

Bishops rip World Bank in pastoral

**Also say economy
must back family**

By Jerry Filteau

WASHINGTON (NC) — Shifting from earlier approaches, the third draft of the U.S. Catholic bishops' pastoral on the economy has called for sweeping reform or even replacement of the World Bank, the International Monetary Fund and the General Agreement on Tariffs and Trade.

Those institutions "should be reformed or replaced" because they "are neither representative nor capable of dealing adequately with current problems," said the new draft, released June 3.

The draft argued that the Third World debt crisis not only threatens the viability of the international banking system but is a moral "scandal" that "oppresses large numbers of...the poorest people."

Other major changes from second (issued last October) to third draft included greater emphasis on family life and on education. (See summaries, page 5.) Both changes were "by popular demand" of the nation's bishops, said Archbishop Rembert Weakland of Milwaukee, who heads the five-bishop drafting committee that has been working on the pastoral since 1981.

The new version of the document, now 53,000 words, is scheduled to come before the bishops this November for final debate and a vote on whether to adopt it as a national pastoral letter.

The third draft also has a title, "Economic Justice for All." Earlier drafts had been identified by the description, "Catholic social teaching and the U.S. economy."

The title reflected the bottom-line stand of all drafts, including the latest:

The Voice

... is cited as one of the
best Catholic papers in
the country.

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Praise the Lord!



Disembodied no more

More than 3,000 enthusiastic people participated recently in the second annual Catholic Hispanic Charismatic Conference held in Tamiami Park. While listening to internationally-renown as well as local Charismatic leaders, participants pledged to continue being the "work-force" of evangelization, especially among Hispanics. Fr. Tom Forrest, director of the International Catholic Charismatic Office in Rome and one of the speakers at the weekend-long event, said the image of charismatics as simply "spiritual and disembodied from reality" is no longer true. He said they are a solid group "which by the enthusiasm of their faith have brought many Hispanics back to the Church." (La Voz photo/Araceli Cantero)

a challenge to Americans to make a "preferential option for the poor" the centerpiece of their own lives and of U.S. domestic and international economic policy.

Responding to earlier criticisms of its stand on "economic rights" as fundamental human rights, the new draft of the letter expanded its argument of that position. It said that such rights, just like civil and political rights, are essential and "are bestowed on human beings by God...not created by society."

The difference between rights in the two areas is in the "mode of implementation," the draft said. Economic rights such as shelter and employment "are empowerments that call for positive action," while rights like freedom of worship and speech are "negative immunities from interference," it said.

It added, however, that "both kinds of rights call for positive action to create social and political institutions that enable all persons to become ac-

tive members of society."

The third draft's new criticisms of the World Bank, International Monetary Fund and General Agreement on Tariffs and Trade reflected drafting

Economic Justice for All

committee consultations last December with Third World economists and last April with representatives of Latin American bishops' conferences, Archbishop Weakland said in an interview.

The approach to global issues in the first two drafts of the economic pastoral was mainly to criticize U.S. policy toward such multilateral organizations and agreements. The third draft, however, indicated that poorer nations show growing distrust not only of U.S. policies in that regard but of

those multilateral organizations and agreements themselves.

The third draft also warned of dangers to Third World "traditional cultures" posed by "the aggressive cultural penetration of Northern (especially U.S.) advertising and media programming." It did not, however, use the emotionally charged term "cultural imperialism" that is often used to describe that phenomenon.

Archbishop Weakland said the new draft's treatment of global economic issues reflects more adequately the "urgency" of the economic crisis facing the poor nations of the Southern Hemisphere.

Reflecting increased attention to family life, the new version of the pastoral said that "impact on the strength and stability of family life" also must be a basic norm for evaluating economic policies and decisions.

The new draft stressed that while "breakdowns of marriage and the family are more visible among the

(Continued on page 5)

Clinic foes will continue to fight

By Betsy Kennedy
Voice Staff Writer

The Dade County School Board's decision to permit experimental health care clinics in two public high schools did not diminish the resolve of opponents who feel that the clinics may become a 'stop and go' teenage contraceptive service.

Re-affirming the position of the Archdiocese to support viable, value-oriented community health care for young people, Archbishop Edward A. McCarthy's response to the decision was a call to action.

"I urge our aroused citizenry to organize so as to sustain their efforts on behalf of our schools by monitor-



**'I urge our
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'attempts to
introduce and
operate the
clinics'**

—Abp.
McCarthy

ing attempts made to introduce and operate the clinics in particular schools, by proposing and promoting

legitimate means of reducing promiscuity, substance abuse and juvenile delinquency through our schools, and by carefully reviewing the qualifications of those nominated to guide the education of their children in our area."

During the final board meeting which was peppered with emotional speeches from religious and civic leaders on both sides of the issue, the School Board also turned down the Archbishop's proposal to raise \$100,000 to fund "sound health services in the schools of our community that would exclude free distribution of contraceptives or contraceptive and abortion counseling," in the event the

Woods-Johnson foundation withdrew their \$100,000 pledge if contraceptive distribution was excluded from clinic policy.

Following the decision to allow the clinics, Monsignor Bryan O. Walsh, director of Catholic Community Services who played a key role throughout the campaign, said that the crux of the debate "was not the Church's stand on contraceptives, it was the community's stand on teenage sexual promiscuity. The School Board has endorsed a 'quick fix,' a 'Band Aid' response, where radical treatment is needed if this community is to come to grips with the serious problem of teen-

(Continued on page 10)

Churches back bishops in tax lawsuit

NEW YORK (NC) — Abortion Rights Mobilization's lawsuit against the tax-exempt status of the Catholic Church threatens "the freedom of all religious bodies to pursue their mission," said the National Council of Churches and other religious bodies.

In a joint brief filed in federal appeals court in New York, the national church groups went beyond the immediate issues in the Abortion Rights Mobilization lawsuit to ask whether current U.S. tax law affecting churches is constitutional.

Tax code restrictions on the political activity of churches hinder the constitutional free exercise of religion and freedom of speech, the church groups argued. The present tax code, they added, violates the Constitution's Establishment Clause because it "prefers religious bodies which are silent on public issues over religious bodies which speak out on matters of public concern."

Abortion Rights Mobilization and other plaintiffs have been suing the Internal Revenue Service since 1980 to try to force the IRS to withdraw the Catholic Church's tax exemption, claiming that the church has illegally supported political campaigns as part of its anti-abortion fight.

The National Council of Churches, helped by attorneys of the Center for Law and Religious Freedom of the Christian Legal Society, was joined by Baptist, Mormon, Lutheran, Evangelical and Presbyterian national agencies and a Catholic civil rights group in the brief.

They argued in support of an appeal by the National Conference of Catholic Bishops and U.S. Catholic Conference to dismiss the lawsuit. They asked the appeals court to find subpoenas against the bishops unenforceable and to remove fines of \$100,000 a day imposed on the bishops for refusing to give up pro-life activities records demanded by the subpoenas. The fines and subpoenas have been delayed until the court hears the appeal.

Porn erodes moral fiber, say California bishops

SACRAMENTO, Calif. (NC) — Pornography "threatens the innate dignity of individuals" and erodes society's moral fiber, said the Catholic bishops of California in a statement. The bishops also said it is a "a perverse and sometimes vicious profanation" of human dignity and the sacredness of human sexuality. The 800-word statement from the California Catholic Conference was issued May 28 at a press conference in Sacramento by Archbishop John R. Quinn of San Francisco, conference president, Bishop Francis Quinn of Sacramento and Jesuit Father William Wood, executive director. In the statement the bishops committed themselves to working with others to reverse "the tide of pornography."

Rome may probe charges that Church aided Nazis

WASHINGTON (RNS) — The Catholic bishops' official in charge of relations with Jews says the Vatican is likely to begin an inquiry into charges that the church aided Nazi war criminals and collaborators after World War II. Dr. Eugene J. Fisher, Secretary of Catholic-Jewish Relations of the National Conference of Catholic Bishops, said the study would be part of an agreement made last year between leaders of both faiths to jointly examine implications of the Holocaust. Dr. Fisher's comments were in response to a recent round of debate over alleged Vatican help in the escape from Europe of wanted war criminals after the war. The discussion was triggered by Religious News Service stories based on newly released U.S. intelligence documents which report that Vatican clergy aided leaders of an Eastern European Nazi occupation government with the knowledge of high Vatican officials.



Helping hands

Cardinal Joseph Bernardin, right, joins hands with 8-year-old Dania Barone, who is holding the hand of Msgr. Gorman, pastor of St. Michael's parish in Orland Park, Ill. during Hands Across America, the recent campaign aimed at raising money for the hungry and homeless. (NC photo by Sheila O'Donnell)

Woman runs strong second in election of Episcopal bishop

NEW YORK (RNS) — A North Carolina priest was elected suffragan bishop of the Episcopal Diocese of Washington D.C. in an election where a woman candidate ran a strong second. The Rev. Ronald H. Haines, 52, deputy to the bishop in the Diocese of Western North Carolina, was elected on the sixth ballot by lay and clergy delegates to a diocesan convention. The Rev. Mary Chotard Doll, 47, of Cincinnati, led on the first four ballots cast by clergy, but Haines picked up stronger support among lay delegates.

Gallup: Lutherans perhaps the most 'American' denomination

NEW YORK (RNS) — Lutherans make up what is "perhaps the most American denomination in the United States today," pollster George Gallup Jr., an Episcopalian, told a gathering of Lutheran Church in America staffers here. In a address to the denomination's Division for Parish Services staff, he said that Lutheran opinions on such social issues as abortion, gun control, premarital sex and alcohol abuse closely parallel those of the general population. The number of Lutherans who are church members is slightly higher than for other denominations, Dr. Gallup said, although church going is a little lower.

NCC calls for church study of genetic engineering

NEW ORLEANS (NC) — New knowledge and new possibilities in contemporary genetics call for urgent study by the churches, the National Council of Churches said in a new policy document on genetic engineering. The document, adopted by the council at its governing board meeting in New Orleans, noted a mixture of benefits and dangers in genetic science and called for respect for scientific integrity while insisting on maintaining ethical evaluation. "Pharmacology as a science is being revolutionized by genetic engineering, as is the pharmaceutical industry," the document said in noting some of the benefits of the new technology. But it also noted fears that "genetic and reproductive manipulation" of animals will pave the way for similar treatment of human beings.

Newark bishop resigns; pope names predecessor

WASHINGTON (NC) — Pope John Paul II has accepted the resignation of Archbishop Peter Gerety of Newark, N.J., and named Bishop Theodore E. McCarrick of Metuchen, N.J., to succeed him. The pope also appointed Bishop J. Francis Stafford of Memphis, Tenn., to be archbishop of Denver. Archbishop Stafford will succeed Archbishop James V. Casey, who died March 14. Archbishop Gerety, who will turn 74 on July 18, has been at the center of several major controversies in his 12 years as archbishop of Newark. While bishops must submit their resignations at age 75, Abp. Gerety said he told the pope in a letter that he felt he should resign "for the good of God's church and for my own peace of mind and relief."

Baptist minister leads prayer for Brennan's death

LOS ANGELES (NC) — Hours before U.S. Supreme Court Justice William J. Brennan Jr. addressed a Los Angeles Catholic college commencement, a Baptist minister asked his congregation to pray for Brennan's death so that he could be replaced with a judge opposed to abortion. Then, as Brennan prepared to deliver the outdoor commencement speech at Loyola Marymount University law school, a plane circled overhead trailing a banner reading "Pray for Death: Baby-Killer Brennan." The sound of the plane drowned out an introductory speech before Brennan spoke. He ignored the plane, which flew off shortly after he began his speech urging law students not to forget the poor and devote some of their time to public law.

Mexico City still hurting from Sept. earthquake

NEW YORK (NC) — Cardinal Ernesto Corripio Ahumada of Mexico City said most of the housing damaged by the earthquake which struck the city last September remains unrepaired. He said about 20 percent of the 40,000 families in his archdiocese who lost their homes have been able to move back into new or repaired housing. The rest continue to live in provisional emergency quarters arranged by the government, with relatives or in the streets, he said.

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Papal letter attacks Marxism

Urges devotion to Holy Spirit

VATICAN CITY (RNS) — Pope John Paul has launched a strong new attack on Marxism from the pages of a document about the Holy Spirit in which he warns Catholics that they must reject Marx's "anti-religious materialism."

In his new "Dominum et Vivificantem" encyclical letter, the pope denounces "spiritual decadence" as the key problem of the 20th century church and calls for a return to prayer.

He blames the decadence largely on Marxist materialism.

"Those who wish to live by the Spirit, accepting and corresponding to his salvific activity, cannot but reject the internal and external tendencies and claims of the 'flesh' also in its ideological and historical expression as anti-religious materialism," the pope writes in the 140-page letter.

John Paul describes Marxist materialism as the "clearest expression" in the modern era of rebellion against the Holy Spirit.

"The system which has developed most and carried to its extreme prac-

tical consequences this form of thought, ideology and praxis is dialectical and historical materialism, which is still recognized as the essential core of Marxism," he says.

The pope defines atheistic ideologies as "an absurdity" and links them to death, to sins of the flesh and to Satan. Quoting his predecessor Pope Pius XII, he declares the declining sense of sin as "the sin of the century."

"The ideology of the 'death of God' easily demonstrates in its effects that on the 'theoretical and practical' levels it is the ideology of the 'death of man,'" John Paul says.

Elsewhere in the encyclical he says that "materialism, as a system of thought, in all its forms, means the acceptance of death as the definitive end of human existence."

"Everything that is material is corruptible, and therefore the human body (insofar as it is 'animal') is mortal. If man in his essence is only 'flesh,' death remains for him an impassable frontier and limit."



'Everything that is material is corruptible.'

John Paul looks ahead with concern to the year 2000, when the Catholic Church will celebrate as its next jubilee and mark the 2,000th anniversary of Jesus Christ's birth.

"The great jubilee to be celebrated at the end of this millenium and at the beginning of the next ought to constitute a powerful call to all those who 'worship God in Spirit and truth,'" he says.

"On the horizon of our era there are gathering ever darker 'signs of death,'" the pope says. He voices grave concern about abortion, euthanasia, terrorism, the arms race with "its inherent danger of nuclear self-destruction" and about death-

dealing poverty and famine.

Quoting from the pastoral constitution of the Second Vatican Council, he also condemns "infamies" such as "disgraceful working conditions, where people are treated as mere tools for profit."

But no question except the central one of the Holy Spirit does he devote as much space in the encyclical as he does to atheist Marxist materialism.

The pope dedicates more than four pages to materialism but less than half a page to religious persecution and less than a full sentence to labor injustice.

Pope John Paul has written four other encyclicals since becoming pontiff eight years ago, including one about labor and the right of workers.

The new encyclical, which Vatican officials said he wrote in his native Polish, is the third and last in a series he has prepared about the Holy Trinity of Father, Son and Holy Spirit.

Although it was made public May 30, "Vivificantem" is dated May 18 or Pentecost, the day many Christians mark the descent of the Holy Spirit upon the apostles and the establishment of the church. May 18 is also the pope's birthday.

Nicaraguan bishop says Sandinistas push wrong values

By Tracy Early

NEW YORK (NC) — A non-violent solution to guerrilla actions (Contras) fighting the Sandinista government of Nicaragua is desirable but depends on "the other side," said Bishop Pablo Antonio Vega, vice president of the Nicaraguan bishops' conference.

The bishop, from Juigalpa, said here June 4 that "the Sandinista government has no right to impose a model that is against our Christian identity and against our national identity."

"We cannot say to people that they should deny themselves and submit to a strange model," he added.

Bishop Vega, a former president of the Nicaraguan bishops' conference, said that although some of the rebels are former supporters of the Somoza regime overthrown in 1979, others are Indians defending their "cultural values" and peasants "defending their right to be owners of their land and their production." The rebels are often called "contras."

"The contras are Nicaraguan people defending their rights," he said. The model being imposed by the Sandinistas is 'contra' Nicaraguan values and tradition. The more the Sandinistas try to oppress the people,

the more the people are against this government, even in their silence."

Bishop Vega is a 66-year-old native of Nicaragua who has been a bishop since 1973. He was interviewed at the Northeast Catholic Pastoral Center for Hispanics.

Bishop Vega declined to make specific recommendations about U.S. policy on the contras. "We cannot advise anything regarding these military problems," he said.

He sees himself in a position of neutrality. "In the times of (former ruler Anastasio) Somoza, I was described as the red bishop; I am described as the contra bishop," he remarked. "The strength of our identity is to be always for the authentic sovereignty of our people and against any imperialism."

The Nicaraguan bishops have refused to condemn activities of the contras, he said, because so many of the allegations against them reflect "misinformation and disinformation" put out by the Sandinistas.

Bishop Vega said a Sandinista official came to him reporting that a certain monsignor had been killed by the contras, and demanding that the bishop immediately issue a statement denouncing the act. But he said the monsignor turned out to be still alive.



Some Miskito Indians are now Contras after the government forced them to move from their traditional land. (NC photo)

"And this happens quite often," he said.

When the Sandinistas say the contras have killed civilians, Bishop Vega said, it often turns out that those killed were not truly civilians but were bearing arms. He said that one tactic of increasing Sandinista oppression is forcing people to join cooperatives and then to bear weapons.

He also recalled a group of Christian young people who had joined the Sandinistas coming to him and saying, "It is all over for us. The only ones

that count here are the Marxists-Leninists."

The bishop also declared that the "popular church," a term commonly applied to sectors of the Catholic community supporting the Sandinistas, is "neither church nor popular," but only "a strategy of Marxism-Leninism" to divide the church. He said it is not a "popular" church because most of the "international priests" in the movement are "more with the power, the system, Marxism-Leninism, than with the people."

The Voice cited as one of nation's best

The Voice has been named one of the nation's best Catholic newspapers by the Catholic Press Association (CPA) at its annual convention.

Consisting of 354 newspaper and magazine publications in the U.S. and Canada, with combined circulation of 27 million, the CPA celebrated its 75th anniversary with ceremonies in Columbus, Ohio, including speeches by Cardinal John O'Connor of New York, Archbishop John Foley.

The Voice was cited as "a strong second" out of 167 diocesan newspapers in North America in the

General Excellence category, which judges the overall quality of the paper.

It was "highly praised" by the judges, according to the Catholic Journalist, for its "comprehensive local coverage, bold front page, attractive and appropriate use of color, lively headlines, well-written copy and eye-arresting photos."

"I like to think of us as one of two best Catholic papers in the country," laughed Robert O'Steen, executive editor. "Of course, our job is not winning awards but communicating the Church to the people," he added.

"But if you are doing good quality work, then the people are probably going to read it more and get more out of it, and that's what counts."

Three out of the last four years The Voice has been cited for General Excellence by the CPA judges who are independent Catholic journalists from around the nation.

The Voice also was awarded a second place in the Best Interview category for a story by Ana Rodriguez-Soto, Voice News Editor, titled "Father Different," an interview with Fr. William Montgomery, a

black priest who teaches at Msgr. Edward Pace High School in Miami.

The judges cited Rodriguez-Soto's narrative, "quotable quote" writing and formulation of questions "to draw out her subject to give an honest picture of a dynamic personality unafraid to speak on controversial subjects."

First place winner for General Excellence was the Courier Journal of Rochester, N.Y. Third place went to the Catholic Telegraph of Cincinnati, with honorable mention to Catholic New York.

Cardinal Sin: Disunity threatens Aquino

MANILA, Philippines (NC) — Cardinal Jaime Sin of Manila said disunity among Filipinos threatens the new government of President Corazon Aquino.

"We need reconciliation and unity," Cardinal Sin said at a Mass in Manila. "Give peace a chance; give Cory a chance."

The cardinal spoke the same day that a founder of the Communist Party of the Philippines said in Singapore that communist guerrillas would agree to a lasting cease-fire only if the government would agree to a coalition rule.

"The coalition government would have to include the present forces backing Aquino, the Enrile and

Ramos blocs, and the revolutionary movement would be the fourth party," said Jose Maria Sison, who also helped found the communist-led New People's Army.

Gen Fidel Ramos, armed forces chief of staff, and Defense Minister Juan Ponce Enrile defected from the Marcos regime during the February "people's revolution" in which Aquino took power. They now are members of Aquino's provisional government.

Cardinal Sin said some of the disunity can be seen among Mrs. Aquino's cabinet members.

In addition to unrest caused by communist guerrilla clashes with the military, supporters of former president Ferdinand Marcos have been demon-

strating to demand his return from exile in Hawaii, where he has lived since the revolution.

"Every group and individual in the network of divisions... that we Filipinos seem to have been entangled in... threatens the survival of the new government," Cardinal Sin said at the Manila Mass.

He said if the country still needed miracles, "perhaps the greatest miracle is the inner miracle of reconciliation, a genuine reconciliation among the divided sectors of our society and the inner miracle of an authentic unity in common purpose and common struggle."

The cardinal endorsed Mrs. Aquino's recovery program, her policies to create jobs and her fight against poverty.

Theologians walkout on Catholic-Orthodox meeting

MILAN, Italy (NC) — Four Orthodox theologians left a major Catholic-Orthodox meeting to protest Catholic proselytism and other issues, the co-president of the meeting, Greek Orthodox Archbishop Harkianakis Stylianos, said in an interview with an Italian newspaper. The archbishop said the walkout damaged the atmosphere of mutual trust at the plenary assembly of the joint commission for Catholic-Orthodox dialogue in Bari, Italy. Two representatives from the Orthodox Church of Cyprus left after blaming the Vatican for "strong proselytism" in their territory. Two other representatives from Serbia in Yugoslavia joined the Cypriots in leaving in part because of a dispute over the autonomous Orthodox Church of Macedonia, he said.

South Africa's ban on meetings draws criticism

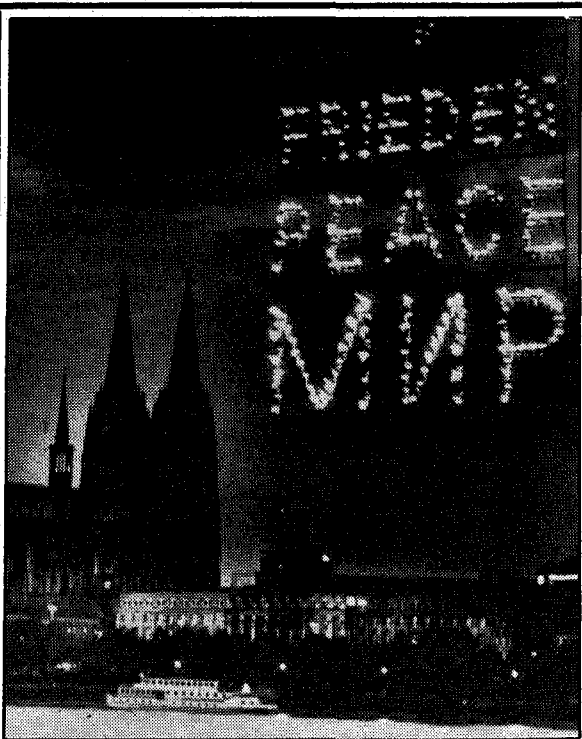
PRETORIA, South Africa (NC) — South Africa's ban on public meetings to commemorate the 1976 Soweto uprising is a "recipe for disaster," said an official of the Southern African Catholic Bishops' Conference. Father Smangaliso Mkhathshwa, secretary general of the conference, also said the bishops join in "condemning this latest government blunder." Law and Order Minister Louis le Grange issued the ban, which was to be in effect until June 30. Blacks had planned major demonstrations to commemorate the 10th anniversary of the Soweto uprising, in which several students died in a clash with police.

Pope: Only official Church can interpret the Bible

VATICAN CITY (NC) — Pope John Paul II told an Italian Catholic lay group that only the official church can authentically interpret the Bible. "Only the magisterium of the church authentically interprets and transmits" Scripture, the pope said to the Italian lay group, the Associates of the Venerable Maria Teresa of Savoy. "Because of this, the awareness of the documents of the church is indispensable," he added.

Chilean bishops rally for human rights workers

(Undated) (NC) — The arrest and indictment of two Catholic human rights workers has resulted in a call for an emergency meeting of the Chilean bishops' conference. Cardinal Juan Francisco Fresno Larrain of Santiago, Chile, expressed his support for the two men, saying "we are intimately united with you." Gustavo Villalobos, a prominent human-rights lawyer, and Dr. Ramiro Olivares, a physician who work for the Santiago archdiocesan human rights agency, were indicted May 26 after they helped a man injured in a clash with police. They have been held incommunicado since early May. Alfonso Silva, counselor at the Chilean Embassy in Washington, said the two probably would be charged for failing to report an incident involving a person clearly wounded in an accident or crime and for violating the anti-terrorist law, which penalizes people for failure to report treatment of a wounded terrorist.



Sign of peace

Candles spell out "peace" in German, English and Russian on a sign hanging over the Rhine River in Cologne, West Germany to herald the opening of the Congress of International Physicians for the prevention of nuclear war. In the background is the Cologne cathedral. (NC photo from UPI-Reuters).

Pope forms commission to prepare for synod

VATICAN CITY (NC) — Pope John Paul II has established a commission of 12 churchmen, including U.S. Cardinals William Wakefield Baum and Bernard F. Law, to prepare the compendium of church doctrine called for by the 1985 Synod of Bishops. The commission will be headed by Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, and is expected to complete its work in time for the 1990 Synod of Bishops, a Vatican statement said June 10. The Vatican said the commission would compose a "draft catechism." On which "all the pastors of the church" will then be asked to comment. Afterward, the text will be given to the pope for his approval, the Vatican said.

French churches ask government to refute South Africa's racism

VATICAN CITY (NC) — French church groups have called on the French government to attack South Africa's racist policies with economic sanctions, Vatican Radio reported. The groups, including France's Catholic justice and peace commission and the international Catholic peace group Pax Christi, urged the sanctions in a paper marking the 10th anniversary of the June 16, 1976, clash at Soweto, South Africa, between black students and police. In their paper, the groups said that economic sanctions would most severely affect the black poor, but that blacks are willing to suffer to achieve a "just, multi-racial and democratic society."

Church of Scotland rejects its anti-Catholic Confession

EDINBURGH, Scotland (RNS) — The Church of Scotland has taken a giant step toward ecumenism in its homeland by officially dissociating itself from statements against Roman Catholicism in the Westminster Confession. Previously, church office holders had to agree to accept the statements, which were deemed offensive to Roman Catholics. The Church's General Assembly agreed by a substantial majority at its annual meeting to dissociate itself from the statements in the 17th century Westminster Confession, which was written during the Reformation and referred to the Pope as the anti-Christ, a man of sin and the son of perdition. The statements also refer to Roman Catholic vows of celibacy, poverty and obedience in religious orders as "superstitious and sinful snares." People are warned against marriage with "infidels, Papists or other idolators."

Bishop to gays: 'Love as a child of God'

MONTREAL (RNS) — A Roman Catholic bishop told a gathering of homosexual Catholics here that "you must accept yourself and love as a child of God." Auxiliary Bishop Leonard Crowley of Montreal was the first high-ranking churchman to participate in a conference of Dignity Canada. He said he had been sharply criticized for deciding to address the group, and told the conference of some 125 Dignity Canada members: "I have lived with you and have been able to experience much of that suffering you have seen throughout the years."

Nuns must work with hierarchy, says cardinal

ROME (NC) — Nuns must work with their bishops, said the head of the Vatican office which oversees the more than 1 million nuns in the world. "The religious state does not form us into an autonomous apostolic force," said Cardinal Jean Jerome Hamer, head of the Vatican Congregation for Religious and Secular Institutes. "On the contrary, the formation which we receive in our orders and congregations prepares us, qualifies us and renders us available for an ecclesial apostolate to be exercised under the leadership of the successors of the apostles," Cardinal Hamer said. The cardinal was speaking on the role of nuns during a homily at a Mass for the International Union of Superiors General.

French priests reserved about pope's future visit

LYONS, France (NC) — Priests of the Diocese of Lyons have expressed reservations about Pope John Paul II's planned visit to their region this fall, saying they fear his emphasis on the Cure d'Ars does not reflect modern priesthood. Their comments were contained in a document which Cardinal Albert Decourtray of Lyons said he would forward to Rome. Pope John Paul plans to visit Ars, a village near the southern city of Lyons, to celebrate the 200th birthday of St. John Mary Vianney, a French priest. The pope has used the saint as a model for diocesan clergy.

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Bishops call for specific reforms

WASHINGTON (NC) — The U.S. bishops' pastoral letter, "Economic Justice for All," contains a number of policy recommendations and judgments. Following are some of them.

General Principles

The basic moral questions about economic life are what it does to people and for people and how they participate in it. All people have a God-given right to basic economic necessities, so "fulfillment of the basic needs of the poor is of the highest priority" in any economy.

A "preferential option for the poor" is a matter of social justice, not charity. In any society, the "litmus test of its justice on injustice" is how it treats its poor and powerless.

Because "the family is the most basic form of human community," economic policies must also be "continually evaluated in light of their impact on the strength and stability of family life."

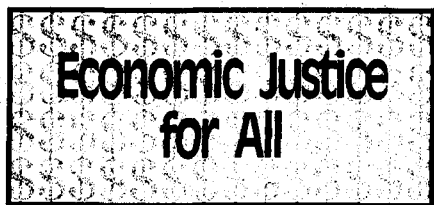
Employment

"Full employment is the foundation of a just economy," and the creation of new jobs is the nation's "most urgent priority for domestic economic policy."

Job discrimination against women and racial and ethnic minorities is a major concern. Huge expenditures on the arms race cost jobs and "create a

massive drain" on America's financial and human resources.

Specific public policy recommendations include:



- More job-training and apprenticeship programs.

- Direct job creation programs, especially for the long-term unemployed.

- Long-term conversion from "military production to more peaceful and socially productive purposes."

- Examining new approaches to work, such as job sharing, flex time and reduced work weeks.

Poverty

"Dealing with poverty is not a luxury... Rather, it is an imperative of the highest order." More than 33 million Americans are in poverty. It falls hardest on women, children, Hispanics, Blacks and Native Americans.

The disparities are not only in income and wealth, but they reflect "the uneven distribution of power in our

society" and the inability of many to have a real part in U.S. political and social life.

Specific public policy recommendations include:

- Policies aimed at high employment as "the first line of attack" against poverty.

- An increase in the minimum wage to offset inflation losses since the last increase.

- Promotion of public and private-sector self-help efforts among the poor.

- Tax reform that reduces the tax burden on the poor, shifting it to those who can better afford it.

- Greater commitment to quality education for the poor.

- Policies to strengthen family life, especially among those facing economic adversity.

- Thorough reform of welfare and income-support systems, including national eligibility standards and national minimum benefit levels.

Food and Agriculture

U.S. public policies have played a major role in creating the conditions that have led to the current farm crisis, and public policy must play a positive role in solving the crisis.

Specific recommendations include:

- A fundamental reassessment of federal farm programs, "whose benefits now go disproportionately to the largest farmers."

- Reform of tax policies, including establishment of a "progressive land tax on farm acreage" to promote moderate-size farms and discourage "excessively large holdings."

- Action to extend just wages and unionization rights to farmworkers.

Global Economy

As with domestic policy, "the preferential option for the poor is the central priority" that ought to guide U.S. dealings with poorer nations.

The U.S. tendency in recent years to make "national security the central policy issue... must be resisted." Militarization and politicization of development aid are "a grave distortion" of the way that aid should be handled.

Specific recommendations include:

- Major multilateral aid, finance and trade instrumentalities — the International Monetary Fund, World Bank and General Agreement on Tariffs and Trade — must be "reformed or replaced" because they cannot deal adequately with the Third World's "overarching economic problem" of oppressive indebtedness.

- Some Third World debts should be cancelled, others restructured.

- Within Third World nations, the burden of austerity programs to end indebtedness must not fall upon the poor. Rather, it should focus on other areas, such as eliminating public corruption and ending the flight of Third World capital to investments in the industrialized world.

Public-Private Partnerships

A "new American experiment" in economic rights requires cooperation and partnership of business, government, churches, unions, other social organizations and individuals at all levels. This must include national economic planning, policies and priorities, although economic justice for all is the cooperative task of all elements of society, not just the government.

The new American experiment should extend beyond national borders to U.S. leadership in global economic cooperation and partnership. International solidarity is a form of enlightened self-interest, since "the cause of democracy is closely tied to the cause of economic justice."

The Church

As an institution, the church must witness what it preaches by economic justice toward its own priests, Religious and lay workers and by its activities and services on behalf of all, especially the poor.

But the church is more than an institution that employs people and carries out service programs. It is the community of Christ's disciples living out his message. "The transformation of social structures begins with and is always accompanied by a conversion of the heart."

Pastoral at a glance

WASHINGTON (NC) — Here at a glance are the highlights of the third draft of the U.S. bishops' pastoral letter on the economy.

- Continues to express a "preferential option for the poor" and says that fulfilling the needs of the poor must be "the highest priority" of economic policy.

- Says economic rights are fundamental human rights as much as freedom of speech and religion are.

- Gives greater emphasis to family life and education. Says the impact on the family must be a basic norm for evaluating economic policies and decisions.

- For the first time has a formal title, "Economic Justice for All." Previous drafts merely carried the generic description "Catholic social teaching and the U.S. economy."

- Calls for reform or replacement of the World Bank, the International Monetary Fund and the General Agreement on Tariffs and Trade because of their inability, the bishops say, to deal with current world economic problems.

- Calls employment "the most urgent priority for domestic economic policy."

- Urges development of anti-poverty policies which will strengthen family life and enable the poor to have a share in and power over economic life.

- Leaves virtually unchanged sections in the second draft urging national policies to revitalize family farms and calling for a "new American experiment" of equitable participation by all in the country's economic life.

- Adds a new recommendation for a hike in the U.S. minimum wage to make up for the loss in buying power since 1981.

- Focuses more strongly on the life, ministry and example of Jesus rather than simply the content of Jesus' teachings in formulating its approach to Christian ethics.

- Praises what Catholics can learn from Protestant traditions with their "strong emphasis... on the vocation of lay people in the world."

- Includes an expanded treatment of the principle of subsidiarity, long a cornerstone of Catholic social teaching. The draft denies claims of some critics that this principle means "the government that governs least governs best." Rather, it says, the principle "defines good government intervention" in terms of its legitimate role in contributing to the common good.

- Contains a stronger condemnation of racial discrimination, with the insertion of new language attacking continuing racism in American as "a sin that divides the human family."

- Takes a more theological approach to the church's own call to achieve economic justice, while retaining specifics from the second draft such as the need for the church to pay just wages, allow its employees to unionize, maintain Catholic social services and promote moral values with its investments.

- Will be the basis for an expected final discussion and vote by the bishops at their November general meeting in Washington.

- Does not yet include a far briefer pastoral statement communicating the basic message of the pastoral to Catholics. The statement is due to be issued in October for inclusion in the November discussion and vote by the bishops.

Third draft puts more emphasis on family

(Continued from page 1)

poor," the "false values" underlying those problems "pervade the whole of society."

Archbishop Weakland said that emphasis was included partly to counter the argument by some that the poor are poor because they are morally weak or irresponsible.

The longer treatment of education in the third draft also focused attention on the full range of concerns, urging solid Catholic support for quality education in public schools as well as in Catholic schools.

The main thrust of other parts of the pastoral was not changed in the

third draft. In general, the small amount of substantive change between second and third draft tended to confirm earlier comments by Archbishop Weakland that the nation's bishops

already agreed pretty thoroughly with the general thrust, structure and tone of the document and with most of its specifics when it appeared in the second draft.

If so, American Catholics could expect their bishops to approve the new document with few or no major changes when they debate it and vote on it this November.

Vatican official: Abortion ad signers may be expelled

VATICAN CITY (NC) — By their position on abortion, Notre Dame de Namur Sisters Barbara Ferraro and Patricia Hussey "are putting themselves out" of their order, said a Vatican official familiar with the controversy. The two are the only Religious involved in a lengthy abortion controversy

who have made it a doctrinal issue, said the source, who asked not to be named. The source commented after the two U.S. nuns, who are co-directors of a day shelter for the homeless in Charleston, W. Va., said they have told the Vatican that they support a "woman's right to choose" abortion. The two are

among 24 nuns whom the Vatican Congregation for Religious and Secular Institutes threatened with expulsion from their orders in late 1984 because they had signed an ad on abortion in The New York Times. Nearly all of the nuns have since been cleared.

Aged nuns—caught in poverty

Church attacking \$2.5 billion problem

WASHINGTON (NC) — For years, they taught the schools, staffed the hospitals, helped the old and poor.

Now, many of the nation's nuns are old and poor themselves, and the church they served seeks to lighten the financial crunch pressing their communities.

Three major Catholic agencies have announced a new two-year project to help religious orders deal with the increasing financial burdens of retirement.

They also released a study showing that although male and female religious orders are increasing efforts to fund their retirement needs, the debt for their retirement costs has hit \$2.5 billion.

Representatives from the three agencies — the National Conference of Catholic Bishops, the Conference of Major Superiors of Men and the Leadership Conference of Women Religious — held a press conference May 30 in Washington to announce the project and release the study.

Msgr. Daniel F. Hoyer, NCCB general secretary, referred to the \$2.5 billion figure as "soft" because varying factors, such as retirement ages and returns on investments, may lower or raise the figure.

He said the figure was not meant to "scare anyone" and "the sheriff isn't at the door" to foreclose on religious order property, but the figure does indicate the significant problem "we have to address."

The study, "Retirement Needs Survey of United States Religious," evolved from previous work by the

bishops' conference and the conferences of male and female religious orders.

The two-year project on religious orders' retirement costs, to begin July 1, will be directed "toward identifying options for solving the problem," said Sister Lora Ann Quinonez, executive director of the women religious conference, at the press conference.

The project will study adequate funding for those who are currently retired; retirement benefits for those currently in active ministry; models of

steps.

Although male Religious also face financial problems, sources said the crisis is more acute for women because nuns:

- Have traditionally been paid less than lay people or even religious brothers in the same jobs.
- Have worked in low-paying careers such as teaching.
- Have not received retirement benefits routinely paid to diocesan clergy.
- Have run women's colleges,

gives the priest or his order a donation.

The median age of nuns is now 65. Sister Hudon noted that while a lay person is often called upon to support two elderly parents, a Religious has to support 10 elderly "parents" — older colleagues in the religious community.

The Wall Street Journal May 19 reported hardship cases of nuns, including a New York community too poor to pay funeral home bills and eventually helped by the emergency fund.

Msgr. Hoyer said that as an administrator of the emergency fund, he knows of New York communities assisted in paying roofing costs a straightening out Social Security problems but not of meeting undertaker bills.

Sister Margaret Nulty, a Sister of Charity who is assistant to the director of the Leadership Conference of Women Religious, traced part of the trouble to the different way diocesan clergy — and male Religious — and nuns have been treated by dioceses.

Msgr. Hoyer said that in caring for old diocesan priests, "the resources of dioceses are available" and that priests "usually worked until they dropped" and died at an earlier age than women Religious.

Sister Steinkamp and Msgr. Hoyer both said no one group, person or policy is to blame for the current circumstances. "It's an accumulation of lots of little things," the nun said.

"We've just got to work together to make sure" the crisis is alleviated, Msgr. Hoyer added.

Florida nuns aided

According to Sister Maureen McGurran, vicar for Religious of the Archdiocese of Miami, retirement monies for the sisters here used to be disbursed solely through the Diocesan Pension Fund. However, this year the Florida Bishops approved a provision effective July 1, 1986, which will allow the funds to be payable to the individual religious communities.

Also effective July 1, the Bishops have enacted a supplement to Social Security benefits for the sisters, in the amount of \$300 annually.

"We are fully supportive of the efforts of the Florida Bishops on our behalf. On the national level, I'm glad the issue is being raised," said Sr. McGurran.

compensation for religious working in church structures to assure more equitable remuneration, and continued assistance to individual orders planning their future.

School Sister of Notre Dame Mary Oliver Hudon has been appointed as project director.

A national collection, new salary models and the selling of property to create retirement funds may be among ways orders will seek to close the widening gap between needs and resources, Sister Hudon said, but added it was too soon to outline concrete

whose alumni have not earned as much as male colleges' alumni and can thus less afford the substantial donations male alumni give to their alma maters and the men's orders who run them.

- Have avoided efforts to get more money because they thought it conflicted with virtues of humility and selflessness.

- Have lacked the opportunities for part-time ministry, such as what one source called "selling Masses" — celebrating Masses for special intentions, for which the grateful Catholic

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More support priesthood, women priests

WASHINGTON (NC) — Nearly half of the U.S. Catholics now favor women priests, according to a new survey report released June 9. Support of the priesthood is also improving.

Catholic support for ordination of women hit 47 percent last year, rising "a remarkable 18 percentage points in the 11 years from 1974," said the report, the fifth in a series on future church leadership by Dean Hoge, a sociologist at The Catholic University of America.

Hoge, who is engaged in a lengthy study of influences on priestly and religious vocations among U.S. Catholics, said the new data also indicated that:

Every L.A. Latin to be visited

LOS ANGELES (NC) — Archbishop Roger Mahony of Los Angeles has unveiled a pastoral plan for Hispanics designed to promote vocations, halt gang violence, help immigrants and make sure that every Hispanic feels welcome in the largest archdiocese in the United States.

Archbishop Mahony said at a press conference that the pastoral plan includes programs to meet the temporal as well as spiritual needs of the estimated 2 million Catholics of Hispanic descent.

The archbishop unveiled the five-year plan at a convocation at Dodger Stadium June 1 before about 50,000 people.

The linchpin of the pastoral plan is a visitation program aimed at every Spanish-speaking person in the Los Angeles Archdiocese.

- A decline in parental support for priesthood as a vocation during the late 1960s and early '70s appears to have been reversed.

- Catholics today are not as critical of the preaching and sensitivity of priests as they were in the 1970s.

He said the growing Catholic support for women priests — from 29 percent in 1974 to 47 percent in 1985 — was the "sharpest trend" measured in the survey, indicating that "strong changes are occurring among American Catholics on this topic."

He reported that in both of the surveys Catholic men supported women's ordination more than Catholic women did — by 10 percentage points in 1974 (35 to 25 percent), and by seven points in 1985 (51 to 44 percent).

Hoge said that the new survey's "most important" information, in terms of the immediate purposes of his study, was that Catholic parents in 1985 were slightly more supportive of the idea of priesthood for their sons than Catholic parents had been 11 years earlier.

The increase was slight, but it reversed a sharp decline between 1963 and 1974, he said. A 1963 survey found 67 percent of Catholic parents saying they would be "very pleased" if a son chose to be a priest. In 1974, the figure was 50 percent, and in 1985 it was 55 percent.

When those figures are coupled with better 1985 ratings of preaching and of the ability of priests to understand people's problems, Hoge said, it indicates that lay people view priests and the priesthood more positively now than they did in the mid-70s.

The same three surveys showed decreasing support for the idea of daughters entering religious life, however. In 1963, only 17 percent said they would

be unhappy if a daughter decided to become a nun, while 21 percent expressed that view in 1974 and 25 percent in 1985.

While mothers tended to be more supportive than fathers about the idea of a son becoming a priest, Hoge said, "mothers and fathers have similar feelings about a daughter becoming a nun."

He said the survey showed a slight

decline since 1974 in the percentage of Catholics who favored allowing priests to marry, from 57 percent to 51 percent.

Hoge said that his 1985 survey also asked people their opinion on whether "it would be a good thing if married men were allowed to be ordained as priests." That question, not asked in the 1974 survey, drew a positive response from 63 percent of Catholics.

BINGO

S.C. bishop is disengaging

CHARLESTON, S.C. (NC) — Bishop Ernest L. Unterkoefler of Charleston has approved a diocesan pastoral council resolution recommending that Catholic institutions in South Carolina "disengage themselves as rapidly as possible" from using forms of wagering, including bingo, as a major source of income.

The resolution, aimed at lottery proposals in the state Legislature, contains language about bingo and other gaming activities because pastoral council members said they felt they could not speak out against one and not the other.

The council, the bishop's advisory body, said that wagering gives a false sign of the church. "Gambling is not a moral issue per se but could result in economic irresponsibility," the resolution stated.

The Diocese of Charleston includes all of South Carolina.

Cardinal questions its use

NC News Service

"Bernardin Bops Bingo" shouted the banner headline in the Sun-Times in Chicago, and Catholics around the Archdiocese of Chicago were up in arms. "Parish Games Must Go, Says Cardinal" read the remainder of the headline under the main three words.

Not so, countered Cardinal Joseph L. Bernardin of Chicago. In a press conference to clarify the situation the cardinal said that in an address to the archdiocesan priests' senate the previous day he did not ban bingo as a form of fund raising.

Mercy Sister Joy Clough, archdiocesan media coordinator, said that Cardinal Bernardin acknowledges that bingo has social value, especially for the elderly, "but that is not the best way to plan a financial future" for the church.

"He was not upset with the attention," she said, "but he feels strongly that we do need to educate our people to responsible sacrificial giving" instead of relying on money raised from games of chance.

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Brazilian bishops bar state officials from sacraments

By NC News Service

The 11 bishops of Brazil's Maranhao state barred the governor, the police chief and officials of a political organization from the sacraments, saying the officials blamed the church for increasing land-reform violence.

In an interview with Vatican Radio, Archbishop Miguel Fenelon Camara Filho of Teresina, Brazil, said Gov. Luis Alves Coelho Rocha, police Chief Joao Ribeiro Silva Jr., and directors of the Democratic Rural Union "exclude themselves from the church community" through "calumnious statements and their anti-evangelical behavior."

"It makes no sense for them to continue to receive the sacraments offered by the church until they show public signs of conversion to evangelical wisdom," Archbishop Camara Filho said.

The officials have not been excommunicated.

The bishops also said the authorities "owe explanations" to the people about land-grabbing, murder and human rights violations.

The bishops decided to ban the officials during an emergency session last month to discuss the recent murders of a priest and a rural union worker.

Father Josimo Moraes Tavares, 33,

was murdered in Imperatriz, Brazil, May 10. He was about to become regional coordinator of the local pastoral land commission in the town in Brazil's eastern Amazon region.

On the day a commemorative Mass was celebrated for Father Tavares, 25-year-old Antonio Fontenelle, a rural trade union activist, was murdered in an ambush in Maranhao state in northeastern Brazil.

The bishops said the Democratic Rural Union, the police and other "political powers" are escalating the violence, which pits small farmers against big landowners and cattlemen.

Aquino to Church: Set good example

MANILA, Philippines (NC) — Philippines President Corazon Aquino, who catapulted to office with the aid of powerful churchmen, told Catholic clergy to avoid political partisanship and maintain a "certain distance" from government.

She also urged the clerics to help her rebuild "the spirit of our people battered by years of oppression and economic deprivation" and set a moral example for the country.

Aquino told several hundred priests and bishops of the Manila Archdiocese in May that the church must avoid political partisanship and said a



Santiago protest

Catholic lay workers, led by Father Pierre Dubois, center foreground, demonstrate in Santiago, Chile, against the jailing of two human rights workers from the Church's Vicariate of Solidarity. (NC/UPI-Reuter photo)

moral revolution could be led by the clergy through its example and lifestyle.

But political and social changes are "the work of lay persons like myself, and believe me, it is precisely as part of my Christian commitment as a lay person that I have assumed the burdens of the presidency," she said.

The president said there is a connec-

tion between the form of government in the church and in civil society.

"Just as the authoritarian style of church leadership provided a spiritual climate favorable to martial rule," she said, "so also a more consultative and participative style of church leadership will enable our people to be more participative in the affairs of civil society."

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THE VOICE

Miami, Florida

Friday, June 13, 1986

PAGE 9

Pax Christi: Make war obsolete

By Prent Browning
Voice Staff Writer

Imagine war as an obsolete concept every bit as unacceptable and archaic as the institution of slavery which has existed almost as long.

It is difficult to visualize and yet that is the image that Sr. Mary Evelyn Jegen, International Vice President of Pax Christi, lives with every day.

A prominent figure for many years in Pax Christi, the international Catholic organization dedicated to the pursuit of peace, and in peace and justice movements in general, Sr. Jegen will be in Miami this week teaching a course and conducting a retreat at St. Thomas University.

"For 300 years in this country," she said in a recent interview, "people, including bishops and provincials of religious orders and all the rest, really believed that slavery was the will of God... and people who said it was not the will of God were looked upon the way some people look upon Pax Christi members today."

"Yet if either one of us said tonight that we're going out to a slave auction it wouldn't even be funny."

It is that kind of radical change in attitude that she believes is really possible and the Catholic organization is ultimately working for.

But it is not merely a question of idealism, of a naive wish for what can never be; to Sr. Jegen it is simply a matter of survival.

"W.H. Auden said in a poem 'we must love one another or die,' and the human race has reached that point right now," she says.

It is that long term change in the belief that war is an acceptable way to settle differences that Pax Christi is now focusing on, she says. This came after the initial excitement generated by their leadership role, along with the U.S. Catholic bishops, in the nuclear freeze movement.

In the wake of the apparent abandonment of SALT II and a general escalation of East-West tensions, she says, there seems to be a more sober attitude among members about the prospects for nuclear disarmament in the foreseeable future.

Pax Christi never supported the ratification of SALT II because it allowed an increase in certain types of sophisticated weaponry. However, many in the organization have come to believe that the treaty offered the only viable framework for restraint of nuclear arms, says Sr. Jegen.

The organization has not yet taken a formal position on the abandonment of SALT II. To do so would require a vote of its members.

Pax Christi is centered on the teachings of Christ relating to peace and justice issues. The Catholic organization with different chapters or sections in many countries throughout the world puts emphasis on prayer, study of the gospels and peace literature, and appropriate social action.

The Catholic group usually works in collaboration with other interested private organizations in supporting or protesting various social justice or peace issues that are determined by Pax Christi on either a world, national, or local level.

Often action takes the form of expressing the desires of its members to

'We have to try to offset the kind of depersonalization and myth-making about the 'evil-empire...' which creates the climate for terrible kinds of hostile interchanges.'

**Sr. Mary Evelyn Jegen
Vice-President,
Pax Christi International**

Catholic bishops, as in Florida when Pax Christi urged Florida bishops to condemn capital punishment in a pastoral letter.

Sr. Jegen believes that action should be taken on a national level to spend money for research on non-violent means of conflict resolution.

She believes that effort must be devoted to finding ways of changing the adversarial nature of the relationships of many nations to each other, especially the relationship of the United States to Russia.

This doesn't mean we don't defend ourselves, but, following the message of Christ, we "turn an enemy into a friend."

This sounds great but how can it ever be accomplished?

"You do this by fostering what is

really needed by the people of the Soviet Union or Afghanistan or the ghettos of Miami."

By addressing some of the underlying causes of discontent within a nation's borders such as poverty or hunger, she says, we ultimately lessen conflict between nations.

Countries should also change their way of approaching problems from an adversarial framework, says Sr. Jegen, a specialist in non-violent conflict resolution at Pax Christi.

"We should really negotiate and test Soviet overtures, say, on continuing a moratorium on nuclear testing in good faith instead of when we open our mouths or they open their mouths the newspapers say, 'Oh, that's only posturing; they're not sincere.'"

"The whole approach to negotia-

tion has to be done in good faith."

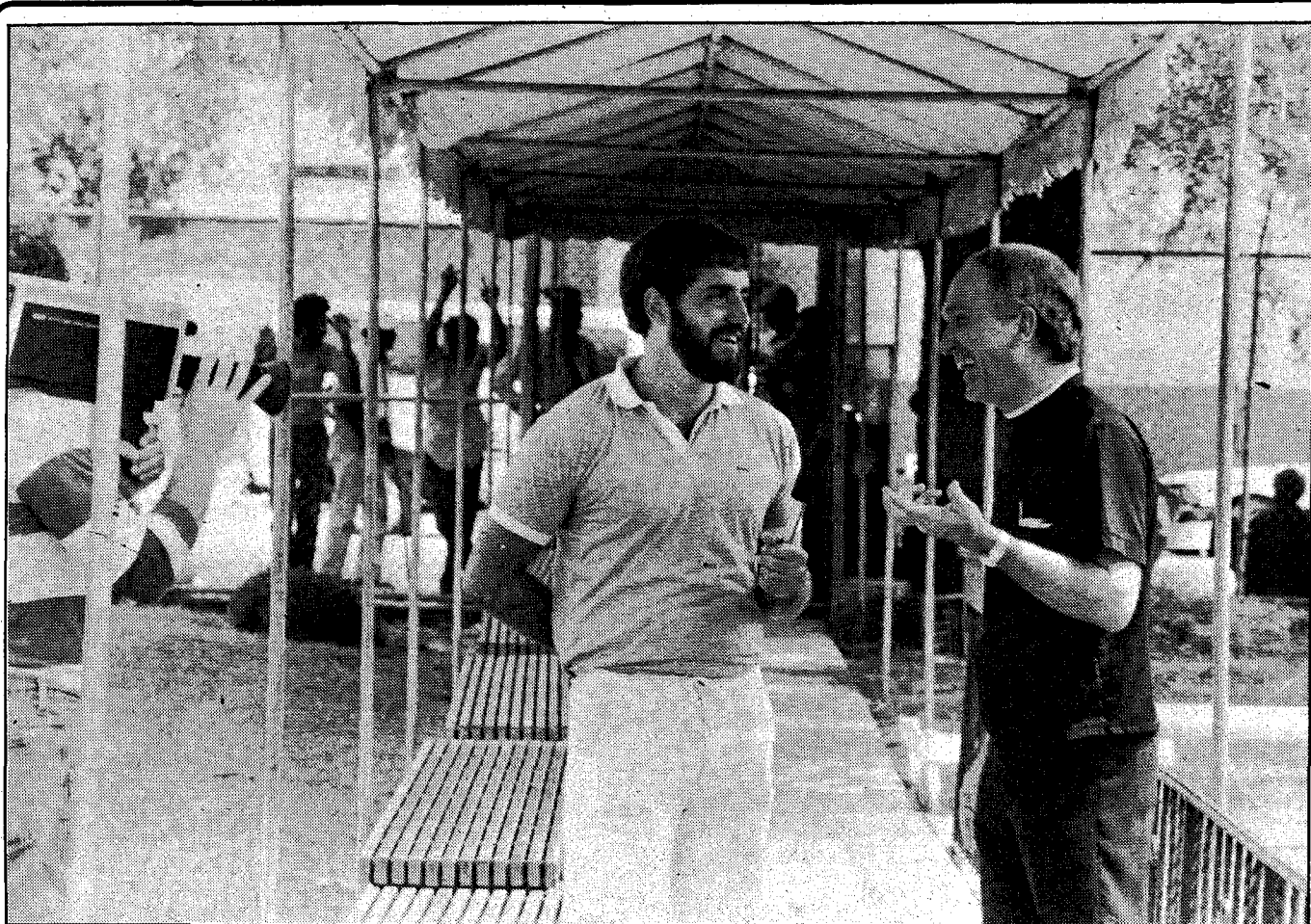
With concern about Soviet-U.S. relations foremost on everyone's mind at the current time, the Pax Christi leader advises to "look at the facts and not the rhetoric."

Pax Christi has carefully maintained relationships with leaders of the Russian Orthodox Church and this fall Sr. Jegen will be conducting a retreat for women of the Russian Orthodox Church.

Although we commonly view Russia as an atheistic country, she says, there are 60 million people in the Soviet Union who participate in church services whereas there are only 16 million who are members of the Communist Party.

"We can't be fatalistic. We have to offset the depersonalization and myth making about the 'evil empire...' which creates the climate for terrible kinds of hostile interchanges which if we do it with weaponry could be suicidal."

Sr. Jegen will teach a course at St. Thomas University titled "Peacemaking and the Human Spirit" June 16-20 and she will conduct a Pax Christi retreat June 13-15. Those interested in the course can still register by calling 625-6000, ext. 141.



Barry University student Robert Vallee interviews Brother Paul Johnson, director of Camillus House in downtown Miami. (Voice photo/Prent Browning)

Homeless to have doctor but nurse, car still needed

By Betsy Kennedy
Voice Staff Writer

The homeless men, many of whom looked too ill and frail to stand, were oblivious to the fact that they are the "stars" of a film. For when sickness and hunger are intimate companions, nothing else matters but getting to the end of the food line at Camillus House in downtown Miami.

The small group of students from the telecommunications class at Barry University who were videotaping the scene are hopeful that their efforts will bring badly needed medical care —

and a chance for a normal life for Miami's hundreds of street people.

Inspired by local activist Mary Anne Buffone, the class made the video to promote a project by the Miami Coalition for the Homeless, a group of 50 representatives from county, municipal and state agencies. With funds from a Florida HRS grant, the coalition has hired a physician from the midwest to come to Dade County on July 1 to launch a medical screening program for the indigent.

After identifying the health problems of the homeless, the physician and his staff will refer the patients to

primary health care centers such as Jackson Memorial Hospital. Screening clinics will be located at Camillus House, The Miami Bridge (an adolescent shelter and drug rehabilitation program), the Salvation Army and Children and Family Services.

Funds are urgently needed to acquire the services of a registered nurse, transportation such as a station wagon for impoverished patients and funds.

Donations can be sent to: The Miami Coalition for the Homeless, 3050 Biscayne Blvd., Miami, FL 33137. For more information, call 573-0220.

Wars, not just drought, make famine in Africa

Group seeks stop to arms shipments

By Prent Browning
Voice Staff Writer

Wars are as responsible as droughts for the famines in Africa, and the United States is contributing to those conflicts through military aid, said Ezekiel Pajibo, a prominent Catholic student leader in Liberia, in a Voice interview.

Pajibo was in Miami as part of a tour of the country by speakers for the Africa Peace Committee who are informing Americans of the devastation caused by ongoing wars in eight African countries.

The African Peace Committee was formed in January out of a concern for this issue and is composed of a dozen mostly religious organizations that include the Maryknoll Missioners and the Disciples of Christ.

"In Southern Africa the reason for hunger persisting there is because of the wars being fought there," Pajibo said.

The countries where the population is most at risk of starvation are Ethiopia, Sudan, Angola, and Mozambique, all of which are experiencing armed conflicts, he said.

Meanwhile, the United States has stepped up its military aid to Africa eleven-fold. According to a report prepared by the African Peace Committee, U.S. arms transfers and military aid to sub-Saharan Africa went up from \$35 million in 1975 to \$389 million in 1986.

Pajibo experienced first hand the in-



Two emaciated boys grope for food scraps in a pot after lunch has been distributed in a UNICEF-aided feeding center in Africa. (NC photo)

creasing militarization of Africa after his native Liberia was taken over by a military coup in 1980. The young Liberian became a leader in a student movement that protested repressive measures taken by the government that included a crackdown on free press and shut-down of universities.

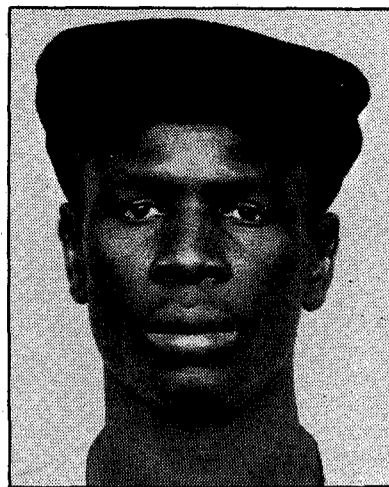
While holding an unauthorized press conference Pajibo was arrested, convicted of treason before a military court, and sentenced to death. There was an international outcry over his arrest spearheaded by Amnesty International and the Secretary General of

the Vatican, and 14 hours before he was to be executed by firing squad he was released.

Despite the corrupt, repressive Liberian regime, the United States apparently believes it is the best hope for democracy, he said, and gave the government \$27 million in military aid last year.

The United States is similarly uninformed and misdirected when it aids rebels fighting communist governments such as in Angola, he said.

"The United States sees everything in terms of an East-West superpower struggle," he said. "It really is not an issue of communist vs. capitalist but the struggle of self determination for these countries."



'The United States sees everything in terms of an East-West superpower struggle. It really is not an issue of communist vs. capitalist but the struggle of self-determination for these countries.'

Ezekiel Pajibo

In Angola before the current warfare, he said, "I've never seen a situation where Angola could not feed its own people."

"Liberation movements will accept aid wherever they can get it, either from the U.S. or the Soviets."

Pajibo urged that the United States impose strict economic sanctions against South Africa for its backing of rebel forces in the region. The Africa Peace Committee charges that South Africa, by supporting guerrilla movements, is disrupting the economies of nearby independent states, thereby ensuring that they remain economically dependent on South Africa and the apartheid system.

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To: Mr. Charles B. Starrs
Executive Director for Development
Archdiocese of Miami
9401 Biscayne Boulevard
Miami Shores, Florida 33138

Please send me a free copy of 19-page "Estate Planning Guide." I understand there is no obligation.

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Clinics' opponents vow to fight on

(Continued from page 1)
age pregnancy."

Concurring with Msgr. Walsh's assessment, Father Daniel Kubala, director of the Respect Life program of the Archdiocese added, "We are fearful (that the clinics may promote) increased sexual activity, which will produce more unplanned pregnancies — it is only logical — and we are fearful that our young girls will fall prey to the abortion chambers in Dade County, as we are not naive enough to believe it (abortion) will not be discussed in the clinics."

Msgr. Walsh believes the foundation may still withdraw its support because of the parental restrictions which the School Board deemed necessary to operate the clinics. After funding from a foundation or health agency is obtained, principals, faculty and parents must request a clinic at their school and agree on the services to be offered. Parents must sign consent slips indicating their permission for each service they feel is suitable for their children, and clinic staff members will not be permitted to discuss abortion.

While supporters of the clinics project it will take one year to launch the experiment, protestors plan to unite for a counter-attack.

Virginia Carvin, spokesperson for Miami Right to Life, an inter-denominational organization, says, "We will meet in the near future with other groups to plan a new strategy — perhaps a public referendum on the issue..."

"In the meantime, we will continue enlightening the public."

She said opponents have already discussed alternative solutions to the problem of teen sex. One plan in particular, which drew enthusiastic response from opponents was suggested by Msgr. Walsh — but rejected earlier by the School Board.

Msgr. Walsh's recommendation was to launch a pilot program similar to one successfully underway in Atlanta Public Schools called the "How to Say No" educational series. It was developed by Dr. Marion Howard, of the Department of Gynecology and Obstetrics at Emory University and Grady Memorial Hospital in Atlanta and funded by private foundation and the Georgia Dept. of Human Resources, to help young people resist pressures to become sexually involved.

Although disappointed with the School Board's vote, Msgr. Walsh said he was gratified by "the extent of community opposition to the inclusion of birth control and contraceptive services in the proposed Comprehensive School clinics."

Correction

Last week's Voice carried a statement by the Dade Religious Leaders Coalition opposing premarital sex which was identified in the headline as opposing the proposed health clinics in Dade County schools which would dispense birth control devices.

The statement did not actually mention the clinics nor take a stand on them but did oppose sexual activity among teenagers and supported value-oriented sex education.

Hundreds expected at young adult meet

"Expanding Horizons" is the theme of a three-day conference for young adults sponsored by the Archdiocese of Miami Young Adult Ministry June 13-15 at the Doral Hotel, 4833 Collins Avenue, Miami Beach.

Sister Faith Mauro, representative of the U.S. Catholic Conference, Washington, D.C. will be the keynote

speaker at 9:30 a.m., Saturday, June 14. Registration between 5:30 and 7:30 p.m. on Friday evening, June 13, will be followed by a buffet supper and concert by Roger and Paul, known throughout the Greater Miami area for their creative concerts.

Workshops on Saturday will include some discussion in Spanish as well as

English and will focus on the topics of the divorced and separated, respect for life, death and dying, handicapped, nutrition and health fitness, spirituality and the single state, living the Gospel in a consumer society, loneliness, and other subjects of particular interest to single persons.

A banquet and dance for the hun-

dreds of persons expected to participate begins at 6:30 p.m., Saturday. The closing conference begins during 9:30 a.m. Sunday followed by celebration of Mass at 11 a.m.

Further information may be obtained by contacting the Young Adult Ministry office at 757-6241, Ext. 193 or 759-6522 in the evenings.

Official

Fr. Navarro named associate chancellor

Father Pablo A. Navarro of Miami has been appointed associated Chancellor of the Archdiocese of Miami and priest-secretary to Archbishop Edward A. McCarthy effective June 1. (See Voice officials, April 18.)

A native of Havana who was ordained at St. Mary Cathedral on May 13, 1978, Father Navarro is the son of Mr. and Mrs. Narciso Navarro of Miami who was graduated from Coral Gables High School and St. John Vianney College Seminary. He attended Niagara University, N.Y. and completed his studies for the priesthood at St. Vincent de Paul Regional Seminary, Boynton Beach.

The 35-year-old priest, who has also been appointed chairman of the Priests' Personnel Board, and a member of the Archdiocesan Synod, recently completed post graduated studies at Harvard where he was awarded a Master's Degree in Theological Studies and at Weston School of Theology where he received a Licentiate in Sacred Theology.

His first parochial assignment was as associate pastor at St. Agnes Church, Key Biscayne, from 1978 to

1980 when he was appointed secretary to Archbishop McCarthy. He also has served as a member of the Pastoral Advisory Board of The Voice, and area coordinator in the Archdiocesan Vocations office.

Official

ARCHDIOCESE OF MIAMI

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

The Rev. Gary Steibel — to Administrator, St. Charles Borromeo Church, Hallandale, effective July 1, 1986.

Rev. Dominick O'Dwyer — Administrator, St. Malachy Church, Tamarac, effective June 11, 1986.

The Very Reverend Paul Vuturo, VF — to Chairman, Art & Architecture Committee, effective May 28, 1986.

The Reverend Arthur Dennison — to Administrator, St. Augustine Church, Coral Gables, and Director of the Student Center at the University of Miami, effective August 13, 1986.

The Reverend Federico Capdepon

Let giving be universal

Dear Friends in Christ:

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

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

The Annual Collection for the benefit of Missions among Black Catholics and American Indian Catholics will be held on Sunday, June 15, 1986 throughout the Archdiocese.

I encourage your continued generosity to this appeal.

With personal regards and best wishes, I am

Sincerely yours in Christ,

Edward A. McCarthy
Edward A. McCarthy
Archbishop of Miami

— to Associate Pastor, St. James Church, Miami, effective July 4, 1986.

The Reverend Paul Edwards — to Chaplain, Catholic Policemen & Firemen's Guild, effective May 29, 1986.

The Reverend Liam Quinn — to Associate Pastor, St. Michael the Archangel Church, Miami, effective July 2, 1986.

The Reverend Raul Angulo — to

Associate Pastor, Immaculate Conception Church, Hialeah, effective September 3, 1986.

The Reverend Pedro Lleo, Sch.P. — to faculty of Monsignor Edward Pace High School, Opa Locka, with residence at St. Bartholomew Rectory, Miramar, effective August 15, 1986.

Miss Patricia Stockton — to Director, Archdiocesan Rural Life Bureau, effective January 31, 1986.

Would you help a family like this?

There are homeless men, women and children on our streets here in South Florida. They need help.

Catholic and other agencies give some of them temporary shelter and food. A doctor has now been hired to give these needy people medical screening. But that is just a beginning. A registered nurse and a vehicle, station wagon or van, are desperately needed, plus medical funds.

If you can help with any of this, please contact:

The Miami Coalition for the Homeless
3050 Biscayne Boulevard
Miami, Florida 33137
Or call 573-0220



The gift of caring

Former Miami Lakes teacher wins Educators' Guild award

By Betsy Kennedy
Voice Staff Writer

Like blackboard eraser, time has a way of making us forget the lessons we struggled to learn from our high school textbooks. But few of us can forget that one special teacher, who spelled out right and wrong and inspired us to serve humanity and God.

Marguerite V. Miller is such a teacher. For more than 30 years in her work as teacher and associate principal in the Dade County School system, she taught everyone who knew her lessons in humility, justice and unselfishness.

'We need to turn back the clock and be more concerned about our ethics and our youth.'

Marguerite Miller,
Lumen Christi
recipient

This past Sunday, Miller was presented with the distinguished Lumen Christi (Light of Christ) award of the Archdiocese of Miami Catholic Educators' Guild in a Mass at St. Martha's Church.

In a memorable homily, Fr. Gerald McGrath, spoke of the struggles of Catholic educators to bring spiritual illumination into the classroom.

"Today there is no prayer, no meditation and even the teaching of moral values is discouraged in public schools... but educators still have it in their power to set an example of spiritual and moral values by the way they live..."

Praising Miller for her contributions to education and her example of unimpeachable ethical standards,



Marguerite V. Miller, former Miami Lakes Junior High teacher, is the winner of the 1985-86 Lumen Christi Award. She says she could not have accomplished so much for her church and community without the support of her husband, Maxie. (Voice photo/Betsy Kennedy)

McGrath cited Ralph Waldo Emerson who said, "What you are thunders so loudly I cannot hear what you say..."

Miller, a member of Holy Redeemer Church, has committed herself tirelessly to volunteer work for both her

parish and community. She serves as Mass lector, and is a member of the choir, St. Margaret Mary Guild and St. Vincent de Paul Society. She is active in such professional organizations as Phi Delta Kappa, Kappa Delta Pi

and Zeta Phi Beta and Black Archives.

After her retirement from Miami Lakes Junior High she remains an active member of the Dade Retired Teacher's Association. She has spent many hours as a volunteer for "The Stork's Nest," a Zeta Phi Beta program in association with Cope Center School South to aid pregnant teenagers.

Ruth Barbick, who has known Miller for 10 years since they met at an Educator's Guild meeting, says what impresses her most about her friend is "her humility. She accomplishes a great deal but doesn't like to talk about it... she went through the training program for Hospice volunteers at North Shore Hospital and suddenly showed up to work there with me one day..."

Miller smiles shyly when asked what motivates her to give so much of her time and energy to others.

"It is my faith that gives me my underlying support, the impetus and inspiration to do what I do," she says simply.

Neither of Miller's parents were able to attend college, "but they preached education..." and emphasized the rewards of serving the community and demonstrated a special interest in children, which they passed on to Miller and her sister.

When she first entered the school system, "it was because I loved children and teaching was fertile ground for a worthwhile career."

She is concerned about the changing role of teachers in the past decades.

"They used to be role models. This just doesn't happen very often anymore. When I first began teaching, we had a time reference to fill, when we could identify right and wrong for the children."

A teacher's words were like "the
(Continued on page 14)

Charities honors staff and volunteers

By Prent Browning
Voice Staff Writer

Hundreds of years of combined service by staff and volunteers was honored recently at the annual Miami Archdiocesan Catholic Community Services Awards Luncheon.

The luncheon, held at the Tropical Acres Restaurant in Fort Lauderdale, honored staffers for working with CCS from 15 to 30 years. A total of 23 individuals and one organization were recognized for volunteer work.

Auxiliary Bishop Norbert Dorsey, speaking at the luncheon attended by hundreds of CCS staff members, urged his audience to make Christ and spirituality the center of their work.

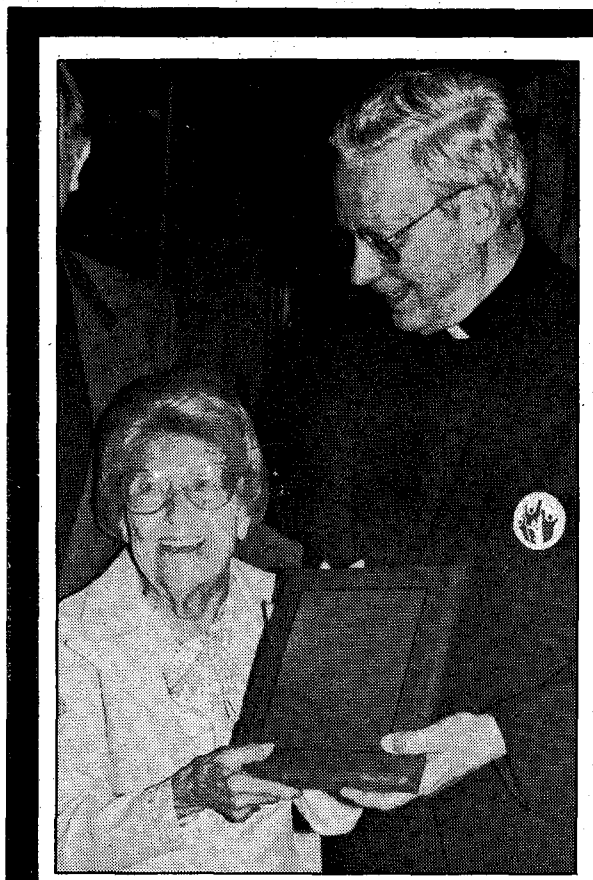
He told the audience not to get "discouraged or frightened" by human frailties and office politics but to "pick up and go on."

"We get wrapped up in the problems of bureaucracy and ask ourselves 'is it worth it?'"

He recommended that they center their motivation on prayer.

Msgr. Bryan O. Walsh, director of CCS, emphasized the importance of the current Archdiocesan Synod, which asks the people to tell the Church their needs, and how it will influence the future of the Church in South Florida and CCS as the social service arm of the church.

This year two Volunteer of the Year awards were presented to Concha B. Espinosa and Helen Pothier. Espinosa was recognized for her 18 years of volunteer work at Centro Mater day care center. Pothier was recognized for her years of service at the Senior Center. At the age of 88 she is still



contributing a minimum of 12 hours per week.

Also honored for volunteer work were the following: Manuel Brennan, Bob and Carol Iglesias, Frank and Loretta Mackle, Fr. Gary Wiesmann, and Mrs. Fran York for their work with Boystown of Florida; David and Rita Attaway, Phillip and Ruth



Croghan, Alan and Peggy McClaskey, Robert and Rose Mize, and John and Michelle Puccio for volunteering at Catholic Family Services of Broward; Sara Conill, Margarita Ortiz, Silvia Martinez Aparicio, and Cristina Fabar from Centro Hispano Catolico; Patricia Bell of St. Elizabeth Day Care Center; Carmen Dominguez of Centro

Mater; and the Perrine-Cutler Ridge Rotary Club for contributions to the Catholic Home for Children.

Staff members recognized included Fern Hultquist for 30 years of service and Amy Battaglia, Jesus Gonzalez-Pita, Roberto Jarro, Lois Krop, Rosa M. Pau, and Dolores Valle for 25 years service.

Helping the dying

St. Francis team brings daily comfort to hospital's patients and their families

By Betsy Kennedy
Voice Staff Writer

It is not yet 9 a.m. but Sister Susan has been called away from the solitude of the hospital chapel and down to the emergency room of St. Francis Hospital on Miami Beach. She will offer prayers and consoling words to a family who has lost their father to a sudden — and fatal — heart attack.

Meanwhile, Sister Rita holds the hand of a patient in dialysis, the life-giving procedure which does the work of failing kidneys. From a small black purse, she reverently takes the Host, and pronounces the words, "Body and Blood of Christ." She then places the Host gently into the mouth of a frail woman who is so hooked up to tubes, wires and machines she is unable to move even a finger.

In a few moments, Brother Simeon, a soft-spoken Italian with a beatific smile, will pray over the body of a woman who will soon be taken off her life support systems. Her meaningful life has been gone for two months, but her body is still trapped in a high-tech, man-made limbo of machines. He has listened quietly to the anguished discussions of the woman's family — and helped them come to a decision.

Tender L. C.

It's all part of the T.L.C. (tender loving care) program administered by the St. Francis Hospital pastoral care team. In 1971, the hospital had only Father Pat Brown, O.F.M., as its chaplain. Through his efforts and encouragement the chaplaincy was expanded to include Sister Susan McGuillicuddy, Sister Rita Michael, Brother Simeon Capizzi, Brother Linus Tighe, Rabbi Marvin Rose and Secretary Helen Penci.

Fr. Brown now directs the highly successful group of clergy. The sisters and brothers, all members of the Franciscan order, have received specialized training and accreditation from the National Association of Catholic Chaplains, which is part of the United States Catholic Conference.

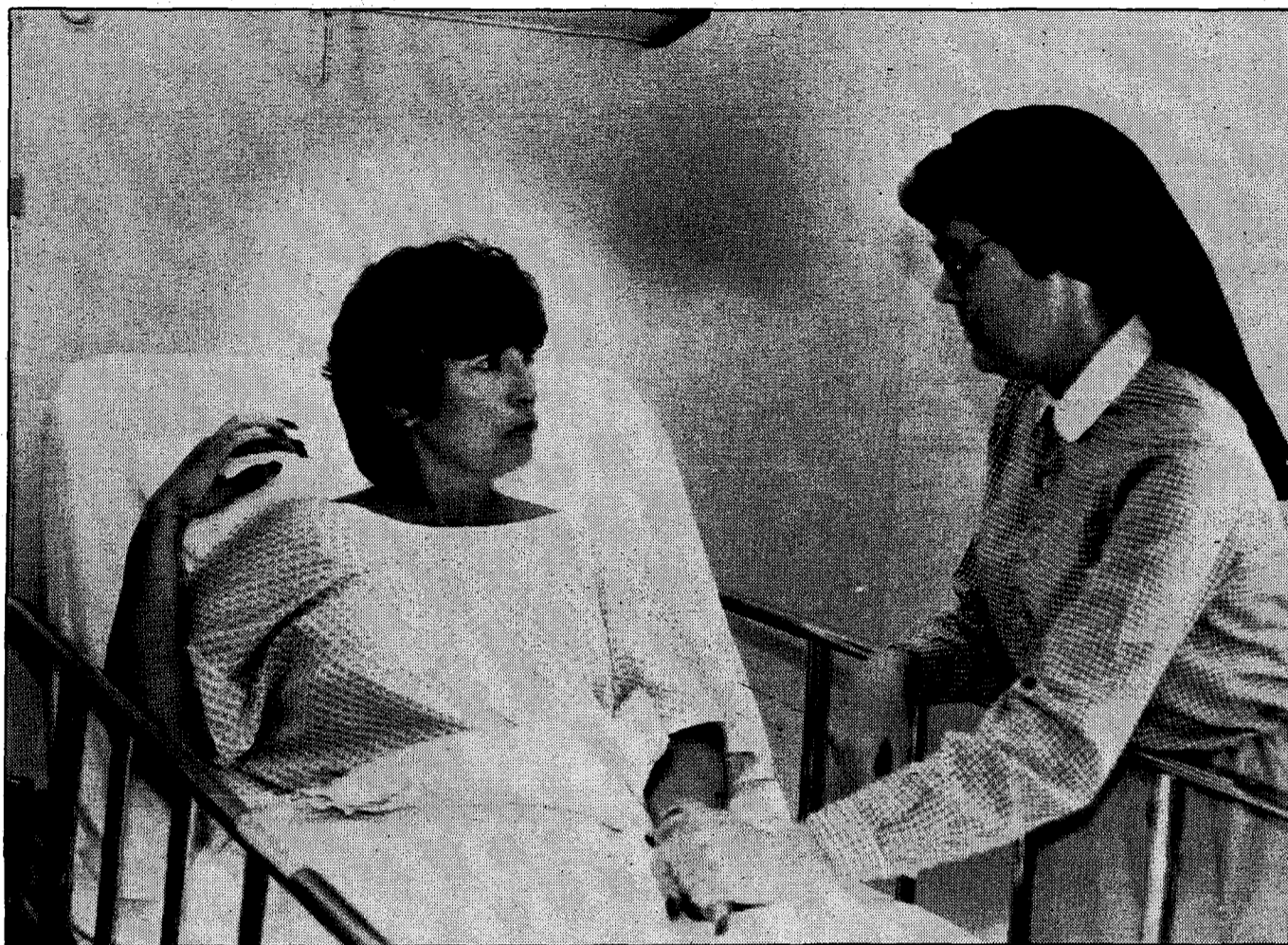
On a typical day, the team logs hundreds of miles visiting patients on six floors, dashing into the office to catch up on paperwork, fulfilling the daily obligations of their order, answering urgent emergency room calls and spending whatever precious moments are left praying in the chapel.

Although the vast majority of patients who enter the 253-bed hospital will enjoy full recovery and return home, some of the elderly ones inevitably face terminal illnesses.

Dealing with acute suffering — and death — requires the pastoral care team to be not only angels of mercy but the liaison between doctors, families and patients during a very turbulent period.

"We are here to meet the spiritual needs of all people... everyone must face the reality that someday they will become ill and die. No matter what their faith, we will be there for them, to help them come to terms with their mortality, yet to bring them hope through their own understanding of God," said Fr. Brown.

The pastoral care members do not take it upon themselves to indulge in theological debates or attempts to convert people, although Sr. Rita has found, "There truly are no atheists on deathbeds... everyone calls upon a Higher Power as they have known him in their own way..."



Just moments before she is wheeled into the operating room for surgery, a woman welcomes a reassuring visit from Sister Susan (above). Meanwhile, Brother Tighe shares a smile with a patient whose cheerful outlook brightens his day. (Voice photos/Betsy Kennedy)

'Everyone must face the reality that someday they will become ill and die. No matter what their faith, we will be there for them, to help them come to terms with their mortality, yet to bring them hope...'

Fr. Pat Brown
St. Francis Hospital
Pastoral Care Team

Spiritual transfusion

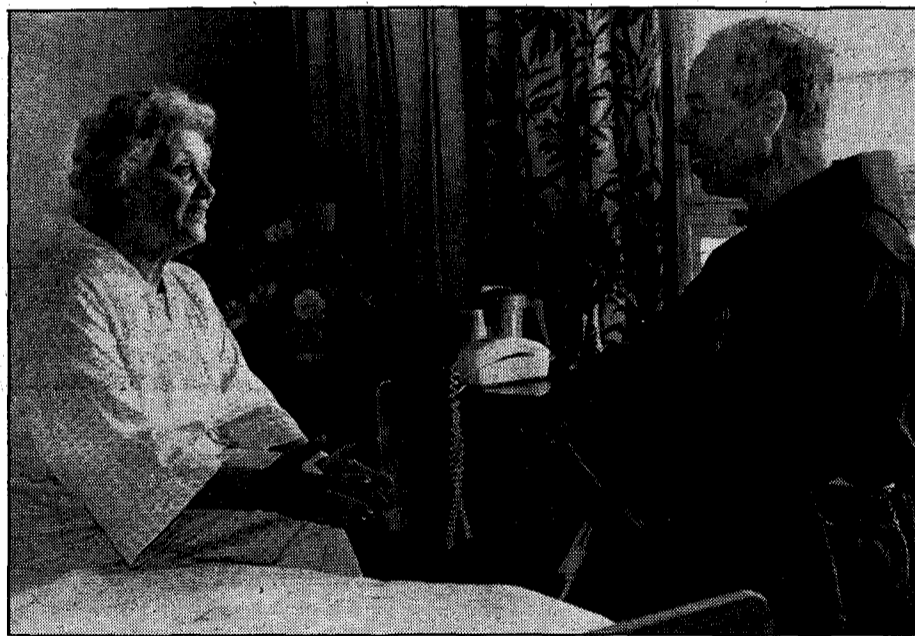
Listening, or just sitting quietly can strengthen a sick person and provide a spiritual transfusion which is just as life-giving as blood, agree the pastoral team members.

"We give them a little opening, and the freedom to pour out everything that is in their hearts, and as Elizabeth Kubler-Ross (the famous expert on dying) suggests, 'let them take care of unfinished business,'" said Sr. Rita.

"I've been in rooms where all I did was sit and hold the hand of a patient who was unconscious... Sometimes I'll see them the next day when they're getting better, and they tell me how much my presence meant to them," said Sr. Susan.

Although each patient is dealt with on a very individual basis, facing terminal illness evokes universal problems, transcending all differences of faith, creed or color.

"The most difficult challenge is to help patients deal with their suffering... they will do anything to avoid pain. And they find it so meaningless and counterproductive. We have to help them work through these feelings," said Sr. Rita.



Br. Simeon believes that patients can accept their suffering better when they view it as an opportunity to come closer to God.

"When we are well we tend to take Him for granted. When we are suffering we cry out for Him. We may wonder if He is punishing us, if He is angry at us. But when we start to explore these emotions, that is when we begin to find peace..."

Catholic patients are often afraid that God is angry with them, or they are angry at Him about their plight and they have trouble dealing with it, added Sr. Rita.

"Before Vatican II, most Catholics were brought up to believe that anger is sinful.... we know now that it is not the anger that is a sin, it is what we do with that anger..."

Sr. Susan has found that the most insidious of diseases is loneliness.

"A couple may come to Miami Beach together to retire. One of them dies suddenly, leaving the partner alone and friendless. Then if that person becomes ill, they feel lost... we have to use all of our spiritual energy and imagination to help them understand that life is still worth living..."

Moral dilemma

There also comes a time when the pastoral care team helps patients' families accept that a life has ended, and life support systems must be shut off.

"The Catholic view is to uphold and nurture life until the last breath... but there comes a day when no hope is left, when the suffering becomes a moral dilemma. The family will be exploited financially and emotionally. That is when it is time to let go of life," said Sr. Rita.

In regard to such issues, the pastoral care team works closely with the St. Francis Bioethics Institute, which was formed in August 1985 to provide a local resource for both medical and pastoral staffs to turn to in facing the problems posed by contemporary biomedical technology.

Composed of physicians, ethicists, nurses, administrators, lawyers and others, the institute is both a sounding board and a decision making process with the patient's best interest as its ultimate concern.

"Our job is to try and help the family, gently and with understanding,

(Continued on page 14)

St. Francis team eases suffering

(Continued from page 13)

when they must face the reality that their loved one will not recover and should not be kept incarcerated by machines... with technology as advanced as it is, sometimes patients are kept alive for two months after they are considered legally dead..." said Br. Tigie, who currently works with depressed patients in the hospital's new neuro-science unit.

'We give them a little opening, and the freedom to pour out everything that is in their hearts...'

Sr. Rita,
St. Francis Hospital
Pastoral Care Team

These type of cases become further complicated when family members disagree on whether or not to leave their loved one on life support, or when the wishes of a patient in a coma are unknown either to staff or family members.

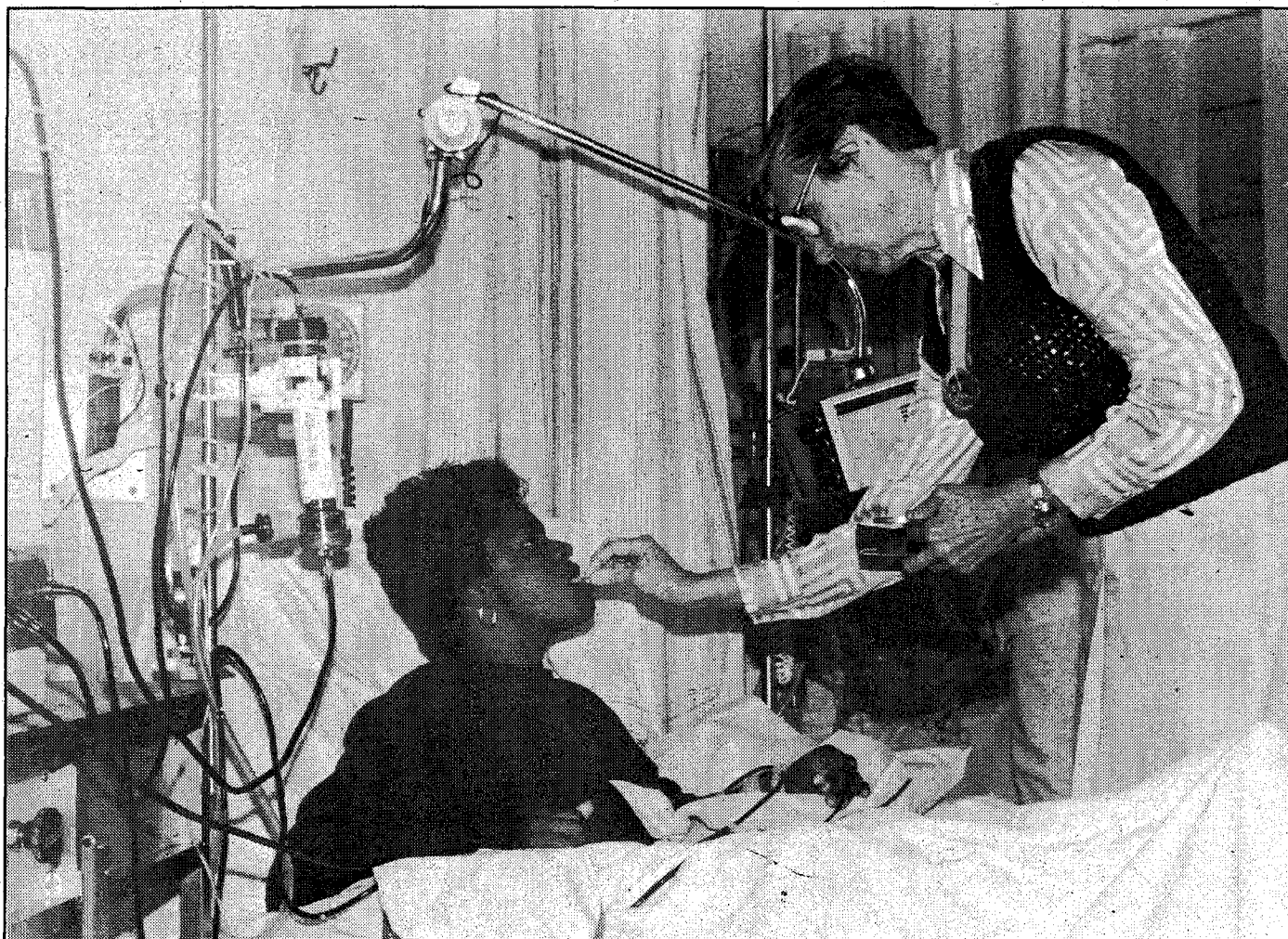
Living wills

"We now have 36 states that have legalized the use of living wills, a document which enables the person to express his 'request that no ethically extraordinary means be used to prolong life, but that pain be alleviated if it becomes unbearable...' " said Fr. Brown.

The document, recognized by Florida law in 1984, also ensures the patients' right to be told if they are terminally ill and permits their next of kin to make decisions regarding the welfare of the patient if he or she is unable to do so.

"Most patients tell us they would rather die a natural death than to have their life prolonged artificially," said Br. Tigie.

Most people, however, are unable



Sister Rita brings the healing power of Christ in the form of Communion to a patient who could not live without regular kidney dialysis treatments. (Voice photo/Betsy Kennedy)

to face the inevitability of their death, said Sr. Rita.

"You have to consider that this country fosters a fear of death... we are geared to youth, good looks, newness... we cover up the natural process of aging with paint, or we try to make over the old."

Ironically, Catholics are often reluctant to accept the sacraments for the sick and dying — especially if they don't have an understanding of them, pointed out Br. Linus. The sacrament of healing is to promote wellness, not hasten dying, but does give grace if

death occurs.

One woman he approached to confer the sacrament of the sick actually leaped from her bed and fled the room, saying, "Am I that sick, Father?"

"The Catholics who are the most comfortable about facing sickness usually are quite familiar with the sacraments and have attended parish healing services," said Sr. Rita.

Although death used to be a taboo subject only 15 years ago, "we still have a long way to go in our attitudes... of unblocking our fears."

In fact, one of the biggest challenges the pastoral team faces, said Sr. Rita, is to cope with their own emotions when dealing with illness and death day after day.

It is an exhausting process, but one that also renews and reinforces the love that brought those dedicated Franciscans to one of the city's busiest hospitals.

"The bottom line of our work is to follow Jesus who was sent here to love us... in turn I love these patients with every fiber of my being..." said Sr. Susan.

'Caring' teacher receives Lumen Christi

(Continued from page 12)

law and the Bible then. Today kids in many classrooms don't believe teachers or simply don't listen."

Although Miller feels that the schools don't have the right to legislate morality, she strongly believes that it is still the responsibility of a teacher to take up the slack if parents aren't giving the kids proper values at home.

"We need to turn back the clock and be more concerned with our ethics

and our youth. It is up to the teacher to emphasize what the family won't."

A climate of fear exists in some schools, says Miller, and teachers always feel they have to be cautious in what they say in case a student goes home to the parents and they take umbrage at the teacher's opinion.

"There is a risk involved... but we have to help students when they turn to us with personal problems," she adds, recalling that many times

students would pour out their troubles to her.

"In the 50s, the kids were afraid to talk to their parents about a subject like sex, because it was considered taboo or unsuitable for discussion. Today the kids feel they can't talk to their parents because the parents are often distracted, away from home or simply don't want to be bothered."

Miller is also concerned about the erosion of family unity, which has a

devastating effect on a child's ability.

"The kids and parents are on different schedules, if they are lucky enough to all be living together at all. They rarely plan times for family gatherings... which is essential for communication and understanding."

Miller and her husband Maxie are very close to their daughter Monise, who recently graduated from Harvard University and was a reader at the Mass in her mother's honor.

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Anti-Catholicism in Law

By Fr. Virgil C. Blum, S.J.

More than any other state in the nation, Massachusetts puts heavy penalties on the exercise of religious freedom in the choice of schools. For example, unlike the Federal Constitution, the Massachusetts Constitution prohibits the loaning of textbooks in secular subjects to children in Catholic schools.

This is the heritage bequeathed to the people of Massachusetts by the bitterly anti-Catholic Know-Nothing party of the mid-nineteenth century. In 1855 the Know-Nothing party controlled the governorship, all state offices, the entire state Senate, and 376 of the 378 seats in the House.

Professor Ray Alen Billington, in his authoritative book *The Protestant Crusade*, tells why the Know-Nothing party was able to gain such total control of the organs and machinery of government: "Only one force held members of the Know-Nothing party together. That was their hatred of the Catholic Church."

During the House debate on the Know-Nothing amendment to impose heavy penalties on the exercise of religious freedom in education, Rep. Bird of Walpole spoke courageously against writing into the Constitution a clearly anti-Catholic provision.

In his defense of religious freedom, Rep. Bird declared: "Everybody knows this resolution appears to be aimed at one class of citizens, one denomination of religion. The question has been discussed in relation to the support of Catholic schools; and I am not willing, as one of the friends of the Constitution, that it should be embarrassed by any such provision."

This anti-Catholic provision is a terrible blemish on an otherwise liberal Constitution. Under the leadership of Senate President William M. Bulger, the members of the state Legislature, meeting in constitutional convention, recently voted 107-87 to place on the November ballot the question: Should the Massachusetts Constitution be the same as the Federal Constitution with respect to the religious freedom rights of parents in the education of their children?

From colonial days religious prejudice has run deep in our American society. It is a cankerous sore that has infected and continues to infect not only individuals, but also the powerful agencies of government.

Anti-Catholic prejudice 'is one form of bigotry which liberalism curiously seems still to tolerate'

—Sen. Patrick Moynihan

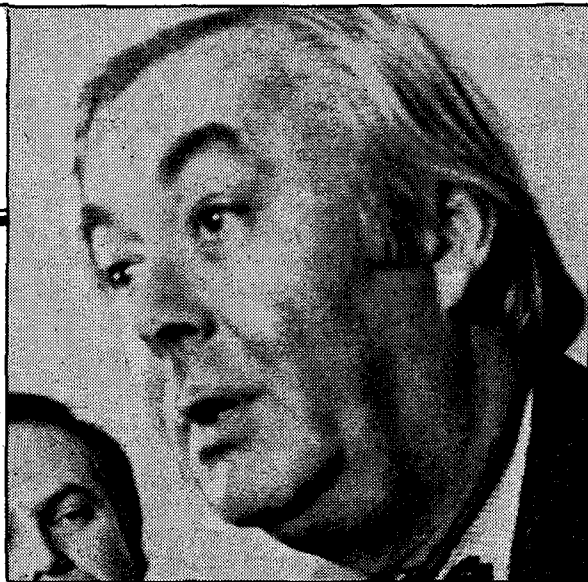
Referring to the anti-Catholicism of some Supreme Court justices, as demonstrated in their denial of remedial education benefits to handicapped children in Catholic schools, Chief Justice Burger declared: "It borders on paranoia to perceive... the Bishop of Rome lurking behind programs that are... vital to the nation's school children... [This decision]... exhibits nothing less than hostility toward religion and the children who attend church-sponsored schools."

To some, it may be shocking to learn that the justices who are most infected with the virus of anti-Catholicism are generally perceived to be the most liberal. But Senator Daniel Patrick Moynihan does not find this shocking, for, as a sociologist, he has found that anti-Catholic prejudice "is one form of bigotry which liberalism curiously seems still to tolerate."

Of course, not everyone in Massachusetts who is opposed to repealing the Know-Nothing amendment is infected with the anti-Catholic virus. Sometimes it is greedy self-interest, as, for example, the opposition of the Massachusetts Teachers Association, the Massachusetts Federation of Teachers and the Boston Teachers Union. They oppose religious freedom and diversity in education because they want and demand state monopoly in education.

But it is legitimate to ask why other interest groups have joined the battle in Massachusetts against an amendment that would guarantee a small measure of religious freedom to Catholic school parents. Some groups have a more or less consistent record of opposition to the religious freedom rights of Catholics in the education of their children. Most consistently in opposition are the American Jewish Congress, the American Civil Liberties Union, and, less so, the American Jewish Committee and the Anti-Defamation League of B'nai B'rith.

Why do these Jewish interest groups so ardently oppose the religious freedom rights of



Catholics in education? Perhaps the answer was given by Senator Richard G. Lugar, chairman of the Foreign relations Committee, when he tried to explain the overwhelming vote in both the Senate and House against the sale of arms to Saudi Arabia. Referring to the powerful Jewish lobby, he observed: "There is no countervailing effectiveness on the other side."

Although the Catholic League for Religious and Civil Rights — the only Catholic civil rights organization in America — has worked ardently to build an effective countervailing force to defend the religious freedom of Catholics, Catholics have been very slow to respond. As a direct result, they virtually invite groups opposed to their rights and liberties to join coalitions formed to suppress their religious freedom rights in the education of their children. This November, Catholics in Massachusetts have the opportunity to reverse this alarming and self-defeating trend.

Freedom is never served up to a people on a silver platter; it must be won and re-won every day.

(Reverend Virgil C. Blum, S.J. is a Professor Emeritus of Political Science, Marquette University, and Founder and President of the Catholic League for Religious and Civil Rights.)

Pluralism challenges campus chaplains

By Jean Caffey Lyles
Religious News Service
Associate Editor

CONVENT STATION, N.J. (RNS) — At the six Claremont Colleges in southern California, where Rabbi Ben Beliak shares chaplaincy duties with a Protestant and a Catholic, 500 of the 3,500 undergraduates are Jewish. But one of the colleges, Pomona, still carries on its seal the motto "Our Tribute to Christian Civilization." According to Rabbi Beliak, "there is not even a footstool, let alone a chair of Judaic studies" at the institutions.

The rabbi was one of 85 chaplains from private and church-related colleges who met here for three days of discussions on "campus pluralism and interfaith integrity."

Pluralism is a newcomer to the religious life of elite private colleges where mainline Protestantism has been the "established" religion. The chaplain, an employee of the university, traditionally not only represented the institution's values but also embodied mainline WASP religiosity.

"Now the Protestants have to move over," said Rabbi Beliak at the annual meeting of the National Association of College and University Chaplains (NACUC). His own campus — where 50 percent of students are Catholic, 20 percent Jewish, and the other 30 percent "a potpourri of Protestants in 57 varieties" — is not unusual in its religious proportions, he said.

Participants in the sessions described situations in university-funded chaplaincies where white mainline Protestants still have the power and budget to "run things," though increasing numbers of students are ethnic minorities, conservative evangelicals, Catholics and Jews. On some campuses, InterVarsity and Campus Crusade are the most vital religious groups.

Jane Redmont of Boston, a Catholic scholar,

quoted the U.S. Catholic bishops' recent pastoral letter on campus ministry, which notes that "Catholics are attending colleges and universities in numbers that far exceed their percentage of the general population."

"You have to stretch to serve other students," said Rabbi Beliak. "That's the role of the chaplain. You can't just serve your own." The Rev. Robert Dewey, chaplain at Kalamazoo

'From a Christian point of view we must care for the distinctiveness of our language because we believe it to be true'

—Rev. William Willimon

(Mich.) College, said the stretching may be harder at a small institution that can afford only a one-person chaplaincy.

The Rev. William H. Willimon, a United Methodist who is minister to Duke University in Durham, N.C., applied a comparison of liberal and "post-liberal" assumptions about religious pluralism to today's campus ministries. He said the liberal tradition assumes that religion is a universal experience and that Christians are "called to translate our odd terms into language more intelligible for an unbelieving world."

As an example, he cited a prominent Protestant cleric's words to graduates at an interfaith baccalaureate service at Duke, where a significant proportion of students are Jewish: "I'm a Christian, but whatever I say here today will be very Jewish." Dr. Willimon characterized such a statement as a form of "religious imperialism," and declared, "It is not right for us to put forth our cross as a universal symbol for all suffering."

In contrast, he said, a "post-liberal" view stresses the "particularity" of religion and contends that certain religious experiences are

available only because of participation in a particular religious community.

Dr. Willimon argued, "From a Christian point of view, we must care for the distinctiveness of our language because we believe it to be true." Aligning himself with the "post-liberal" stance, he added, "Unbelievers are not helped by our translating our beliefs into non-religious categories."

As a Protestant minister on a pluralistic campus, "I try to be honest about my limitations," Dr. Willimon told the chaplains. "When I open my mouth, I'm going to talk like this," he said, referring to his southern Methodist heritage. "I don't do 'humanist' weddings."

Dr. Jane Redmont, who has worked in campus ministries at state universities, said the crucial issue for Catholics is how to embrace "small-c" catholicity or diversity, but "remain Catholic with a large C." Pluralism is a "loaded word" for Catholics at the moment because of the church's internal struggles, she said. "When does diversity become dissent, and when does unity become stifling uniformity?"

The pluralism issue is particularly crucial for women in the Catholic Church. Dr. Redmont said. "Ten years ago the women's movement in the church was asking, 'Please, sir, may I have some more? Now women are saying, 'We are the church and we're staying and if you want to join us in our celebrations, you may.'"

The "fundamental transformation for women was to start saying 'the church, we' rather than 'the church, they,'" she observed.

Referring to the U.S. Catholic bishops' recent pastoral letter, "Empowered by the Spirit: Campus Ministry Faces the Future," Ms. Redmont called it "one of the best things they've ever written." It shows, she said, a major shift for Catholic campus ministry — from an "embattled, defensive and hostile" status to a new era in which collaboration is encouraged and the worth and value of other religions are acknowledged.

Editorial Page

Why does School Board reject idea?

There are a couple of observations to be made so far in the ongoing issue of the health clinics in Dade public schools that would include contraception for teens.

Some local commentators in the secular media have taken shots at clinic foes for being emotionalistic and ill-informed about the proposals, shooting from the hip, as it were. Perhaps a few of the speakers at the school hearings went overboard. And, yes, we would caution against proclaiming the end of the world or the downfall of the nation's youth as a result of an increase in contraception at two schools. There are already enough forces herding young people toward materialism, selfishness and sexual exploitation that this newest issue is hardly Faulkner's "last ding dong of time and doom."

It must be opposed in a reasoned way that meets the proposal on its own merits, as most opponents did.

Voice editorial

For instance, Archbishop McCarthy's challenge to the School Board that, through a fund raising effort, he would replace the present \$100,000 with a community-based fund to accomplish the same goals — health care, screening, etc. — that the School Board was so righteously adamant about. But the Archbishop's fund would go to the root of the sexual problems, the home environment, counseling, family values, rather than handing out pills.

The School Board rejected the proposal.

Why? What does this tell us? Most of our public school leaders apparently can not relate to the idea of introducing values into the public school system which has become a bastion of secular neutrality.

And that is something our public educators and local news commentators ought to realize. Rather than see the clinic opponents as a bunch of neanderthals and reactionaries, we would advise them to look deeper. These opponents are parents and citizens who are dissatisfied with the schools' impotence in teaching values. Americans traditionally expect schools to convey at least a basic sense of morality and ethics which should be an instinctive impulse in any complete education system.

Humanist? No, the schools are not even that, because if they were they could at least teach about girls being exploited, their lives derailed by pregnancies, the dignity of sexuality in marriage, and so forth, without becoming — God forbid — religious.

The New Jersey schools now have a mandated sex ed program which was supported by the state's bishops because it includes family life education which helps kids at an early age learn about sex in the context of related issues, parenthood, personal decision making, consequences of one's actions.

The program is still being developed, but it is a beginning. It can be done. Apparently, the public wants it to be done. Value-oriented sex ed costs nothing extra.

Therefore, why does the School Board reject the archbishop's proposal?



Instead of scornful columnizing and sarcasm, we suggest the media support this forward looking proposal, as a pilot project, and urge the board to either accept it or develop such a project on their own.

Letters

Benefits of Catholic school

Editor:

Catholic high schools are a positive aspect of our society. The students who attend Catholic high schools have many advantages over those who do not. The factors which influence the students are of a beneficial and helpful nature for the foundation of the schools is religion. Catholic high schools shape the students into mature, young adults who will later become leaders in the Christian community.

The students are the primary benefactors in the Catholic high school system. To begin with, the students are taught religion and are encouraged by the faculty to participate in religious functions, such as singing the hymns at a school mass. Through this, they are given the opportunity to structure their faith as Christians. The students are united together in religion, although many are of different nationalities. Students who attend Catholic high schools must wear a uniform. As a result, the wealth or poorness of the student's family is unknown. Clothes are a standard by which society determines a person's income. Therefore, the wearing of uniforms represents the students as equal in status, no one is better than another. The teachers sacrifice for lower salaries to teach in Catholic high schools. Thus, the quality of teaching a student receives is insured because (many of) the teachers are committed to their careers.

A student attending a Catholic high school benefits more than if he went to a public school. The crime and drug use in public schools is much higher than in Catholic high schools, according to reports by the Broward County School Administration. Also, Catholic high schools have a higher standard of academics. This is seen in the number of students enrolled in Catholic high schools who receive scholarships from competitive colleges, such as the University of Miami. Catholic high schools also have stricter disciplinary rules, which helps the students to develop responsibility and maturity.

Catholic high schools help a student develop both socially and spiritually. Religion unites the students as one in the school and represents Jesus through the daily routine. The education the student receives will help him throughout his college and adult life. According to Mr. Jose Piedra, head of the foreign language department at Chaminade High in Hollywood, "Catholic high schools present an excellent form of education in which the students show respect towards the faculty and willingness to learn." To the parents of those children who attend public high schools: I ask you, why not give your children an education from which they will benefit?

Carmen Calderone
Chaminade student

They myth of the amoral man

Editor:

One of the most serious problems facing civilization is the myth of the amoral virtuous man. He is the 20th century superman who has no need of code or creed. He alone is the measure of the worth of his actions. This is the Tylenol-man, the Terrorist-man, the Genocide-man, the Serial killer-man, the Porno-playboy man, the Drug pusher man, the Abortionist-man.

Such a man in London recently sent his pregnant girlfriend on what he thought would be a long long journey. He had placed a bomb in the luggage she was to take on a flight with 387 other people.

Few today would argue with his right to kill his unborn child if only his friend and her doctor would agree; but 388 others in the womb of an airplane, are they covered by the imperative of choice? But why not if one among them can be taken by choice?

Who says they are not lives for him to choose if his politics direct him to their destruction. What loss, when for his own comfort he must plant an abortion bomb that for good measure satisfies the terrorist imperative to kill the innocent. No Pope or pastor or rabbi can restrain him. He is the "amoral virtuous man" and he is only one in the company of millions of like-minded

souls who fashion their own commandments in every sphere of modern life.

We are not faced with a drug crisis, a pornography crisis, a terrorist crisis or a divorce crisis. The crisis is man himself, the so-called amoral man set loose from the civilizing bonds gently placed by the God who made him.

The London airport man has been found but he is still within us; he is the contradiction, the "amoral virtuous man," running without code or creed.

No one can stop him and therein lies the terror.

Bart T. Heffernan,
M.D.D.F.A.C.C.

A gifted writer

Editor:

I hope that the readers of *The Voice* appreciate as much as I do the writing talent of Carol Farrell. The articles she has written for the family column display her warmth, care and devotion for the integrity and cohesiveness of family life.

Carol has a style that is "homey" without being syrupy and if attention is paid to her wise suggestions we'll witness an increase of respect among us.

I for one, am looking forward to the day when *The Voice* will publish a collection of Carol's contributions as a book.

Father Flanagan, Sch. P.

The importance of 'thank you'

Q. I'm not sure this is a question but it's something I wonder about. I have observed in many priests the tendency of taking for granted people in their parish.

On many occasions, people are asked to do little and large tasks and that is the last heard about it until another task comes along. I'm not talking about groveling and gratefulness, but a simple "thank you" would go miles!



BY FR.
JOHN
DIETZEN

This happens not with just one priest. And I don't think it's because people do not acknowledge the efforts and time of the priest. They are thanked so often in person and in public in many verbal and material ways.

Is there something in the seminary that tells them they are above good manners or that ordinary people would get grand ideas about themselves if they were thanked for their time, efforts and sometimes money to do jobs asked of them?

I don't ask you to answer for all priests but rather give your opinion on the situation. I have observed it in military as well as in civilian parishes. (New York)

A. First, thank you for not asking me to answer for all priests. I'm not sure I can answer even for myself. I could not pass up your good letter, however, because I receive many similar to it, and not only about priests.

It seems to me that a habit of saying "thank you" and a general spirit of gratitude to God and to other people is an essential characteristic of an attractive person, and one of the first marks of holiness.

However, sometimes people in leadership positions find that attitude of open thankfulness extremely difficult for a variety of reasons, none of which are very happy ones. Among the most common, it seems to me, is insecurity: the leader feels his position is somehow undermined if he or she admits a genuine dependence on another in any matter of some significance.

I always thank the servers when we finish Mass. It may seem of little importance, but it began for me many years ago when I thanked a veteran server of several years.

The next day his mother called to tell me how happy and proud he was that a priest had thanked him for serving. Apparently it had never happened before.

I imagine most priests do the same almost automatically, but it was a lesson I will not forget.

Thank you for writing. It proves that we priests, and possibly a lot of others in responsible positions, need the reminder.

(A free brochure explaining annulments and their procedures is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

(NC News Service)

Infidelity's damage

BY
ANTOINETTE
BOSCO



How would the other woman feel if she really tried to identify with the wife? Instead of accepting the man's view of his marriage, what if she looked at things through his wife's eyes?

Chances are that the wife is a good person struggling to make her marriage work and raise children. Chances are she has invested a good chunk of her life in her marital relationship.

I have known single women who rationalize their involvement with a married man by telling themselves that the man's marriage was "no good anyway." They align themselves with the husband and see the wife as a rival.

The other woman could ask: What kind of man cares so little for the dignity and feelings of the woman he married that he betrays his commitment in favor of his own gratification?

If the man is unhappy in his marriage, he ought to face his problems with honesty not deceit.

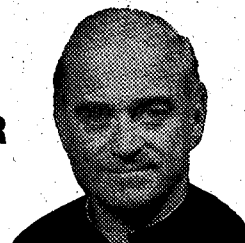
Somewhere in a psychological profile, how an individual responds to moral choices must be factored in. The ability to forego self-centered pleasure that could hurt someone else is a measure of humanity.

The kind of betrayal inherent in extramarital relationships can never be considered a morally neutral phenomenon. Both the unfaithful husband and the other woman need much greater awareness of the serious moral choice they are making.

(NC News Service)

The value of grace

BY FR.
JOHN CATOIR



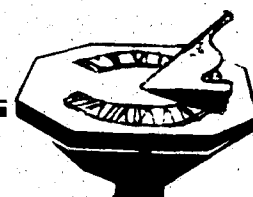
Since Peck doesn't really advert to the salvation question, I suppose he would take issue with this criticism, but Christians should beware. There is a such a thing as grace, and our spiritual progress rests on our openness to God's direct involvement in our daily struggles.

Grace builds on nature it is true, but a super-developed nature is not the prerequisite of spiritual maturity. The quality of supernatural love can be present in a child, a retarded adult, or a person trapped in a compulsive habit. It's strange but true, the Holy Spirit raises up saints wherever He wills. Without a sense of God's supremacy and our dependence on Him, mental health can be an empty prize.

For a free copy of the Christopher News Notes, "To Pray as Jesus Did," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.

Time capsules

By Frank Morgan



Newspaper pioneers

In 60 B.C., Julius Caesar ran successfully for consul and formed the First Triumvirate with Pompey, the Commander-in-chief of the Roman army and husband of Caesar's daughter, Julia and Crassus, the wealthiest man in Rome.

As consul, Caesar founded the first newspaper, the Acta Diurna or Daily Acts, when he ordered reporters to collect news and post it on a whitened board.

The Germans were the pioneers of the printed newspapers. The first newsheet appeared in Cologne within 50 years of the invention of the printing press in 1450. Soon, a number of German towns were reading their own daily newspaper, thus establishing a tradition for local dailies which has been maintained to this day.

In 1562, Venice had a printed newspaper which sold for a gazetta, a small coin with a name which soon became another word for a newspaper.

The first regular newspaper in the English language

was produced in Holland in 1620 by the English Puritans who later sailed for America. The first American newspaper was the "Public Occurrences" of Boston which was published in 1690. But since Benjamin Harris, its publisher, had been in trouble for bold publishing in England, it was banned by the Boston authorities before it could produce a second issue. The first regularly printed American newspaper was the Boston News-letter which appeared in 1704 and was soon followed by James Franklin's New England Courant. Franklin's younger brother, Benjamin, began his writing career with the Courant.

The first daily newspaper in England was the London Daily Courant which was begun in 1702 by a woman, Elizabeth Mallett. The Alexandria, Virginia Gazette is the oldest continually published daily newspaper in the United States. It was begun in 1797.

How to change a mate

Dear Mary: My husband seems withdrawn and bored. He can't find anything to do at home. So he is constantly going to see a friend or out drinking beer. Anything I say makes him very defensive.

My husband and I cannot agree on how much time to spend with friends. I always thought that marriage is where you stayed home with each other and saw your friends occasionally. My husband feels staying home is being trapped, even though he has one night where he plays volleyball. How do we make an agreement? (Illinois)

You raise questions which probably cause tension in most marriages at one time or another. How much time do we spend together? How much space do we give each other? How do we resolve differences?

You imply that you would like to know how to win your husband over to your way of thinking. I doubt I can help you with that approach. I simply do not know any way to make another person think as I do.

If I did, believe me, I would have used it many times, on my children, my husband, my friends. All these people are quite willing and able to think for themselves.

The first step toward resolving a difference is to have both parties acknowledge that there is a problem. I cannot tell from your letter whether your husband thinks there is a problem. I do not



BY
DR. JAMES
AND MARY
KENNY

see how you can solve the problem together if your husband does not see any problem.

What can you do? Since you are the one who is dissatisfied, you can take steps to make your own life more fulfilling. What do you do on the night your husband plays volleyball? Since this is his night out, why not consider it your night too?

Enroll in a needlecraft class. Take aerobics. Join a church study group. Visit a shut-in. Call a friend and go shopping or to a movie. Join a bowling team or a card-playing group.

If you enjoy staying at home, fine. But plan your evening to do something. Plan to bake or sew or style your hair or paint a picture or write a letter to a friend. Make it an evening you will look forward to every week.

The most destructive thing you can do is to stay at home and wait, wait, wait for your husband to come home, all the while feeling sorry for yourself.

If you wish to stay home and your husband wishes to visit friends, having friends over seems like an obvious mutual activity. Suggest this to your husband as a first step in spending more time together. At the same time, plan an evening or two out doing something he enjoys. Or share an evening out with friends you both enjoy.

A spouse who wants to be active and do new things is not all bad. Many persons whose spouse does not wish to do anything would envy your problem.

There is no blueprint to determine how much time you spend at home, how much you go out, how many activities you pursue separately and how many together. Partners must work out their own blueprint. The plan is not static but changes over the years as the couple moves through different stages in life.

Let your husband know you are not satisfied with the present situation. Show your good will by suggesting several ways you might do things together to make life more fulfilling for both of you. Good luck!

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

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The return of 'Summer Phobia'

Summer phobia. It's the term mothers use in anticipating summer with kids who have too much time on their hands. Summers have traditionally been looked upon with joy by children and apprehension by mothers.

But in a culture with so many mothers working outside the home, kids are experiencing summer phobia. Gone are the carefree days of roaming at will and checking in with Mom occasionally to prove one is alive and behaving.

Since most mothers of school-age children work, most school-age children are under another's care for two or more months. And many of them dread it.

The most common is day care, either in a neighbor's home or a center. Other forms of summer child care include camps, day camps, teenage caregivers in the child's home and older sibling care. These vary significantly in cost and care. Let's look at each in light of advantages, disadvantages, and children's reactions.

Institutional day care has the advantage of having many other children, structured activities and transportation. Disadvantages include cost and a school-like environment. Many children dislike trading one school for another.

Neighboring day care has the advantage of being close to home and friends. It can be either costly or inexpensive. Disadvantages include boredom, especially if the caregiver simply turns children over to the backyard and television. Some

BY
DOLORES
CURRAN



caregivers offer children a wide variety of activities, however.

Camp. The cost of summer camp is prohibitive for most parents. After the first week, children usually like it. It has the bonus of a wide variety of activities and friends.

Day camp. These are becoming more numerous and popular. Children are exposed to a wide variety of outdoor and indoor activities but return home at the end of the day. Cost ranges from moderate to expensive.

Caregivers in the child's home is probably the most popular with children if they like the caregiver. They are on their home turf with toys and friends nearby. Cost can be moderate especially if there is more than one child.

Older sibling care is least popular with children. It has the plus of convenience and low cost but can lead to deteriorating relationships and ongoing sibling battles. Oldest children don't like it because it puts them in the position of summer-

mom with power struggles and adult responsibility.

Whatever form of summer care is selected, parents can monitor and change it if it isn't working out. Those who are sensitive to their children's anxiety and experience need to listen to their complaints. Several parents told me that in the past they had little idea that their children were so unhappy until the summer was over.

Probably the best situation is one which combines the above: a couple of days of day-camp, two with an in-home sitter, and one with older sibling care. This dilutes boredom and gives children unhappy with one caregiver some days to enjoy another.

It's good to emphasize that in spite of summer phobia, many mothers would prefer to be home but can't leave their jobs for three months without jeopardizing them. Even though child care can consume a good part of their salary, they are preserving their jobs which the family needs.

So the whole family has to cooperate and sacrifice even in less than perfect circumstances. One family therapist commented, "When Mom goes to work, the whole family goes to work."

By cooperating with summer caregivers, the children are going to work. It is their part-time job. They can help alleviate problems or intensify them. Parents need to point this out because the whole family benefits financially from Mom's work.

1986 Alt Publishing Co.

Family matters

My father's gift of love

By Carol A. Farrell
Director of Family Life Ministry

My dad died seven years ago, but his love and teaching continue to influence the person I am becoming. The words that follow were written shortly after his death. I share them again with you as a tribute to him, and to fathers everywhere.

In September of last year, my father entered Cleveland Clinic to have his heart's aortic valve replaced. The night before the surgery I was overcome with fear that he might not survive and I cried as I realized that never before had I understood so clearly what he meant to my life, how much I loved him, or more important still, how much he loved me. Nor had I expressed that to him. I resolved that I would tell him the next morning before he was taken to surgery. But his needs and mine did not blend very well that morning.

The surgery was successful. And as his strength grew, the need to share my insights of that frightful night faded as easily as the sun's light consumes the morning mist.

Almost six months to the day, on March the 5th, my father suffered a massive stroke, fell into deep coma and three days later, died.

We had 72 hours to move from hoping and praying that somehow he would recover, to praying that the Lord's will would be to take him quickly

since the damage to his system was too total. My mother and brother and I had three days together with him in which to pray and share our sorrow, to talk with each other and to him.

Several months earlier, I had listened to Dr. Elizabeth Kubler-Ross speak on death. I had listened to her in a detached, professional way, grateful for her research and insights, but never thinking that I would be applying them in my own life.

The doctors and nurses who tended my father echoed some of what I had heard from Kubler-Ross. It was extremely likely that he could hear us and they both cautioned us to be careful about what we said in his presence as well as urged us to use the time we had to say what we wanted him to hear. Even though my dad gave no response whatever, I was sure he heard us, and understood.

On either side of his bed my brother and I stood, touching our father's arms, reminiscing out loud about our childhood. I especially remember the trips to Euclid Beach, an amusement park in Cleveland, and the rides on the Thriller which I both loved and hated: I was so frightened by its height and the steep descents it made but at the same time so sure I was safe in my dad's arms. We touched his fingers, still showing the stains from the printer's ink that had been the trademark of his life's work.

With very little effort I recalled my thoughts and

feelings of that night in September because I knew I would not have another chance to express them. When I was alone with him, I finally did.

The greatest impact my dad had on my life came from knowing that there was nothing I could do that would cause him to stop loving me. Nothing. I always understood that. "We love you no matter what." He implied it in his actions with me and my brother and, later, to our families. I remember him using those exact words.

Nothing can ever be done to "earn" that kind of love. It is a gift of tremendous consequences. It gives security, confidence and self-esteem. It is life-giving.

In a beautiful, mysterious and frightening way, parents are called to be "stand-ins" for God. We are called to represent His love for His children. And to the extent that we do our job well, we make it possible for our children to relate to and accept the love of their Heavenly Father.

"Because of you, Dad, I can believe in God's love for me, and in forgiveness. I know that His love, too, is 'no matter what'."

I do not grieve for my father. I know he is in the loving hands of his Father. I grieve for myself. There is a "black hole" in my universe where the energy of a special love once tangibly existed. I am a grown woman with grown children, but inside I feel like a little girl: "I miss you, Daddy."

Tallying TV's vices and virtues

According to the Catholic Almanac, the seven capital sins are pride, covetousness, lust, anger, gluttony, envy and sloth. Let's examine our consciences on those sins as they relate to television:



BY
**JAMES
BREIG**

PRIDE: Unreasonable self-esteem says the Almanac, and we certainly can catch that from the people on the tube. Watching performers salute themselves and give one another awards can make us stop trying to be better on the assumption that, if someone like, oh, say, Vanna White is applauded, we must be members of

'How many times have we shut our ears to our children or spouse to hear the latest news flash? How many times have we failed to do something important because we were planting our roots through the couch cushions?'

the Trinity.

A more serious danger is the self-absorption TV can engender when we fixate on the screen and ignore those around us. How many times have we

shut our ears to our children or spouse in order to hear the latest ball score or news flash? How many times have we failed to do something important for others because we were planting our roots through the couch cushions?

COVETOUSNESS: Is it possible to watch any amount of TV and not want everything which is displayed before us like snacks on a tray? From the commercials to "Lifestyles of the Rich and Famous," from the latest Johnny Carson contract to any Morgan or Cheryl's looks, can you resist the wish to possess them?

LUST: Why do you watch soaps, beauty pageants, diet soda ads, reruns of "Charlie's Angels," Tom Selleck guest appearances? Is it for intellectual growth or spiritual stimulation? Look me in the eye when you answer.

ANGER: You should see me when Yankee relief pitchers turn a victory into a defeat on the scale of Little Big Horn. But what emotions are surfaced through detective shows which rely on fists and guns to solve problems? Have you ever wished you could solve a family dispute through quick physical action? Have you ever wanted to end a discussion with a sharp word? Do you like heroes who punch their way out of danger or riddle the enemy with machinegun fire?

GLUTTONY: Had an extra Ho-Ho lately? Swill down six-packs like the coal miners in beer ads? Snack voraciously while you scope the tube, even though you just had dinner?

ENVY: Do you watch million-dollar newscasters and consider them air-heads? Do you grind your teeth over the big bucks Joan Rivers makes for ridiculing other people? Do you consider most actors to be mannequins who should bow down before God each morning for not making them haul the garbage their talents



THEY'RE BACK — Robbie Freeling, played by Oliver Robbins, grabs his sister, Carol Anne, played by Heather O'Rourke, who again is the obsession of a band of restless spirits in "Poltergeist II: The Other Side." The USCC classifies it A-II adults and adolescents because of many gruesome scenes but also says other visual effects are "exquisitely affecting." (NC photo)

prepared them for? Come stand over here, brothers and sisters, and confess your envy along with me.

SLOTH: I could list about four hundred things I should do every weekend besides watch yet another ball

game. How about you? Ever put off something because "Dallas" was on? Ever say, "In a minute" when you mean "I might do it two hours from now when the movie of the week is over"?

I can hear some of you mumbling, "Why's he so hard on TV? It has some good points, too."

Really? Okay, here are the opposites of the sins we just discussed: humility, liberality, chastity, meekness, temperance, brotherly love and diligence.

Now suppose you write to me and tell me how TV has helped you cultivate those virtues. Frankly, I don't expect to hear from too many of you.

NOTE: A few readers responded to my recent column on the best of TV's past and present by listing what they consider to be classic programs. A Pittsburgh woman chose such favorites as "Highway to Heaven," "The Cosby Show" and "Murder, She Wrote." A Colorado man asked how critics picking 20 shows that changed TV could omit Bishop Fulton Sheen's program from the Fifties.

'Woman in the background'

BESS W. TRUMAN, by Margaret Truman. Macmillan (New York, N.Y., 1986). 445 pp., \$19.95.

Reviewed by William F. Muenchow

Margaret Truman Daniel was not satisfied with the public image of her mother because she felt it was not the "real" Bess W. Truman, "First Lady, the United States of America, April 12, 1945 - Jan. 20, 1953."

The discovery of hundreds of family letters after her mother's death in 1982 gave her the opportunity to present a more realistic side of her mother's complex personality and a more complete portrayal.

Using a research-minded, objective

BOOK REVIEW

approach, Daniel reveals that her mother helped create the "woman in the background" concept. She expressed the idea that a woman's place in public is to: "sit beside her husband, be silent, and be sure her hat is on straight."

Behind that image, which was in sharp contrast to that of her predecessor, Eleanor Roosevelt, was a Bess Truman that was feisty, competitive, strong-willed, and ready to take a stand on any issue. Add a stalwart dedication to her maternal family, continued concern for her own

family's health, love all around, and a pungent vernacular... and the image becomes a screen. An example of spicy wit occurs when 8-year-old Margaret innocently asks: "Mother, am I adopted?" The reply: "No, if you were, we would have done better."

This is not only a story of a first lady, but also of a president and his era which affected most of our lives. That makes it fascinating for the general reader. It is like having a front row seat to some of the significant events of our time: Dropping the atomic bomb on Japan, the death of President Franklin D. Roosevelt, the defeat of Thomas E. Dewey, the firing of Gen. Douglas MacArthur, the Marshall Plan, the Korean War and much more.

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Sylvan Learning Center

Appoints Lynn Conklin as Director of Learning. Ms. Conklin is a graduate of Cedar Crest College in Allentown, Pennsylvania and former teacher at Epiphany School of South Miami.

Sylvan, a national franchise company, provides supplementary learning programs which helps students of all ages achieve their proper grade level through a system of individualized tutorial training.

The new Sylvan Learning Center will offer individual reading and mathematics instruction to remedial and gifted children, when its doors open to the public on June 5, 1986 at 5800 S.W. 73 Street, South Miami.



What's Happening



Prayer for unity

Dade County religious and civic leaders gathered at the Archdiocese of Miami Pastoral Center recently to pray for "wisdom, understanding and mutual respect" in our area. The prayer service, sponsored by the Tri-Ethnic Committee of the Greater Miami Religious Leaders Coalition, was a response to recent confrontations between local groups with different political views. "We must learn to live in community, or we will end up with chaos," said Rev. Linnea Pearson (first from left) of the Unitarian Universalist Church, who participated in the service along with (above) Rabbi Solomon Schiff and Miami Auxiliary Bishops Agustin Roman and Norbert Dorsey. Bishop Roman also issued a statement asking Cubans, in particular, to respect the diversity of opinions. (La Voz photo/Araceli Cantero)

Prayers to be offered for South Africa

Archbishop McCarthy has called upon the priests and people of the Archdiocese to offer special prayers for peace and justice in South Africa on June 14 and 15th at all Masses.

In a recent pastoral letter the Bishops of South Africa have requested penance and prayers for the sake of peace and justice in their society.

This month marks the tenth anniversary of the student uprising in Soweto, South Africa, when 20,000 students protested the adoption of the Afrikaans language in the schools and were met by brutal repression by the police. Before the protests were over between 700 and 1,000 persons were killed and more than five thousand

were injured.

"The demand of the black majority for justice in South Africa has not abated but increased. The repression by the police and armed forces also has not diminished," says Fr. Gerald LaCerra, Archdiocesan Chancellor.

Dignity meetings scheduled

Dignity, an organization of Gay and Lesbian Catholics, has two chapters that meet regularly in South Florida. The Fort Lauderdale chapter meets on Fridays at 8 p.m. at St. Maurice Parish. The Miami chapter meets the first and third Wednesdays at 7:30 p.m. at St. Mary's Cathedral social hall. For more information Dignity can be reached at the following locations and phone numbers: Dignity/Fort Lauderdale, P.O. Box 22884, Fort Lauderdale, FL 33335. 523-3737; Dignity/Miami, P.O. Box 674, Miami, FL 33135. 751-5214.

St. Coleman students win science awards

Two eighth graders from St. Coleman's Catholic School in Pompano Beach recently received recognition of their study and research at the 31st annual State Science and Engineering Fair held in Pensacola, Florida.

In competition with students from all the counties in Florida, Rodrigo Garcia placed first in the Micro-Biology category, the only student from all of Broward County Middle Schools. Astrid Maugee achieved 4th place in the Junior Physics category.

Both students qualified for the state finals by tying for 1st place in the St. Coleman's Science Fair and by awards received at the Broward County Science Fair.

It's a Date

Our Lady Queen of Heaven Church, 1400 S. State Rd. 7, will hold a Singles Mass and Dance on June 28. Mass: 7 p.m. Dance 8 p.m. Tickets \$5. For more info call Mary Bruno eves. 975-5148.

Happenings Singles is having an Outstanding Singles Party on June 17 at 9 p.m. at the Diplomat Hotel, 3515 South Ocean Drive, Hollywood. Dancing, live band, gift drawings and surprises. Admission \$6. For more info call Sharon Silver 385-1255.

The Widow and Widowers Club of Broward County will have a social gathering June 15 from 2 p.m. to 5 p.m. (every 1st and 3rd Sunday) at the Wilton Manors Recreation Hall. For more info call 564-7394 or 731-2915.

Catholic Daughters of the Americas, Court Holy Spirit No.1912, will sponsor a Dessert Card Party, on June 28 at noon, St. Elizabeth Gardens. Donation: \$1.50. For information, contact 941-5546.

Catholic Daughters of the Americas, Court Holy Spirit No.1912, will hold their regular

Pieta replica to be placed in Woodlawn South

A life-size replica of Michelangelo's sculpture La Pieta is scheduled to be placed in a shrine at the Catholic Section of Woodlawn Park Cemetery South, 11600 Killian Dr., this summer. The section is being readied to receive the Pieta and four other statues depicting Saints Anthony, Francis, Peter and Paul.

The Pieta is being sculpted by an Italian artist who is using Carrera marble from

the same quarry that was used to create the original. He also is creating the sculptures of the four saints.

The new Catholic Section, already available for internments, is scheduled to be completed by late August. On completion it will include hundreds of grave, monument, and lawn crypt sites and a limited number of crypts in the Catholic Mausoleum Shrine.

St. Thomas Aquinas Club wins volunteer award

The Key & Keyette Club of St. Thomas Aquinas High School in Ft. Lauderdale, who devoted over 30,000 volunteer hours to a wide variety of worthy causes and organizations, including the Special Olympics, Horses for the Handicapped, Camillus House, Meals on Wheels, and the American Heart Association, is one of the winners in the second annual Golden Rule Awards competition sponsored by the J.C. Penney Company.

As winners of the award, the group will receive a mounted plaque to signify their volunteerism. A \$250 check will be

donated to the group to help them continue their volunteer activities.

The Golden Rule Awards were established in 1982 by the Penney Company to promote the importance of volunteerism not only within the Penney Company, but in the outside community as well.

New Broward Serra pres.

FORT LAUDERDALE — J. Donald McGinley of Pompano Beach has been elected president of the Broward County Serra Club.

Other officers who will also be installed during a dinner meeting on May 12 at the Royce Hotel are William Gaus, Albert Krebs, John DeVaney, vice presidents; Walter Marsh, secretary. Krebs will also serve as treasurer this year.

The Serra Club, an affiliate of an international organization, encourages and sponsor vocations to the priesthood and religious life.

business meeting June 13, at 1 p.m., St. Elizabeth Gardens Pompano Beach, Fla. Anyone wishing to transfer or become a member, contact, 941-5546.

St. Monica's annual garage sale, 3490 NW 191 Street, Carol City, June 14th & 15th, 10 am till 5 pm.

The North Dade Catholic Widow and Widowers Club will hold a meeting on June 27 at 7:30 p.m. at Visitation Church Social Hall, 100 N.E. 191st St., Miami. All faiths welcome. Call 651-5539 or 652-3052.

Decency league pickets stores

The Kendale League for Decency will picket the K mart & Waldenbooks Stores that are situated in the Kendall Lakes Mall located at 13845 S.W. 88th St., (Miami) on Saturday, June 14th from 10:00 a.m. until 3:00 p.m.

This picket is part of a nationally coordinated effort sponsored by the National Federation for Decency, urging citizens to boycott the K mart & Waldenbooks stores for their refusal to stop selling anti-Christian and anti-family pornographic magazines.

Waldenbooks which is owned by the K mart Corp. currently sells Playboy, Penthouse, Gallery, Genesis, and Playgirl.

The Kendale League for Decency is asking the Christians in our community to support this picket and help make Miami a porn free community.

Fr. James J. Allen

A Mass of Christian Burial was celebrated on Tuesday in St. Catherine of Siena Church for Jesuit Father James J. Allen who died last Saturday at the age of 67.

A native of Miami who entered the Society of Jesus following graduation from Gesu School in 1936, Father Allen came to Miami for the 50th reunion of his high school class and suffered a heart attack.

Ordained to the priesthood in 1950, he had served from 1980 to 1983 as an associate pastor at St. Ann Church, West Palm Beach, and from 1983 to 1984 assisted at St. Catherine of Siena parish.

He is survived by a brother, J. Emmett Allen; and a sister, Mrs. Margaret T. Hut-ton, both of Miami.

Burial was in Spring Hill College Cemetery, Mobile, Ala.

Prayer Petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sister of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls), to us at this address: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Spiritual cassettes available

The following spiritual cassettes — all in Spanish — are available from "Jesus Loves You" Catholic Tape Ministry, P.O. Box 55-8146, Miami, FL, 33155-8146. Cost is \$4 per cassette, plus 75¢ shipping and handling per order, not per cassette. Part of the money collected will be donated to the Hispanic Fund for the Poor of St. Juliana Church in the Diocese of Palm Beach. All of the recordings were made at a recent Spanish Charismatic retreat held at the parish.

Tapes by Bishop Alfonso Uribe Jaramillo of Colombia: God is love; life in abundance; Jesus heals broken hearts; conversion and mercy; homily: prayer for interior healing; prayer.

Tapes by Maria de Sangiovanni, coordinator of the Charismatic Renewal Movement in the Dominican Republic: He loved me and gave Himself up for me; healed by forgiveness; love that heals.

Tapes by Humberto Sangiovanni: Lent, a time to experience the love of God; faith.

St. Louis Catholic Church will host a Second Annual Young Adult Ministry Dance at 8 p.m. June 21. For info call Kathy at 271-8770.

The Schott Memorial Center for the Deaf & Handicap First Annual Celebration of the Feast of St. Anthony of Padua, June 13 at 7:30 P.M. followed by an assortment of Italian snacks. For more details call: 434-3306.

St. Timothy separated and divorced ministry will meet every Monday night at 7:30 p.m. in McDermott Hall, 5400 S.W. 102nd Ave. in Miami.

Book: Secularism can promote religious change

The Future of Religion: Secularization, Revival and Cult Formation, by Rodney Stark and William Sims Bainbridge. University of California Press (Berkeley, Calif., 1985). 571 pp., \$14.95. Reviewed by William D. Dinges, NC News Service.

Much post-Enlightenment thinking has worked from the premise that the ability to explain the world "on its own terms," (secularism) would mean the demise of religion.

A look at the religious landscape during the last two and one-half decades, raises serious doubts about this assumption.

If modern culture is sliding inexorably into the bedrock of secularism, why has there been such a persistent proliferation of sects, cults and religious revivalism? Rodney Stark and William Sims Bainbridge, professors of sociology at the University of Washington in Seattle, offer a provocative theoretical framework for explaining this anomaly.

Since 1979, Stark and Bainbridge have published a series of studies in professional journals constructing a deductive theory of religious change via the analysis of sect and cult formation. The current volume brings this labor — based on the analysis of census data, national surveys, mission

handbooks, case studies, and an assortment of religious guides and directories — together in a single source.

Their work was published before the Vatican's May 2 document on sects.

The heart of Stark and Bainbridge's theory is the assertion that secularism is a self-limiting process. Not only does secularism not lead to a diminishment of religion, it actually promotes religious change and innovation. It does so for a simple reason: Nature abhors a vacuum.

Stark and Bainbridge work from an exchange theory perspective: humans seek rewards and try to avoid that which is costly. Rewards are scarce and inequitably distributed.

Some rewards (the desire for immortality) cannot be achieved in the here and now. For these unattainable, valuable, and presumably constant rewards, people create and exchange "compensators" — the belief that a reward will be obtained in a distant future or in some other context which cannot be immediately verified.

Religion provides both specific (empirical) and general (supernatural) compensators. Where there is a large constituency that is "unchurched," where religious toleration prevails,

and where mainline religious bodies fail to provide efficacious supernatural compensators, sects and cults proliferate.

Stark and Bainbridge's theory explaining the survival of religion rests on a questionable definition of religion. Nevertheless, their work offers compelling insights into the current understanding of both religion and secularization, into the conceptualization of sect and cult, and into the understanding of why and how new religious movements grow.

Although geared toward a professional audience, this book is highly readable and unencumbered by academic jargon — with the minor exception of some of the statistic analysis. Stark and Bainbridge's tome is the intellectual wagon train around which the discussion of sects, cults and secularization will circle for some time to come.

Dinges is an assistant professor in the department of religion and religious education at the Catholic University of America, Washington.

New Books

Myths: God's, Heroes and Saviors, by Leonard J. Biallas, Twenty-Third Publications, \$9.95, 299 pp. Comments on mythic themes and stories that reverberate within religious traditions.

The Mustard Seed Process by Sister Helen Swift, SND de N, and Father Frank Oppenheim, SJ, Paulist Press, \$8.95, 149 pp. Moves from some reflections on personal, subjective attitudes and values through a consideration of fairness in interpersonal relationships to facing some of the broader justice issues.

Faith and Doubt Today by Philip St. Romain, Liguori Publications, \$3.25, 126 pp. Facing basic questions as adults weigh their faith.

Jesus Is Here by Father Rawley Myers, Our Sunday Visitor, \$5.95, 152

pp. Daily devotions to the Sacred Heart and Precious Blood.

Anthony Claret: A Life in the Service of the Gospel by Father John M. Lozano, CMF, Claretian Publications, no price given, 486 pp. Biography of St. Anthony Mary Claret meant to be faster-paced and briefer than thoroughly scholarly accounts of the saint's life.

His Word by Father David Knight, St. Anthony Messenger Press, \$3.95, 81 pp. Shows that the best directions for finding and following Christ's way are given in his word.

Revolutionaries for the Gospel edited by Teofilo Cabestrero, Orbis Books, \$9.95, 148 pp. Testimonies of 15 Christians in the Nicaraguan government.

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Publication Promised. MEA

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D.M.S.

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THE HOLY SPIRIT**
Holy Spirit you who solve all problems.
Who light all roads so that I can attain my
goal. You who give me the divine gift to
forgive and to forget all evil against me
and that in all instances of my life you are
with me. I want in this short prayer to
thank you for all things and to confirm
once again that I never want to be separated
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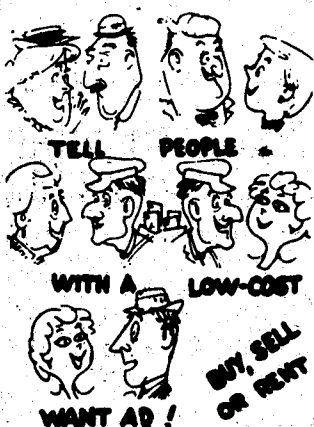
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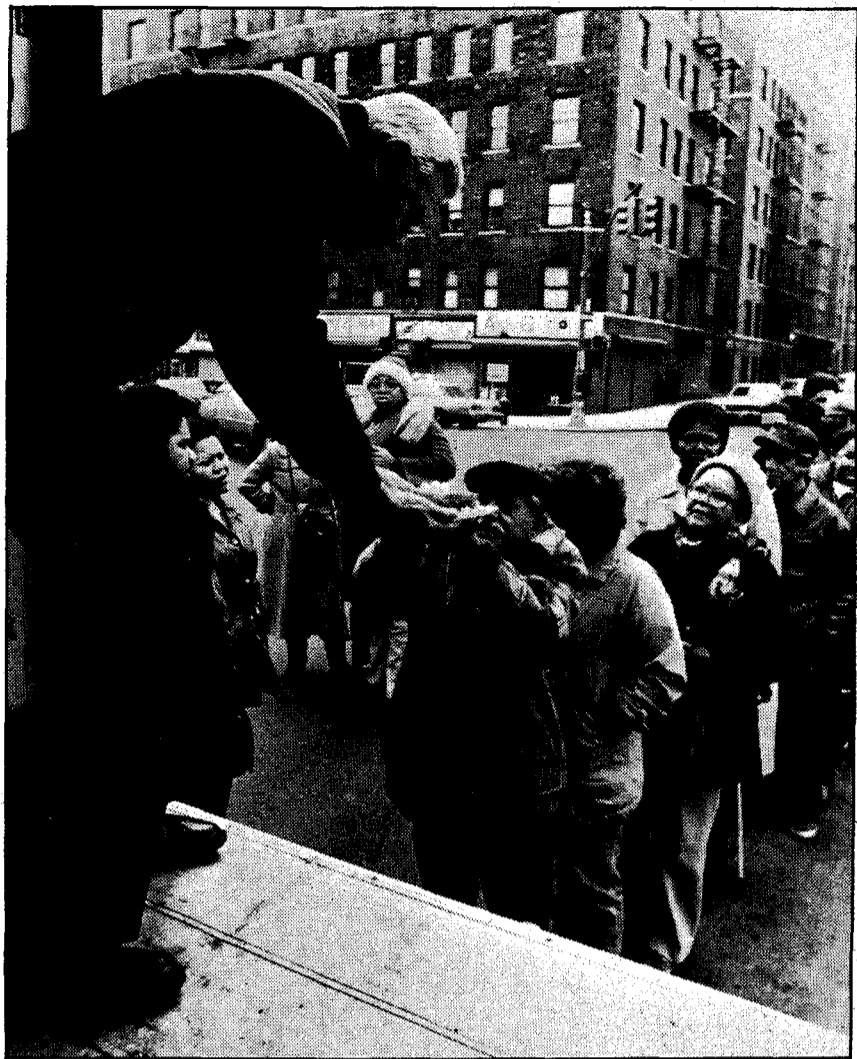
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A New York priest distributes food to the needy from the back of his van (above) and a young woman pays a visit to a resident of a Miami retirement home. Saints are commonly thought of as heroes from an age gone by, but if we look around we can find many ordinary people living extraordinary lives. (NC photos)



My neighbor, the

Maybe we're looking for inspiration in the wrong places

By Lawrence Cunningham
NC News Service

There is an inclination to see the saints as otherworldly haloed in a golden world of art and stained glass. Even those contemporary figures often thought of as saints — one thinks instinctively of Mother Teresa of Calcutta — seem beyond what we are or would even dare to be.

Do we look, perhaps, in the wrong place?

If the saints are those whose lives are so formed by the Gospel that they become models for others, then in searching for them we might look a little closer at ordinary experience, since it is our own immediate circumstances that most influence our character and outlook on life. For a Catholic, that includes a consideration of parish life.

When we look closely at "our"

parish, we can find many ordinary people who live extraordinary lives:

- Who does not know of parents who care for a child who is mentally or physically afflicted not only out of a sense of parental duty but out of a deep and abiding love?

- How many people around us care for an elderly parent or sustain and nurture an addicted spouse?

- How many single parents live heroically as they sustain their families in an atmosphere of prayer and devotion?

- Does not every parish have people who are always ready to go the extra mile not only for the needs of the parish but for the larger community in need?

The saint does what is ordinary in an extraordinary manner. I have long argued that there is a wonderful book to be written by someone with literary talent and spiritual sensitivity, a book that

Thinking it over

The laity in the world

The lay person who participates in Mass for an hour on Sunday and who gives two hours during the week to a parish activity still spends less than 2 percent of the time in church.

Ninety-eight percent of that lay person's time is spent at work, or at home, or in school. Meetings to attend, children to raise, bills to pay, home repairs to attend to, grocery shopping to complete — these constitute the stuff of the lay person's life.

What does the stuff of the lay person's life have to do with the church? The world's bishops will tackle this subject when they meet in Rome during the fall of 1987. The theme of their world Synod: "Vocation and Mission of the Laity in the Church and in the World 20 Years After the Second Vatican Council."

The bishops will, of course, discuss the two percent of the time that lay people actually do spend in church: distributing the Eucharist, serving as readers, participating in parish councils, providing religious education and fulfilling many other key tasks. Moreover, many lay professionals today hold full-time positions in the church. Their roles will be discussed during the synod.

But the 98 percent of the time that most lay people spend apart from church premises will also be a major interest of the synod. If the lay person's Christianity means much, it has to mean something during that time.

Planners of the synod have already noted that the church's lay people have a particular opportunity to humanize the culture around them. They make the world more human through their work, and in their families and friendships. They also do so, for example, when they vote or take some action to change the world.

"The presence of the Christian laity in the world must be courageous and prophetic," the Vatican's Synod Secretariat said in a paper it released. The secretariat invited comments on how this happens — how lay people can make the world more human. What do you think?

Scriptures

All are one in Christ

Reflections on next Sunday's second reading, Galatians 3:26-29.

Introduction

Jesus had to suffer and die (Gospel reading, Luke 9:18-24), "thrust through" upon the cross, grieved as the "first-born," mourned and lamented (first reading, Zechariah 12:10-11, that we might receive life through his death. Baptized into that death, we are one in him (second reading, Galatians 3:26-29).

Background

Galatians can best be understood as though there were two audiences on hand to hear Paul speak. The first are the Galatians; the second are traveling missionaries who arrived at Galatia, and who were leading Paul's converts away from Paul's teaching.

His words are addressed to the Galatians, but they are aimed at the Judaizers! Paul calls them "some who wish to alter the gospel" (1:7). For Paul, there is "no other"

gospel, save the one God chose him to proclaim (1:16).

As Paul defends his preaching against his opponents, he constantly makes comparisons. He presents his "side" of the story but always in the light of what the other "side" maintains.

Thus, "faith in Christ" is posed as an opposite to "observance of the law" (2:16).

"Beginning in the spirit" is contrasted with "ending in the flesh" (3:3).

The "promise" contradicts "a covenant formality" (3:17-18).

"Heirs" have greater status than "slaves" (4:7).

The list is almost endless, but Paul never tires of opposing those who deny his basic premise: we "are justified by faith in Jesus Christ" and "not by legal observance" (2:16).

know your faith

saint!

would Chronicle the lives of those who live out the gospel message with seriousness and love.

That book should start, not with the luminaries who make the magazines and the TV documentaries, but with the people who sit in the adjacent pew to us each Sunday.

While we still look to the great official saints of the church, I think we should also turn to these saints. They are close to us and, in their closeness, they demonstrate that the Gospel enriches, deepens and magnifies our lives. They, like the great saints, are a sign of God's presence in the world.

In the beautiful Piazzale Michelangelo that overlooks the city of Florence, Italy, there is a small monument to its architect. The inscription reads: "If you seek his true monument, look around you." I would apply the same words to the subject of contemporary sanctity.



A Washington teacher uses the comic page to make a point to his class. One Catholic, who teaches third grade at a DeKalb, Ill., public school, views his teaching as a part of his apostolate. "Third-graders have a strong moral sense and if an adult addresses issues with a value orientation, that person can have a real impact on the future," he says. (NC photo by Paul Conkin)

Putting values to work in the world

By Suzanne Elsesser
NC News Service

Interstate 95 is a highway that intrigues me. It runs from the southern tip of Florida, along the East Coast of the United States, to Canada.

Imagine the diversity along its path. But none of its diversity has caught my imagination more than that part of the highway stretching between New York's South Bronx and Stamford, Conn.

At the South Bronx end of this 30-mile stretch, there are shells of abandoned brick apartment buildings lining the road. A billboard advertises the sale of handguns for protection. Not infrequently the burned-out frames of stolen cars can be seen.

A few miles away in Stamford the opposite is true: New, glass-sheathed office buildings with their garages for employees' cars hug the highway. Billboards advertise luxury hotels for overnight business accommodations and limosines are not rare.

My story is about two Christians in these very diverse locations who live their faith in the day-to-day work they do: One is a nurse, the

'I choose to work here because I feel this is where I should be, working with the poor. I see that I have something good that I can put to use for people... And I am constantly being gifted by the people I serve.'

other a vice president in a multinational corporation.

Virginia Baker goes almost daily as a visiting nurse to housebound patients in the South Bronx. She bathes them, dresses wounds, gives injections and medications — and she listens to the voices of patients and their families, who often live in shattering poverty yet many times possess an incredible peace and dignity.

"I chose to work here," she says, "because I feel this is where I should be, working with the poor. I see that I have something good that I can put to use for people."

But what Baker describes of her work centers not so much on what she is doing as on what the people she serves are giving back to her!

"I see the power of love and caring in the way people reach out and help each other. For me that's how

the Gospel lives and I see it every day. It is a privilege to have the skills to work in this area," she states with quiet sincerity. "I am constantly being gifted by the people I serve."

From his office high in a building overlooking Stamford, a corporate vice president reflects on how fortunate he is to be in a position where his Christian values can help employees both directly and through the company policies he is able to influence.

His beliefs have resulted in a work style that reflects his values. First, he tries to be consistent in his dealings with people. At the same time, he tries to be sensitive, while emphasizing the dignity of other employees and fostering their self-respect.

Senior —, middle — and lower-

level management employees, as well as all others, are treated equally by him.

Even if he thinks someone's work habits need improvement — if, for example, someone must be asked to answer the telephone less abrasively — he tries to discuss the matter in a way that preserves the other person's self-respect. Under the most difficult circumstances — when a manager is being dismissed from the company, for example — he seeks ways to recognize the human dignity of that person.

Policies that provide ways for employees to express their concerns to top management and have their suggestions acted upon in good faith have also been adopted by the company as a result of this man's recommendations.

Dealing with people and their problems is what makes up the workday for this corporate executive. Asked if his faith plays a part in what he must do, he is quick and firm with his answer:

"All the time. Every time there is a problem to solve I revert consciously to my own set of values, which are based on my faith."

In our reading for Sunday, as Paul continues to show the superiority of faith over and against observance of the law, Paul offers a magnificent view of human nature. Although he has taken "sides" against his opponents, his view of humankind is the most liberating view — God's "side" of things!

Commentary

To show the superiority of faith over law, Paul goes back to Abraham, who lived before the law was given on Sinai. He believed in God and was deemed "upright" as a result. To Abraham was given the promise of descendants before the formality (of a covenant) took place.

Believers in Christ, who accept God's gift of being justified by that faith, are Abraham's descendants. The law was only "a monitor," Paul says, and not "a

parent." As our reading begins the believer's role as "a descendant" is set forth for us.

We resemble Abraham and bear a likeness to him, precisely because we believe. We have accepted baptism, a sign of that faith, which joins us to Christ. We are, therefore, God's children (v.27).

If the law was a guardian for a while (as it was for Paul), the child is now set free, like leaving an orphanage and coming home. The Gentiles have become "adopted sons" (4:5) and are truly God's children as well.

The Jewish child has been "picked up" by his true parent, the God he or she knew all along, even though under a monitor's care. The Gentile child, who never knew the true parent (because she or he never knew the law) has been adopted. Both are equally children and now members of one family.

All previous distinctions between Jew and Gentile are effaced. Grace, God's gift, has erased them completely for those who are one in Christ.

If distinctions based on race are destroyed, so are those based on economic status (free or slave) and gender (male or female). Since such distinctions are continually being made, we are challenged to "side" with Paul and refuse to become mere spectators.

This column is excerpted from *Share the Word*, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3032 Fourth Street, N.E., Washington, DC 20017.

Catholic student a softball queen

DETROIT (NC) — So Roger Clemens of the Boston Red Sox struck out 20 batters in one game.

Big deal. The next day Jennifer Marquette of SS. Peter and Paul School's eighth-grade softball team in Detroit struck out 21.

That, by the way, was in a seven-inning game.

Let's see now — at three outs per

'The rest of my team was wondering if they should go out for the next inning... they were getting bored.'

inning — yes, every out was a strike-out.

Only one walk, with two out in the second inning, marred Miss Marquette's mound mastery in an 8-0 win over St. Albert the Great from Dearborn Heights. After the walk, she mowed down the next 16 batters in order.

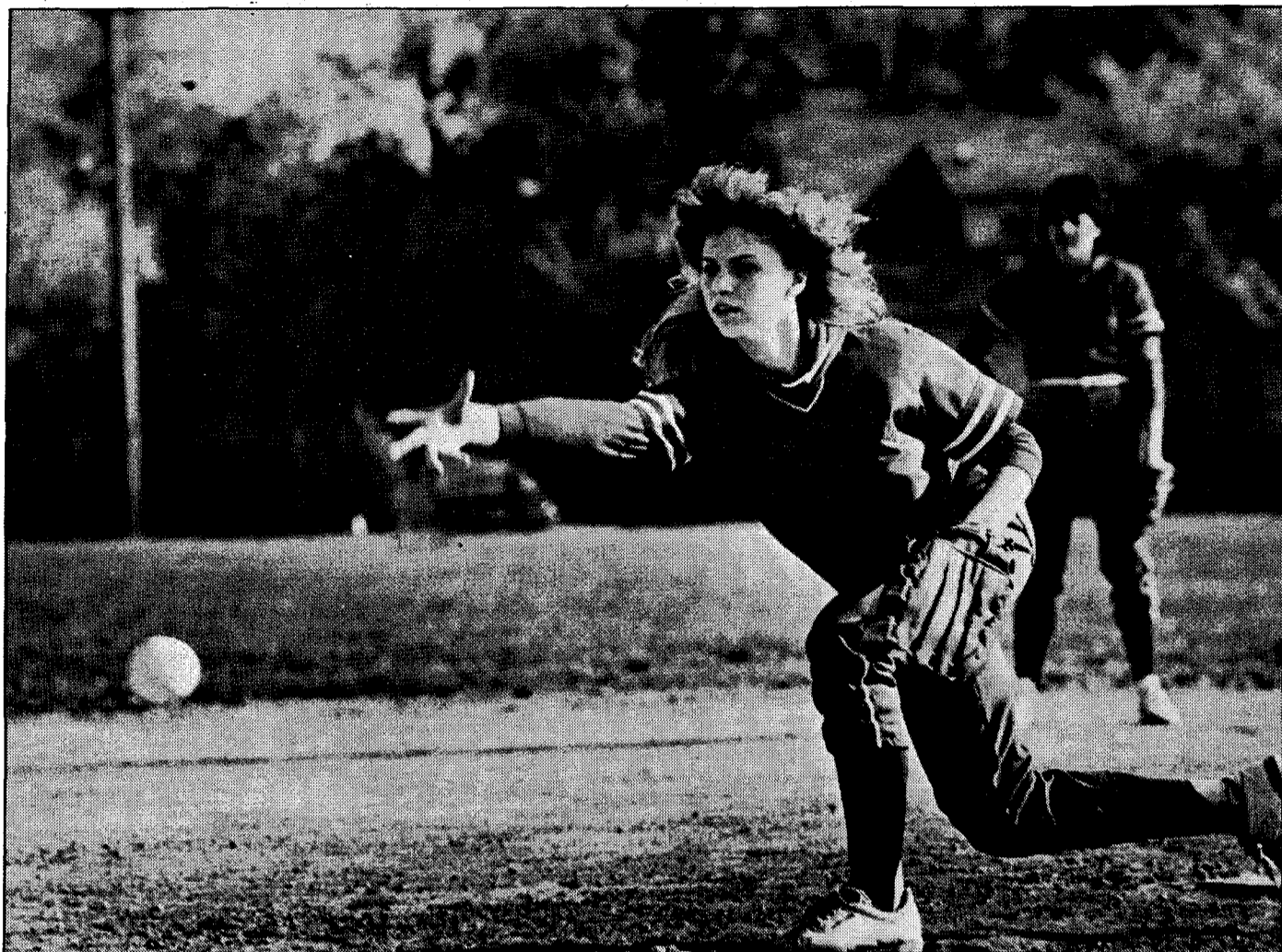
So complete was her performance that only two St. Albert's batters managed to make contact with the ball. Both were foul tips to catcher Jean Taraskiewicz. In essence, Marquette and Taraskiewicz played a seven-inning game of catch.

"The rest of my team was wondering if they should go out for the next inning," Marquette joked. "They were getting bored."

Not so, said coach Don Lukowski. "Everyone was just holding their breath" during the strikeout string "hoping that she'd get it," he said.

"I was really nervous," Marquette said. "I've never had a game with 21 strikeouts before."

In her first four games this season, Miss Marquette whiffed 64 batters,



Jennifer Marquette of the SS. Peter and Paul eighth-grade softball team lets go with a fast pitch during a game. Against Dearborn Heights' St. Albert the Great team, Jennifer struck out 21 batters in seven innings, leading her Detroit school to an 8-0 win. (NC photo by Elizabeth DeBeliso)

an average of 16 per game.

While the popular concept of softball is the high-arc, slow-pitch game, SS. Peter and Paul plays fast-pitch, where the ball can rise, dip and break on its path to the plate.

"This year she's faster and more accurate," Lukowski said of Marquette, adding that she is "the best ever, really. I've had other fast pitchers, but they weren't really accurate."

Next year she will attend Divine Child High School in Dearborn. Are they aware of her softball prowess?

"I'm not sure," she replied. "We played (their grade school team) once. And we beat them."

Polish couple love life in the U.S.

GRAND RAPIDS, MI (NC) — When Marek Kulikowicz arrived in New York City on March 22, 1981, he brought with him "two suitcases and a lot of dreams."

The Polish Musician came to the United States on a travel leave designated for artists.

At first, the adjustment was difficult. "It was a test of survival," laughed Kulikowicz. "Could I sur-

vive in the United States? Here is a different style of thinking."

When his wife Anna arrived in July, the couple decided to stay in the United States and seek work in the job they loved best — parish musicians.

They found a sponsor in a Polish-American parish in Boston, but eventually went to work in the Grand Rapids diocese.

"We are very, very lucky," Kulikowicz told the *Western Michigan Catholic* newspaper.

He is now the organist and music director at Holy Trinity parish in Alpine, MI. and his wife Anna, holds the equivalent position at St. John Vianney parish in Wyoming, MI.

The couple say they did not experience persecution in Poland.

"We had a very good situation there, no political troubles — politics is not for artists and musicians," he said.

He pointed out that he was fortunate to have worked at the Krakow cathedral when Pope John Paul II, then Cardinal Karol Wojtyla, was archbishop of Krakow.

Kulikowicz remembers that Car-

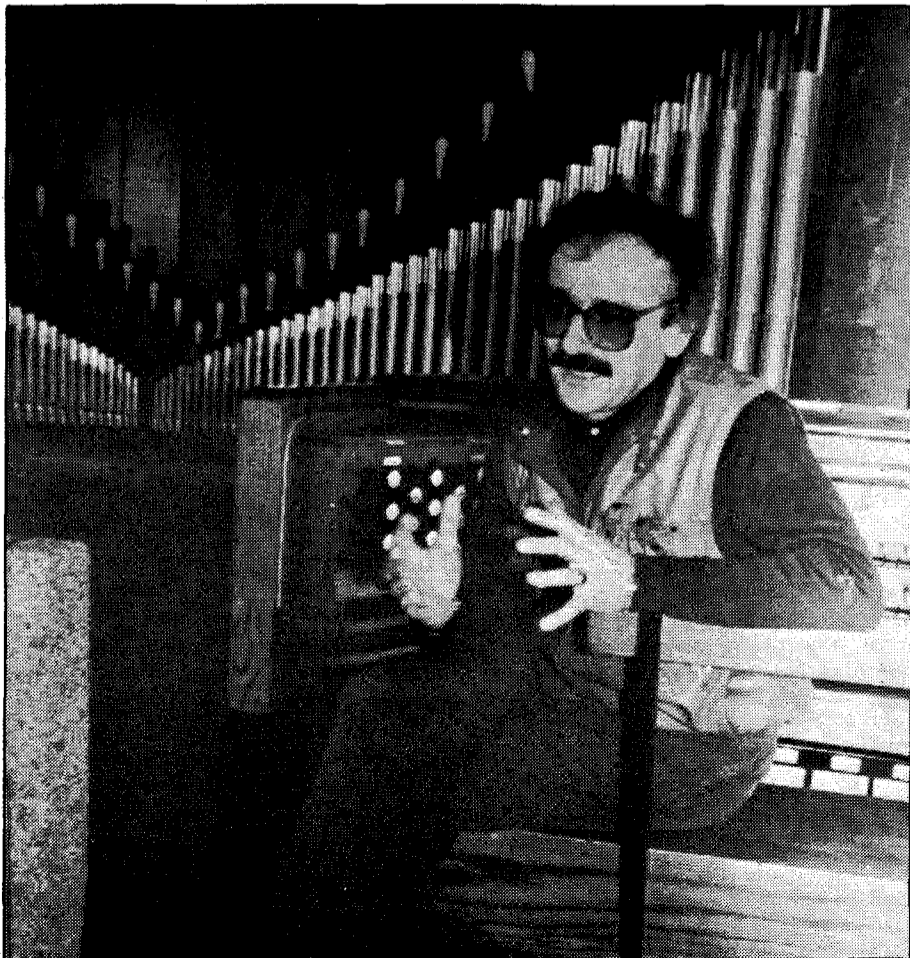
dinal Wojtyla "was always singing," enjoyed being with young people, and emphasized quality music for the liturgy.

Kulikowicz and his wife looked to the United States because in Poland, "we didn't see a future ahead for our generation. We didn't see bright colors ahead for us," he said.

The couple chose to settle in the midwest because of its openness and warmth.

"I am in love with Grand Rapids," "It is close to everything — Chicago, Detroit, Canada. And I can look out the window and create music — it is the perfect place for artists."

"I am also very happy that my son or daughter will be born in a free country," "But I love my country — I won't forget it," Kulikowicz said.



Marek Kulikowicz



Anna Kulikowicz