Religious peace summit

Worldwide leaders join at Assisi

ASSISI, Italy (NC) — Religious leaders from the distant corners of the earth joined Pope John Paul II this week in a common call for peace, expressed through a multitude of prayers.

Sixty government leaders — including President Reagan — expressed support for the peace summit, the first event of its type in history.

In the Italian hill town of Assisi, where St. Francis preached his peace message 800 years earlier, churches and civic halls overflowed with the sounds and sights of some 15 major religions.

The day, which began with a welcoming talk by the pope, concluded with a joint service and a common message by the estimated 150 Christian and non-Christian representatives.

This in between, in a rich display of the world's faiths, were separate prayer services by Christians, Moslems, Jews, Buddhists, Hindus, African animists, and American Indians and several other groups.

Throughout, the pope was a host who made a point of respecting the various beliefs of his guests, while underlining their united concern for peace.

He welcomed the delegates, male and female, individually as they entered the Renaissance Basilica of St. Francis, which would be named a UNESCO world heritage site.

In separate prayer ceremonies, they shared a minute of silence. The purpose of the meeting, the pope told them, was to invite the world to "become aware that there exists another dimension of peace and another way of promoting peace which is not a result of negotiations, political compromises or economic bargains."

"It is the result of prayer," he said.

The groups spent the next two-and-a-half hours demonstrating that idea in separate prayer ceremonies.

In the medieval church of St. Rufino, the pope joined other Christian leaders and reminded them that the search for full Christian unity was a part of peace-making.

Sitting beside him were Archbishop Robert Runcie of Canterbury, head of the world's Anglicans, and Orthodox Archbishop Methodius, a delegate of the Ecumenical Patriarch Dimitrios I.

"We must be true peacemakers... in today's world, scarred by the wounds of warfare and division, indeed in a sense crucified," the pope told the Christian leaders.

Leaders from nine other Orthodox churches joined in the service, including Metropolitan Filaret of Kiev and Gallic, who read a psalm in Russian. Among the Catholics present were Bishop James Malone, head of the U.S. bishops' conference, and a

American Indians and several other groups.

The bad news is that no one knows exactly how the Immigration and Naturalization Service (INS) will interpret the legalization provisions - whether strictly or broadly - and how the process will be carried out.

Questions also remain as to the effect of the "guest worker" program and employer sanctions which are part of the bill.

"I would have accepted any bill, then cleaned the decks and corrected the deficiencies with subsequent legislation," said Monsignor Bryan Walsh, director of the Archdiocese's Catholic Community Services and an expert in immigration matters. "For a great number of people, [the law] offers hope and a number of solutions that did not exist."

"I don't know what to think yet because it's not too clear," said Father Thomas Wenski, director of the Haitian Catholic Center in Miami. "A good number of Haitians will benefit from the law," he added, but it all depends on INS interpretation of the "excludability" provision.

"I hope the overall effect will be positive," Father Wenski said.

A priest who works with farmworkers, however, is not as hopeful.

"Several thousand people are going to benefit," said Father Frank O'Loughlin, the longtime pastor of Holy Cross parish in Indiantown, now in the Diocese of Palm Beach.

But Father O'Loughlin said (Continued on page 13)
Baltimore schools becoming interparochial

Baltimore (NC) — Archbishop William Borders of Baltimore has called for interparochial elements into the instructional and non-instructional parish schools and tuition set at cost, in his pastoral statement issued this month. Parish resources are not sufficient to keep Catholic schools operating, the archbishop wrote.

But by pooling resources, Catholic schools can continue, with financial stability and talented teachers paid a just salary.

The archbishop’s decision came more than two years after the archdiocesan Task Force for School Financing issued its preliminary report, calling for elimination of parish subsidies for tuition, a tuition assistance program and formation of school boards to operate parish schools.

The proposals met with objections from parents, pastors and principals and a revised report made the recommendations optional with incentives to parishes who went along with the plans.

The archbishop’s plan brings a new identity to Catholic schools, which for the past 100 years have been run by individual parishes except for the clustering of city parochial schools and formation of three regional schools.

Parishes will still run the schools — but through a corporate interparochial school board. All the parishes serve by a school — whether or not they have a school currently — will be a part of it.

Families will be charged the full cost of educating their children. Tuition assistance will be made available to families who otherwise couldn’t afford Catholic schools.

New Jersey bishops oppose removal of ‘feeding tubes’

TRENTON, N.J. (NC) — New Jersey’s Catholic bishops have opposed the removal of feeding tubes in “right-to-die” cases, calling the starvation that would result as “unnatural as denying one the air one needs to breathe.” The bishops, speaking as the New Jersey Catholic Conference, maintained that food and water should always be provided to a patient. Their remarks were in a legal brief filed with the State Supreme Court over a case the high court is expected to hear this week.

Bolan, an attorney and executive director of the conference, was filed in the case of Nancy Ellen Jobe, 31, who has been suffering from irreversible brain damage and said to be in a permanent vegetative state. Her spouse has requested she be denied food and fluids.

Court bars student teaching in Catholic Schools

ST. LOUIS (NC) — A federal appeals court in St. Louis has barred student-teaching in parochial schools by public university students. The decision by the 8th U.S. Circuit Court of Appeals upholds a lower court ruling that the practice is unconstitutional.

The remarks were in a legal brief filed with the court in the case of Nancy Ellen Jobes, who has been suffering from irreversible brain damage and said to be in a permanent vegetative state. Her spouse has requested she be denied food and fluids.

Christian women win dispute over Christmas displays in schools

WASHINGTON (RNS) — A national conserva- tive Christian women’s organization has prevailed in a Florida legal dispute over Christmas observances in public schools. The Washington-based Concerned Women for America won a decision by the 8th U.S. Circuit Court of Appeals that the practice is unconstitutional because it violates the separation of church and state.

The court ruled 2-1 on the case from Minnesota where St. Cloud State University had allowed students to fulfill internship requirements by teaching at two schools in the Diocese of St. Cloud. The university’s practice had been challenged by the American Civil Liberties Union.

Texas bishop accuses Journal of anti-Catholicism

CORPUS CHRISTI, Texas (NC) — Bishop Rene Gracida of Corpus Christi said in an eight-page in- serit in his diocesan newspaper that The Wall Street Journal erred and took an anti-Catholic view in its articles on a multimillion dollar Catholic foundation Educational Aid for International Development established by oil and cattle heiress Sarita Kennedy East. Bishop Gracida’s comments and a detailed rebuttal to the articles were published in the Oct. 17 issue of the Journal. The bishop said the Journal “made a slanderous attack...on the institutional church” and numerous “errors of fact” in its reporting on the foundation and the disputes which surrounded it for years. Most of Mrs. East’s estate went into the foundation, which mainly benefits Catholic charities in Texas. Bishop Gracida is head of its board of directors.

Supreme Court refuses case on ties between U.S., Holy See

WASHINGTON (NC) — The U.S. Supreme Court said it would not hear a challenge to the establishment of diplomatic relations between the United States and the Holy See. In declining to take up the case, the court let stand two lower court rulings that upheld the relationship.

The remarks were in a legal brief filed with the court in the case of Nancy Ellen Jobes, who has been suffering from irreversible brain damage and said to be in a permanent vegetative state. Her spouse has requested she be denied food and fluids.

District Court judge dismisses lawsuit by sanctuary supporters

PHOENIX, Ariz. (NC) — U.S. District Judge Charles Hardy dismissed on procedural grounds a lawsuit charging that an undercover probe into the sanctuary movement was unconstitutional, but said, “Frankly I am offended that the government is snooping into people’s church.” The suit was filed by three churches — Alzona Lutheran Church and Camelback-Sunrise Presbyterian Church in Phoenix, and Southside Presbyterian Church in Tucson — and their parent churches against the U.S. government, the U.S. Department of Justice, the U.S. Immigration and Naturalization Service, four immigration agents, and two immigration service paid informants. The complaint charged that the government violated constitutional rights to freedom of exercise of religion, freedom from illegal search and seizure, and the right not to testify against one’s self.

CRS accused of failing to aid poor who can’t pay

NEW YORK (NC) — A U.S. government audit accused Catholic Relief Services of improperly handling some funds and of violating regulations by refusing to give government-supplied food to people who could not pay. But officials for CRS, the U.S. bishops’ overseas aid agency, disputed parts of the audit by the Agency for International Development, which focused on 1984 and 1985 programs in the African countries of Kenya and Burkina Faso, with references to other countries. The report said the relief agency improperly handled funds generated by the AID-administered Food for Peace program, used AID financial grants for unauthorized purposes, and failed to maintain adequate internal controls over its operations.

Fasters Mourn

After placing her Bronze Star at the Vietnam Memorial in Washington, Barbara Graves, right, a Civilian Red Cross worker during World War II and the first woman to win the medal, stands arm in arm with her husband, Norm Graves, left, after being honored at a ceremony.

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On elections and bishops' meeting

My beloved:

I am in the clouds again flying home. I left Miami this morning for a quick trip to Bleeves, New York, where I presided at a ceremony where my countrymen and I were honored. I was looking for a little joy and relaxation, but this was not the case. I attended a conference of religious profession as Sisters of St. Dominic. It was a pleasant experience driving along the Hudson River and enjoying the colorful autumn trees that reminded me of a huge oriental carpet.

But, even more exhilarating, was the joy of the jubilarians and their families and friends celebrating twenty-five years of religious life.

The secularism of our times and the total misunderstanding of the Vatican Council and its teaching on ecumenism, have caused some Catholics to become indifferent.

I reminded them of their unique contribution to modern day life. By their vows, they are confronting the deplorable attitudes that are so harmful to society. They are witnessing to a revolutionary love of God and neighbor. In answer to sedulity, they boldly take the vow of poverty. In answer to self-indulgence, they take the vow of chastity. In answer to egotism, they take the vow of obedience.

Nov. 4 elections

In this rarefied atmosphere, my thoughts are turning to the coming elections. I hope there is a great turnout of responsible voters. I hope the voters know the issues and how to deal with them.

But they shall be more severely judged.

The necessity of the Church which men enter through baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church is the one and only means of salvation, repeat the words of the catechumene, "We are dozing. I have been reading the hundreds of pages of agenda material that are now available. I hope that the people of Dade County will express themselves as rejecting pornography.

In this rarefied atmosphere, my thoughts are turning to the coming elections. I hope there is a great turnout of responsible voters. I hope the voters know the issues and how to deal with them. The Church is proposing that the welcoming, the formation and testing, and experiences. The very process should as well be an opportunity for active Catholics to renew their faith and renew their commitment.

Vatican finds seminary concerns

VATICAN CITY (NC) — Academic and theological defects in some institutions are among the most serious concerns raised by a recent report on a study of U.S. seminaries, according to a Vatican official.

While the ongoing Vatican-commissioned study has so far found many weaknesses in the U.S. system — notably with regard to priestly formation — it also found instances of "theological thinness" and serious "neglect" of important subjects, said Father Michael Sharkey of the congregation for Catholic Education.

The congregation has been evaluating the results of the lengthy study. Also of particular concern for the congregation is the use of lay people and nuns as teachers of "sacred subjects" and as spiritual directors for seminarians, Father Sharkey said during an Oct. 16 interview.

The congregation's summary report on the study of 38 post-college seminaries praised the academic programs of some institutions, but said others lack sound philosophical preparation, and underemphasize such subjects as Christology, ecclesiology and eschatology. In a few seminaries, it added, there are no courses covering God, grace, creation, eschatology and Mariology.

In particular "the neglect of philosophy is a very serious matter," Father Sharkey said.

He said the study has been conducted in a "collaborative" manner and the Pope John Paul II had been closely following its progress.

The summary report was issued as a 23-page letter to the U.S. bishops by Cardinal William Baum, head of the congregation. The letter, released Oct. 5, judged the seminaries to be "generally satisfactory."

The interim report was issued at the suggestion of Bishop James Malone, president of the U.S. bishops' conference, Father Sharkey said. The seminary study, begun in 1981, is not likely to conclude for another 12-18 months, he added.

Father Sharkey said the problems found in seminaries are in part due to the introduction of many new courses following the Second Vatican Council, which sometimes resulted in "theology and the way of salvation; he is present to us in his body which is the Church.

The Church is proposing that the welcoming, the formation and testing, and experiences. The very process should as well be an opportunity for active Catholics to renew their faith and renew their commitment.
ROME (NC) — Russian Orthodox Patriarch Pimen of Moscow has a green light from Soviet authorities to invite Pope John Paul II to Moscow in 1988 to attend a Vladivostok feast. “It entertains the idea a visit by the pope,” Pimen said.

Vatican press spokesman Joaquin Navarro-Valls said that the Vatican has no information regarding a possible invitation to the pope to visit Moscow.

The Argentine, ordained Moscow, said the pope would be invited for Orthodox ceremonies commemorating the 1,000th anniversary of Christianity in Russia, one of the 15 Soviet republics.

ANDA said the go-ahead coincides with favorable treatment of the Polish-born pope in the Soviet press, which has highlighted his “pacific vocation.” Meanwhile, the Rome daily Il Messaggero published an interview with Russian Orthodox Metropolitan Filaret of Kiev, who is in charge of church relations with religious groups outside the Soviet Union.

Metropolitan Filaret said ceremonies are being planned for June 6-18, 1988.

“...we invite representatives of different Christian churches,” he said.

“Among these naturally is the Vatican,” he said, but did not specify whether the pope would be invited.

The visit would be the first by a pope to the Soviet Union, leader of the world’s communist-block nations. The only Soviet invitation by a pope so far has been Poland.

Polish leaders for a perfect constitution,” said Jesuit Father Angeles. “The document was approved by adequate and updated work in spiritual, doctrinal and disciplinary formation.” He addressed the plenary meeting of the Congregation for the Evangelization of Peoples, which coordinates the church’s missionary activities. The congregation recommended a study of the approximately 200 major seminaries and 450 minor seminaries in mission territories.

U.S. Stratfor Defense Initiative called a mis-step to disarmament VATICAN CITY (NC) — The president of the Pontifical Academy of Sciences said the Iceland summit showed that the U.S. Stratfor Defense Initiative is “a bone in the throat of the disarmament process.” Brazilian biologist Carlos Chagas said it is important that the U.S. and Soviet leaders stop being satisfied with the status quo.

Chilean church riled over arrest of three missionaries SANTIAGO, Chile (NC) — The Chilean Catholic Church filed a complaint against the government over the arrest and expulsion of three French missionaries in September. Fathers Pierre DuBois, Daniel Carubet and Jaime Lanoel were detained in their working-class slum in the capital city of Santiago during a police crackdown on opposition activists. The crackdown followed an unsuccessful attempt on the life of Gen. Augusto Pinochet, Chilean president, by unknown assailants Sept. 7.

San Salvador rebels end truce with military SAN SALVADOR, El Salvador (NC) — Left-wing Salvadoran rebels ended a unilateral truce charging that the Salvadoran military refused to respect it. Earlier, Archbishop Arturo Rivera Damas of San Salvador criticized the nation’s armed forces for ignoring the Farabundo Marti National Liberation Front’s plea for the temporary cease-fire. The rebels called for the truce the day after the Oct. 10 earthquake which struck San Salvador, killing at least 1,500 people. “The most logical thing to have done would have been to cease hostilities,” the archbishop said. “It was not possible to recover from the earthquake if this war, which is dragging the country down, is not stopped!”

Young Laborer

A young boy pauses as he gathers sugar cane on a Brazilian plantation. Child labor is common in Brazil with children working alongside their parents. The nation’s per capita income is $1,500 compared to $11,000 in the United States. NC photo from Kinla.

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World Briefs

Rусских get OK for Pope to visit

Mexican Catholic Church denies using earthquake funds MEXICO CITY (NC) — Two church-related organizations said in reports that the Mexican Catholic Church tried to win favor with the government by using part of the nearly $8 million in aid for 1985 earthquake victims in joint housing reconstruction projects. But a church spokesman said there was no mixing of church and government funds.

The reports said that one result was that under pressure from the government, the church opted for a higher repayment plan by quake victims for the housing. They noted that the church had established its own relief agency because the government has a much-publicized reputation for graft and corruption.

A Catholic Relief Services official noted that the CRS tried to avoid involvement in government projects.

Pope: mission seminaries lack updated work in formation VATICAN CITY (NC) — Priestly formation in mission seminaries needs improving to provide “strong and austere” characters for the priesthood, Pope John Paul II said. In a talk to the church’s missionary leaders, the pope said that training growth of seminaries in mission territories is a good sign, “this growth has not always been accompanied by adequate work and update in spiritual, doctrinal and disciplinary formation.” He addressed the plenary meeting of the Congregation for the Evangelization of Peoples, which coordinates the church’s missionary activities. The congregation recommended a study of the approximately 200 major seminaries and 450 minor seminaries in mission territories.

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WASHINGTON (NC) — The Holy See told Archbishop Raymond Hunthausen of Seattle to relinquish his authority because “the Holy See considered him lacking the firmness necessary to govern the archdiocese,” said a document from the Vatican Embassy in Washington sent to all U.S. bishops.

The archbishop did not seem to understand the “importance” of the issues of general absolution, Catholic-Protestant inter-Communion and other abuses going on in his archdiocese, the document suggested.

The nation’s bishops are to discuss Archbishop Hunthausen and the new document at a closed-door session during their annual meeting Nov. 10-11.

The four-page document, titled “A Chronology of Recent Events,” was made public Oct. 28 at the request of the Vatican Embassy.

It defended the Vatican’s conduct in the case, and said the Holy See had given the “last chance” in 1985, with Archbishop Hunthausen about “the high volume of complaints” it received regarding the governance of his archdiocese.

The decision in 1983 to conduct an apostolic visitation to investigate the situation “was primarily provoked by the documented responses of the archbishop himself” to the complaints, the chronology said.

On Oct. 9-10, 1985, Archbishop Hunthausen was given the results of that visitation “in extensive consultation” at the Vatican Embassy, the chronology said.

It said he was then given an opportunity “to offer a response and seek clarification... It was his interpretation of the importance of these matters and the inadequacy of his response that were the [Holy See’s] principal concern.”

The chronology said Archbishop Hunthausen was given the authority, Bishop Donald Wuerl, and asked to delegate full authority to him over certain problem areas as a compromise.

Bishop Wuerl was given final authority over liturgy, the marriage tribunal, seminarians, clergy formation, priests leaving the priesthood or already laicized, moral issues in health care institutions, and ministry to homosexuals.

The chronology said the Holy See did not require the archbishop “to make a public announcement that he had agreed to surrender any episcopal duties. This was never contemplated.”

In response to numerous complaints about a lack of information regarding the problem areas, the chronology presented a more detailed accounting of the issues than had been made public before. These, it said, included the following:

- The tribunal — the misunderstanding and systematic misapplication of the so-called internal forum solution, and the lack of a plan to employdegreed personnel in the tribunal. Internal forum refers to a non-judicial resolution of certain marriage cases which cannot be resolved in the church’s courts.
- The liturgy — the widespread use of general absolution on a regular basis and the practice of first Confession before first Communion; repeated instances of inter-Communion, e.g., permitting non-Catholics to receive Communion at Catholic Masses and those in Protestant services.
- Clergy formation — because of confusion regarding the admissions practices for candidates for the priesthood and because of concern and questions surrounding the continuing formation of the clergy, efforts must be taken to ensure that the continuing education of priests be done in a way that emphasizes the bonds of the local church with the universal church, and which are firmly rooted in sound teachings of the magisterium, the nature of the church and the priesthood and moral theology.
- Homosexuals — the need to develop a ministry to homosexuals that is at once unequivocally based on the teachings of the magisterium [church teaching authority], rather than on erroneous doctrines, and which avoids affiliations with groups promoting doctrines contrary to the church’s teachings.
- Inactive priests — the employ-ment of those who have left the active ministry and/or who have been laicized, in teaching positions and for service in the liturgy contrary to the directives of the Holy See and the terms of their rescripts [documents] of laicization.

The chronology said the Holy See would “at least since 1978” have communicated to Archbishop Hunthausen his archdiocese’s correspondence “at least since 1978” to the Holy See our sense that this has been an informed judgment.”

At Highland Park Hospital, we have the finest medical directors available anywhere, and we’re proud of that. From left to right, we would like to introduce you to: Dr. Barry Miller, Clinical Director of the Adult Program; Dr. Ed Georgia, Medical Director of the hospital, and Dr. Stephen Kahn, Clinical Director of the Geriatric Program and the Recovery Center. Highland Park Hospital is in the center of Miami’s medical community, located in the heart of the Civic Center. Our hospital has been serving the South Florida area for over fifteen years, successfully. We are a full service psychiatric hospital serving adolescents, adults, seniors and anyone with a chemical dependency. Highland Park Hospital is dedicated to providing the finest mental health programs that do just that, keep you healthy.

Our clinicians are available to talk with you, and we have an excellent physician referral program supervised by our medical directors. Highland Park Hospital. We’re in the heart of Miami and we’re dedicated to providing the best for mental health.
ASSISI, Italy (NC) — As leaders from all faiths arrived to pray for peace, the Italian hill town of Assisi, the birthplace of St. Francis lived and preached began to resemble a religious United Nations.

The residents of Assisi took it all in stride, applauding and cheering groups of robed Buddhist monks, American Indians wearing cowboy hats and Africans in native ceremonial blouses.

As a city hall reception Oct. 26, many of the non-Christian leaders were welcomed with Italian spumante and a brief speech by the mayor.

When the talk was over, a Togolese religious chief sitting in the front row waved his homemade wand to application.

"It means, 'God bless you for what you say,'" explained an aide.

The 95-year-old chief, named Auma, who met with Pope John Paul II during his trip to Korea in 1984, is one of several African animist believers who came for the prayer meeting. He explained through an interpreter that he had broken with tradition and left his tribal forest for the first time in his life to attend.

"I came to pray for the whole world," said the chief, who met with Pope John Paul II during his trip to Tokyo in 1985.

Another anarchist, who called himself simply Okonko, said he prayed by speaking a private language with God. As a tribal priest in Ghana, he wore a "holy" robe and an amulet of white sheep's hair from a recent sacrifice.

As he exited the town hall, John Pretty on Top, a Crow Indian from Montana, gave an impromptu talk to townpeople gathered outside in the chilly night. When he explained the Indians' love of nature and their idea of a creative spirit, the crowd applauded enthusiastically.

"We worship the same creator," he said later, "although we call him Creator and you call him God." "This gathering here is going to prove to the world that people can come together and look forward to peace," he said.

He said that as a medicine man, he practiced "spiritual healing" for members of his tribe. Before coming to Assisi, he said, he had attended several Indian meetings for three days in the success of the pope's initiative.

As he spoke, two Zen Buddhist monks from Japan were attending Mass in the crypt where St. Francis is buried. After meeting with the pope last May, the two announced that their religious community in Kyoto would be a "twin monastery" with the Franciscan monastery in Assisi.

"We're doing grass-roots work and it's very important," said Father Mizzi.

On the lawn in front of the main basilica, two Franciscan nuns and a Buddhist monk were fasting and praying for peace to a rhythmic drumbeat. One of them, Sister Mary Linell from Oakland, Calif., said, the third began Oct. 17 to show that "our own conversion has to go along with our peace work."

The two nuns prayed in front of a red vigil candle and a crucifix. The Buddhist, named Morishito, chanted and butt a small tambourine.

"His rhythm makes our praying better," Sister Lisl said. "I've been removing my thinking for the rosary here, but lately my prayer is getting simpler. Today it was just; 'Lord have mercy on your people.'"

From time to time local people and tourists knelt in the chilly breeze to join in their prayer.

In a bar a few steps away from the church, townspeople talked about soccer results, the next day's prayer meeting and Sunday dinner. Taped behind the bottles of liquor was a sign yellowed with age: "May peace reign on the earth."

(Continued from page 1) many of Eastern church delegates, Mother Teresa of Calcutta sat in a pew with other faithful and prayed the rosary quietly. Lutheran and other Protestant communities, as well as interfaith groups, also were represented.

As a Moroccan Moslem in a red fez, Father Mawmuino Mizzi, a Franciscan responsible for ecumenical activity in the diocese.

During a recent event, townpeople heard Fransciskan priests calling the faithful to prayer from Assisi's medieval towers at sunset.

"The people are getting used to it," he said.

As he spoke, two Zen Buddhist points from Japan were attending Mass in the crypt where St. Francis is buried. After meeting with the pope last May, the two announced that their leaders join Pope in prayer for peace.

We're Proud of Our Membership

The Lithgow Funeral Centers have been a member of an association for reputable funeral directors known as the International Order of the Golden Rule for the past 25 years. That's why we're pleased to announce that through our affiliation, the Philbrick Funeral Chapel and the Joseph B. Cofer Funeral Home have recently invited to become a part of the Order.

We are proud of our membership, and we will continue to strive to meet the ideals and standards set by the international Order of the Golden Rule.
Becoming homeless.

The following poll of all major national and state candidates for political office is being published this week by the Catholic diocesan papers throughout Florida as an informational aid to voters in the coming election. The poll was developed by the Florida Catholic Conference, Thomas A. Horkan, Jr., Executive Director, in conjunction with the editors of Florida's Catholic papers and the Florida Council of Catholic Women. This involves issues of concern to Catholics. The Church engages in registration and get-out-to-vote campaigns and efforts to educate voters on various moral issues. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

UNITED STATES CONGRESS—1986

CANDIDATES WERE ASKED WHETHER THEY SUPPORT OR OPPOSE THE FOLLOWING:

1. UNBORN CHILD: Protection of the unborn child by every legal means including ratification of a constitutional amendment.

2. ABORTION FUNDING: The use of public funds for abortion.

3. WAR/PEACE: Bilateral, verifiable agreements for a halt to the testing, production and deployment of new nuclear weapons systems and for deep cuts in the nuclear arsenals of both superpowers.

4. HEALTH CARE FOR THE POOR: Expansion of federally funded health care programs (i.e., Medicaid) for the uninsured working poor.

5. TUITION VOUCHERS: Changing Chapter 1 (Federal aid to educationally and economically disadvantaged students) to a voucher system for public or nonpublic schools.


7. HOUSING: Funding for housing programs that would create credit, public housing, and housing assistance payments for the poor.

GOVERNOR and FLORIDA LEGISLATURE—1986

CANDIDATES WERE ASKED WHETHER THEY SUPPORT OR OPPOSE THE FOLLOWING:

1. UNBORN CHILD: Protection of the unborn child by every legal means including ratification of a constitutional amendment.

2. PARENTAL CONSENT: Requiring parental consent or court order before a minor has an abortion.

3. CAPITAL PUNISHMENT: Making a jury's verdict of life imprisonment binding on a capital case.

4. EDUCATION: Assistance to students in nonpublic schools with services which have been held to be constitutional (i.e., loan of text books, bus transportation, remedial services, counseling).

5. HEALTH CARE FOR THE POOR: Use of the state Public Medical Assistance Trust Fund to provide health care for the uninsured working poor who cannot qualify for Medicaid.

6. SCHOOL-BASED HEALTH CLINICS: Public school health clinics which provide abortion or contraceptive counseling, referral or services.

7. HOMELESS: Establishment of a program of emergency financial assistance to families in crisis to prevent them from becoming homeless.

KEY TO POLL

S = Support
O = Oppose
NR = No response (Where candidates changed questions or responded with lengthy, ambiguous written comments the response given is "NR")
RR = Refused to respond after additional contacts

(Continued on page 8)
Voter poll (Continued from page 7)

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**KEY TO POLL**

S = Support  O = Oppose  NR = No response (Where candidates changed questions or responded with lengthy, ambiguous written comments the response given is "NR")  RR = Refused to respond after additional contacts

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Archdiocese of Miami
The Pastoral Center announces that Archbishop McCarthy has made the following appointments:
The Rev. Francis McCarthy—To Deaconary Moderator of the South
Dade

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Homestead law opposed

Tallahassee—The Catholic Bishops of Florida are opposing to the proposed Constitutional Amendment 3, on the November 4 ballot, making changes in the homestead exemption provisions of the State Constitution. The bishops acknowledged that the amendment was proposed to alleviate inequalities in ad valorem taxation in certain counties in Florida. However, this amendment hurts the poor and owners of low cost housing, they said.

"The problem can be dealt with by general law in Florida, without taxing people living in these low cost homes," the bishops stated.

The present Constitution exempts from ad valorem taxation the first $25,000 of assessed value of homesteads. The proposed amendment would reduce the absolute exemption to $5,000, and would grant an exemption of one half of the next $40,000. This, homes valued at $25,000 and less would be taxed and homes up to $45,000 would have their taxable assessment increased. This would be done statewide, although the real problems are limited to several smaller or rural counties, and there is a feeling that the fiscal problems of those counties can be solved by direct legislative action, rather than increasing the taxes on these owners of low cost or inexpensive housing.

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**DEANERY MODERATOR OF THE SOUTH**


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**LOCAL**

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**VOICE**

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**PAGE 8 / Miami, Florida / THE VOICE / Friday, October 31, 1986**
Weekly radio program offers Catholic view on issues

By Betsy Kennedy
Voice Staff Writer

Recognizing the need for the Church to make its voice heard on community issues, the Radio and Television Department of the Archdiocese has created its own radio show, featuring Archbishop Edward A. McCarthy.

Broadcast on WVCG (1090 AM) every Saturday from 8 a.m. to 11 a.m., the show features dialogue and working together for the Catholic community on what happened during the meetings I attend during the week.

The Archdiocese is a new comer to the communications field. When he was bishop of Phoenix he appeared several times as a guest on "Today in Arizona," a variety-talk television program. When the regular host was sick one day, Archbishop McCarthy was asked to be guest. When he was in Arizona, the staff of WLW TV and Radio gave him a farewell party in appreciation for his contributions.

Although television is far the dominant medium in people's lives, Archbishop McCarthy is disturbed by America's obsessive viewing habits.

"A report I read recently indicates school children spend twice as much time watching television as they spend in the classroom...this is far too much," he said. Although radio listeners number far less than television watchers, he believes his radio program will still have a significant impact. "Just think of the number of people who listen to radio while commuting back and forth in their cars."

Recalling his own childhood years when radio was in its heyday and every home had to have one, the Archbishop said he and his family used to listen to programs like "Amos and Andy" and a dynamic priest named Father Coglin.

"You could walk down the street when Father Coglin was on the air and his voice would be coming from a home," he said.

While the Archbishop believes people have the right to air their opinions on radio, "it should be done with taste and sensitivity...Today, radio talk show hosts and callers can say anything disparaging or ridiculing remark and nothing is done about it."

His dream for the Archdiocese Radio and TV Department is "to have our own religious channel, with perhaps a talk show format that would enable us to focus on areas of concern to Catholics."

Stating that dream, George Lezcano, acting director of the department, said the Archdiocese is in the process of leasing a building on Northeast Second Avenue to be used as a studio.

The Archdiocese has also acquired 20 hours of access time on Sterle Cable, which covers North Dade and Broward, according to Lezcano. Currently, the access time is allocated for programs from the Catholic Television Network of America, such as "I Believe," "Christopher Closeup," "Medical Magazine," and others.

Programming runs Tuesdays through Thursday from 9:00 to 10:00 p.m. on their radio while commuting back and forth in their cars."

By Prent Browning
Voice Staff Writer

Leona Cooper, president, of the National Black Catholic Congress, has made her list of goals for the upcoming meeting in Miami.

"The National Black Catholic Congress is a group of individuals who are committed to the growth and development of the black Church and are interested in the spiritual growth of the nation's black Catholics," she said.

The Congress, organized in 1978, is dedicated to the growth and development of the black Church and is interested in the spiritual growth of the nation's black Catholics.

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By Prent Browning
Voice Staff Writer

The National Black Catholic Congress, which still remembers her first experiences of the Church in the United States, had moved to Miami from the Bahamas in 1946.

"In order to worship in a Catholic Church you had to be something other than a black person. In those days, if you were black, you would be expected to sit in the balcony and not be part of the Church," she said.

Since then, of course, society has changed and the Church along with it, but Cooper, a parishioner of St. Hugh in Coconut Grove, says Catholics and their concerns are still generally ignored.

That's why she has recently started the association, the St. Martin de Porres Association, that will dedicate itself to helping black Catholics become an integral part of the Church and the community.

The association, formed after the 17th century Dominican lay brother who became the first black Catholic saint, will seek to:
- Develop a greater sense of community by dialogue and working together.
- Study the social needs of the community and research possible solutions.
- Establish innovative, creative, and the unique gifts of black Catholics as well as other ethnic groups.
- Establish an office of black Catholics in the Archdiocesan and promote membership in the local chapter of the Urban League and the NAACP.
- Prepare for the National Black Catholic Congress in May of 1987.

The association's first project is a celebration of the Feast of St. Martin de Porres on Nov. 3. Open to all interested persons, the special liturgy will be a cut and dried homilies. We will make the programs lively, informative and entertaining within the frame-work of its religious content."

"In order to worship in a Catholic Church you had to be something other than a black person. In those days, if you were black, you would be expected to sit in the balcony and not be part of the Church," she said.

St. Martin de Porres is an inspiring figure, says Cooper, since the Peruvian, who was canonized in 1626, suffered much as the son of a Spanish noble and a former slave but was still known for his humility.

Like the Dominican saint, blacks, even within the Church, have suffered discrimination in Miami in the past, she said.

When a black priest visited her parish in Coral Gables, shortly after she was ordained in the late 1940's, Cooper can still recall the humiliation of sitting in the back pew. "My view was structured by a pillar and I was actually never able to see him," she said.

"You could walk down the street when Father Coglin was on the air and his voice would be coming from a home," he said.

While the Archbishop believes people have the right to air their opinions on radio, "it should be done with taste and sensitivity...Today, radio talk show hosts and callers can say anything disparaging or ridiculing remark and nothing is done about it."

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Programming runs Tuesdays through Thursday from 9:00 to 10:00 p.m. on their radio while commuting back and forth in their cars."

By Prent Browning
Voice Staff Writer

"I attend during the week."
Young adults will take Christ to peers

By Vicky Deacon
Special to The Voice

More than 100 young adults were handed crucifixes and told to go and make disciples of their peers last Sunday, during a commissioning ceremony at Barry University.

The young adult leaders—from 13 parishes, three college campuses and several singles groups—were commissioned during a bilingual liturgy celebrated by Auxiliary Bishop Aguila Romanes.

The liturgy and commissioning rite concluded the third Day of Reflection sponsored by the archdiocesan Department of Campus and Young Adult Ministry, which is directed by Michael Galligan-Sterle.

According to Young Adult Ministry coordinator Michael Galligan-Sterle, those commissioned—aged between 18 and 35—have been selected by their groups and/or parish priests to spearhead the formation and development of Catholic young adult groups throughout the Archdiocese of Miami.

Also commissioned were 19 delegates to the Archbishop's Young Adult Council, which meets monthly to discuss the needs of young adults in the Archdiocese.

In his remarks to the group, Galligan-Sterle made reference to the recent Archdiocesan South Florida survey which indicates that "there are 200,000 young adults in the diocese who are neither in college nor married."

Galligan-Sterle said that one of the immediate goals of the young adult ministry is to help those previously neglected members of the Catholic community "experience and share the faith."

The service included a renewal of baptismal promises and the presentation of a wooden cross, "symbol of faithfulness," to each young adult leader present.

A special recognition also was given to Mary Teresa McCullagh, a student at Florida International University and member of St. John Neumann parish in South Dade who has worked untriedly toward paying the $350,000 mortgage on the diocese's house [last year] but what we bought was a mortgage," said Arlene Gray, project coordinator for Daily Bread.

"We really can't afford to pay rent," added Howard Caswell, executive director of the food bank, because "we're barely self-supporting." But we're trying to be realistic.

Last year's total fell far short of the $1 million goal, despite a much-publicized donation by rock singer Bruce Springsteen, who contributed a share of the profits from his Orange Bowl concert.

Caswell, however, said he was encouraged by the fact that the average contribution was $20. This showed that many individuals participated, people who otherwise might view the hunger problem as "too much for me. This way you can think about it...It allowed people to feel like they were part of something good."

Founded in 1981 by a group of business and religious leaders, Daily Bread Food Bank collects tax-deductible donations from grocery stores, growers and processors, then distributes them to more than 300 charitable agencies from Key West to Fort Pierce.

The agencies—from soup kitchens to day care centers for the elderly to children's day care facilities—must demonstrate that they are well run and involved in caring for the needs of the less fortunate.

Last year, about a half million pounds of food were processed each month by the food bank. The items include: frozen products, refrigerated items, dry goods, meat, dairy, fish, fresh fruits and vegetables.

All of the foodstuffs are edible and of high quality, but they are unsalable due to mislabeled cans or distribution problems. Were it not for Daily Bread's existence, businesses would be forced simply to throw the food away.
By Betsy Kennedy

Voice Staff Writer

One day a year, Mom and Dad had only to turn to the well-worn pages of their Dr. Spock book or place a hasty call to the doctor or parish priest when there was a crisis in the family.

But times have changed. Dr. Spock’s rules can’t begin to apply to all of the complexities of growing up in the 80s. And it is likely that the doctor is tied up in court on a malpractice suit, or the priest is trying to sort out at least five other family conflicts at the same time.

So where can a parent go for help about mental illness, child abuse, or teenage drug problem? Where can a frightened “latchkey kid” find someone to talk to? Where can a confused senior citizen call to reach a friend instead of a recorded message when seeking community resources to help him? Where can a single or divorced person turn to for financial advice or companionship? Now, they can all check in at the hospital.

Beginning this month, St. Francis Hospital on Miami Beach is offering what hospital administrators describe as a “safe and caring place to go for support, advice and help.”

Called “Family Workshop,” it is designed to help the contemporary family by offering a series of educational, psychological and clinical programs.

“Our goal is to reach out to all segments of the community who need a safe and caring place to go for support, advice and help,” said Arlene Huysman, PhD, clinical director of Family Workshop.

Dr. Huysman said the Family Workshop also hopes to give families a sensible dose of preventative medicine—preparing the family to deal with a malaise before the symptoms get out of control.

We have some innovative ideas we plan to launch...for instance we hope to team up “latchkey kids” with homebound elderly, so they can look after each other,” said Dr. Huysman.

An expansive family library, located on the 8th floor of the hospital, is already open to the public from 9 to 5 daily.

The first of a one-year series of free Family Workshop programs was launched Oct. 18 with presentations by Norma Crowley Hanna, PhD, a family therapist; Patricia Iris, a registered art therapist with Dade County Schools; Dan Fairchild, PhD, a psychologist with the Metro Dade County Dept. of Youth and Family Development; and Marilyn K. Volk, MEd, associate professor at the University of Miami School of Medicine.

The featured speaker was Nora Ephron, author of the novel “Heartburn,” and academy award nominee for the screenplay, “Silkwood.”

Ephron’s sometimes funny, often rambling talk, addressed the changes women have gone through in the 70s and 80s, particularly in the areas of career and family life.

“We have to consider what little change has evolved for the poor and minority women. The major improvements have been for the privileged, educated, upper class women. We have female news anchors, mayors... But the pay differential has changed very little,” Ephron noted. In 1939, women made 60 cents on the dollar compared to men. Today it is 64 cents,” Ephron said.

“It would be a lot easier if the 70s, women tried to get their husbands to share the household duties. Thousands of men cleared the dining room dishes and thought they deserved a metal. A recent poll, however, shows there has been no real change in the division of household chores,” she observed.

Ephron said women have “come full circle” and although they have more freedom, they are still “bosed around” by society.

Relationships haven’t undergone the revolution that people espouse either, said Ephron.

“Being a wife has always been a big part of society. When I was growing up it was the big man and little woman” exposition. Women were supposed to go to college to marry the president of the student body, then follow him through life. Women weren’t supposed to wish they had time away from the kids and a career of their own. Psychiatrists said you had a problem if you wanted more from life,” Ephron continued.

“Now there is the big man, big woman movement. We tell lies through the media, such as we’re sharing housework and child care, we have no career conflicts...’

The twice-divorced author’s sometimes controversial opinions, which included a statement that women now have “reproductive choice,” were defended by Dr. Huysman, who described Ephron as a “social critic, who asks questions.”

“As a Catholic hospital, we may not agree with her, but you can’t censure her for her views. And we wanted to bring the public a wide variety of speakers.”

Future plans for Family Workshop services, said Dr. Huysman, include a 24-hour hotline where families can call for referrals.

“We want to reach out to single parents, to the divorced, the elderly homebound, to every person with special needs in the community.”

For more information, call Joyce Buck, R.N. at 868-2726.
Children learn to cope with divorce
At Archdiocesan conference

By Betsy Kennedy
Voice Staff Writer

At first it looked like any classroom scene. The pre-teen children were gathered around the teacher. Some were listening intently, others were distracted, fidgety and sleepy.

But these children were tackling something much tougher than the new math or poetry from Tennyson. As the youngest participants in the Seventh Archdiocesan Conference on Separation and Divorce, they were learning how to cope with their parents' divorce.

Held at St. Rose of Lima Church last weekend, the conference sponsored by the Family Enrichment Center drew more than 150 adults to workshops on such topics as "Healing After Divorce," "Annulments," and "Catholic and Separated Sexuals." The day was dedicated to the memory of Father Jim Young, founding father of the national network of divorced Catholics in the U.S. and Canada, who died on September 12.

It was the first time a parallel workshop had been planned for the youngest victims of a break-up in the family.

"We've been told by many parents that there was a need to provide counseling for the children. They are so caught up in their parents' conflict. The parents are busy facing their own loss, and they don't always know how to help their children go through the same grief process," said Sister Virginia McCall, director of the Separated and Divorced Ministry of the Archdiocese.

Led by counselor Demetria Miller of COR, a private counseling service in Kendall, the children recited the words which would help them get through the painful transition from a two to a one-parent home.

"I don't want my parents to be divorced but that is the way it is. I am still loved and I have my own life to live, and I am OK," they spoke shyly of their own denial, anger and bargaining with God: "I'll be home on time, study harder, and help more around the house..."

One girl lay prostrate on the floor for a long time, then bolted the door. Several friends went after her and brought her back.

"It is important for the children to meet with their peers so they know they have such a loyalty to their parents it is very difficult for them to turn to other adults to share their feelings. When they finally reach acceptance, they can help each other," Miller told The Voice.

"How do you deal with anger?" she asked the 11-12-year-olds.

"Punch a pillow," one suggested.

"Write your angry thoughts on a piece of paper and then throw it away," chimed another.

Miller praised their answers and then discussed the depression, which is the fourth stage in the grief process.

"Before you can proceed with an annulment you have to understand what the sacrament of marriage is...It is a word we throw in with other words and often it is misunderstood. If you really want to see how God cares for his Church and the world, go to the home of a husband and wife who have great love for each other."

He quoted Canon Law 10-55, which provides that "people can come together in a large, united body, to see the power they are in the Church."

"Before you can proceed with an annulment, you have to understand what the sacrament of marriage is..." Father Anderson explained the Church's position on the sacrament of marriage.

"I have heard stories like, 'Father John was rector of the Church and he married us...now we can't get an annulment.' In fact, the holiness of the pastor or priest has nothing to do with the sanctity of the marriage...You marry one another, Marriage is the only sacrament in which its ministers are the parties themselves," Father Anderson said.

People are often confused about the Church's laws concerning divorce and stop practicing their faith unnecessarily, he told the group. One misconception is that divorced persons cannot receive Holy Communion.

Another example is of people who come to the Tribunal office believing that an annulment makes their children illegitimate. "The Church has never affected the validity of the children...that has always been the tradition."
Priests: Immigration law has bad points

Continued from page 1

Congress gave powerful agricultural lobbies "everything they wanted" and was more concerned about appeasing an "anti-Latin-we-must-control-our-borders" mentality than actually helping the millions of undocumented immigrants in the United States.

"Why didn't they make the legalization a blanket legalization up to the date of enactment?" he said. "What are you going to do with all these people that came in since '82?"

The fact is, "illegal aliens are indispensable - to certain major industries," Father O'Loughlin said. Notable among these is agriculture, where the fear of deportation enables growers to draw on a cheap labor force, one less likely to unionize or protest about mistreatment.

While the new law permits farmworkers to begin legalization proceedings after 90 days of field labor, it also creates a new "H-2A" or "temporary-worker" category. Father O'Loughlin said this ensures that growers who can't find legal residents to work for them can "rent slaves" from abroad.

He finds it ironic that a law meant to keep out foreigners—who supposedly compete with Americans for jobs—actually includes provisions for bringing in as many as 200,000 a year. "Congress wasn't able to reconcile [the fear of immigrants] with the economic realities."

Monsignor Walsh, although more optimistic about the new law, recognizes that it has major flaws:

- Penalties for employers who hire undocumented workers could result in job discrimination against anyone who looks Hispanic.
- A centerpiece of U.S. immigration law, the reunification of families, is downplayed under the new legalization provisions; and
- Thousands of Nicaraguans and Central Americans who have arrived since 1982 and absolutely cannot return to their homelands were totally ignored by the law.

Monsignor Walsh, along with the U.S. Catholic Conference, will describe the all the provisions of the new bill.

He will also suggest ways in which parishes can educate employers and help immigrants and farmworkers benefit from the bill.

The conference is sponsored by the "Sanctuary" farmworker organizations of Florida and hosted by Father Patrick O'Neill, St. Thomas University, 16400 N.W. 32 Ave. in Miami.

For more information, call Cristina Marquez at the Diocese of Miami Rural Life Office, 757-6241, Ext. 195.

What the law does:

Under the Immigration Reform and Control Act of 1986, which the President is expected to sign into law:

- Temporary resident status is granted to people who arrived in this country illegally before January 1, 1982. To be eligible, they must apply within a 12-month period to be designated by the U.S. Attorney General. After 18 months of continuous legal residency, their status will be upgraded to permanent resident.
- Cuban/Haitian entrants who have resided continuously in the U.S. since January 1, 1982 are granted permanent resident status if they meet all the requirements and apply within two years of the date the law takes effect.
- Civil and criminal sanctions are placed on employers who knowingly hire undocumented workers after the enactment of the new law. Fines are up to $10,000 and six months in jail per unauthorized alien.
- Temporary residence is granted to workers who show that they have worked at least 90 days in agriculture between May 1, 1985 and May 1, 1986. Two years after legalization, they can be upgraded to permanent resident status.
- Those who have worked 90 days in agriculture for the past three years can be granted permanent resident status one year after the law takes effect.
- Between 1990 and 1993, "reemployment workers" are provided for growers of seasonal or perishable crops if they show that there are not enough domestic workers to do the job. These workers may travel abroad and become eligible for permanent resident status after working in agriculture for at least 90 days during each of three years.
- Newly legalized temporary and resident aliens (except Cuban/Haitian entrants) are barred from receiving "most federally funded public assistance" for five years.

What the money will be used for:

The money, presumably, will be used to beef up the Border Patrol and increase efforts to stop the undocumented from coming into the country. That translates into increased human suffering, Salazar said.

Father O'Loughlin added that it has international, political repercussions, since completely closing the border between the U.S. and Mexico could contribute to the economic destabilization of that country; its poorest people would have no hope of a better life in the U.S. and valuable dollars would not be flowing back to their relatives at home.

"It is naive to think we can ignore the problems of our poor neighbor," Father O'Loughlin. "If we close the doors to the palace, the people will start climbing the walls."
Florida bishops set policy for cremations

The following is a statement from the bishops of Florida outlining the policies on cremation for Catholics throughout the state:

From the first century, Christians have followed the Semitic custom of burying the dead, both in contrast to the Roman practice of cremation and in opposition to the contempt shown Christians by their persecutors in their occasional cremating of the bodies of martyrs and scattering their ashes. Down through the centuries the practice of BCMTT and scattering their ashes. Down through the centuries the practice of

As Christians, we are reminded that while Jesus walked this earth, he had a human body. With his hands he cured the sick and the crippled. With his feet he walked to visit friends and meet strangers to whom he preached the good news of salvation. On Mt. Tabor, his human body was transfigured. On the Cross, his body endured agony, suffering for you and for your redemption. His body risen from the empty tomb is our hope of resurrection.

In Masses for the Dead, the Church celebrates the Eucharistic Sacrifice of Christ’s Passover for the departed and offers prayers and petitions for them. In communion with all Christ’s members, these prayers bring both spiritual strength and a consoling hope. The viewing of the body of a beloved deceased does not constitute a display of something repugnant but rather offers an advantageous opportunity beneficial to the mental well-being of the survivors by facing the reality of the moment upon their minds and emotions. Modern grief-counseling therapists indicate that this experience is helpful in an acceptance of death by the bereaved left behind. It is the expressed tradition of the Catholic Church that the practice of Christian Burial of the Faithful be maintained. The Revised Code of Canons Law adopted in November 1983 states in Canon 1176, par. 3, that “The Church earnestly recommends that the custom of burying the bodies of the dead be observed; it does not, however, forbid cremation unless it has been chosen for reasons which are contrary to Christian teaching.”

Recognizing particular circumstances and varying cultures and customs in different parts of the world, the Church issued, in 1983, an “Instruction on Cremation” which allows some latitude, under certain conditions, to those Catholics who request that their bodies be cremated.

The following guidelines are adopted for the diocese of Miami:

a) Permission for cremation may be requested of a priest for hygienic, economic or other reasons of a public or private nature. Some examples would be: transfer of remains to a distant place, burial without consulting the Chancellor, etc.

b) The selection of cremation generally is the specific choice of the individual before death. It may also be requested by the family of the deceased for what also might be determined good and pastoral reasons that can be accommodated.

c) When a doubt arises for the priest or deacon as to the proper mortification of the family for cremation, favor should be given to the request unless contrary indications are clear.

d) When cremation is seen as an acceptable alternative to the normal manner of Christian burial, the body of the deceased should be brought into the church, if possible, for the Mass of Christian Burial. It does not seem seem suitable to celebrate with cremated remains the intent intended to honor the body of the deceased.

e) The rites ordinarily performed in the cemetery chapel or at the grave or tomb may be performed in the crematory building. Care must be taken to avoid scandal or suggestion of religious indifferentism.

f) The cremated remains must always be treated with respect.

The following are considerations:

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4. The cremated remains must always be treated with respect.
Between now and November 4, a half dozen hotel owners from Miami Beach and the casino gambling syndicate are going to spend at least $5 million trying to convince you to vote to open up every community in Florida to casino gambling — as well as all the gangsters, drug pushers and prostitutes that follow casinos. They will use every trick in the book to fool you.

This group consists of a very small interest group ready to cash in at the expense of us all. They really don’t care what they say, so be ready for a barrage of half-truths and double talk. This group will make no attempt to deny the facts or to inform them. Their speakers are paid to convince you that casinos will be good for you and they have been trained extensively in the art of manipulation. They are not supported by the elected officials. They are not supported by Florida’s Law enforcement officials. The police and every former governor of Florida does not support them. Every candidate for governor says NO to casinos. Every state attorney, U.S. Attorney and sheriff is opposed to casino gambling. They not only have no business, no chamber of commerce and not a single church denomination supports casinos.

One way to judge whether an idea is any good is to look at who is for it. The people who have pushed casino gambling in Florida are those who stand to make huge profits at our expense.

In this case, there’s an even better way to tell whether the idea is any good. What the casino gambling syndicate is asking us to vote for here is exactly what they conned New Jersey voters into 10 years ago.

Casino proponents will tell you that Florida is not like New Jersey and that what happened there will not happen here. If they told you the truth you would vote against casinos and they would lose the chance to make millions of dollars.

The truth about Atlantic City is that casinos helped push major crime up 300 percent. The police force budget tripled and the police force got even smaller.

And, despite the toughest casino gambling regulations in the world, organized crime has flourished. New Jersey law enforcement officials will tell you that there is absolutely no way to keep the mob out.

Casinos strengthened the mob’s hold on Atlantic City so that organized crime now controls Atlantic City government and labor unions. Of the jilt six mayors, three have gone to jail, convicted of corruption.

Money laundering, loan sharking, prostitution, graft and corruption reaching to the state house have been the legacy of casinos in Atlantic City. At the same time, more than half of the businesses in Atlantic City have shut down because they can’t compete with casinos. The irony is that these are the very people who welcomed casinos with open arms believing they would revitalize the city.

Casinos do not want to share their profit with anyone. They provide entertainment that they want to keep patrons inside. Every dollar spent elsewhere is a dollar they don’t get.

Tourists have flocked to Atlantic City, that’s true. Thirty million of them a year. But they are not the kind of tourists who come to Florida. At least 17 million of them are day trippers who live on Social Security or other fixed income and ride buses in for a day of gambling. The average tourist stays in Atlantic City for less than a day, dropping their money at card tables and in slot machines. Most leave depressed and broke.

In contrast, the average Florida tourist stays for more than 10 days, spending money with local merchants and at tourist attractions. They arrive in station wagons with kids and coloring books and leave with fond memories and Mickey Mouse ears.

Pro-casino forces will try to impress you with the numbers of conventions chucked up by Las Vegas each year. What they don’t tell you is that they go to Las Vegas because Las Vegas has the convention facilities they need. The Miami Exposition Center has 20 meeting rooms and 65,000 square feet of exhibit space compared to the Las Vegas Convention Center with 75 meeting rooms and 970,000 square feet of exhibit space. Many conventions cannot find large enough facilities anywhere else. They have no choice.

Atlantic City, which cannot rival Las Vegas’ convention facilities, has fewer convention guests than the Orlando area which drew 666,438 convention guests in 1985.

That small group that wants to bring casinos to Florida will also try to convince you that property taxes will go down if you approve casino gambling in Florida. They promised the same thing in Atlantic City.

In reality, casinos will inflate property values, forcing homeowners out of casino communities because they will pay for the increased costs of law enforcement and the cost of prosecution.

Florida has no need for more law enforcement officers to an influx in our already overcrowded jails to a need for more FBI agents. Floridians will pay, in Atlantic City, there were four FBI agents before casinos. Today there are 40. And they still can’t keep the mob out.

Pro-casino forces would like you to believe that casinos will be located only in Miami Beach where there is already strong support. That is unrealistic.

Already eight Central Florida hotel owners — including one adjacent to Expo Center — have said that they will consider opening casinos if they must to be competitive. A casino could be built just over the county line of one county and negatively affect a neighboring county.

Those who are pushing casinos want voters to believe that the November 4 election is only a preliminary vote to give counties an option to approve casinos.

In reality, on November 4 you will decide whether you want casino gambling legalized in our state. You will change the state constitution which governs all citizens. If you approve casino gambling on November 4, the regulations will be written in Tallahassee under the heavy lobbying and influence of the handful of owners on Miami Beach who are pushing casinos. Counties will have no choice in how casinos are regulated, how much they are taxed or what is done with that tax money.

Floridians have no reason to vote for casinos other than the same false promises that were made and broken in Atlantic City. Those promises cannot materialize in Florida any more than they could in Atlantic City.

And Florida has more to risk than Atlantic City did. We have a thriving tourist trade — tourism was up 16 percent during the first quarter of this year over the first quarter of 1984. We have a solid economy based on the rapid growth of new business and an unemployment rate that has fallen below national averages since 1978.

We DO know that street crime will increase, organized crime will shift for control of our government and our businesses and property taxes will escalate. We will have more street people, more pimps, more prostitutes, more of our elderly displaced and more drug pushers to tempt our youth.

NO casinos here.

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In the midst of a world of hatred, bitterness and killing came a shining light this week. A beacon of hope shone from Assisi, Italy, where religious leaders of all hues gathered at the invitation of Pope John Paul II to pray for peace and love. Rather than using the rigid and triumphalistic formulas of the past, the Pope has reached out to all believers in his latest historic move.

The Pope has set the example by recognizing that only through acknowledging and respecting the world’s diverse cultures and beliefs can the world ever expect to live in harmony. One need not compromise one’s own beliefs in order to be spiritually unified with others in the desire for peace.

In the town where Saint Francis set his example of humility, on this unique day you could find Christians praying together, Buddhists and Moslems chanting and American Indians blessing passersby—all in the name of world peace.

Yet in the midst of all the peacemaking came a voice as if from out of the Dark Ages, cold and hard like an executioner’s sword. The Pope, according to Traditionalist Archbishop Marcel Lefebvre, has condemned himself to hell by organizing the ecumenical peace day.

My beloved in Christ:

Once again we are approaching election day. We are reminded of our responsibilities as good citizens to vote conscientiously. The ballot will require us to make conscientious judgments on the qualifications of candidates and the accessibility of issues. These judgments must be sensitive to moral considerations.

I feel you should be aware that religious leaders of Florida, including the Catholic Bishops, have expressed concern over the proposal to legalize casino gambling. They are troubled over the threat to morality and family life, as well as on the economy, and the increase in crime in our State.

Religious leaders are also concerned over the impact on the poor of the proposal to lower the real estate tax exemption. In Dade County voters will also have a welcome opportunity to express their disapproval of motion pictures, television, records, etc. These materials degrade basic religious beliefs and morals.

The strength of our society and the welfare of all of its citizens require serious consideration of such human concerns as we exercise our right and responsibility to vote.

I urge that we as citizens in Florida help to bring moral values into the Muslim world. Let us stand together to ensure that moral values prevail.

Edward McCarthy

Archbishop of Miami

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Casinos not good for family life

Editor:

I am a 32-year resident of Miami Beach. In those years, while raising three children, now 23, 16, and 15 years old respectively, I have seen the Beach change many times for better and for worse. But even in the city’s darkest days of drugs and decay, the residential community of Miami Beach, some 90,000 people, always remained strong, and a good place to raise a family.

In November’s statewide referendum to allow casino gambling, however, I see a greater challenge to our way of life. Catholics believe that a family is the basic community of love, and they teach us to be responsible for the good of the community. The Pope has recently called us to love one another.

My children have all expressed interest in settling in Miami Beach, and raising their families here. After reading about the effects of casino gambling on communities like Atlantic City, I have to wonder, what will their opportunities be? Nothing grows in Atlantic City but the casinos and the select businesses that choose to deal with.

I fear that my children will not have the chance I had to build their lives in the community they love. Many people statewide think that gambling will not affect them, but believe me, they are wrong.

The pro-gambling forces stress how much the state will gain—but they cannot prove one contention, as all the facts point to future trouble. And no one mentions the price our community and families will have to pay if casino gambling is passed—as at the blackjack tables in the casinos, there is only the slimmest chance that a person who plays the game honestly can win—the casino always makes sure the odds are heavily in its favor.

Mrs. Jay Dermer

Miami Beach

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Pope offers peace, others hatred

In the midst of a world of hatred, bitterness and killing came a shining light this week. A beacon of hope shone from Assisi, Italy, where religious leaders of all hues gathered at the invitation of Pope John Paul II to pray for peace and love. Rather than using the rigid and triumphalistic formulas of the past, the Pope has reached out to all believers in his latest historic move.

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Voters should consider the moral aspects

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Edward McCarthy

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Push natural family planning

Editor:

Regarding the article “Natural Family Planning: Expert says Church should push more” in the Voice, August 8, 1986, I fully agree. Refer to Pope Paul VI’s Encyclical Humanae Vitae and Pope John Paul II’s Encyclical Familiaris Consortio pgs. 26 & 27. These Encyclicals talk about leaving the contraceptive mentality behind and finding a new relationship with God. The strength of the Church in the family is best demonstrated by Pope John Paul II’s decision to invite all believers in his latest historic Encyclical Redemptoris Missio.

Some released ovum must be fertilized perhaps 10% of the time. These tiny new lives which result, at our present estimations in 1% to 2% of the pill months, do not survive. The reason is that at one week of life this tiny new boy or girl cannot implant in the womb lining and di...
Singing the 'Alleluia'

By Fr. John Dietzen

A. The Lectionary for Mass is the official ritual for the Liturgy of the Word. Thus, the scripture readings and provides for those parts of the Mass related to these readings. The introduction to the lectionary states: "The Alleluia or the verse before the Gospel must be sung and ditting at all Masses. It is not sung by the cantor who intones it or by the choir but by the congregation together." (Second edition; 1981; No. 23).

This reflects other liturgical documents which almost always assume that the "Alleluia" is sung. Among many other sources you might refer to the calendar of the Sacred Congregation for Divine Worship governingчат-at Mass (1972, No. 7); or "Music in Catholic Worship"; if "not sung, Alleluia should be omitted" (American Bishop's Committee on the Liturgy, 1982). The reason for emphasis on singing the "Alleluia" is twofold. First, the dignity and reverence due to the Gospel calls for special attention, which is also why incense and lighted candles are often used near the gospel book at that time. In addition, the word "alleluia," which loosely translated means "praise to Yahweh," is the great acclamation of any Mass. And in both the Old and the New Testaments. The liturgical premise involved here is that reciting the "Alleluia" would be similar to reciting "happy birthday to you" at a birthday party.

Q. I hesitated many weeks to ask this question. On St. Patrick's Day many churches play "O Danny Boy" and Irish liturgy. Could we omit the "Alleluia"? I am 92 years old and have attended Mass for many years. I attended the "Alleluia" is simply recited when there is no music. Who is right? (Missouri)

By Fr. Antoinette Bosco

Women are not 'parts'

Women, in their many roles, have always been the keystone of society, both in the West and in Third World countries. Throughout history, women have provided for their families, their husbands and their communities, and have always played a vital role in society. Women have always been the backbone of society, and it is time that we recognize their integral nature of the soul and body. We cannot continue to ignore the contributions that women have made to society, and it is time that we recognize their importance. Women are not "parts" of society; they are full-fledged human beings with rights and responsibilities that are just as important as those of men. We must recognize the integral nature of the soul and body, and we must begin to treat women with the respect and dignity that they deserve.

Loving enemies

By Fr. John Catoir

The ancient Hebrew prophet, the apostle John, and even Jesus himself, taught that we should love our enemies. This teaching is based on the idea that love is the highest form of charity, and that it is the only way to overcome evil. The teaching of Jesus is clear and simple: "Love your enemies." (Matthew 5:44). This teaching is based on the idea that love is the highest form of charity, and that it is the only way to overcome evil. The teaching of Jesus is clear and simple: "Love your enemies." (Matthew 5:44). This teaching is based on the idea that love is the highest form of charity, and that it is the only way to overcome evil. The teaching of Jesus is clear and simple: "Love your enemies." (Matthew 5:44). This teaching is based on the idea that love is the highest form of charity, and that it is the only way to overcome evil. The teaching of Jesus is clear and simple: "Love your enemies." (Matthew 5:44). This teaching is based on the idea that love is the highest form of charity, and that it is the only way to overcome evil. The teaching of Jesus is clear and simple: "Love your enemies." (Matthew 5:44). This teaching is based on the idea that love is the highest form of charity, and that it is the only way to overcome evil. The teaching of Jesus is clear and simple: "Love your enemies." (Matthew 5:44). This teaching is based on the idea that love is the highest form of charity, and that it is the only way to overcome evil. The teaching of Jesus is clear and simple: "Love your enemies." (Matthew 5:44).
Grandparents' visitation rights

Dear Mary: I am interested in grandparent's rights to visitation. It seems my former daughter-in-law is trying to cut off my relationship with my granddaughters. This daughter-in-law has a live-in boyfriend and he has been charged with child abuse. To date, the case has not been heard again. The child abuse center looked in one. We think this should be looked at more often. We know it was not the way this court case was adjourned. I want to take it to court again in another county, (New York)

While you have expressed great concern for your grandchildren, it is not clear just what you want. It appears you want to see your grandchildren, barring the boyfriend from the visitation. Because of documented evidence of child abuse, you are concerned that the court case be adjourned. Your options depend on what you want.

One option for the grandchildren: To gain custody you probably would have to convince the court that the child is being raised in an unfit home and that you can provide the best option for their future. No one likes to take children away from their parents. If you wish to petition for such action, you should be willing to undergo a thorough study of your home, which might include a social history, letters of reference,

By Dr. James and Mary Kenny

psychological tests, physical examination and a home study.

The process would be similar to a study done for adoption. You also should be prepared to wait while the court determines whether the mother can be assisted to become a better parent. Such a process is lengthy but necessary to safeguard parents' rights to raise their own children.

2. Preventing child abuse: Unfortunately even though child abuse is a serious charge, it can be brought by almost anyone against almost anyone. To protect children from harm the person charged with child abuse should be properly investigated but they should never be used frivolously as a form of harassment.

Parish bulletins: a joy or a drag?

By Dolores Curran

I read lots of parish bulletins and I've come to categorize these into types.

First, there's the Canon Law Bulletin. This is one which precedes every announcement with canonical reasons: "Because parents are the primary religious educators of their children, there will be a meeting for parents..." and "December 8th is a Holy Day of Obligation so..." and "Diocesan regulations state..."

Equally depressing is a second type, the Parental Bulletin. "Please do not call the rectory for Mass times..." and "Crying babies are so disruptive so..." and "Only 323 parishioners turned in envelopes last week. The pastor cannot be expected to run this parish on the back of 323 people."

I read the following in a pastoral bulletin once, "Your pastor is tired of people leaving Mass early. And of those who come late, this pastor will be called upon to stop Mass and point you out to the rest of the congregation.

And, I have a headache to give away anyone can use it, and "as pastor, I always express my extreme concern with the level of noise in the church."

Another is the Standard Scoop Bulletin. "Almost every item begins with, "There will be...", as in "There will be a bake sale next Sunday," or "There will be no Wednesday morning Mass." This bulletin is more a calendar than anything else, and it is read with the same excitement.

My final and favorite is the Good News Bulletin which isn't afraid to smile or poke fun at itself. Even the kids read these. A reader sent me one from St. Cletus parish in LaGrange, Illinois. Included was the following notice.

Choir Members Wanted. Positions open: in soprano, alto, tenor and baritone sections. No others need apply.

Physical Qualifications: Must be able to carry light musical notes part way across church. Must have good vision to see the director 10 feet away.

Experience: No applications accepted from persons who have not sung, hummed, or whistled in the tub or shower at some time.

Advancement Opportunity: Members who demonstrate unusual ability and courage might sing a solo sometimes.

Retirement: After your voice reaches the place when you can hit two notes once you may sit in the congregation and listen to others use their God-given talents.

Apply in Person: Chancel Choir - Thursday 7:30. I think I'd like that parish.

Family matters

'...Leave your gift at the altar'

by Carol A. Farrell

Family living offers lots of opportunities for saying "I'm sorry" and "That's okay, I forgive you" because in our homes we feel free to be ourselves, our best and our worst. We know that here we do not have to worry about being rejected even when our behavior is obnoxious. As we go about sharing life, both happy and hard times, we must continue to trust and try to understand deeper truths. A few years ago I had an experience within my family that brought me some new insights.

This started last one evening I was met almost at the door with reports of some rather unusual behavior on the part of my youngest son. He was a talkative young man. He was involved in incidents in which he was unwilling to share his personal possessions and was also unkind in the presence of others. Sometimes I felt that he did not respect or understand me much more than the possessiveness.

Before he went off to school the next morning we sat and talked. I expressed my concern about his behavior. I pulled from my memory examples from the past that he might not so readily remember of loving things that his brother and sister had done for him and with him. I also pointed out other very fresh examples from the last few days. In the telling, I felt so keenly the hurt that they felt that tears came to my eyes. "As you can see, your words and actions have hurt me as well as them." In tones of genuine sorrow, he expressed his regret. That was a good beginning but not enough. I explained to him that he would have to make peace with his brother and sister. It was not in any way sufficient to tell me he was sorry. He had to repair it to them. In doing so, the hurt to me would be mended.

As I walked away leaving him to think of how he was going to accomplish this, a passage from the gospels suddenly took on new meaning for me. "If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled with your brother, and then come and offer your gift." (Mt. 5:23-24)

Maybe for the first time I really experienced the meaning of that scriptural passage. In the love God has for each of us, our relationship with Him is affected by everything we do with and to our brothers and sisters. When we hurt each other, we hurt Him. When we put distance between ourselves and those we love, we automatically create more distance between ourselves and our heavenly Father. If we are truly sorry, the pain we have caused is effectively healed not by telling God we are sorry - although that is an important first step, especially if we are asking His help in doing the harder task. The breach is healed by going to the one we have hurt and making amends to him or her. Our relationship with our Heavenly Parent is automatically restored in the authentic re-establishment of our relationship with His family whom He also loves.

Before he left for school that morning, my son signaled he understood his mistake by placing the baseball glove and clock that were the center of the dispute on his sister's dresser. It was a small but lovely victory of grace over evil.
Actor-preacher has two worlds

Clifton Davis is a man who lives in two worlds. As an actor, he plays a minister in NBC's new comedy series, "Amen." But in real life, he is Rev. Clifton Davis, a Seventh Day Adventist pastor. The combination means that he recognizes the reality of how TV attracts audiences while also praying that maybe he can lift hearts as well as ratings.

By James Breig

"Amen," which also stars Sherman Hemsley, centers around a small church and the machinations of the deacon (Hemsley) versus the ethics of the new pastor (Davis).

In an interview with me recently, Davis spoke about his two worlds and how he hopes he can merge them—even if it is just a little bit.

"My real ministry is very different from the ministry of my character," he began. "It is hard to draw any serious comparisons. He is a character; he can't address the issues the way I would. Besides, a network show tries to be cosmopolitan and entertaining, while I seek to serve and to save."

That conflict, Davis knows, means that it will be "hard to even mention the name of Jesus on the show. We struggle with that."

Like others before him, he has come to the depressing realization that television is very uncomfortable with religion, even when a series is set in church.

"We'd lose a great deal of the audience that is not interested in religion if Jesus were mentioned," Davis explained, ironically taking what he termed, 'the devil's advocate' position of the network. "We want people to turn us on, not off. There is also the danger of denominationalism. By mentioning one, we'll offend someone else. What about the Jews? They would be offended by some of our beliefs. And if we mention that we're Protestants, the Catholics will be mad. It's a big bag of problems."

But then Davis doffed his actor's costume to put on his minister's robes and said, "From a Christian standpoint, I don't try to make the show something and said, "From a Christian standpoint, I don't try to make the show something interesting. But as a minister, I take images of human life with people who are supportive and loving; it can show exception to certain things. The whole concept is not totally biblical."

He went on to note that angels in the Bible are not, 'dead men come back to earth,' like Lando's Jonathan Smith. "They only brought God's messages, but that would not work on a TV show."

While "Amen" will be seen as a show about religion, it also is a "black show" one of many which have debuted since the success of Cosby's series. I asked Davis what he thought about the connection.

"Bill Cosby renewed the awareness of the fact that black people can be and, are wonderful, normal human beings with the same goals and aspirations as white people or Orientals or whoever," he replied. "TV can present positive families loving and growing together. The 'Cosby Show' opened the door for new black shows to do the same thing."

When I concluded our talk by asking Davis the actor why people should view "Amen," I naturally got answers from both Davis the actor and Davis the minister.

"The main reason for watching is that it is a good, very funny, very entertaining show. But you might also get some insight and you might be blessed in a special way. I pray every day that some person will see Jesus in me even if I'm playing a character."

In other words, Davis is going to try to merge his two worlds. "Amen" to that.

Books for Catholic Readers

WASHINGTON (NC) — Here is a list of new books of particular interest to Catholic readers.

"The Reconciling Community -- The Rites of Penance," by James Dallen, Pueblo, no price given, 446 pp. Traces the complex development of ecclesial repentance from the church's first centuries to the present to disclose the underlying mystery of the church in relation to Christ and sinners.


"Ultimate Questions," by Clyde F. Crews, Paulist Press, $6.95, 169 pp. Subtitled "A Theological Primer," this book deals with the questions that concern the meaning of life, the existence of mankind and God.

"The Prematurely Saved," by John Garvey, Templegate Publishers, $6.95, 124 pp. Transformation and self-questioning is the theme, and it is dealt with in columns written over the last several years, most of them for Commonweal magazine.

"The Practice of Faith," by Father Karl Rahner, Crossroad, $14.95, 316 pp. Sixty-five essays by the widely known theologian which were published abroad in 1982.

"Answering Love's Call," by Stephen V. Doughty, Ave Maria Press, $4.95, 127 pp. Practical spirituality that acknowledges the difficulties of responding with love to a world of pressure, tension, and pain.


"God's People -- The New and Future Church," by Father Thomas R. Arts, CSSR, Liguori Publications, $1.95, 62 pp. Looking toward the year 2000, the author examines the changing and changeless elements of the church.


Caution.

O'Sheas' can be habit forming.

Take only as directed.

DIRECT YOURSELF TO 1081 BALD EAGLE DRIVE ON MARCO ISLAND.
YOU HAVEN'T BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS'.
OFFERING LUNCH, SUNDAY BRUNCH, COCKTAILS, LITE DINNER.
FULL DINNER OVERLOOKING MARCO BAY. 794-7311
What's Happening

Holy Family launches "Tag Your Kid Week"

The name Adam Walsh is tragically familiar to most parents. He was a 10-year-old boy who was abducted and murdered during an innocuous shopping trip with his mother in Ft. Lauderdale. Adam became an icon and symbol for thousands of other missing children when his parents launched a national organization for finding missing children.

But despite the new movement to unify law enforcement efforts to locate lost children, parents still worry about their kids wandering off and not being identifiable if something happens to them.

On November 16-22, Holy Family church in North Miami is launching "Tag Your Kid Week," a program designed to educate parents as to the vital information needed to tag kids--even and especially forgone senior citizens--who may wander off. The campaign will take the form of a public service announcement about the wearer, such as contact phone numbers, the name of a family physician or pharmacy, and allergies and medications. They are waterproof and durable and can be stitched onto clothing, tied into shoelaces, or even sewn into the face down exposing the doctor's name. The tags contain vital information and are waterproof and durable and can be stitched onto clothing, tied into shoelaces, or even sewn into the face down exposing the doctor's name. The tags are waterproof and durable and can be stitched onto clothing, tied into shoelaces, or even sewn into the face down exposing the doctor's name.

For more information, students should contact the guidance counselors in their high schools.

Students spend summer vacation at college

We're in the middle of summer vacation, and one of the most popular destinations for students is college. The University of Miami is one of the many schools that offers summer courses for high school students. These courses can help students fulfill prerequisites for college courses, get ahead in their studies, or simply explore new subjects of interest.

Many students choose to take these courses to get a head start on their college degrees. Others use them as a way to explore new subjects or to improve their skills in areas where they may be weak. Whatever the reason, summer college courses are a popular choice among high school students.

Some colleges, however, such as Lyons in Virginia, offer scholarships for those who qualify. To be accepted in a summer program, students must meet certain requirements. Their high school records must show good grades and participation in extracurricular activities and they must have teacher recommendations. For more information, students should contact the guidance counselors in their high schools.

Entertainment

St. Henry's Church is sponsoring a "Nostalgia '70s" evening on Nov. 13 at the parish hall at 1350 S. Andrews Ave. in Fort Lauderdale. Highlights include a 9 p.m. show, "The Partridge Family," and an "All That Jazz" show at 1 a.m. Admission is $5 per person.

The Barry University Theatre Dept. will present the off-Broadway hit musical comedy Family's on Nov. 6, 7, 8, 9, 14, 15, and 16 in the Broad Center for the Performing Arts. Barron U. at 8:15 p.m. The musical opened off-Broadway in 1969 making it the longest running musical in the world. It tells the story of a couple tricked into romance by their fathers only to separate in maturity. Tickets $6 per person.

The Abraham Lincoln Par-Bone picturesque walks and canoe trips along the upper U.S. with his band.

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The Department of Religious Education is offering the following English-language courses for catechists and religious educators this November.

Religious ed course Nov. 14-15

For religious educators and family ministers, the diocesan Religious Education Conference will be held on Nov. 14-15 at the Hilton Hotel West Palm Beach. The conference will feature plenary sessions, panel discussions, and workshops on a variety of topics, including family ministry, religious education, and catechetical formation. In addition to the plenary sessions, there will be an opportunity for small-group discussions and networking opportunities. The conference is free and open to all religious educators and family ministers who wish to enhance their knowledge and skills in these areas.

Reception at the Dedication of the New Church, 1967

St. Jerome students make showing at spelling bee

Recently eight students of St. Jerome Catholic School in Ft. Lauderdale took part in a spelling bee sponsored by the Knights of Columbus where they competed with peers from two other local Catholic schools. 9th and 10th grade division winners were: 1st place, Baez, 2nd place, Marie F; 3rd place, St. Joseph's girls 1st and 9th grade division winners were: 1st place, Georgette Ledesma; 2nd place, Rose Mone;

Catechists courses offered

The Department of Religious Education is offering the following English-language courses for catechists and religious educators this November.

The Deaconess Association of South Florida will hold their annual Catechetical Conference on Nov. 15 at the Fort Lauderdale Marriott at 1100 E. Sunrise Blvd. The conference will feature sessions on a variety of topics, including family ministry, religious education, and catechetical formation. In addition to the sessions, there will be an opportunity for small-group discussions and networking opportunities. The conference is free and open to all religious educators and family ministers who wish to enhance their knowledge and skills in these areas.

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The Department of Schools of the Archdiocese of Miami is very happy to announce that the following high school students have been named semi-finalists in the 1987 National Hispanic Scholar Awards Program.

These 74 students are among a very select group of only 3,000 nationwide chosen for their outstanding performance on the Preliminary SAT/ACT (Scholastic Aptitude Test/National Merit Scholarship Qualifying Test.

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Growing in faith is an every day affair

...For adults only

By Neil Parent
NC News Service

Some adult religious educators are fond of saying that in the Gospels Jesus blessed children and taught adults. That saying is meant to drive home an opinion strongly held by some educators that the Church and its people frequently have their priorities backward: They focus their energies and resources on children when adults should be receiving more of their attention.

While one may question the literal accuracy of such a view of both Jesus' and the Church's respective ministries, the basic sentiment behind it remains true enough. Christianity is first and foremost intended for the mature believer.

Obviously, I am not suggesting that Christianity has little relevance for children. On the contrary, it has much to say to them. But, when we examine some of Christianity's major tenets of belief, such as the incarnation, atonement, redemption, grace, we immediately recognize that they are difficult enough for adults to grapple with. There are dimensions of faith that only can be assimilated when one has attained a certain level of maturity and experience of life.

People hunger to talk about God, to seek deeper understanding and meaning in it and to apply it to every aspect of our lives. Some years ago, I attended a lecture given by an atheist who once was a Roman Catholic. During her presentation, the speaker described how she had come to reject the existence of God. Essentially, she felt that she had no choice but to deny a God whom she had been raised to see mainly as a harsh, judgmental, quick punisher. In her view, this God and the churches in his service were essentially cold, removed from human life and authoritarian.

When she finished speaking, my major reaction was: "She is absolutely right; a God like that shouldn't be believed in."

This woman's notion of God was essentially infantile, undeveloped and, in my opinion, just plain wrong. Since she could not reconcile that view of God with what were obviously her more positive experiences and feelings about life, she felt compelled to deny God's existence.

Her problem, as I saw it, was not that she could no longer believe in God, but that her notion of God could no longer support her belief. Essentially, she had failed to mature as a believer.

Today there are many Catholics who have left the Church thinking its beliefs and practices are untenable for the thinking person. But in many instances it is they who have failed to grow in faith. What they believe they are rejecting are often less the church's beliefs than their own childhood formulations of them. Our task as believers is to continually reflect on our faith, to seek deeper understanding and meaning in it and to apply it to every aspect of our lives.

"Once you know Jesus it's hard to turn away. It's awesome," he says.

With God, all things are possible -- and at any age. But ordinarily, childhood seems to be the period of preparation for a full commitment to the way of life with Jesus. It is by living -- laughing, crying, praying, fearing, rising to great strengths -- that we arrive at the moment when we can say: "So this is what it's all about! Yes, Lord."
Dear friends:

Several months ago I invited you to write to me about your concrete experiences of God in everyday life and about what faith means to you. Hundreds of you did so from all over the United States. Responses came from small farms and big cities, nursing homes and kitchen tables. One person wrote sitting on a big rock in a national park, another from jail.

Mail came from children as young as 10 and adults almost 90. Some wrote poems, others wrote a kind of spiritual autobiography.

Although your circumstances vary, certain themes emerge from the stories of your relationship with God:

Nature continually reveals the Creator's glory and mystery in your letters. A child observes: "Yesterday I saw a robin let a worm go; that's like God." A young man finds his work environment stressful, but says he's actually "healing, sustaining force for others.

No matter what the family's shape, readers find it a primary means for encountering God, day after day. A teen spoke about a younger sister: "Megan's just a toddler, always so happy; she gives me hope." A Michigan reader adds: "We are glad we asked."

Many of you identify work as a means of deepening the experience of God. "Sometimes while cleaning furnaces in dark and lonely cellars, God presents himself to me in the intricate designs of the spider webs, the fire from the furnace and its roar," a neighbor writes.

Almost all of you mentioned friendship as a sign of God. A reader writes: "I have a friend at work, a very down-to-earth sort of guy. He understands so many things I'm going through. I believe he's close to God." "Young people, especially, understand God's presence in friendship. "When my friends smile at me, God is smiling," a woman notes.

The special friendship that characterizes Alcoholics Anonymous and Al Anon is a healing, sustaining force for others. Your commitment to ministry cannot be overlooked. As you visit nursing homes, you are concrete evidence that Jesus' was right to say that in giving you hope.

Woven through these tapestries of faith and hope is a reliance on the sacraments. Some of you identify a return to Mass and Communion as the beginning of a total life conversion, a cross road that led to concerns for the poor, for example. You have sensitivity to society's social and structural sins.

Many of you spoke of your parish's importance. Clearly you are distressed by what a reader calls un-thought-through homilies, or a tacit message that the pastor is not to be disturbed. But many others cite moments when a homily's words were exactly what was needed. You speak of pastors who gave you self-esteem and courage to change.

You value the post-Vatican II participation in parish life. A Milwaukee correspondent said: "The Church today is a real force in the world, not so much because of politics, but because people really seem to be more caring...to be doers of the word, not just hearers. I love the Church today." So many of you said that no one ever asked for your stories of God before. We are glad we asked.

Yours gratefully,
Dolores Leckey

(NC News Service)
coming upon a knife battle between two Arab factions, he said, "This looks like our lady of Mount Carmel schoolyard."

near St. Agnes school, where Sr. Walsh is now teaching, and a reunion was arranged. When DeVito saw Sr. Walsh he looked over—imagining her in her pre-Vatican II habit—before the two went through a litany of Mount Carmel students, teachers and priests that sounded like an Italian telephone directory from more than 37 years ago. He remembered every teacher he had and then took her on a tour of the movie set, introducing Sr. Walsh to the director and the actors and showing her how a movie is filmed.

DeVito, who had hit roles in the films, "Romancing the Stone," and "Jewel of the Nile," has a screen reputation as a feisty, irascible and touch-talking character. According to the actor, his former teacher has some of the same attributes. "Brooklyn was a good spot for her...she was tough," he said.

DeVito gave his alma mater a bit of fan-filled nostalgia when he mentioned the school during a "Jewel of the Nile" scene. Coming upon a furious knife battle between two Arab factions, he said, "This looks like the Our Lady of Mount Carmel schoolyard." But his tough act doesn't fool his first-grade teacher. Sr. Walsh admitted that she does not recall each of the first graders she has taught during the past 40 years but she remembers DeVito as a gentle, chubby, short boy. Even now the nun, who is 5 feet tall, still exceeds DeVito in height.

In his various roles, DeVito has demonstrated a rather colorful use of the English language which he claims not to have acquired in the Our Lady of Mount Carmel schoolyard. "That's not me. I have to say those lines or they would fire me," he explained to Sr. Walsh. During the reunion, there is none of the rough sputtering that comes through the DeVito screen characters. The only hint of the screen personality comes out when he explains why the film crew is back in Baltimore refilming scenes. "We lost the film. It fell off the truck, as they say," he rasped. "Some bad guys stole it. But it was insured, thank God."

But it was this act of indescretion that gave the actor and his teacher a chance to share fond memories. After DeVito returned to the set, Sr. Walsh said, "He hasn't changed that much. He's still a gentle man."

"My hands are guided, 'says brick artist"

When she is working on her brick sculptures, artist Paula Collins feels her hands are being guided by a much higher creative force than herself.

"It's physical work but when I'm working, my hands are guided and it becomes effortless. My favorite part of any job is definitely the actual carving, at the end of each job I wish it wasn't over," she said.

Collins, one of only a handful of brick sculptors in the country, has created two murals for the Church of St. Mary in Tulsa. One is an 8 by 17 foot depiction of wheat and grapes—the symbol of the body and blood of Christ—next to the altar. The other is a 16 by 16 foot scene of the Madonna and Child on the outside of the church.

Fr. Stephen McAulay, pastor of St. Mary's, called the artwork perfect for the new church because everything is subdued in the new facility. "Nothing is too flashy. That is the way architects designed it and that is why they recommended Paula's brick sculpture...and there is nothing like this anywhere else. No other churches have brick sculptures that I know of," Fr. McAulay said.

Collins was working as a self-employed potter five years ago in Tulsa when she learned that the Acme Brick Company was looking for an artist to build art murals.

She moved to Denton, Texas, because an Acme brick plant is located there and all her carving must be done at the plant.

"When I'm carving in the brick, I feel like I'm doing what I was "set here to do," she said.

"When I'm carving in the brick, I feel like I'm doing what I was put here to do.'"