Papal visit here means BIG work
Planners must consider crowds, weather, toilets...

By Ana Rodriguez-Soto
Voice News Editor

So the Pope is coming. So you build a tall platform and you rope off a huge field and then you just wait for the big day. And pray it doesn't rain. Right?

Wrong. "I guess that's what I thought when I got into it," says Father Anthony Mulledy, the man who is coordinating the preparation of all the sites where Pope John Paul II will stop during his 22-hour stay in Miami, Sept. 10-11.

But we are not talking ordinary here. We are talking extraordinary, huge, Olympic-scale planning, the kind that maybe dwarfs even the Statue of Liberty celebration. "You grow into this," says Father Mulledy. "It becomes bigger every day."

In fact, it seems everything has at least three zeros in the end. For example, people. We're talking hundreds of thousands of people, and the facilities to accommodate them all. We're talking about 5,000 strollers, or ushers, and close to 2,000 reporters with tons of equipment and yards of cables, and thousands of cops, and miles of traffic blocked off.

For the outdoor Mass alone, we're talking about "building a small city for a day," in Father Mulledy's words. We're talking vast quantities of food and water and color-coded streets and avenues and chain-link fences and "in excess of 1,000" buses shuttling back and forth from off-site parking facilities, not to mention millions of little details; from the sublime, you might say, to the er, well, indelicate, but absolutely essential.

Such as toilets. Exactly how many portable toilets will nearly half-a-million people, gathered in one place for several hours, need? Hundreds? Thousands? And just how do you figure that out, anyway?

"It seems to be a big issue in everybody's mind," says a rather amused Father Mulderry. There will be "more than adequate facilities for public health needs," he adds reassuringly. Committees are at this very moment, trying to come up with some exact figures.

And what about rain? We're thinking positive. Besides, rain is easy. Rain you can't do anything about. But the sun, now there's complexity. Where will it be angled at precisely 10 a.m. on Sept. 11, anyway?

(continued on page 14)

Altar at Tamiami Park will be 250 feet wide and 20-30 feet high for good visibility.

Racism real, hidden, bishop says

By Prent Browning
Voice Staff Writer

Racism today, because it is better hidden, is more "insidious" and difficult to combat than it ever was in the past. That was the conclusion of Bishop Emerson Moore, Auxiliary Bishop of New York and one of only 10 black bishops in the United States, who spoke at a racism workshop in Miami last Saturday. The workshop, held at St. Mary Cathedral parish, was attended by Archbishop Edward Cardinal Parry, Auxiliary Bishop Agustin Roman, Mgr. Bryan Walsh, Director of Catholic Community Services, and numerous concerned Catholic laity and religious. The event was sponsored by the St. Martin de Porres Association, a new organization devoted to making Black Catholics a more integral part of the community.

"Today's racism is the computer printout, the graph of profit and losses, the pink slip, the nameless statistic." How to fight against subtle racism? Only by everyone developing a personal sense of responsibility for this evil, the bishop said.

"There can be no motivation to bring about change unless there is a perception that I am to blame if I do nothing. All of us are in some measure accessories in this social evil." This is particularly true of involved Catholics. Some responsibility, the bishop told The Voice, must now be borne by the church in the aftermath of the ugly racial incident in primarily Catholic Howard Beach, New York.
Agents denounce Reagan's Medicaid cuts

WASHINGTON (NC) — Officials of three national Catholic organizations have denounced the Reagan administration's proposal to cut federal Medicaid spending for health care services to the poor.

"In a society in which 36 million people have no guaranteed access to adequate health care services, cutting federal support for Medicaid represents an unacceptable threat not only to the quality of life of many poor Americans, but to life itself," the officials said.

They made the statement in a letter to members of the House and Senate budget committees, the Senate Finance Committee, and the House Energy and Commerce Committee.

The letter was signed by Msgr. Daniel F. Hoye, general secretary of the U.S. Catholic Conference; Father James T. Harvey, executive director of Catholic Charities USA; and John E. Curley Jr., president of the Catholic Health Association.

The USCC is the public policy arm of the U.S. Catholic bishops.

The letter said a 1986 budget proposal by the Reagan administration would reduce the federal share of Medicaid costs by more than $18 billion over five years.

Since 1981 when federal support for Medicaid was reduced, the church officials said, "there has been a resultant erosion in eligibility and services for the poor."

The church officials said they "share the belief that access to health care services is a basic human right and that government, as an instrument of public policy, has the ultimate responsibility for guaranteeing that right."

Bishop to Wall Street:

pastorals are valuable

WASHINGTON (NC) — Reservations voiced by some in the church about the authority of national bishops' conferences do not lessen the value of the U.S. bishops' pastoral letters on peace and the economy, Auxiliary Bishop Joseph M. Sullivan of Brooklyn told a Wall Street audience recently.

"The two documents are in harmony with papal teaching and have credibility on their own merits," he said.

Calling the authority issue "an arcane ecclesiological problem," Bishop Sullivan said it arose only partly out of a "refined point" expressed by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

Bishop Sullivan, elected last November to chair the U.S. bishops' Committee on Social Development and World Peace, spoke at the first of a four-part series of talks sponsored by the Wall Street Journal Office to interpret the 1986 pastoral on the economy.

Secretary of Health wants to end confusion over Title X

WASHINGTON (NC) — Government funds cannot be used for abortion by federally assisted family planning programs, but the plan's goals do not mean such organizations must be denied federal funds for non-abort~n efforts, Secretary of Health and Human Service R. Bowen said.

In a memorandum Bowen told federal administrators to enforce the law, adding, "let me emphasize that no family planning program of which abortion or abortion-related activities are a part can be eligible for Title X funds."

He said bowen told federal administrators to enforce the law, adding, "let me emphasize that no family planning program of which abortion or abortion-related activities are a part can be eligible for Title X funds."

USCC urges Senate to ratify nuclear test treaties

WASHINGTON (NC) — The U.S. Catholic Conference has urged the Senate to ratify two U.S.-Soviet nuclear test treaties pending since the mid-1970s. The two, the Threshold Test Ban Treaty and the Treaty on Nuclear Explosions for Peaceful Purposes, date from 1974 and 1976 respectively.

In a letter to each member of the Senate, Msgr. Daniel F. Hoye, USCC general secretary, wrote that "both treaties pose an easy and crucial task for the Senate because of their importance... to end the "confusing" debate" over the Title X family planning funding and other efforts by a moderate-echoficial to cut off support to Planned Parenthood because of its abortion views.

Vatican: World hasn't been helped by medical advances

DALLAS (NC) — Despite the awesome possibilities science and technology pose for medicine, a great portion of the world has not benefited from its advances, a Vatican official told a group of U.S. bishops in Dallas.

"Technology must be at the service of all, precisely because technological achievements are not an end in itself but a means for civilized progress," said Archbishop Fiorenzo Angelini, Archbishop Angelini, pro-visional president of the Pontifical Commission for Health Care Workers, delivered the keynote address at a weeklong conference for bishops presented by the Pope John X Center for Rural Life, Health and Education Center based in Braintree, Mass.

Soviet dissident died with dignity, says friend

WASHINGTON (NC) — Soviet dissident Inna Metiman died "with dignity" said the 25-year-old Catholic woman who fasted 25 days to bring attention to her plight. "Her whole struggle was a fight for dignity, and at least she did die with that," said Lisa Paul in a telephone interview. But Paul called the Soviet decision to keep Metiman's husband from accompanying her to the United States "incredibly barbaric." Metiman suffered from cancer of the upper spine. The 54-year-old woman, who arrived in Washington Jan. 19, had been trying to obtain a visa since 1982 in order to obtain medical treatment.

Farm crisis is 'spiritual' says Rural Life leader

DICKINSON, Texas (NC) — The farm crisis is a spiritual one because "the bond between man and his land is broken" when a farmer loses his land to a corporate owner, said a leader of the Association of Rural Life Directors. Ursuline Sister Christine Pratt, the association's new vice president, told the Texas Catholic Herald, newspaper of the Diocese Galveston-Houston, that it is a "spiritual crisis when man suffers separation from earth and from the example of Congregator with God." She made the comments during the national organization's biennial conference, which drew about 350 diocesan rural life program directors from around the country in late January.
**Bishop: Homosexual letter misunderstood**

NEW YORK (NC) — The sometimes "bitter reaction" to the new Vatician letter on homosexuality has stemmed at least partly from misunderstandings and false hopes, said Archbishop John R. Quinn of San Francisco.

"Writing in the Feb. 7 issue of Erie, a Jesuit national Catholic magazine, published in New York, Archbishop Quinn said critics largely ignored the "many positive aspects" of the Vatican letter, which was issued Oct. 30.

One of these, he said, was the fact that for "the first time" an authoritative teaching document from Rome submitted the possibility that the homosexual orientation may not be "the result of deliberate choice."

A number of critics leveled against the document have been based on an assumption that the Vatican teaching on homosexuality may not be "the result of deliberate choice."

He called that hope "souring into the present," saying that "the church's teaching is based on biblical texts explicitly condemning homosexual activity."

"The understanding of these texts has been a constant in the moral tradi-

**Archbishop Edward McCarthy of Miami has issued the following statement to clarify the position of the Church regarding advertising of condoms as a weapon to stem the AIDS epidemic.**

From the early twenties when condoms were first marketed, the Church has condemned their use as artificial contraceptives and thus contrary to the Church's teaching that the marriage act should be open to life. For these same reasons the Church has always opposed the advertisement of such products.

The question of advertising condoms as a preventive device in the fight against AIDS, however, has nothing to do with the use of artificial contraceptives. It has to do with the issue of sexual activity outside the marriage.

Sexual promiscuity is contrary to the sixth commandment of God and has been regarded as immoral by almost every society in the history of man, even if tolerated or permitted. Almost unanimously it has been prohibited under civil law.

It is in the context that such advertising in general, and especially when it is done in so-called "good taste," con-

archdiocesan pastoral plan for the diocese of Miami. He said the church's central moral teaching is that "there is no way that that behavior does not continue and is not spread."

The editorial said the church teachings "when — as everyone of us has acknowledged... The church cannot be accused of its teaching or the grounds that such teaching is in conflict with Scripture or with the best contem-

**TV ads will convey wrong message**

Archbishop Edward McCarthy

**Such advertising in general...conveys an unacceptable message—namely, that extra-marital sexual activity is just good clean fun, not worth risking death.**

Abp. Edward McCarthy

Another issue concerns the television advertising as such. There is no doubt that television, from soap operas to talk shows, has contributed enormously to the acceptance of the sexual revolution with its unprecedented increase in extra-wedlock pregnancies, abortions, divorce and the general breakdown in family living. Nor can it be said that watching commercials like TV programs, is the free choice of the viewer. Advertising is an unavoidable intrusion. The viewer is not prepared for a possibly offensive commercial.

The decision of the industry to advertise condoms would be another instance of the industry's contribution to the destruction of the family values.

It is difficult to see, in the light of the industry's record, that any decision to advertise condoms is not another example of crap commercialism where anything goes, as long as it pays, this time under the guise of preventing AIDS.

One can only wait and see if the eventual outcome will not be widespread advertising of all forms of artificial contraception because the public wants it.

**VATICAN CITY (NC) — Efforts to stop the spread of AIDS through the distribution of condoms are superficial and contradict common moral sense, said a Vatican newspaper editorial.**

The Feb. 8 front-page editorial in L'Osservatore Romano also defended Catholic teachings on sex and said the church wants to "profit" from the AIDS crisis by "reinforcing its taboos."

The editorial appeared at a time when several European bishops' conferences have challenged government policies on AIDS, some of which call for condoms to prevent the spread of AIDS, acquired immune deficiency syndrome.

Because AIDS is spread primarily through seminal fluids or blood, proposals to control its spread have included the distribution of condoms to high-risk groups, including homosexuals.

Instead of using the crisis for a "serious examination of the moral implications of which a self-proclaimed culture has reduced human sexuality to a commercial commodity, people try to preserve their "alleged liberty" by "distributing prophylactically the means of sinning against their conscience..."

One needs only "good common moral sense to understand the super-

**Archbishop Quinman commented.**

"To understand what that really means, people must realize first that "every person has disordered inclinations. For instance, the inclination to cowardice, the in-

"The inclination to a negative moral judgment on the homosexual person while plac-

**The letter 'for the first time admits the possibility that the homosexual orientation may not be the result of deliberate choice.**

It says many positive things, San Francisco's archbishop maintains.

**Vatican: Condoms are no answer**

**It's giving up.**

**Church: Condoms are no answer**

**carefully of those who have AIDS and is fighting it with everything at our disposal," but not with condoms.**

"The real problem is with human sexuality, intimacy, relationships. To throw condoms at the problem is like giving a neutral to heroin addicts. It's giving up."

**Archbishop Quinman commented.**

"Do understand what that really means, people must realize first that "every person has disordered inclinations. For instance, the inclination to rash judgment is itself a sin, it is a more or less strong tendency toward an intrinsic moral evil, and thus the inclination it-
Bishop: U.S. makes Lebanon a 'hostage' 

VATICAN CITY (NC) — A Lebanese Maronite bishop said the U.S. decision to recall its citizens from Lebanon risks placing the entire country in a "hostage" situation by isolating it from the rest of the world.

The U.S. action, taken after three American professors were seized in January by militants in the Lebanese capital Beirut, "means emptying Lebanon of all foreigners," said Bishop Bechara Rahi, vicar of the Maronite patriarchate for Lebanon.

"Given these provisions of the U.S. government to isolate Lebanon, this is nothing other than taking hostage, when all ties with the world are broken, especially with the Western world," he said in a statement to Vatican Radio.

The U.S. decision "saddens us very much" because it comes when "we need these ties with the world," he said. The bishop said hidden politics were behind the recent acts of terrorism and noted that four regional forces were now fighting on Lebanese soil: those of Syria, Israel, Iran and the Palestine Liberation Organization.

At the Vatican, a source informed on the Lebanese situation said it was somewhat understandable that the United States ordered its citizens to leave the country.

"If the U.S. arrived at this decision, they considered the situation very serious — and, in fact, it is very serious," said the source, who spoke on the condition of anonymity.

South Africa bishop says Church will aid oppressed

DURBAN, South Africa (NC) — The Catholic Church will continue caring for coloreds who will not get any other groups, said the new head of the Southern African Catholic Bishops' Conference. "The image I have is of a mother with a child who needs particular attention for some reason," said Bishop Wilfred Napier of Kokstad, South Africa. "If the mother gives special care to a child who is sick or helpless or vulnerable in some other way, it does not mean she loves any of her other children less." Bishop Napier, 45, was elected president of the bishops' conference during its meeting in late January. The bishop, who is classified as colored (mixed race) under South African law, is the first president who is not white.

Polish Cardinal rejects request to remove convent

JERUSALEM (NC) — A Polish cardinal has turned down a request from a delegation of Auschwitz survivors to have a Carmelite convent from the former Nazi concentration camp, said Vitchuk Arad, chairman of Israel's Yad Vashem Holocaust Museum and a member of the delegation. In an Israeli radio interview Arad said that during a meeting with Cardinal Franciszek Macharski of Krakow, the delegation said the Carmelite convent symbolized a change in the meaning of Auschwitz, where an estimated 2 million Jews were gassed to death during World War II. He said Cardianl Macharski had refused the removal of the convent and said its presence does not harm Jewish interests at the site. Auschwitz is the German name for Oswiecim, the Polish city 32 miles west of Krakow where the former death camp is located.

Vatican gets computerized to handle marriage cases

ROME (NC) — In a move expected to speed up the Vatican's handling of marriage cases, the Roman Rota has been fully computerized as a result of a gift arranged by Detroit Archbishop Edmund Szoka. The new system includes the six-century-old archives of the Rota, the church's highest appeals court. Also, in the system are precedent-setting decisions from this century; enabling judges and researchers to call up cases for reference. In addition, it provides the working file for all pending cases, eventually printing out judgments or letters to be sent to diocesan authorities. The system was inspired by Detroit's success with computers in reducing a five-year backlog of archdiocesan marriage cases.

Christian leaders ask Canada to protect natives

TORONTO (NC) — A coalition of Christian leaders has called on Canadian government officials to put aboriginal self-government and other native rights in the constitution. The church leaders — including Bishop Bernard Hubert, president of the Canadian Conference of Catholic Bishops, and Father Ray Boucher, president of the Oblate Conference of Canada — also said native peoples must "be the architects of their own future."

Most Swedes never read the Bible; 10 percent don't own one

NEW YORK (RNS) — Two-thirds of the people of Sweden never read the Bible and 10 percent have no Bibles, according to a survey conducted by the Institute for Religious and Sociological Studies in Sweden. A report in the European Baptist Press Service said that only 8 percent of the Swedish people read the Bible regularly, compared with 12 percent who attend worship services and 25 percent who pray. A modern Swedish translation of the New Testament has sold 2.5 million copies since it was published in 1981, but only 30 percent of the adult population has the new translation.

Pope says family life in France is 'wounded'

VATICAN CITY (NC) — Pope John Paul II has attacked divorce, abortion and cohabitation, saying they were part of a "suicidal" attempt to "invent another type of family." "Yes, the family is wounded, in your country and in most of the so-called "developed" countries," the pope told a group of bishops from southwestern France. "Marriages are shattered by increasingly numerous divorces. Youthful cohabitation continues dangerously. There is poor preparation for marriage," the pope said.

Time retracts report of bugging of confessional

NEW YORK (NC) — Time magazine has retracted an earlier report that law enforcement agents bugged a Catholic confessional as part of a Mafia investigation, but said its report was incorrect in saying that the agents had court permission. The correction appeared in the magazine's Feb. 2 issue in a response to a letter from John P. Futevenielli, New York director of the Catholic League for Religious and Civil Rights. The Catholic League officer wrote, "Your irresponsible reporting of a grossly exaggerated statement from some unidentified 'agents' somewhere in the U.S. has confused many and may have caused serious damage to the practice of the Catholic Church..."

Bishop still disclaims apparitions in Spain

WASHINGTON (NC) — Although Masses are held every week at the site of alleged Marian apparitions in the Spanish village of Garabandal that is no longer endorsed by the local bishops, the Garabandal bishop said his decision to permit priests on pilgrimage to celebrate Mass at the site of alleged Marian apparitions in Spain has "no connection" with the endorsement of the claims, said the region's bishop.

...End of Article...
Haitian bishops: Things worse now

VATICAN CITY (NC) — In the year after the fall of dictator Jean-Claude "Baby Doc" Duvalier, Haiti's situation "has worsened at every level — economic, social and political," the country's bishops have said.

In a statement read in churches to mark the anniversary of Duvalier's departure, the bishops said that "to make changes, new men are needed" in the government.

"Is it possible to plan the evolution of the political system without a purge in the administration?" the statement asked. It said many promises of reform made have not been kept. "It is true that the population has forgiven the right to speak and does speak, but who makes the effort to listen?" the statement said.

Haitians "are not ready to be a mere change of personnel, but of mentality and system," the statement added.

"From a political point of view one does not discern a true democratic will," conference president Bishop Francois Cayot of Cape Haitien said in an interview with Vatican Radio. "The impression is that we find ourselves in the same situation as before Feb. 7, 1986."

Haiti's provisional government, headed by Lt. Gen. Henri Namphy, has organized elections for November, and work has begun on a new provisional constitution.

But critics say widespread corruption in the country has not been checked and the lives of the poverty-stricken majority have not changed. Haiti is one of the Western Hemisphere's poorest nations.

Human rights groups also have complained about continuing government arrests without cause and said prosecution of the country's former national security force members has been too slow.

After widespread anti-government protests, Duvalier fled the country Feb. 7, 1986, ending nearly three decades of dictatorial rule by the Duvalier family. Since then, Haiti's bishops frequently have called for greater democratic participation in public life.

In September, Pope John Paul II gave support to the bishops and said Haiti should "turn the page on the errors of the past."

Within the last year, the Haitian bishops have emphasized a literacy campaign, with the goal of educating 3 million of Haiti's 6 million people in five years.

In New York, Beth Griffin, spokeswoman for Catholic Relief Services, said CRS helps fund the literacy campaign. The agency also funds food and nutrition projects, small agricultural projects and projects for vendors in the slums of Port-au-Prince.

Franciscan Father Jack Wintz, associate editor of St. Anthony Messenger magazine, recommended in the February issue that U.S. Catholics could help Haitians through the Florida-based Food for the Poor program.

Father Wintz visited Haiti in October at the invitation of Food for the Poor's director, Ferdinand Maddox. The priest said the U.S. organization "avoids costly overhead by working directly with priests and Religious... who staff the parish houses and mission centers."

Food for the Poor provides equipment for development projects as well as food, clothing and medicine.

Pope: Confusion about laity hurts Church

VATICAN CITY (NC) — Pope John Paul II said misinterpretations of the Second Vatican Council have created confusion and "extremist positions" concerning lay Catholicism.

Three misconceptions have hurt the vitality of the Church, he said.

The pope said the upcoming synod on the laity, scheduled for October, should evaluate the "painful concessions" made by some Catholics to a worldly mentality.

The council emphasized that the laity shares in the "priestly, prophetic and kingly functions of Christ," the pope said.

The synod, too, he said, "should not "close its eyes to ambiguous or mistaken situations" concerning lay Catholicism.

The council's documents, the pope said, have been met with "partial understanding, and ambiguous and fragmentary interpretations, (which are) frequently opposed to the spirit of the council." This has created "conflicting and contradictory attitudes," he said.

The pope identified what he said were "opposite extremist positions: either placing the lay role exclusively within the hierarchical structure or separating the laity's cultural and social task from religious faith." Both views, he said, have ended up by "humiliating the vitality of the entire organism of the church."

The novelty of changes brought by the council and their "impact with formulas of long tradition" have produced what some call a "crisis of identity" in the church, he said.

Particularly sharp repercussions have been seen in the understanding of the relationship between the church and the world, with painful concessions to that spirit of the world condemned by the Lord," he said.

The pope quoted St. Paul's instruction to the Romans: "Do not conform yourselves to this age."

The council emphasized that the laity shares in the "priestly, prophetic and kingly functions of Christ." Lay Catholics should "work for the sanctification of the faithful and for the purification of all that's profane in the world," the pope said.

The pope's talk was the third in a series of pronouncements. He said he was speaking of the difficulties and "politicizations" in lay development after discussing positive aspects the previous week. The synod, too, he said, should take into consideration successes and errors.

M.D.: U.S. violating past in Nicaragua

NEW YORK (NC) — A prominent Catholic physician in the Archdiocese of New York said frequent working visits to Nicaragua have convinced him the United States is violating its [rest of the sentence is not clear]

Cahill said that from his first visit to Nicaragua after a 1972 earthquake until his latest trip his "spiritual guide" has been Maryknoll Father Miguel D'Escoto, the current foreign minister of [rest of the sentence is not clear]

D'Escoto, the current foreign minister of [rest of the sentence is not clear]

"I was seared by the pain of groups of mothers whose sons had been mutilated and killed by our own mercenaries," he said. "I saw the effects of an American embargo; surgery must be done and broken limbs set without X-rays because of a belief in Washington that the Sandinista government must be overthrown at any cost."

Bishop Willy Romelus of Jeremie, Haiti, whose outspoken sermons helped overthrow Jean-Claude Duvalier, leads a march to mark the anniversary of the overthrow of the dictator. The celebration was dimmed by the fact that, as the bishops said, every aspect of life there is worse. (INUPE photo)
WASHINGTON (NC) — Opponents of English-only legislation, including church leaders, call it divisive and refer to its "racist" undertones. But state officials say it is "innocuous" and insist its passage is needed to unify the country.

Resolutions to make English the official language will be introduced 30 states from East Coast to West in 1987, say English-only lobbyists.

"It’s political hogwash," said Pablo Sedillo, director of the Secretariat for Hispanic Affairs at the National Conference of Catholic Bishops.

"The whole effort is directed at Hispanics and Asians who are newcomers to the country. It’s the work of some particularly conservative groups who are gaining political clout and will soon be influencing foreign policy," Sedillo said.

While "on the surface, it’s a sounding piece of legislation," that’s only because its long-term consequences are not spelled out, said Richard Chavez, director of the Division for Hispanic Affairs of the California Catholic Conference.

Father Mario Paredes, executive director of the Northeast Hispanic Catholic Center in New York, said the legislation "creates more division in society and causes supporters to speak in two languages rather than bringing us together as a society."

He claims supporters are "motivated by selfish and possibly racist beliefs" that are "contrary to Christian values."

In Florida, where supporters have been collecting signatures in hopes of bringing the issue to referendum, the controversy is merely academic, said Father Mario Vizcaino, director of the Southeast Regional Office for Hispanic Affairs in Miami.

Legislation cannot change the fact that Miami is a bilingual city, he said, noting that there are about 2 million Hispanic residents in the South Florida area and "dozens and dozens" of banks and businesses to which Latin Americans come to make transactions in Spanish.

"We have to open our minds. The Vatican to review Hunthausen case

WASHINGTON (NC) — The Holy See has formed a commission of two U.S. cardinals and an archbishop to "assess the current situation in the Archdiocese of Seattle." Last year Archbishop Raymond Hunthausen of Seattle was instructed by the Vatican to give up his authority in several key areas. The action provoked widespread criticism, and the U.S. bishops last November offered to mediate the dispute.

The members of the new commission are Cardinals Joseph L. Bernardin of Chicago and John J. O’Connor of New York and Archbishop John R. Quinn of San Francisco.

Can Catholics be cremated?

Send for this informative booklet on the beliefs of the Catholic Church or call Our Lady of Mercy 592-0251 (141 N.W. 25th Street Miami 33172). Our Lady of Queen of Heaven in Fort Lauderdale 972-1234.

John Carroll High School

Providing Catholic education since 1932

Position Title: Dean of Women/Curriculum Coordinator

Salary: Negotiable Benefits: Hospitalization, Life Insurance Retirement

Description: Responsible for helping to supervise conduct of female students; Personal counseling with female students; Responsible for development and evaluation of curriculum for grades 9-12; Catholic High School; Fort Pierce, Florida; Works with administrative staff.

Qualifications: Degree, with expertise in senior high school curriculum; must be able to acquire Florida certification. Skills/Abilities: Must be able to work well with young people; Must be able to provide leadership in the area of curriculum.

Contact: Mr. Claude L. Russell, Principal John Carroll High School 3402 Delaware Avenue Fort Pierce, Florida 33480 305/464-5200

Application Deadline: 3/15/87

Starting Date: 8/1/87

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 with funeral directors Joseph B. Cofer Funeral Chapels of Fort Pierce, Florida 33450 and Joseph B. Cofer Funeral Home in Miami and South Miami, we can now provide you with quality service in Fort Lauderdale, Hollywood and Miami Beach.

We’re Proud of Our Membership
DALLAS (NC) — In dealing with AIDS and other 'behavior-dependent' diseases, the Catholic Church 'must teach and instruct that no-fault morality does not work in medicine or morals,' U.S. bishops were told Feb. 12.

Msgr. William B. Smith, a moral theologian and academic dean of St. Joseph's Seminary in Yonkers, N.Y., made the comments to about 150 bishops from the United States, Canada, Mexico and the Antilles attending a weekend-long medical-moral workshop in Dallas.

Msgr. Smith was one of two speakers who presented a lecture on 'AIDS — A Public Health Dilemma' during the workshop, sponsored by the Pope John XXIII Medical-Moral Research and Education Center based in Brain-tree, Mass.

The theologian said, 'There is no indiscriminate sex without consequences — whether those consequences be spiritual, emotional, social or, now, medical. Promiscuity of same sex or opposite sex has real consequences, now obvious public health consequences.'

Msgr. Smith pointed to AIDS, alcoholism and pelvic inflammatory disease among women as 'almost entirely behavior dependent; they can be avoided or prevented by an act of the will.'

He criticized concepts of 'no-fault morality' and 'safe sex' and said Planned Parenthood's campaign to promote condom use will result in an increase in all sexually transmitted diseases. 'That is not a prophecy; it is an inevitability.'

Msgr. Smith said the church should 'both teach and promote virtue as a matter of personal and Christian responsibility, as a form of preventive medicine, if for no other reason that to protect our youth from behavior-dependent diseases.'

In dealing with diseases, he urged the bishops to avoid 'two opposite mistakes: the mistake of condoning uprighteousness and the mistake of condoning self-righteousness.'

The other speaker, Dr. Lambert King, vice president of professional affairs at St. Vincent Hospital in New York, told the bishops that AIDS is now present in more than 80 nations and 'the magnitude and gravity of this epidemic exceeds our worst expectations.'

AIDS and AIDS-related diseases 'will kill millions of people worldwide over the next decade and may long darken our days to come,' he said.

About 10 million people worldwide and 1 million to 2 million in the United States have already been infected with the AIDS virus, he said. Between 5 percent and 25 percent of these will develop AIDS, he said, and another 25 percent will develop AIDS-related complex.

ALBANY, N.Y. (NC) — Heeding a suggestion by Albany Bishop Howard J. Hubbard, many Catholic charitable agencies in the Diocese of Albany have quit making money by selling hard liquor.

The charitable agencies continue to serve alcohol at benefit functions, but utilize cash bars and do not profit from sales made, according to a survey by The Evangelist, Albany diocesan newspaper.

The newspaper attributed the change in policy to a 1986 column written by Bishop Hubbard in which he urged Catholic social service agencies to refrain from using alcohol to raise money.

Instead of holding cocktail parties to raise money, Bishop Hubbard suggested church groups could hold social events offering 'specialty foods, ethnic drinks, novelty desserts or creative nonalcoholic beverages.'

Bishop Hubbard said his remarks resulted in more mail than anything else he has said of done in 10 years as head of the Diocese of Albany.

BALTIMORE (NC) — The presence of black Catholic leaders and the inclusion of aspects of black culture and spirituality in worship are attracting more blacks to the Catholic Church, said the head of the Black Catholic Clergy Caucus.

Father George Stallings made the comment while in Baltimore to participate in a summit of black Catholic organizations at the National Black Catholic Congress to take place May 21-24 at The Catholic University of America in Washington.

Father Stallings, pastor of a predominately black parish in Washington, D.C., noted that the Catholic Church traditionally has been viewed as a 'white' church. Referring to black leaders attending the summit, Father Stallings said, 'we have made Roman Catholicism more appealing to blacks.'

The number of black U.S. Catholics is on the rise, having increased 30 percent to 1.3 million since 1980, officials said.

Sail Away With St. John's Foundation

Adventure at Sea

A Special "Buy Two, Get One Free"
Fun And Fundraising Cruise On Board The M.V. Discovery I
Thursday, March 19, 1987

Your adventure includes:
• Cocktail Party • Gourmet Dinner • Gambling Entertainment • Ocean Breezes

$150 per person - tax deductible as provided by law.
For reservations or information: St. John's Foundation 723-4501

A not-for-profit organization established exclusively to help fund care and support projects for the financially underprivileged frail or disabled elderly in South Florida.

MEDJUGORGE - MARY'S CALL TO PEACE

A Retreat Pilgrimage

Spiritual Director: Rev. Arthur J. Veneza
Pilgrimage Director: Sandra Gonzalez
Travel & Such
21073 Powerline Road (Jog Road)
Boca Raton, Florida 33433
Phone (305) 483-9002
MAY 26 to JUNE 4, 1987

From Ft. Lauderdale All-Inclusive Rate: $1,298.00
To confirm a reservation send $200.00 deposit to
Travel & Such, 21073 Powerline Road, Boca Raton, FL 33433
Tel.: (305) 483-9002

THE FINEST OF FIRST COMMUNION
• Baptism • Confirmation & Wedding GIFTS

INVITATIONS & KEEPSAKES
COMMUNION BOOKS & SETS
VEILS & CANDLES MUSIC BOXES & FIGURINES PLAQUES & PHOTO FRAMES ROSARIES & CROSSES.

MON BIEN AIME
553-6680

Open Mon - Sat 10:00 AM to 7:30 PM
(Use Entrance by 108 Ave.)
Faith helped him in Iranian prison

"There was nothing said to me at that point...that would suggest I was going to be out very soon, so I thought I had better get myself prepared." — Gerald Seib, Wall Street Journal reporter

HAYS, Kan. (NC) — Religious principles and prayer helped Wall Street Journal reporter Gerald F. Seib cope when detained by Iranian officials, he told an assembly of students at his Catholic alma mater in Hays.

Seib told the assembly at Thomas More Prep-Marian High School Feb. 13 that the one night he spent in an "home-to-God jail cell" in Iran gave him seemingly endless time to pray and form a plan of action.

"It happened to be a Sunday night," Seib said, "so I said a Mass to myself that night. It's amazing how much of the Mass you can remember when you're in a pinch-like that and need to pray. I forgot some of the second half of the eucharistic prayer, otherwise, I got it all.

"There was no sermon," he added in a less serious tone. "I didn't know what to say, so I skipped it."

Seib, 31, a native of Hays, was detained after the Iranian government invited him and other journalists to cover its latest offensive against Iraq in late January. Iranian news reports said Seib was thought to be an Israeli spy.

The reporter, who with his wife runs the Egyxpe Middle East bureau of The Wall Street Journal, was released Feb. 6. He returned to Hays Feb. 12.

After the "Mass," Seib said he prayed more and then started pacing around the prison cell, which he described as 8 feet by 12 feet, without a bed, hot and windowless.

"This was the second night I was (detained) and there wasn't any reason to think I wouldn't be there for months. There was nothing that had been said to me at that point, and nothing in the track record of the Iranians that would suggest I was going to be out very soon, so I thought I had better get myself prepared in my head for that possibility.

"I decided what I needed really wasn't a game plan but principles since I really didn't know what would come next, and I couldn't ex-

كلمة: الأحداث الجديدة في إيران، IRAN، وأحداث أخرى.

Oral Roberts begs in splendor

TULSA, Okla. (RNS) — While Tulsa evangelist Oral Roberts exhorts officials, he told an assembly of Street Journal reporter Gerald F. Seib, 31, a native of Hays, was detained after the Iranian government invited him and other journalists to cover its latest offensive against Iraq in late January. Iranian news reports said Seib was thought to be an Israeli spy.

The reporter, who with his wife runs the Egyxpe Middle East bureau of The Wall Street Journal, was released Feb. 6. He returned to Hays Feb. 12.

After the "Mass," Seib said he prayed more and then started pacing around the prison cell, which he described as 8 feet by 12 feet, without a bed, hot and windowless.

"This was the second night I was (detained) and there wasn't any reason to think I wouldn't be there for months. There was nothing that had been said to me at that point, and nothing in the track record of the Iranians that would suggest I was going to be out very soon, so I thought I had better get myself prepared in my head for that possibility.

Ohio Sisters get pay raise

COLUMBUS, Ohio (NC) — Ohio's bishops and congregations of women Religious working in the state's six dioceses have made a three-year agreement that guarantees each sister working time a salary of $1,500 per month, plus $1,000 per year for retirement.

A sister's current monthly stipend in Ohio is $850 with a housing allowance of $120 monthly. The retirement benefit for a sister working full time is $950 a year.

Sister of Mercy, Loretto, Ohio, said the raise will help the congregation keep good people and attraction to religious life.

Cora Gables Printing Service Full Service Printing ~ One To Four Color LITURGICAL ~ SCHOOLS ~ BUSINESS ~ SOCIAL 3328 S.W. 23rd Terrace ~ Miami, Florida 33145

32 years under the same ownership. A good place to purchase America's finest automobiles.

CORA GABLES LINCOLN MERCURY MEIKUR CORAL GABLES LINCOLN MERCURY MEIKUR

The Most Modern of Midways May in October September in December

For all fundraising events serving all southeast Florida counties

We thank the following churches & schools

Coral Gables First Methodist Church

Holy Family

St. Rose of Lima

Coral Gables, No. Miami, Grapetnay Road, Bird Road

FUNERAL CHAPELS

Miami, Coral Gables
Parish cells

Build faith at neighborhood level

By Prent Browning
Voice Staff Writer

He had a thriving parish with a large prayer group, but there was "just something missing."

Fr. Michael Eivers, pastor of St. Boniface Church in Pembroke Pines, felt a certain lack of enthusiasm and community. People would come and go from church "like they were going to supermarket," he says.

"How could he inject new life in the parish?"

The answer for the Broward church which put a special emphasis on evangelism was a parish cell structure, a return to the neighborhood communities of the early Christians.

Cells are prayer groups that each consist of members from a particular area of the community, although this structure isn't always rigidly enforced.

"We're not very strong on insisting that if someone knows a group leader but lives on the other side of the tracks that he can't join that group," says Fr. Eivers. There are also cells for widows and a youth group with 50 participants.

The groups typically contain anywhere from 10 to 15 people and if they get any larger a new group is formed. They meet for several hours every other week and have adopted the following structure: prayer at the beginning, followed by a sharing of how the Lord worked in their life the last two weeks, then a recorded teaching by Fr. Eivers and a discussion of that teaching. After that the cell discusses business affairs, consisting usually of needs or concerns involving the neighborhood (such as an elderly person who needs to be driven to the doctor), prayer at the spiritual vitality they saw there.

"It's terrific for me as a pastor," Fr. Eivers says, because I have nearly 450 people listening to my teaching every two weeks and that's the biggest adult education program that you could imagine."

"Secondly, it's brought a lot of people back to the church. They'll come into small groups sooner than they will come back to the church."

Although the system demands the "shepherding" of a pastor it can also result in diverting some of the day problems that use to demand his attention. "I don't have coming on my shoulders all the problems that I used to have," he said, "because now a lot of crisis situations are dealt with by cell leaders or his or her district leader."

Ask cell members what they like about the program and many will tell you that they look forward to sharing their personal joys, sorrows and spiritual struggles with other Christians.

"It's prayerful and confidential," says cell co-leader Claudette Angel. "You have the freedom to express yourself, whether you agree or disagree. You can be yourself without hurting anyone's feelings."

Cell member Kathy McCleary finds it a needed break from all the "hustle and bustle" in her life. "I may be tired but when I leave I feel uplifted," she says. Speaking at the seminar last week, the pastor emphasized that an active prayer cell program doesn't happen overnight. It actually involved nearly three years of planning and at least one false start.

After listening to a speaker on base communities, Fr. Eivers said, he rushed back to the parish to set up his own neighborhood groups but it soon faltered.

It turned out that they needed the advice of a Korean pastor, Dr. Yonggi Cho, who wrote a book titled "Successful Home Cell Groups," which the church now sells.

His book was intriguing, but his parish in Seoul, South Korea, turned out to be a real inspiration.

Fr. Eivers and Deacon Perry Vitale, now the director of the parish cell system, travelled to Dr. Cho's non-denominational church about four years ago to attend a seminar and were amazed at the spiritual vitality they saw there.

The church had half a million registered members, the pastor told seminar participants, and an incredible 22,000 cells.

He went to an all night prayer meeting attended by 12,000 people--as many as could fit into the church's auditorium. "The pastor beseeches cell leaders to stay home on Sundays because they need the seats. He tells them to come on Wednesdays." At one service the priest and deacon saw the congregation all stand up at the same moment, outreach their arms and shout something in Korean. "I was told it was the Apostles Creed and I said to Perry 'Oh my God, they believe it!'"

At the St. Boniface seminar, the knowledge passed on by the Korean pastor and reinforced by the experience of the South Florida parish, was shared with the participants.

Participants were told, underscored the importance of the gifts of the Holy Spirit that were visited on the Apostles. These gifts include such abilities as speaking in tongues and discernment that are expressed in the Charismatic movements (many St. Boniface parishioners are Charismatic). Also like the early Christians they believe in the vitality of evangelism.

In fact, the heart of the program is evangelization. Fr. Eivers said at the seminar, "The cells must multiply. If they become stagnant they are suffering from spiritual cancer. If they close the circle then they are a dying group."

Cell co-leader Hilda Fonse has been part of one group, but she became involved in the groups. When a cell splits off, she said at a group meeting last week, "it breaks your heart but it must be done." If you stay too long with one group, she said, "then you are not letting the word out, you're not growing spiritually, you're not letting the work be done."

Fr. Eivers was told by Dr. Cho that the cell system can't be regarded as "just another program" because of the time and energy that need to be devoted to it. "He told us 'you have to be sold on it constantly. You have to be prepared to make it the center of activity.'"

Other important aspects of parish cells, he said, include: Bible study, the ongoing training of group leaders, the accountability of members to group and district leaders, and the organization of cells on a neighborhood level.

Deacon Vitale believes the effect of incorporating these elements in a successful parish cell program is "to bring the church back to the people" by ministering to their needs.

His own recipe for success: "Skim off over-emotionalism and religious jargon, add in genuine acceptance and caring."

Fr. Eivers, who believes that the cell system has brought his parish closer together, agrees. "It sort of takes people from really being anonymous to really being cared for."
Families are changing—they make up and break up. Individual ambitions and desires ebb and flow with age and status. Who gives? Who takes? When does individualism and desire ebb and flow with age and status? Who gives? Who takes? When does individualism and desire ebb and flow with age and status? Who gives? Who takes? When does...
Lovebirds for 70 years

By Betsy Kennedy
Voice Staff Writer

They sit like lovebirds; he with his arm protectively around her shoulder, and she displaying a shy, admiring smile every time he speaks.

"We've always been together," says Anna Caruso, who with her husband Salvatore, is celebrating 70 years of married life.

"I worked in the early years of my marriage. But in the evenings, I never went out places without my husband," she added.

The Carusos were among 75 other couples from parishes throughout the archdiocese who were celebrating their silver and golden wedding anniversaries at St. Bartholomew's Church in Miramar on Feb. 8. The annual event is organized and sponsored by the Family Enrichment Center.

Bishop Norbert Dorsey concelebrated the Mass with Father Paul Vituro, pastor. Afterwards, the guests of honor and their families gathered for a festive reception.

The Carusos, who are both 90 years old, can't understand why many modern marriages are short-lived. They've never been separated, even for a few days, since they became childhood sweethearts in Catania, Italy. They were married when they were age 21. It was the year 1921 when they emigrated to the United States together and began to raise their family. Today that family includes 3 children, 5 grandchildren and 6 great grandchildren (three of whom were present at the celebration).

Her formula for a life-long romance is simple. "We have patience and understanding for one another. And most important, we share our faith in God."

The Carusos have kept their vows to their church for as long as they have to each other. They pray daily and rarely miss Mass. At St. Bartholomew's, where they are members, Father Paul Vituro beams and hugs them as if they were his own grandparents when he sees them coming into the church.

When asked which one of them is the boss of the family, Anna and Salvatore look at each other quizically as if they never really thought about it. They believe in working as a team, they explain, so there haven't really been arguments about who dominates.

You would think that after 70 years, there is not much more to learn about one another. Mrs. Caruso disagrees. "Every day I discover something new and wonderful about him. He is a very, very good man."

ARCHDIOCESE OF MIAMI

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

THE REVEREND GUY BROWN
- In residence, St. Mary's Cathedral, Miami, effective February 25, 1987.

THE REVEREND JOSE BARDINO

Archbishop McCarthy announced that Monaghan Walsh confirmed it. The South Dade Catholic Nursing Center is coming up this Spring.

A 180 bed skilled nursing center with a 120 bed adult congregate living facility, the Center is blooming today near Kendall. Final construction details are being completed, specially designed furniture is being shipped in, medical equipment is being tested by professionals.

The Center won't be open until May—but you don't have to wait 'til then to smell the flowers. Right now a model living suite is open, and plans, photos, samples and more are waiting for your inspection.

If you, or someone you love, may need the warm and loving environment of South Dade Catholic Nursing Center, come by and see what it will be like. We're at the corner of SW 119 Avenue and Quail Roost Drive, less than a mile from the Turnpike (Emerick/Quail Roost Drive exit) or U.S. 1 (Quail Roost Drive).

Come see us soon. We're in season.

SOUTH DADE CATHOLIC NURSING CENTER
11855 Quail Roost Drive
Miami, Florida 33177
(305) 235-4105

CATHOLIC HEALTH & REHABILITATION SERVICES
A loving service of the Archdiocese of Miami
It was an unusual stage and a very different kind of plot.

Facing an audience of 21 Catholic priests, a man was telling his spiritual director - a woman - about a recent encounter with God and his longing for a deeper relationship with the Lord.

"And so it was the imaginary curtain came down and the improvised stage turned into a meeting place. Two actors, one from New York and one from Palm Beach.

God Intervenes

Through their presentations, the team of two lay women and a Jesuit priest demonstrated that spiritual direction also challenges the faith of the director, since it presupposes a belief that God still intervenes in people's lives.

The priests also were made to realize that the ministry requires good listening skills and a lot of patience.

"Talking about the importance of listening is easy," explained Fr. Jose Xuis Menendez of St. Bede's Church in Kendall, where priests from three dioceses in Florida were learning about the ministry of spiritual direction, which is not be confused with confession or counseling. Spiritual direction involves helping people to discover the presence of God in their daily lives.

Because the concept is so hard to describe, the team from the Jesuit Renewal Center (JRC) in Milford, Ohio used role-playing demonstrations, group discussions, lectures and guided meditations to illustrate their points.

"You can't relate to different people, so we must present concrete cases of spiritual direction in order to teach," explained Rose Marie Grueninger, one of the spiritual directors representative from the Jesuit Renewal Center.

"Making a choice requires authentic listening skills," said Julie Murray, the third member of the JRC team.

For her, other requisites for spiritual directors are a certain degree of compassion, humility and the ability to set aside as much "as I can of my own assumptions, so as to be able to enter into another person's experience and be illuminated by what that person already knows about his or her own journey with God.

"She is convinced that people "have the answers" even when they may not know it, so without good listening skills, a spiritual director "may have all the theology in the world and a lot of personal experience in prayer, but will not be a good helper..."

"It's like making the Gospel alive again...believing that God is real, that people today can continue having personal encounters with Jesus."

Without good listening skills, a spiritual director "may have all the theology in the world and a lot of personal experience in prayer, but will not be a good helper..."

This workshop confirmed my role as a minister - a woman - about a recent encounter with God and his longing for a deeper relationship with the Lord.

Jim Mason, pastor of St. Francis Xavier Church in Overtown. He said that Murray, the third member of the JRC team.

"Making a choice requires authentic listening skills," says Julie Murray, the third member of the JRC team.

For her, other requisites for spiritual directors are a certain degree of compassion, humility and the ability to set aside as much "as I can of my own assumptions, so as to be able to enter into another person's experience and be illuminated by what that person already knows about his or her own journey with God."

"That is why training for the ministry involves exercises that promote inner reflection and also supervised practice of spiritual direction."

As trained psychotherapist for Catholic Community Services' division of Family Services, Father Mike Planagan was very familiar with those skills. A priest for 29 years, he thought spiritual direction would be an easy extension of his work.

Yet it's "a whole different world," he realized, one in which professional training will never make up for lack of faith or of a personal relationship with God.

"You just know"

And there's no way to teach or describe that relationship. "Those who have it, know," Father Planagan said.

Although the minister - a woman - about a recent encounter with God and his longing for a deeper relationship with the Lord.

This workshop confirmed my role as a minister - a woman - about a recent encounter with God and his longing for a deeper relationship with the Lord.

In summary, Father McGurn said, "This workshop confirmed my role as a minister - a woman - about a recent encounter with God and his longing for a deeper relationship with the Lord."

"When making a choice requires authentic listening skills," says Julie Murray, the third member of the JRC team.

For her, other requisites for spiritual directors are a certain degree of compassion, humility and the ability to set aside as much "as I can of my own assumptions, so as to be able to enter into another person's experience and be illuminated by what that person already knows about his or her own journey with God."

"That is why training for the ministry involves exercises that promote inner reflection and also supervised practice of spiritual direction."

As trained psychotherapist for Catholic Community Services' division of Family Services, Father Mike Planagan was very familiar with those skills. A priest for 29 years, he thought spiritual direction would be an easy extension of his work.

Yet it's "a whole different world," he realized, one in which professional training will never make up for lack of faith or of a personal relationship with God.

"You just know"

And there's no way to teach or describe that relationship. "Those who have it, know," Father Planagan said.

Although the minister - a woman - about a recent encounter with God and his longing for a deeper relationship with the Lord.

This workshop confirmed my role as a minister - a woman - about a recent encounter with God and his longing for a deeper relationship with the Lord.
Kids help the hungry

St. Brendan 6th graders take action after studying bishops' economy pastoral

By Ana Rodríguez-Soto

Voice News Editor

Grown-ups could learn a lesson or two from the kids of St. Brendan School. Specifically from the sixth-graders, and from a teacher who insists that religion be lived, not just learned.

The students from the west Dade school, mostly 12-year-olds, spent three weeks studying the U.S. bishops' latest pastoral letter, "Economic Justice for All." Twice they watched the videotape which accompanies it, "God and Money."

They didn't have to take any tests on the subject but one could argue that they passed with flying colors, because they decided 'to take up the letter's challenge and reach out to the poor in their community.

Teacher Angie Fernandez had topped off the lessons with facts about world hunger and an organization, "The Hunger Project," which is committed to eradicating it by the end of this century.

Very quickly, the students hit upon a plan: raising money to fund some of the Hunger Project's "community gardens," whereby people in extremely poor neighborhoods are given a patch of land, tools, seeds and the training to begin feeding themselves.

Every $50 the children raised enabled five people to eat, not just today but every day. So the close to 100 students got to work, baking cookies and cupcakes until late at night to sell the following morning at school.

For four days, fellow students and the office staff lived on that "diet" while parents "cleaned up" at home. After generous assists from the second-graders, who raffled their favorite toys among themselves in order to help, and a little prodding of parents at a school board meeting, the sixth-graders had raised $1,020. Enough money to enable 100 people in the Over town area of Miami to feed themselves.

The students presented the check to ecstatic Hunger Project officials during a moving ceremony held to coincide with Catholic Schools Week (Feb. 1-7). Recalling the theme of the nationwide celebration, sixth-grader Frank Gonzalez explained: "We touch the future by being determined to end world hunger by the year 2000."

"There is enough money, there's enough technology and there is enough food to feed all the world's people," said the top student Frank Fernandez (the teacher's son).

Hunger, greed

Moments earlier, her classmates had been equally adamant while speaking to a reporter.

"There's 300,000 hungry people "in Dade. It's hard to see them but if you look around you'll see that it's just as bad as Africa," said Peter Ceballo.

"What's sad is that the greedy people just don't give," said Frank Gonzalez. "We do it too," by asking parents to buy expensive toys and chic, name-brand clothes.

Had they actually seen any poor people lately? "You see people sleeping in benches," said Santiago Martinez, and "there's this guy who walks around with nothing...If we don't take care of each other, then there's something wrong."

"I couldn't live without teaching religion. But I like to teach a religion that we live day in and day out...If we don't take care of each other, then there's something wrong."

Angie Fernandez, St. Brendan School

Challenging lessons

Fernandez is not afraid of challenging her students. Last year, they were given an overview of the social encyclicals written by the popes, from Pope Leo XIII to John Paul II. At the beginning of this year, they studied Archbishop Edward McCardy's letter proclaiming a Holy Year of Reconciliation, and last year they were given an overview of the social encyclicals written by the modern popes.

"I could hardly believe the kids would accept them," said Fernandez. "But they did. We've had a source of evangelization to their parents," said Sister M. Josefia, St. Brendan principal.

That's just great as far as Fernandez is concerned. "I like to tell the kids what the Church has to say so they can take it into their community...I wanted to prove that the concepts of the [economy] pastoral could be carried out even at the children's level. Sometimes we underestimate them."

But this year's lessons don't end with the passing of the check. Fernandez arranged to have the students present next September, when Hunger Project officials are ready to begin planting the new gardens. They will be the first of their kind in Dade County, although about 250 are thriving in Broward's poorer neighborhoods.

There lies another lesson, Fernandez said: "Alone, there's nothing we can do. But together we can transform the world."
The coming of the Pope: a big, big job

(continued from page 1)

1987

Father Mulderry’s committee has consulted the stars and aligned it squarely with the Pope’s eyes, to provide “the best vision of the Pope’s comfort” for the 300,000 to 500,000 people who are expected to seek to Tamiami Park in southwest Dade for the outdoor Mass.

“We want as many people to see him as possible,” explains Father Daniel Kubala, one of three associate directors for the papal visit.

Yes, but close-up? That, too, has been figured out. “Between 30 and 50 feet,” says Msgr. Jude O’Doherty, the overall director of the visit.

In fact, most of the details are being mapped exactly, even to the minutes and seconds it will take for the Pope to get from one site to the next.

“Very well-organized,”

“This is going to be well-organized,” says Father Mulderry, who promises “comfort without panic. They’re not going to be run over and trampled upon. I do believe the plan we have set in motion will make it reasonably simple” for people to get in and out and move around the park.

Archdiocesan planners went to Ireland last summer to get tips from the experts on that. They’ve been consulting the stars since 1979, 1.2 million people showed up for the outdoor Mass, and everyone got within 20 feet of the Pope.

“Is there any way to come as close as possible to replicating that feat, although no one expects that many to show. More like a half-million.

Two things are for certain, though. They’ll all have an unobstructed view of the Pope when he celebrates the Mass, and a closer look before that, when he jaunts along in his popemobile around the park.

Father Mulderry exudes organization. He speaks in terms of (pardon the connotations) “corrals” of 4,000 people, “corridors and the U.S. Secret Service. He heads a team of four agents and women, young and otherwise, who have been planning for the visit. The “long-established Catholic family...

For security reasons, the number will be 50 feet from him. ’

He expects that the number will probably the biggest event that’s ever happened in South Florida, says William Ackerman, special agent of the Secret Service. He heads a team of four who have been planning for the visit, fulltime, since January.

He expects that the number will increase as the events near, and that’s not counting the number of agents who will be providing protection for the Pope on that day. For security reasons, he said, he couldn’t divulge how many that would be.

Hundreds working

For its part, the Archdiocese has close to 100 people subdivided into 15 committees planning for different aspects of the visit. Including the various people from city, county and state governments and construction experts, says Father Mulderry, that makes “hundreds” of people who already have been working for months on the more practical aspects of the visit.

One of them is Robert Senk, a Catholic, veteran Metro-Dade policeman and now police chief of Cooper City, who will coordinate the stewards. Senk already has begun the long process of finding close to 5,000 men, women and young, otherwise, who will serve as guides, escorts, and help crowd control at all the papal events. He estimates that 2,800 of those will be needed just for the outdoor Mass.

“We’re not necessarily looking for ushers who are working as ushers in the parish. That may be a plus. But this is open to all parishioners,” Senk says, as long as they meet certain requirements,

T. M. Ralph

T. M. Ralph PLANTATION FUNERAL HOME Thomas M. Ralph Judy C. Ralph Owners & Directors Phone: 587-8888 7001 N. University Drive Plantation, Florida

Handicapped

Pastors also are being asked to send in the names of elderly and handicapped Catholics who would be interested in attending the outdoor Mass. In addition, hundreds of letters have gone out to both Catholic and non-Catholic facilities for the elderly and group homes for the disabled.

Sister Loretta Comick, charged with coordinating that aspect of the visit, heads a committee that includes a social worker and a recreation aide for the deaf, and two people who have worked with the mentally retarded for many years.

“At this point we’re primarily concerned with identifying the handicapped and group homes within the Archdiocese and making our services available to provide the largest participation possible,” says Father Zanck, who has been director of the Marian Center, an Archdiocesan school for the mentally retarded, since its beginnings more than two decades ago.

One important consideration is that “the pope physically able to withstand a long day and all the conditions of that day,” she adds. According to Father O’Doherty, about 1,500 spaces at the Mass site have been allocated for the handicapped, and they will “be in very close proximity” to the Pope.

Then there’s the spiritual preparation. Archbishop Edward Cardinal中标 has designated this a Holy Year of Reconiliation and asked South Florida Catholics and others to send letters to local friends, get to know them better at “pope parties,” and generally strive to create a spirit of unity throughout the entire community. There’s a committee dealing exclusively with that.

“Non-Catholics are asked to participate,” as well, and “we’re getting requests from many ministry organizations such as the Catholic Young Adults group.

The basic concept, however, is “to get to the grass-root level,” so pastors are being asked to appoint one person as a liaison with the committee so that recruiting and training can begin.

Low-Hans Funeral Homes

Low-Hans Funeral Homes HIALEAH Hialeah 151 E. Glencrooke Road Hialeah, Florida 33010 385-3521 385-3521 PALM SPRINGS NORTH HIALEAH CHAPEL PALM AVE. AT 46 STREET HIALEAH, FLORIDA 33012

KRAEER FUNERAL HOME R. Jay Kraeer, Funeral Director Fort Lauderdale Coral Springs Deerfield Beach Margate Boca Raton Pompano Beach Sample Road 33051 752-6990 395-1800 941-1111 946-2900

AHERN FUNERAL HOMES “The Plummer Family” J. L. Jr., Lawrence H. CONVENIENT LOCATIONS SINCE 1927 .SIX CHAPELS PRIVATE FAMILY ROOMS SPACIOUS FORMAL CHAPELS 10936 N. E. 6th Avenue Catholic Owner/Operated

BESS-KOLESKI-COMBS Funeral Home 757-0392 Considering Pre-Arrangements? Compare Our Facilities • Services • Prices
By Fr. Jude Winkler

A few years ago, while working in a more rural church in the suburbs of Rome, I heard a child's prayer that I will never forget. The pastor, a saintly man, had a special way with children and they were not afraid to come up near him and voice their needs at the prayer of the faithful.

One small boy, around 7 years old, went to the front of the church and prayed, "Please, God, make it so that my father drink and beat my mother." The child was too young to be embarrassed by this revelation of the absolute truth of the situation. The adults present at the Mass felt their hearts go out to him—and we all realized in a most painful manner that normalizing how alcohol can destroy families and people.

It was that same feeling that struck me when I read the book, Dear Mom and Dad. It is a compilation of letters from 7th and 8th graders to their parents concerning alcohol and drugs. There is nothing held back, not made up, only the raw feelings and needs of these children. Many of the letters deal with their own experimentations and fears concerning alcohol, some deal with their parents' use and abuse of it. The letters touch our hearts and call us to action. We are compelled by their sincere plea to examine the question of alcohol abuse.

This problem has many facets. I would like to speak only of two: the use of alcohol by children and the abuse by adults. My concern is not so much with the facts that these things exist as much as to ask what we, as a church, are doing about it.

Do children drink? Yes! The problem is much more widespread than one would guess. It is not uncommon to have children in high school and junior high school who are so addicted to alcohol that they cannot get through the day without going to their locker where they have hidden something to drink. Even more prevalent are the weekend drinkers. Children feel tremendous pressure from their peers to drink. They also cannot understand why it is acceptable for parents to drink (often to excess) while they are forbidden to do so. An example of these painful sentiments is found in a letter from Dear Mom and Dad.

Parents' example

"I feel that it is very hard not to drink when I see you drink. It is very hard to say no to my friends when I know that you drink, and when I did say no I got laughed at and called names. Yet I know that if I do drink it is wrong and you will yell and say my ways and other things. Yet you drink and you know it's wrong." What is the church doing for these children? One of the most important functions that it can perform is education.

Alcohol and drug abuse are two topics which must be addressed in every parish and school religion program. It is also a problem that should be discussed with the parents of the child, e.g., an alcohol education program on the books and films such as Dear Mom and Dad should be available so that parents could see the true dimensions of the problem. To ignore the problem is to allow our children to be victims of unrelenting peer pressure. To address the problem is to give them the freedom so choose not to drink.

But this is not enough. It makes it seem as if the problem of alcohol abuse is only a problem of children when, in fact, it is much more prevalent and serious among adults. Thus, we must ask, "What does the church do fight or, God forbid, promote alcohol abuse?" It would be hypocritical for the church to address the problem where it affects children and to ignore it where it affects adults.

Many would argue, though, that this is not really a matter that should be treated in church. Drinking is a personal matter and the church should not get involved with individuals' lives. To those who would argue thus, there is the response that the church must fight anything which would rob the freedom of our people. The person who is enslaved to drink or drugs is not free to fulfill his or her duty to family and God. Christ came to earth to help liberate us from whatever enslaves us and he would want his church to address this question.

Education

How can it do so? Again, the primary means that the church can use is education. Books and pamphlets should be available; speakers should be invited to give presentations on the topics. The question of alcohol and drug abuse should enter into the parish homily.

For example, when one talks about the commercialization of Christmas, one could also speak about the fact that more alcohol is consumed during Christmas week than at any other time of the year. The faithful must be asked if it is proper to spend the holidays in an alcohol mist. Another thing that the church can do is to cooperate with those organizations which are already established to deal with this problem. Alcoholics Anonymous, Al-Anon, SADD (Students Against Drunk Driving), MADD (Mothers Against Drunk Drivers), already exist. The guidelines of Alcoholics Anonymous, for example, already mention the need to reach out to God. A local church could cooperate with this and other organizations by referring parishioners to them and possibly even offering parish facilities as a meeting place.

All of this will do little good, though, if the church provides a contrary message by its conduct. Bishop Howard Hubbard of Albany has asked the parishes in his diocese to consider how they use alcohol.

Do they actually promote abuse of alcohol at parish functions, dances, parties? Is it necessary to have hard liquor or parish functions? Should gifts at Christmas include bottles of alcohol? His examination of conscience concerning alcohol in a powerfully reminder that the church cannot allow itself to accept the values of society uncritically.

Granted, the church might lose some money if a dance does not have hard liquor and Christmas shopping might be much more difficult, but it might be worth the sacrifice. There are no easy answers to the question of alcohol abuse. Yet it is a problem that the church can’t avoid or ignore. It must address the question by education and by example. It must help its people to be free.

Fr. Jude Winkler is a Comenius Franciscan priest. He is the assistant academic officer of St. Hyacinth College and Seminary in Granby, MA and an instructor of Sacred Scripture there and at St. Anthony-on-Hudson Seminary in Resseguier, NY.

Are U.S. Catholics 'selling out'?

By NC News Service

U.S. Catholics are "selling out" their rich Christian heritage for a piece of the American dream, a speaker told a recent conference on faith and culture.

"With Schwartz, now on the staff of the Free Congress Research Instructor of Sacred Scripture there and at St. Anthony's, Catholicism in America suffers an identity crisis of its own," he said. "The newcomers whose mission was to transform this nation had themselves been transformed... The manifold attractions of America as it was... seduced most Catholics.

"Until people are convinced that respect for life was a first principle of social existence, they would be scarcely convinced that respect for America to a culture infused with Catholicism. "If Americans could be convinced that life was a great first principle of social existence, they would be ready to listen to everything else the church teaches about social justice.

But the movement has become split. He added, "It is not, I am saying, the church which must change to accommodate to the things of the world, but the world which must be transformed... But I fear that America Catholic... lack either the understanding or the will to attempt this conversion."
Standing still?
An old man stands in stark relief against the dreariness of Overtown, Miami, a nearby sign seemingly symbolizing the ambiguity of today's racial status in America.  Brotherhoood Week measured against Ku Klux Klan hate groups. Between the two, this man's time has gone glimmering through the days of lines drawn in the dust, the echoes of 'I have a dream' and 'We Shall Overcome.' Cane in hand, his dignity fights the gravity of years on scarred Overtown streets that once were heady with nightlife, then neglect, then decrpite—the history, not only of a city, in this, Black History Month, but of a people, black and white, good and bad, high and low.

Now, there is a new tempo in parts of Overtown, the rhythm of fresh construction and rejuvenation. Concrete resurrection in motion. Progress will not stop or stand still in the big city. But for some, the mills of social progress grind exceeding slow, and for some, like the mythical gods of old, they grind out woe.

No one can re-write the past. But the future is an open book given by God, in which each of us will write his destiny.

May we look God in the eye and, this time, write with the gift of angels.

Voice photo by Robert O'Steen

Letters

Give dying mom love, not death

Editor:
A recent frontpage article in a large Florida paper last week focused on legislation to be passed as part of the acceleration in the seemingly inexorable approach of legalized euthanasia.

The article concerns 93-year-old Eva Wechsler and her desire to die in a Fort Lauderdale nursing home. It also concerns Mrs. Wechsler's son, Dr. Arnold Wechsler, a Miramar gynecologist, who describes his mother as "a woman whose quality of life stinks." Dr. Wechsler considers feeding his mother through a naso-gastric tube to be 'special treatment', a 'heroic' measure of sustaining life, and insists that his mother's wish to be left alone to die quietly and quietly be honored even though she is not considered to be terminally ill.

It is beyond my comprehension that Dr. Wechsler has nothing better to offer his own mother in her time of need than the diagnosis that "She has zero quality of life and a prescription for death by starvation." Dr. Wechsler has nothing better to offer his own mother in her time of need than this approach of legalized euthanasia.

Dr. Wechsler and others like him that there is an alternative to killing. It's called love. It's a tradition in my family. Like babies, old or handicapped people can be very inconvenient. But unlike killing, loving and caring for them brings immeasurable rewards.

I urge Dr. Wechsler and all who share his views to try loving and let God do the judging of a life's quality. I urge all the Christians who by their words: "Whatever you do to the least of My brothers, you do to Me:" and to work and speak out against legal euthanasia as if everything depends on you and to pray as if everything depends on God.

Sharon Conklin
Cooper City

Letter was not anti-Catholic

Editor:
What I wrote in my previous letter (Jan. 23) about Catholic persecution of Protestants centuries ago was and is justified by a deep love for and loyalty to the Church and the non-violent Jesus we try to follow. I will defend that writing to the priest in Miami who called it "anti-Catholic." It merely calls attention to those who do not know history as it is recorded even in the Catholic Encyclopedia.

I did not attempt to tell the history of Puritans whose sect seems to have begun in England in 1559 until it disappeared from history around 1660. What I did say was: the Puritans who came to the shores of America knew well the history of persecution in England - from Protestant and Catholic Monarchies (see Catholic Encyclopedia Mary Tudor), and probably those in other countries some sanctioned by "Catholic" Monarchies (notice quotation marks).

I talked about this article with several Catholic who love their Church as I do. One especially commented on the price we pay as Modern Catholics - for historical events which have never been explained.

Indeed the problems of "Capital punishment" for religious reasons can go historically back to the 4th century when early Church fathers opposed the use of force. - "They declared faith must enter." But Constantine did not hold the write*.

My brothers, you do to Me": and to pray as if everything depends on Me. Whatever you do to the least of My love, to Me as if everything depends on Me.

Granny's room, lined with pictures of angels.
Marrying cousins revisited

By Fr. John Dietzen

(conssanguinity) are calculated differently than they were in the past.

Perhaps it would be helpful sometime to acquaint your readers with the change. (Massachusetts)

A. The writer of this letter, a priest working in a diocesan tribunal, is right. Degrees of consanguinity were identified incorrectly in that column.

Such questions have been answered correctly in this column and in my book in the past, but somehow crept in this time.

My thanks to him and others who called my attention to the error.

The following is the correct information concerning Catholic Church law regarding consanguinity in marriage.

We are dealing with an impediment to marriage in that Catholic Church and state law is called consanguinity—which literally means common blood.

There are two kinds of consanguinity. One is the direct line, meaning the relationship between an individual and his or her parent or grandparent.

Such a direct line relationship is, of course, a serious impediment to marriage. Since it is not simply a church law but, according to our belief, a divine law, no permission (dispensation) for a marriage between two such people is possible. Such a direct line relationship is indirect or collateral. This is the relationship between, for example, brothers and sisters (second degree), first cousins (fourth degree), and so on.

According to general church law, any collateral relationship up to and including fourth degree (what we usually call cousins) is an impediment to marriage ( Canon 1091).

As with the direct line, no dispensation can ever be given by the church for a marriage between brother and sister.

In other cases, however, the church through the bishop can, and fairly often does, dispense for a serious enough reason.

Marriage between first cousins, for example, is far more common in some other countries and in the past. It is not in our own.

It happens quite often in some parts of the United States as well. In these cases, permission by the church for such marriages is also relatively common.

The church's laws forbidding marriage within certain degrees of consanguinity are, of course, based on social and health reasons which are obvious.

When I heard that a nearby parish had formed a classical choir for Sunday Mass I decided to go hear it because our own church offers so little music.

I could not have been more disappointed. The choir consisted of six people who sang off key with haphazard rhythms and didn't blend. They used a microphone which tended to accentuate the wrong notes. The instrument was out of tune and offensively loud with an ugly, bass-heavy, acoustic sound.

The music was vicious and disorganized, never quite sure when or what to sing.

No doubt the choir members were well-meaning and sincere. I'm sure they love music and enjoy singing. Nonetheless, the sounds they made were an assault to the ears.

This is not the first time I've had such an unpleasant musical experience in church. I wish it could be the last.

The church has always happened to the tradition of beautiful music in the Catholic Church?

I grew up in Catholic Parish in Albany, N.Y. I went to Mass every Sunday and every other Wednesday and every time I heard sounds which uplifted the soul and transcended the routine of daily life.

Then I got married, moved to another part of the state, had children, and went to local church, which offered no music at all.

I found out that the musical feast I had taken for granted was virtually unknown to many Catholics.

In the years I was raising my children and taking them to Mass I heard singers on occasion. They were always amateurs. All organized music was considered to be forced to sing so that their own feelings wouldn’t be hurt.

We are a society of educated people who understand the importance of professionalism in business, education, social service, etc. Yet when it comes to music in worship, all too often we ignore any criterion of quality. We have to return once again to a recognition of the need for professionalism in church music.

Until recent times, the tradition of beautiful music was aligned with the church. Bach made his living as a church organist and music director. Every week he composed music for Sunday Mass. Glorious music in praise of the Lord was fully expected.

The need is to treat music as an incidental that can be done without. We hear the same old line, “There's no money for it.”

That's a poor excuse. We need a different set of priorities. The church has to make music a lot more seriously.

I recently visited a Protestant church in my area with a full-time paid music director, a 30-person, well-rehearsed choir and a gorgeous pipe organ. Every single person in the church sang every verse of four hymns along with the choir. Their spirit, energy, enthusiasm and professionalism were qualities we as Catholics ought to emulate.

There are exceptions. But as someone who has been in many Catholic parishes, I keep bumping into similar attitudes toward music. Music is valued little, and there are few standards. If someone wants to sing for free they can, but the parish isn’t about to shell out money for professional singers or accomplished organists.

If there were one thing I could accomplish for the Mass in 1987 it would be to have music taken seriously.

Who will be saved?

By Fr. John Catoir

not bow before our Maker and try to please Him? Granted faith and obedience are different notions but they have substantially the same effect.

Against the weight of the full gospel it would strain credulity to believe that a simple act of faith in Jesus is the sum and substance of the Christian's duty before God. Jesus does indeed save, but He does not come under condemnation” (Jn. 5:24). By focusing on this type of passage, fundamentalists conclude that faith alone saves. Multitudes of people believe this in true sense that they will be judged. They believe in a general judgment of the wicked, but they do not believe that they themselves will personally appear before God. However, Jesus also said, “The Father has given me power to judge...those who have done right shall rise to live; the evil doers shall rise to be damned” (Jn. 5:28).

With a little reflection one can see that faith and obedience are two aspects of one and the same truth. Neither one can be separated from the other. Let me try to explain what I mean.

Faith is the sense that we are creatures of a great God, that He has made an invisible world in addition to the one we see before us, and that our happiness and destiny are tied to Him; we are called to do His will. This sense is not a passing thought or an abiding state of mind and heart. Having faith in God leads us to submit to His will.

How does this differ from obedience? In obedience we do

Time capsules

The emperor in irons

By Frank Morgan

Michael was under sentence of death for reason in 820 and expected the arrival of the executioner when the heavy footsteps approached his cell. The heavy iron door swung open and an armed guard filed in. He closed his eyes and heard footsteps approach his cell. The heavy iron door swung open and an armed guard filed in. He closed his eyes and heard the heavy iron door swing open and an armed guard filed in. He closed his eyes and heard

During the Middle Ages, medicine was practiced largely in the great monasteries. The monks grew herbs for use as medicines.

In 732, a large Arab army crossed the Pyrenees Mountains and invaded France. Commanded by the Yemenite, Abd-ar-Rahman, the Arabs advanced toward the heart of France, lured by the wealthy monasteries of St. Hilaire and St. Martin. After burning St. Hilaire, they rode up the Roman road toward Tournai. Somewhere South of the town, they met Charles Martel and his Frankish Army.

The Arab army of 80,000 horsemen attacked the Franks repeatedly but the Franks fended off each attack until the Arab army began to fade, then the Franks counterattacked and Abd-ar-Rahman was killed while trying to rally his broken army.

The next morning the Franks discovered the Moslem camp deserted except for abandoned plunder and Arab dead.

Charles Martel and his Franks stopped the Moslem invasion of Europe.
Dear Mary: I am a single parent with a 12-year-old son. My baby sitter comes before school, and he begins immediately begging me to complain. I get upset and so does my son. Out of respect for her age, 60, I keep quiet. She blames me because he does not mind and gets bad grades. She charges me extra for having to stand behind him and prod. My kid is not perfect, but he's not bad. What I do? (Florida)

By Dr. James and Mary Kenny

When baby sitters are a problem

Your baby sitter has the upper hand. You pay her to help you. It sounds as though she is making your life harder rather than easier.

It would be easy to say, "Fire her and get someone else," but such a change might be difficult and unsure. You told me what is going on. Are there some advantages to keeping her? Does she do other work, keep your house orderly, prepare a hot meal for you to come home to? If your child does not have redeeming qualities, do they offset her critical tongue?

How does your son feel? You mention that he dislikes the morning harangue. Is she helping him get his homework done? Are his grades improving? Try to get away from what the baby sitter says and focus on what she does. Is she helping whether her presence is an overall plus or minus?

If you wish to keep her, you need to regain control over your situation. You must need to make
clear who is working for whom. You might try to reassert your authority through her wages. Your baby sitter should not determine what she does and how much she gets paid. That is your decision.

Parenting your parents

By Dolores Curran

Disadvantages include possible parental lack of skill and content, lack of child interaction with peers, lack of extra-curricular enrichment like gym, music and school activities, abrasive parent/child interaction, narrowness in values and attitudes which may limit children's development, and deal with these later, children's lack of experience in competing and socializing with others, and consumption of vast amounts of parent time.

When you wish to consider this? Many parents enter home schooling because their children are handicapped or gifted and they don't feel the needs are being met. Others get involved because it's a fa e or because they don't want their children going to school with blacks, Catholics, those who smoke, etc. Whatever the reason, parents should state them honestly and openly or their

errands in the late afternoon. She in turn could pay her son for his service.

The problem of one of your son's friends might also offer a good solution. Again you would pay the family. Or you might arrange an exchange of services. Perhaps the friend's family would like you to do some work there on a weekend, occasionally so that the parents could get away.

Since your son is approaching adolescence, you might find he needs good male companionship. Perhaps he could become involved in a Big-Brother type program. If a woman was a student at college age would go places and do things with your son. Local community service agencies might have such a program. A local college service club or even -professor might help you establish such a relationship.

Your son does not need the extensive physical care a young sick child does but needs support from caring adults. Review your situation and decide to arrange a program that you and your son can live with.

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

(Copyright (c) 1987 by NC News Service)

By Carol A. Farrell, Director of the Family Life Ministry

Parenting your parents

Six months ago as my mother was on her way to Mass, she was seriously injured when the car in which she was a passenger was involved in an auto accident.

It was also a time in which our relationship was reversed and, for the first time, I became responsible for her - for her care and for the care of her affairs. Distinctions between the roles of parent and child blurred.

Between the accident and the home-going were a lot of painful days: days and nights of physical pain for my mother; days of emotional and psychological stress and pain for us all.

It was also a time in which our relationship was reversed and, for the first time, I became responsible for her - for her care and for the care of her affairs. Distinctions between the roles of parent and child blurred.

Analyzing the parent-child relationship, I see the qualities of responsibility and dependency as the keys. The parent is the responsible party: responsible for helping the child accept an ever-increasing responsibility. For the child there is the experience of dependence on the parent, an experience of neediness for food, shelter, nurturing, protection.

I had long been her daughter; now she was mine. It was my turn to notice, encourage, affirm and applaud every change, every effort to regain taken-for-granted skills: feeling herself; learning to stand; and for walking the awkward first steps with her cumbersome platform walker.

It was also for me to cajole, challenge, Please order and demand - depending on the circumstances - as she reached certain points in her healing that required extra effort on her part if she was going to go beyond them. When 90% of her work of recovery was complete, she began to speak and act as if she were feeling better. She was permanently handicapped. I had to refuse to agree or to give her the attention she was seeking by describing herself as handicapped. She thus reinforced her false belief.

The effort, the real work of regaining the use of her body, the time of her life that required her to work, was permanent. I had to decide which skill was needed at any given moment to aid her in our ultimate goal of having her think of herself and feel of herself as a capable, independent, self-assured woman. What she needed and needed were often two very different things. Isn't that the story of every parent and child?

Last weekend, after three weeks in the hospital, three months in a nursing home and two more months with us, I took her, at last, to resume her life in her own home. It was a happy day for all of us.
Elie Wiesel wins Christopher award

By James Breig

As we fade into the scene, Gumshoe is in his office, sucking his thumb, the one he had just slammed his rolloff desk onto. Because of his attentionwhores to the digit, he did not see a man enter the room and approach the desk.

"Gumshoe?" the man said tentatively, startling the private eye from his self-centeredness.

Gumshoe withdrew his thumb, examined the nail—and nodded. The man, a short guy in his forties, jerked a finger toward Gumshoe's mouth. "You suck your thumb a lot?"

"Only when myummy yells at me," the hard-bitten sleuth said sarcastically. "What can I do for you?"

The visitor took a chair (Gil hoped he would return it later) and put on a more serious face than anything Lawrence Olivier ever wore. It was about this problem I've got.

Gil percheted on the edge of his desk, warily eyeing the carnivorous rolloff top. "Problem?" he echoed with an eyebrow arched.

"It is not what you think," the man asked.

"Just what do you suppose I think?" Gil asked.

"All eyes think, that is it."

A family fable

NEW YORK (NC) - A re-telling of the classic Cinderella story will be broadcast in a three part mini-series premiering Sat., Feb. 21 from 8-9 p.m. on PBS, Channel 2.

Set in a Victorian London not far removed from Charles Dickens, it makes an effort to show the misery and poverty that existed in the 17th century, especially affecting the young street urchins.

NEW YORK (NC) - Elie Wiesel, the Nazi death camp survivor, Nobel Peace Prize winner and human rights activist, has been named to receive a special Christopher Award at the group's annual awards ceremony on Feb. 26.

Trevor Ferrell, a Philadelphia teen-ager who started a movement to help the homeless, has been named to receive the first Christopher Youth Award at the same ceremony.

First given in 1949, the Christopher Awards honor professional, creative works which "affirm the highest values of the human spirit." Also scheduled to receive awards are producers, directors and writers of two films, 12 television specials, four books for young people and nine books for adults.

The award, a large bronze medallion engraved with the name of the winner, bears the Christopher figure and motto, "It is better to light one candle than to curse the darkness."

Fr. Catoir, director of the Christophers, described Wiesel as "a man with a mission who speaks for human rights wherever those rights are threatened."

"There is a young man who truly believes one person can make a difference."

"The youth first gained public attention three years ago when he persuaded his family to help him bring blankets and clothing to street people in Philadelphia."

The films to receive awards are: "The Mission" (which was nominated for best picture of 1986 and six other Oscar in the 59th Academy Awards race), and "Mother Teresa," a documentary about the dynamism who also won the Nobel Peace prize.

Among the TV documentaries to earn prime time were "In Search of L'iraclia in America, the Statue of Liberty, and Theodore Roosevelt."
Raffle raisers

The second annual calendar raffle fund raiser at Msgr. Edward Pace High School was a big success with students contributing a total of $70,000 in raffle tickets sold. Top sellers in the 1987 Raffle Raiser are (left to right) front row: David Esquivel, Eddy Esquivel, Betsy Gutchess, Debbie Pendergrass, back row: Melissa Kennedy, Development Director, Jose Gonzalez, Robert Fabregas, Mandly Alvarino, Jose Ordonez, Joseph Diaz, and Richard Diaz. Raffle calendars are still available at 624-6204.

What's Happening

St. Vincent DePaul Golf Classic set

The Miami area St. Vincent DePaul conferences have again joined efforts to sponsor the annual golf tournament at the Callaway Country Club on March 20th. The tournament is open to the public. midfielder for women.

As in previous years, the tournament raises funds to pay for Hot Meals, for senior citizens cared for at the downtown Miami Center in Gesu Church. For over 150 years, the St. Vincent DePaul volunteers have functioned in all parts of the world. The Miami Archdiocese, most parishes have a local "conference," and four Thrift Shops operate as a chain from grass and household items. A central administrative office was recently dedicated at St. Vincent Hall, 3657 S. Miami Ave.

A major part of the money used to assist emergency needs of the poor is raised through local conferences of St. Vincent DePaul. In addition to individual contributions and wills.

The tournament is the only Catholic event of this type in Miami and the results of the previous years have been a great success. The tournament is open to 144 players and advance reservations are required. Lunch will be served and the play prizes will be awarded in accord with usual tournament rules. For more information contact Jim Garvey in Miami at (305) 661-8657.

St. George celebrates black month

St. George Catholic Church in Ft. Lauderdale will have a two day celebration of Black History Month which is aimed at a better understanding of the history, culture and music of the black race. Dr. Avon Gillespie, nationally known jazz vocalist and experienced in black culture and music is coming from Texas to conduct workshops and lead in celebration on Feb. 21 and 22nd. There will be several workshops on Saturday and Sunday in the evening. The weekend will close with a Monday evening.$12. For more information contact 565-8887.
pace awards scholarships to freshmen

On January 10th Monsignor Edward Pace High School sponsored their 4th Annual Scholarship Test. Eighth graders from local Catholic elementary schools were invited to compete in one of nine categories. The categories included: English, Math, Social Studies, Science, Spanish, Religion, Speech, Art, and Computers. First place winners received a $1,000 scholarship, second place received a $500 scholarship and third place winners were awarded $250 dollar scholarships. The fund commemorates the donation of food, one of the last acts of charity promised. L.M.F.

The first place winners from Immaculate Conception were Renan Llanes in Math, Gydio Sardines in Social Studies, Norma Sanchez in Spanish and Dianela Del Castillo in Religion. The first place winner in Speech, Aileen Liendo, and Computers, David Gonzalez, were both from St. John. St. Rose of Lima students placed first in Art, English, Schenck, and Math John Holland. From St. Bartholomew in Broward County Emily Phillips placed first in English. Also, placing first in English was Monica Alexis of St. Lawrence.

The second place winners from Immaculate Conception were in the categories of Math, Milagros Sanchez, and Computers. Xulver Bregon, also from English placed second. The first place winners from Immaculate Conception, text for prayers answered. Publication promised. C.G.

The second place winners from Immaculate Conception were in the categories of Math, Milagros Sanchez, and Computers. Xulver Bregon, also from English placed second.

As a special remembrance to symbolize that charitable act, a basket of fruit was offered as an offering on the day of the Memorial Mass for Mr. D'Uroz at St. Patrick's Cathedral in New York City last Thursday.

Deaf retreat

A young adult deaf weekend retreat at the School Memorial Center for the Deaf and Hardofied in Davie was such a success that many who participated will return for a week during the summer to help out at the summer camp. The youth came from all over South Florida for the weekend, Jan 30-Feb 1.

One of the results of the retreat is that the young adults have formed a young adult group for deaf people which will meet every month at the center. The first meeting/ dinner will be on April 10th. There will also be a retreat for the blind on March 27-29.

Thanks to St. Jude for favor granted.

A Memorial Mass for Camillo J. D'Urso memorial fund for the poor created

A Memorial Mass for Camillo J. D'Ursos, a prominent dealer in real estate, executive and philanthropist and winter resident of the Ocean Reef Club who was lost at sea two months ago that was on vacation at the Ocean Reef Chapel by Fr. Jan Januszewski of St. Justin's Catholic Church, resident of the Ocean Reef Club last Thursday. The Eucharist will be offered as an offertory gift during the Memorial Mass for Mr. D'Uroz at St. Patrick's Cathedral in New York City last Thursday.

The Eucharist will be offered as an offertory gift during the Memorial Mass for Mr. D'Uroz at St. Patrick's Cathedral in New York City last Thursday.

The Eucharist will be offered as an offertory gift during the Memorial Mass for Mr. D'Uroz at St. Patrick's Cathedral in New York City last Thursday.

The Eucharist will be offered as an offertory gift during the Memorial Mass for Mr. D'Uroz at St. Patrick's Cathedral in New York City last Thursday.

The Eucharist will be offered as an offertory gift during the Memorial Mass for Mr. D'Uroz at St. Patrick's Cathedral in New York City last Thursday.
Yes, you can help
Mainly by listening and offering to do practical things

By Monica Clark
NC News Service

Three hours after my friend Regina died, the doorbell of her home began ringing as neighbors and friends stopped by to offer their support. Each brought a casserole, a bunch of cookies or a tray of meat.

As the food began to overflow the kitchen counters, Margaret, one of Regina's daughters, cried out: "Where were all these people when we really needed this stuff?"

Regina had endured a long battle with cancer. The family often kept individual six-hour shifts at the hospital so Regina would not suffer alone. Exhausted, they made a weary trip home to eat and sleep until the next shift. Margaret told me they had little energy left to prepare meals or call a friend for help or comfort.

A month after Regina died my mother was diagnosed with cancer and I started my own vigil. The day-to-day stress of caring for the physical needs and responding to the emotional distress of a terminally ill person is intense. Often wondered whether I would have enough strength to get through the day.

What I needed during my mother's illness was practical help and emotional support. And sometimes it was there; other times it was not.

To help myself cope with the feelings of isolation and abandonment that frequently crept up, I began a mental journal titled: "Things to do when I am in it." At the top of my list is the word "listen." Being with a dying person is a grieving process. I needed to talk about whatever was going on — from my anxiety about test results to irritation over an insensitive remark by a health-care professional.

Because the situation was the death of a loved one, they still care about them. At times I needed this stuff?

Yes, you can help. The codes themselves go back to earlier times, and some observances do go back to the days of Moses. To lend his authority to the regulations, the Lord said... "Speak to the Israelites." It closes in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

Introduction
Where do you go when you want to look up the meaning of a word? To the dictionary, of course. Unless the word is "neighboring," in which case you would do well to look in the Bible.

Background
Leviticus is an assortment of various codes of law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

The codes themselves go back to earlier times, and some observances do go back to the days of Moses. To lend his authority to the regulations, the legal codes are followed by historical narratives which show him establishing these norms. Thus, we have the code on "sacrifices" (chh. 1-7), followed by the narrative about the ordination of priests and the first sacrifices they performed (chh. 8-10). The code for ritual cleanliness (chh. 11-15) comes before the narrative of the Day of Atonement, when sins were cleansed (chh. 16). That brings us to the third set of codes and narrative, known as the Holiness Code. It begins (17:1) as do the other codes, with the solemn phrase, "The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

Leviticus is an assortment of various codes of law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

The codes themselves go back to earlier times, and some observances do go back to the days of Moses. To lend his authority to the regulations, the legal codes are followed by historical narratives which show him establishing these norms. Thus, we have the code on "sacrifices" (chh. 1-7), followed by the narrative about the ordination of priests and the first sacrifices they performed (chh. 8-10). The code for ritual cleanliness (chh. 11-15) comes before the narrative of the Day of Atonement, when sins were cleansed (chh. 16). That brings us to the third set of codes and narrative, known as the Holiness Code. It begins (17:1) as do the other codes, with the solemn phrase, "The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.

"The Lord said... Speak to the Israelites." It will close in the way that many ancient codes of the law. They were put together after the Exile to encourage liturgical reform. The rebuilding of the temple would unify and encourage the returning exiles, and a well-ordered liturgy would appeal to their newly restored identity as God's people.
Dying is the final act of living. It is not a separate human venture. Consequently, the supports and anchors that give strength during the rest of life are important during the dying time as well. (NC/UPS photo)

A death in the family

By Father Herbert Weber

No one in our family will ever forget that weekend. In some ways it was the ultimate ordeal of endurance. In other ways, it was a time of love and closeness. Certainly, it was an occasion when my brothers and sisters and I confronted the reality of a parent's death.

My father's stroke occurred on Tuesday. During the next three days, many family members visited the hospital. But on Friday his condition became critical and the nurse advised my mother to call the family in. As a priest I have visited hospital patients often. I'm sure that I have tried to be empathetic. But now I have a new sensitivity to the family's situation.

The impending death of a parent is not a solo event. Everyone in the family is affected. Each of my brothers and sisters reacted in a way uniquely his or her own. The only common trait was that for all of us our emotions were mixed and often confused.

The pressures and tensions exaggerated the ways we normally dealt with one another. All our feelings were heightened. The pressures and tension, especially as the weekend wore on, exaggerated the ways we normally dealt with one another. All our feelings were heightened.

We noticed that whenever there had been compassion and understanding in the family, that was stronger than before. If some usually felt comfortable about expressing emotions, that was doubly true. For those who usually became impatient about matters that they couldn't "take care of" there was even more impatience.

Dying is the final act of living. It is not a separate human venture. Consequently the supports and anchors that give strength during the rest of life are important during the dying time as well. That's true for the one facing death and for his or her family.

My father, a man of deep and profound faith, always has been close to the Eucharist. When I celebrated the Sunday liturgy at his bedside, he became more alert. He followed the gestures and words of the family members.

As I started to give Communion to others in the room, however, I realized he was waiting for me to come to him too. Although he had not taken more than a few drops of water at a time for several days, I gave him a bit of the host. Then he surprised us all by reaching for the chalice. What was important in living was just as important in dying.

We took special comfort from the words and actions of those we knew cared about us at other times as well.

Since that weekend, I've reviewed the ways I would like to see parish communities help those facing a death. Certainly fellow parishioners can provide a service by being present with family members. But this ministry begins long before others are in trying or painful situations.

Parishes would be wise to spend time creating opportunities for people to become supportive to one another. The formation of small faith-sharing groups may be one avenue for developing this support.

Then, when members of communities face a crisis and need a support system, there will be others to help carry the burden. When that happens, we come to realize, as I did that weekend in the hospital, that dying is not a solo event restricted to one person or even to the family. The larger community also participates in this final act of living.
Support your parish's **ABCD Drive**

Contact your parish, or
Call the Archdiocese ABCD Office, 757-6241, ext. 123

Reach Out

To All of God's People

ARCHBISHOP'S CHARITIES AND DEVELOPMENT - 1987

YEAR OF THE PAPAL VISIT