

THE VOICE

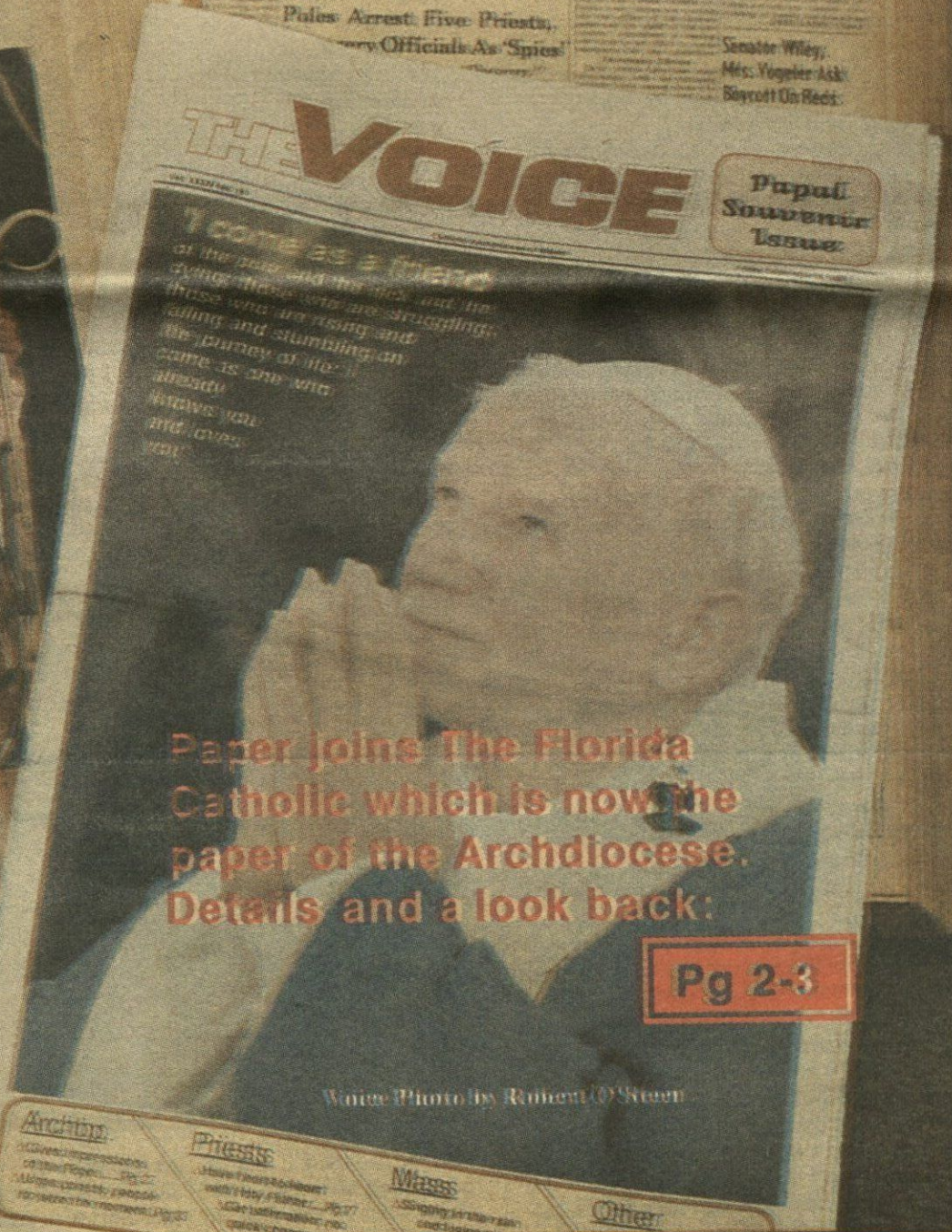
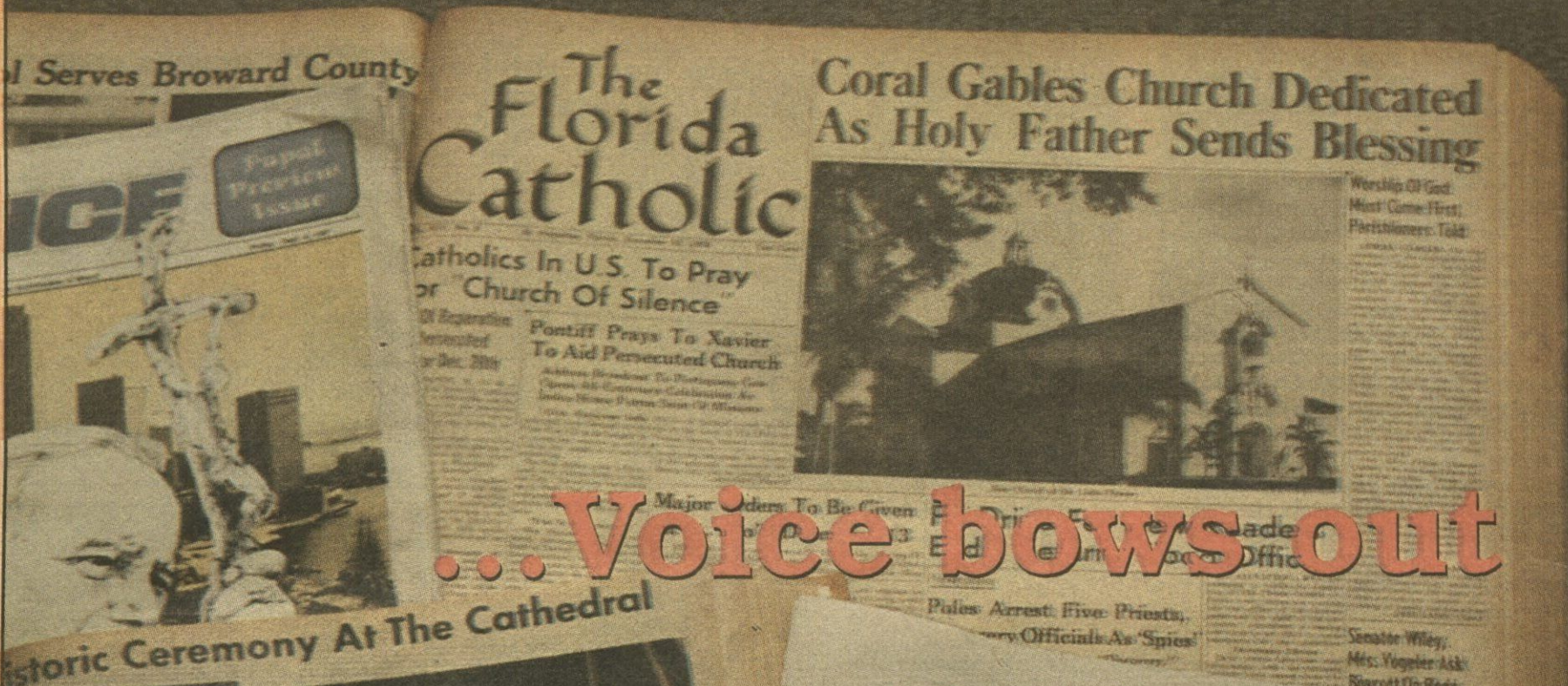
Vol. 37 No. 17

Archdiocese of Miami

Oct. 5, 1990

Final
Edition

It's been great 31 years!



Miami Michelangelo
Passerby in the Pastoral Center views art commissioned by Abp. McCarthy to "express the Church in S. Florida," and executed by local priest-artist Fr. Jorge Sardiñas who sees art as spiritual...See Centerfold

A 1968 Voice chronicles the designation of the Archdiocese of Miami; a 1987 Voice depicts the Papal visit. And a 1952 Florida Catholic notes blessing of Little Flower in Coral Gables.

- △ Catechetical Day 90 7
- △ Save the children! 6

I hope it must be tough over there. You probably are homesick and lonely but cheer up! I know.

Love Letters to the Gulf Back page

Staff saw it all, from presidents to hurricanes, to popes

By Marjorie L. Donohue
Voice Correspondent

With this final edition of The Voice another chapter ends in the history of the Church of Miami.

For former and present staff members it is a time of mourning and reflection on experiences during the paper's 31 year existence.

Following his installation as First Bishop of Miami, Archbishop Coleman F. Carroll announced he had received only two directives from the Holy See with his appointment. One was to build a minor seminary and the other was to establish a Catholic newspaper. He began both of these projects immediately.

In mid-February, 1959 I was interviewed for a position at The Voice by its first editor, John J. Ward at the Chancery. Although it had been 20 years since I worked full-time at The Florida Catholic, he said he was delighted that I had applied since I was knowledgeable of both the Church and South Florida area.

In the next breath he added, "Now, will you tell me which bus I take from Miami Shores to get here?"

At that time few women were employed on Catholic newspapers and I was one of only 11 female correspondents for the Catholic News Service in the World. Therefore, I was not surprised when there was opposition by someone in an upper management position, to my being hired. But Ward, who had come to Miami from Pittsburgh at the personal invitation of Bishop Carroll, won out and I reported for work on March 1 as women's and feature editor.

Also on the founding staff were Charles Schreiner, formerly of the Philadelphia Catholic Standard & Times; and George H. Monahan, who was confined to a wheel chair as the result of an auto accident while he was a Miami Herald reporter. Schreiner was assistant editor and Monahan was local news editor. We were all "chiefs" and no "Indians". I was also in charge of photo assignments, office supplies, and was a general "Girl Friday."

We worked on manual typewriters gathering as much local news as we could for the first edition and received the Catholic News Service by airmail from Washington, D.C. On days that it failed to arrive someone had to go to the post office to look for it.

Galley proofs went back and forth to a local job printing shop, owned by the Annenberg family. On March 18 we not only worked all day but also into the early morning hours before the first edition rolled off the The Daily Racing Forum presses and was mailed to subscribers who had formerly read The Florida Catholic.

Ward, an alumnus of Hearst newspapers, brought with him several of Hearst's ideas. One was to "localize" as often as we could any story on the news service. Another was an abundance of photos in an era when there were few pictures in the Catholic Press. He also liked wedding announcements, obituaries, and recipes. The latter three did not spark much response from readers and were soon discontinued. From the onset The Voice had two Spanish pages occasioned by the growing number of immigrants from the Latin American countries.

Bishop Carroll, who stopped in Ward's office every morning before going to his own, was our best source of information on Catholic news. As he read from his black appointment book, Ward took notes. When he left we started gathering information on the events he had mentioned.

Monahan worked most of the time in the office interviewing people and doing stories that could be done by phone. Schreiner and I were out on stories. However, Schreiner didn't like to work nights or weekends and in a short time he traded Miami for Latin America and a job with Catholic Relief Services.

Msgr. John J. Fitzpatrick, the only priest in South Florida with newspaper knowledge and experience was our executive editor and stood firmly behind us whenever anyone complained about a story.

Msgr. James J. Walsh, now retired, was editorial consultant and continued in The Voice the column he had written for years for The Florida Catholic. During Vatican II he was in Rome sending us accounts of the Council sessions. Msgr. James F. Nelan, also retired, was the diocesan comptroller and in charge of our finances.

With Schreiner's departure we marked the beginning of a long chain of staffers most of whom stayed for a few years and moved on. It was not until 1967 that other women were working in our news room. Meanwhile, we employed local photographers from the



President John F. Kennedy reviews Cuban Brigade 2506 in the Orange Bowl on Dec. 29, 1962, as Manuel Artime, left, looks on.



Abp. McCarthy tries on a Seminole jacket just presented to him by Michael Tiger, right.

daily newspapers and wire services who took assignments from us in their "off-time."

Among these were Miami photographers Bill Sanders and Steve Wever, formerly with The Miami Herald; and Joe Rimkus, Sr., formerly with The Miami News. Other who had time also worked for The Voice. All would keep us in mind when they were at their regular jobs and were covering something in which we'd be interested. When Belize was devastated by a hurricane in the early 60's, Miami News photographer Jay Spencer made us a aerial view of a church which had its roof completely blown off. We sent the photo on to the news service

We had to identify ourselves to a White House representative.

When I said, National Catholic News Service," he replied, "You're not entitled to any special privileges." I told him, "We're not expecting any."

after we had used it. For the first five years of publication we probably had more stories and pictures on the news service than any other diocese in the nation.

Covering the arrival of Cuban refugees at both Miami International Airport and Port Everglades was primarily my beat, and several days and nights a week I stood at either place. The flights to Cuba left at 9 a.m. but could not return until Castro permitted them to leave, usually about midnight. I didn't speak Spanish but managed to do interviews with the aid of Dominican Sister Miriam Strong, first superior at Miami's Centro Hispano Catolico. Msgr. Bryan Walsh advised a CIA agent that I would be glad to inform them of any information I received about religious persecution on the island. In return they provided me with an agent who served as an interpreter for me at the airport.

During the many months that refugees poured in I became acquainted with the names of more orders of Religious than I knew existed. Each evening it was my custom to check by phone with Sister Miriam for

information on those who had arrived at one place while I was at the other. One night while she was reading off names of orders she said, "Love of God," and I being ired, retorted, "Come on Sister, I have to get to bed." Sister was a Philadelphian who had spent many years in Cuba so she started to laugh and replied, "I'm not kidding they're 'Sisters of the Love of God.'"

The Voice was the only office which kept an accurate list of all Religious coming out of Cuba-information which became useful years later to the United States Catholic Conference.

When I wasn't doing that I was out with photographers doing picture pages, sometimes three a day up and down the east coast and sometimes to the west coast of Florida.

One Sunday morning staffer, Brian Daly, and I left Miami at 5 a.m. heading for Ft. Myers to cover Bishop Carroll blessing the shrimp fleet.

Since I expected to board the boat at the dock I was in high heels but we got there late and the boat was in the middle of Ft. Myers Harbor.

A priest took us out in a small boat and we had to climb aboard by grabbing an old auto tire which hung on the side, and holding on to the hand of a crewmember.

For any reporter some stories are more memorable than others. I vividly recall covering the arrival of President John F. Kennedy at St. Edward Church, Palm Beach, the Sunday after his election. We had to identify ourselves to a White House representative.

When I said, National Catholic News Service," he replied, "You're not entitled to any special privileges." I told him, "We're not expecting any."

The Secret Service advised all photographers there that no photos were to be taken of the President at Mass. However, since we are standing with the pastor, Msgr. J.P. O'Mahoney, we had a slight edge and as the President came up the steps Bill Sanders made a great picture of him, arm in arm with the pastor. We sent that to the news service and it was published in Catholic papers all over the world.

On the way home we stopped at the construction site of the Passionist Monastery on U.S. 1. Bill was unloading cameras when an overzealous watchman ordered us to "Get back in the car!" I tried to explain who we were until he took out a gun. We did as he said but we then drove to the residence of the Passionist priests where I voiced my complaints.

They all laughed and have retold that story many

(Continued on next page)

The Voice laid to rest

Last issue before Archdiocese joins Florida Catholic

With this issue of The Voice 31 years of tradition ends. This will be the last publication of the paper begun in 1959 under newly appointed Bishop Coleman F. Carroll shortly after the creation of the new diocese of Miami. But with the ending, a new tradition begins as the Archdiocese of Miami joins five other dioceses in the state, making The Florida Catholic the newspaper of the church in South Florida, starting in November.

Over the years The Voice has chronicled the sweep of church history in South Florida: The triumphs and poignancies of the Cuban refugee influx, the tragedy of Haitians arriving dead on Florida shores, the visits of presidents, saints in saris, the coming of new bishops; the spectacular growth of the church here, the proliferation of parishes and development of a massive charities network, and the inspiring visit of Pope John Paul II...

But from now on, the coverage will be by an Archdiocesan issue of a statewide paper. The Voice had been provided to Catholics by the Archdiocese, financed primarily by general funds which came from assessments paid to the Archdiocese by the parishes. As a cost-saving measure The Voice had been published every other week for several years.

The Florida Catholic will be issued every week, except in the summer when it will be bi-weekly. Under the new system, individual Catholics will be asked to subscribe at \$12 a year.

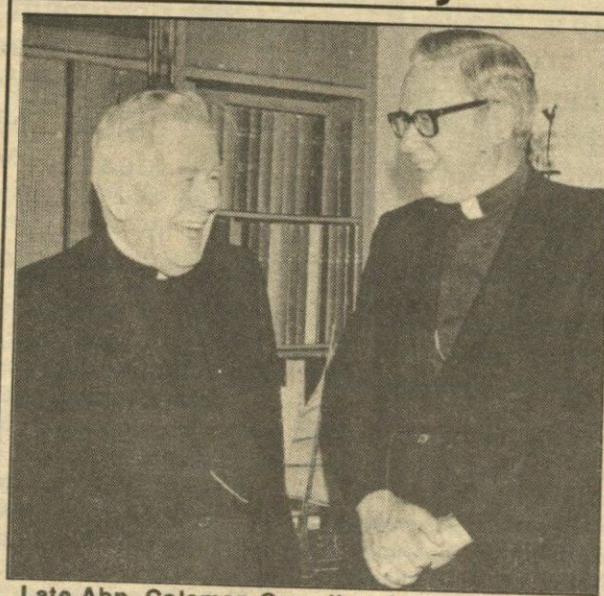
The Archdiocesan Office of Communications has sent out about 100,000 subscription envelopes to the parishes which will send them on to their people.

Archbishop Edward McCarthy, in a letter, is urging the people to subscribe and continue the tradition of Catholic communication, which has been forcefully supported by Pope John Paul.

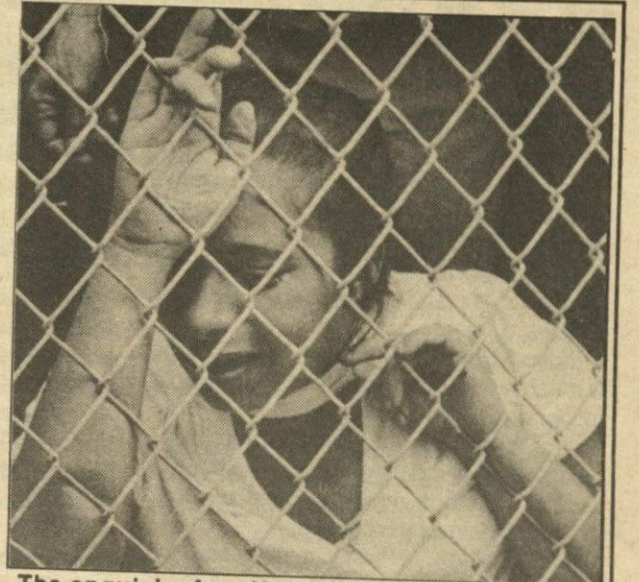
"There is good news," says the Archbishop. "Our diocesan newspaper The Voice, is joining forces with The Florida Catholic.

"This means increased newspaper delivery from 26 to 45 issues a year; continued coverage of parish, local, national, international news; features to help meet the growing challenges of Catholics in the 90s; a united Catholic voice for the state of Florida.

"I am counting on you to become a member of the



Late Abp. Coleman Carroll and newly arrived Abp. Edward McCarthy enjoy a laugh in 1976.



The anguish of a wife whose husband did not arrive on the last freedom flight in 1973...

Paper chronicled highs —...and lows for 31 years

Florida Catholic family," said the Archbishop. The initial drive for subscriptions is being handled by the Archdiocesan Communications Department. After this month, The Florida Catholic Orlando office will handle all business-related matters, such as circulation or advertising.

The local Archdiocesan news section will still be handled locally, with a Florida Catholic office within the Communications Department at the Pastoral Center, 9401 Biscayne Blvd., Miami.

--R.O.

What you should do

Subscriptions:

If you wish to subscribe to The Florida Catholic (\$12 a year for 45 copies), call your parish.

Advertising

For advertising information, call (407)423-3438.

News:

If you want to announce meetings or coming events of your parish or organization, send the announcement, in writing, to The Florida Catholic, 9401 Biscayne Blvd., Miami, 33138. Items must arrive 10 days prior to the Friday of publication.

For questions about local news-related matters, call The Florida Catholic, 757-6241, Ext. 312 or 320.

Staff saw it all, saints, sinners

(Continued from previous page)

times. Some who attended Bishop Norbert Dorsey's episcopal ordination recently began joking with me about it as soon as they saw me.

Since we had been told by Msgr. Fitzpatrick, now Bishop of Brownsville, Texas, that one of the purposes of a Catholic paper was to "educate," we did countless photo essays on ceremonies and topics then unfamiliar to South Florida Catholics. Among these were the making of altar breads at the cloister of the Poor Clare nuns, Delray Beach, photographed before the cloister was sealed; teaching of mentally retarded children at Marian Center, the blessing of Holy Oils during the Mass of Chrism, ordinations, the various vestments and robes worn by a bishop.

We published special editions too numerous to mention. Many were done for national conventions of Catholic organization such as the Catholic Press Assn., Serra International, Confraternity of Christian Doctrine, Canon Law Assn., to name a few. We frequently worked between 60 and 70 hours weekly and although we were entitled to compensatory time, there was never time to take it. Our stories gave witness to Bishop Carroll's reputation as a "builder" and leader for social justice in the community.

Cuban refugees continued to arrive and on Sept. 8, 1961 Bishop Carroll celebrated the first Mass on the feast of Our Lady of Charity in the Miami Stadium which was overflowing with exiles.

As I stood on the side with Msgr. Fitzpatrick he said to me, "I think I don't have enough money with me to pay the men who set up the altar, how much have you got?" I don't recall how much I had but I saw Miami Herald reporter, Pat Murphy I told him our problem and he loaned us \$35. Our accounting office was slow on paying bills in those days and several months passed before he was reimbursed.

Monahan, who left The Voice in 1963, returned as editor in 1965 succeeding Ward who retired. Gus Pena, our first bilingual reporter from 1962 to 1974, was followed by Araceli Cantero, now editor of LaVoz Catolica, established as a separate publication in 1982. In 1967 we began to receive the news service by



Unaccompanied refugee youth graduating from Curley and LaSalle High Schools with Msgr. Bryan Walsh who ran the program, in 1963.

teletype, Tony Garnet was our full-time photographer, we had our own dark room and several photo-journalists on staff. We used tape recorders frequently instead of taking notes. Bob O'Steen, now editor, joined The Voice in 1972 as News Editor.

Most Archdiocesan departments, including The Voice moved into the Pastoral Center in 1983. The Voice relinquished typewriters for computers in 1987. The many award plaques which hang on the walls of The Voice offices attest to the dedication and professional skill of many persons, Catholic and non-Catholic who have contributed to the rich history of The Voice.

The Papal Visit in 1987 was a "shining hour" for The Voice which flooded the news service with colorful advance stories and photos. Msgr. Robert N. Lynch, coordinator for the visit said at the time that some of the best features in the nation came from The Voice.

The easiest stories I ever wrote were concerned with the history of the Church in South Florida. The hardest were the obituaries I have done on priests who I numbered among my friends. I also wrote, with difficulty death notices for former staff members such as Fred Priebus, our long-time dedicated circulation

manager. For staff members of The Voice, at any given time, the paper was our "home away from home" as we shared in each other's personal joys and sorrows.

As Florida's second Catholic newspaper passes into history, a cartoon penned by World War II syndicated cartoonist, Bill Mauldin, comes to mind. Published when the death of veteran journalist and war correspondent, Ernie Pyle, was reported, Mauldin depicted a sheet of paper inserted in a typewriter and it bore only two characters—"30", the symbol traditionally used by journalists to indicate...

... the end.

(Marjorie L. Donohue, a 51-year veteran of The Catholic Press, was a founding staff member of both The Florida Catholic and The Voice. In 1978 she resigned her position as local news editor of The Voice to become associate director of the Archdiocese Community and Media Relations Office. The Vatican awarded her the Pro Ecclesia et Pontifice, highest award to laity, in 1983, in recognition of her works and service to God and the Church through journalism. Since retiring in 1987 she continues to write for the Catholic press.)

Enthusiasm for Vatican II lost, prelate says

WASHINGTON (CNS) — The Second Vatican Council has spawned many positive changes in church life, but the "new euphoria" immediately after the council "has spun itself out," said Milwaukee Archbishop Rembert G. Weakland in a Sept. 28 talk.

"All of the optimism and enthusiasm that characterized the termination of the council seems now to have dissipated," Archbishop Weakland said.

He made his comments at the third annual "Future of the American Church" conference in Washington. Subtitled "From Dream to Reality to Vision: 25 Years after Vatican II," it was sponsored by Time Consultants, a private firm.

Since the end of Vatican II, "polarization is much more common than the willingness to work toward a common solution," Archbishop Weakland said. "Polarization simply means that people no longer dialogue.... That polarization was not found in those early years" after the council.

"The lack of enthusiasm now and the polarization have made life so much more difficult in the church and in so many ways so much more un-Catholic," he said.

"Loyalty and disloyalty become the politicized terms used and words such as 'disent' become the common jargon for disagreement," Archbishop Weakland said.

'The lack of enthusiasm now and the polarization have made life so much more difficult in the church and in so many ways so much more un-Catholic'



Abp. Weakland

But 'Paul VI's evangelization document is 'a masterpiece and a great help in pulling together all of the ideas' of Vatican II

One positive effect from Vatican II was that "it seemed of itself to justify the whole question of synods of bishops," the archbishop said.

Pope Paul VI's document "Evangelii Nuntandii" (On the Evangelization of Peoples), the result of one such synod, is "a masterpiece and a great help in pulling together all of the ideas that had emerged" from Vatican II documents, he added.

The biblical renewal and the major documents of the U.S. bishops can also be seen as positive results from Vatican II concepts, Archbishop Weakland said.

Since Vatican II, "the church is now much more aware of its racial diversity than it was when Vatican Council II opened," Arch-

bishop Weakland said.

Ecology has been highlighted as well, he added. "We must continue our consistency in teaching about justice and especially enlarge this now to the whole area of ecology," he said.

Vatican II "did not really give us any new insights with regard to human sexuality," Archbishop Weakland said. "In fact, that subject was avoided."

Catholics may have to "accept to do just the best we can without pretense of full knowledge" as science makes more inquiries into human sexuality.

"Human science simply does not have the answers and it is very difficult to base our moral judgments on imperfect knowledge. In such a case we have to realize the imperfection of the whole process."

The role of women in the church, an "intuition of (Pope) John XXIII," he said, "has become now a commonplace."

Archbishop Weakland said, "At a certain point we have to begin to be courageous with regard to the role of women.... I sense that the whole credibility of our church and its future will rest on our ability to face up to this issue."

The archbishop characterized "the whole crisis of authority both within the church and within our society" as "one of the new signs of our times."

Vatican II, he said, "had raised high expectations for a whole new style of exercising authority within the church. That style simply has not come about."

The enthusiasm of the council, he added, "has given way to a certain amount of skepticism on the part of some or even fear on the part of others."

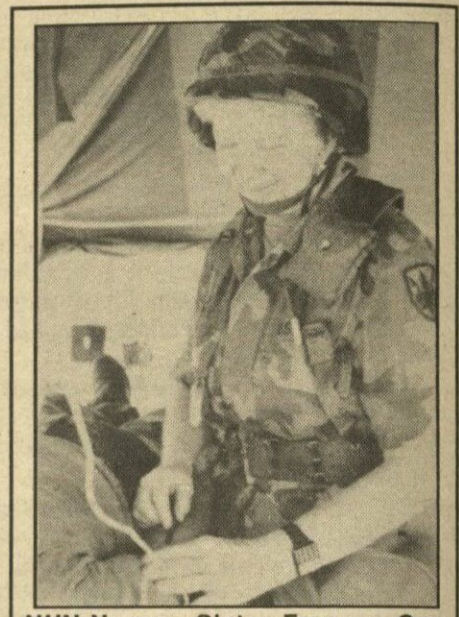
Left unclear by Vatican II, Archbishop Weakland said, is "the extent of the principle of collegiality." Because of the "special role" accorded to all through baptism, "one begins to ask how far people should and can participate also in the decisions that touch their lives without falling into congre-

gationalism."

Ecumenism "has not worked as people had thought it might," he said. "Recently one could say that there is a certain apathy with regard to ecumenism and there exists a real need right now for a clear breakthrough."

Vatican II liturgical reforms, Archbishop Weakland said, were "stopped in midair," which has caused "irregular, if not inconsistent" practices.

"The whole theology of the sacraments and the whole question of sacramentality seem to be one of the most profound crises in the church today, and yet these issues have



NUN-Nurse-- Sister Frances Carroll, a nurse and a lieutenant colonel in the Mississippi National Guard administers aid to a soldier during summer field training exercises at Camp Shelby, Miss. (CNS photo)

not been dealt with in any serious form," the archbishop said.

The priesthood, too, is "full of ambiguities," Archbishop Weakland said. "Because of the expanded role of the laity and the exalted sense of the position of the bishop, the priest gets a bit shortchanged."

Nor did religious life receive the same kind of attention at Vatican II that other areas did, said Archbishop Weakland, a Benedictine.

"Perhaps it is because the religious did not have a strong voice at the council in order to express their own positions, or perhaps it was that within the church itself the prophetic role was not properly esteemed in the '60s."

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25-Year review of Church

Identity crisis of priesthood, state of the faith in Europe discussed in opening session

VATICAN CITY (CNS) — The Vatican's chief doctrinal official, Cardinal Joseph Ratzinger, spoke of a growing identity crisis in the clergy in the years since the Second Vatican Council.

Cardinal Johannes Willebrands, the Curia's former chief ecumenical officer, focusing on the state of faith in Europe, warned against viewing the church's past through rose-colored glasses.

Both men, key figures in the postconciliar church, spoke Oct. 1 to more than 220 bishops from around the world beginning a monthlong meeting on priestly formation with a review of the 25 years since the Synod of Bishops was formed.

Cardinal Ratzinger, delivering the first major address of the synod, described the postconciliar priesthood as "in crisis," with a loss of priestly identity and a huge drop in vocations.

Cardinal Willebrands cautioned against looking back to a golden age when churches were full and vocations numerous. This "nostalgia," he said, often masks a less rosy reality.

The talks were part of a session devoted to the anniversary of Pope Paul VI's 1965 order establishing the synod as a permanent advisory body that meets about once every three years. It was one of the most important structural changes to come out of the Second Vatican Council.

Cardinal Ratzinger, head of the Vatican's doctrinal congregation, said the modern crisis of priestly identity was evident in the numbers of priests who had resigned and in the vocations drop since the council.

One cause of the problem, he said, was that Catholic theology had failed to adequately respond to a school of thought that sees the priesthood in a less sacramental light.

This vision of the priesthood, he said, goes back to 16th-century Protestant objections: It understands ministry as relatively undefined and would see negative connotations in the terms "priesthood, sacrifice or cult," he said.

Others have misunderstood the very image of Christ, which is the model for the priesthood, the cardinal said. For example, he said, some people in the second half of our century have connected Christ with communist philosopher Karl Marx, seeing Jesus as a rebel, or as a leader come to liberate the poor from the oppression of the rich.

The real image of Christ in the Bible is

very different, Cardinal Ratzinger said. It is essentially the image of a man who emptied himself of his own will in order to do God's will, he said.

Cardinal Ratzinger emphasized that the powers of the priesthood are sacramental and come from God and cannot simply be delegated by a community or taken up by an individual. There is also a basic difference, he said, between the sacramental priestly ministry and the "priesthood of the faithful," which refers to the whole people of God.

The priest, the cardinal said, must love the whole church and therefore be a man for others. But he must also have a personal, intimate relationship with Jesus Christ in order to be effective, he said.

Cardinal Willebrands, who retired last year as the Vatican's chief ecumenical official, gave a broader overview of the past 25 years, stressing the positive developments and the continuing faith of many men and women.

Even in Europe, often described as "de-Christianized," the church has cause for hope, he said.

"Certain people sink into a nostalgia for the past. Sometimes it's a far-off past like the Middle Ages, which supposedly achieved a

Synod of Bishops

fully Christian society," he said.

But this nostalgia often hides a more complicated reality — for example, the fact that in past ages there were calls for church reform that were never realized, the cardinal said.

Others look back longingly to more recent pre-conciliar times when "churches were full and vocations plentiful," he said. But he noted that this period also saw the rise of totalitarian and atheistic regimes which wanted to "destroy the Christian culture and annihilate the faith."

Cardinal Willebrands urged a balanced view of the last two-and-a-half decades.

"One cannot wholly reject modernity," he said, and one should recognize that today there are many people with a sure sense of themselves and their faith.

The idea, for example, that Europe is "de-Christianized" is ambiguous, he said. It raises a question, he said: Is this really a matter of a society becoming indifferent, or rather that religious life today requires less social conformism and more personal con-

viction?

The cardinal said the recent developments in Eastern Europe and the plan to "re-evangelize" the continent have created a "new ecumenical urgency," especially regarding the Eastern and Western halves of the church.

Cardinal Willebrands, who participated in all 10 previous synods but who is not a voting member of this one, said his synod experiences have given him a sense of hope about the church.

He left the bishops with one practical suggestion: that an open Bible be placed in the synod hall as an inspiration and a point of reference during proceedings.

Indian Cardinal Simon Pimenta of Bombay, a synod president who convened the first full session, noted that the pope had personally chosen the synod theme, "The Formation of Priest in the Circumstances of the Present Day."

The bishops are grateful to have so many inspired priests, Cardinal Pimenta said.

"But we are also aware that there is a crisis in the lives of many of our priests. Many have left the ministry, while others seem to be uncertain of their priestly identity, of their faith, of their ministry," he said.

Pope: Humanity's future turns on Gulf

VATICAN CITY (CNS) — Pope John Paul II said humanity's "very future" was at stake in the Persian Gulf crisis, and he urged leaders to find a fair and peaceful solution to the impasse.

The whole world is deeply anxious over the tense face-off in the Gulf, the pope said in a message Sept. 29 to an interreligious prayer meeting in Bari, Italy.

"Believers realize they have to pray harder so that God may give wisdom to those who control the fate of populations and lead them to seek fair solutions to their problems," the pope said.

He said the "tormented peoples" of the Persian Gulf, as well as those in Lebanon and Palestine, need peace. The Gulf crisis erupted after Iraq invaded and annexed Kuwait, prompting a U.S.-led military build-up.

During a Mass Sept. 28 celebrated in memory of Popes Paul VI and John Paul I, the pope recalled his predecessors' commitment to peace. Their words "are especially

relevant now, when the threat of a war seems to hang over humanity, and when criminal violence is spreading," he said.

"We are all deeply aware of this. At stake is the peaceful coexistence between people; at stake is our very future," the pope said. The pope's remarks about criminal violence referred to a recent outbreak of Mafia killings in Italy.

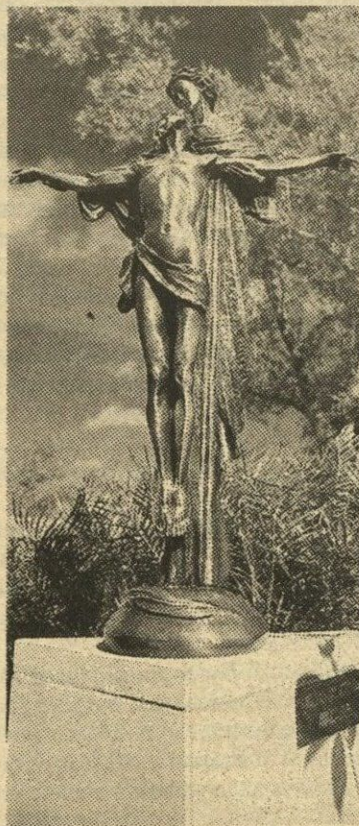
The Bari meeting drew some 250 representatives of many faiths, Christian and non-Christian. In his message, read at the closing of the conference, the pope said he thought prayer had made an important contribution

toward the "surprising and unexpected" political changes in the world during the last year.

Peace and prayer, the pope said, should be like "an ocean that touches every shore with its healthy influence" and "submerges conflict beneath waves of understanding."

The pope continued pleading for peace Oct. 1 and linked the Gulf crisis with "the drama of Palestine" and "the tragedy of Lebanon."

Wars "never definitively resolve problems," the pope told members of the Latin-rite bishops' conference of the Arab region.



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Save the children

Unprecedented UN meet of world leaders vows action

UNITED NATIONS (CNS) — The largest number of top government leaders ever to gather at one spot came to the United Nations Sept. 29-30 to focus world attention on the needs of children.

Organizers of the World Summit for Children counted 71 heads of state or heads of government in attendance, plus high-level delegations from many other countries.

The chiefs came from the Western world, the Third World and what was until recently known as the Eastern bloc, though the Soviet Union's Mikhail Gorbachev was among the most prominent absentees.

Cardinal Agostino Casaroli, Vatican secretary of state and counted at the United Nations as a head of government, was among the 71, and at the end joined the others in signing a World Declaration on the Survival, Protection and Development of Children.

The declaration, agreed upon in advance, began with an urgent appeal: "to give every child a better future."

Outlining the "challenge," the world leaders declared that countless children suffer "as casualties of war and violence, as victims of racial discrimination, apartheid, aggression, foreign occupation and annexation, as refugees and displaced children, forced to abandon their homes and their roots, as disabled, or as victims of neglect, cruelty and exploitation."

In addition, the declaration said, "Each day, 40,000 children die from malnutrition and disease, including acquired immune deficiency syndrome, from the lack of clean water and inadequate sanitation and from the effects of the drug problem."

To meet the challenge, the leaders committed themselves to a 10-point program including support for the U.N. Convention on the Rights of the Child, for health and education measures, for prevention of child abuse and for a global attack on poverty.

Special negotiation was required to get wording on family planning that the Vatican could endorse. With no reference to methods, natural or otherwise, the final language stated: "We will work to strengthen the role and status of women. We will promote responsible planning of family size, child spacing, breast-feeding and safe motherhood."

Bishop James T. McHugh of Camden, N.J., who participated in summit planning sessions in Canada this summer, said before the summit opened that the Holy See found nothing unacceptable in the declaration's final wording on family planning.

The church "recognizes the value of responsible decision-making in regard to birth spacing," said Bishop McHugh, an adviser to the Vatican's U.N. mission on population issues, in an interview with his diocesan newspaper, the Catholic

Star Herald.

James P. Grant, director of the U.N. children's agency, UNICEF, was the key personality behind the summit.

'We will work to strengthen the role and status of women. We will promote responsible planning of family size, child spacing, breast-feeding and safe motherhood'



Government and Church workers immunize a baby in El Salvador to reduce infant mortality.

Official sponsors of the summit were the participating governments, but UNICEF served as the secretariat and made the arrangements.

A key operating concept in UNICEF thinking was that much of the suffering and death afflicting children could be overcome with existing knowledge, and with relatively little money.

A video prepared for the conference said 8,000 children die every day from diseases which already developed vaccines can prevent.

It also said that for an extra \$2.5 billion a year, less than the world spends each day on its military forces, medical programs could overcome the top five killers of children: dehydration, measles, whooping cough, tetanus and pneumonia.

"The decisive factor is political will," said Canadian Prime Minister Brian Mulroney in an opening statement.

At the summit, leaders used to speaking as long as they wanted at home accepted three-to-five-minute limits with grace.

One alteration was required to let President Bush speak earlier than scheduled so he could get back to Washington and complete work on a budget compromise before the new fiscal year began at midnight. But he was able to make his main point: to help children, empower parents and not government bureaucracies.

Even with only five minutes or less, many of the speakers found ways to make points specific to their population.

Leaders like President Vaclav Havel of Czechoslovakia and President Zhelyu Zhelev of Bulgaria referred to recent moves to democracy in their countries and the consequent benefits for children.

Costa Rican President Rafael Angel Calderon-Fournier cited the need for a "just solution to the problem of the debt." Zimbabwean President Robert G. Mugabe denounced apartheid and the terrorism ravaging Angola and Mozambique. Arab leaders made appeals for Palestinian children. And Kuwait Sheik Jaber Al-ahmad Al-Jaber Al-Sabah spoke of the suffering that recent events had brought to children of his nation.

Cardinal Casaroli, speaking in French, said that while there was concern about population growth in some regions, other regions were experiencing a decline in births, with consequent aging of the population and danger of decline for "ancient and noble civilizations."

Both trends need serious analysis, the cardinal said, but solutions to whatever problems are found must be based on clear and firm moral principles. Solutions, he said, must avoid the danger of statism and its threat to the liberty and moral force of the people.

A limited number of non-governmental organizations had been invited to send their chief executive officer as a summit observer. Francois Rugg, general secretary of the International Catholic Child Bureau, came from his office in Geneva for the event, and said in an interview that he seemed to be the only representative of a Catholic agency.

The 1979 U.N. Year of the Child, which led to development of the Convention on the Rights of the Child, came out of an initiative of the bureau. And the agency had worked through the years to get the convention written and approved.

Rugg voiced some regret that the non-governmental organizations had only an observer role at the summit, after having played a more active role in getting the world to summit level. But he acknowledged that when heads of state were being limited to three minutes, fitting in people with no governmental status at all would have been difficult.

Catholic universities 'challenged' by Vatican

Question is Catholic identity and academic freedom

WASHINGTON (CNS) — In his new apostolic constitution on Catholic higher education, Pope John Paul II said a Catholic university must be both "a community of scholars" and "an academic institution in which Catholicism is vitally present and operative."

He recognized both "institutional autonomy" and "academic freedom" as hallmarks of a Catholic university but said that "respect for Catholic doctrine" is "essentially linked" to the Catholic identity of such an institution.

Released Sept. 25 under the title "Ex Corde Ecclesiae" (From the Heart of the Church), the new papal text was immediately hailed by Catholic higher education leaders in the United States as a positive, challenging document.

At the heart of the text — the issue over which a serious debate raged for the previous five years — was the question of who has primary responsibility for assuring a Catholic university's identity as "Catholic": church authorities or those who govern the university?

According to a 1985 draft version distributed by the Vatican to bishops and educators, the answer was church authorities: No institution of higher learning could be called "Catholic" unless it had a "juridical" relationship placing it under some form of direct control by a canonical church authority.

The final document by the pope, however, came down decisively on the other side of that question. "The responsibility for maintaining and strengthening the Catholic identity of the university rests primarily with the university itself," he said.

The papal document recognized as "Catholic" not only those universities linked to the church "by a formal, constitutive and statutory bond," but also those tied to the church "by reason of an institutional commitment made by those responsible for (their governance)."

Closely connected to the question of how a university's Catholic identity is maintained were the issues of how academic freedom and institutional autonomy would be

treated in the document and how the mandate from church authority to teach theology, required by the Code of Canon Law, would be treated.

Educators who had criticized earlier drafts of the document on those issues expressed satisfaction with the final text issued by the pope.

The papal document's seven norms governing some 950 Catholic colleges and universities around the world were seen by U.S. education leaders as carefully nuanced laws, challenging Catholic institutions to clarify and strengthen their Catholic identity in ways that would also advance their academic mission as colleges and universities.

Preceding the norms was a strong statement on the philosophy of Catholic higher education. It viewed the Catholic university as a unique place for academic research and professional education infused by religious and ethical values, for an ongoing dialogue between faith and culture, and for meeting the challenges of increased specialization and fragmentation of knowledge through interdisciplinary study.

The apostolic constitution is also the first formal papal statement on Catholic universities to describe work for justice and peace and the teaching of social justice as an integral part of a Catholic university's mission.

"The document is a call to renewal for those who believe in the distinctive character of a Catholic university or other institution of higher learning," said Ursuline Sister Alice Gallin, executive director of the Washington-based Association of Catholic Colleges and Universities. The association coordinated responses to earlier drafts of the papal document by leaders of the 235 Catholic institutions of higher learning in the United States.

Sister Gallin noted the "extensive dialogue" with Catholic bishops and educators which the Vatican's Congregation for Catholic Education pursued between its preliminary draft in 1985 and the pope's final document

five years later.

The educators and bishops severely criticized the first draft and an improved but still inadequate second draft circulated in 1988. In early 1989 the Vatican congregation convened a large international meeting of bishops and educators to discuss the direction of the document, and the papal constitution that resulted took all their major recommendations into account.

"I believe that the results testify to the value of the consultative process that was used," Sister Gallin said.

She called the document's approach to academic freedom and institutional autonomy "very acceptable" to U.S. Catholic institutions.

At a press conference in Rome Archbishop Pio Laghi, head of the Vatican education congregation and former papal pro-nuncio to the United States, said the approach of the document is that "the adjective 'Catholic' does not diminish the academic-scientific character and the specific goal of a university."

"We expect that it be Catholic and free," he said. "The task is to coordinate the two."

Several U.S. educators said the real challenge to U.S. institutions lies not so much in implementing the legal norms as in measuring up to the challenge of vision and mission that Pope John Paul presented to the world's Catholic colleges and universities.

Jesuit Father William J. Byron, president of The Catholic University of America, said the papal document challenges Catholic institutions to be at the center of the dialogue between faith and culture and to look critically at "the dominant values and symbols" of the culture around it.

Several educators noted the close relationship between the pope's philosophy of Catholic higher education and that of Cardinal John Henry Newman, the noted 19th-century British theologian whose "The Idea of a University" has significantly influenced U.S. Catholic colleges.

Make family center of catechetics 1400 Hear message from bishop at Catechetical Day

By Araceli Cantero
Editor, LaVoz Católica

It was a different kind of play at the Miami Beach Convention Center and the family was the protagonist.

Hundreds of Catholics in all age groups came together for the Catechetical Day 1990 and, with their presence, testified to the vitality and the importance given to religious education in the Archdiocese.

"There is no job more important for the Church at this moment," Auxiliary Bishop Agustin Roman said during the closing Mass.

"Without catechesis the church cannot survive," Bishop

'There is no job more important for the Church at this moment. Without catechesis the church cannot survive'

--Bp. Roman

Roman told a crowd of 1400 from Dade, Broward and Monroe.

He compared their ministry to that of 'waking people up' to the real meaning of life.

"Think of life as a wonderful movie," he said. "When people are asleep they miss the picture of life," he said. "If you wake them up, they are able to enjoy the whole movie and benefit from it."

Since early that day catechists alternated moments of prayer, workshops and an animated lunch. They broadened their horizons and updated themselves in both the content and methods of today's catechesis. And at the same time they received a clear message: there must be a family dimension in all they teach.

Theologian Doris Donnelly spoke of the family as a sacrament of God's presence. With examples from daily life she illustrated how the family can reveal to us something of who God is.

She spoke of God as Trinity, and stressed the importance of offering people support, because "deep down every human being needs the experience of community too." Donnelly added that in the family "we live the Paschal Mystery of death and resurrection everyday of our lives, as we learn to hold and to let go". This, she said, happens with "our children, our aging parents..."

As Jesus did in the Gospel attending to the needs of both body and soul, in the family too, "we hold, we bathe, we heal, we care for bodies" she said. And also pointed out the family's need to be a sign of the forgiveness of God, because "if forgiveness is not experienced in the family, people will have a hard time believing in a forgiving God."

Throughout the day people had a choice of 18 workshops, in Spanish or English, dealing with topics related to catechesis for children, adolescents and adults. They received suggestions about dealing with family conflicts, co-dependency and other addictions, religious education in the local jails and aspects of music and liturgy. Also prayer in the family and sensitivity for the multicultural reality of the Archdiocese.

A 'family priest' was honored

As it has been traditionally done this day, someone was recognized for outstanding ministry during the year. This year's award year fell on a 'family priest' who, although having renounced to form his own family for the sake of the Gospel, is now considered the proud 'father' of 9,000 through his 20 years of ministry in the Family Encounters.

All present burst into applause as Sr. Rose Monique Peña, who heads the Religious Education Department of the Archdiocese invited Fr. Florentino Azcoitia, S.J. to come to the podium.

"I am a priest and I came to serve, not to be served," said Fr. Azcoitia upon receiving a plaque. "I never thought in

(Continued on page 12)



Meditating and sharing thoughts during one of the workshops at Miami Beach are Angel Rodriguez, Daisy Vidal, Ricky Guzman and Jorge Briz. (Photo: La Voz Católica)

Religious sects pulling many Hispanics away from Church

By Maria Vega
La Voz Católica

Religious sects are presenting a challenge to the Catholic Church, according to Fr. Juan Díaz Vilar, S.J., an expert in the topic who spoke at Catechetical Day '90 at the Miami Beach Convention Center.

The challenge has to do with the lack of community experience, the lack human warmth, and the call to better catechesis and reaching out efforts on the part of the Catholic parishes, said the New York priest who has written a book on the impact of sects upon the Spanish Speaking.

Father Vilar pointed out that many Hispanics who go to religious sects, "seeking a better religion, end up without any religion at all," because "these sects make them promises that cannot be fulfilled, "so that people, dismayed by this situation, give up and become agnostics."

During his talk in Spanish, the priest asked for more awareness about the problem and said that "the Catholic Church has not yet taken action."

Although he recognized that the Pope and the Bishops have written documents on the issue "what is being done at the lower levels is not enough." And he said that most parishes have never addressed the issue or "held any reflection on this theme."

His statistics point out that "nine out of ten Hispanic Catholics have been visited and invited directly to come and join these sects." And while he acknowledged that

there are those who encourage Catholics to fight the sects with the same weapons that is "If they insult us, then we must do the same about them;" he reminded his audience that the essence of Christianity is love. "We cannot do anything that goes against our essence," he said.

The priest said that there are also those who insist on "defending our faith," against the attacks. "But," he said, "I don't need to defend my faith against the Pentecostals or anybody else. All I have to do is know my own faith, live it and share it."

Fr. Díaz Vilar also denounced the reactions of indifference which, he said, are a sign of prejudice. These would be the comments of those who, upon hearing that

Hispanics or others are joining sects, would simply comment: "If they are happy in these sects, let them go."

He believes that such comments point to certain discomfort with the number of immigrants and foreigners coming to our

lands and requiring the time and effort of ministry.

In his book 'Sects: A Pastoral Challenge,' the priest has emphasized that "Sects present us with the challenge of improving our catechesis at all levels," because the sects are well informed.

"Any Pentecostal can talk for hours about what it is to be a Pentecostal," the priest says.

"On the other hand, if you ask a Catholic what it is to be a Catholic, most likely he or she will respond: "I don't know, my father was a Catholic and my grandparents were too."

(Continued on page 12)

-Fr. Díaz Vilar

'If you ask a Catholic what it is to be a Catholic, most likely he or she will respond: 'I don't know, my father was a Catholic and my grandparents too'

Vocations Week activities planned

Choosing the right career could be the most important decision in one's life. Entering diocesan priesthood or religious life are career options today that some men and women are considering as their lifelong vocation.

National Vocation Awareness Week, Oct. 14-20, is a time for men and women who are discerning a call from God to learn more about diocesan priesthood and religious life. The Archdiocese of Miami invites anyone who is interested in the priesthood, religious life or lay ministry to participate in the events.

Fr. Gary Wiesmann, Director of Vocations says,

"National Vocation Awareness Week is our opportunity as a Church to pray for vocations, identify men and women who might be discerning God's call in their life and help them to further discern where the Lord is leading them."

Fr. Oscar Brantome, Associate Director of Vocations says, "During this week we plan to stress the importance of vocations to the priesthood, religious life and lay ministry through liturgy and prayer."

Throughout this week each parish is asked to pray for vocations. At many of the parishes throughout the

Archdiocese seminarians will speak about their vocation to the priesthood during Sunday liturgies. St. Agatha Church and the Campus Ministry Office of Florida International University will host a vocations retreat at St. Agatha's (223-5982) on Oct. 20, from 10 a.m. to 5 p.m. Local high schools will be visited by priests, religious and seminarians during Vocation Awareness Week and throughout the year.

For more information please contact the Vocations Office at 747-6241 ext. 271 or the Communications Office at 757-6241 ext. 321.

St. John's rehab: a decade of caring

By Cynthia Thuma
Special to the Voice

LAUDERDALE LAKES - Calling them those "who have come to experience love in action," Archbishop Edward McCarthy lauded the employees of St. John's Rehabilitation Hospital and Home Health Care Center for a decade of caring.

Archbishop McCarthy visited the center to celebrate the anniversary, to dedicate a statue of St. John the Evangelist and to award tokens of recognition to long-term employees at the center.

"We all have a very special bond in love in the hearts of those who care," McCarthy told the crowd of 75 who assembled for the dedication. "You are the miracle workers among us. Those miracles have not only been spiritual, they've been physical."

"And I speak not in one voice, I get to speak on behalf of 1,100,000 grateful Catholics," the Archbishop said.

Diane Dube, administrator of the center, told the Archbishop St. John's has served 6,747 patients in its decade and 59 percent of them were discharged to their homes. Patients at the center are recovering from many medical conditions, including strokes. There also are rehabilitation programs for amputees as well as orthopedic, neurological and general medical rehabilitation programs.

"St. John's has accomplished much in its 10 years," she said. "The best, I think, is in fulfilling our mission that anyone, all people who come through our doors, get a second chance at life."

"It's 10 years worth of love; it's a wonderful day for all of us."

Archbishop McCarthy enjoyed the honor of celebrating the dedication Mass of the center's opening on Oct. 25, 1980. Also

"You are the miracle workers among us. Those miracles have not only been spiritual, they've been physical."

--Abp. McCarthy

officiating at the opening of the 180-bed center were Monsignor Charles Fahey, president of the National Conference of Catholic Charities and Monsignor Bryan Walsh.

In 1984 the center completed an expansion program, adding a laboratory and radiology area.

In 1986, the center took another big step forward, with the opening of its inpatient arthritis rehabilitation program, the first of its type in the area. The program served not only elderly arthritics, but also those with juvenile rheumatoid arthritis, degenerative disc disease and ankylosing spondylitis.

In November 1987, ground was broken for St. John's new companion center, St. Joseph's Residence. The original St. Joseph's Residence opened in 1969 and was home to 36 residents; the new St. Joseph's



Rabbi David Gordon reads the Psalm of Thanksgiving during 10th anniversary ceremonies as Archbishop McCarthy looks on. (Voice photo by Cynthia Thuma)

Residence, which was dedicated in November 1989, is home to 144 residents and features amenities like a library, pub, dining rooms, court yards, beauty shop and chapel as well as under-building parking areas and round-the-clock security service. Father Trevor Smith and Rabbi David

Gordon also participated in the dedication ceremonies for the statue. Representatives of the city of Lauderdale Lakes also attended.

"As we dedicate the statue of St. John, the apostle of love," Archbishop McCarthy said, "we re-commit ourselves to be apostles of love in the service of love."

Official

Archdiocese of Miami

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

Rev. Carl Morrison - to Judge and Defender of the Bond in the Metropolitan Tribunal, effective Sept. 4, 1990.

Very Reverend Jose P. Nickse, V.F. - to Archdiocesan representative to the Board for The Florida Catholic, effective Aug. 22, 1990.

Rev. Hector Gonzalez-Abreu - to Associate Pastor of St. Bernadette Church, Hollywood, effective Oct. 1, 1990.

Rev. Michael Hoyer - to Pastor of Our Lady Queen of Martyrs Church, Fort Lauderdale, effective Sept. 9, 1990.

Rev. Guy Fenger - in residence to All Saints Church, Sunrise, effective Oct. 3, 1990.

Rev. Rigoberto Barboza - to Associate Pastor of St. Benedict Church, Hialeah, effective Sept. 13, 1990.

Rev. Michael Lynch - to Chaplain to the Coral Gables Fire Department, effective Sept. 21, 1990.

Rev. Carlos Vega - to Associate Pastor of Immaculate Conception Church, Hialeah, effective Oct. 3, 1990.

Rev. George Puthusseril - to Associate Pastor of St. Anthony Church, Fort Lauderdale, effective Sept. 5, 1990.

Rev. Joseph Alencherry - to Associate Pastor of Nativity Church, Hollywood, effective Sept. 12, 1990.

Rev. George P. Casey, S.J. - to Associate Pastor of Gesu Church, Miami, effective Aug. 16, 1990.

Rev. Leo LeBlanc, O.M.I. - to Associate Pastor of St. Monica Church, Opa Locka, effective Sept. 1, 1990.

Rev. Mr. Feliciano Sierra - to Permanent Deacon to St. Martin de Porres Parish, effective Aug. 30, 1990.

Mrs. Mary Ross Agosta - to Archdiocesan representative to the Board for The Florida Catholic, effective Aug. 22, 1990.

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'To ends of the earth' World Mission Sunday

My Beloved:

"Jesus came to Nazareth and went to the synagogue. He was handed a scroll of the prophet Isaiah... (and) found the passage: 'The Spirit of the Lord is upon me because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to let the oppressed go free.'" (Luke 4:16-18)

The above words of St. Luke's Gospel clearly sum up Jesus' mission to the world. The celebration of World Mission Sunday, October 21, clearly reminds us that Jesus' mission is our mission.

We each become a part of Jesus' mission at Baptism. As we Bishops wrote in "To the Ends of the Earth," our Pastoral Statement on World Mission, "In Baptism... we respond to Christ's invitation and are empowered to join in His mission." That mission is the duty to be Jesus' witness to the ends of the earth, to do as He did, to go out to all the world to announce His Gospel. The celebration of World Mission Sunday, dedicated to prayer, catechesis and the collection of funds to help the Missions, according to Pope John Paul II, reminds us in a special way of that duty.

Therefore, this World Mission Sunday we must affirm our Baptismal commitment to Jesus' mission. We must support, prayerfully and financially, through the Propagation of the Faith, the missionary work of the Church. Your contribution will help to fill the basic "bread and shelter" needs of the young mission churches, to help missionaries who, like Jesus, proclaim good news to the poor, open the eyes of the spiritually blind, free those who are oppressed.

I invite you to join in prayer as we celebrate World Mission Sunday for a renewed awareness in our Archdiocese of Miami that Jesus' mission is our mission.

Devotedly yours in Christ.

Edward A. McCarthy
Archbishop of Miami

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'People are not aware of the great power of the Holy Spirit that lives inside their innermost selves"-- Bishop Jacobs

2,000 Charismatics praise the Lord

By Barbara Garcia

God's Spirit was among them. The air was filled with great anticipation as nearly 2,000 Archdiocese charismatics began their 11th Annual Conference at the Diplomat Hotel in Hollywood.

Faith was visibly alive in the faces, enthusiasm and commitment apparent in their actions and words.

The meet started Friday evening with a welcome by Msgr. William McKeever, pastor of St. Agnes Church, Key Biscayne, and an invocation by Auxiliary Bishop Agustin Roman. That night Jim Murphy, Michigan Charismatic director, filled the auditorium with powerful words in his talk, "Triumph of the Cross."

"I feel the Lord is using this conference to strengthen people individually, using His mighty power so He can set people free, to live and experience their faith at their fullest," Murphy said later.

"I want to call out to all the people, to put their trust back into the Lord.

That if we were lost at sea and saw a life preserver, we would not hesitate to grab on to it. Just like that we must hold on to our Savior whose strength and healing force is there for all."

"Don't let pride and confusion stand in the way to reach out with all the humility and trust to Jesus our Lord. To grab on to our Savior like the life preserver that will save our lives," he said.

Sister Koontz' witness

Sister Linda Koontz, of El Paso, Tex., spoke eloquently of personal recounts about how through charismatic renewal her life was changed for the better. Sister is a member of the National Advisory Board for Catholic Charismatic Renewal.

Sister ministered with many examples of God's healing power.

"Nothing is impossible with God—'nada es imposible para Dios'" she said as she described a life experience of healing that was sent to her family when a year ago her father was on his death bed.

Sister Koontz was called to duty to a conference in New Mexico, she said. She did not want to go, because she was heartbroken over her father's imminent death. But she heard God's call to her saying, "Do the work of the Gospel, in season and out of season." To her it meant, whether she liked it or not.

At the conference a lady received the revelation that her father would regain his health again. She called her family together and prayed, her father recovered, when the doctors all had given all hope. So to her "nothing is impossible in the hands of the Lord."

Sister shared many deep and thoughtful insights about the movement which is offering a renewed hope to those



Singing, clapping and dancing in the aisles is a traditional part of the Charismatic celebration.

'If we were lost at sea and saw a life preserver, we would not hesitate to grab on to it. Just like that we must hold on to our Savior whose strength and healing force is there for all'

-Jim Murphy



who want to experience faith at one of its fullest expressions. Sister explains how Pope John Paul II said that "the Charismatic Renewal is a chance for the Church and a chance for the world."

Why? "Because it is through this renewal that God has initiated a movement through which He is pouring His Holy Spirit in the lives of all men, women, and children so they can truly encounter His Spirit and begin to experience that Spirit as a gift just as in the Acts of the

Apostles (Acts 1:8) 'You shall receive power when the Holy Spirit comes upon you. Power to be my witnesses to the ends of the earth,' and this empowering is life changing. It makes one's faith come alive. People encounter Jesus in a new way. They become evangelists to bring this message to the world," she said.

Sister pointed out how Pope Paul VI said, "The greatest need in the Church today is that every person gets to have a personal experience with Pentecost," and that is what is happening in the Catholic Charismatic renewal.

"Charisma means the gift of God, this renewal is an outpouring of the Spirit where the gifts of God become a reality in the lives of people so that we can evangelize, not by our own power but by the power of the Holy Spirit, and that is when you get results, signs, wonders and miracles.

"God has chosen the works of his disciples through ordinary people with the Power of the Holy spirit, and that power is available today just as it was in the early days in the Acts of the Apostles. That is what we are celebrating."

Renewal for everyone

Bishop Sam Jacobs, chairman of the National Service Committee for Catholic Charismatic Renewal and newly appointed Bishop of Alexandria, La, was another strong presence in the conference.

"The Charismatic Movement is a gift of Pentecost in these modern times, which is a call from God to continue the renewal of the church. And I think that what we are looking at is to see that this is meant for the whole church, not only for a few," he said.

"Everyone is called to emerge in the full life of God from the Baptismal waters to the life giving gift of the Holy Spirit that comes through Confirmation..."

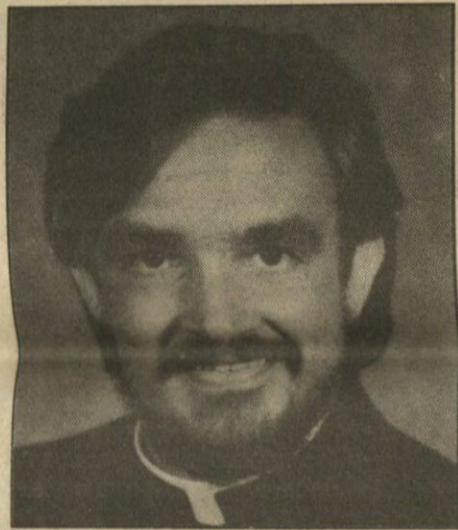
"It is obvious that it's not just human beings talking but is that of the power of God talking thru them so then other people will turn their hearts to God," said the bishop.

"I think this will grow as long as we follow God's plan, as long as we follow what He wants us to do. I feel we

(Continued on page 12)



Archbishop McCarthy speaks to the 2,000 assembled at Mass of the 11th Annual Charismatic Conference in Hollywood.



Fr. Jorge Sardiñas

Priest: Art is 'A spiritual struggle for'

By Robert O'Steen
Editor, The Voice

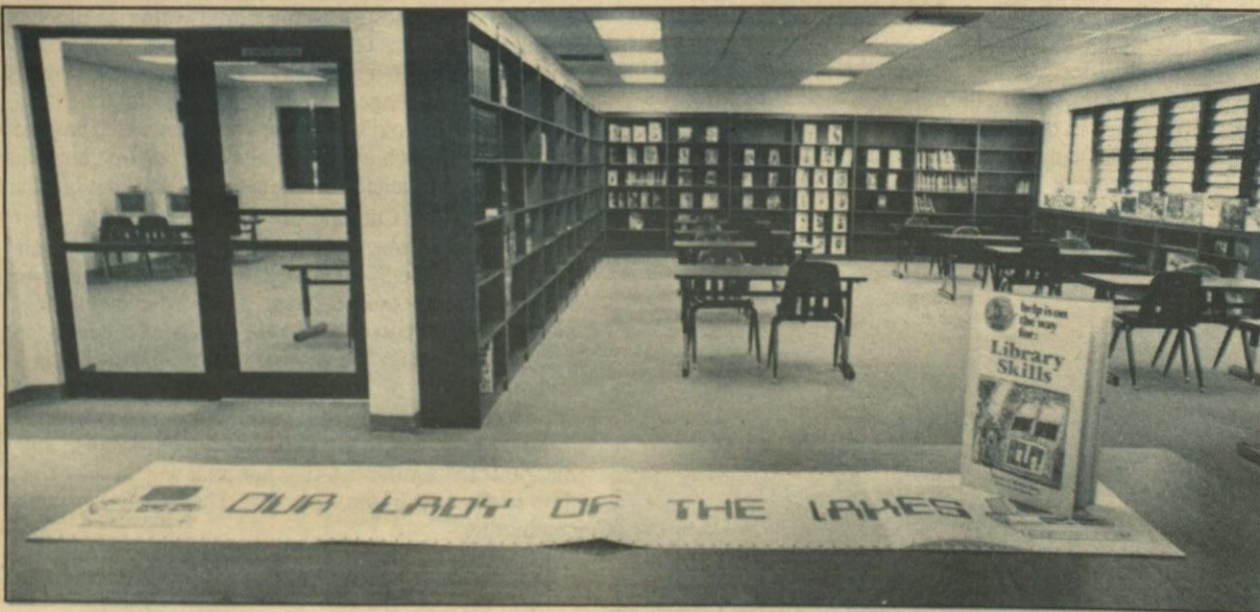
He likes to "spill my guts." Visually speaking, that is. For Father Jorge Sardiñas, art is not just decoration. It is a struggle, a search for new symbols of life's meaning, as Thomas Merton put it. It is a combination of priestly commitment and self-expression. "Art is a visual expression of the groaning and questions of the day," he said. "For me the visual aspect can be more conducive than praying with words." Fr. Sardiñas was ordained at St. Mary

Cathedral in 1977. He had always liked art but only after becoming a priest did he get serious about it. While serving as a campus minister at FIU, he began studying art and ended up earning a degree in Fine Art.

He is currently reprising that role in Gainesville, working part-time as campus minister and studying for his masters degree in art while also teaching a class at the University of Florida.

After he gets his masters in about a year and a half, he plans to continue being a priest and artist, "hopefully in a campus situation somewhere. I like the atmosphere as a priest-artist."

For Fr. Sardiñas, art can be a form of spirituality.



Our Lady of

The new school wing at Our Lady of the Lakes in northwest Dade was dedicated by Archbishop McCarthy last week as teachers, parents and kids looked on (far right).

The ceremony included joyful comments by Principal Sister M. Carol Klester (right).

The new facility has a library and computer room (left) and two floors of new classrooms (lower left).

Voice Photos by Marlene Quaroni

500 Years of Christianity

The ceramic mural and reliefs by Father Jorge Sardiñas is mounted on the breezeway at the Pastoral Center, 9401 Biscayne Blvd. Commissioned by Archbishop McCarthy, it was to express the experience of the Church in Florida. A triptych, the left panel of glazed ceramic (on front page) depicts early Christianity here, including a Conquistador and a priest and the year, 1492. The right panel (at right) depicts people, religious symbols, the dome of the Cathedral and the Holy Spirit raining down, in 1992. The middle panel, in relief, is of Christ, "breaking open past and present and future," said Fr. Sardiñas. Throughout are local images of sand, sea, sun and shells. (Photos by Robert O'Steen)



or new ideas'

"Art is a spiritual struggle for new ideas, which in my case I express viually.
 "A real artist is compelled to do what he does. I know some artists who are more spiritual than many Christians, in that they sacrifice and give up a lot for what they do. There is a drive to express yourself and they are willing to pay the price.
 "Thomas Merton said the artist is a symbol-maker for society and that art is a spiritual undertaking even when it is not overtly religious.
 "That's why art is not just a decoration. It can please the eye but it is not just something to be put over a couch in matching colors."

the Lakes dedicates new school wing



Make family the center of catechesis

(Continued from Page 7)

1971 that in 1990 I would still be working with the family," he said. "But I am the happiest priest in the world," he added, as people applauded.

A full house morning and afternoon workshop dealt with the '12 steps for kids' as a 'proven, positive, life changing alternative for Junior and Senior Students who are struggling with life questions.' Ron Keller's workshop was a Catholic application of the twelve steps of Alcoholic Anonymous which today have become a practical process to help persons grow as humans and spiritually.

Keller has given similar workshops throughout the nation, and has written a book on this process applied to adolescents. He explained that because of the problems confronted by today's family, "youth need help to identify how they feel and have to articulate it so they can get some help" he said. For him, the twelve step process "offers kids an appropriate platform to speak about life issues, and many of these issues have to do with their family."

The 12 steps also for kids

In his experience dealing with youth he has found out that relationally and spiritually, kids are illiterate.

"They live in spiritual poverty and we must teach them how to relate about important stuff," he said as he encouraged adults to 'share our own stories with them, because when "they hear that we also struggle and have difficulties, they begin to unravel," he said.

And he warned that "this does not mean that we are therapists, we are fellow companions and don't need to be professional theologians," he said. "Remember that you, with your adult life experience, are a resource for them with

'I am a priest and I came to serve, not to be served,' says Father Florentino Azcoltia, S.J., after being presented a plaque for his 20 years of family ministry. The presentatin was made by Sister Rose Monique Pena, left.
(Photo by Maria Vega, La Voz Catolica)



your own life."

- Helping youth, according to Keller's process implies:
- helping kids realize where they are and feel powerless
- Help them see Jesus there

- Help them see the power of their choice
- Help them see de consequences of their choice
- Affirm them in community, which often feels the void experienced in the family.

'We must be one flock' to beat sects--priest

(Continued from Page 7)

Evangelizing Parishes

The Rite of Christian Initiation for Adults (RCIA) was also the topic of a workshop by New York based Father Juan Diaz Vilar S.J. He said that the RCIA process can offer parishes the small group experience which so many are looking for today. And added that the model of the RCIA process requires the support of 'evangelizing parishes' where people are committed to reaching out to people.

Fr. Diaz Vilar shared his own experience around the nation giving workshops where he often finds parishes which wait passively for people to join them. Parishes, "which lack pre-sacramental nor post-sacramental programs, parishes where the homilies are boring and where people lack enthusiasm." He called these, 'receptionist parishes.'

"We need to have buildings and to offer the sacraments... but the emphasis should be on evangelization," he said. "Yes we have to look after buildings so they do not fall down, but more important we must minister to the people so that they don't go somewhere else."

The RCIA will only fit in an evangelizing parish, he said. One which also develops the ministry of the laity which has to do with evangelization to those outside the temple.

In this type of missionary parish, he said "the priest must be the one who animates and enlivens, the catalyst and the leader."

Fr. Vilar said also that "in sects people are not just numbers. They call themselves brothers, they help each other." On the other hand he said that often in the Catholic Church the people say that there is "no warmth and feel like a great mass of people, with no face and without a name."

In his opinion these facts offer a challenge because today people are looking for the sense of belonging and community, that will end with the sickness of this decade: anonymity. Young people specially do not want to be a computer number at work and also at church."

Participants in the workshop were not foreign to the words of the priest.

"I know that the Catholic Church is lacking in warmth now," said Sara Hekmat from a local parish. "I know people who have left our faith and joined a sect and that is a shame," she said.

Daniel Castellanos from San Isidro Parish agreed that the conference was fantastic because "we are confronting and facing this problem up front." In his opinion this is not just a problem of the Church, in general, "it is our problem," he added. "These sects are the cause for division and where there is division there is loss. We have to be one flock, which was Christ's main idea."

Dulce Bosch, from St. Dominic parish visits the jails regularly. She said the sects are visiting the jails more and

more. And she regretted that at the women's jail, where she ministers, "only four Catholics go and it takes a lot of effort to get a priest to say Mass once a month. Yet there are hundreds of women there."

She recommended that "Father Vilar takes his workshop around to all the parishes, because we need more documentation and most of all we need to reach out more."

Teaching the kids

During other workshops at Catechetical Day, Norma Tavel and Yolanda Cabrera shared helpful and creative ideas for teaching the younger ones. "What I was taught at that young age has remained with me," said Cabrera, from St. Kevin Parish.

Tavel, from Epiphany, explained how small children cannot concentrate for long periods of time. She recommended short talks and active participation with games and acting. "For instance, can you imagine the good Samaritan acted out by the children?" she asked. "Being part of an active play helps them remember it much longer," she added.

A day centered in the family could not forget "Prayer at home". This was the workshop of Rogelio Zelada, from the South East Pastoral Institute SEPI. He offered practical models of prayer for the family and offered ways to develop the spirituality of lay people.

St. Maurice "Fair" set to feed poor

Saint Maurice Catholic Church (located one mile west of I-95 on Stirling Road, Ft. Lauderdale) holds its 21st annual "Country Fair" to raise money for the Saint Maurice Hunger Program Nov. 1-4. Last year over \$175,000 was raised and sent throughout the world to help the hungry and the poor.

This years "Country Fair promises to be even bigger and better with appearances by DJ's from Y-100, Majic 102-7, and KISS-FM radio stations. The fair will be open from 1 p.m. to 11 p.m. Thursday Nov. 1 through Sunday Nov. 4 and features food, games, carnival rides, arts & crafts and more. This year's raffle includes a grand prize of a 1991 Ford Mustang Convertible or \$10,000.

For more information, call the church of Saint Maurice at 961-7777.

Understand your kids

Impactos offers you the opportunity to better understand your children during the crucial early years when their personality is formed. The next Impacto program will be on Nov. 3 & 4 at St. Bartholomew Catholic Church, 8005 Miramar Parkway, Miramar. If you have children up to 11 years of age, call Jose & Mariana Gonzalez at 567-0926. We hope to see you there!

2,000 Charismatics meet

(Continued from Page 9)

will see an increased awareness among people. Obedience to God's plan and the church is very important as people begin to experience that something is missing, that their lives are not complete.

"They know God, but they don't know God, they believe in God, yet they don't see the power of God working in their lives, so there is a hunger that is going to develop so people will want to experience this renewal within their lives. Every one is charismatic, it is just that people are not aware of the great power of the Holy Spirit that lives inside their innermost selves, which is there as a

Lady of Mercy fashion show

The Women's Club of Our Lady of Mercy is having a Fashion Show at the Parish Center, 5201 N.W. 9th Av., Pompano Beach on Friday, October 26, at 8 p.m. Tickets are \$5. Women's apparel will be presented by Orchard Street Of Deerfield, Inc. and men's fashions by Golfer's World of Boca Raton. Refreshments will be available. For further information, please call Terry, at 941-4799.

Barry to begin program in Jamaica

The Andreas School of Business at Barry University, in conjunction with the Jamaican Institute of Management,

gift from god," said Bishop Jacobs.

"When people see that others are alive in Jesus Christ, they want to share in the signs and wonders in the same way so they are drawn into this and that is how most are called into it."

Other speakers included Archbishop Edward Mccarthy who gave an inspiring message of hope and faith during the closing Mass, Father Francis Martin of Washington, D.C., and Father Dan Doyle who summed up the conference's theme, "Not by might, not by power, but by the power of the Holy Spirit."

will open the Executive MBA (XMBA) Program in Kingston, Jamaica, beginning on Jan 12, 1991. The Executive Master of Business Administration is a general management program for those who have demonstrated their ability to excel in business.

The announcement was made at a luncheon hosted by the School of Business for Barry's XMBA classes of 1991 and 1992. Dr. Lloyd Elgart, interim dean, introduced the luncheon speaker, Richard Roffman, who is the president and publisher of the New Miami Magazine. Honored guests were Sam Smith, executive director, and Lloyd Vermont, chairman, of the Jamaican Institute of Management.

Do restrictions exist on what days you cannot marry?

At times during the year a marriage ceremony cannot be performed for Catholics? Do the restrictions about Lent and Advent still apply? In some places it seems no marriages are allowed on Sunday. Is this church law? (Indiana)

By Fr. John Dietzen



A. No present law of the church prohibits a marriage ceremony at any time during the year. However, any basic Catholic respect for the spirit of different liturgical seasons will affect the style of the wedding liturgy and other marriage celebrations. Both the Introduction to the Rite of Marriage (No. 11) and the introduction to wedding Masses in the Roman Missal indicate that "when a marriage is celebrated during Advent or Lent or other days of penance, the parish priest should advise the couple to take into consideration the special nature of these times."

A wedding ceremony is not prohibited on any day. A wedding Mass may not be celebrated, however, during the Easter Triduum (Holy Thursday through Easter Sunday), Christmas, Epiphany, Ascension, Pentecost, Corpus Christi or holy days of obligation.

Aside from those days, no general church law would prohibit marriages, including Mass, on other Sundays. Marriages are not performed in many areas on Sunday, however, because of custom or, possibly, even local regulations. At least two good reasons exist to support such a policy.

First, it helps keep the focus of Sunday liturgies as celebrations of the parish community. Also, other responsibilities to be fulfilled on ordinary Sundays make it extremely difficult for a parish priest to give the bride and groom and their wedding guests the kind of attention and care they should receive at this important moment of their lives.

Thus, while Sunday afternoon weddings are common in some parts of the world, they are extremely rare in the United States and in many other countries.

Q. You spoke in a recent column about a Catholic man being married in the Lutheran Church.

What bothers me is not only that a Catholic is married in any other church, but can you tell me if a Catholic priest has to be present in a Protestant church at such a marriage? (Pennsylvania)

A. As I hope you know, general Catholic Church regulations require that a Catholic be married before a priest, bishop or deacon. This is called officially the "form" of marriage. Local bishops may dispense from that requirement. This dispensation is requested normally through the parish priest who assists the couple in their marriage preparations.

Whatever the reasons, if the bishop grants a dispensation from the form, it is not necessary that a priest be present for the marriage ceremony.

The marriage is perfectly valid in the eyes of the Catholic Church without him.

Understandably, Catholic families frequently hope their parish priest will be present for the ceremony, at least as a friend and for moral support.

Often the priest will take part in the ceremony, which, of course, would be fundamentally a Protestant one.

The priest may say prayers, perhaps read a Scripture passage or participate in other ways (apart from actually receiving the marriage vows) in whatever ways would be worked out with the minister of that congregation.

Forgive, forget, hard to do but worth it

This week I had to listen to a relative express furious anger at another member of the family because of a trust betrayed. It seems she had told something in confidence to her sister and the information had become known to everyone.

Unquestionably, she had been treated unjustly by her sister, who should have respected her privacy. Yet, instead of trying to clear the air and heal the damage, she locked up her anger, declaring: "I'll never forgive her for this, nor will I forget it."

So often in my life I have heard those words and so often I have seen what happens to people who can't let go of the pain after suffering an injustice. They let something from the past pollute their present and don't even realize how they are being damaged by this, psychologically and spiritually.

Forgiving one who has hurt us is one of the hardest things to do, given our human nature.

I remember when I was young and in Catholic school, I had a nun who continually taught us that we must forgive others.

She made me focus on the words of the Lord when he said "turn the other cheek," forgive those who hate you, do good to those who revile you.

That was a hard rock to swallow, and not at all American. In those days I used to go to the Saturday movies with the to-be-continued serial shows where we all rooted when the bad guys got their comeuppance from the White Hats. We applauded and yelled our approval of an eye for an

But back in school I was getting another message, one that came right from the son of God, and it was scary.

As if in full-blast stereo, I heard Jesus say moments before his death on the cross, "Father, forgive them."

And one day I understood. He had taught us by his words and his life that to follow him — to be a Christian — meant that we had to be different. We had to give up the me-centered private

'Focus on the words of the Lord when he said "turn the other cheek," forgive those who hate you, do good to those who revile you.'

By Antoinette Bosco



life, where ego is supreme, and take on the true self — the hard, hard task of following the son of God.

Recently I read a book which gave me a great sense of joy, for it reminded me that to be a Catholic is to accept a life of challenge. Written by a priest and a layman, Franciscan Father Richard Rohr and theology professor Joseph Martos, it is titled "Why Be Catholic? Understanding our Experience and Tradition" (St. Anthony Messenger Press, \$6.95).

To be a Catholic means to live within a community, to be connected to one another. The authors also remind us, because we share the Eucharist, of our mission to transform society with the love of God as our clout.

And they tell us once again that to be a Catholic is an invitation from God to be personally holy.

Like the saints, who understood this and said yes, it means to abandon ourselves (egos) and put others first. It's that tough call again, the one that goes against the grain: Forgive and forget.

I am more than grateful as I grow older that I had the gift of baptism and teachers who taught me what this meant. It is still a hard pattern to follow, but now I understand its wisdom.

I would hate to live in a world that never was given the challenge of this message.

The future of the family is in trouble

America's number one problem in the last decade has been the gradual breakdown of family life. After a decade of decline the American family is beginning to show serious signs of deterioration.

- The number of divorces in the U.S. in 1970 was 708,000; in 1988 it was 1.8 million.

- The number of Americans living in poverty in 1980 was 19.2 million; in 1987 the number rose to 32.5 million.

- The number of families with children headed by women alone in 1970 was 5.5 million; in 1988 that figure was 10.6 million.

- The number of deaths of children under 14 caused by parental abuse was up to 1,100 per year in 1989. (Child abuse is the sixth largest cause of death of American children.)

- The number of abortions performed in the U.S. every year is 1.6 million (That's 180 lives destroyed every hour of every day.)

- The number of families living below the poverty line went up 25% in the last decade.

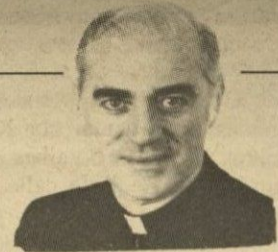
If you're wondering what effect all this might be having on lives of children, consider these statistics:

- The number of high school drop-outs in the U.S. in 1985 was 4.3 million (748,000 of the were Afro-American.)

- The number of Americans 12 years and older who admit they have tried at least one illegal drug was a staggering 72 million (37% of the entire population).

- The number of crimes per year in schools has risen to 3 million and the number of injuries caused by these crimes in

By Fr. John Catoir



1989 was 183,590.

The drug subculture in destroying innocent lives and ruining the moral fabric of our society. The U.S. government and the American business community should take notice of this deterioration because most the individuals who will make up the labor force in the 1990's and beyond will be the product of broken homes. The capacity to do the jobs assigned to them is already suspect. To keep our economy competitive we will need an ample supply of competent, well-adjusted workers. But where will they come from? And what are we doing as a nation to protect and promote this precious resource our children?

As I watched Catholic and other private schools close all over the country because of insufficient funds, I wonder if the U.S. Congress realized what this will mean to the future of America?

By Frank Morgan

Time capsules

The bicycle's popularity dates from the 1800s

The first pedal-propelled bicycle was invented by Kirkpatrick MacMillan, a blacksmith of Courthill, England in 1839. In the 1880's Lillian Russell had a special seat made from a clay mold of her posterior and the wealthy Goulds and Vanderbilts cycled at exclusive clubs to the music of live bands. By 1896, the height of the bicycle craze, there were 4 million bicyclists, which was amazing when you remember that brakes weren't introduced until two years later.

As a young 23-year-old ensign, George Back was a member of the expedition undertaken by Sir John Franklin in 1819 to the shores of the Arctic Ocean for the purpose of surveying the coast of Canada. But failure of the promised supplies threatened the expedition with starvation. It was then that Franklin sent the ensign to Fort Providence for help. Back achieved this terrifying journey of 1200 miles on snowshoes, clad in deerskins with only a single blanket to sleep under in five months. The Arctic cold often sank to a low of 67 degrees below zero, while his food

consisted mostly of old leather and moss. It was thanks to Back's dauntless determination that the expedition was saved from total extinction. This hero later became Admiral Sir George Back.

The longest-lived British monarchs were King George III, who died in 1820 at the age of 81 and 7 months and Queen Victoria who at the time of her death in 1901, has surpassed George III's age by four days. She also holds the record for having the longest British reign, 63 years and 216 days.

It was "big Ben" Harrison, a wealthy Virginia plantation owner who lifted John Hancock bodily and placed him the Speaker's chair when Hancock showed reluctance in accepting the honor at the Continental Congress. It was also "Big Ben" who said to skinny Elbridge Gerry as they signed the Declaration of Independence, "If we hang for this, my ordeal will be over quickly, but you will be swinging in the wind or an hour."

Offer understanding to the survivors

Recently, a woman whose husband had died came into a restaurant with some friends. It had only been two weeks since his death, yet no one mentioned his name.

They played the game of "Pretend It Didn't Happen," following the unwritten rule of our society: The funeral is over, pretend the deceased person never existed. Most people are uneasy about death. They avoid any mention of it because they either fear death or they don't know what to say to the bereaved.

A Native American addressed the issue in this way, "You need to use words like 'I'm sorry' or 'He is now at peace. Be grateful he didn't have to suffer!' Grateful!"

How can one be grateful at the moment their world has been turned up-side-down and is-side out! The Native American knows that there are no words appropriate at such a time of grief. We take the person's hand and look into their eyes, speaking no word. In this way we communicate that we know their sorrow is beyond our understanding.

We have developed rituals to help people deal with the loss of a loved one... the wake service, the funeral, the burial and perhaps a meal with friends.

Yet, even in our effort to communicate our love and concern we are uncomfortable with tears and

By
**Sister Virginia
McCall**



grateful when the bereaved appears to be 'doing fine.' It isn't unusual to hear such comments as, "Isn't he doing well? He seems to be in complete control of the situation." or "She'll make it through this. Look, she has a smile for everyone."

We seem not to realize that the initial shock of the death of a loved one is so great that one goes through mechanical, robot-like actions for weeks and even months after the death. By then everyone is gone and the bereaved often find themselves feeling isolated and misunderstood. They cry out within themselves, "Why doesn't someone say her name? why doesn't anyone acknowledge my grief?"

The person who has lost spouse, sibling, parent or close friend needs space and time to grieve their loss.

Grief is a process through which one must pass. There are times they may need to be alone, but there is also a need for others who understand, who care, who can listen. One of the first things widowed person need to do is to admit to themselves they have a right to grieve and to allow themselves the opportunity to do so.

During this time of grief it is important that the bereaved share someone with whom to talk who understands their need to go over and over those last weeks, days and hours before the death.

They need to remember and talk about their times together. These memories are a way of keeping the person alive within their hearts.

Part of the grieving process involves time to talk about their anger, their need to blame someone, their fears about the future.

The grieving person needs to find God in their loneliness or they remain alone at the deepest level of their being. Initially the loss seems insurmountable, but God continually calls us to new life. The challenge is to be willing to move through the pain towards all that is life-giving.

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

Raising happy nursed children

Dear Mary: I wrote you earlier and told you that I nurse my baby in our bed during the night. You said this is all right, but I still have several questions.

Will it be difficult to wean my baby? How do I wean him? Will I turn him into a dependent, clinging toddler? (Pennsylvania)

Will nursing your baby on demand lead to a clinging, dependent toddler?

Human behavior cannot be reduced to a simple cause-and-effect equation. But the likelihood is that nursing on demand, together with all the other ways you nurture your child will create an atmosphere of love and security. The secure child is less apt to become a clinging toddler.

Your task as a parent during your child's first year is to communicate that the world is an OK place. Your child learns this when his needs are met with reasonable consistency.

When you are unhappy, you are fed; when cold, you are warmed; when unhappy, you are held and rocked and loved.

Sometimes as a parent it is difficult to meet your child's needs. Sometimes you are tired or upset or you do not feel good. Sometimes it is hard to reach out to your child when you yourself could use some

By Dr.
**James and
Mary Kenny**



nurturing. That is OK too. Do the best you can.

You do not have to be a perfect parent. But stick to what your heart tells you.

The more you hold and cuddle and soothe your baby, the better.

Sometimes your baby might cry because you do not have the resources to deal with him at that moment. But do not let him cry because it is good for him. It isn't.

Mothers who wean the easy way follow their baby's lead. In baby-led weaning the child becomes more and more interested in the world around him-her. He/she begins to like to do things alone, enjoys finger foods, likes to explore.

All this activity leaves less time for nursing and

nursing becomes less interesting. Eventually, the only time the baby wants to nurse is before sleep.

Such weaning takes place over a period of weeks and months.

It is so gradual that mother may not even be able to pinpoint when the child was weaned. Both mother and baby grow into a new stage in life.

Here are some suggestions if you wish to hurry the process along without upsetting your child.

1. Do not refuse your child when he wants to nurse, but don't offer.

2. Offer finger foods and allow self-feeding as much as possible.

3. Let your husband or a loving grandma put baby to bed while mother stays out of sight.

Try to relax about weaning and forget about a pre-arranged weaning schedule. Most mothers who enjoy nursing their babies find weaning to be a bittersweet time.

They are happy to see the child grow but sorry to lose the precious close time of infancy.

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

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Suffering teaches great lessons

Scanning a back issue of *Sports Illustrated* recently, my eyes fixed on the powerful arms of a mountain climber scaling the perilous face of El Capitan in Yosemite National Park. "Just another mountain climber," I told myself, for the record, mountain climbing is spectacular, but doesn't melt my butter.

Upon closer scrutiny of the picture and its accompanying text, I was jolted to see that the climber, Mark Wellman, was a paraplegic who, dragging his all-but-useless legs behind him, and borrowing a bit of help from partner Mike Corbett, defied all odds by conquering the difficult mountain. In this case, the picture of Wellman is definite worth more than a thousand words.

Sportsman of the Year was the subject of the letters surrounding the photo.

One correspondent laid it right on the line when he voted for Sportsman of the Year: "Jim Abbott, Dave Dravecky of the Giants and Mark Wellman... have proved that to limit our dreams is to ignore our potential"

Jim Abbott, of course, is the gutsy southpaw pitcher of the Los Angeles Angels who is cutting his teeth well in the majors despite the absence of his right hand.

Dave Dravecky became a darling of the media and the public alike when he came back from cancer in his pitching arm to win again in the major.

Although his arm broke with a loud report during

By
**Dolores
Curran**



a pitch when suffered a recurrence of the cancer, thus ending his career, his raw courage and spirit will live on in the hearts of all who know him, read about him or saw him on the news.

Briefly but, while we are impressed by the exploits of those who are healthy, talented and powerful, we are completely taken and inspired by those who are vulnerable, afflicted, pained, deficient, and are yet able to do extraordinary things.

This deeply human inspiration spans the spectrum of the natural and on through the supernatural, helping the naturally motivated person as well as the spiritually driven.

It is extremely interesting that this uplift straddles both sides of our nature, and that our greatest moments of inspiration derive from encounter with those fellow

humans who are defective.

We humans are most curious creatures who constantly aspire to and almost worship power, riches and their attendant fame; yet, we rally behind and pull for the underdog in most situations.

We are constantly, inexorably drawn toward the wounded and oppressed.

Enter the issue of suffering. If there is any single subject which I continually questioned and virtually always deplored, it is suffering. "Why does a compassionate, all-loving God allow suffering?" "What good does it do any human being to suffer, especially excruciating pain?"

There is, of course, no definitive, satisfying answer to either of those questions.

However, there are partial, tentative, answers - or questions which shed some light on these baffling questions.

How much less rich would be we, for instance, without a Helen Keller, a Mark Wellman, a Jim Abbott or a Dave Dravecky?

When Paul gloried in his afflictions, he echoed our greatest suffering Hero who inspired and uplifted every human being by bearing all our infirmities and carrying all our sorrows.

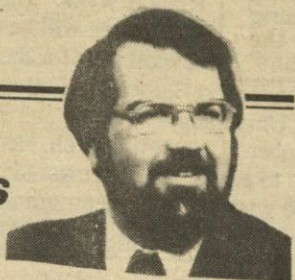
(Copyright 1989 Alt Publishing Co.)

Moral is important issue for USCC film reviewers

It's Friday night and you want to take the family to the local Bijou to see the latest hit film. Or it's Saturday afternoon and the kids want to rent a video of last summer's blockbuster. But is the flick suitable for your family?

From the newspaper or the video box, you know how the Motion Picture Association of America has rated the movie. But the MPAA, which represents the film industry, doesn't base its judgments on morality, so you check your diocesan newspaper for the U.S. Catholic Conference rating. The

By
**James
Breig**



USCC, which represents the American bishops, judges films on the basis of moral content. In a few seconds, you have your answer and you have made your decision on viewing the movie.

Simple, right? For you, yes, but the rating you found so quickly results from a process involving decades of experience, years of research, hours of discussion — and sometimes the input of as many as two dozen people. It all happens in New York city where the USCC Office for Film and Broadcasting is located. There, on the 13th floor of an office building, Henry Herx and Gerri Pare oversee

an operation that annually reviews more than 200 films and keeps track of the thousand of movies rated since the Church agency started reviewing movies in 1936.

When his five children were little, Mr. Herx brought 16mm movies home to watch with his family.

Afterward, they would talk about them. That's a method he still endorses for families instead of just saying no to movies. "If you make movies forbidden fruit," he said, "you prompt curiosity about them. The only

real strategy for parents is to use films to influence children and to help their values grow."

Similarly, when Miss Pare watches a movie for review, she is "thinking of concerned parents; I want to let them know the content, quality and moral perspective of the film."

That's the goal, simply stated. Much more complicated is the process at the film office. It works like this: The staff keeps track of opening dates of new movies and gets in touch with studio publicists to attain access to press screenings. Then the pair divides the movies which are opening in a given week. When a potentially controversial film debuts, they both attend, but usually too many movies are opening every week to permit the two of them to see every premier.

Supporting Mr. Herx and Miss Pare are about two dozen consultants. When a screening is possible for all of them, everyone attends; otherwise, each individual consultant is asked to view a movie on his or her own time. Then the consultants — retired people, young adults, priests, nuns — phone or mail in their critiques and suggestions for ratings.

However many people are involved in the discussion, it is based on the same premises: moral content and values. "We talk about the values in the movie and its moral problems," Mr. Herx said about the process of arriving at a final rating. Miss Pare likens it to "being in a jury room. We consider what the other person has to say."

In all of these steps, the reviewers and consultants are keeping someone in mind: you. "I am writing primar-

ily for parents," Mr. Herx said, "to help them. If I say that a movie is for adults, then adolescents shouldn't see it, and we review the film on the adult level.

We want to help people form judgments on movie. We also want to be constructive rather than destructive.

It's livelier copy to attack a film and express personal displeasure; that's what most critics are paid for. But I think of us as bridge between the film-maker and the audience."

'Thinking of concerned parents; I want to let them know the content, quality, and moral perspective of the film.'

- Gerri Pare
USCC Office for
Film and Broadcasting



LIFESTORIES - A doctor comforts a family member in "Lifestories," a new documentary-like medical series that deals with issues of people's mortality from the patient's point of view. It will air Sundays, 8 to 9 p.m. EDT, on NBC. (CNS photo from NBC)

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Catholic television and radio schedule

Television programs

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

- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), in English both Saturdays 8:00 p.m., and Sundays 1:30 p.m. In Spanish Sundays on channel 51 at 9:30 a.m., and On Cable Hit TV channel 20 Monday through Friday at 11:30 a.m.
- ☐ **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 October 21th.

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 Hermando, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustin Roman, Sundays at 9 to 10 a.m. on WRHC, 1550 AM.
- ☐ **'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQL.
- ☐ **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.
- ☐ **'Habla el Obispo Roman'** Hosted by Bishop Agustin Roman,

at 12 midnight on La Cubanísima, WQBA AM.

☐ **'Caminos de Fe'** Hosted by Bishop Agustin Roman, at 5:30 to 6:00 a.m. on Radio Ritmo, WAQL FM.

☐ **'Mensaje de Fe'** Hosted by Bishop Agustin Roman, at 9:00 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 Brantomé, 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.

Cathedral School annual benefit

St. Mary Cathedral School, the flagship school of the Archdiocese of Miami, will celebrate its Annual Champagne Luncheon on Nov. 3, at the Radisson Mart Plaza Hotel, 711 Northwest 72 Ave. in Miami.

Father Gerard LaCerra, rector of the Cathedral, said, "The luncheon is the principle means of additional fundraising. The proceeds of the luncheon help support our school and keep it functioning and also supports the pastoral programs of the Cathedral parish. As the mother Church of the Archdiocese of Miami we are dependent upon Catholics and other people of good faith from around South Florida to assist us in our needs."

Msgr. Robert N. Lynch, Secretary General of the U.S. Catholic Conference and formerly of the Archdiocese of Miami, will be the guest speaker who will discuss the role of the Cathedral in the Archdiocese. Fr. Jose P. Nickse, Pastor of St. Brendan Church will be Master of Ceremonies.

Social will begin at 11:13 a.m. with the Luncheon at 12:30 p.m. in the Royal Poinciana Ballroom. The cost is \$35 per person.

For more information please contact Ann Behar at 221-0881 or the Communications Office of the Archdiocese of Miami at 757-6241 exts. 321,330.



Loretta Thompson, chairperson of the Prayer Support Committee for the Cathedral Luncheon, displays names of those praying for the success of this year's fundraising event. Anyone wishing to sign up for the prayer-a-day group can call her at 235-4559.

help of God and the involvement of all believing people." The religious Task Force of the Miami Coalition for a Drug-Free Community is once again calling Greater Miami together in a unified effort to fight drug abuse in the community and to give help to victims.

Among the coalition's eight task forces is the Religious Task Force headed by Sister Jeanne O'Laughlin, OP, president of Barry University. Under her leadership, the religious organizations will sponsor the interfaith, intercultural event to open Red Ribbon Week. The Barry celebration will be one of several sites for the Oct. 21

community effort against drug abuse. The Rev. Robert Barber and Father Sean O'Sullivan will chair the celebration at Barry University.

David Faison, music director of Good Shepherd Lutheran Church, has invited choir directors of the 300 churches in the area to participate in a massed choir, as well as to perform in individual choirs. Those who wish to be in the program should call Sr. Marie Carol Hurley at Barry University, 889-3460, or Rev. Barber, 681-7426.

Ecumenical anti-drug rally set

All religious organizations of northeast and northwest Dade County, including Liberty City and Miami Beach, will join to pray and sing with united voices, asking the assistance of God in combating the evil of drug abuse.

The celebration will be held Sunday afternoon, Oct. 21, in the Broad Center for the Performing Arts, Barry University, at 2 p.m. Well-known speakers, Miami athletes, actors, singers and dancers will be featured in the program.

Can the drug war really be won? Religious organizations are saying, "Yes, with the

Without spouse? This may help

A "Beginning Experience" Weekend will be held on Oct. 19-21, 1990 at The Family Enrichment Center, Miami.

The Beginning Experience of S. Fl. is part of a national organization that is designed to help widowed, separated and divorced persons deal with unresolved feelings, put a closure on the past and make a new beginning in life through a powerful, intense and positive experience of hope.

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

For more information or to register contact: Sr. Virginia McCall 651-0280 or Mary Beth Reymann 435-1675.

RCIA leadership workshops

The Archdiocesan RCIA Team (Rite of Christian Initiation of Adults) needs 50 people for a team that will offer workshops throughout the Archdiocese. Hospitality, facilitators, and speakers are needed. Please attend a meeting to discuss this either Wednesday, Oct. 10 or Monday Oct. 15; St. John Vianney Seminar, 2900 SW 87 Ave., Miami, 7:30 to 9:00 p.m. Please come, you will have a chance to meet people from all over.

Team training wanted

Last spring a survey was sent to all pastors to assess the development of the RCIA in the parishes. They were asked what workshops would be helpful and the most frequent response was for team training.

Two sets of three workshops will be offered, one in Dade county and the other in Broward. They will be given in English and Spanish by Sr. Rose Monique and Sr. Maureen Cannon. Please bring your own lunch.

In Dade: Saturday, Oct. 13, 9 to 3, Saturday, Nov. 3, 9 to 3, Saturday, Nov. 17, 9 to 3 at St. Richard Church, 7500 SW 152 St. Miami.

In Broward: Saturday, Oct. 20, 9 to 3, Saturday, Nov. 10, 9 to 3, Saturday, Dec. 1, 9 to 3 at St. Helen Church, 3033 NW 33 Ave. Ft. Lauderdale.

Cost is \$30 per series. Call 757-6241 ext. 184

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- Bob Hope's NFL Player Of The Year Awards (USA Network)
- World Vision Special (Syn)
- Good Morning America (ABC)
- CBS This Morning (CBS)
- Geraldo Rivera (Syn)
- Sally Jessy Raphael (Syn)
- Everyday...With Joan Lunden (Syn)
- Sonya Live (CNN)
- Showbiz Today (CNN)
- Variety Club All Star Tribute (CBS)
- From The Heart...The Very Special Arts (NBC)
- Joan Rivers Show (Syn)
- NBC Nightly News With Tom Brokaw (NBC)
- Christmas With The Stars (Fox)
- A Current Affair (Fox)
- Hour Of Power (Syn)
- Easter Seals Telethon (Syn)
- March Of Dimes Telethon (Syn)
- Inside Report (Syn)
- Entertainment Report (Group W/Syn)
- Entertainment Tonight (Syn)
- Canada AM (CBC)

Print (Partial List)

- Los Angeles Times
- Denver Post
- Campus Life
- Charisma
- Chicago Tribune
- Guideposts
- Guitar Player
- CCM
- Reader's Digest
- Time
- Possibilities
- The Globe
- USA Today
- Vistas (in 75 newspapers)
- AP
- UPI

Radio

- Top 5 Inspirational
- "No Other Like You" duet w/Twila Paris

Friday, Oct. 19 • 7:30pm
St. Richard Catholic Church
Miami • 233-8711

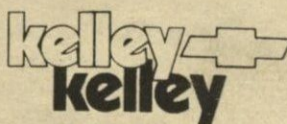
Sunday, Oct. 21 • 8:00pm
St. Andrews Catholic Church
Coral Springs • 752-3950

Tickets are \$10.00 in advance, \$12.00 at the door & are available at selected Christian Bookstores, Ticketmaster locations and at host churches. Special group tickets (10 or more) are \$8.00. For group tickets, call 305-527-9000.



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How to deal with returning Catholics

A national workshop on ministering to alienated Catholics who are returning to the Church will be held next month in Fort Lauderdale. "Remembering Church," Reconciliation for Alienated Catholics, sponsored by the North American Forum on the Catechumenate, will be held at the Sunrise Hilton Inn Nov. 5-8.

The program is designed for pastoral ministers who have had at least one year's experience on the RCIA; who want to deepen their understanding of reconciling alienated Catholics; who value learning from the experience of others working in the catechumenate.

Several speakers from around the country will focus on kinds of alienation, reaching out to them, the different journeys of return. There will be presentations, personal and group process and model rites.

The NAFC is a network of pastoral ministers, liturgists, catechists and theologians in the United States and Canada united to share vision and experience of RCIA, promote research into issues raised by the RCIA, offer services at institutes on the RCIA and draw out implications of the RCIA for the life of the church.

For information on costs, reservations etc., contact the Archdiocese Evangelization office, 757-6241 Ext 189 in Miami.

Lady of the Lakes rummage sale

Our Lady of the Lakes Women's Club is holding its annual rummage sale on Saturday Oct. 27, at the parish hall of the church, 15801 N.W. 67 Ave., Miami Lakes, FL, 33014 at 9 a.m. There will be plenty of parking space available.

Volunteers needed for rewarding Ministry

The Evangelization Office and the Religious Education Office are developing a Spiritual Formation Program for some high functioning Mentally Retarded Adults. This a pilot project that will become a model for others. We need people with expertise in Special Education (Mental Retardation) who are willing to train "teachers" for this ministry. We need volunteers willing to be trained to work with these adult Catholics. If you are willing please contact the Evangelization Office 757-6241 Ext. 227 in Miami.

Damascus spiritual rally in Plantation

The Archdiocese of Miami and St. Gregory Church invite all those interested to join us for an afternoon of prayer, song, witness and fellowship as we present DAMASCUS; a spiritual rally and Mass, to be held on: Sunday, Oct. 7 from 1:30 p.m. - 5:30 p.m., at St. Gregory Church, Plantation, in the Parish Center. Free babysitting is available. For more information please call 581-9269 or 473-6261.

Dommican Retreat House schedule

Dominican Retreat House, 7275 S.W. 124 St., Miami (305) 238-2711, plans the following retreats:

Retreat for Women Oct. 26-28, 1990 Fr. Frank Davied, OFM (Director); Spiritual Weekend for Adult Children of Alcoholics (Men/Women) Nov 2-4, 1990; Spiritual Weekend for Recovering Alcoholic Men and Women Nov. 9-11, 1990; Retreat for Women Nov. 30-Dec. 2 Fr. Ed. Gomez, OP (Director)

Fatima Rosary procession and Mass

Our Lady of Fatima Rosary Procession and Mass. Everyone invited to join group prayers for world peace. Oct. 13, St. James Church, 540 N.W. 132 St., North Miami. 8:00 a.m. - The Rosary, 9:00 a.m. - The Mass



ACT OF GOD--David Pyle, Plant Manager of the Archdiocesan Pastoral Center, holds one of several chunks of concrete that were blown out of the foundation of the Papal Cross when the cross was struck by lightning recently. Observers were reminded of how lightning caused the Mass at Tamiami Park to be discontinued by the Pope when he was here in 1987. The 75-foot cross, transplanted from the park to the Pastoral Center three years ago, acted like a lightning rod and was unharmed.

Supernatural Rescue Mission

Sunday, Oct. 7, 5:30 - 7:30 p.m., Oct. 8 thru 12, 7:00 - 8:30 p.m.

A Week of Prayer and Fasting to end the evil of abortion will officially open with simultaneous Prayer Rallies all over the country on Oct. 7 (Right to Life Sunday, 1990), including one in our nation; capital Leaders from Catholic, Protestant and Jewish communities are working to encourage widespread observance of this week.

Each evening we will gather at Our Lady of the Holy Rosary for Mass, the Holy Rosary and prayer before the Blessed Sacrament. Our Lady of The Holy Rosary Church, 9500 S.W. 184 St., Miami. For information - Lee and Peggy Santos 255-9550

Catholic singles Halloween party

Activity will be on Saturday, Oct. 27 at the Marriott Hotel & Marina in the Riverwatch Lounge, located at 1881 S.E. 17 Street Cswy. in Ft. Lauderdale. Halloween party will start at 7:30 p.m., \$5.00 admission charge and everyone 21 years and over is invited. Live entertainment and dancing. Prizes will be given out during the course of the evening.

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The altar and its history . . .

. . . Hold a very special place in the lives of men

By Father Eugene LaVerdiere, SSS
Catholic News Service

Altars are special.

In ancient Rome, the altar was the religious center of both public and private life. Altars stood in each of Rome's great temples, in public places, along the highways leading to and from the city and in the courtyards of well-to-do homes.

The purpose of these altars was to receive the offerings of Roman citizens, both public and private.

When Peter and Paul came to Rome, they saw those altars in the atriums and central courts of the homes they visited.

No doubt they also saw the great marble altar known in Latin as the "Ara Pacis Augustae" (the Altar of Augustan Peace). This altar was erected in 13 B.C. to celebrate the era of peace inaugurated by Emperor Augustus after many years of war among armies led by Rome's leading military and political figures.

For the Romans, the Altar of Augustan Peace was a sign of unity and peace. It was also a great religious symbol affirming pagan Rome's dependence on the gods. Its purpose was to receive the sacrificial offerings of the ancient imperial religion and to foster in the Romans a spirit of civic virtue.

The Altar of Augustan Peace stood close by the Tiber River, near the ruins of the tomb of Augustus, a gleaming white structure within a marble enclosure. It was restored in 1938 and Christian pilgrims and other visitors to Rome still can see it as Peter and Paul and countless other Christians saw it before them.

What Peter and Paul could not see is that it also stood opposite the Tiber from the Circus of Nero, where they would suffer martyrdom.

When today's Christian pilgrims turn away from the Augustan altar they look toward the great dome of St. Peter's Basilica rising above another great altar built directly above the tomb of St. Peter.

For Catholics and many others, the altar of St. Peter's Basilica is a sign of Christian unity and peace. In pagan Roman terms, we would call it the "Ara Pacis Christae" (the Altar of Christian Peace). But among the early Christians and through all the Christian centuries, it has never been called that.

The early Christians did not accept the standard Latin word for altar ("ara") when referring to their own altars. Instead they spoke of their altars as "altaria," from the word "altare" referring to something elevated or an elevated place.

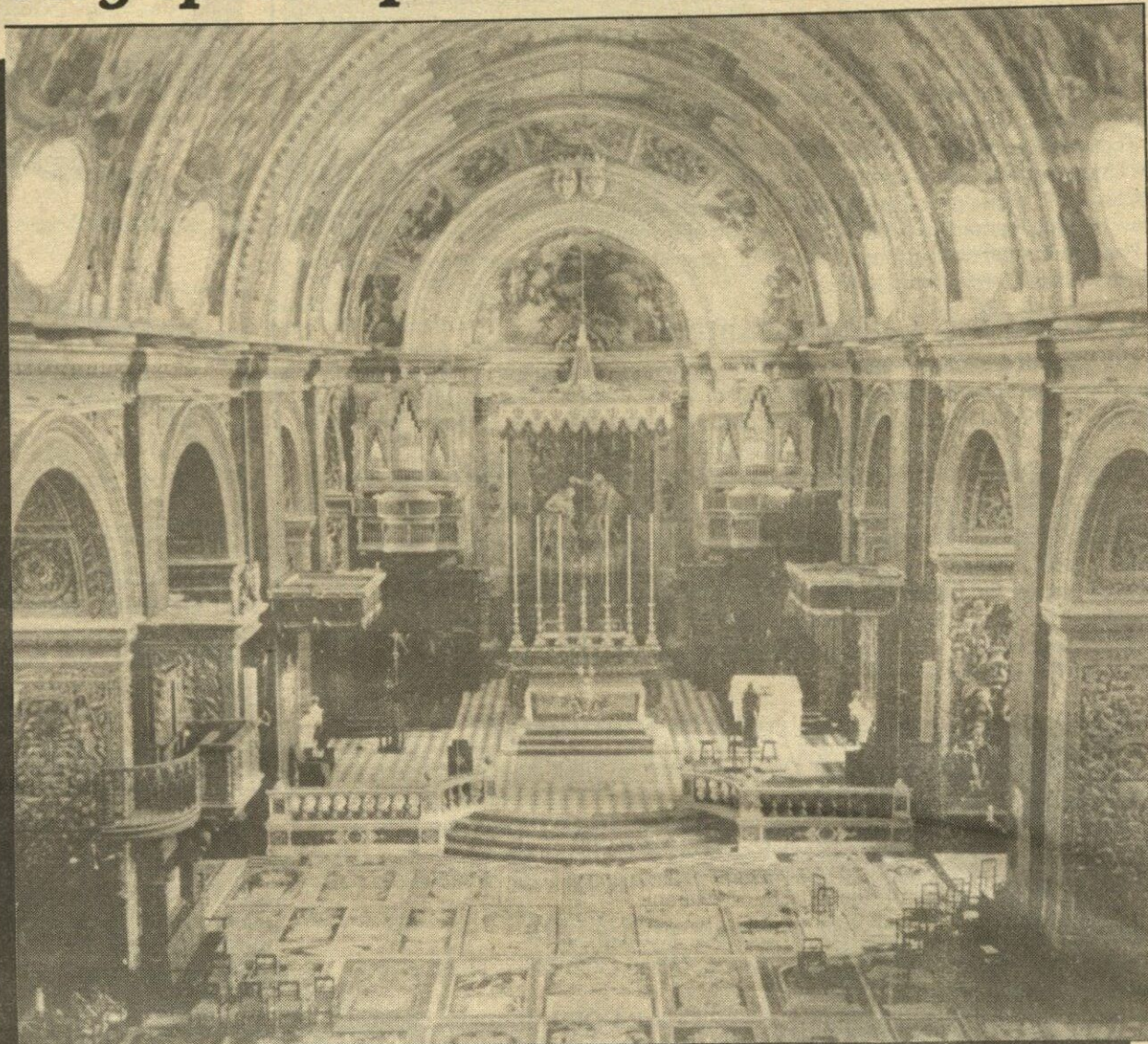
The early Christians rejected the ordinary Latin word "ara" and chose a different word in order to differentiate between pagan and Christian altars. They even rejected the Greek and Hebrew words long in use in the Greek and Israelite worlds.

Like other altars, Christian altars were special, but there was something unique about them.

The origin of the Christian altar is associated with the dining table (Greek: "trapeza") in a Christian home. For the early Christians, the altar was the table of the Lord. This placed great emphasis on the person of our Lord and on the community that gathered at the Lord's table for the Lord's Supper.

Until the fourth century the table or altar usually was made of wood and was movable. Deacons brought it to the place where the Lord's Supper would be celebrated. Afterward, with the building of churches, the altar usually was made of stone.

From the very beginning of Christianity, whether made



MALTA MAGNIFICENCE- Altar of St. John's Co-Cathedral in Malta's capital city of Valletta. The former British colony where St. Paul became shipwrecked in 60 A.D. is located 58 miles south of Sicily. (CNS photo)

of wood or stone, the altar was the focal point for the gathering. It evoked the table at which Jesus had gathered the apostolic community for the Last Supper, as well as the supper itself in which Jesus offered himself sacrificially for

'The Christian altar is special because it is the table around which we gather to offer our very selves along with Christ.'

the life of the world. The Christian altar is special because it is the table around which we gather to offer our very selves along with Christ. The offerings we place on the altar are symbolic of that. Because of the presence of Our Lord, we call their symbolism sacramental.

The pagan Roman altar was erected or fashioned to

receive various kinds of offerings, including incense and grain. The Christian altar was erected to gather people who offered themselves.

We can understand the spirit of the Christian altar from the early practice of raising an altar next to or even over the tomb of a martyr. Martyrs are people who witness to the sacrifice of Christ. By gathering at an altar erected at a martyr's tomb, the Christians meant to draw inspiration from a Christian hero who had lived to the full what it meant to offer oneself with Christ. Even today, the relics of martyrs and saints are found in altar tables. As in the early church, these are meant to remind us of our baptismal commitment to die with Christ and live with Christ when we gather at the table of the Lord.

Altars are indeed special. It is there that religious people made their offerings to God. But the Christian altar is superspecial. It is there that Christians gather and offer themselves to God.

(Father LaVerdiere is senior editor of Emmanuel magazine.)

Scriptures

Tough decisions

By Father John Castelot
NC News Service

The earliest Christians attracted little attention at first since their external lifestyle was so much like that of their contemporaries. But they were different and the difference was bound to show eventually.

The time would come when Jewish Christians would be excommunicated from the synagogue. It had not been so bad when these Jews said that Jesus was the Messiah, although that was considered preposterous enough. But as it grew clear that they looked upon him as the Son of God, some considered such a belief downright blasphemous.

Ejection from the synagogue caused a practical difficulty for Christians throughout the empire.

According to Roman law, Judaism could be practiced anywhere. It was a lawful religion. Christianity was not.

This meant that a Christian was an outlaw, technically an "atheist" in a society where other gods and goddesses were worshiped. So Christians were subject to capital punishment. Understandably, they held on to the protection of the synagogue as long as they could.

Being a Christian in the Roman Empire called for tough decisions, courage, even heroism.

How, for instance, could one belong to a trade guild when every meeting involved religious ceremonies to honor its sponsoring god or goddess? Did one have to risk financial ruin to be a faithful Christian?

The altar is an essential part of our worship

By Father Lawrence Madden, SJ
Catholic News Service

"Suppose you walked into a strange church and there was no altar there. What would that say to you?"

After a second's pause, but with great certainty, the woman I was addressing replied, "Well, it certainly isn't a Catholic church."

Most Catholics would have the same reaction. The altar is an essential part of a Catholic worship space.

The altar always has served a practical purpose in Christian liturgy as the table upon which the gifts are placed during the Eucharist. But it is also a symbol, a concrete thing which suggests other important religious realities to us.

When I ask Catholics today what the altar means I get several answers. The most frequent answer is that the altar is the table around which Christians gather to celebrate the Eucharist. The altar calls and welcomes us to do what Jesus did at the Last Supper in his memory. That response suggests the deep, spiritual communion expressed and created by our celebration of the Mass. The next most frequent response is that the altar is the place of sacrifice. This answer points to the saving power of Jesus' life, death and resurrection which is made present in our eucharistic celebration.

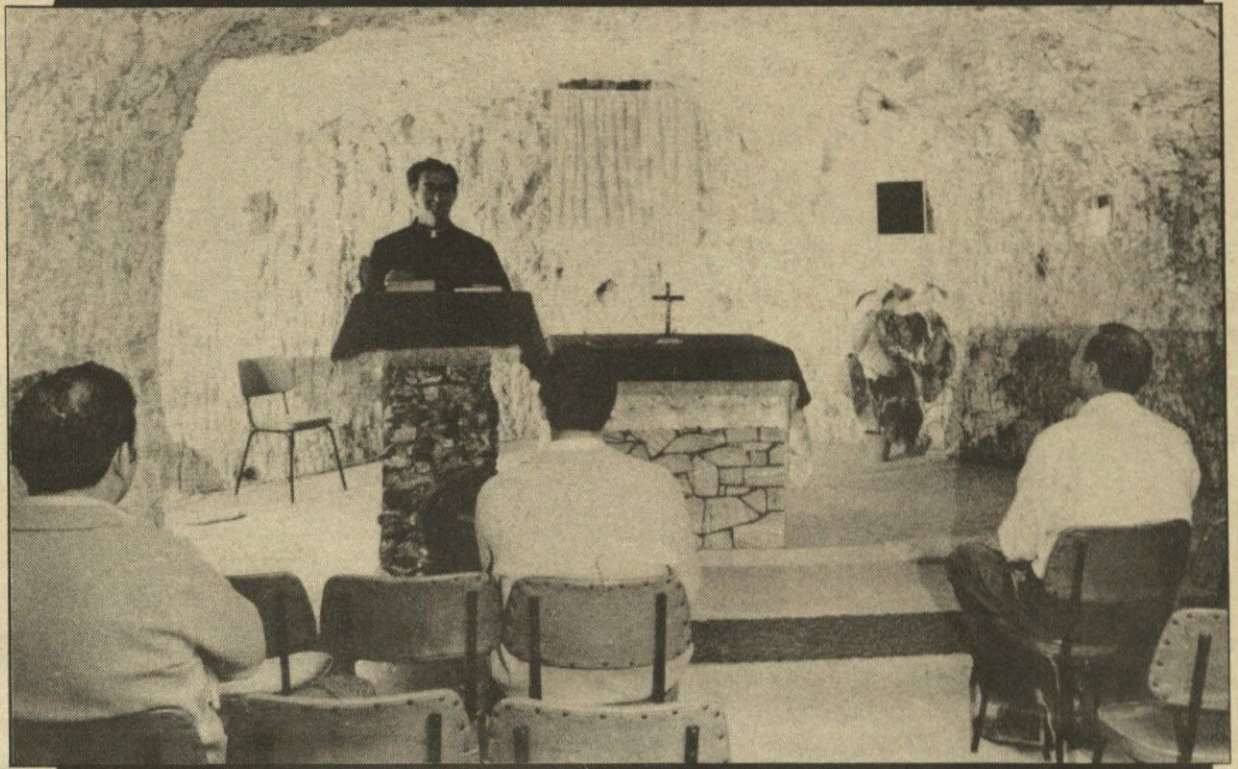
Other people I questioned said that the altar was a symbol for their communication with God. It is a most special place, they said, that attracts them and reminds them of God's closeness and interest in them. At the same time it is a reminder of God's majesty.

When a new altar is dedicated, it is clear from how it is built and what the bishop does that it is a symbol of Jesus himself. The top of the altar, for example, is marked by five crosses, symbolizing the five wounds of Christ.

During the ceremony of consecration, the bishop completely covers this top with holy oil, reminding us that Jesus is the Christ, a word which means "anointed one." The altar is kissed as a sign of reverence for Christ and a large bowl of smoking incense is placed in the middle of the altar to symbolize Christ's sacrificial life and our worship of the Father through him, with him and in him.

In a real sense Christ himself is the church's true altar. At all Masses the priest reverences the altar by bowing and kissing it when he first enters the sanctuary and before leaving it. At every Mass where incense is used the altar is incensed along with the Gospel book, the gifts of bread and wine, and the assembled people.

Not too long ago the altars in Catholic churches were not free-standing as they are now but usually were up against the back wall of the church, connected to an elaborate treatment of the back wall and surmounted by the tabernacle. Today the reserved sacrament has



Father Cresp delivers a sermon from his simple yet striking stone altar at Sts. Peter and Paul Church in Coober Pedy, a mining community in Australia. The church is built underground. (CNS photo)

its own special place in Catholic churches and the altar its own place for the community's liturgical worship. This is the way the altar was experienced for most of the church's history.

The earliest Christian altars were made of wood. We find some being built of wood today. Later on altars began to be made of stone which symbolized that Christ is the stone rejected by the builders, but

also the one who has become the cornerstone. Some altars are decorated richly while others have a noble simplicity. In any case, the altar must be the most noble, the most beautifully designed and constructed table the community can provide.

(Father Madden is director of the Georgetown Center for Liturgy, Spirituality and the Arts.)

The altar a place for life

assemble so infrequently?

If faith could thrive under such circumstances, it would have to thrive in homes and the marketplaces where people carry out the ordinary tasks of their lives. This might not be all bad, someone might argue.

Interestingly, however, when totalitarian governments attempt to deny access to Christian places of assembly, people continue, clandestinely, to seek these places out.

The altar is a symbol that addresses people: It invites them to unite frequently. Around the altar they are not alone. There God's life is shared among them in ways that enrich.

But is there a tension between the altar and the marketplaces and homes of ordinary life? Must time spent at the altar be viewed as time apart from the real world and its concerns?

Many thinkers have pondered how the altar is linked with the world. And people who gather frequently at the altar tend to discover that it can become not just a place apart, but a place at the heart of life.

David Gibson
Editor, Faith Alive!

FAITH alive!

Try to imagine a church — your church — whose people gather around the altar only four or five times a year on special occasions. Would it matter that they

The New Testament book of Revelation (13:17) gives the impression that one had to bear the stamped image of a beast on the right hand or forehead.

"No one could buy or sell except one who had the stamped image of the beast's name or the number that stood for his name."

What does this mean? It is metaphorical language, typical of a kind of writing called apocalyptic. The passage doesn't mean people literally had to get tattooed. It was worse than that.

People had to venerate the image of the emperor publicly in order to transact ordinary business. This was unthinkable for a Christian.

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held in the temple facilities. Could a Christian accept an invitation to such an affair from a close personal friend or business associate?

Some in the city of Corinth felt the answer should be yes. They knew the pagan gods were non-entities; temples erected in their honor were erected in honor of nothing; food sacrificed to them was sacrificed to nothing and was morally neutral.

Paul agreed, but found the danger of scandal and self-deception too great.

Everywhere the Christians turned in ancient society, they were forced to decide for or against Christ.

Compromise was out of the question.

LETTERS to the Gulf

7th Graders at St. Kevin's school in Miami sent letters to the servicemen in the Persian Gulf. Here are excerpts from a few:

Dear fellow American,
My name is Daniel Baryana. I am in 7th grade at St. Kevin Catholic School. I am 12 years old. I think you guys are very brave to be over there ready to protect our nation.

I hope that you can come back soon without having to fight. It's people like you who can really make a difference in the world. I want you to know that every day we say a prayer for you. And everyone has got yellow ribbons on their car and even a big one painted on some of the hospitals.

Please write back.

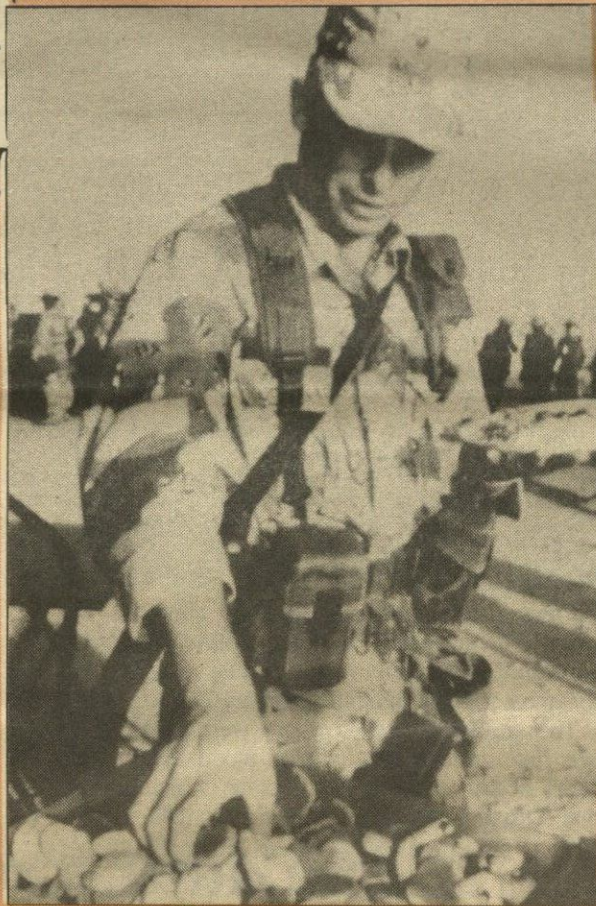
Your friend,
Daniel Baryana

Hi! My name is Sandra Martinez and I am a 7th Grade student at St. Kevin Catholic School. I am an American, but my parents are Cuban immigrants who are now proud of being American citizens. Because of my parents heritage, I know how important freedom and justice are to every human being and how easy it is to lose it when you are not willing to defend it.

We in our family and in our school are very proud of all of you soldiers who with courage and honor stand in the name of the United States and every thing our country represents.

Here at St. Kevin's we believe in the power of prayer and we ask God to give you strength and faith to help you through these hard times. May God Bless all of you and bring you home safe very soon.

Sincerely,
Sandra Martinez



start off by saying, thank you for supporting our country in a way that you are. It takes courage for someone to do what you are doing. Also thank you for supporting democracy in countries as well.

I'd like to finish off by telling you know that every morning our class says a special prayer for all of you. I would like to say thank you again.

Always,

Francisco Buta
(7-B)

Dear fellow American,
I'm writing you this letter to let you know that I'm very proud of what you're doing for our country. Because of men like you, the United States of America is the Great Nation that it is. I know that I'm praying for a peaceful negotiation to the mid east crisis. I hope that you could return to our country soon to be with your family. I will be forever grateful for the sacrifices you have done to help our country. I admire you and respect you, and you will be a model for me to come. I am a boy in the seventh grade and if I were to be sent to a war I'd be proud and I'd love my country.

Sincerely yours,
Alex Horacio

PS Please write back

please everyone can be happy, including me, because you can come back and be with your families. I know it must be tough over there. You probably are homesick and lonely but cheer up! I know that soon you will join your families because you are in my prayers. Several people that are in the Middle East are my relatives and I extremely miss them, but, God willing, soon I shall be able to hug them again.

Sincerely yours,
Annysa Hernandez