

Mandela later told reporters that the pope had not asked the congress to renounce violence in its struggle against South Africa's white minority government.

The two leaders talked privately for 25 minutes in the papal library and afterward, the pope said he hoped Mandela's release

marked a new chapter in South African affairs.

Mandela, a Methodist, addressed the pope as "our father." Addressing a respected individual with that or similar terms is common in African society.

During a photo session with the pontiff, the 71-year-old South African departed from Vatican practice and gave a brief, impromptu talk.

Mandela said he had explained to the pope the African National Congress position that economic sanctions should be maintained in order to pressure South Africa's white-minority government to make further reforms. That has been a theme of Mandela's tour through Europe.

Mandela said he realized the Vatican could not have a direct role in imposing sanctions, but said, "I asked them to express themselves very clearly on this. I have asked our father to bless this initiative, because we are sure that his blessing would help."

The pope's positions "on issues such as apartheid and anti-Semitism have been so clear that he has won the respect of the entire world," Mandela said.

The pope, who stood nearby, responded, "God bless your initiatives."

The Vatican press office, in a statement issued after the two leaders ended their session, said the meeting "confirmed the Holy See's commitment to a peaceful political evolution in South Africa" aimed at "progressively overcoming the system of apartheid."

This evolution "should allow the establishment of a society founded on pacification and reconciliation among all the components of that nation, guaranteeing and respecting the fundamental rights of each of its citizens," the statement said.

The Vatican statement appeared to encourage further steps along the road taken by South African President Frederick W. de Klerk, who freed Mandela.

Bishops differ on reform

(Continued from Page 6) received such threats.

"I get so many that I only pay attention to the ones that name the people who are going to fulfill the threat," said Bishop Grechi. "You prioritize your threats."

The threats against Bishop Grechi increased after Francisco "Chico" Mendes, a leading advocate for the rubber tappers, was murdered in Xapuri, Acre, in December 1988. The bishop has said he believes the two men accused of plotting the murder are guilty.

Bishop Grechi also led an appeal by a group of Brazilian bishops asking developers to stop the "devastation and depredation" of the Amazon rain forest. The message, titled "In Defense of Life in the Amazon," was made public in Rome May 21.

Bishop Grechi criticized Bishop Herbst's handling of the forest peoples' radio message and accused him of "ignorance" of land-related issues.

"He has only been a bishop here for four years," Bishop Grechi said. "He has little experience with conflict."

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A first for St. David's

Davie school marks first graduation

By Ana Rodriguez-Soto
Chief Correspondent

Graduation day marked a first for both teachers and students at St. David School in Davie.

The 32-member class of 1990 was the first to graduate from the pre-Kindergarten through eighth-grade school, which opened its doors six years ago.

"They've grown up with the school," said Principal Mariann Kiar, who also has been there from the beginning. "It's a heart-warming time."

St. David's Class of '90 began as a dozen third-graders in 1984 and expanded with the school throughout the years. First enrollment totalled 99, from Kindergarten through third grade.

Next year's enrollment is expected to reach 521, when the school plans to open a "pre-pre-school" for three-year-olds, said Kiar.

From the beginning, Father Gabriel O'Reilly, pastor, promised those third-graders they would be the school's first graduating class, even though there was enough demand for him to open up higher grades in subsequent years.

"You've been seniors since you were in third grade," he told them as they sat, solemn in their white caps and gowns, during the Mass and graduation ceremony June 9.

He praised them for doing "a magnificent job in setting the tone of the school, creating the spirit of the school" and setting an example for the rest of the students to follow.

Calling it a "sad-happy day" and referring to the graduates as "children-adults," Father O'Reilly offered one piece of advice to their parents:

"These are still children, precious children, fragile children... Don't make them adults before their time."

For the graduates themselves, he recalled his graduation from grade school 30 years ago in a small village in Ireland. Since then, he said, he has travelled the world, met President John F. Kennedy, watched a man walk on the moon, and shared a handshake with the Pope.

"I have seen some incredible things in 30 years," Father O'Reilly told the graduates. "What's in front of you is truly exciting. Be excited. Be alert. Be ready... The world needs so much from you. Be there."



Above, left to right: Daniel Brogna, Edward Downing, Dennis Wynne, Bradley Myers and Calvin Toler celebrate after being the first class to graduate from St. David School in Davie.



Right: Two members of St. David's Class of 1990 share an emotional embrace after the ceremony.

(Voice photos/
Ana Rodriguez-Soto)

New Palm Beach bishop grew up in South Florida

By Marjorie L. Donohue
Voice Correspondent

Bishop J. Keith Symons of Pensacola-Tallahassee, recently named second Bishop of Palm Beach, entered the priesthood from Miami and is the only Ordinary in the state who spent his 32 years in priestly and episcopal ministry serving Florida Catholics.

A native of Champion, Michigan, who came to Miami at the age of 12 with his parents, the late Harold and Ella Symons, and his two brothers, James of Largo and Clayton, of Milan, MI, Bishop Symons has fond memories of his early days when Miami was still a small community. "I attended the then SS. Peter and Paul High School," he said, adding, "I was a member of the first graduating class."

The bishop, who has served for the past seven years in the Diocese of Pensacola-Tallahassee, began his priestly studies at St. Joseph Minor Seminary, Bloomfield, Ct. and was graduated from St. Mary Seminary, Roland Park, Baltimore.

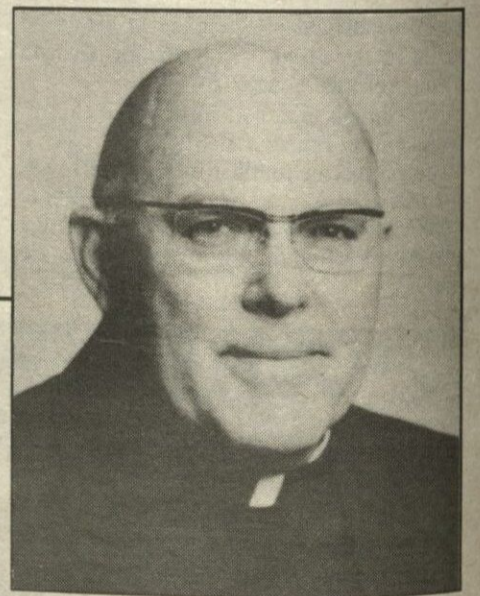
In 1958, the late Archbishop Joseph P. Hurley, sixth bishop of St. Augustine, ordained him to the priesthood for the Diocese of St. Augustine, in his home parish of Gesu in downtown Miami. Archbishop Hurley had initiated the custom of ordaining priests in their home parishes to nurture an interest in vocations.

Bishop Symons' parents had been active members of Gesu Church since their arrival in Miami. His mother was one of the first in the nation to launch a one-person campaign against drunk driving and to also seek legislation for laws against reckless driving.

His cousin, Mrs. Doris Delongchamp, a member of Blessed Trinity parish, Miami Springs, recalled in an

'I attended the then Saints Peter and Paul High School [in Miami]. I was a member of the first graduating class.'

Bishop J. Keith Symons of Pensacola-Tallahassee, newly-appointed to Diocese of Palm Beach



interview with *The Voice* how hard Bishop Symons worked as a seminarian during the summer to pay for the cost of his education.

"As soon as he came home," she said, "he went to work in a local bakery where they made pies. He also delivered newspapers. He was really dead tired when he went back to the seminary, but each summer they kept the jobs open for him."

His family here is delighted that he will now be closer, she said, adding, "He will be received well wherever he goes because he has a great personality. As a youth he was always a good boy, not a goodie-goodie, you know, but just a good boy."

Following assignments as associate and pastor in various areas of Florida, Bishop Symons, now 57, was stationed in the area which became the Diocese of St. Petersburg in 1968. For 10 years he was Chancellor of that diocese. In 1981 he was appointed first auxiliary bishop of St. Petersburg and was ordained to the episcopacy at the Cathedral of St. Jude the Apostle, St. Petersburg.

Bishop W. Thomas Larkin, now retired bishop of St.

Petersburg, who formerly served as an associate in Holy Family Church, North Miami, was the principal consecrator. Co-Consecrators were Miami's Archbishop Edward A. McCarthy and Archbishop Thomas J. McDonough, retired Archbishop of Louisville and formerly auxiliary bishop of St. Augustine.

A lifelong friend of Bishop Symons, Archbishop McDonough, who now resides in Palm Beach Gardens, said of the bishop's new appointment, "He is returning to his original flock."

Bishop Symons' mother, who died in 1982 at the age of 78, lived to attend the ordination of her son to the episcopacy and participated in the ceremonies from a wheel chair.

In addition to his duties as auxiliary bishop, Bishop Symons was also pastor of St. Catherine of Siena Church in Largo from 1981 to 1983, when he was appointed Bishop of Pensacola-Tallahassee.

His installation as Bishop of Palm Beach is tentatively set for 2 p.m. on July 31, the feast of St. Ignatius Loyola, patron of the Cathedral in Palm Beach Gardens. The location is yet to be determined.

Tending the garden of faith

That's the philosophy at St. Bartholomew School in Miramar

By Lina Bryon
Staff Writer, La Voz Católica

For the children of St. Bartholomew School in Miramar, faith is like a plant that requires tender loving care. And that's what they have been doing all year as they endeavor to receive a solid Catholic education.

As a symbol of their quest, a plant made the rounds of every classroom once a month, after the Friday school Mass. The children watered it and tended it carefully so that it would grow healthy and happy.

"That ceremony is like the heart of the school," says Principal Thomas Sessman. "Each grade has to water [the plant] and give it tender loving care."

The plant, he adds, represents "our faith as Christians and citizens, but above all as followers of Christ."

In this parish school, located near Joe Robbie Stadium, just north of the Dade-Broward County line, Jesus is the most beloved teacher. In fact, all the teachers have chosen "to teach as Jesus did," Sessman says, an allusion to the U.S. bishops' document that bears that name.

"It's our reason for staying here," says one of the teachers, Diana Morales. "Sometimes you ask yourself 'Why am I here?' and 'What message do I want to transmit to my students?'... The answers are all in that motto."

"If we don't stress religion, we might as well close our doors," says Sessman, adding that the fundamental values of the school "are Jesus Christ, the moral values and the spiritual values."

He notes that every teacher at St. Bartholomew shares that conviction. "They remain here for love of God and the children," he says, otherwise they could be teaching at a public school and earning at least \$7,000 more a year.

Sessman, who taught at Miami's Msgr. Pace High School for 12 years, says the rapid growth of the Hispanic population in Broward has been a boost for both the school and the county.

He says he feels "very close" to the Hispanic community. He speaks a little bit of Spanish and credits Hispanics with bringing about the majority of positive changes in the southern regions of Broward.

According to a self-study being prepared by the staff as part of the school's re-accreditation process, St. Bartholomew's ethnic composition five years ago was quite different from that of today.

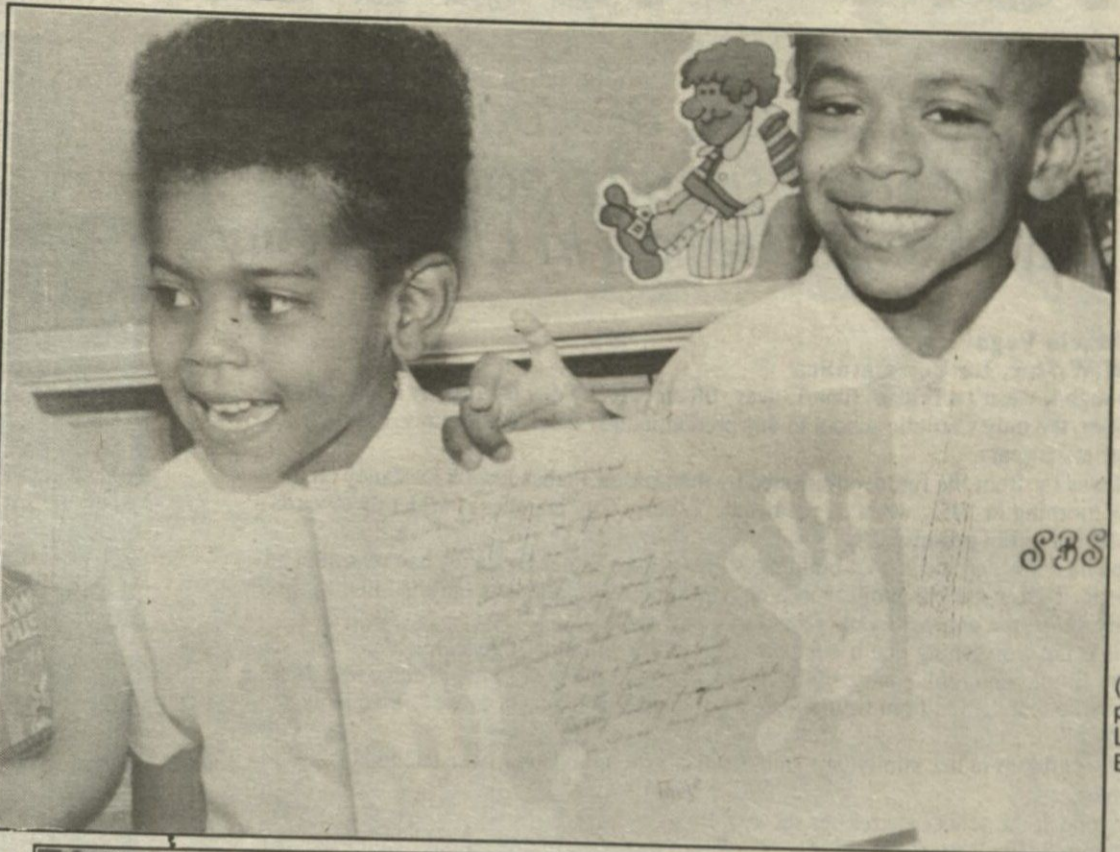
Then, 55 percent of the students were Anglos, 35 percent were Hispanics and seven percent were Afro-Americans, with the remaining two percent Asians and one percent Haitians.

Today, the proportion of Hispanics remains about the same, 37 percent. But the number of Anglos has shrunk to 31 percent, and Afro-Americans now make up 20 percent. There also have been increases in the number of Asians and Haitians.

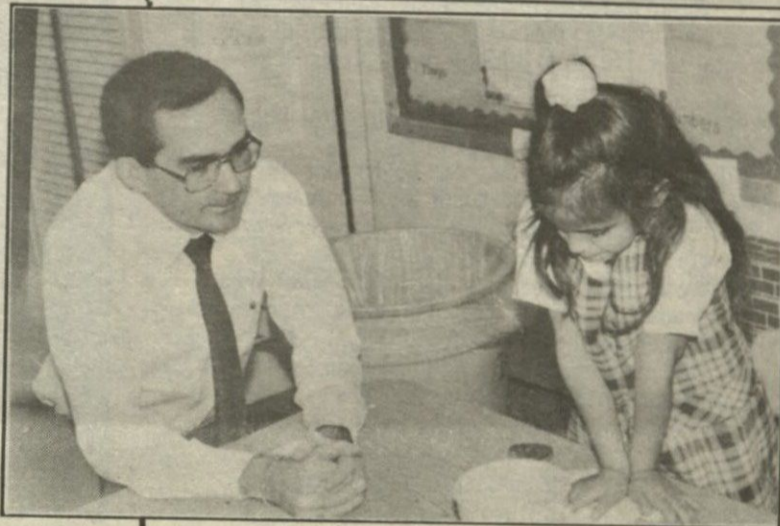
The school itself has grown, from an enrollment of 286 last year to 302 this year, with 327 expected next year.

Second grade teacher Pilar Baldwin says what she likes most about the school "is the way everyone works together... If one of us has a problem, everyone pitches in to resolve it."

Anastasia Whelan, who has devoted 27 years to Catholic education, says "the experience of making Jesus known to the children" is a very positive one. She knows only three



(La Voz photos/
Lina Bryon)



St. Bartholomew Kindergarten students (above) combine learning and fun. Left: Principal Thomas Sessman appreciates the efforts of Krystal Sauerbau.

'If we don't stress religion, we might as well close our doors.'

Thomas Sessman, principal, St. Bartholomew School

words in Spanish, to be able to communicate with those students who have yet to learn English. The words: *Te quiero mucho — I love you very much.*

Morales, who teaches art and Spanish, credits the parents for giving great support to the school. They recently gathered almost \$1 million worth of Publix receipts, entitling the school to four Apple and two IBM computers.

"I think this year we'll have about \$20,000 worth of free equipment," she notes.

Even pre-Kindergarten students take computer classes. "They learn faster than I," says Sessman, who dreams of expanding the computer facilities as well as the school's playground.

Smiling, he adds that he loves the elementary grades. "I love this school and I like the innocence and spontaneity of the children."

To fill the gap between the \$700-a-year tuition and the \$2,200-a-year cost of educating each student, the school sponsors candy sales, bazaars and carnivals.

St. Bartholomew School was dedicated together with the parish, in June, 1965, by the late Archbishop Coleman

Carroll. Msgr. Noel Fogarty, now pastor of St. Rose of Lima in Miami Shores, was the first pastor.

In 1969, eight new classrooms were added, bringing the school to its current size. The parish's current pastor is Father Paul Vuturo.

Morales says the fundamental characteristic of a Catholic school must be that everyone, from the principal to the teachers to the maintenance staff, agree on "the importance of a Catholic education."

On the front of St. Bartholomew School is a mural, red and blue on a white background, designed by Morales and painted by the eighth-graders. She confesses that she let them do the work "so they won't go elsewhere and paint graffiti." Besides, "if they themselves paint it, they'll take good care of it later on."

Betty Bucciante's music class is perhaps the best example of the changes St. Bartholomew has undergone. The children sing in English, Spanish and French. The musical instruments include piano, guitar, maracas and bongos.

"Today, I started out teaching a waltz," Bucciante says, "and ended up playing the *Guantanamera*."

Campus Ministry thanks professors

South Florida college professors received a hearty "Thanks!" from the Archdiocese of Miami's Office of Campus Ministry recently, for their year-long efforts to nurture the spiritual, personal and academic growth of their students.

About 50 professors and campus ministers gathered at the Barry University chapel

for the thanksgiving Mass, which was celebrated by Auxiliary Bishop Agustin Roman.

Guest speaker was Dr. Mercedes Iannone, director of Pastoral Ministries at St. Thomas University, who pointed out how important it is for those in the academic community to serve as mentors to students.

She suggested professors do this by lis-

tening to young people's stories, affirming them in their efforts, and letting them know that they are special. Through personal example, professors should give young people a vision that they are called by God to build His Kingdom in whatever career they choose.

Prior to the start of the ceremony, Michael Galligan-Stierle, outgoing director of Campus Ministry, introduced Patricia Stockton, who takes over as director of the ministry in July. Stockton is a Peruvian-American who for years has directed the Rural Life Ministry of the Archdiocese.

During the Mass, Father Dennis Rausch, chaplain of Florida International University, North Campus, said the message of



Patricia Stockton

Jesus is one of empowerment. "A good mentor empowers the mentee." He added that in these times of uncertainty, those who work with young people are called to walk with them in the "wilderness," leading them and affirming them in their journey, and providing a spiritual atmosphere in universities.

Kenneth Stibler, a professor of Communications at St. Thomas University, noted how important it is to involve students in community activities, in order to create a sense of social awareness.

At the end, Bishop Roman thanked both professors and campus ministers for their efforts, and encouraged them to continue evangelizing their students.

OFFICIAL

Archdiocese of Miami

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

Rev. George Duffy - to Associate Pastor of St. Mary Star of the Sea Church, Key West, effective June 13, 1990.

Rev. Liam Quinn - to Campus Minis-

ter and Faculty Member of Monsignor Pace High School, with residence at St. Benedict Parish, Miami, effective July 1, 1990.

Rev. Gary Wiesmann - in residence to St. Augustine Church, Coral Gables, effective June 20, 1990.

Rev. Arnaldo Bazan - to Associate Pastor of Little Flower Church, Coral Gables, effective June 13, 1990.

Holy Redeemer closes

Victim of finances, 36-year-old school leaves behind proud tradition of Catholic education in Liberty City

By Maria Vega

Staff Writer, La Voz Católica

Although it wasn't a Friday, June 13 was still an unlucky day for Liberty City: Holy Redeemer, the only Catholic school in this predominantly black community, closed its doors after 36 years.

That was far from the future envisioned by then-pastor Father Joseph DeVaney on a Sunday morning in 1953, when he predicted, "Liberty City marches confidently towards a future that is full of promise."

When he dedicated the school building 36 years ago, Father DeVaney had reason to be optimistic. That warm November morning, 150 schoolchildren were enrolled in the school. In future years, the number would rise to as many as 400.

"This is the worst thing that has happened to this community in recent years," said Dorothy Elliot, who took charge of the school cafeteria two years ago. "I came to cook as a volunteer so that the children would have a hot lunch," and also because "I love Holy Redeemer."

All the children in her family, she said, from sons to grandsons, have attended Holy Redeemer.

Everyone at the school shares her sense of loss.

"It's very difficult to talk about this. My children studied in this school," said Principal Madelyn Wilkins, straining to hold back tears. "Through these doors have passed children who today are lawyers, doctors, nurses, ministers... It's very difficult for me to watch the school close."

Wilkins' ties to Holy Redeemer date back 20 years. She has spent her entire professional life in its classrooms, first as a teacher and now, this past year, as principal.

But in the midst of her sadness, she harbors the hope that a day-care center for pre-schoolers will open where the school once stood. "It's really needed in the community."

Holy Redeemer's pastor, Father Neil Doherty, sees the school's closing as a necessary change for the community, and that's the way he explained it to his parishioners.

"The community has changed. Liberty City is a high-crime, violent area," he said. "What is needed here today is a day-care center, because the majority are single mothers who need to work. They don't need a private school with tuition they can't afford to pay."

The day care center is his dream for the future, but that future is still uncertain.

Sister Marie Danielle Ampsacher, superintendent of Schools for the Archdiocese, said "Nothing has been decided. We are looking at it. And certainly it won't happen this coming school year."

She explained that the financial difficulties at Holy Redeemer made "this difficult step" necessary.

"We are very grateful to all the staff of Holy Redeemer who worked so hard for the school," Sister Danielle said, adding that the Archdiocese will try to place the teachers in other Catholic schools.

"I know everything has been done to avoid closing the school," said Wilkins, who fought hard to keep it open during her year as principal.

Some things were accomplished, she said. "Last summer we organized a publicity campaign. The students posted signs and distributed flyers advertising the school."

And it worked: Enrollment increased from 89 the previous year to 110 this year. For the first time in more than two years, the school included a seventh grade and a pre-kindergarten.

"If we had been able to hang on a few more years, we would have made it," Wilkins said. "But now it's too late."

'Where will my children go?'

Once again, tears well in her eyes. "Where will my children go?" she asked.

Some will attend nearby Catholic schools such as Our Lady of Perpetual Help in Opa-Locka and St. Mary Cathedral in northeast Miami.

But "this is the only black Catholic school in Liberty City," repeated Wilkins, who has lived practically "in the church's backyard" all her life. "It's a loss, a great loss."

The school began having problems in 1980, when racial tensions exploded into riots throughout Liberty City and Coconut Grove.

"At that point, our enrollment began to decline," said Wilkins. "This is a community of grandmothers. Our children have gone in search of better neighborhoods where to raise their children."

Her own children have done it, she noted. "And they're not going to bring their children to Holy Redeemer just because their mother works here."

"I'm very sad, because through these classrooms have passed very good black students, who are doing a lot of good for the communities where they live," said first-grade teacher Gloria Lacey.

"This school has brought great benefits to the community. It will be difficult for the parents to see their children going to other schools," said Bonnie Terry, pre-Kindergarten and first-grade teacher who has worked at Holy Redeemer for 14 years.

Edwyn Johns, sixth and seventh-grade teacher, said the school "is a historic place; a model and hope for the community."

"When the children go on to public school, they will lose their Christian values, said religious education teacher Victoria Cover. "They will get lost in those large groups, because in this school each student has always received individual attention."

She proudly recalled that her own children attended Holy Redeemer, and one of them recently graduated with honors from the University of Miami.

Father Doherty said the public school system can't meet the urgent need for day-care or address the problems of children whose mothers are addicted to cocaine. But those are precisely the areas where Holy Redeemer intends to serve its community.

"We live in a high-risk area, and the children are high-risk too. The earlier we can reach them, the better chance we'll have of saving them from a life of failure," Father Doherty said.

And despite her sadness, Wilkins remains optimistic that Holy Redeemer's "doors will open once again. If I don't do it, someone else will."





Sad goodbye



LEFT: Tears fill the eyes of graduates Florence Jeanoville and Tyanisha Preston during Holy Redeemer's last graduation ceremony.

ABOVE: The last graduating class sings its class song, "It's So Hard to Say Good-Bye".

RIGHT: Roudy Thomas, class valedictorian, receives his diploma from Father Neil Doherty, pastor, as school principal Evelyn Wilkins announces graduates' names.

(Voice photos/ Marlene Quaroni)



Happier times

LEFT: Registration day at Holy Redeemer during the 1950s; proud pastor Father Joseph DeVaney poses with students.

ABOVE RIGHT: The spirit of pride continued through the last weeks of class this year: Kindergarten students show their love for teacher Bonnie Terry.

BELOW RIGHT: Sixth and seventh-grade students mug for the camera.

(La Voz photos/ Maria Vega)



Opinion/Features

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June 22, 1990

Miami, FL

THE VOICE

Saint Margaret of Scotland... ...Holy role model through nine centuries

By Catherine O'Connell-Cahill

At 1600 Pennsylvania Avenue in Washington, George and Barbara Bush are sitting down to munch on their croissants and oat bran. The homeless huddle in the park across the street, wondering where they might cadge a buck or two for a sandwich today.

Exactly nine centuries earlier, A.D. 1090: At the court of King Malcolm Canmore of Scotland, Queen Margaret and her husband the King personally serve breakfast to hundreds of poor people each morning. Only afterward do they sit down to their own ham and eggs.

When William the Conqueror invaded England in 1066, Margaret's family was on the wrong side of the conflict and fled to the court of the King of Scotland, Malcolm Canmore.

Although Margaret had hopes of entering a convent, Malcolm fell head over heels for the 24-year-old beauty, and her family persuaded her to marry him. They had eight children.

Apparently Margaret did wonders for both her husband and for Scotland. It must have been a bit daunting for the cultured, well-read Margaret to be married off to someone described as an illiterate "boor of a man."

Her example, however, led him "to love justice and mercy, and to spend long hours in prayer." He was even seen examining with great care Margaret's cherished books, which unfortunately he never learned to read, writes Mary Reed Newland in *The Saint Book*.

Margaret gently brought culture and education to all of Scotland, and not just to her castle. She sent good priests and teachers to all the far-flung regions of the country. She encouraged merchants to bring in new fabrics, housewares, and other signs of culture that Scotland knew nothing of. While the Norman invasion forcibly brought these changes to England, along with a great deal of bitterness, Margaret achieved the same end in Scotland with peace and order.

She arranges a series of councils on the touchy matter of the Catholic Church in Scotland, bringing in some much needed reforms.

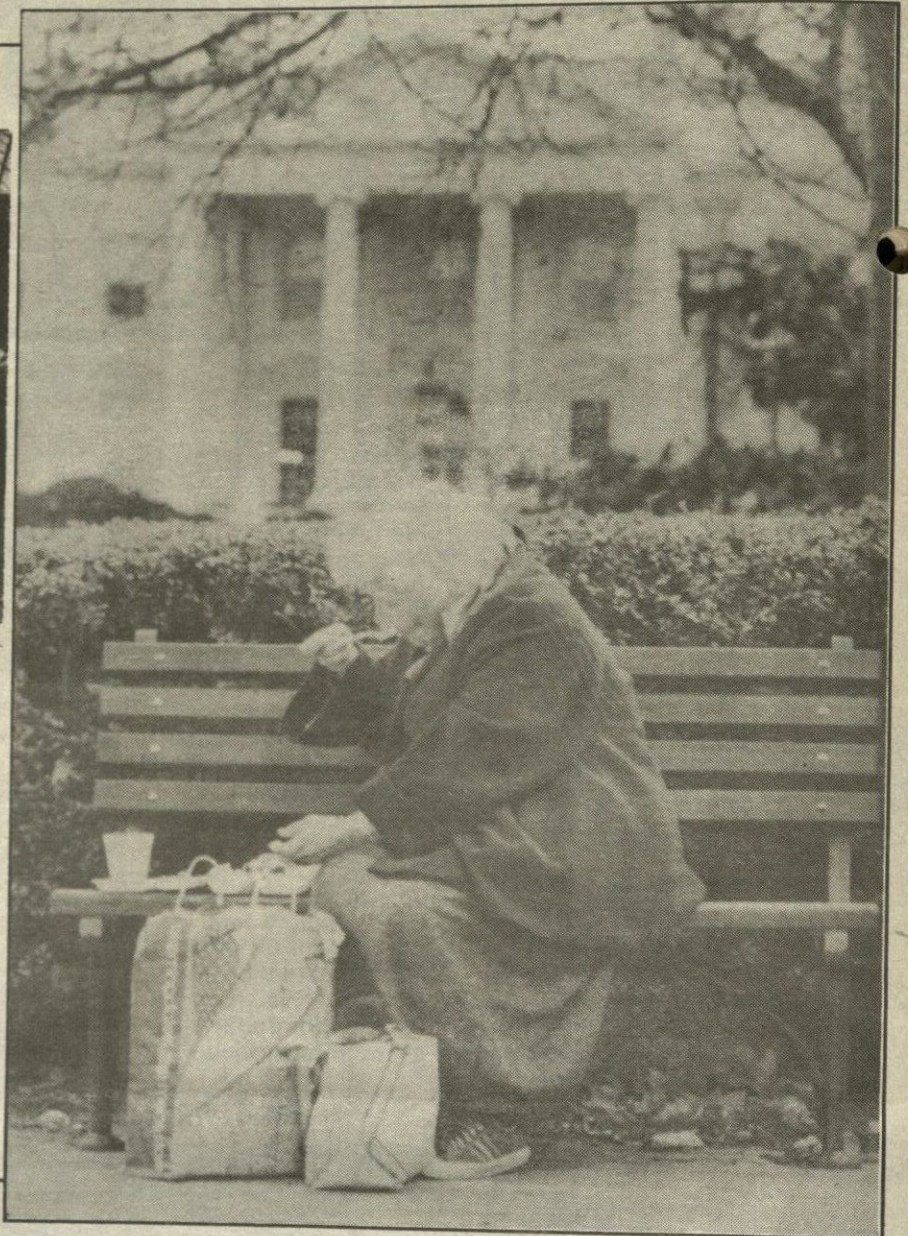
Margaret was an innovator in another area as well: at her invitation, the traditional gatherings of women to sew and decorate church vestments became times for reading and discussing Scripture and faith.

But Margaret is known most of all for her rather startling devotion to the poor.

"Let others admire the signs of miracles in other saints," says a medieval biographer. "I admire much more in Margaret her works of Mercy."



*'In Washington
George and
Barbara are sitting
down to munch on
their croissants
and oat bran.
The homeless
huddle in the park
across the street,
wondering where
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buck or two for a
sandwich today.'*



Margaret dipped liberally into the royal treasury for her many charities, and Malcolm laughingly threatened to have her arrested. One wonders how local churchmen felt about it: much of Malcolm's gold that used to come to the church was now siphoned off for the poor.

Margaret and Malcolm habitually gave alms to and fed hundreds of the poor in their own hall, serving them personally.

They washed the feet of the poor, and Margaret took under her wing nine small orphan children.

Throughout the year Margaret supported 24 poor

people who depended on her for food, clothing, and the necessities of life. She waited on them each day.

Historians credit Margaret with starting Scotland on "the happiest 200 years of its history." Not only did she bring justice during her own reign, but she knew a thing or two about bringing up her eight children.

Three of her sons followed their mother to the throne and became some of Scotland's noblest rulers—three chips off the old block.

(From Salt)

Sex respect is the sex education class

By Christy Brown

"Precocious" is a word I learned recently — and which I hope I remember if its' on my SAT's! It means "developed or matured earlier than usual, as... a child's mentality." Here are two examples of how to use it in a sentence:

1. Michelle Atkinson, whose letter to her "Sex Respect" teachers is printed below, is a very precocious high school student from Port Townsend, Washington!

2. Dorothy Tyler, the junior high school student from Plainwell, Michigan, who did the illustration in this article is a very precocious twelve-year-old!

Excerpts from a letter to my "Sex Respect" teachers, by Michelle Atkinson:
Dear Mr. and Mrs. Spain,

...You asked that I compare the two sex-ed classes that I participated in. I'm not saying this just to be nice - yours was 500 percent better.

For starters, the other class primarily taught about the use of contraceptives. The chapter lasted for about a week. Its subjects ranged from the rubber to the vaginal cup and IUD.... some of us will believe what was said about condoms being able to "prevent the spread of STD's" [sexually transmitted diseases] and some (like me) will always have second thoughts about "safe sex" as they put it.... The most disgusting thing they mentioned was how to

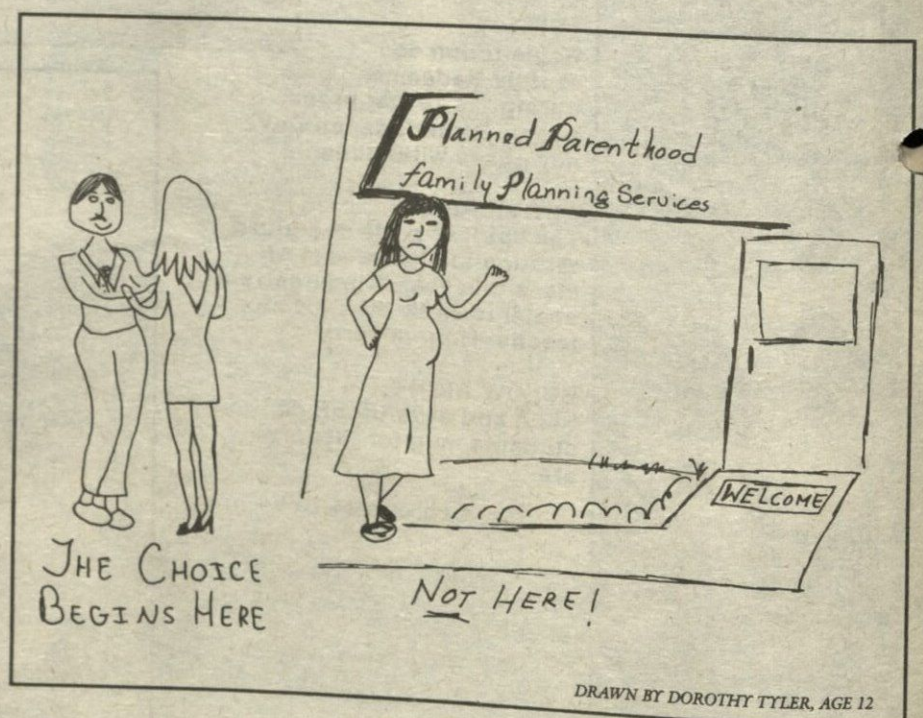
assemble and use contraceptives...

On the other hand there is Sex Respect, which - sincerely, not because I'm writing to the instructor of the class - is the best class I have taken part in. I would recommend Sex Respect to anyone who wants to learn more about abstaining from sex until marriage.

The most important thing that I have learned is no pre-marital sex. In addition, the other things I've learned are respect, honesty, truth communication, and responsibility....

...If a person has enough responsibility to have sex, he or she has enough responsibility to take on all the things that may come along with it.

If someone has sex and then gets an abortion because she "wasn't ready to take care of a baby," she



DRAWN BY DOROTHY TYLER, AGE 12

wasn't ready for sex in the first place. Overall, Sex Respect is THE sex ed class...
(American Life League)

On different penance rites

Q. Several years ago a priest nearby had a communal penance service twice a year, before Easter and Christmas. The church was filled every time I went. This priest has been gone for years now and I know a number of people who have not been to confession since he left.

As for me, I know there are things I must work on, but I don't feel the

By Fr. John Dietzen



need for private confession.

A short time ago I took an adult religion class. Someone asked about the communal penance service and father said it was not allowed.

This is a shame. As I said, at these services the church was overflowing each time. If this will get people to meditate and examine their consciences and get closer to God, we should not let this happen. Have you any reply? (Kansas)

A. The church today has three rites for celebrating the sacrament of reconciliation. First is the Rite for Reconciliation of Individual Penitents. This is the one-on-one "private" ritual similar to the one we are traditionally familiar with.

Second is the rite for reconciliation of a number of penitents with individual confession and absolution. This is the form of communal penance service perhaps most familiar to Catholics today. As the ritual for penance indicates, this form shows more clearly the social or ecclesial nature of penance. Everyone listens together to the word of God, examines the conformity of their lives with that word of God and supports one another by prayer together. One or more priests are present so that at some point during this service individual confession and absolution are available.

Third is the rite of reconciliation of a number of penitents with general (not individual) confession of sins and absolution given by the priest to all at one time.

Your letter is not clear about which rite you are speaking of. If it is the third with general absolution, your priest is correct. This form of penance is not allowed as a general rule; it may be used only in emergencies or other clearly defined circumstances.

The second form (worship together with opportunity for private confession is, I believe, becoming more and more common and I enjoys practically all the spiritual advantages of the third rite. Our experience where I am pastor and that of many other parishes is similar to yours; hundreds of people attend these ceremonies, obviously convinced that this method of expressing sinfulness and asking forgiveness fits their personal sense of sinfulness and need for forgiveness and healing. It combines, so to speak, the best (at least most of the best) of both worlds, our need to express personally our sinfulness and desire for forgiveness, and on the other hand our need not only of God's pardon but of "reconciliation with our brothers and sisters who are always harmed by our sins" (Introduction to the Rite of Penance, NO. 5).

Finally, I would suggest that perhaps you are dismissing the value of individual confession (rite No. 1) too easily. This form has enormous and important spiritual advantages, especially when we realize that the sacrament of penance not only looks to forgiveness of the past, it looks particularly to the future, giving us grace to examine the direction of our lives and deal with the pride, selfishness, greed and other sources of sin deep inside us. A regular and healthy celebration of this rite, along with communal penance services, does much to open our hearts to the healing and creative power of God.

Having the courage to step down

The business news television programs reported that a man called a "stock wizard" was resigning from his company at the height of his career. His name is Peter Lynch and he was leaving Fidelity, one of the largest stock mutual funds in the nation.

All the programs and the newspapers said Lynch, 46, had had a "phenomenally successful" 13 years with Fidelity. He had managed the Magellan mutual funds for this firm. When this fund became publicly available to investors in 1981, it was worth \$100 million. Now it has \$13 billion in assets.

About a week after hearing about Lynch calling it quits at Fidelity while he was solidly at the top, I read about another high achiever giving notice that he would not renew a contract. This time it was Ricardo Muti, music director of the Philadelphia Orchestra. The news was that the popular conductor, 48, was quitting the position when his contract expires in 1992. What was interesting to me was the similarity of the reasons each of these men gave for their decisions to step down from the top. Lynch said he was doing this to spend more time with his family, with religious

endeavors and in service to the community. Muti said he was leaving the post, "to spend more time with his family in Italy and less time conducting."

I happened to catch a television interview with

Lynch and must say I was impressed with the values this man projected. He said his father had died of cancer at age 46, the same age that he has now reached. He implied that this had set him thinking, contributing to his desire now to want to spend more time with his wife and three children. An active Catholic, Lynch also said that he and his wife had set up their own charitable fund.

I have known many people in my lifetime who reached a certain age, took stock of all the demands their work was making on their time and their life, and said "no

'I find it heartening that well-known figures like Lynch and Muti are exposing their values, letting the public know that, even in the rarified worlds they live in, stronger, more meaningful values prevail.'

By Antoinette Bosco



more." It was never an easy decision, because it makes tremendous courage to give up position, money, prestige and connections. Yet, to be true to themselves and their values, they had to do it.

The one closest to me who faced such a hard choice was my daughter Mary. After she earned her MBA from Harvard, she got a fine job on Wall Street with a prestigious firm. Within a year she was considered an expert in her field of investment analysis.

But the world of Wall Street began to erode her. The place, for her, had no soul. She could not bear to think that she would one day have to look back on her life and say she had spent her days trying to make the rich richer.

It took great courage for her to leave a job that would have catapulted her to a six-figure income within a year or two, but she did it, as she said, to reclaim her soul. When I heard her sing the lead in "Carmen" last summer and the hymns at midnight Mass last Christmas, I was overwhelmed with joy that she had chosen to be in the service of life and beauty.

I find it heartening that well-known figures like Lynch and Muti are exposing their values, letting the public know that, even in the rarified worlds they live in, stronger, more meaningful values prevail.

God delights in you

Jesus said, "Unless you become as a little child, you shall not enter the Kingdom of God." Most of us have forgotten how little children think, but Doubleday tried to help us out with a hardcover book entitled, "Dear God: What Religion Were the Dinosaurs?"

Here are a few excerpts:

"Dear God, What I would like to know is when will the world end? I got time so you don't have to let me know right now. Please tell me a week before so I can pack." (Stanley, 11)

"Dear God, was the sky difficult to color? Did you consider anything else but blue? Maybe purple?" (Barbara, 9)

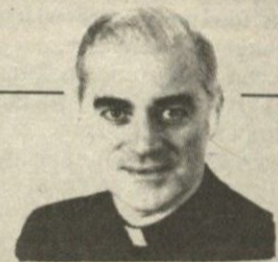
"Dear God, I want to say what a pretty world you made. The hills are great and so are the ocean waters... You did a good thing when you made beaches." (Emily, 7)

"Dear God, thank you for the wind, it helps me fly my kite." (Marie, 9)

As my own readers know, I've been getting marvelous feedback for a book I'm writing entitled: "God Delights in You." I'm almost finished and in a way I feel that I'm writing it for grown-up children. It takes a childlike spirit to accept the simple premise: When you love someone, you delight in being with them, you enjoy looking at them, and hearing the sound of their voice.

The same must be true of God. He loves you doesn't He? That means He enjoys being with you, He likes to watch you laugh, and work and play. He is delighted when you struggle to

By Fr. John Catoir



become a better person. He doesn't want you straining when you pray. He knows your needs.

I know you're not always the person you'd like to be, but don't you be discouraged. St. Francis de Sales advised us well: "Don't be discouraged because you're discouraged."

God's love is like parental love. A baby can be messy and demanding at times but parents just clean up the mess and keep on loving. Rosa Blanes from Edmonton, Canada is one of my readers who sent me a comment on God's delight: She explains a mother's love: "Nuzzling her freshly bathed and powdered, sweet, sleepy baby is a delight. God must be delighted with His children in a similar way."

No doubt about it, God delights in you. For those who have the eyes of faith, "all the way to heaven is heaven."

Time capsules

By Frank Morgan



England had the first stock market crash in history

In 1711, Robert Harley, the Earl of Oxford and Lord Treasurer of Queen Anne formed the South Sea Company to take over the Government's debt of 10 million pounds in exchange for the monopoly of English trade in the South Seas.

By 1720, the company's stock tripled in price. England was seized with speculation fever that led to a deluge of new companies including one "for the importing of jackasses from Spain" and another "whose undertaking shall be revealed in due time."

Then it was discovered that the directors of the South Sea Company, who were mostly government officials, had sold their shares.

There was a stampede to sell and the price of all stocks plunged bringing ruin to thousands of investors.

The debacle resulted in John Aislabie, the Chancellor of the Exchequer, being imprisoned in the Tower of London, the Postmaster General poisoning himself and two ministers dying of the strain.

The "South Sea Bubble" was the first stock market crash in the world.

King George I, who came to England from Germany in 1714, was the object of nursery rhyme ridicule by his English subjects.

The following are examples:

"Hark, hark, the dogs do bark,
The beggars are coming to town.
Some are in rags and some are in tags
And some are in velvet gowns.

Georgy Porgey, pudding and pies,
Kissed the girls and made them cry.
When the boys came out to play,
Georgy Porgey ran away."

The kitchen table, heart of the home

Is the most important time of family intimacy being threatened—the family meal? Around the table is the prime place to nourish family intimacy and family faith. Have we, as a nation, replaced the family table with a table at MacDonald's or a table in front of the television set, or worse yet - no meal at all?

All forms of family are equally authentic: unmarried, divorced, widowed, single parents and children, newlyweds, traditional nuclear family, empty nest family. We all need each day to be together at the table for a meal, prayer, and sharing of our lives.

When our children were younger and we were all seated at the table we always preceded our meal with a prayer.

Everyone wanted to talk at once. My husband, Jack, would say, "Let's all take a turn and tell what happened at school today."

Each one told a little about their day.

Things were not always absolutely peaceful, but conflicts also have their positive side. They're often a sign that you care for one another.

Along with some conflict and airing of hurts around the table, there was much reconciliation and positive sharing and caring. These all contribute to healthy family relationships.

In an issue of *Catholic Update* I recently read, "If a family allows the daily family to slip into nonexistence it could very well be a danger signal." It

By
**Vicki
Owoc**



further goes on to say, "The family meal is central to Christian family life.

Yet it frequently gets lost in a family's hectic set of schedules. This calls for a family meeting to take a second look at priorities. If the quality of our family life suffers of what good are the outside activities that pull us apart?"

If you look back to some of your most pleasant and cherished memories of family, you'll probably recall many good times around the table - your kitchen table and the evening meals, the dining room table and the holiday company, the picnic tables and the happy, free, fun-filled meals.

Some of my best childhood memories are of being around the table at the home of my Italian grandparents. This is where we gathered each Sunday with aunts, uncles and cousins.

Each week with our extended family we would

experience mounds of delicious spaghetti and meatballs, homemade bread, salads, and deserts.

The noise level was high and there was much laughter as we came together around the table for fellowship and affirmation.

News of new jobs, graduations, pregnancies were all shared and applauded. We all experienced a real communion of family love.

Our most recent experience of table sharing happened last week. Every Sunday for several months we've been taking the Eucharist to a dear elderly lady. Week after week she would tell us stories of her family, especially of her youngest son, Bob and his wife and four children who lived out of state.

Usually when we visit Lucy she is a little sad. This Sunday was different. We were greeted at the door by her daughter-in-law and found her sitting at the table with her son and grandchildren. She was absolutely beaming. "Here I am with my family - this is my family", she repeated. Around her table we celebrated Eucharist.

Be faithful to your family meal for this is where we all learn the real meaning of Eucharist in our daily situations.

Our family table is our preparation for the Eucharist celebration at the table of the Lord.

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

Avoiding family conflict regarding food

Dear Mary: With all the problems teenagers get into, my problem may not seem earth-shaking. I have two children, ages 13 and 15, and they seem to dislike everything I cook.

They ask me, "What's for dinner?" I tell them and they respond, "Gross."

The very foods they have always liked they now refuse. When they do eat, they act as though they are doing me a favor.

I have thought of going on strike, but that is hardly fair to my husband. Any suggestions? — Ohio

The most consoling thought I can offer is: You are not alone. Food fads, food preferences and food oddities seem very common during the teen years.

One teen became a vegetarian and for an entire year ground his own grain, baked his own bread and ate at a table separate from his family.

Another mother watched with alarm and dismay as her lovely slender daughter took up liquid diet meals on the grounds that "I'm too fat!"

Developmentally, this behavior makes sense. Teens are in the process of breaking away from their families of origin and establishing their identities as independent persons. Food has been one area where the parent, usually the mother, has controlled the child since birth.

During the teen years, mother's menu planning can

By Dr.
**James and
Mary Kenny**



appear to be another family restraint. Resistance becomes another way to assert independence. As you point out, resisting mother's cooking is a fairly harmless way to assert oneself.

At the same time, critical eaters discourage the cook's enthusiasm, complicate meal planning and generally cast an unpleasant tone over a pleasant family activity. What can you do?

You cannot force another person, young or old, to eat. Hence all efforts must focus on improving the atmosphere surrounding mealtimes.

Rules and regulations seem unwise. You can force a teen to be present for every meal and even to try some of every dish, but the result is often a sullen, resentful family member, who spoils the meal for everyone else.

Instead, try to convey the message that you like everyone to eat together and enjoy family meals, but when

they make other choices it is no big deal. Here are some possible actions:

1. Offer each member of the family a food evaluation. Make a list of every main course. Ask each family member to rate each selection on a scale of one to five to determine the overall family favorites.

2. Seek the fine line wherein you accommodate your teens without ignoring the preferences of other family members. You might make or order pizza once a week. You might eat out regularly with your husband and leave hamburgers for your teens to fix for themselves.

3. Stock the house with good food and allow them to help themselves. Keep a supply of popcorn they can prepare. Try fixing carrot and celery sticks shortly before dinner and serve with a lowfat dip. If your teens refuse whole pieces of fresh fruit, cut them up into a fruit salad.

Despite your best efforts, your teens may eat what appears to you to be a monotonous and non-healthy diet. This period will pass. If your teens leave home for schooling or a job, they will almost certainly return to your home and your cooking with gratitude and raves. In the meantime, the quickest way to get through this period is to treat it lightly.

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.

Proceed with caution: Change ahead

I was teaching a class on family ministry at our local seminary during which I warned participants against going back to their parishes and trying to change too many things too rapidly.

"It's a little like parents going off to the workshop or retreat and coming home and making instant changes," I said. "The kids groan and wish their parent never left home."

One woman there threw up her hands and laughed. "I've got to tell you this," she said. "I don't know if you'll like it but I've been reading our column for years and whenever I use a new technique with the kids, they say, 'Is this one of those Dolores Curran things?'"

We all joined her in laughter. I didn't mind it at all, even if the kids say it with distaste. I suspect there are more than a few kids who wrinkle their noses at the sound of my name.

But the truth is, we operate in family systems, not alone. When we change the family changes. Spouses and children can resist, cooperate, or more often, vacillate between the two. Much depends on the speed with which we try to implement change. Caution is the best approach.

When we make an abrupt change, the family or the parish family can become threatened and when threatened, we all tend to resist and protect. A woman who decides she isn't going to play the role of servant anymore can face mutiny if she acts too quickly in implementing new information and skills.

By
**Dolores
Curran**



My favorite story involves the Irish mother of three school-aged sons who obviously had her running and serving their every need.

She attended a weekend parenting workshop of mine in Belfast and returned home late Sunday afternoon, filled with determination.

On Monday, she told us what happened. It had been her tradition to lay out everything her boys, ages 8, 10, and 12 needed for school. But that Sunday evening she said, "I realize you're old enough to do this yourselves."

They stared at her dumbstruck and then reluctantly proceeded to search for books, book bag, and clothing. "Where's my jacket?" one demanded.

"I don't know," she replied. "Where did you put it Friday?"

He glowered and searched a little. "I can't find it."

"Maybe you stuffed it in your book bag Friday," she said, not moving to help.

He had and when he pulled out, it was horribly wrinkled. "It looks awful," he said. She agreed. "Well, aren't you going to iron it?" he said. She shook her head no. "Well, what will the teacher say?" he asked.

"He'll probably say it looks like it was stuffed in a book bag," she said with empathy. Her son just stared at her.

A few incidents ensued and then she heard one say to the another, "I think that workshop means trouble for us."

Change frequently means trouble. Witness the recovering alcoholic whose higher self-esteem threaten the family.

They're used to ignoring or abusing him or her and suddenly this person has a new dignity which says, "I won't be treated that way any longer."

The byword in change is to go slowly. Our families have learned to react to us in the old way, not the new. If we return home from a retreat filled with the Spirit, they don't think "Thank God," but "Oh, God." The stronger we push, the stronger they resist.

Let's give them a break. They aren't privy to the new ideas we've absorbed. They don't know how long our euphoria will last.

Will it end on Tuesday or never? Never comes sooner if we move cautiously.

(Copyright 1989 Alt Publishing Co.)

Two versions of movie give us good insights

Which Bernadette is better? That's the question I asked myself recently as I watched two movies on the life of St. Bernadette Soubirous, the French teenager who saw the Blessed Mother in Lourdes in 1858.

The film versions of Bernadette's life are separated by 44 years, but their simultaneous availability on home video

Although her native Texas accent sometimes pops through, Miss Jones is luminous, childlike and humble. Miss Penny does a creditable job of portraying Bernadette's simplicity, but her immaturity — and a certain stiffness — show through. It is an irony: An older actress can more accurately capture youthful qualities because she has both lived that age and reflected on it.

THE VIRGIN: If you made a third version of the Lourdes story, would you show the apparition? These movies went in opposite directions. "The Song of Bernadette" cast Debra Paget as Mary. But "Bernadette" never shows what its main character is seeing. The latter choice is better for two

reasons. First, we all have our own idea of what Mary looks like; any actress is going to distract us from how we imagine her. Second, by not showing the virgin, the director places the audience in the predicament of the villagers of Lourdes: We have to decide for ourselves if Bernadette is really seeing something.

Showing the vision makes the decision for the viewer and settles the issue; not showing the vision forces us to come to our own decision. So the vote here goes to "Bernadette" for giving the audience credit.

THE CHURCH: How does the Church come of in these films about Bernadette, ridiculing her, accusing her of self-promotion and constantly quizzing her about her visions.

But that was apparently what the real-

life priests, bishops and nuns did, and properly so, giving the scandal which can result from fake apparitions (a point both movies make to explain the Church's hesitation).

But the Church is not just clergy and religious; it's also lay people, including, of course, Bernadette. So, overall, through the saint, her family and the

other villagers, the image of Catholicism is one of piety, humility and simplicity of faith.

Both films make that point so both get a vote in this category.

SCRIPTS: What about the story itself? Regardless of a film's good intentions, a bad script can wreck it.

"The Story of Bernadette," based on Franz Werfel's classic novel, is long (two-and-a-half-hours) but engaging until the last half hour.

That's when the scenes begin to drag and two sudden conversions come off as phony.

It's those last 30 minutes, covering Bernadette in the convent, which "Ber-

nadette" skips; it shows her entering the religious order and then wraps it up with a narrator telling about her death at the age of 36.

To judge on a basic emotional level, "The Song of Bernadette" left me with a lump in my throat; "Bernadette" didn't.

It's a judgement others share. The original film won four Oscars and general praise from critics.

The later movie barely made it into theatrical release, didn't stay around long, and when it did it was judged by one reviewer to be "plodding" and artless."

Neither movie, by the way, contains anything which would prevent families from watching them together.

By now, it's obvious which film gets my thumbs-up sign: "The Song of Bernadette."

If you can pick just one to watch, that's the one. But you might find it as interesting as I did to see them both.

("The Song of Bernadette" and "Bernadette" are both available in VHS from Ignatius Press, 15 Oakland Ave., Harrison, NY 10528. The former costs \$39.95; the latter is \$79.95. also, check with your local video stores for rental information.)

By
**James
Breig**



makes it possible for Catholics to decide who did the better job of telling the story.

I viewed both "The Song of Bernadette," the classic 1943 film starring Jennifer Jones, and "Bernadette," a 1987 French movie starring Sydney Penny. The filmmakers made some distinct choices when they set out to capture the life of the pleasant girl whose visions in an obscure village led to an internationally famous shrine to Our Lady. Each film has something to recommend it, but I have a definite favorite, which should become apparent as I discuss the differences between the two movies.

ACTORS: Jennifer Jones — then in her mid-twenties, married and the mother of two children — won an Oscar for her portrait of the innocent 14-year-old who saw Mary. The director of "Bernadette," Jean Delannoy, selected an American teenager, Sydney Penny, to play the saint.

Sequels and comic strip detective surge this summer

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

'Another 48 Hrs.'

(Paramount)

Eddie Murphy and Nic reteam as the convict and the cop in this savage sequel revolving around their efforts to avoid extinction by hit men and uncover the identity of "Iceman," the drug kingpin who wants them dead. Billed as an action-comedy, director Walter Hill's film offers little humor but revs up violence to the max, with a steadily accelerating pace of brutal shootings at close range that take

syndicate headed by Big Boy Caprice (Al Pacino) with some help along the way from a seductive singer (Madonna), a streetwise orphan (Charlie Korsmo) and the hero's steadfast girlfriend, Tess Trueheart (Glenne Headley). Beatty deadpans his way through a plodding, threadbare cops-and-robbers script, Pacino chews up all the scenery in sight, and a notable supporting cast languishes under mounds of makeup, leaving viewers disappointed with everything but Richard Sylbert's evocative 1930s set designs. Several relatively mild double entendres and much comic-book violence ranging from menace to elaborate shoot-outs. The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.

"Gremlins 2 The New Batch"

(Warner Bros.)

This time the fearsome creatures run amuck in a New York City skyscraper where the adolescent couple (Zach Galligan and Phoebe Cates) from the original movie must save the day or the vicious gremlins will overrun the Big Apple during the night. Despite an elaborate visual design and wacky sight gags, director Joe Dante's sequel is a rather drawn-out testament to murderous mayhem, with plodding predictability, insipid characters and an overkill quotient of violence disguised as nasty fun. The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.

Movie Capsules and Reviews

precedence over such niceties as storyline and characterizations. Because of graphic, excessive violence, continuous raw language and brief partial nudity, the U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.

'Dick Tracy'

(Touchstone)

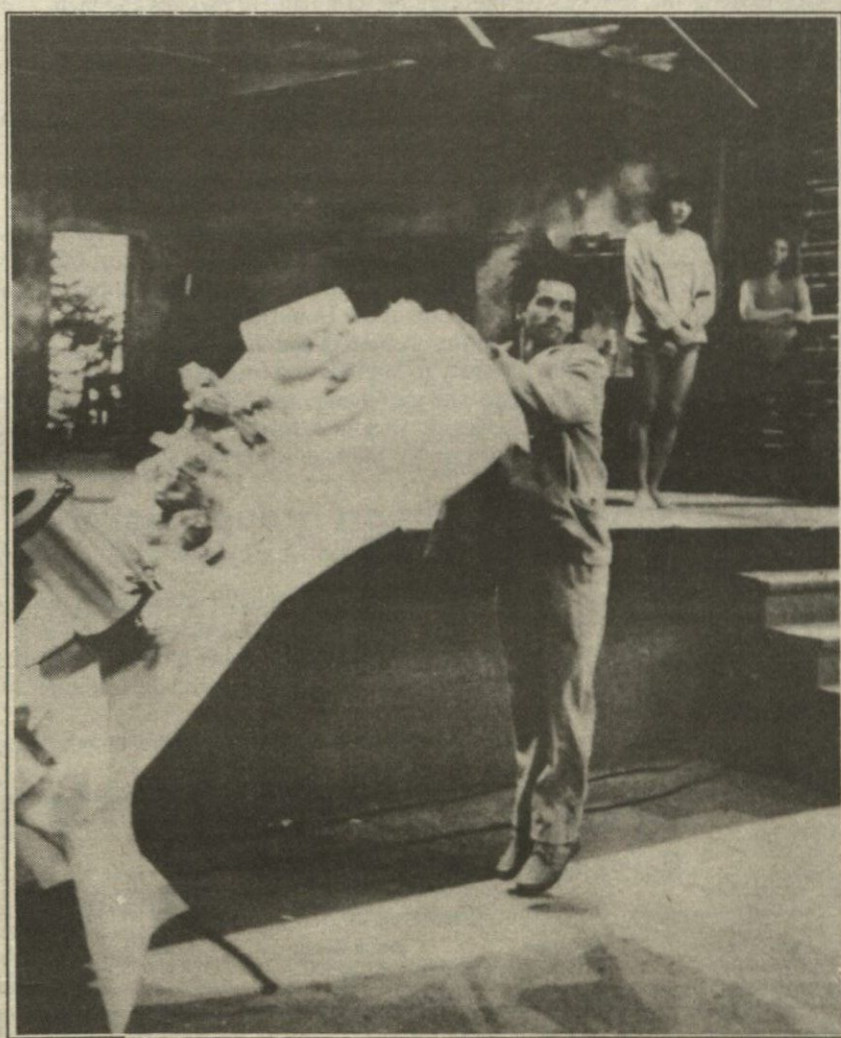
Chester Gould's comic-strip detective (Warren Beatty, who also produced and directed) tries to get the goods on a mob

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JESUS OF MONTREAL When he turns the tables on the traditional interpretation of the Christian Passion play in the Orion Classics film 'Jesus of Montreal,' a young actor (played by Lothaire Bluteau) finds both success and controversy. The U.S. Catholic Conference says the French Canadian drama "places the Gospel story in the midst of the contemporary world" and classifies it as A - IV — adults with reservations. The Motion Picture Association of America rating is R - restricted. (CNS photo)

St. Martha's urges town to OK area improvement plan

St. Martha's Action Committee to Form a Tri Area Task Force planned to urge the Village of Miami Shores to adopt their proposal to improve the quality of life in the area.

The committee, formed through People Acting for Community Together (PACT), first presented the idea to Village Mayor Hank Courtney in May. Mayor Courtney agreed to present the plan for adoption to the Village Council on June 19th.

"We are pleased that the Mayor is willing to present this plan to the council," said Fr. John McLaughlin, Pastor of St. Martha's and Assistant Treasurer of P.A. C. T.

The proposal calls for the formation of a special task force to include officials from the Village of Miami Shores, City of Miami, Metro Dade County, Dade County Public Schools and area merchants. The task force would be responsible for taking

immediate action on current violations and developing long range steps to stabilize the area.

"We have a serious problem of crime and neglect in the neighborhoods south of our church," said Lillian Lopez, church parishioner and member of the Action Committee. "Because the area covers three jurisdictions, enforcement falls through the cracks."

St. Martha's Church has a particular interest in the issue of crime. The church secretary was recently held at gun point in the church office, cars have been stolen from the parking lot and parishioners have been mugged walking to church.

"St. Martha's parish had made a significant commitment to the area and we want Miami Shores to take the lead in helping prevent decay," said Fr. McLaughlin.

Black Catholic unit seeking director

The Advisory Council for Black Affairs is seeking applications for Executive Director of the unit.

The person would work with Bishop Agustin Roman, Executive Director of Ministry of Pastoral services. The director will, among other things:

Prioritize, develop and implement goals and objectives to stimulate the creation of programs that specifically address the

needs of the Black community in cooperation with existing Archdiocesan agencies and the Black community.

Develop a working relationship with local, state and national organizations (religious and secular) that represent all segments of the Black community.

Foster communications and develop network systems among the different groups composing the Black Catholic



Kids in 'Katz'

St. Stephen School presented its version of Andrew Lloyd Webber's musical 'Cats' recently at the PTO meeting. The kids in K through 8th grade are, back row: Desiree Saunders, Danielle Spremulli, Dustin Genovese, Brian Brink; and Julie Schultz and Julianne Randecker.

community in Florida.

Report to the Executive Director of the Ministry of Pastoral Services.

Submit resume and photo to: Archdiocese of Miami, Attn: Mr. Terry Sundy 9401 Biscayne Blvd. Miami Shores, FL 33138

St. Thomas U. names new Hialeah director

Dr. Richard E. Green, President of St. Thomas University, announces the appointment of Ms. Gloria P. Ruiz as the

new Director of its Villanueva Center in Hialeah. Ruiz, a native of Cuba and raised in Miami, said she is thrilled to be back serving the Hispanic community in Miami.

The Villanueva Center located at 4410 West 16 Ave. in Hialeah, offers English as a Second Language Program, Student Support Services and undergraduate majors in business and education among other majors. Financial aid is available to qualified applicants. For more information call the Villanueva Center at (305) 628-6767.

It's a Date!

Bereaved Families support started

Catholic Hospice has started a non-denominational support group for bereaved families and friends to be held at St. Francis Hospital on Fridays from 10:30 to 12 noon, or Mercy Hospital (for English or Spanish) on Tuesdays at 6 p.m. call Oggie or Myrna at 822-2380.

Volunteers needed by Hospice

Catholic Hospice Inc. provides support care for terminally ill patients and their families in Dade County. Volunteer assistance is needed in the patients' homes, as well as in our administrative office in Miami Lakes. Training and certification will be provided. If you can spare some time, your skills, and love, Please call 557-6915 - Trudy Lechner, RN, Volunteer Coordinator. Qualified Volunteers are welcome regardless of age, sex religion, race, ethnic origin, or handicap.

Homosexual Catholic group plans conference

"COURAGE" is a spiritual support group for Catholic homosexual persons who are seeking to live a chaste life in the Lord. The 2nd national conference is set for August 9 to 12 at Rosemont College (near Philadelphia) Speakers: Fr. John F. Harvey, OSFS, Fr. Benedict J. Groeschel, CFR, Fr. James B. Lloyd, CSP, Dr. Richard Fitzgibbons, Colin Cook. Theme: "Reordering the Emotional Life of the Homosexual Person." The main lectures will develop different aspects of this theme. In addition, there will be 3 workshops on the following topics: ministry to families and friends of homosexual persons, Courage and the Twelve Steps, and the Church and AIDS. Registration: \$160 (includes 3 nights and 9 meals at the college). Deadline: July 26. For further information call (212) 421-0426 or write to: Courage, St. Michael's Rectory, 424 W. 34th St., New York, NY 10001.

Widowed, separated support group weekend

A "Beginning Experience" weekend will be held on July 13-15 at St. Vincent Ferrer in Delray Beach.

The Beginning Experience of South Florida is part of a national organization that is designed to help widowed, separated and divorced persons deal with unresolved feelings, put a closure on the past and make a new beginning in life through a powerful, intense and positive experience of hope. Although it is affiliated with the Catholic Church, it is open to all faiths.

It is meant for men and women who have worked through the initial feelings of anger and despair which usually follow the loss of a spouse.

For more information and/or to register contact Bob Bissler 407-220-1420, Josephine Schwartz 972-5319, or Sr. Virginia 651-0280.

Volunteers wanted by hospital

Interested in supporting and serving others? Willing to learn new skills? Then volunteering in the healthcare field is for you. St. Francis Hospital, 250 63rd Street, Miami Beach, has openings for volunteers in various departments, such as the information desk and the gift shop. Weekend positions are open. Call Kay Crofford in Volunteer Services at St. Francis Hospital for an application, 868-2748.

Alzheimers caregivers to meet

Caregivers of victims of Alzheimer's Disease meet at Bon Secours Hospital - Villa Maria Nursing Center, 1050 N.E. 125th Street, North Miami, on the first Tuesday afternoon from 1:30 to 2:30 and the last Wednesday of the month from 7:30 p.m. to 9 p.m. General caregiver support groups meets Tuesday afternoon from 1:30 to 2:30. For information call: 891-9751

Summer Swim School at Barry

Summer swim school for kids is offered at Barry University Pool June 25-July 20, Monday, Wednesday, Friday; 30-minute classes. Open to pre-school and elementary/secondary school-aged boys and girls. Students are grouped into classes according to skill & age; minimum of 6 students accepted per class. For more information and registration, contact Prof. Neill Miller, Barry University, 758-3392, ext. 395.

Overeaters Anonymous meet

Overeaters Anonymous is a program of recovery for compulsive eaters. Meetings are held throughout Dade County at different locations and times. For information call 274-8800.

Widow-ers club meet in Hollywood

The Catholic Widow-ers Club of Hollywood will hold its monthly meeting July 6, at 7:30 p.m. Meeting place is at: Rotary Club, 2349 Taylor Street, Hollywood. Live music-dancing and refreshments. Guests: \$5. For further information, please call Mary at 457-9426 or Lee at 922-5114.

San Isidro revival in Pompano

You are cordially invited to the First Sunday Catholic Revival at San Isidro Catholic Church, 2310 Hammondville Rd. in Pompano. It begins at 2 p.m. on July 1st. Fr. Ricardo will minister to your personal needs.

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Maternity ward reunion

An interesting reunion took place in the maternity ward of North Shore Hospital recently. Expecting Father, David Ahern,

brought in his wife who was about to deliver their second child. The doctor assisting the Aherns was Dr. Jorge J. Garcia. The nurse in the delivery room was Patty L. Galpin.

This all might sound commonplace to many except that David, Dr. Garcia and nurse Galpin all graduated from Monsignor Edward Pace High School in Miami in 1979, 1967, and 1982, respectively. The mother to be, Mary Longman Ahern, graduated from cross town rival Archbishop Curley High School in 1981.

Mary gave birth to a healthy boy named Joseph George Ahern (class of 2007, at a high school to named later).



Pace Alumni reunite in maternity ward: Mary Longman Ahern in bed, Patty Galpin, Dr. Jorge Garcia and Dave Ahern.



New Wheelchair van enables Villa Maria patients to get around better.

Wheels on wheels

Wheelchair-bound patients welcomed a new set of wheels as Villa Maria Nursing Center celebrated the arrival of a Wheelchair Van donated by Sam and Marion Schlosser, the Angels and the Bon Secours-Villa Maria Thrift Shop. The 1990 Ford carries 13 seated and three wheelchairs passengers.

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air conditioning; a stereo, cassette and public address system; comfortable seating and a wheelchair lift.

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5-A Novenas

Many thanks to St. Jude for prayers answered.
I.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.

Thank you for answering my prayers
St. Jude.
V.C.M.

THANKS TO ST. JUDE FOR PRAYERS ANSWERED.
ESTELLE

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.
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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.
Thanks to St. Jude, St. Anne and St. Anthony for prayers answered.
Rosemarie Mingus

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

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Learning from our failures...

...how prayer can really help us all

By Father Herb Weber
Catholic News Service

Sometimes we learn from failures.

One of the "failures" in our campus ministry became a powerful teacher for me, once I was able to understand it.

For several years, our Catholic campus ministry united with several Protestant campus programs to conduct a "Values and Ethics Week" at our state university.

Each year we lined up speakers on topics like abortion, rock music, the dangers of nuclear arms or the impersonalism of high-tech society. We conducted the programs on and off campus, in seminar style and through lectures, with movies and without.

But the response continued to be poor, very poor. I was convinced that the topics were appropriately intriguing for contemporary college students. I couldn't believe their response was merely a matter of apathy.

Then one day Father Joe, my associate, casually mentioned that even though our topics were on target they were missing the students in terms of focus.

The program appealed to the mind instead of the soul. Certainly there is nothing wrong with addressing the mind at a university, I argued. He agreed, but then reminded me that conversion of the heart takes place out of other hungers, other yearnings.

So this year we attempted another approach that we now think has great potential. We call it a spiritual wellness program. Basically, it probes the ways that some kind of spirituality is part of personal growth.

That means it helps students seek out a driving principle that integrates their lives and gives their lives meaning.

Interestingly enough, as we explored ways to find meaning in everyday life or to handle setbacks, students soon began to look upon prayer as a means of reaching and expressing spiritual health and integrity.

That elusive attraction known as prayer came to be seen as the way of making some important connections.

I constantly marvel at the amount of prayer that goes on in the lives of college students. Even more, perhaps, I am intrigued by the many forms of prayer that are used.

One common element, though, is that prayer has to be "real" if it is to remain a part of the life of a young adult. The same may be true for other busy persons.

Prayer becomes real in this way when it grows out of a need to go beyond oneself.

Our chapel, open 24 hours a day, is a haven for young pray-ers. Frequently, night or day, students stop by to kneel or sit, cry or reflect, thank God or ask for help.

Often they write their prayers in a loose-leaf binder that has been located at one end of the chapel for nearly 20 years. Whether words of petition or gratitude, most of the written prayers express an effort to reach out to a greater power who is a part of the writer's life.

Sometimes the words reflect a struggling faith, but always they depict a person who must share his or her world with God. Thus the prayers frequently sound like a discussion between someone and God about the daily occurrences in that person's life.

Perhaps it is that connection with real life that makes prayer real, too.

In the same vein, one young man who had just returned from a retreat told me that the most valuable part of his weekend was when he learned to pray about what was on his mind already.

The ability to take his day-to-day concerns and bring them into his prayer, both by himself and with a prayer partner, left a lasting impression on him.

Books have been written about different ways in which



different personality styles pray. And not surprisingly, sometimes what appeals to someone is not what I would have guessed.

One student who is very current on church happenings, very sociable and academically sophisticated, regularly can

'Prayer, in many forms, becomes the connector between persons and God. And in the lives of these students, prayer helps to uncover the connections among all the seemingly disjointed aspects of their lives.'

be found with a group of students who have initiated a Tuesday rosary. The student's presence depicts the blending of old and new that sometimes goes on.

Late one night, I sat with about six students in the basement apartment of one of the participants. Their weekly discussion group had officially ended, but several stayed

around just to talk.

The topic was how they pray.

Georgie, the host, picked up a book of meditations that she kept on her desk. She said that reading a little reflection each day helped her keep her own rhythm with God.

The meditations often gave her an insight into life, something that she tried to think about as she walked to class or went to work.

In addition, students often indicate that they have found value in prayer forms that appeal to their whole being. Listening to music ranks high for many young people. (I was amazed to hear how one woman prayed with a Bruce Springsteen lyric.)

Likewise, use of imagery and even physical movement often provide channels for prayer that mere words do not.

Prayer, in many forms, becomes the connector between persons and God. And in the lives of these students, prayer helps to uncover the connections among all the seemingly disjointed aspects of their lives.

(Father Weber is pastor of St. Thomas More Parish, Bowling Green, Ohio.)

Scriptures

Do you pray so that God will change?

By Father John Castelot
Catholic News Service

Mark's Gospel records a story about a woman who suffered from a hemorrhage for 12 years.

She consulted all sorts of doctors, underwent painful treatments, spent all her money, "but only grew worse."

One day she found herself in a crowd gathered around Jesus.

Having heard about his healing powers, she rather superstitiously figured that if she just got close enough to touch his cloak she would be cured.

She did, and she was cured. But it wasn't that simple, that automatic.

Jesus demanded to know who had touched him, and she

was terrified.

In her society, her malady made her legally "unclean"; anyone she touched was similarly "contaminated."

To her great relief, Jesus reacted gently: "Daughter, your faith has saved you. Go in peace and be cured of this affliction" (Mark 5:34).

This is an instructive incident.

Jesus is not a magic charm, someone we "touch up" when we need something.

—Prayer is communication.

Prayer calls for an interpersonal relationship, and an ongoing one at that. It is a "dialogue."

In Luke's Gospel, there is a story about 10 lepers who begged Jesus to have pity on them.

He directed them to the priests, who alone had authority

Conversing with God our friend

By Jane Wolford Hughes
Catholic News Service

The shadowy city church was empty except for the old man in the first pew. His suit was green-shiny with wear and age, but a merry look lighted his face.

The priest saw him from the sacristy. The old man was smiling, nodding and occasionally slapping his knee as laughter rolled out of him.

The next time the priest looked, the old man was leaving.

"It was nice to hear you laughing," the priest said as he met him at the door.

"Thanks," the old man replied. "I was telling the Lord some jokes. Most people tell him their troubles but once in awhile I think he needs a laugh."

My father experienced that same uncomplicated joy in God's company.

In his last years, my father often sat in his leather chair listening to music and "talking things over" with his unseen friend.

One of my father's favorite musical scores was from "Camelot." He defined his fondness for it:

"As the Lord and I sit here, the lovely images of the title song are like getting a peek at heaven and we smile at each other.

"But most of all, I am fond of the song 'If Ever I Should Leave You,' for the Lord reminds me that this is the way he loves us and that he will never leave us."

Gerre is a caring wife and mother, accomplished musician and dedicated volunteer.

Her voice sped along like quicksilver as she told me why the rosary for her is not the bland, rote prayer some say it is.

Gerre described an added dimension of her rosary prayer, which she says before Mass each morning.

After reflecting on the mysteries of each decade of the rosary, her generous spirit recalls to mind the following:

"With the first decade, I pray for family and friends, especially those who are ill; for leaders, scientists and medical personnel....

"The second, I give thanks for the graces given to my family and for the church, the Eucharist and forgiveness of sins.

"After the third decade, I ask for strength for my family to obey God's will, and mercy for those who are seeking freedom or are alienated.

"The fourth, I appeal for compassion for those who are without love, for the mentally and physically handicapped, for the insane and criminals and those who bring violence.

"The fifth is a general wrap-up specifically for those to die this day, those who will be gravely tempted



and a request that the Lord will be with me whatever I do."

The stories I tell here help to reveal what a person

says to a friend who is God. They are stories about people for whom prayer is what the writer Father John Shea calls "a conversation between hearts."

FAITH alive!

Let's face it. Praying can be a problem. Maybe you know exactly what to say to God when you're experienc-

Prayer can cover all aspects of life

ing a major crisis and really need help. But what about life's non-crisis moments? Is prayer hard to contend with then, or dispensable?

Or maybe you never feel you know exactly what to say to God, even though you think prayer ought to take the form of words and that you ought to know in advance what those words are going to be. In that case, finding yourself speechless before God could make you feel

alone — words uttered in completely smooth, logical order — can contribute to making prayer a problem. Listening, after all, can become a form of prayer, along with simple reflection and contemplation.

Prayer can, of course, be like a conversation with God. The risk is to unduly limit the conversation.

Are you elated about something right now, disappointed? Are you happy at some development, fearful or puzzled? Any of that would be the subject matter of an ordinary conversation with a friend. Is it within the scope of prayer?

David Gibson
Editor, Faith Alive!

inadequate.

Reducing prayer to emergency requests or to words

to declare them cured.

The implication was that they would pass the test and, in fact, "as they were going they were cleansed" (Luke 17:14).

Only one of them had the decency to come back and thank Jesus. Only he really prayed, entered into a dialogue with Jesus.

The other nine were cured, he was changed. This is an essential trait of prayer.

—We do not pray to change God, which is impossible to begin with. We pray to change ourselves.

We may not always or immediately get what we pray for precisely as we would like, but still we are heard.

God hears our faith, our trust and loves us for it. This is the greatest answer to our prayer. It draws us into loving communication with the Father.

We can't see any farther than the tips of our noses. We can't see the long-range results of granting any specific request. But God's range of vision is unlimited.

Not infrequently people look back and say with a sigh of relief, "Thank God that prayer wasn't answered!"

The situation has changed since we made the request and we now realize that granting it would have been a disaster.

Prayer is a mystery, as is anything that involves God, the ultimate mystery.

Embracing the mystery of prayer while continuing to pray is embracing God — and that is prayer at its best.

When Jesus prayed in the garden to have his "cup" taken from him, God appeared not to have heard him. But the prayer really was heard.

Jesus rose from his prayer a changed man; he went forth with resolute courage and determination. His real prayer had been answered: "Not my will but yours be done" (Luke 22:42).

—In the final analysis, that is the perfect prayer.

That prayer takes deep faith and trust in God's wisdom and goodness; it acknowledges that God knows what is best for us and will do it.

It draws us into an intimate relationship with God and transforms us into truly strong persons.

It is the prayer that is always answered. It was the prayer of Mary, the model disciple: "May it be done to me according to your word" (Luke 1:38).

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

Capuchin priest named 'Magician of the year'

By Tracy Early
Catholic News Service

NEW YORK (CNS) — A Capuchin priest who is president of the American Society of Magicians and the first priest to serve in that office has been named Magician of the Year by his society's New York chapter assembly.

In presenting the award, assembly president James R. Colligan praised Capuchin Father Cyprian Murray for "excellence in the art of magic," and said the priest had "created and developed his own effects."

He noted Father Murray also has been society chaplain as well as honorary chairman of the 1988 First International Congress for Young Magicians, held in Puerto Rico.

As president of the national society, organized in 1902 in New York, Father Murray is a successor to Harry Houdini and other notables in the world of magic.

Father Murray also has international recognition. In 1988 he was accepted by the Magic Circle of London as "Member of the Inner Magic Circle with Gold Star."

As a Capuchin, Father Murray is coordinator of preachers for the Province of St. Mary, which covers New York and New England, and he lives at St. Pius X Friary in Middletown, Conn.

In an interview before the "Salute to Magic" show, where he was honored April 21, he said he coordinates the work of about a dozen friars who, like himself, conduct retreats and parish missions.

To accept the award, he interrupted a retreat he was giving at the Villa Maria Retreat House in Stamford, Conn. But the interruption apparently was approved, for the audience at the "Salute to Magic" included Franciscan Sister Claude Marie, director and coordinator of retreats at the house.

Father Murray said he tries to keep his lives as friar and magician separate. Creating illusion as a magician, he said, makes him all the more conscious of the need for maintaining strict truthfulness as a preacher. And society guidelines, he said, forbid members to claim their tricks are done with supernatural powers.

But he said that in his religious work, particularly if speaking to children, he sometimes has used a magic trick to point up lessons he wanted to convey. However, too much magic, he said, will leave the children thinking only of the tricks, not of the message.

Father Murray said he became entranced with magic as a child, when at age 7 or 8 he saw a movie with magician Max Terhune.

He immediately began to look for information about how to do magic, and his father bought him a "Mysto Magic Set" for Christmas. By age 10 he was putting on shows in the backyard behind his home in Larchmont, N.Y. Father Murray, now 51, is known as a specialist in "card and close-up magic."

He does not offer stage shows requiring trunks, guillotines and other large props, but works only with

Priest Magician

'Creating illusion as a magician makes him all the more conscious of the need for maintaining strict truthfulness as a preacher. And society guidelines forbid members to claim their tricks are done with supernatural powers.'

(CNS photo)



what he can pack in an attache case.

In accepting his award he did one card trick, appearing to tear it in pieces and then showing it whole again.

Magician James Randi has written that Father Murray is among the "master conjurers" who not only perform with unusual dexterity, but "also understand thoroughly the nuances of the art."

Another writer on magic, Frank Garcia, has published books about the priest, including "The Elegant Card Magic of Father Cyprian" and "Father Cyprian on the Hofzinsler Card Problem."

Father Murray said income he receives from writing about magic, lecturing to other magicians and sometimes performing in small settings, such as Rotary meetings, goes to his order. His kind of magic does not lend itself to charity benefits.

He noted that the Society of American Magicians had a number of priests in its membership, as well as one bishop, Auxiliary Bishop Paul A. Zipfel of St. Louis.

A priest member, Father Dermot R. Brennan, pastor of St. Patrick Church in Yorktown Heights, N.Y., was among several clergy present when Father Murray was honored.

Father Brennan said he did some benefits when parish duties permitted, but basically used magic as a hobby. "It's my golf game," he said.

Another Capuchin from the Pius X Friary said Father Murray did not often entertain his fellow priests with his hobby. But the province showed its pride in Father Murray's eminence in what was once considered the devil's art by taking out an ad in the "Salute to Magic" program, saying "May his enchanting and charismatic wizardry continue to lovingly touch all our lives."

Basketball star of 1950s serves as deacon

By Catholic News Service

ST. LOUIS (CNS) — "Easy Ed" Macauley doesn't mind it when, while helping out in a St. Louis food pantry or directing a retreat, people stare at all 6 feet, 8 inches of him and whisper, "Isn't that Ed Macauley?"

It's good, says Macauley, a pro basketball star of the 1950s, that "recognizable people are willing to give witness and give testimony and do these things. It's important for everybody. I think it makes our faith a little more visible." His visibility is likely to increase once Macauley, 62, who was ordained a permanent deacon in the St. Louis Archdiocese in 1989, finishes a book on homiletics he is writing with a retired priest of the Diocese of Dubuque, Iowa, Msgr. Francis P. Friedl.

Macauley, 62, said the book, now in its initial stages, does "not criticize homilies." Rather, the book "takes some proven communications technology" and "combines them with the accuracy one must have from Scripture" so preachers can "bring messages to people that can change their lives."

After a successful college basketball career at Jesuit-run St. Louis University, including two years as an All-American, Macauley, a St. Louis native, spent one year with the St. Louis Bombers of the old Basketball Association of America. He then played six years for the Boston Celtics of the National Basketball Association, each year an All-Star and three times All-NBA. He was traded to the old St. Louis Hawks for the draft rights to Bill Russell, and led the Hawks to the NBA title in 1958. He coached the Hawks for two seasons, including one year as player-coach, and in 1960 was inducted into the Basketball Hall of Fame.

Macauley then embarked on a career in broadcasting, which included game play-by-play and commentary and sports anchoring, including one stint on a St. Louis television station where "Newhart" star Mary Frann gave the weather.

He recently retired from the cable television franchise industry, freeing him for more responsibilities as a deacon.

What motivated Macauley to pursue the diaconate, he told Catholic News Service in a telephone interview, was "gratitude for the things that have happened to me in my life."

By being a deacon, Macauley said, he can

"give something back to God and give something back to the community." Macauley's diaconal assignment is the archdiocesan pro-life committee, of which he is co-chairman. One of its projects is Media Watch, which notes stories in the media on life issues and prepares suggested responses.

His homiletics book will take on an even deeper



meaning for Macauley once he receives preaching faculties from the St. Louis Archdiocese, expected in 1991.

God "can be tough at times, but basically he's a nice guy," Macauley said. "That's one of the reasons I was interested in writing a book.... How do you take the teachings of Jesus Christ and apply them on Wednesday morning?"