

Back to school...

...and the 'boomlet'

Rolls are up. So are demands for pre- and after-school programs being made on schools as parents need a good place to put the kids.

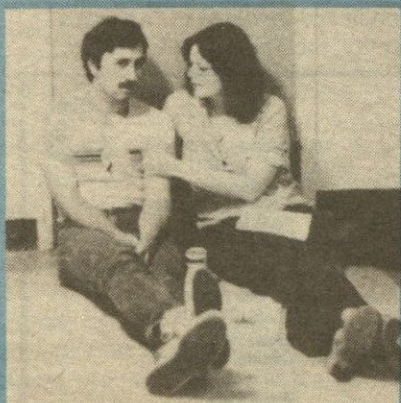
Pg 8-9

Photo by Marlene Quaroni

Elizabeth Lefevre shows Laura Rose Pearson, 5, how to color at new K &

1st grade classes at St. Agnes.

Inner-Voice



14-15

Dealing with marriage's pressure points

--Know Your Faith



6

Good Shepherd takes care of its 'littlest sheep'

Food and water may be withheld sometimes--bishop

SAN ANGELO, Texas (CNS) — Food and water may be withheld from a seriously ill person whose death is imminent, but such decisions must be made on an individual basis, San Angelo Bishop Michael D. Pfeifer advised Catholics of his diocese. He also suggested that some versions of so-called "living wills" may be acceptable, although others are not. The bishop commented in a column titled "Faithful Stewardship of Human Life," published in August in the West Texas Angelus, diocesan newspaper.

Chicago priest to head plan to aid East European Church

WASHINGTON (CNS) — Father R. George Saraukas, director of the Archdiocese of Chicago's Office of Research and Planning, has been appointed to head the new U.S. bishops' program for assisting the Catholic Church in Eastern Europe and the Soviet Union. Father Saraukas will begin work Oct. 15 as the director of the U.S. church's Office to Aid the Catholic Church in Central and Eastern Europe and the U.S.S.R. His appointment was announced jointly Aug. 30 by the Archdiocese of Chicago and the U.S. Catholic Conference. Located in the National Conference of Catholic Bishops-U.S. Catholic Conference headquarters in Washington, the office will serve a new ad hoc committee of bishops established to propose U.S. Catholic responses to needs of the church in Eastern and Central Europe and the Soviet Union.

Catholic chaplains alerted on possible Persian Gulf details

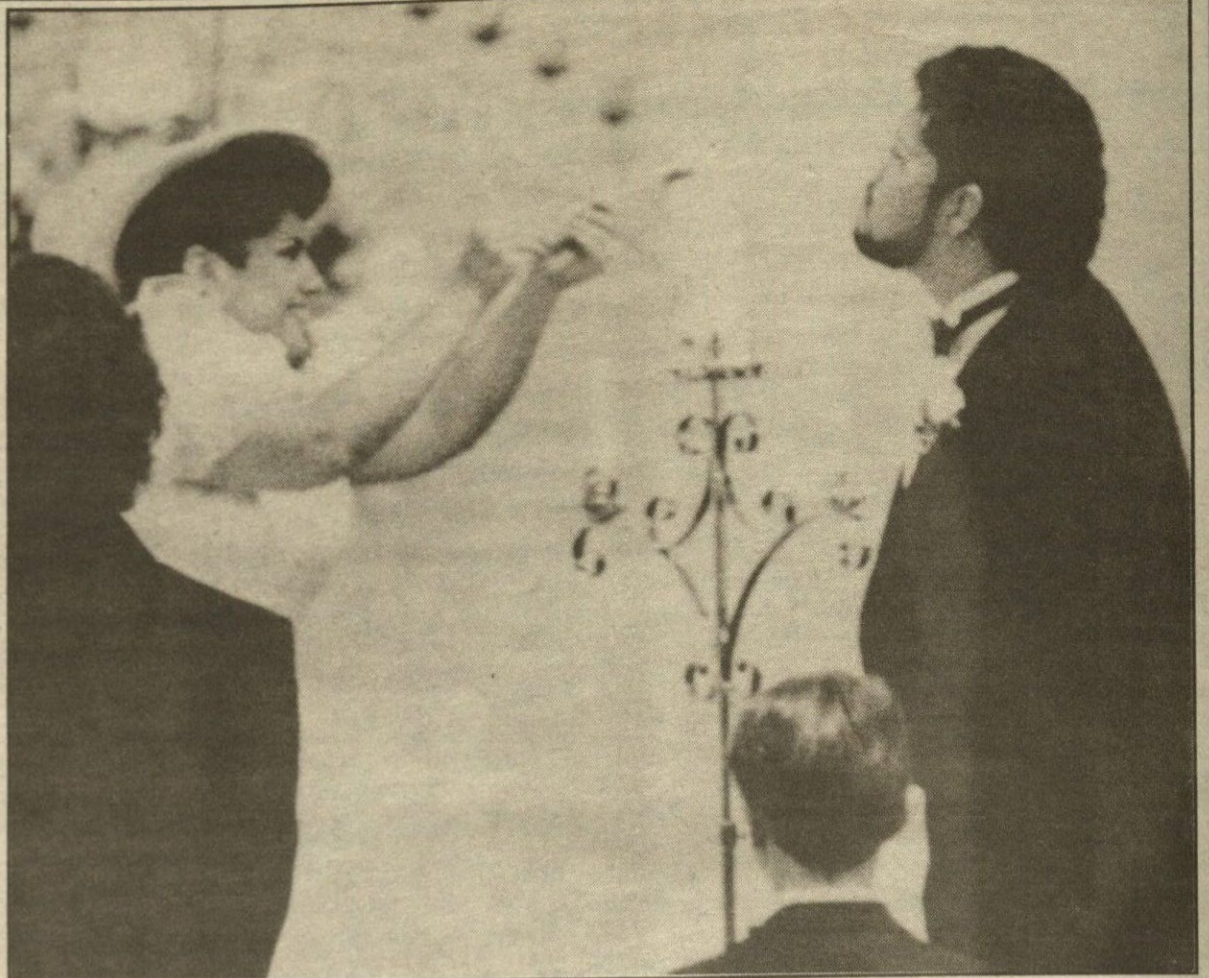
SILVER SPRING, Md. (CNS) — The Archdiocese for the Military Services has contacted its 497 reserve chaplains to inform them what processes to follow should they be called to "temporary active duty" in the Persian Gulf. Dominican Father Michael McCormick, a spokesman for the military archdiocese, said "temporary active duty" was "probably going to be for the duration of this." In addition to the 497 priests in the chaplain reserves, Father McCormick said, there are 697 priests on active duty in all branches of the armed services. As of Aug. 29, 24 Catholic chaplains have accompanied their units to the Middle East.

Cdl. Sin says nation should forget foreign debt for now

MANILA, Philippines (CNS) — Cardinal Jaime Sin of Manila has criticized the government strategy of continuing to make payments on the country's multi-billion dollar foreign debt despite the devastation caused by the recent earthquake on Luzon Island. "Something indeed seems morally wrong when, in the face of such widespread lack of basic necessities among our people, we still feel compelled to service our debts in a 'business as usual' manner," Cardinal Sin said. His comments were made during a Mass, attended by President Corazon Aquino, at the Manila Cathedral, reported UCA News, an Asian church news agency. The Mass was more than a month after the earthquake measuring 7.7 on the Richter scale shook Luzon.

Catholics who once felt bias should help muslims now

YORKSHIRE, England (CNS) — Catholics in Britain could be of particular help to European Muslim communities because of their experiences as a minority, said Cardinal George Basil Hume of Westminster, England. "One of the particular problems faced by some of these Islamic communities is that their loyalty and national allegiance is sometimes questioned," the cardinal said. "It is perhaps important to recognize that this is not a new problem, at least in this country," Cardinal Hume said. "The loyalty of the Catholic community was, after all, under suspicion in the 16th, 17th and even 18th centuries, as was that of Irish Catholics in the last century."



CANDLE LIGHTING--Lynn Zechman and Tony Melendez, the armless musician who played guitar with his feet for Pope John Paul, light a candle during their wedding ceremony in Richardson, Tex. The bride is a youth director for the Dallas Diocese. (CNS photo)

Focus on 'essentials,' religious leaders told

SPOKANE, Wash. (CNS) — The outgoing president of the Leadership Conference of Women Religious told conference members to focus on "essential" matters in the years ahead, those that challenge "the survival of our planet" and "the credibility of the church."

Mercy Sister Helen Marie Burns addressed LCWR members at the organization's annual assembly held in Spokane. The meeting drew about 800 leaders from about 300 women's orders.

Another keynote speaker, Sister Mary Jo Leddy of the Sisters of Our Lady of Sion in Toronto, called upon congregation leaders to explore "radical pluralism," a process which draws together people who share a common commitment.

Sister Leddy said the "liberal model" of congregational life practiced today isn't working. The model's rationale is that something common will come out of the interaction of individuals.

Radical pluralism, on the other hand, she said, works because it starts with a "common shared meaning."

As an example, Sister Leddy recalled her involvement several years ago with a peace group.

One barrier the group faced in meeting their goals was what Sister Leddy called the "flake factor" — members who came to meetings and demonstrations sporadically because they weren't truly committed to the cause.

When the group switched its meeting time to 6 a.m., things started to happen, Sister Leddy said.

"We knew that anyone who came to those meetings would be committed," she said. "Somehow I think we need some similar practical ways of discovering those who will be committed to a certain effort in religious life."

Sister Burns told the assembly to concentrate on the "essential and important things" and target "those matters which currently challenge the survival of our planet as well as the credibility of the church."

The dignity of women is intertwined with the quality of life and relationship among peoples, she said.

"The fact that 56 percent of children in female-headed households live in poverty is a systemic problem, not a woman's issue," Sister Burns said.

"The fact that one in every six Afro-Americans, one in every eight Hispanic Americans and one in every 14 white Americans is unemployed ... are systematic problems rooted in racism, not cultural issues," she said. "We must begin to see the interrelatedness of such essential and important things."

Discussion on other complex moral issues, just as killing in self-defense and the just war theory, allow for extenuating circumstances to be included, she said.

But with abortion, Sister Foley added, "it's so hard to say anything because immediately you're put into this camp or that camp and there's no kind of middle ground."

Sister Foley wrote a recent statement from the LCWR executive committee on the second draft of the proposed U.S. bishops' pastoral on women, "One in Christ Jesus: A Pastoral Response to the Concerns of Women for Church and Society."

The statement, issued Aug. 9, said a pastoral should not be issued, at least for now, citing in part the second draft's inclusion of a quote from a 1976 Vatican declaration that the church "does not consider herself authorized" to ordain women.

Sister Foley said it is more than a question of ordination. "I don't myself detect in our membership a huge yell (that) we want ordination of women," she said, "but the ordination of women question contains within it the root question of women's participation in the church — whether we are fully incorporated as baptized Christians or not."

Sister Foley said some women, herself included, would not want to be ordained into today's church, given its patriarchal structure.

The new LCWR president, Providence Sister Kathleen Popko of Holyoke, Mass., told The Progress she sensed that communities of women religious were in a "crossing-over" point and involved in "a serious reflection on their identity, their purpose, their future."

The end is coming...

Next month's Voice will be the last you will receive. After that, starting in November, the Archdiocesan paper will be The Florida Catholic. Contact your parish for subscription details.

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Pope reaches out to Islam in Africa Some concern about aggressive Muslims

SONGEA, Tanzania (CNS) — Praising Allah is not unusual in Tanzania, but it is normally done in mosques — not at a papal Mass.

When Pope John Paul II came to the Catholic enclave of Songea in southern Tanzania Sept. 3, he went out of his way to offer "the hand of friendship and love" to the area's Muslim minority.

The local bishop, introducing Islamic dignitaries to the pontiff, had just finished explaining how Muslims had chipped in to pay for the papal visit.

"They, too, believe in one God, whom they call Allah," the bishop said, and the Muslim section erupted in cheers and high-pitched ululating, a form of greeting.

The episode highlighted the church's ambivalent approach to Islam in Africa. While many local Catholics seem to get along well with Muslims, the Vatican recently warned of a potential "collision course" between the two religions in Africa.

There is special concern at the Vatican about new Muslim evangelization groups in Africa, financed by oil-rich Middle Eastern countries. The fear is that a more aggressive strain of Islam will slowly seep into black Africa.

The outline for the upcoming African synod, written at the Vatican on the basis of meetings with African bishops, sounded a warning bell on the issue in June. It said Islam was an important but difficult dialogue partner and spoke of a worldwide Islamic plan to refashion African society "according to Islamic principles."

The document suggested that the bishops keep better track of Islamic propagation, its ties to the government and its "external sources of support."

The pope, addressing diplomats last January at the Vatican, said he could not "remain silent" at the discrimination against Christians in some countries of Islamic majority. Countries like Nigeria were on the pope's mind, Vatican sources said.

Privately, Vatican officials frequently voice concern about an Islamic "threat" in Africa. This reflects the view that Islam is the church's main competitor in evangelizing a continent where a third of the black population still follows traditional, animist beliefs.

When the pope travels in sub-Saharan Africa, however, he sees a more optimistic picture, and he stresses cooperation over conflict.

Aboard the plane carrying him to his 10-day visit to Africa, the pope said he thought African Muslims were "very tolerant and very respectful of their Christian brothers."

If there is a model for Christian-Muslim coexistence, "it is precisely this one," he said.

Addressing Muslims in Dar es Salaam, Tanzania, Sept. 2, the pope praised relations between the two religions, which each represent about a third of the population in Tanzania. He said Christians and Muslims had a "firm foundation on which mutual respect and cooperation can be built."

Before the trip, a Vatican publication had expressed worry

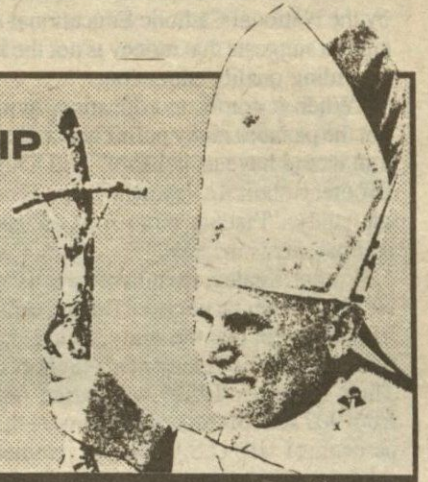
'That there is a Muslim plan for evangelizing Africa is very true. But let's not forget that African Islam is very different from that of the Middle East.'

--An African priest

49th PAPAL TRIP

Sept. 1-10

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about Tanzanian Muslims who, through financing from Iran and Egypt, were now able to build schools and offer "tempting" scholarships "to young Christians who are in danger of losing the faith."

The pope probably hears less dire reports from local bishops on his travels.

"When it comes to proselytizing, the problem can be on both sides. We sometimes feel too afraid and feel that it is our sole right to evangelize," Bishop Louis Lebulu, president of the Tanzanian bishops' conference, said in an interview. He said that despite what the African synod report says, he has experienced "no problems" with Muslims in his diocese.

Said one African priest who works at the Vatican: "The Islamic invasion of Africa is a Western fantasy. That there is a Muslim plan for evangelizing Africa is very true. But let's not forget that African Islam is very different from that of the

Middle East."

"Just look what happens on these trips: Muslims come to the pope's ceremonies," he added.

In sub-Saharan Africa, however, Nigeria represents a nightmare scenario from the Catholic point of view. There, Muslims make up half the population and Christians about 40 percent. In 1979, a limited form of Islamic law was adopted, over strong Christian protest, and in 1985 Nigeria joined the Organization of Islamic Conference.

Religious intolerance grew, erupting in riots at universities and villages. Today, tensions still simmer, and the bishops are still insisting on a secular state.

Its political influence aside, Islam has had less success evangelizing Africa than Christianity. Although statistics vary, most show that Christianity has grown about 30 percent faster than Islam since 1980.

Soviet: we want to study religion, not deny it

VATICAN CITY (CNS) — Soviet social scientists are currently more interested in studying religion's influence on life than developing anti-religious propaganda, said Vera Mazalova, a member of Moscow's Research Institute on Religion and Atheism.

The aim is to "look again at the role of religion" in social and personal life, she said in a Vatican Radio interview while in Italy in August doing research on dialogue between Marxists and believers.

Regarding religion, "we can no longer say that it doesn't exist, that we don't want it," she said.

"It must be studied as any contemporary daily phenomenon of life, because it is a part of life and society," she said.

As a sign of the new attitude, she cited the recent

change in name of her state-run institute.

It used to be called the Institute for Atheistic Science.

"Its principal task was to develop atheistic propaganda, to confirm the materialistic vision of the world and to combat religion," she said.

Ms. Mazalova said she has had no problems in her contacts with Vatican agencies and pontifical universities.

"The climate has changed because we are no longer the opposition, but are striving for collaboration and cooperation," she said.

She attributed the changed attitudes to Soviet President Mikhail Gorbachev's December visit to Pope John Paul II at the Vatican.

"It changed the relationships between religion and atheism," she said.

Why Archbishop opposed rights amendment

(Several days ago Archbishop McCarthy issued a letter opposing the "Human Rights Amendment" proposed for Broward County, on the grounds that the wording of the measure did not protect the rights of others as well. Even though the amendment has been voted on earlier this week, the letter and the Archbishop's comments are reprinted hereto clarify the Archbishop's and the Church's position on homosexuals and homosexual activity.)

To the Priests, Religious, and Faithful of the Archdiocese of Miami:

On Tuesday, September 4th, the people of Broward County will decide in the upcoming general election whether or not they wish to amend Broward County's Human Rights Act (Resolution #90-1931) granting an extended and far-reaching range of rights to homosexuals in our community. This letter is written in order to indicate clearly the position of the Catholic Church on this important moral issue.

In January 1976, Pope Paul VI stated that "while homosexual acts are intrinsically disordered and can in no case be approved of, nevertheless, "homosexuals must be treated with understanding and sustained in the hope of overcoming their personal difficulties."

In November 1975, the Catholic Bishops of the United States reaffirmed that teaching when they stated that "homosexuals, like everyone else, should not suffer from prejudice against their basic human right" and that "they have a right to respect, friendship, and justice." The Bishops further taught that "homosexual activity...., as distinguished from homosexual orientation, is morally wrong" and that, because of the special predicament of homosexuals, "the Christian community should provide

them with a special degree of understanding and care."

However, while deeply concerned about the rights of homosexuals, as indeed we are about the rights of all people, we cannot in any way support the amending of the Broward County's Human Rights Act. This proposed amendment, while solicitous to protect the rights of some, is unconcerned about seriously infringing upon the rights of thousands of others in our community.

Prescinding from the other questionable and objectionable aspects of this amendment, we are especially concerned about the extremely sensitive areas of child care and education. Parents would be legally defenseless to protect their children from the influence and example of the homosexual life style of teachers and counsellors. Such a situation must, of course, be morally unacceptable

Further comments

"My letter does not oppose human rights guarantees for homosexuals," Archbishop McCarthy told The Voice this week.

"It finds the particular proposed amendment unacceptable but states that I am 'not indisposed to considering other solutions to this vexing problem.'

"The letter states that 'homosexuals, like everyone else, should not suffer from prejudice against their basic human rights...they have a right to respect, friendship, and justice,'" he said.

"This affirmation is important. Many persons of a homosexual orientation undergo serious anguish even at times to the point of attempted suicide. They need to be treated with understanding, respect, friendship and justice especially by their church.

"The concern over the proposed Broward County amendment is that it provides no qualifications to protect the standards of our society and the right of others. It fails

not only to Catholics but also to all who seriously adhere to the Judeo-Christian tradition.

Accordingly, while we call upon our people to be understanding of the homosexual, appeal for tolerance and reason and charity on this issue in our community, and are not indisposed to considering other solutions to this vexing problem, we are, however, left with no option but to urge our people to give a NO vote on the amendment of the Broward County Human Rights Act as proposed.

Asking God to bless you, I am

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami.

to distinguish between respecting those who, through no fault, have a homosexual orientation and giving legal respectability to perverse homosexual activity or sodomy.

"The bible tells us that God destroyed Sodom and Gomorrah because of the homosexual activity there (Genesis 19). It says, "You shall not lie with a male as with a woman; such a thing is an abomination" (Leviticus 15:22). St. Paul writes, "Men gave up natural intercourse with women and burned with lust for one another...and thus received in their own persons the penalty for their perversity" (Romans 1:27). Such practices can lead to the deterioration of a civilization.

"The Broward County amendment needs to be so framed that it will honor the human rights of those who have a homosexual orientation. It should not, however, infringe on the freedom and human rights of others by forcing them to contribution to the living and sharing of a way of life contrary to their consciences."

Study: Money not key to quality education

WASHINGTON (CNS) — A new study by the National Catholic Educational Association suggests that money is not the key to providing quality education.

"When it comes to education, money is not the panacea many politicians and educators would have us believe," said Christian Brother Robert Kealey, who helped conduct the study. "Placing more trust in teachers and parents is the key."

Brother Kealey, executive director of the NCEA Elementary School Department, said in a statement that the study, called "United States Catholic Elementary Schools and Their Finances 1989" was based on data from 907 schools representing more than 12 percent of all U.S. Catholic elementary schools.

On the average, Catholic elementary schools spent \$1,476 per student in the 1988-1989 school year while the nation's public schools spent about \$3,977 per student in the 1986-1987 school year, according to the latest statistics available, Brother Kealey said.

Although public schools spend nearly twice as much per student, Catholic school students "outperform their public school counterparts in government-sponsored reading, mathematics and science tests," said an NCEA statement released about the study.

A study released by the Brookings Institution, a Washington-based think tank, also found that spending more per student does not significantly influence student achievement. The study, "Politics, Markets and America's Schools" recommended allowing parental choice and reducing in bureaucratic influence.

"The economies in the Catholic school network are related most directly to the

leadership responsibility placed in the hands of Catholic school principals and teachers," added Sister of St. Joseph Catherine T. McNamee, NCEA president. "Their empowerment -- and their success -- precludes the need for high administrative costs."

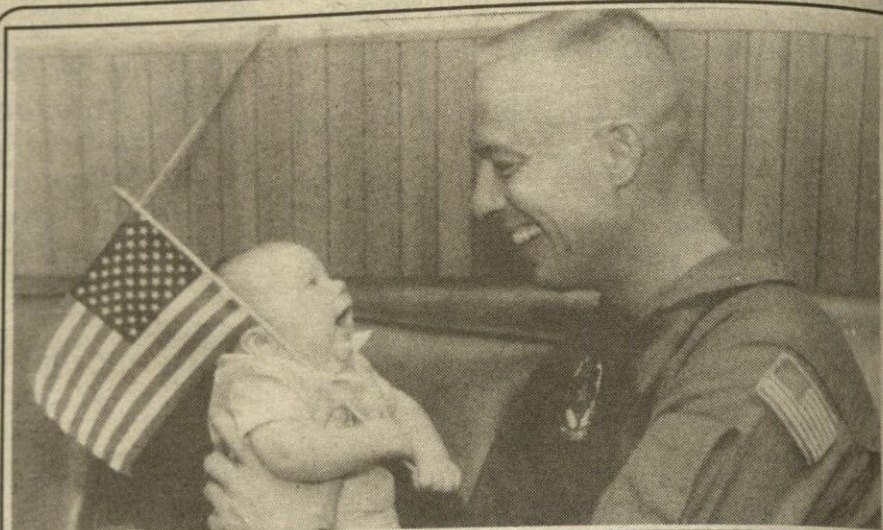
The NCEA study said Catholic school tuitions ranged from an average of \$1,096 in urban areas to \$804 in inner city schools to \$658 in rural. About 60 percent of Catholic elementary schools offer some type of tuition assistance, the study said.

The study also said Catholic schools are increasingly looking for new sources of income and are offering more pre-school and extended day care programs.

It showed that Catholic schools, however, must do more to increase the salaries and benefits for educators. The study said a public elementary school principal makes about \$44,000 per year while a Catholic school principal averages about \$26,000. Public school teachers make about \$27,000 while Catholic school teachers make about

\$16,000. "A major goal of our association is to promote a more just compensation package

for the outstanding women and men who serve in our Catholic schools," Brother Kealey said.



Bye-Bye Dad--Jet fighter pilot Captain Alex Wilson of Atlanta shares a smile with his infant son, Davis just prior to departure for Saudi Arabia from Beaufort Marine Corps Air Station in Beaufort, S.C. Pope John Paul has criticized Iraq and urged a diplomatic solution to the crisis. (CNS/UPI photo)

TV networks plan prime-time media blitz on education

WASHINGTON (CNS) — The TV industry will launch a weeklong media blitz for education next April by stressing educational themes in prime-time series.

Catholic education officials welcomed the concept but said producers should not forget about the contributions of private schools.

ABC, CBS, Fox and NBC will promote schools and teachers through story lines of regular series, giving education "a minimum of eight hours of prime-time programming over a one-week period," Brandon Tartikoff, chairman of the NBC Entertainment Group, said in a statement announcing the effort.

The story lines will "include positive educational themes, portray teachers as role models, show parents and children working together and, in general, create an awareness and excitement for the value of education," the statement said.

Tartikoff presented the plan to 300 TV executives, writers and producers in mid-August in Los Angeles.

"In essence, what I'm imploring all of us to do is to use the public airwaves to call attention to the critical challenges in American public schools," he said.

Mercy Sister Lourdes Sheehan, secretary of the U.S. Catholic Conference Department of Education, said Aug. 27 she was "really excited" by Tartikoff's plan because "what he's doing is recognizing that America has an educational system."

She said, however, there is a "need to recognize that in the United States almost 12 percent of the children attend private schools and are indeed part of America's responsibility."

"I would hope that we would get to the point of recognizing that when we're talking about 'America's children' we're talking about all the children, some of whom are in public schools, many of whom are not," she told Catholic News Service.

In current educational reform plans, "many of the solutions being recommended are already operative in good Catholic schools and good private schools," she said.

Reformers also urge parental involvement, she said, noting that Catholic schools have been a model for such involvement.

Robert Kealey, executive director for elementary schools at the National Catholic Educational Association, called the TV networks' plan "a sound idea."

However, he said, he hopes that it would "focus on all American education and that several of the programs would pay specific attention to the role that Catholic schools play" in the nation.

"I would hope that the networks would feature the excellent educational programs that are in our Catholic schools which could be models for programs in public education," he said.

Pat Schultz, publicist at NBC, said Aug. 27 that whether or not Catholic schools would be featured in any of the series would be "up to the producers who do the episodes."

Putting educational messages into prime-time series follows other recent network efforts for education.

Three years ago ABC began Project Literacy U.S., a public service campaign.

Last year, NBC launched "The More You Know" campaign — programming and testimonials to stress the role education plays in society.

For this fall, CBS has planned news programs and specials focusing on education throughout the week of Sept. 2-7.

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ADVANCED AUTO PROTECTION

Local Section

The Voice

Miami, Fl.

Sept. 7, 1990

Page 5

The Good Shepherd Gives loving care to needy children in S. Dade

By Maria Vega
La Voz Católica

"I am the Good Shepherd, and I know mine and mine know me: and I will lay down my life for the sheep." John 10:14-15

The Good Shepherd watches over his sheep. And in Perrine, Good Shepherd cares for and guides its children with special attention. Special because it is the only child care center in Miami where caregivers use their own home to take care of the children.

The center is sponsored by the Archdiocese's Catholic Community Services. It takes children from single adolescent, sent by government agencies. Its children represent a varied ethnic and cultural mix.

"We even have a child from India and a Native American Miccosukee" says Maria Barros Perez, Good Shepherd's administrator. Because she was raised bi-culturally, Columbian-born Barros was attracted to Good Shepherd after seven years experience with CCS's child care centers.

"I love my job: I live it. It's such a part of me I could never imagine doing anything else."

Good Shepherd takes in children from eight weeks to five years old at the Perrine center, from 7 a.m. to 6 p.m. The Family Day care center (see accompanying story) is unique to Miami, caring for 100 children in 30 homes: 22 for infants and eight for pre-schoolers. Each home has five children, and all homes are located within a 20 mile radius west of Perrine, close to those that most need its services.

With a waiting list of 600 Barros dreams of a larger center to care for "her children". A fund-raising committee is in the works.

Teachers, social workers, caregivers, nutritionists, and volunteers are part of Good Shepherd's "family."

And teaching preschoolers involves more than just ABC's and 123's. With the help of their teacher, Otilia Buitrago, four year olds often start the day with a shimmy to a Caribbean beat.

Nutrition is another top priority for Barros.

"I've had anemic children here because their mothers could not provide adequate nutrition," said Justa Del Valle, who cooks for the children, "and in no time they recuperate."

Volunteers work in the kitchen, the classrooms, and waving a paintbrush whenever needed. It is needed a lot.

Good Shepherd also specializes in helping "at risk" children, of which they



Vnesa Bryon leads pre-schoolers in song and dance in unique day care program. (LaVoz Photos by Maria Vega)

'We even have a child from India and a Native American Miccosukee... I love my job. I live it. It's such a part of me I could never imagine doing anything else'

--Maria Barros Perez (right)



have approximately 50.

"The child from a problem home cries more: he is more nervous. We have to give him more attention so that he can develop normally," said Barros.

"It is a great help for low-income families because they can give their children a good atmosphere until they begin school," said Rosalina Barreal, assistant to the social workers. Besides funding from CCS the center receives moneys from United Way, Head Start and other government funding.

"You must have the vocation," said Barros, a Preschool Education Graduate

and a teacher at heart. "Technique is not everything."

And yet, 90 percent of the 20 preschool children entering kindergarten are well above the average public school student.

Single mothers also benefit by being able to stay in school and graduate while caregivers watch over their children.

Estela Cartaya, a human rights activist who recently arrived from Cuba two years ago, helps out at the center. "This is wonderful work. It's a pity we don't have this in our country. I wish all the children of the world could feel as secure as they feel at Good Shepherd."

Day care in 'Providers' own homes

By Maria Vega
LaVoz Católica

The love and dedication of caregivers at the Good Shepherd Day Care Center in Perrine is a sign of hope for the families of migrant workers in that area.

Consuelo Arredondo knows from experience. It was this center, sponsored by the Archdiocese's Catholic Community Services that helped her leave migrant work after fifteen years in the fields.

"I was determined that my children would not work in the fields," said Arredondo. With their meager savings, she and her husband bought a small home in Perrine. She received certification in early child care and was soon a caregiver for Good Shepherd, while still keeping

house and watching her own three boys. Dozens of others have come through the Arredondo home.

"And I've loved them as my own," she adds.

This maternal instinct is shared by the 30 women who open their homes and their arms for the children of Good Shepherd.

"I also mend their clothes," said Marta Larra. "And it hurts so much when they leave."

The center

provides certification in early child care, said Maria Barros Perez, Good Shepherd's administrator.

Home approval takes four to five months after all family members are interviewed and each home passes HRS' codes for safety and health.

"We follow HRS guidelines very strictly," said Barros. "Then we supply homes with everything they

might need like toys, beds, etc.," said Barros.

"We also give three hour workshops every month on childcare tips. A social worker and three assistants visit periodically to insure the scheduled activities are being followed during the school year and summer."

Menus are planned by CCS nutritionist Ana Nadal. Childcare providers follow her guidelines in preparing meals.

"Part of their training involves tips on being smart shoppers, in order to obtain more for less," said Barros. Good Shepherd reimburses meal costs.

"Without Good Shepherd these children would be in the fields with their parents. Here they have close attention, toys, and

(Continued on page 7)

'Without Good Shepherd these children would be in fields with their parents. Here they have close attention, toys, and physical and mental stimulation'

Black Catholics plan Day of Reflection

"Strangers and Sojourners No More" is this year's theme for a Day of Reflection for Black Catholics, sponsored by the Archdiocese of Miami Black Catholics Affairs Advisory Council, on Saturday, Sept. 22, at St Mary Cathedral Parish Center.

Black Catholics, representing many cultures in South Florida, are invited to gather as one to create a spiritual and Afrocentric environment to discuss and share what it means to be African American and Catholic in the Roman Catholic Church today.

The agenda includes keynote speaker Fr. Bede Abram, O.F.M., Conv. from the Institute of Black Catholic Studies at Xavier University in New Orleans. In addition, key concerns and priorities of Black Catholics will be defined. Dance presentations, song and exhibits will highlight the many cultures of African heritage.

"The Archdiocesan Day of Reflection call forth African American Catholics to share their true gifts of blackness as given by their liberating God. This day will focus upon African American spirituality which is truly

"holistic," speaking to the heart, mind and soul of its people. The prayer form is contemplative, deeply rooted in the "word" and the rich African American culture," said Bernadette Poitier, council member and co-chair of the day's program.

"This day of reflection is important for all who appreciate the diversity of races and cultures that make up the Catholic Church and the presence of Afro-American Catholic in the Church is crucial today in terms of evangelization," said Monsignor John Glorie, Chairman of the council.

Day of Reflection will be from 8:30 a.m. to 4:00 p.m. on Sept. 22, at St. Mary Cathedral Parish Center, NW 75 St. and NW 1 Court. Registration is \$5 and includes lunch; those interested in attending may pre-register by calling Ms. Dale Shazior, 624-6642 or register at the door on the morning of the event. For further information please contact Mr. Terry Sundy, Office of Black Catholics, 757-6241, ext. 226 or the Communications Department of the Archdiocese of Miami, 757-6241, ext.320.

These churches not Roman Catholic

The following is an official statement from the Archdiocese of Miami to clarify any misunderstanding regarding participation in Sunday Mass.

The following congregations are not affiliated or in union with the Roman Catholic Archdiocese of Miami:

- "Our Lady of Victories" Society of St. Pius X) - Broward County
- "St. Philomena" - Miami
- "Our Lady of Fatima Academy" and annex
- "Sacred Heart Chapel" - Coral Gables
- "Santuario de Nuestra Senora del Cobre" - Hialeah

These groups have chosen to follow a schismatic orientation and have come into existence independent of the Archdiocese of Miami and the Roman Catholic Church.

The Archdiocese of Miami does celebrate an approved Mass at the following locations:

- Mercy Hospital 3663 S. Miami Avenue
8:30 a.m. - every second Sunday of the month.
- Holy Cross Hospital Chapel, 4725 North Federal Highway, Ft. Lauderdale 9:30 a.m.
-every fourth Sunday of the month.

If you have any questions please contact the Communications Office of the Archdiocese of Miami at 757-6241 exts. 320, 330.

Mercy opens new women's section

Mercy Hospital held the official opening of the new Women's Pavilion Sept. 6. Edward J. Rosasco, Jr., President and CEO of the 530-bed acute care hospital, was to MC the ceremony and Bishop Agustin Roman performed the blessing.

"The pavilion is the first phase of a major center featuring specialized services and educational programs that are designed to meet the distinct needs of women of all ages," Rosasco said.

The new Women's Pavilion has specially-designed private rooms and suites devoted to the provision of inpatient care for women in a warm, unique setting. Services include gynecological care, plastic surgery, health education and nutrition. The facility is located on the 5th floor of Mercy Tower and is the first component of a comprehensive women's health program.

This year marks the 49th anniversary of Mercy Hospital, located at 3663 Miami Av. in Coconut Grove, near Vizcaya. Expansions to the hospital in the last year include a state-of-the-art Emergency Room, the opening of the new Radiation Oncology Center. Mercy Hospital offers a progressive and innovative approach to health care with a full-range of acute care services, including neuroscience, cardiology, endocrinology, obstetrics and surgery on both an inpatient and outpatient basis.

PACT sponsors neighbor day

On Saturday, Oct. 20, People Acting for Community Together (P.A.C.T.) will be encouraging all Dade County residents to come out of their houses and greet their neighbors from 6 to 7 p.m.

"Open displays of friendship and commonality within the community are essential to the spiritual health of our community," said Rev. Jack Remaly, Chairman of the P.A.C.T. Good Neighbor Committee and Pastor of First Church, N.Miami Congregational Church.

The "Good Neighbor Day" resolution was first adopted by five hundred delegates at the P.A.C.T. founding convention on March 31. The purpose of the day is to build the most elementary of community bridges—those between neighbors.

"Our area has so many new people from so many different places that we need to make a special effort to know each other," said Rev. Richard Ledister, Co-Chairman of the Good Neighbor Committee and Pastor of Sierra Norwood Calvary Baptist Church.

The various denominations, city and county governments and the Dade County School Board have been approached to help promote the day.

"Through 'Good Neighbor Day' P.A.C.T. seeks to help strengthen bonds between diverse cultures so we can work together to improve our communities," said Fr. Gerard LaCerra, President of P.A.C.T.

AIDS support group

Genesis I, Inc. presents a different perspective in the Education of AIDS with their new Support Group "Talking from the Heart."

The program will kick off their first panel discussion with Sylvia Kaminsky, Victoria Dikman and Laura Fuentes on a panel discussion surrounding the courageous, unbelievable statement "Mom, I have AIDS."

Monday, Sept. 10, at 7:30 P.M., Genesis I, 3675 S. Miami Avenue, Miami, 856-1043 This Support Group is open to the community at no cost.



Holding a poster publicizing new service to Archdiocese employees is Shawn Grambusch, administrator. Plan representatives who handle claims or answer questions on the phone are, L-R, Edie Fornash, Jackie Levy, and Maureen Byers. (Voice photo)

Employees to get free cardiovascular check

The Archdiocese of Miami is offering all its employees and covered dependents a free cardiovascular checkup and mammogram, starting this fall.

"The cardiovascular checkup would cost about \$400 if you had to pay for it," said Shawn Grambusch, Archdiocese Health administrator.

The program will run from Oct. 1 through Jan. 31, and will be administered at Mercy Hospital in Miami, she said. Posters and brochures are being designed, urging employees to take advantage of the free service, and a mailing will go out in mid-September explaining all the details.

The service is provided free, she said, because preventive screenings in major risk areas such as the cardiovascular system emphasize wellness. This improves the employees' health and saves the system greater medical costs later on.

In a previous mammogram program, out of 230 participants, six required further screening or treatment, possibly preventing

more-serious problems or even saving lives. The mammogram program will also offer Pap smear to those interested.

The Health Office is also upgrading its computer system to offer quicker access to each individual's records and history and more personalized service between participants and health representatives. This will allow a three-day turnaround time on claims and quicker answers to any questions a participant may have, said Ms. Grambusch.

"We want to have a more personal relationship between our people and the public. We can be more personalized because we are self-insured, we are not an insurance company. So there are a lot of things they will find different with us. You're not just a Social Security number in this department."

However, this may involve a little slower response time for now, she said, until the system changes are complete sometime in October.

—R.O.

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The only hope for the migrant children

In-home caregivers are 30 women who opened their homes and their hearts

(Continued from page 5)

physical and mental stimulation," said social worker Gertrudys Gomez, adding that the program has had a great impact on migrant families. Thirty percent of the children in both programs are from migrant families.

Unfortunately, funds for the migrants are gone, added Barros. "They refuse to ask the government for help. They want to live solely off their work. It's frustrating to know there are children in the fields that we can't reach."

On any afternoon a short ride through the migrant camps proves this point. Toddlers and small children play alone along the rows of houses with gaping doors. At best, a slightly older sibling watches over them.

"There are many families in dire need," said Barros, "but we just don't have

'I was determined that my children would not work in the fields'

--Consuelo Arredondo (right)

the money for them."

Doris Gallegos' family is one of them. The smallest of her five children stays with a friend: the other four are at home alone. Gallegos works in the fields.

The Trevino family is another example. She is pregnant and unable to work and the husband is a diabetic. Still she is proud of her 16 years in the fields. Trevino was born in Texas of Mexican Migrant parents. "I have been lucky. I have good hands for this kind of work," she says.

"That positive attitude is typical of them," said Barros. She recalls one family that never had a home in Mexico. Happy to be in the United States, they thank the Virgin of Guadalupe for the little they have.

What haunts Good Shepherd employees is those mothers who must take their children into the field with them.

"There have been many cases of children drowning in the canals," said Gomez.

Good Shepherd strives to help the migrants more. "They are in great need and very appreciative," said Barros. "They bring us fruit from the harvest."

Another mother went through a rough time trying to pay the weekly minimum, so Good Shepherd helped her out. To this day, she sends \$10 weekly and a note of appreciation.

Future plans include a Family Day Care for the Little Havana area, said Alicia Abreu, Director of CCS Early Childcare Center. For more information on Good Shepherd call 235-1756 or 255-1888.



Consuelo Arredondo gives warm homelike atmosphere to kids in her care during the day. (LaVoz photo by Maria Vega)

OFFICIAL

Archdiocese of Miami

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

Rev. Jose Espino - to Director of the Office of Rural Life for the Archdiocese of Miami, effective Sept. 1, 1990.

Rev. Carlos Vega - to Associate Director of the Office of Worship and Spiritual Life, effective Aug. 15, 1990

Rev. Michael Koncik, C.Ss.R. - to Associate Pastor of Our Lady of Perpetual Help Church, Opa Locka, effective June 18, 1990.

Rev. Stephen P. Trzemieski, C.M. - to member of the Faculty of St. John Vianney College Seminary, Miami, effective July 18, 1990.

Rev. Stephen Conserva, O.M.I. - to Administrator of Saint Philip Church, Opa Locka, effective Sept. 1, 1990.

Rev. Michael O'Hara, O.M.I. - to Administrator of Holy Redeemer Church, Miami, effective Sept. 1, 1990.



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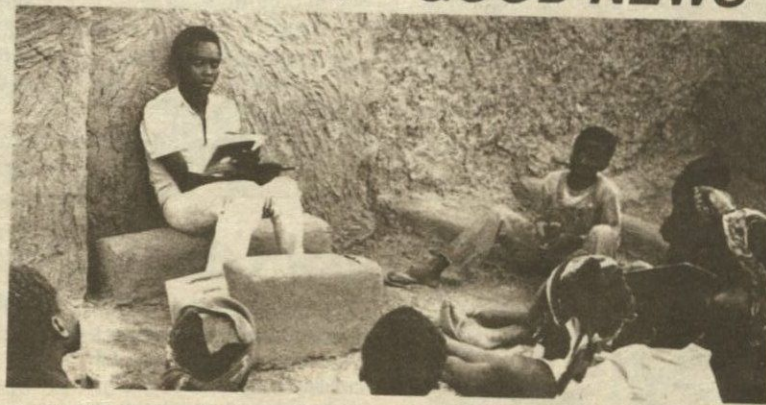
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Schools feeling 'baby boomlet,' de

By Robert O'Steen
Executive Editor

This year as Catholic schools in South Florida enter the decade of the 90s, signs of the times are already apparent. Enrollment is up, and the number of hours and demands for service are also growing each new school year.

Increasingly, the schools will no longer fill a simple seven-hour teaching period but will be expected to babysit, stimulate, inspire and educate before and after regular school hours while many parents work through the day at jobs.

"One of the pressures in the Archdiocese now," said Sister Marie Danielle, SSND, Supt. of Schools, "are the thousands of pre-school children or early childhood children whose parents are requesting programs and we're having a hard time keeping up."

Total enrollment is expected to move up from 29,000 to 30,000 this year.

"But many of our schools have opened a pre-school or are adding additional pre-school classes this year so our growth is at the lower end of the age bracket," she said.

"Part of it, statistics are telling us, is that we're in the middle of a baby-boomlet. There are a lot of couples who waited until later to have children and now we're seeing a new baby boomlet, so it's not only us, it's the public schools system as well. We're in one of those peak upswings now of young children.

"Also the demand is the working parent looking for a safe and academic environment where they can place their children."

The other area also impacted by this same trend is the extended day program where the children are kept at school till five or six o'clock to be picked up by parents. "So after the official school day ends we have an extended day. And several of our schools are adding these programs, or considering adding them."

"This is also a national trend," said Sister Danielle. "Parents want to know they have a quality place for their kids."

"Usually aftercare will involve a study period, recreation—since after a full day they need to get out and play—and usually arts and crafts period. It's not just people baby-sitting them.



Chatting on the shopping center classroom balcony near the Tamiami Trail are St. Agatha Principal Carlota Morales, Paul Orozco, 11, Abraham Camayd, 12, Claudia Zavala, 12, and Janelle, Liane, 11. (Voice photo by Marlene Quaroni)

The extended day service just started in Archdiocese schools last year. All five 'core schools' (innercity schools) have provide it in response to the need for it by working parents, she said, but the suburban schools are looking into it too.

A good example is Our Lady of Perpetual Help School in Opa-Locka, with 300 students in Pre-Kindergarten through 8th grade. The school has about 60 children in pre-K or K and about 30 to 40 in aftercare (extended day).

"What you have," said Principal Franklin Smith, "is the strange phenomenon of the mother taking her kids in the morning at anywhere from 6:30 to 8, leaving the child in the school and coming from work at about 5 or 6 in the evening. So the school is no longer the institution that takes care of the child for the average work day. It can actually be a 12-hour day."

"About 85 per cent of our homes are

single parent homes," he said, including an amazing 18 nationalities, from the West Indies people, to Central Americans to Afro Americans.

"I'll tell you what a child said to me

The core schools are Our Lady of Perpetual Help, Corpus Christi, St. Monica's St. Francis Xavier, and St. Mary Cathedral School. These schools are not at capacity because parents in the areas can't afford tuition and the Archdiocese

'Also the demand is the working parent looking for a safe and academic environment where they can place their children... Parents want to know they have a quality place for their kids'

--Sr. Marie Danielle



this morning. She looked at me this morning and said to me, 'Well, my moma has a regular nursing job (looking after invalids or older people) and she has a factory job in the afternoon.

"So if you really look at that carefully, what you're looking at is that the child is

without the mother—and this is a single-parent home—any sort of parental control from the morning until 6 or 7 in the evening.



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Demand for pre-, after-school services

Ethnic facts, new principals

This year's demographic figures are not available yet, but last year's will be very similar. Total 1989 enrollment was 29,358.

Dade: 19,816
 Broward: 9,377
 Monroe: 165
 In Dade: 20% 'Anglo', 66% Latin, 5% Black, 5% Haitian, 3% other.
 Broward: 73% 'Anglo', 14% Latin, 5% Black, 5% Haitian, 5% other.
 Monroe: 71% 'Anglo', 20% Latin, 6% Black, 2% Asian.

In Dade and Broward, non-Catholics run generally from 0 to 5%. However, Broward secondary schools contain 13% non-Catholics.

New principals are: St. Bernadette, Mrs. Lynn Vanderwyde; St. Gregory, Mrs. Diane Sak; St. Stephen, Sr. Edith Gonzales, SSJ; Carrollton Lower School, Mrs. Jo-Ann Leskanic; Holy Family, Dr. Richard Napoli; Our Lady of the Holy Rosary, Sr. Janice Vanderneck, CSJ; St. Agatha, Dr. Carolata Morales; St. Agnes, Mrs. Sheila Cruse; St. James, Bro. Richard Ryder; St. Thomas the Apostle, Mrs. Emma Ann Ventura; LaSalle, Fr. Edward Staranowicz, SAB.



Sister Mercede Carralero shows Christine Dimitriou, 4, and Nataly Hernandez, 4, how to use clay for self-expression in a pre-kindergarten session in the parish hall at St. Agatha's. (Voice photos by Marlene Quaroni)



4th Gradclass has eat-in lunch in shopping center classroom while addition is being built at St. Agatha's.

frightening the responsibility the teachers and schools systems have now.

"So if our school population is anything like even a small extension of what is happening in the state, then more and more schools, public and private are going to have to think about pre-school care and afterschool care. And more and more schools are going to have to think of employing counselors and psychologists on a full time basis because children are no longer having traditional parents.

"It's not that they love their children less it's that the economic situation forces them into such long hours that the school takes over more and more responsibility of taking care of the children.

He said the parents he deals with are totally involved with their children, and want their children get the best which they didn't get, because some of them are from countries with less educational advantages. But they can't even be there to see the child's homework, Smith said. Thus the need for the schools to fill that need, he said.

And, of course, increasing needs lead to the biggest problem, not surprisingly—money.

"Tuition continues to go up," said Sister Danielle, so schools have to pass the costs on to the parents and "our concern is where costs go on to parents in economic disadvantaged situation.

"The diocese does subsidize core schools," she said. "But we've been mandated to cut costs on the subsidy, and hopefully we're not going to have to close schools. They just closed Holy Redeemer last year and I really don't want to have to close any more of our innercity schools, because they are serving a need in the community."

can't subsidize any more than at present. Tuition runs about \$1,000 a year in the core schools, and parents pay various amounts depending on ability. Other schools tuition runs up to about \$3,000. Tuition in the eight high schools averages about \$2250.

Two of the Archdiocese's 65 schools are expanding. St. Agatha's in west Dade, near FIU, is one of the fastest-growing. Opening seven years ago in a parish hall with 36 students, it now has 580, from pre-K through 8th grade. It is almost 100 per cent Latin, or at least one parent being Latin. Classes are being held in the parish hall and in a nearby mall, while expansion construction is underway on the school building,

according to Principal Dr. Carlota Morales. St. Agnes on Key Biscayne, following the trend, is adding K and pre-K classes to be held in the parish hall and is constructing a building for its junior high classes which are now held in rooms rented from a nearby Presbyterian church. Later the parish will add 1st through 7th grades.

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Children must be a top priority in our life

Have you heard the story of the chicken and the pig who belonged to Farmer Jones? He was a very kindly man who provided well for his animals. The chicken and the pig were in deep discussion about how to show their appreciation for the way Farmer Jones treated them. "I have an idea!" exclaimed the chicken. "Why don't we show how grateful we are by getting up early tomorrow morning and making him a grand breakfast of bacon and eggs?" The pig was silent for a while. Then he said, "well, for you that represents a donation but for me it is a total commitment!"

There is this growing fear that clutches at my heart and gut that too many parents think of their responsibilities to their children in terms of a donation rather than a commitment. It is something that comes out of their excess or extra time; it is not the priority it must be. Parenting is a 24 hour a day, full-time, long-term commitment. It is an absolutely consuming responsibility.

Yes, our children require many "things." But more than anything else they require feeling very important to at least one other someone who loves them unconditionally, irrationally. Children know they are loved in that wonderful, crazy kind of way because that special someone is almost always really glad to see them, and smiles, and makes them feel important. One of the ways our need to feel important is satisfied is by having our special someone spend their time on us, with us.

I am aware of too many children who are near the bottom of their parents' list of actual priorities. I see too many

By
**Carol A.
Farrell**



children for whom parents simply do not have the time. I can think of two typical cases quickly: One eight-year old who has been in daycare since her first birthday; whose day consists of being taken at 7:15 A.M. to the daycare center at her public school and being picked up at its closing at 6 P.M., twelve months a year. Her parents love her very much but are busy with the commitments demanded by their professional advancement. Naturally, they are tired at the end of their busy days and don't have their best to give to her; sometimes they have nothing to give at all. Her grandparents are busy people too. Often she feels as though no one has time for her.

The other scenario deals with a nine-year old boy who, at 7:15 A.M., is the last one to leave the apartment he shares with his mother and little sister. He carefully locks the door and carries the key around his neck. He takes the bus to school and home again about 4:30 P.M. There he enters, careful to lock the door behind him. He may go out to play or open the door for anyone before his mother returns at

6:30 P.M. He leads a very lonely life.

Are our children being left to raise themselves? Who is there who is dedicated to providing the time it takes to lovingly create a loving human being? It doesn't happen automatically. Children must be nurtured into humanity, taught how to be moral and kind, loved into being all that they can become. The procreation of children demands their education as well - in both the classroom and human contexts.

One of the things that we as a Church can do is to challenge the couples preparing for marriage. What kind of financial commitments are they making now? And how will those obligations affect their ability to have children and to be present to those children in the crucial, formative first years? Or is there a tacit or explicit decision that after a brief maternity leave their life will resume as usual? These are some of the questions that engaged couples must be discussing before their wedding date.

This situation of de-prioritizing children is not merely a personal or family problem; it is a national, cultural, systemic problem.

While it is impacted primarily by parents, it is influenced by every part of our culture, including the Church. Each of us and all of us bear some responsibility for creating the values of our time, for the cherishing or de-valuing of children.

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

Teaching teens to behave in Church is vital

Dear Dr. Kenny: Please advise me what I should do when the following occurs in church.

Teen-agers sitting beside you or in front of you persist in talking and laughing. They are with adults who take no action to correct them.

I travel a lot and this has happened to me frequently, once even in my own parish. One time I announced in a rather loud voice that I was moving.

Sometimes, however, church is crowded and there isn't another place to move.

I think the distracting people should be asked to leave. What do you think? — Louisiana

Rude teen behavior is certainly not limited to church. You may just as easily find yourself sitting next to or behind a teen at a movie, feet on the seat ahead, commenting constantly, showing off.

You face the same dilemma there. You can comment. You can contact the usher.

You can move your seat. Or you can request a refund and leave. But there is no choice guaranteed to get you what you want.

The teen years are a time of rebellion against conventional rules. Teens can be hard to handle. Ordering

By Dr.
**James and
Mary Kenny**



them to behave properly sometimes has the opposite effect.

Would that any of us could simply order things as we desired them.

There is so much going on in this world that does not "follow the rules." If only we could straighten people out with our clear and logical requests. But we can't.

Silence and sitting still in church are not the only way to worship.

While silence is intended to reflect awe and prayerful concentration in most Western churches, conversation and activity are the norm in some other countries. There is no one way to pray and worship.

You mention in your letter that the "distracting people should be asked to leave."

If bothersome teens are to be sent out of church,

perhaps teens should not be required to attend church at all.

Although many Catholic families, including ours, require that teens under 18 attend Mass, I have often wondered whether this is wise. Many teens resent church and are bored by Mass. I am not sure whether forced presence leads to better church attendance as an adult or not.

In any case, this does not solve your problem since you are not in charge of whether teens attend or not, leave or stay.

You really have only two choices. You can move to a quieter or less distracting pew. Or you can try to incorporate the rambunctiousness of teens into your own worship.

Try including the teens in your own meditation. Ask God for patience to put up with the immaturity of those who are not yet grown. Ask God for tolerance to deal with the imperfections of others. Ask God for the "ears" to hear his voice in all the sounds and noises of creatures and creation.

With his grace, you may be able to transform the teen distractions into a melody. Good luck!

Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys; 219 W. Harrison St., Rensselaer, Ind. 47978.

Unfairness when a school closes

A high school closed over the summer. Never mind where or whether it was Catholic or public. Its families feel the same pain. And so do its teachers, secretaries, custodians, and administrators.

Whenever a school closes, it's painful because of the memories associated with it, because its last group of students are forced to transfer in mid-education, and because a school represents a community.

This particular closing was a long time coming. Population shifts, dwindling enrollments, and rising costs forces closure.

It had been running in the red for nearly ten years. Monies from other schools and budgets were pumped into it to keep it alive.

The more it struggled, the more valuable it became to parents and students who held rallies, bake sales and press conferences to enlist emotional and financial support. When the closure was announced, these families and students felt betrayed.

Yes, they admitted, we have problems, but we can work them out with help. Their major complaint, though was similar to those whose parishes close, "Nobody asked us. Nobody listened to us. Nobody cares about us."

The decision was made without us.

One junior said, "I would have transferred two years ago if I knew this was going to happen. But now I have to start over in a new high school for my senior year. It isn't fair."

I agree. It isn't fair to announce closure of a school

By
**Dolores
Curran**



six months before it becomes a fact. Students have a right to assume graduation when they begin as freshmen or sophomores.

Some school boards handle it much better than others. They make a decision to close in three years and stop taking freshmen.

Upper classmen then have an option to stay in a dwindling school or transfer.

Having been associated with education all my life, first as a student, then a teacher, wife of an administrator, and mother of students, I fully understand that schools have to close as demographics change. It would be irresponsible to keep struggling schools open for nostalgic reasons only.

I know also that there is much unhappiness and unpleasantness whenever a school closes. I was in college in Wisconsin when the rural schools closed and farm children were bussed into towns.

Farm families felt they were losing more than the convenience and control of their local one-room schools. They were losing their community locus. It was the school that forged the rural community with its picnics, meetings, programs, and social life. They knew that when the school closed they would lose their core.

And they did. It took ten bitter years for them to shift to the new locus, their nearby towns. Now, few regret the shift. Two generations later, the nostalgia has vanished and few want their children in a one-room school.

But, like the families in the high school that closed, these rural folk did not feel heard. They felt sacrificed by those who make the decisions.

If we were going to close schools - and parishes - we have a responsibility to hear the dreams, realities and pain of families, to give lead time so they can plan, and to initiate them into the new before we close the old. It's what the bishop-inspired Family Perspective is all about.

If we truly care about the effect of our decisions on families, we ask them about potential effects, not tell them why they should understand and support our decisions.

We keep telling people that they own their schools and parishes but we act otherwise.

When push comes to shove, we make the decision and they experience the pain. The teenager was right. It isn't fair.

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Confessing about an abortion

Q. I hope you can help me. I was pregnant and my husband was in the military service. I went to the hospital to have

By Fr. John Dietzen



my baby at 6 p.m. and until 10:15 that night I was strapped to the table.

The Catholic doctor was mad and went home because I was so long having it. I really had a terrible time; I was scared and didn't know what to do.

After almost a year my husband returned home and I became pregnant the same month. I had a different doctor. He stayed until it was over, but I had another terrible time.

When I became pregnant again I thought I just couldn't stand it. The doctor said he would take care of it.

I never even thought about it as taking a life. I really thought life began after you had the baby.

I have thought about it and prayed all the time that God will forgive me.

I cannot go to the priest in my parish for reasons which I cannot explain now.

The only place I go is to church and to the store as I am afraid I might be in a wreck and be killed. It is a heavy burden on my mind and I can't be myself until I get this straightened out. (Missouri)

A. While deliberate abortion is unquestionably a very serious sin, judging from what you tell me in your letter it is extremely doubtful that you were aware enough, or morally free enough, to make what you did a serious, mortal sin.

You may remember the old basic catechism requirements for a mortal sin. It must be a serious matter, there must be sufficient awareness and reflection on the fact that it will be a mortal sin, and one must be emotionally and otherwise free to make an honest-to-God choice.

Judging from your description of the situation, the last two of these requirements are at least in serious doubt.

I suspect, however, that you will not feel this is totally resolved unless you talk with a priest about it personally. This may be in or out of the sacrament of penance, at least to start with.

There are other priests in the general neighborhood of your community. Why not try to talk with one of them?

I hope you will take my advice. God certainly does not want you to continue suffering this personal anguish over a long-past action.

Please read again carefully what I have said above and talk with someone soon.

(A free brochure outlining Catholic prayers, beliefs and precepts is available by sending a stamped self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

(Questions for this column should be sent to Father Dietzen at the same address.)

God's will reunites long lost friends

When I was 11 years old we lived in Albany, N.Y., and at the time my parents rented the top floor of a three-story city house.

The owners lived in the basement. They were a lovely older Italian couple with a few grown children. One of their sons had recently married and he and his wife lived in the middle flat.

My "job" that summer was to take care of my little brother Joey, then 3 years old. I took him to the park or let him play on the sidewalk, under my careful eye.

Joey and I also visited my neighbor on the second floor, a young and happy mother-to-be nicknamed Catuzza, which meant, my father told me, sweet little Catherine. She was indeed sweet. She was also beautiful and I loved to be near her.

Catuzza was well into her pregnancy that summer and it was evident that she was often lonely. She knew very little English and during the day missed her husband a great deal. He was a shoemaker and worked long hours to provide for his family. She enjoyed the company of myself and Joey. My little brother had golden curls which she would twine around her fingers. Her smile would always make me feel that she was wondering about her own child in her womb.

Sometimes when the baby would kick, she would let me touch her stomach, and once when Joey was close by he too put his hand on her, much to her embarrassment.

As the summer came to an end, we made plans to move to a flat in another

part of the city. I never saw Catuzza again until just a few years ago.

My brother Joe grew up to establish a career with the New York State Labor Department — and to become seriously ill at age 35.

The doctors diagnosed him as having a fatal disease called hairy cell leukemia.

Joe was determined to live despite the odds. There was a strong ray of hope in the doctor he eventually found — a most



By Antoinette Bosco

respected Albany hematologist by the name of Frank Lizzi.

That was a familiar name to me and one day when I was visiting my brother in the hospital I told him that when he was a tot we had lived in a house where our landlord was named Lizzi.

Joe remembered that. In fact, he said our one-time landlord was the late grandfather of his Dr. Lizzi. Was it possible that his father was a shoemaker and his mother named Catuzza?

Yes, said Joe. Not only that, Dr. Lizzi was just three years younger than himself, my brother told me — as a realization hit both of us.

Catuzza's baby was to become the doctor who would save Joe's life! For Dr. Lizzi did just that, keeping him alive until we got the miracle we prayed for — interferon, effective in the one form of cancer Joe has, hairy cell leukemia.

'Never would any of us have been able to imagine that the unborn baby would one day return that touch carrying life with it.'

Last year I watched Joe and Dr. Lizzi on television as they participated in a telethon for leukemia research. What I saw for a moment was not two fine men in their early 50s. I saw a golden-haired child with his hand on the tummy of a somewhat blushing mother-to-be.

I marveled at the mystery of connections that are so truly built into God's plans for us. Never would any of us have been able to imagine that the unborn baby would one day return that touch, carrying life with it.

Abortion defies God's love for life

In May, New York's Archbishop, John Cardinal O'Connor called a meeting of the heads of about 40 Catholic organizations from all over the country for a consciousness-raising session on the abortion issue. We gathered at the Cardinal's residence, which is situated directly behind St. Patrick's Cathedral.

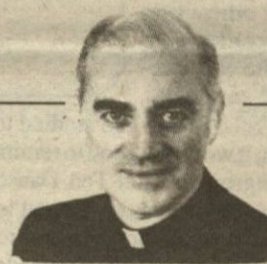
The presidents and executive directors of dozens of organizations as diverse as the National Council of Catholic Women, the Knights of Malta and the Cursillo Movement came from near and far. At the Cardinal's request Father Patrick Peyton, now well in his 80s, led the opening prayer. The Cardinal's remark were brief; he said he came to listen, and listen he did. The purpose of our coming together was to explore the possibility of a more unified Catholic approach to the abortion problem.

The traditional teaching of the Catholic Church on abortion was clear to one and all: the end does not justify the means. A good end, like charity toward a young girl caught in a difficult situation, or the protection of a woman's right to choose her own destiny, does not justify the direct and willful killing of an innocent unborn human being. Abortion is intrinsically evil.

Though no one questioned this teaching itself, some participants did express reservations about the church's strategy in confronting the issue. Should the bishops have hired a Madison Avenue P.R. firm? Should we be trying to change the law? Are we becoming too political? Opinions varied.

I expressed a concern of my own that afternoon. In a N.Y. Times/CBS Poll taken among Catholic women in New York, 51% stated that even though they are personally opposed to

By Fr. John Catoir



abortion they would not vote for legislation which would deny other women free access to a legal abortion. They seem to have carved out a position that is both "pro-life" and "pro-choice." How do we deal with that? Is the church's message getting through? Is it understood properly? I wonder if in our zeal to protect the unborn baby we have been to simplistic. Many who are struggling to do God's will as best they can, think we are saying that the mother's life counts for nothing, while the life of the fetus counts for everything. Nothing could be further from the truth.

Both lives are precious. God loves both the mother and the child. It is precisely because of His love for both that we must oppose the killing of one. At the last supper Jesus said, "I am giving you a new commandment, love one another as I have loved you." (Jm. 13:34) How does abortion square with this demand? Read Chapter 15 of John's Gospel and think it through.

Time capsules

By Frank Morgan

The telegraph and photography changed our world

Millard Fillmore was born on January 7, 1800 in a log cabin at Summerhill, New York. Uneducated, he was apprenticed to a wool carder until he left at 19 to attend school. While a student at the school, he fell in love with the schoolmistress who seven years later became his wife.

Elected to the House of Representatives, Fillmore, as a Congressman, helped Samuel F.B. Morse secure federal funds to develop the telegraph.

The world's first photograph - a hazy, grainy rendering of a humble French garden in the sun, had instant world-wide reverberation when it appeared in 1826. "It is one of the most useful and brilliant discoveries of the century", said the pioneer photographer who took the picture, Nicéphore Niepce, a lithographer.

French painter, Louis Daguerre, learned of Niepce's experiments and formed a partnership until Niepce died in

1833. While Samuel F.B. Morse was in Paris in 1839 in connection with his telegraph, he met Daguerre and viewed his pictures. Upon returning to America, Morse became one of the country's first portrait photographers and instructed Matthew Brady, a New York City painter, who immediately opened photo studios in New York and Washington to photograph political notables.

Abraham Lincoln once said, "Matthew Brady and the Cooper Union speech made me the President of the United States."

Martin Van Buren was elected Vice President in 1818 but he was such a late sleeper that many times he did not reach the Senate until noon to call the members to order. Van Buren presided over the Senate during the Bank of the United States controversy. Rumors sprang up of a plot to assassinate Van Buren so for some time Van Buren carried two loaded pistols with him as he presided over the Senate.

People's choice of actors for Holy Family roles

I recently invited readers to come up with the perfect people to portray the Holy Family in a new motion picture about Mary's life. The votes are in and readers have picked:

*As Mary, Olivia Hussey, who portrayed the same role in "Jesus of Nazareth," the NBC mini-series about Christ;

*As Joseph, Michael Landon, who most recently played an angel on "Highway to Heaven";

*As Jesus, Michael J. Fox, the star of the "Back to the Future" movies.

has humor and a serious side."

Because the film is named "Mary of Nazareth," readers gave their most serious thought to the title role. Catholic actresses past and present — Loretta Young, Brooke Shield and Ann Jillian — came to their minds as did these names:

*Sally Field, the one-time "Flying Nun" who has won two Academy Awards, is superb in every way and has great experience in many different roles demanding strength of character, tenderness, love and lightness";

*Pam Dawber of "Mork and Mindy," who seems "very down-to-earth and un-Hollywood";

*Barbara Mandrell, the country singer who impresses a man as "fitting the part";

*Jane Seymour whose "eyes have a depth to them that could portray the serenity needed";

*Dana Delaney of "China Beach" for "an air of innocence; she can seem to remain untainted with all the ugliness around her and she would have the right look in costume";

*Lisa Whelchel, who played Blair on "Facts of Life," for her "youthful appearance, inner glow and radiance";

*Linda Hamilton, who was called "golden for the part; she brought beauty, depth and soul to the character she played on "Beauty and the Beast."

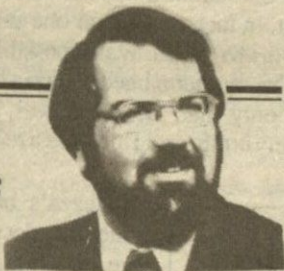
If I were given free rein to cast the movie from among current well-known actors, I would select people capable of displaying spirituality, an aspect of human life which many actors aren't able to capture. Given that prerequisite, I would choose:

*As Jesus, Crispin Glover. He's a complete wacko personally, but he's also a terrific actor, capable of convincing viewers of "Back to the Future I that he was both a middle-aged man and a teenager. Whatever his personal beliefs, he would diligently research faith and spirituality and then portray them accurately.

*As Joseph, Dustin Hoffman. In a variety of roles — from the confused young man in "The Graduate" to the autistic adult in "Rain Man" to an old man in "Death of a Salesman" — he has displayed an ability

'The producers of the movie plan on casting unknowns in the leads, ... for fun, I invited readers to nominate famous actors who might fit the roles.'

By James Breig



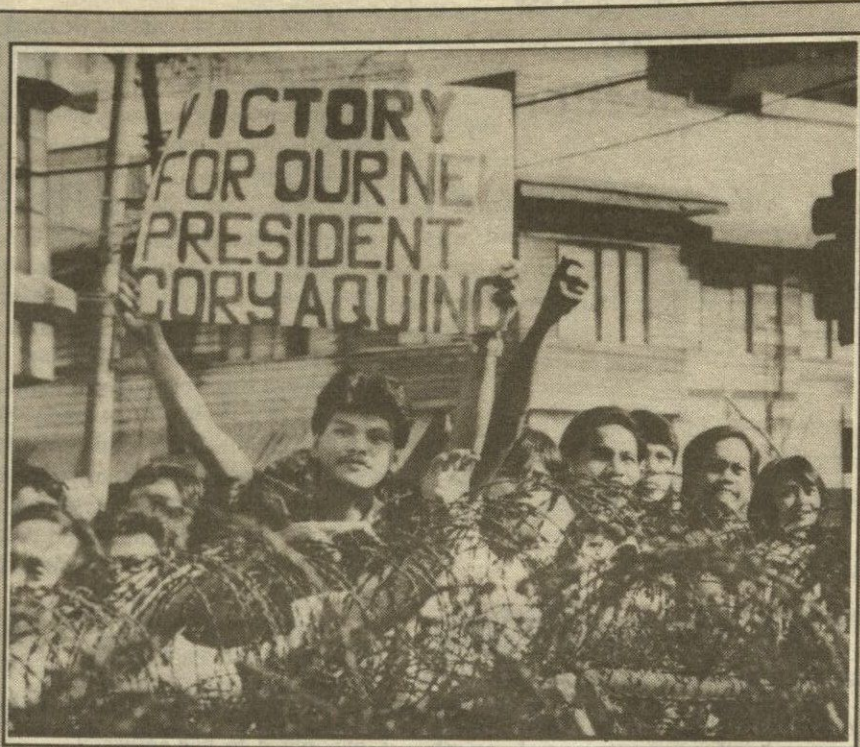
This casting call came about as a result of a recent column I wrote about "Mary of Nazareth," a TV film which could appear on home screens as early as next spring. The producers of the movie plan on casting

unknowns in the leads, but, for fun, I invited readers to nominate famous actors who might fit the roles.

Their nominees were sometimes off-beat (country singer Randy Travis as St. Joseph) and sometimes bizarre (Susan Hayward as Mary; Miss Hayward has been dead for 15 years). For the role of St. Joseph, others suggestions included Tom Cruise, who was, according to a reader,

"raised a Catholic and had studied to be a Franciscan; it would be good to remind him of his background"; and Ted Danson for his "manly quality and sharp good looks."

For the role of the Son of God, readers came up with some truly stunning ideas, to say the least: Alex Trebek, the host of "Jeopardy," and Bob Saget, the comedian who anchors "America's Funniest Home Videos." But my favorite nominee for Jesus came from a woman who said, "Billy Cosby would be a good Jesus because he



WINNING WITHOUT GUNS?

The rising phenomenon of non-violent struggle is probed for the first time in *People Power on P.O.V.* September 11 at 10 p.m. (ET; check local listings) on PBS. Filmmaker Ilan Ziv who was with the Israeli Army in 1973, examines dramatic examples in Chile, the West Bank and the Philippines.

to get to the heart of his character. He would do the same with St. Joseph.

*As Mary, Meryl Streep. If the Blessed Mother is the main character of the film, then you should make sure you get the best around that that's Streep. She's the right age with the right look with that uncanny

ability to become the person she is portraying.

Who will really get the roles? That is still to be decided by the producers, but I bet they won't have as much fun making their choices as we did. Thanks to all who sent in their suggestions.

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Catholic television and radio schedule

Television programs

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

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

- Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 38 in Dade.
- ☐ 'Mother Angelica' Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.
- ☐ 'Catholic Focus' on Channel 6, WCIX, Father Thomas Wenski will air at 6 a.m. on September 9th.

Radio programs

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

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

In Creole

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

Broward Parish Social Ministry meet

"Broward Families... Blessed and Broken" The second annual Parish Social Ministry Conference in Broward will be held at Resurrection Church in Dania, (behind Dania Jai-Alai) on Saturday, Oct. 20, 1990, 9 to 3:30. The conference will focus on the trends and social issues families of the 90's will be facing. How do we as a Catholic community respond to the challenge?

The Archbishop will give the opening address; Frank and Rosemary McGarry will speak on "Families of the 90's", Mary Carter Warren will present the Gospel Response to the challenge, John Reininger focuses on Dependency and Co-dependency Issues and Norbert Duda presents "Compassion Fatigue in Those Who Care". Cost is \$10, includes lunch. Please contact Lynda DiPrima, Catholic Community Services, Broward Region, (522-2513) for more information/registration.

CCS offering food care programs

Catholic Community Services announces the sponsorship of the U.S. Department of Agriculture's Child and Adult Care Food Program.

Meals will be available at no separate charge to enrolled eligible children at the centers listed below and will be provided without regard to race color, national origin, sex, religion, age or handicap.

Parents/guardians of children eligible for a free and/or reduced price meal must complete an application with documentation of eligibility.

Name of Center (s):

CCS Centro Hispano Catolico Day Care, 141 N.W. 27 Avenue, Fl 33125; CCS Centro Mater Neighborhood Center, 418 S.W. 4 Avenue, Fl. 33130; CCS Notre Dame Day Care & Neighborhood Ctr., 130 N.E. 62nd Street, Miami, Fl. 33138; CCS San Juan Day Care & Neighborhood Ctr., 144 N.W. 26 Street, Miami, Fl. 33127.; CCS Little Havana Child Care Program, 970 S.W. 1 St, Miami, Fl 33130; CCS St. Luke's Day Care, 3290 N.W. 7 Street, Miami, Fl 33125; CCS Good Shepherd Neighborhood Center, 18601 S.W. 97 Avenue, Perrine, Fl 33157.

For income Eligibility Guidelines for School Year 1990-1991, contact one of the above.

Effective Oct. 1, Catholic Community Services will sponsor the USDA Child Care Food Program in day care homes.

Meals will be available at no separate charge to enrolled eligible children at the homes and will be provided without regard to race, color, national origin, sex, religion, age or handicap.

Day care home providers who wish to enroll their children in the program in their home must complete a free and/or reduced-price meals application.

Interested persons may obtain the names and locations of participating day care homes at the following address:

Catholic Community Services, Inc., 9401 Biscayne Boulevard, Miami Shores, Fl 33138.

St. Rose offering Pre-Cana meets

Pre-Cana Conferences and meetings of a new support group are slated for October in St. Rose of Lima parish, Miami Shores.

Pre-Cana conferences, necessary for those planning marriage within the next six months, will be held Oct. 20 and 21.

Registration is being taken at the rectory, 418 NE 105 St. and those needing further information may call Mary Ann Neal at 893-1496.

Those experiencing the loss of a loved one through death, drugs or alienation are invited to participate in meetings of a new support group which will meet on the first

and third Thursdays of every month beginning at 7:30 p.m. on Oct. 4.

Sister Dorothy Goodrich, IHM, will be the facilitator for the sessions to which those caring for terminally ill persons or recovering from a major illness are also invited.

Dominican Retreat House schedule

New Life Retreat (Members of Al-Anon) Sept. 14-16

All Silent/Contemplative Retreat Sept. 21-23 (Fr. Bill Sheehan)

General Retreat for Women Sept. 28-30

For further information, please call The Dominican Retreat House, (238-2711)

Hollywood Widowers meet

The Catholic Widowers Club of Hollywood, will have it's Crazy Hat Night, at the monthly meeting Sept. 7, at 7:30 p.m. Meeting place is at the Rotary Club, 2349 Taylor Street, Hollywood, Fl. Live music-dancing and refreshments. Get your Hats and have fun. Guests \$5.

For further information, please call Lee at 922-5114 or Jim Dwyer at 923-4096.

Fine arts display at St. Louis

Following the Catholic Church's tradition of supporting the fine arts, an Exhibition of paintings and sculptures created by the parishioners of St. Louis, will be open to the public.

The Exhibition will take place in the new facilities of the Parish of Saint Louis on Friday, Sept. 14 from 7 to 10 p.m. The events will be followed by a recital, with Opera Singer Mario Hernandez. The Exhibition will continue through Oct. 7.

St. Gregory's garage sale Sept. 15

A Colossal GARAGE SALE, will be held by St. Gregory's Saturday, Sept. 15, 8 a.m. - 2 p.m., 4720 W. Broward Blvd., Plantation, east of turnpike overpass, west of 441. Household items, bric-abrac, clothes, items galore!

Pilgrimage to St. Augustine Oct. 12-13

The public is invited to participate in the 8th Annual Pilgrimage to Our Lady of La Leche Shrine at St. Augustine on Oct. 12 - 13. Information and reservations may be obtained for bus and hotel by calling St. Basil Catholic Church at 651-0991.

Bon Secours Annual Retreat set

The Bon Secours Associate Community Annual Retreat will be held Sept. 28-30, 1990, at the Bon Secours Spiritual Center Marriottsville, Md. The theme of the week-end experience is living out our Baptismal call within a faith community.

The retreat will be directed by Peter Foley, a consultant in contemporary personal and corporate spirituality, with an extensive background in spiritual counseling.

Scheduled for an evening performance is Ed Stivender, who holds a Master's Degree in Theology from Notre Dame, and is known for telling stories from the Scriptures with a comic twist.

The Associate Community of Bon Secours was formed to broaden the scope of the laity's participation within Bon Secours and the Church. Associate Community membership is open to men and women, married or single, religious or clergy, of any denomination, who feel called to share the mission of the Sisters of Bon Secours. Sister Rose Marie Jasinski serves as associate Director.

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Workshops on marriage...

...Enhance the relationship of the couple and their families

By Jane Wolford Hughes
Catholic News Service

It seems consistent with the vows taken in the sacrament of marriage that a Christian couple should be able to expect comfort, understanding and direction from the church as they enter marriage and go through their married lives.

Recently I came into contact with two creative programs for couples, one in the Diocese of Venice, Fla., the other in the Archdiocese of Detroit.

My husband and I met Karen after Mass one Saturday evening in Fort Meyers, Fla. She was an acquaintance of our friend, Anne. I didn't expect more than a few moments of the usual pleasantries. However, she took precise aim at me and said, "I understand you are in a second marriage. I need advice, can we talk?"

My husband moved into the silence and suggested that I call her Monday morning, once we were settled. She agreed.

I was grateful for the compromise.

Despite my desire for vacation, my heart responded to the hurt hiding behind her cool words. She needed help.

Monday, before I called Karen, I had the good fortune to speak with Mimi and Terry Reilly. They co-host an all-day workshop for people entering second marriages in the Diocese of Venice, Fla.

The biannual conferences serve between 15 and 20 couples each time.

They include widows and widowers and people whose former marriages were annulled.

The program, in its third year, is sponsored by the diocese's Pastoral Ministries Department. Mrs. Reilly is its director.

A nine-person team offers presentations on attitudes, communication, sexuality and spirituality.

Lay couples are the presenters, except for the session on the sacrament of marriage, which a priest gives. Each session includes time for one-on-one communication.

Karen's conversation centered on her relationship with her future husband Fred's three children, two teen-agers and a 5-year-old girl.

The little girl was loving but the teens were belligerent, she told me. Part of Karen's suffering was inflicted unconsciously by Fred who did not acknowledge their resentment.

He kept saying, "They'll get over it." She saw them as circling like gulls ready to strike at any moment. I admitted that second marriages could be risky, especially if people are not sensitive to each other's "historical pasts."

This is the Reillys' term for the dangerous mentality of "But we always did it that way." It has been my experience that there must be enormous good will and generous giving by everyone involved, including in-laws and friends.

I strongly recommended that Karen and Fred attend the Venice workshop. They did and later Karen told me that it was "down-to-earth, not preachy and spiritually supportive." Karen added that following the

workshop they were better able to talk about everything, especially the kids.

In the Detroit Archdiocese, married couples can benefit

Though not part of the diocesan structure, the group works side by side with diocesan programs.

Parishes place notices about the counseling service in the parish paper, make referrals and provide space for the meetings with counselors. In some cases the parish supplements the fee paid by the couple or individual.

In the program, dedicated lay persons work in close collaboration with priests and pastoral staffs so that professional guidance and the compassion of the church can be made available to help

couples grow in healthy, loving, Christian relationships.

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

'... Second marriages could be risky, especially if people are not sensitive to each other's historical past ... It has been my experience that there must be enormous good will and generous giving by everyone involved.'

from a program in which several parishes act as a catalyst in making counseling services available to parishioners through an independent group of counselors and psychiatrists.

By Father John J. Castelot
NC News Service

Rebecca was the mother of Jacob, one of the patriarchs of Israel. She must have shed copious tears when Jacob left to find a wife from among his blood relatives in Haran. But he would be back.

Jacob, too, must have found the separation difficult — bewildering, in fact. Who would tell him what to do or which of his cousins to choose as his wife? He would have to decide for himself, and that was scary.

The transition from childhood to adulthood is painful and the in-between period of adolescence can be stormy. Facing the prospect of adult responsibilities can be

frightening.

Jacob is a case in point. Rebecca had long kept him tied to her apron strings. She was determined that he would inherit the rights of the firstborn, even though his twin brother Esau was the older of the two. Rebecca had devised an ingenious scheme to hoodwink their father, tricking him on his death bed into conferring the coveted blessings on Jacob.

But back to Jacob's journey to Haran in search of a wife. Once there he chose Rachel, daughter of his uncle, Laban. But Laban was even more of a trickster than he was.

Laban substituted his older, less favored daughter for

Scriptures

Emotional Turning Points



Laban substituted his older, less favored daughter for

Coping with marriage's pressure points

By H. Richard McCord
Catholic News Service

When a couple stands before family and friends to pledge love "in good times and in bad," do you ever wonder if they have the vaguest notion what that might mean for their marriage?

It probably is unrealistic to expect it. You might hope, however, that they acknowledge two things:

1. Their wedding marks the beginning of a faith journey known as marriage.
2. They cannot make this journey without the help of God and other people.

It is becoming more common to describe marriage as a journey. The metaphor has religious significance. Recall Abraham's journey to an unknown land, the Hebrews fleeing Egypt, Jesus going up to Jerusalem.

Such journeys are mixed with joy and sorrow and include smooth travel and turbulence.

When one enters marriage as if embarking on a journey, the good and bad times can be understood in a new light.

Rather than unconnected events, they become stages on a single journey.

The journey's pressure points can be accepted as invitations to growth.

Journeys require assistance from others. Marriage is no exception.

The sacrament of matrimony confers grace upon a couple; the Lord promises to be present at all stages. However, the couple must open themselves to God's power and to the healing available through the church's ministries.

Couples who interpret marriage as a journey seek help not just on the verge of a breakdown but in ordinary times, too, when pressure invites growth.

When couples turn to the church, what do they request?

A ministerial team in Pittsburgh heard these requests: "Get to know who we are and how we live." "Acknowledge families as holy." "Support our growth through education, small groups and support programs."

A family-life specialist in Miami finds that people want models of others who have successfully negotiated a life passage like raising teen-agers. Also, couples seek information to help prepare for changes in their marriages and families.

An Omaha woman who works with families reports that couples want "company on the journey." They want to discuss their ordinary triumphs and defeats with other couples in groups.

With the help of these others, they can view an experience through the eyes of faith.

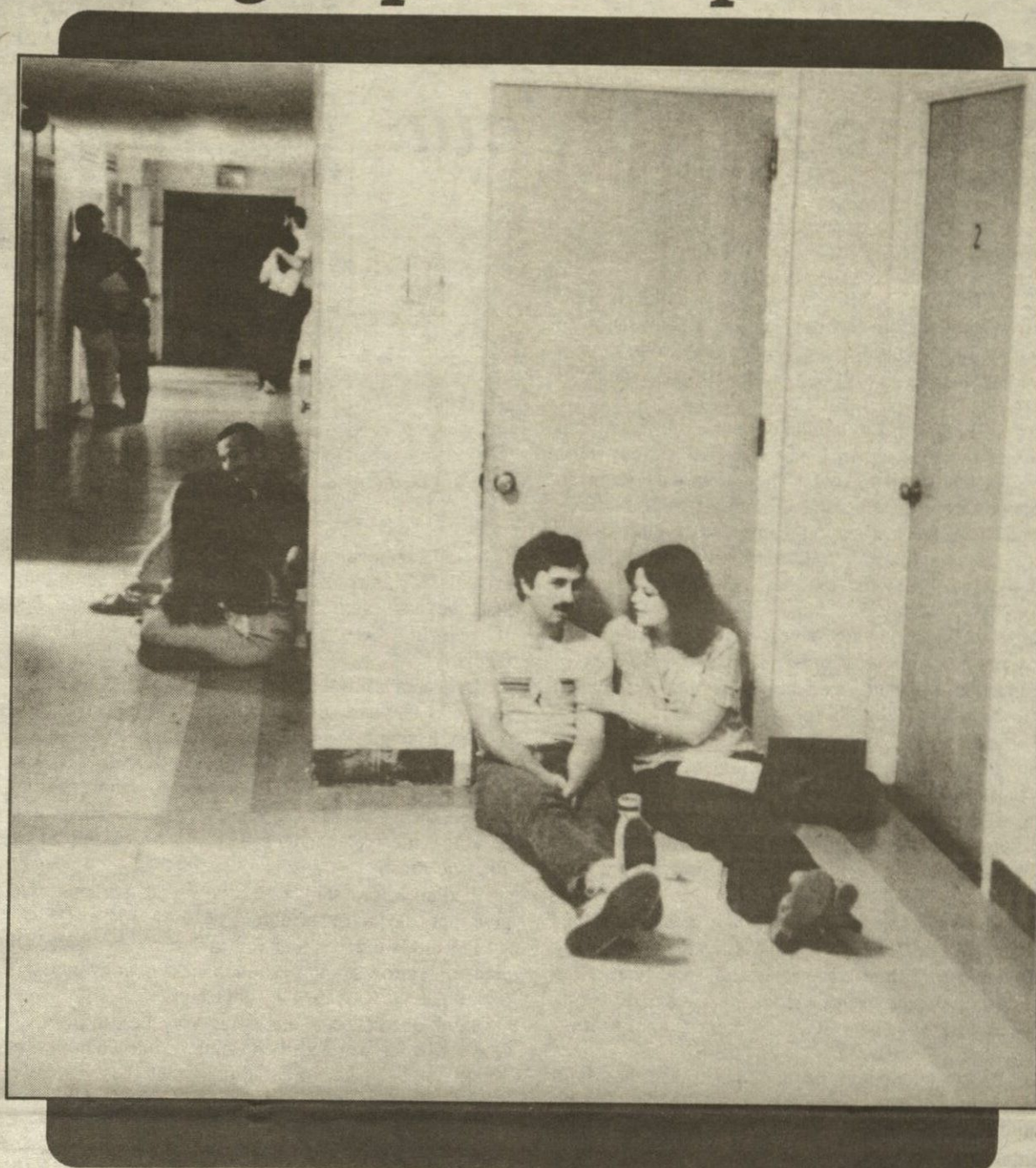
When do couples look to the church for education, support groups or other resources? Many instances are child-related.

The birth of a first child causes a couple to adjust expectations. When a child enters adolescence, the couple may be stirred to examine family communication and values.

And living with the older generation can place just as much pressure on a marriage. In the later years decisions about the care of elderly parents become critical.

Other marriage pressure points are associated with employment or the lack of it. A wife returns to, or leaves, the work force. A husband is transferred or decides to pursue another career.

When both spouses are employed, there are continuing concerns about child care and sharing household



responsibilities.

A couple's adjustment to the inevitable "empty nest" is another pressure point. Increasingly couples also are confronted with adult children returning to live at home.

In these seemingly normal times of stress, couples say they struggle with issues like time, money, values, communication and spirituality that underlie the decisions they feel called upon to make.

Here is where the grace of matrimony touches a couple. This grace can come through a church which ministers to the whole of a marriage. Parish and diocesan programs are an example.

Frequently offered are programs such as Parent Effectiveness Training. There also are focus groups dealing with issues like sexuality and substance abuse.

Parishes conduct retreats for special groups like at-home mothers or retired couples. In a few Texas parishes the baptismal preparation program connects a young couple with an older "sponsor couple" who help them understand the adjustment precipitated by the birth of a first child.

Dioceses sponsor renewal weekends for the newly married or single parents. Several dioceses use the REFOCUS Program which provides material that

couples use by themselves or in groups to stimulate growth in areas like communication and compatibility.

An Illinois diocese offers programs on strengthening step-families and coping with stress in two wage-earner families. In a largely Hispanic diocese weekend retreats place children in supervised groups, allowing parents to participate in education and prayer.

There are groups and lay movements whose apostolate nurtures marriages. The Christian Family Movement and the Teams of Our Lady create ongoing groups of couples for prayer, learning and action. Marriage Encounter and Marriage Retorno weekends help couples develop habits of dialogue and a common prayer life.

Retrouvaille offers a weekend and follow-up program to those experiencing a serious breakdown in their marriage. The Marianist order has retreat houses specializing in programs for families.

In addition to all these efforts, there is the prevailing sensitivity parish leaders demonstrate toward the realities of marriage and family life. This is known as adopting a "family perspective." It is often the best evidence that the church is serious about nurturing married couples at the pressure points on their journey.

(McCord is associate director of the U.S. bishops' Secretariat for Laity and Family Life.)

Rachel on the wedding night and then made Jacob work for him an extra seven years for the hand of Rachel. This started an ongoing battle of wits which challenged Jacob's ingenuity and forced him to stand on his own two feet. Growing up was hard to do, but it had to be done.

A personal transition of a different sort was faced centuries later by Peter in the first days of the church.

It happened that the complexion of the church communities was changing. They were no longer made up exclusively of Jewish Christians. More and more gentiles were joining them.

Peter himself had been prompted by the Spirit to baptize a gentile — the Roman centurion Cornelius —

and his household. But this didn't happen without an emotional struggle. Peter fought the Spirit's suggestion. It ran sharply counter to his ingrained convictions. Even

The transition from childhood to adulthood is painful and the in-between period of adolescence can be stormy.

after he gave in he had to endure the shocked reaction of the community in Jerusalem.

When the issue was officially settled, Peter went up to Antioch where there were very mixed communities of

Jewish Christians and gentile Christians. Secure in the decision that had been made, Peter accepted dinner invitations from gentile Christians quite happily. But then some Jewish Christians from Jerusalem arrived on the scene and Peter was in turmoil. They didn't understand eating with gentile Christians. And at first Peter dodged the problem by refusing to eat with the gentiles.

But this only made matters worse. For then Peter had to endure criticism from Paul.

As you can see, the process of making a transition in life is not only an intellectual one. Often it is an excruciatingly emotional one as well.

News reporter hears God's call to become a nun

JOHNSTOWN, Pa. (CNS) — Mary Parks, a local Johnstown television reporter known to thousands of people in west-central Pennsylvania, is leaving for a new assignment — with the Sisters of St. Joseph of Baden, Pa.

"For a long time I couldn't figure out what was bothering me most when I was covering various news stories," Ms. Parks told *The Catholic Register*, newspaper of the Diocese of Altoona-Johnstown.

"And then the realization came that within Christianity there is often a failure to see everyone as a child of God," said the reporter, who planned to quit WJAC-TV Channel 6.

Those feelings led the 39-year-old journalist to look into joining a religious order dedicated to works of social justice. Ms. Parks said she found what she wanted in the Sisters of St. Joseph.

"These are really good women," she said. The Sisters of St. Joseph have a real commitment to the poor; they're not just paying lip service to an idea."

She said the community staffs parochial schools in poor neighborhoods of Pittsburgh, provides counseling to the unemployed, and runs a mission in the rain forest of Brazil.

"People don't see poverty in their own communities," she said, looking back at her 10 years of reporting for Channel 6. "They can see it and identify it when they're shown pictures of Africa and India, but they don't see it here at home. It's a different kind of poverty locally, but it exists."

Ms. Parks anticipated being able to live her faith "more intensely" as a member of the St. Joseph community.



A 1973 graduate of Indiana University of Pennsylvania, Ms. Parks said that religious life is something that she had often thought about, and "in the last 10 years it's been a idea that I've thought of more regularly."

Ms. Parks said the lifestyle of the Sisters of St. Joseph is one she will find compatible with her own.

"I'm a single woman and a practicing Catholic," she said, "and I've always tried to live my life by the commandments — all of them — not picking and choosing the ones I want to follow. There will be some lifestyle changes, but it's not going to be all that drastic."

Obedience, she said, is the vow that, perhaps, will give her the most trouble.

"I've been independent for so long," she said. "Of course, I know that obedience in the convent isn't like what it was in the old days."

I think obedience means doing your best to discover God's will for you and then doing it, but when you're going to be part of a group that has its own interpretation of what the will of God is, you have

to learn to work within the confines of that group."

For a few months, Ms. Parks will work in a summer ministry program with prisoners at the Allegheny County (Pa.) Jail. In the fall, she will work in a day care program at Mount Gallitzin Academy in Baden, and may also teach in a Catholic high school.

In 1977 she taught English for a semester at Johnstown's Bishop McCort High School. Someday, she said, she hopes as a Sister of St. Joseph to be able to work in the communications field again.

"Jesus used every means available to him to spread the word," she said, "sending his disciples out on foot. That was the best means for those times. If Jesus came today, I wonder if he would be using television? That's a great way to reach people who haven't gotten the word yet."

Since announcing her plans in May, Ms. Parks has received attention of the news media. For the veteran journalist, being interviewed is odd.

"I just keep saying to myself, 'Mary, think of all the people you made sweat for the past 10 years,' she said. "This is my just reward."



LAZIO

ALL THE BEST OF ITALY IN
ONE SPLENDID REGION

EVERYONE knows that Rome is unique: The historical fascination and artistic heritage of the Eternal City is unsurpassed. But few are aware that this extraordinary capital has an equally extraordinary hinterland. Lazio, or Latium, the region surrounding Rome, has been doubly endowed, by nature and by destiny. Of the twenty regions of Italy, a country famous for the beauty and diversity of its landscape, Lazio offers the widest range of natural settings. Stretching from the Apennine Mountains to the Tyrrhenian Sea, the area is a microcosm of the natural wonders of all Italy, and thousands of years of history have imbued Rome's region with the aura of legendary heroes, ancient peoples, powerful emperors, prelates and popes.

Within an area smaller than the state of New Jersey, Lazio enjoys the contrast of perennially snow-capped mountains and a balmy Mediterranean shore. Between the ski slopes of the 7,258-foot-high Mount Terminillo and the region's seaside resorts, lies a richly varied nature to which volcanic upheavals at the dawn of time contributed the many crater lakes that nestle among wooded hills around Rome and Viterbo. High above Lake Albano, one of the loveliest of these aquatic oases, loom the palace and church of Castel Gandolfo, a delightful hilltown that for centuries has been the summer residence of the pope. Lazio's sea-coast, dotted with venerable castles and watchtowers, extends from the Tuscan border southward to the beautiful Bay of Gaeta that straddles the border between Lazio and the Campania region. And across the bay's intensely blue waters lies Lazio's five-island paradise, the Pontine Archipelago, which is a haven for scuba divers.

Home to the ancient Romans as well as to other peoples whose civilizations predate the rise of Rome, Lazio abounds in major archaeological sites. They include the impressive Etruscan burial grounds at Cerveteri and Tarquinia, where many of the most celebrated works of Etruscan art were discovered. Among the region's spectacular Roman remains are the emperor Hadrian's

fabulous villa at Tivoli, as vast and splendid as a monumental city, and the sanctuary of the goddess Fortune at Palestrina, within which, in later times, an entire town was built.

As the pagan world waned and popes replaced emperors, Rome and its territory retained their centrality, becoming the capital of the Christian West. In Lazio in the 6th century Saint Benedict founded Europe's first great monasteries, which can still be seen at Subiaco and Montecassino. Throughout the Middle Ages, while industrious monks continued to build citadels of faith, enriching Lazio with a remarkable number of magnificent abbeys, feudal lords topped the region's hilltowns with ponderous fortified castles. Later, during the Renaissance and Baroque eras, noble Roman families and princes of the Church embellished Lazio hillsides

with the more purely hedonistic beauty of superb pleasure villas. Renowned for their stupendous gardens and fountains and marvelous fresco decorations, the grand aristocratic villas of Lazio, at Tivoli, Frascati, Caprarola and elsewhere, are the crowning glory of a trip through this region of boundless riches.

Lazio, moreover, is easily visited. Many of its prime attractions can be enjoyed on convenient day-trips from Rome, or on pleasant jaunts of a few days that leave more time for savoring the regional cooking and wines. But Lazio is also ideal for a more extended stay. As a vacationland it offers its incredible range of choices: mountains, hills, lakes, seashore or islands, or perhaps a relaxing holiday at Fuggi, Lazio's famous spa where waters rejuvenated medieval popes and cured Michelangelo.

CASAMARI: THE ABBEY CHURCH

