'Femininity with dignity'
Pope sees Mary as universal

By John Thavis
VATICAN CITY (NC) — In an encyclical dedicated to the Blessed Virgin, Pope John Paul II described Mary's life as an image of obedience and freedom, a model of "femininity with dignity" and an inspiration to Christian unity, in particular note of Mary's place among Christians living in various parts of the Soviet Union. It also stressed the value of Marian devotions.

The encyclical, the pope's sixth, was issued at the Vatican March 25, the feast of the Annunciation. It was written in preparation for the special Marian year called by the pope, to begin June 7, and reflected the pope's

Church backs up illegal aliens

By Ana Rodriguez-Soto
Voice News Editor
Michel Guillemette came here to improve his English and escape the icy Canadian winter. But it looks like he'll be spending most of his days indoors, speaking French Creole.

That's because Guillemette combined his "vacation" with six months of volunteer work at the Archdiocese of Miami's Pierre Toussaint Haitian Catholic Center. For the past two weeks, he has been helping Haitians apply for U.S. residency under the new Immigration Law.

"The full until next May," said Guillemette, referring to the hourly appointments given to those who need help in filling out the three-page forms distributed by the U.S. Immigration and Naturalization Service (INS). Some of those Guillemette sees cannot read or write in Creole, let alone understand the bureaucratic English of the forms.

The Haitians, along with a smattering of Cubans and a large group of mostly Mexican farmworkers (see box for qualification provisions), are the chief beneficiaries in South Florida of the new law, which takes effect May 5.

"We can say that in the presence of the Mother of Christ we see that we (Protestants and Catholics) are true brothers and sisters" written in preparation for the special Marian year called by the pope, to

Devotedly Yours
About U.S., Vatican differences...

Dear beloved:
This time I am especially flying high. I am aboard a TWA 747 with a number of my brother American Bishops, winging our way home after the marvelous experience of spending a week in Rome with the Holy Father and with high officials of the Church. So my current altitude is not only registered in the pilot's compament up front, but I am also on an emotional and spiritual high.

We came to Rome to discuss the Holy Father's visit to the United States, to describe the cities he will visit and, generally, to reflect on the status of Faith in America at this point in our history.

We stayed at the North American College, on the Gianiculian Hill overlooking St. Peter's, where the American seminarians live. It adjoins a children's hospital. It was interesting to see that this hospital the mothers of the children are required to remain with them to reassure them and to assist in the nursing care.

On Wednesday morning we concelebrated Mass with our Holy Father in his private chapel. The chapel was renovated only a few years ago. The entire ceiling is in stained glass representing the Resurrection of Our Lord. There is a mosaic of St. Peter being crucified upside down and a mosaic of St. Paul being beheaded.

A personal touch of our present Holy Father: there is a small image of Our Lady of Czestochowa, Patroness of Poland. The Holy Father is very devout and recollected as he celebrates the Eucharist. The liturgy was in English. Some seminarians from the North American College led us in singing some familiar Latin hymns. Four religious Sisters who care for the American College led us in singing some familiar Latin hymns. Four religious Sisters who care for the Holy Father greeted each of us individually and posed for a group picture. I must say I felt thrilled when His Holiness recognized me with the greeting, "Hello Miami," and also recalled a communication we had had.

We met in five sessions of about three hours each. His Holiness personally participated in two of the sessions. In others, we met with Cardinals and Archbishops of his staff. We met in the Sala Bologna, one of many beautiful halls in the Vatican complex, reached off an inner courtyard (San Damiano) by an elevator (third floor).
USCC: Catholic Klansmen violate church ethic

WASHINGTON (NC) — Catholics who join the Ku Klux Klan and organizations that actively promote racism "act in violation of Catholic teaching," said the Administrative Board of the U.S. Catholic Conference.

"These organizations are a scandalous contradiction to all that we hold sacred and teach in the name of Jesus Christ," a board statement said.

The 50-bishop board, which guides the USCC between annual meetings of the entire body of U.S. bishops, issued the statement in late March.

The board adopted its statement on racist organizations because of recent "significant activity by and publicity about the Ku Klux Klan and several other racist organizations.

Incidents of racial confrontation and violence in various parts of the country "suggest the extent to which racism and prejudice continue to exist in our social, economic and cultural life," the bishops said.

Two highly publicized racial confrontations occurred in recent months in New York City and Forsyth County, Ga.

In December, three black men passing through the white New York neighborhood of Howard Beach were attacked by whites. In January, 400 Ku Klux Klansmen and supporters threw bottles, rocks and mud at about 75 participants in an interracial brotherhood march in Forsyth County.

"Every institution that bears the name Catholic should proclaim to all that the sin of racism defies the image of God and degrades the sacred dignity of humankind," the bishops said in their statement.

Surgeon General allows abortions for AIDS victims

WASHINGTON (NC) — U.S. Surgeon General C. Everett Koop affirmed his opposition to abortion while acknowledging that the developmenrt of drug therapy for people with AIDS — acquired immune deficiency syndrome — may improve the chances of survival and a "minimum quality of human dignity," the bishops said.

AIDS "is a deadly disease of our time," said Koop, who is chairman of the U.S. bishops' new Task Force on Food and Farm Policy. The task force including 11 bishops and nine specialists in food and farm issues, met for an organizational meeting in St. Paul.

"I would like to extend my gratitude to you, and congratulate you," Koop said in releasing an April 13 statement. "I had the pleasure of being present at a meeting of this task force's first meeting in St. Louis in mid-March.

"If you wanted to give her all the possibilities that were available to her, you would have to mention abortion." He told NC News that he had added, "But I would not advise it."

Bishop Roach: Church must use its voice to support farmers

ST. PAUL, Minn. (NC) — As the United States develops its food and farm policies, the church must develop its food and farm policies, the church must develop its voice "to support of justice and morality," said Archbishop John Roach of St. Paul-Minneapolis.

"The dignity of people living outside their lives is affected by the farm crisis," said the archbishop, who is chairman of the U.S. bishops' new Task Force on Food and Farm Policy.

"I had the pleasure of being present at a meeting of this task force's first meeting in St. Louis in mid-March. I had the pleasure of being present at a meeting of this task force's first meeting in St. Louis in mid-March.

"If you wanted to give her all the possibilities that were available to her, you would have to mention abortion." He told NC News that he had added, "But I would not advise it."

Pro-lifers in Congress fight federal funding of abortion

WASHINGTON (NC) — With the backing of pro-lifers, Reps. Henry J. Hyde, R-II, and Sen. Gordon J. Humphrey, R-N.H., March 19 introduced White House-sponsored legislation to permanently bar federal funding of abortion and deny government family planning funders to providers of abortions or abortion referrals. Known informally as the "superbill," the legislation also states that Congress "finds" that the Supreme Court "erred" in its 1973 Roe vs. Wade abortion ruling.

Bishop Larkin: Pastor's role will change radically

WASHINGTON (NC) — The role of pastor has changed significantly with increasing demands in the past few years and will change even more radically in the next 20 years, said Bishop W. Thomas Larkin of St. Petersburg, Fla. Bishop Larkin, chairman of a U.S. bishops' subcommittee preparing a statement on the role of pastors.

The Voice Publishing Co., Inc.
Robert L. O'Steen, President

Please send all correspondence to the Voice, 9401 Biscayne Blvd., Miami, Florida 33238-1059.

The Voice, ISSN 8750-538X

American Archdiocese of Miami

20-Year Anniversary

1967-1987

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Pope's greeting: 'Hello, Miami!'

(continued from page 1)

In a cloakroom area, we found cards bearing our names by which our coats could be identified. We met the first of our many U.S. cardinals. At each place there was a desk blotter, name card, paper and pen, a bottle of drinking water, a microphone and small speaker, as well as earphones for simultaneous translation. We did not, however, need the translation equipment—everyone spoke in English. We described the decision that His Holiness will visit. We tried to provide some background orientation on the various American groups with whom His Holiness will meet—e.g., clergy, religious, laity, educators, charity, workers, health care personnel, communicators, American Jews, American Protestants, Blacks, Hispanics, Native Americans. We also spoke, among other United States differences as they are to those of Africa, China and other nations.

The Holy See is more sensitive to the individual's permissiveness of our society. The Holy See seems important for responsible use of freedom. We closed our meetings with a delightful luncheon with the Holy Father, shared by the United States Bishops and the members of the Curia who had been meeting with us. We had prosciutto, salad, cannelloni, a turkey entree and cake for dessert, all served by Sisters. His Holiness seemed quite relaxed, though he had had a busy morning of audiences in addition to meeting with us.

We closed the luncheon and our meetings by singing together. Spurred on by Cardinal Krol, our Holy Father sang a favorite song from his hometown in Poland. We told it had special significance because it was sung of the evening he was elected Supreme Pontiff. Cardinal Law, of Boston, sang a beautiful solo, "Simon Peter, Do You Love Me." We all joined in a piano "Salve Regina" to Our Lady. We were invited on one evening to a reception for us by Ambassador Shakespeare, the United States Ambassador to the Holy See. The embassy is located in the beautiful home that had belonged to the Pacelli Family, the family of Pope Pius XII. The Ambassador explained that there had been personal representatives to the Holy See of our President, and on and off, since the middle of the past century. One of them was our own Mr. David Walters, of Miami.

For years, however, our government resisted establishing an embassy or authorizing funds for the purpose. However, recently it has been recognized that the Vatican is an important listening post with more ambassadors accredited to it than to many nations. There is a staff of nine Americans at the embassy and four Marine security guards.

We had a fascinating experience in visiting the Sistine Chapel and observing the work being done there in cleaning the Michelangelo frescoes on the ceiling. Archbishop Macieciak, the American Governor of the Vatican, came up with a way of mounting a movable scaffolding platform which rides of rails mounted near the ceiling and is reached by a movable elevator. Michelangelo surprise

Much to their surprise, when attaching the rails to the side walls, the workers discovered evidence that Michelangelo had supported his scaffolding in a similar way. He did not, as is commonly thought, paint while lying on his back. We were invited to ride the elevator to the scaffolding, where we were in a position in the Sistine Chapel looking down on the work of Michelangelo and the artistry of our own time, which is manifested by the careful cleaning of the frescoes, the artistry and craftsmanship of the materials and the artistry of those who are responsible for the scaffolding and the cleaning of the frescoes.

The cleaning process is being done with extreme care. In a special laboratory tiny fragments of the plaster are analyzed with special rays and a microscope that reveals the original color-impregnated plaster, the glue (varnish) with which it had been covered and the layer of grime that had accumulated over the centuries, especially from candles, oil lamps and heaters. Everyone square inch is being recorded by computer to measure any changes in cracks on the surface. It has even become evident that, at times, Michelangelo made corrections on his paintings. The frescoes with paint and grime care is taken not to disturb the paint in the cleaning.

As I fly home over the Atlantic (eight hours from Rome to New York), I carry a new love for bella Roma. Even though I lived there for two years as a young priest, I do not think I have adequately appreciated what is meant when they say it is the center of the Church and of much of civilization.

Somewhere, I am newly aware of how shallow our heritage in the New World is. Somehow, I have a new admiration of the men of past ages who were able to dream such great dreams in the marvelous artistic and architectural, engineering and faith achievements they have bequeathed to us. Somehow, I feel they had and lived a clearer, more dynamic vision of the greatness, the splendor of what it is to be a human being, a child of God, a person of Faith.

Devotedly yours, in Christ,
Edwin A. McCarthy
Archbishop of Miami

The Holy Father is able to express himself clearly in English, and what he has to say is obviously the result of deep thought. He remarked that we are all enthrilled in the school of the Holy Spirit and that we can assist each other in learning. He also seemed at pains to indicate that he sees his visit as not only to the faithful, as important as that is, but to all people of the United States, hoping it will be of spiritual benefit to them and an occasion for recommitment to high ideals in our social, political and economic life.

We closed our meetings with a delightful luncheon with the Holy Father, shared by the United States Bishops and the members of the Curia who had been meeting with us. We had prosciutto, salad, cannelloni, a turkey entree and cake for dessert, all served by Sisters. His Holiness seemed quite relaxed, though he had had a busy morning of audiences in addition to meeting with us.

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Pope: Chile dictatorship will pass

ABOARD THE PAPAL PLANE (NC) — Pope John Paul II described the Chilean dictatorship in transition to democracy, and said the Chilean church must defend human rights, as did the Philippine church in the Marcos years.

But the trip to Chile is "not political," Pope John Paul II told a group of reporters during an in-flight press conference from the air between Uruguay and Argentina March 31 — the first stop in a 13-day trip to South America.

"I am not an evangelizer of democracy. I am an evangelizer of the Gospel," the pope said. However, "if democracy also means human rights it belongs also to the mission of the church, not as a priority but as an important content."

Bishop urges Canadian Catholics to welcome refugees

ST. CATHARINES, Ontario (NC) — Bishop Thomas Fulton of St. Catharines has urged Canadian Catholics to welcome growing numbers of Salvadorans and Guatemalans who, fearing deportation from the United States, are appearing on the Canadian doorstep. Telling members of his diocese they are "first-hand witnesses" of a human tragedy, Bishop Fulton asked them to respond with Christian concern to the Salvadorans and Guatemalans by inviting them into their homes. In a pastoral letter, Bishop Fulton noted that large numbers of Central Americans have already been arriving in the Diocese of St. Catharines since December.

Vatican paper says arms reduction is now possible

VATICAN CITY (NC) — The Vatican newspaper said an agreement on reducing Soviet and NATO missile forces in Europe is now possible as long as both sides show wisdom and patience. The newspaper, L'Osservatore Romano, also said changing policies in the Soviet Union have been a factor in the progress shown so far in negotiations. "What appeared lost at the Reykjavik meeting now seems salvageable," the newspaper said in a March 31 editorial. It referred to the Iceland summit meeting last year between President Ronald Reagan and Soviet leader Mikhail Gorbachev, in which the two failed to agree on an arms control package that included medium-range nuclear weapons in Europe.

Bishops worried about Aquino's tough new attitude

MANILA, Philippines (NC) — Some Philippine bishops say they are concerned about the tough new attitude that President Corazon Aquino took March 22 in calling for "police and military action" against insurgents. But a number also expressed frustration with communist and right-wing rebels for rejecting Mrs. Aquino's peace overtures. President is over." She delivered the speech from a Catholic dialogue team has yet to decide how it will render and release of the hostages. (NC photo from UP)

Salvador Seige

Soldiers, police and volunteers help schoolchildren escape from a window in San Jacinto elementary school in San Salvador, El Salvador, where about 1,000 children and teachers were taken hostage by an army deserter and a female companion. Auxiliary Bishop Gregorio Rosa Chavez of San Salvador helped negotiate the surrender and release of the hostages. (NC photo from UP)

African bishops condemn South Africa's repression

JOHANNESBURG, South Africa (NC) — Southern African bishops have condemned South Africa's "serious abuse of power" and pledged solidarity with political detainees. A statement released March 16 by 13 bishops and other church officials, said South Africa has foolishly "witnessed such a wave of repression and such an extensive denial of basic human rights." "We condemn this in the strongest possible terms and accuse the present South African government of a serious abuse of power," the bishops' letter, written at a special ceremony rehearsals. The bomb reportedly was meant for her.

Exiled Indians ask pope for help during visit to Chile

MEXICO CITY (NC) — An organization representing exiled Chilean Indians has written Pope John Paul II asking for "a sign of relief and a message of hope" during his April visit to Chile. According to the letter, signed by Reynaldo I. Martinez. President of the Mapuche Committee in Chile, the Mapuche Indians have been the target of human rights abuses, and many of the Indians have been forced into exile. The letter was delivered by a plane March 5 at the airport in Uruguay.

The papal journey includes Uruguay, Chile and Argentina. The pontiff was scheduled to meet the president of Chile's military government, Gen. Augusto Pinochet, on April 2. Asked to compare Chile's regime with his home country's communist rule, Pope John Paul said Pinochet's situation is "more demanding and difficult." "One thing is the phenomenon of a dictatorship [in Chile] which must pass," he said. "Another thing is a dictatorship as a continuing system."

"I think the difference is very important," he added.

Chile is politically divided over the military government's formula for a return to democracy and there are strong church-state tensions over human rights issues.

The pope also said the church in Chile should defend freedom and human rights as did the Philippine church in the Marcos years.

Such action "is not only possible but necessary because this is part of the pastoral mission of the church," he said. "For justice, law and human rights are part of the content of our mission."

Meklithe head claims Beirut mezle 'restored peace'

VATICAN CITY (NC) — The Syria-based head of Melkite Catholics worldwide said Syria's intervention in the war in Beirut "restored peace" to the war-torn Lebanese city. Patriarch Maximus M. Hakim said the situation in modern West Beirut had been "desperate" before an estimated 6,000-7,000 Syrian troops moved in to break up fighting between Lebanese Muslim sects. The patriarch made his comments during a March 18 Vatican Radio interview in which he also expressed pessimism over efforts to free Western hostages in Lebanon. The leader of an estimated 940,000 Melkite Catholics worldwide and patriarch of Antioch, Patriarch Hakim lives in Damascus, Syria.

Catholics wage war against drug traffic in Mexico

MEXICO CITY (NC) — Catholic bishops and lay are becoming increasingly outspoken against drug cultivation and trafficking in southern Mexico. Drug trafficking "is becoming a voice of real influence on the social and political scene, as has happened in Colombia," Bishop Arturo Lona Reyes of Teluantepec told the Mexico City newspaper La Jornada. He said that despite government efforts, the situation remained "terrible." In the southern states of Chiapas, Oaxaca and Guerrero, the Mexican government has increased the armed forces and the attorney general's office to put a stop to drug trafficking.

Anglican-Catholic team undecided on women clergy

LONDON (NC) — An official Anglican-Roman Catholic dialogue team has yet to decide how it will handle the issue of women in the church. The team was discussing the situation during discussions on unity between the two churches, an Anglican official said. The Second Anglican-Roman Catholic International Consultation could consider the issue in light of what would be necessary for unity, said Canon Christopher Hill, Anglican secretary of ARCC II. If the Anglicans are contrary to Catholic faith, there could be no communion between Catholics and churches which ordain women, he told a conference of Catholics and Anglicans in London.

Pope rebuffed president says Chilean newspaper

SANTIAGO, Chile (NC) — A Chilean opposition newspaper reported that Chile's president, Gen. Augusto Pinochet, was rebuffed in a request for a private papal Mass at the presidential palace during Pope John Paul II's April visit. Chilean church sources not part of the hierarchy said the story was "true" but were unable to confirm it. In Rome, an official of the Chilean Embassy to the Vatican said there had been no such talks. An informed Vatican source said an agreement on reducing Soviet and NATO missile forces in Europe is now possible as long as both sides show wisdom and patience. "What appeared lost at the Reykjavik meeting now seems salvageable," the newspaper said in a March 31 editorial. It referred to the Iceland summit meeting last year between President Ronald Reagan and Soviet leader Mikhail Gorbachev, in which the two failed to agree on an arms control package that included medium-range nuclear weapons in Europe.

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**Vatican to reveal budget data**

VATICAN CITY (NC) — The Vatican has announced it will provide details of its 1987 operating budget to the world’s bishops for the first time as part of a fund-raising appeal to cover its growing deficit.

At the same time, the Vatican predicted the shortfall in its 1987 operating budget would increase to about $63 million. That would be about $7 million more than the previous year and the largest shortfall since the Vatican began publishing budget figures in 1979.

A two-page Vatican statement, issued March 26 after a meeting of a cardinals’ finance council, said the council had decided to send a letter to bishops requesting a “more ample, concrete hypothetical solutions” to the bishops enough information to be made public by the Vatican.

The statement revealed that the annual Peter’s Pence fund, which since 1984 has been used to cover much of the yearly shortfall, was expected to cover only about half the 1987 shortfall.

Peter’s Pence, a worldwide collection traditionally used for special papal projects, raised about $32 million in 1986, the statement said; that would have about $31 million. In the past, the Vatican has had to dip into invested funds to cover the difference, a policy which has concerned church financial experts.

Finance of Vatican operations has traditionally depended on the earnings of the Holy See’s “patriot c” of investments and property holdings. But currently, the Vatican statement said, the patrimony earnings cover less than half of Vatican spending.

The Vatican City government, which issues stamps and mint coins, has maintained a balanced budget in recent years, but most of the Vatican’s departments have no source of direct income.

Some cardinals have supported publishing the Vatican’s budget figures, saying such a move would give the church greater credibility and put an end to myths about Vatican finances.

Cardinal John Krol of Philadelphia, a member of the Council of Cardinals which issued the statement, said before the meeting began that he hoped the budget information would be made available to the general public.

“My argument has always been if you want to keep this private, you can do so if you pay your own bills. If you’re making a public credibility demands that you explain why,” Cardinal Krol said.

**Chilean hierarchy, regime square off**

SANTIAGO, Chile (RNS) — Justice Minister Hugo Rosende took to the airwaves here in an unprecedented nationwide broadcast March 9 to denounce Catholic Bishop Carlos Camus as an “apologist for violence” for his remarks about the September attempt on the life of Chilean leader Gen. Augusto Pinochet.

Bishop Camus had characterized the assassination attempt as “an act of war” in which “a certain heroism” could be recognized.

The papal nuncio in Chile was called for a rebuke by Chile’s foreign office, and the 13-year-old military regime sent a message to the Vatican urging that Pope John Paul II was called out of a spiritual retreat.

Some church sources speculate that the government was considering drastic action against Bishop Camus or had asked the Vatican to do so. On March 17, however, the Vatican announced that it would not comment on what it considered an “internal matter.”

Bishop Camus, whose diocese is located in the southern provincial capital of Linares, was given special police protection after receiving death threats.

“From a moral point of view, they aren’t so guilty,” Bishop Camus told a Santiago newspaper, referring to perpetrators of the attack on Gen. Pinochet’s caravans Sept. 7. “War had been declared, and they made their war.”

Gen. Pinochet frequently describes Chile’s current situation as a war “in which ‘a certain heroism’ could be recognized.”

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The papal nuncio in Chile was called for a rebuke by Chile’s foreign office, and the 13-year-old military regime sent a message to the Vatican urging that Pope John Paul II was called out of a spiritual retreat.

Some church sources speculate that the government was considering drastic action against Bishop Camus or had asked the Vatican to do so. On March 17, however, the Vatican announced that it would not comment on what it considered an “internal matter.”

Bishop Camus, whose diocese is located in the southern provincial capital of Linares, was given special police protection after receiving death threats.

“From a moral point of view, they aren’t so guilty,” Bishop Camus told a Santiago newspaper, referring to perpetrators of the attack on Gen. Pinochet’s caravans Sept. 7. “War had been declared, and they made their war.”

Gen. Pinochet frequently describes Chile’s current situation as a war “in which ‘a certain heroism’ could be recognized.”
Document seeks unity in touchy subject

Model of femininity

(Continued from page 1)

The encyclical acknowledged some "discrepancies of doctrine" between Catholics and Protestants has been "part of the problem," said Father Duprey.

The ecumenical debate over Mary has centered on the traditional Catholic concept that she is the "mediator" for mankind. Some Protestant churches have objected to this understanding of Mary's place in the work of salvation and rejected the idea of placing her in that role.

The new encyclical, like the Second Vatican Council's decree on ecumenism, stressed that the Vatican's purpose is to make a strong appeal for unity "on the road of charity." The document said, Mary has been given a "special importance in the service of unity." She is "the model of femininity," said Father Duprey.

It took some note of the approaching millennium of Christianity in what is now part of the Soviet Union. A few decades after the baptism of 988 of St. Vladimir, grand duke of Kiev, the schism between Eastern and Western Christianity occurred. "Even though we are still experiencing the partial effects of the separation," the document said, "we can say that in the presence of the mother church we are brothers and sisters."

The pope praised the Eastern church for placing images of the Virgin in places of honor in churches and homes.

"The icons are still venerated in the Ukraine, in Byelorussia and in Russia today variously as 'mediators' and 'icons,' which witness to the faith and spirit of prayer of those people," the encyclical said. The three areas are now Soviet Republics.

The document briefly touched on Mary's place in the church's social teachings.

The church's "preference for the poor" was worded so as not to "offend" Mary's Magnificat," it said. It referred to the Testament of Mary's song of praise, describing God who "has cast down the mighty from their thrones and lifted up the lowly... filled the hungry with good things, sent the rich away empty."

"The document said the church is aware — and "at the present time this awareness is particularly vivid" — that the truth about Mary cannot be separated from God's preference for the poor and humble.

Mary, as dependent upon God and directed to mystery, is the "most perfect image of freedom and of the liberation of humanity," the encyclical said.

The ecumenical image for Mary: "Could she not be our common mother who prays for the unity of God's family?"

One of the areas of disagreement between Catholics and Protestants has been Mary's role in salvation, but asked whether all Christians could "look to her as our common mother, who prays for the unity of God's family?"

The document said that Mary continues to accompany the church's journey, the document said, which "in our own time is marked by the sign of excommunication."

In effect, Mary's mediation is in-"Redemptris Mater" (Mother of the Redeemer), was issued on March 25, the feast of the Annunciation. It was written in preparation for a special Marian year to be celebrated in the year 2000, and addressed to "all Catholics and to all men and women of good will who wish to particularly consecrate themselves to the promotion of Mary's spiritual presence among all people and in all times and situations."

The encyclical also developed the idea that Mary's mediation is intimately linked with her "Motherhood," the encyclical states. "There is every reason to believe that the Holy Spirit, likewise indicated the importance the pope sees in the bimillennial jubilee of the birth of Christ."
Sound of Music's Von Trapp was pro-life, Charismatic

MORRISVILLE, VI. (NC) — Maria von Trapp, the one-time convert novitiate whose marriage to a war hero and decision to flee Austria with him and 10 children to avoid compli-
city with Nazi rule inspired the film and play “The Sound of Music,” died March 28 at age 82.

She died in a Morrisville hospital three days after undergoing intestinal surgery.

Morrisville is located near Stowe, Vt., where the Trapp family settled more than 40 years ago and where Johannes von Trapp, the youngest of the 10 children Maria and Baron Georg von Trapp led out of Austria in 1938, manages the Trapp Family Lodge.

The story of the Trapp family became one of the movie industry’s greatest financial successes with the release of the Rodgers and Hammer-stein musical “The Sound of Music,” starring Julie Andrews, in 1965.

The film won five Academy Awards. Earlier, the von Trapp story was told in a Broadway musical which opened in 1959 and ran for three years.

Marriage to a pro-life, Charismatic movement leader, she spoke of the family and a spokeswoman for the charismatic movement, spoke of her faith in God and devotion to the Catholic Church in a number of inter-
views during the years she lived in the United States.

In a 1977 interview, the baroness advised Catholics not to get caught up in “too many alleluias” and “Praise the Lords.”

Rather than concentrating on the “externals” of their faith, she said, they should “read the Gospels, find out what they mean to you, and start to shape your own life.”

In 1980, declaring that the health of a society is judged by its attitude to-
ward children, she said U.S. laws permitting abortions would “draw the wrath of God on the nation.”

Father John Catoir, director of The Christophers, predicted his media efforts would not benefit from the Trapp family’s association with Catholic media efforts are quite different from those of funda-
mentalist preachers. His programs are dramas on Christian principles.

The host of “Insight,” a television series appearing on more than 100 stations, Father Ellwood Kieser, president of Paulist Productions, in Palisades, Calif., also said he does not think his work will be affected. The host of “Insight,” a television series appearing on more than 100 stations, Father Ellwood Kieser, president of Paulist Productions, in Pacific Palisades, Calif., also said he does not think his work will be affected. The host of “Insight,” a television series appearing on more than 100 stations, Father Ellwood Kieser, president of Paulist Productions, in Pacific Palisades, Calif., also said he does not think his work will be affected.
Pope to meet black bishops while in U.S.

WASHINGTON (NC) — Pope John Paul II has added a meeting with black bishops and black Catholics to the New Orleans stop of his Sept. 10-19 visit to the United States.

The meeting will be the first event on an itinerary to be announced when the pope arrives for his first visit to New Orleans, the city with the largest ratio of black Catholics in the country.

Italian bishops, reacting to a meeting with black bishops and black Catholics on Sept. 12, said the Vatican has "sanctions baby-selling" and said he hopes the state Legislature "will act quickly to affirm public policy.""Sanctions baby-selling" and said he hopes the state Legislature "will act quickly to affirm public policy" against baby-selling.

A New Jersey judge ruled March 31 that the "Baby M" surrogate mother contract is valid, awarding custody of the 1-year-old girl to her biological father, William Stern, and his wife, Elizabeth. Judge Harvey R. Sorkow of Superior Court in Hackensack, N.J., denied violations against biological mother Mary Beth Whitehead, who had argued that the contract she entered into with Stern was invalid.

The three-month-long non-jury trial has highlighted the complications of the surrogate issue. The Vatican has condemned surrogate motherhood and Catholic officials in the United States have termed it a "moral disaster."

In the "Baby M" case Mrs. Whitehead was artificially inseminated with Stern's sperm, but she refused to give up the baby she had agreed to bear for $100,000.

The judge ruled that Mrs. Whitehead knew what she was getting into when she agreed to bear the child. He said the New Jersey law against selling babies was not violated because Stern was the father of the baby. The judge said Stern and his wife would be the most fit parents and would better be able to explain her unusual beginnings.

In a Feb. 22 document on modern techniques of procreation, the Vatican Congregation for the Doctrine of the Faith said surrogate motherhood is morally illicit — "an objective failure related to the child, and for the mother and her husband, who stands by as his wife's womb is rented out to another person."

Davitt's statement was released the day a bill was introduced in the New York State Legislature that would honor surrogate motherhood contracts as legal and irrevocable.

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In an unusual beginning.

Would better be able to explain her unusual beginnings.

ed meetings with any racial or ethnic groups but that now meetings have been set up with Hispanic, Indian and other groups.

"It became obvious to me that the Holy Father should speak to a group of black Catholics representing the whole United States. It was so natural to decide where to go next. Catholics. There's no place but here," the archbishop said.

Archbishop Hannan was a member of the delegation of U.S. bishops who met with Pope John Paul in Rome in March to plan the trip.

The archbishop noted that Louisiana, Alabama and Mississippi have produced nine of the 12 black American bishops — 11 in the United States and Bishop Raymond Cuenot, a Louisiana-native serving in Diocese of Goroka, Papua New Guinea.

Archbishop Hannan said the tri-state area has the highest ratio of black Catholics in the country. Also New Orleans is a major black city, home to Xavier University, the country's only black Catholic university, he said. It is operated by the Sisters of the Blessed Sacrament.

Pope John Paul was already scheduled to speak at Xavier University but that meeting is geared to higher education officials in general.

The pope's meeting with permanent deacons was shifted from New Orleans to Detroit.

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Couple: Wait for annulment proved worthwhile

Steve and Marilyn Johnson, newly married after a divorce, were impatient to return to their previous marriages and return to the sacraments.

The couple, parishioners of St. Andrew Catholic Church in Miami, shared their personal annulment experience at the Miami Archdiocesan Separated and Divorced Conference held at Nativity parish March 28.

Steve, originally a Lutheran, decided when he married Marilyn in 1982 to convert to Catholicism despite what he knew would be the difficulty of getting an annulment.

Marilyn, "I had to recount a painful past, a part of my life that is lacking in love." That's the Church's requirement, she said, reflecting through the process after divorce and the role of the parish in the sacraments.

"One of the things we're trying to do today is to help each of us, either here in process or being ministered to, stop thinking that it's the person next to me, the previous generation, the rules and regulations of an institution, the Church, the Pope in Rome, the bishop in Miami, or the pastor in the parish, that is lacking in love." "The effort to love must be made by ourselves, he said, reflecting through our actions the love of Christ.

"Sometimes we're too close to the problem, " said Steve, "to see things as clear as they are." "This feeling can become even more acute," she said, "and when it's the Church that we're concerned about, it's really hard to admit that there's a problem in ourselves." "We need your witness of who you are as people who have experienced pain but have still retained faith in the Church," she said. "We need your witness of who you are as people who have experienced pain but have still remained faithful to the Church."
Father Delaney, Father Boucher die; both former missionaries

By Marjorie L. Donohue
Bureau of Information

Two priests, who served in missionary fields prior to coming to South Florida to minister in local parishes, died within a few days of each other last week.

Father Samuel J. Delaney, former pastor of St. Francis Xavier parish, died on March 21, after a long bout with cancer. Father Leonard J. Boucher, O.M.I., associate pastor at Holy Family Church, died suddenly of a heart attack on March 24.

A Memorial Mass will be concelebrated on Sunday, April 5, at noon in St. Thomas the Apostle Church, where Father Delaney, 85, had been serving as associate pastor until he became ill two years ago.

Archbishop Edward A. McCarthy will be the principal celebrant of the Mass for the New Jersey-born priest who was in a nursing home in North Swainton, N.J. at the time of his death. The Archbishop was also the principal celebrant of a Mass of Christian Burial last Friday in Holy Family Church for Father Boucher, who was 75.

Father Delaney

A familiar figure in Miami's inner city from 1972 to 1979, where he ministered to parishioners of St. Francis Xavier Church, Father Delaney came to Miami in 1966 and had served in parishes of South Florida's west coast as well as in Dade County.

Ordained for the Holy Ghost Fathers in 1935, he spent the first two years of his priesthood working at the Kilomini Mission in Tanganyika Territory on the slopes of Mt. Kilimanjaro in British East Africa. While there he built a church, several schools and a 35-bed hospital where the sick were carried by stretchers up the mountain.

He also supervised the building of a road through the jungle to his hospital, 6,000 feet above sea level, a road later extended and maintained by the British government.

Returning to the U.S. he did retreat work in the East and served in churches of Arkansas, Louisiana, and New Orleans. After leaving his congregation he came to South Florida and was an associate pastor at St. Mary Magdalen Church, Sunny Isles. After assignments on the west coast, he was named pastor of St. Francis Xavier Church in 1972.

While stationed at St. Thomas the Apostle Church, he was also chaplain at Cardinal Gibbons High School, which he had attended as a student.

Father Boucher

Ordained in 1943 for the Oblates of Mary Immaculate, Father Boucher was a native of Nashua, New Hampshire, who entered the Congregation of the Oblates in 1928 and served for 20 years in the Diocese of Los Cayas in Haiti.

While stationed in a mission in Africa, he learned English, French, and Creole, he founded the Parish of Pius X there where the congregation included 25,000 persons. Prior to that he was associate pastor at the parish of St. Jeanne de Chantal.

He returned to the U.S. in 1964 and was chaplain and professor of medical ethics at St. Joseph Hospital, Nashua. From 1973 to 1975 he was chaplain at the Connecticut Valley Hospital. For two years he served in the Diocese of Portland as pastor of St. Leo Church.

Prior to coming to Miami in 1979 he was director of the Oblate of Mary Immaculate Mission headquarters in Lowell, Mass.

He was associate pastor at Holy Family Church since 1979.

Tell them you saw it in the VOICE

Gifts helping increase priesthood

My dear people of God,

I am happy to report to you the following Good News. This past year we placed 19 men into seminary, bringing our over-all enrollment up to 65. This great blessing is, no doubt, God's answer to your prayers and sacrifices which flow from your great love of the Church.

And, I am happy to say that this year, according to our Vocations Office, we will add another 25 young men to our seminaries in preparation for priesthood. If this positive trend continues we can expect to maintain and increase the availability of our priests to meet the many needs of God's people in South Florida. In these days when we hear such negative and disturbing trends around the world, it is a real pleasure to be able to invite you to join me in giving prayerful thanks to Our Father in heaven for bestowing on us such joyous blessings.

Of course, as always, when God blesses us, he also challenges us and invites us to participate in bringing the blessings to fulfillment by adding our own efforts to His. This is true of this increase in vocations, so I need to ask for your help in this very important project. In order to adequately meet the high standard of education which we must expect of our Priests, the Archdiocese needs to increase the Burse Fund which provides the means.

More so now than in the past, I ask that you seriously consider what you can do to join with me in supporting our young men in the seminary. Take into account the remarkable increases, and prayerfully offer an appropriate sacrifice of love.

In the name of all of your brothers and sisters in Christ, and in the name of those people who will be touched by the new work of the Father in the future, I thank you and bless you for your efforts.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami
It is all too much a part of a priest's day-to-day experience in South Florida. He hears a confession from someone who is addicted to drugs or a desperate wife contacts him about a husband who is an alcoholic but won't admit it. What can the priest do?

Father Sean O'Sullivan, director of Substance Abuse for the Archdiocese of Miami's Catholic Community Services (CCS), has a suggestion he thinks would help. Priests who are approached with substance abuse problems could call on the advice of a resource person within their own parish, someone who is knowledgeable about the programs available in the area.

Local pastors considered that idea along with other suggestions for combating drug and alcohol abuse at the parish level during a luncheon/meeting recently with Father O’Sullivan and Ed Bobichock, the director of D.A.R.E., the Miami Archdiocese's drug prevention and education program. The meeting was held at St. Luke's Center, the archdiocese's substance abuse facility.

There was a general agreement that if a pastor should decide to refer people to a resource person these persons should ideally be former alcoholics or drug addicts themselves, with experience and first-hand knowledge of such programs as Alcoholics Anonymous, Narcotics Anonymous, and Families Anonymous.

D.A.R.E. has offered to train these persons to ensure that they are knowledgeable about all area drug and alcohol facilities and programs.

At last week's meeting it was also agreed that churches should make an effort to make their facilities available to substance abuse support groups, and that parish bulletins could contain a paragraph reminding parishioners of the presence of St. Luke's Center.

Father O’Sullivan, who is chairman of the Religious Leadership Committee of the Governor's Commission on Drug and Alcohol Concerns, believes that churches are an invaluable and to some extent untapped resource in the battle against substance abuse.

The commission, made up of 17 religious leaders representing the major faiths and denominations, issued a document last fall recommending ways that a church or synagogue could integrate a concern about substance abuse into its regular activities. These suggestions included everything from creating support groups for families of recovering persons to integrating alcohol and drug education into already established parish groups and ministries.

Archbishop Edward McCarthy and Auxiliary Bishop Agustin Roman will bring up some of these suggestions at a scheduled Florida Bishops Conference this month.

"It is a chance for us in the Catholic Church to give leadership throughout Florida," says Father O’Sullivan. "Right now there is a vacuum, a cutback in all forms of funding, and with a Republican government they are going to be looking to the voluntary sector to implement drug prevention programs."

A substance abuse director believes that whether or not they have specific drug and alcohol programs, religious institutions offer the best known anecdote for addiction—faith.

"People need sobriety and sanity when they get in touch with a higher power," he says. "It is now a well-recognized fact that inordinate religious services acts as an insulation against involvement in drugs and alcohol." 

Marking 600th year of Christianity

Lithuanians pray for suffering homeland

"We need to hear their cry. We need to support Lithuania," said Miami Auxiliary Bishop Agustin Roman, speaking at the start of the Mass which was concelebrated March 22 at Sts. Peter and Paul Church in southwest Miami. The celebrants were Father Vincent Andriuska, associate pastor of the parish, and Father Victor Dabusis, a Lithuanian priest from St. Petersburg, Fla.

Bishop Roman urged the Lithuanians here to "stand firm in the practice of faith in this foreign country," and to encourage fellow Lithuanians who may be separated from the Catholic faith "to come back home."

Between 500 and 700 Lithuanian families reside in the Miami area but not all of them practice their faith, said Father Andriuska, who in addition to his duties at the mostly Hispanic parish is the only Archdiocesan priest who speaks Lithuanian. "Right now there is a vacuum, a sense of powerlessness when they get in touch with a higher power."

Fr. Sean O’Sullivan

During meeting with local pastors and drug counselors at St. Luke's Center, Father Sean O’Sullivan suggests ways that parishes can reach out to addicts. (Voice photo/Prent Browning)

Ona Vaicekonis, a member of the Lithuanian Church, marked the 600th anniversary of their nation's conversion to Christianity with a Mass in their language at Sts. Peter and Paul Church, Miami. (Voice photo/Ana Rodriguez-Soto)

Lithuanian Catholics, including some dressed in native costumes, marked the 600th anniversary of their nation's conversion to Christianity with a Mass in their language at Sts. Peter and Paul Church, Miami. (Voice photo/Ana Rodriguez-Soto)

The American bishops have asked all U.S. churches to set aside June 28 as a day of prayer for the persecuted Lithuanian Church.

Miami, Florida / THE VOICE / Friday, April 3, 1987 / PAGE 11
'Poor but happy' St. Vincent's celebrates 25th

By Ana Rodriguez-Soto

Voice News Editor

With a concelebrated Mass, a home-style bar-b-cue, pink-and-white cake and plenty of music and dancing, the "poor but happy" parish of St. Vincent de Paul in northwest Miami celebrated its 25th anniversary this past Sunday.

While remembering the struggles of the past, parishioners also looked forward to making a long-deferred dream come true: the building of a parish hall.

More than 600 members of St. Vincent's multi-national community jammed the church at 2000 NW 103 St. for the anniversary liturgy, which was concelebrated by Archbishop Edward McCarthy; Auxiliary Bishop Agustin Rodriguez; Vincentian provincial Father Gerard Mahoney; pastor, Father Egbert Browne, CM; his two associates; and more than a dozen other priests, including former pastors and "neighbors" from nearby churches.

The size of the crowd significantly strained the air-conditioning and elevated the temperature inside the multi-purpose church building, which for the past 20 years has served as parish hall and CCD classroom as well.

Beautiful on the outside, its insides are rather bare, with a humble collection of folding chairs acting as pews. The brown-wood altar, however, is quite striking and dignified, as are the Stations of the Cross: large, soft-toned mosaics hand-made by now-deceased parishioners.

In a sense, that quiet dignity is a symbol of the whole parish, now 700 families strong. Formed out of a nursery and day-care farm in 1962, and always run by members of the Vincentian order, St. Vincent's history is one of financial problems continually overcome by the community's spiritual riches.

"We are very poor but we are very happy," said Father Browne, a native of Costa Rica who took over as pastor 18 months ago. His first impression of St. Vincent was one of "a happy parish, a happy family. Everybody tried to pitch in to work together."

In 33 years, said Hyland, president of the parish council and a St. Vincent parishioner for about 23 of those years, "We are not a rich parish but we are a close parish," she said. In the early days of the Parish, "people were very Anglo but right now, we've got every kind of nationality you could think of," from Anglos to Hispanic to black American to French and Haitian.

Just among Hispanics, said the pastor, there are 14 different nationalities represented in the parish. The anniversary liturgy was celebrated in both Spanish and English, and "we try to do everything" that way, Hyland said. The construction of a real parish hall is an important priority for the pastor because "we could get the people to socialize a little bit more," he said.

The changing neighborhood has put other types of strain on the parish. The choir for the anniversary Mass, for example, was "borrowed" from nearby St. James parish in North Miami.

"That's because many old members have moved away," said Hyland. "We're trying to start all over again."

Nevertheless, many of those old-timers, regardless of where they live now, made it a point to attend the anniversary liturgy. Some had not been back to St. Vincent in as many as 10 or 15 years. Among them was Father James Gleason, CM, the parish's second pastor (from 62 to 69 and again from 73 to 74), who came all the way from Philadelphia to deliver the homily at the Mass.

"The history of this parish is the history of the people," Father Gleason said. "The spirit of love and generosity...became their notorious quality." He recalled how, in the very early days, Sunday Masses were celebrated at the cafeteria of Miami Central High School and weekday Masses were in the "community room" which also served as the rectory. Before that, the Vincentian priests had to commute 23 miles, from St. John Vianney Seminary in southwest Dade, just to reach their parish.

Father Gleason also remembered how, at "Saturday night bonfires," volunteers cleared out a number of old dilapidated greenhouses and the massive underbrush which nearly engulfed the parish property. St. Vincent's first parishioners had just finished paying off the 25th anniversary festivities are "a celebration of present reality rather than past events," he said.

Hyland, the parish council president, phrased the same thought in more personal terms. "I feel at home here," she said. "No matter where I go I can't wait to get back."

Fighting hunger in city hall

A religion lesson turned into a lesson in politics recently for sixth-graders from St. Brendan School in west Dade. Spurred by the "religion-should-be-lived" message of their teacher, Angie Fernandez, the children had raised about $1,000 (Voice, Feb. 20) to fund "community gardens", a program which will enable the hungry in our community to feed themselves.

The gardens are the brainchild of a group called the Hunger Project, which seeks to end hunger worldwide. Group officials wanted the Miami City Commission to grant them $30,000 to fund more gardens, and they asked some of the St. Brendan students to come along and share their enthusiasm for the project.

The kids wasted no time making their point before amused commissioners and Miami Mayor Xavier Suarez. "We're solving your problem," sixth-grader Alex Gomez-Pina flatly stated. Although the city made no final decision on the matter, the commissioners all seemed to lean toward granting the funds to the Hunger Project. "It looks pretty good to me," said Diane Silverman, executive president of End World Hunger, Inc.

(Voice photo/Ana Rodriguez-Soto)
Young people consider vocations

At first-ever Archdiocesan vocational retreat

By Araceli Cantero

For the first Archdiocesan vocational retreat, Father Federico Capdepén expected about 20 young people. A total of 50 showed up, even though the program lasts two days, not just a few hours.

Judging by such success, the experience will have to be repeated; especially in light of the conclusion reached by many of the participants that such retreats are "of great help in making the right decision" about a "faith vocation."

"I came here to make sure of what I want and what God wants from me," said Dennis Santana, a Peruvian from St. Catherine of Siena parish in south Dade. Together they discussed vocations and what God wants from me," said Dennis Santana while strolling on the grounds of the Archdiocesan Youth Center near Biscayne Bay.

Santana, a Nicaraguan from St. Dominic parish in west Dade, said he feels a great desire to communicate, through his own life, "the love of God."

While at the retreat, he met Luigi Battistini, a Peruvian from St. Catherine of Siena parish in south Dade. Together they discussed vocations and the numerous options available to them.

Battistini went to the retreat "to firm up what God wants for me." So he asked a number of questions of a vocational panel composed of representatives of different lifestyles: priests, permanent deacons, brothers and sisters, ecclesial lay ministers and committed laity.

At individual sessions held earlier in both English and Spanish, these same people had shared their own "witness" and experiences with the youngsters.

Father Francisco Santana, speaking for the diocesan priesthood, told the young people, "If I could choose again, I'd do the same." He advised them: "Think about it, but not too much, because you'll never make a decision."

"Now I have seen that there are different ways of making a commitment to God," said Herold Miny. "I never thought I could live a celibate vocation without entering a Religious order."

For the young Haitian, who has only been in Miami five months, retreats like this one "are very useful," he said. He has been trying to discern his vocation for four years. "Now I have more freedom to choose because I have seen more possibilities."

According to Father Capdepén, associate director of the Archdiocesan Vocations Office, that was one of the goals of the retreat.

"We want to expand their vocational horizons," he said, explaining that the project was a team effort by the Vocations and Youth Ministry offices, part of a "joint venture we hope to extend."

The energetic priest is convinced that today's young people are fertile territory where "we have to plant the seed of a vocation."

He also hopes that, through these retreats, they'll see that there are others who share their same concerns and who are also searching, "so they know that they are not alone."

They're Number 1!

Hard work in class and extra reading on their own time paid off for students of Helen Jesuit Preparatory School who, judging by some of the lopsided scores, swept to victory during the 1987 Dade County Social Studies Knowledge Bowl. The team of 11th and 12th graders competed against 23 other schools to become the first private-school champion in the history of the contest. With trophies, from left: Xavier Martinez; Paul Inzeris; Rolando Díaz; Kevin Tancoles; Alvaro Fernandez; Alex Gonzalez; and Social Studies teacher Patrick Collins. 

I reached out to others who are looking for the same thing. And they are not old people. I recommend this experience to everybody..."

Inaki Rezola

"Now I have seen that there are different ways of making a commitment to God," said Herold Miny. "I never thought I could live a celibate vocation without entering a Religious order."

That was precisely the experience of Inaki Rezola, a retreat participant. "I reached out to others who were looking for the same thing. And they are not old people," he noted. "I recommend this experience to everybody...because it enables you to see 'vocation' as a very broad thing, with many possibilities."

During the retreat, in addition to listening to speakers describe their own particular vocations, the young people prayed, shared in small groups, celebrated Mass with Archbishop Edward McCarthy and other priests of the Archdiocese. (Voice photo/Marc Regis)
Catholic Center. That's why the less requirements," explained Father Wenski of southwest Dade. "provisions contained in it; and educate employers as to the sanction out the papers and determine their situation..."

Msgr. Bryan Walsh, director of the Ministry of Christian Service in the Archdiocese and an expert on immigration policy, also suggests that people start collecting "all the evidence they can get" to prove that they have arrived before Jan. 1, 1982 and have lived here continuously since then: "proofs where they were living, like rent receipts, pay check stubs, report cards of their children, traffic fines, letters addressed to them..."It's a cumulative type of evidence, so the more they can get the better off they are."

He stressed, however, that right now, immigrants have "no place to go for legalization" unless they are Haitians or Cubans covered under a special provision of the new law (see below). That's because INS has yet to publish the application forms or sign contracts with the private agencies, including the U.S. Catholic Conference, which are expected to carry out a large portion of the paperwork. Until the USCC reaches an agreement with INS, "we're being extremely cautious," Msgr. Walsh said.

He added, however, that "we will be preparing people to go" and "we want to be available to people who are afraid of going to INS or need help filling out the forms.

Although it includes a special provision, the new law will not affect most of the new Catholic Center. That's because the already granted permanent resident status under a 1966 law.

What the new law does is put Haitians and Cubans who have a record with the Immigration and Naturalization Service (INS) and have lived here continuously since their arrival eligible for permanent residence retroactive to January, 1982, provided they apply within the next three years. Application forms are already available. Farmworkers who show that they have worked at least 90 days in agriculture between May 1, 1985 and May 1, 1986 will be upgraded to permanent resident status, which will be retroactive to January, 1982, provided they apply within the next three years after the law takes effect.

All other immigrants have one year to apply for legalization, between May of 1987 and May of 1988. They must prove that they have lived here continuously since their arrival; if they have left the country at any time, individual absences must not be longer than 45 days or a total of 180 days for all absences combined; and they must show a "continuous physical presence" in this country from Nov. 6, 1986, when the law was signed, until the day they apply for legalization. Absences authorized by INS, for no longer than 30 days, will be permitted. Those who get a temporary residency which 18 months later will be made permanent. Once legalized, they are ineligible to receive most welfare benefits until five years have passed.

Haitians do not qualify for legalization if they have been convicted of a felony or three misdemeanors; have received public cash assistance from the government; and/or are not willing to register for the draft. Unauthorized aliens are subject to "tougher requirements to prove that they have arrived here, and existed only in a temporary, not a permanent, residency. After that, it will be almost seven years before they are eligible for citizenship.

The new law has other drawbacks. "It's going to create a tremendous problem with the Nicaraguans who can't go back, who are here in limbo, and yet can't work," said Msgr. Walsh. He estimated that only one-third of the Nicaraguans in South Florida will be able to legalize their status, since many are not in the United States long enough to qualify.

"The sanctions won't go into effect until May of this year, and for one year thereafter only citations will be issued. Even then, the penalties, will apply "only to newly-hired workers. Employers may retain undocumented employees who were hired before the bill was signed into law" in November, 1986. In practical terms this means that if INS raids the workplace, "they can deport the individual but the employer is not subject to penalties," Stockton added.

Here's a quick look at legalization rules

Are you a citizen of Miami, Florida / THE VOICE / Friday, April 3, 1987
Lent: Are we really sorry?

By Sister Noel Boggs
Archdiocese of Miami
Interfaith Commission

It is approximately 1,957 years since Jesus died on a cross on the hill of Grafton just outside the walls of Jerusalem. Four years ago, I spent many hours in meditation on the highest roof of the Ecce Homo Convent, close to the first station on Via Dolorosa.

The conven is in the Arab quarter of the Old City, so a person must conquer one’s inner reaction to the loud, five-times-a-day calls from at least seven muezzins in hearing distance: “There is no God but Allah...”

Despite claims that modern couples share responsibility according to whether or not they got into a heated discussion because they couldn’t rate the top ten stresses in their life together, she unreported.

“A key to handling family stress well is:

• Turn to solutions rather than blame. Says Curran: “If I had one gift to give families it would be something about it.”

• View stress as temporary rather than permanent.
• Focus on the controllable sources of stress and accept those sources that are uncontrollable.
• Develop new rules together.
• Feel stronger after conquering a pressure. They realize their strengths were tested, that if even one another according to whether or not they perceive it as the other’s role.

In the case of the couple who couldn’t agree on their top ten family strains, the wife listed the children’s behavior as a major stress. While the husband admitted the children often got on his nerves, he viewed their behavior as his wife’s responsibility, and so he didn’t put it on his list.

“We often didn’t name money as a source of tension—even though it often frizzled them—because they assigned the responsibility for monetary problems to their husbands,” says Curran. “When couples get tangled up in role expectations, it seems, their ability to deal effectively with stress diminishes.”

Curran, author of “Stress and the Healthy Family,” listed nine similarities shared by families who dealt well with stress. Such families:

• Focus on strengths rather than weaknesses and problems.
• Turn to solutions rather than blame. Says Curran, “If I had one gift to give families it would be the art of resolving conflict effectively.”
• Value time and activities together.
• Focus on the controllable sources of stress and accept those sources that are uncontrollable.
• Develop new rules together.
• Feel stronger after conquering a pressure. They realize their strengths were tested, that they came through.

Curran found evidence that healthy families aren’t afraid to ask God’s help. One couple she met reported, “First we say, ‘Let’s pray about it.’ Then we say, ‘Let’s talk about it.’ Then we say, ‘Let’s do something about it.’”

Patriarch Abraham and the ancient prophets, whose messages reverberated in the words and actions of Jesus. What did He do to teach us that we are so slow to learn?

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There is no denying the pages of history that record the “zealous” actions of the Crusaders—who in the 13th century flooded the streets of the same Jerusalem with the blood of Muslims and Jews. Dare we excise our Christian conscience because some Muslims in the 6th century convinced their consciences of the justice of the Jihad, or holy war, and massacred Byzantine Christians in the same place?

If we can no longer refuse to recognize the horrors inflicted on Jews and Muslims by the “Christian” monarchy of Spain: prosecutions that persisted into other countries and paved the way for Hitler’s final solution.

In this holy season of Lent, with Good Friday not far ahead on the calendar, could we be honest enough in our repentance to regret, publicly, the sins of our ancestors and our own personal blindness, so slow as we are to admit the core of the problems that exist between Christians and Jews and Muslims here in Miami. While we face the ugliness of anti-semitism, honesty requires that we admit the racism that has not disappeared from our cities. The rolls brought upon the black people kidnapped from their homes in Africa by white “Christians” who subjected them to sub-human conditions in overcrowded slave ships that parallel the undeniable cattle-cars of Hitler.

If one shred of religious or cultural superiority exists in us, are we sincerely facing the meaning of the sufferings and death of Jesus at the hands of Roman cruelty?

One way of proving our sincerity, before the Alleluias of April 19th are drowned out by the day-to-day bombardment of our stresses, is to be present at Miami’s first interfaith Yom Hashoah Service, which will be held at St. Mary’s Cathedral on April 26 at 3 p.m.

Let us pray together, to the God who is creator and Lord of all, to clear the human family of its blindness to each other’s misery and to strengthen us against governments that enslave the less fortunate and helpless.

Show you care, at Yom Hashoah

During this Holy Year of Reconciliation, keeping in mind that the theme of Pope John Paul II’s visit here will be peace and unity, South Florida Catholics are urged to join in prayer with their brothers and sisters of other faiths in a memorial to the victims of the Holocaust.

This first-ever interfaith, city-wide Yom Hashoah service will be celebrated on Sunday, April 3 at 3 p.m. at St. Mary Cathedral, 7525 NW 2 Ave., Miami.

“10:00, which means the day of the Shabbat, refers to the anniversary of the legal beginning of Hitler’s effort to exterminate all Jews.

The plans set in motion on that day claimed the lives of 12 million people, 6 million of whom died simply because they were Jews.

Many families of those who died and others who survived reside in South Florida, and Sister Noel Boggs, director of the Archdiocese’s Interfaith Commission, “You could least 100,000 people, coming to our parishes to pray for our Yom Hashoah service, to hear the stories of those who perished. It was a soothing sound and sight to my Christian eyes and ears, coming across the earthly suffering of Jesus at the hands of Roman cruelty.

In this holy season of Lent, with Good Friday not far ahead on the calendar, could we be honest enough in our repentance to regret, publicly, the sins of our ancestors and our own personal blindness, so slow as we are to admit the core of the problems that exist between Christians and Jews and Muslims here in Miami. While we face the ugliness of anti-semitism, honesty requires that we admit the racism that has not disappeared from our cities. The rolls brought upon the black people kidnapped from their homes in Africa by white “Christians” who subjected them to sub-human conditions in overcrowded slave ships that parallel the undeniable cattle-cars of Hitler.

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Here are 9 tips for coping with family stress

When author Dolores Curran asked couples to rate the top ten stresses in their life together, she uncovered a stress she hadn’t anticipated. One couple got into a heated discussion because they couldn’t agree on what should be included on their list.

“The top five first indication I had that couples simply do not perceive the same causes of stress within the same family—stress in and of itself,” writes Curran in the April issue of U.S. Catholic.

Despite claims that modern couples share responsibility, true responsibility is where the stress within the same family—a stress in and of itself,” says Curran. “Very close over the roof tops is the Peter Gallicantu Church, where Peter heard the cock crow and knew he had denied his Master. Although not in actual visual contact, one is deeply aware that the hall and round Kidron Valley is Ghethsemane.

Straight ahead from the conven roof is the Temple Explanade with the Dome of the Rock in all its architectural splendor. Hidden in its architectural underpinnings are the remains of the Temple destroyed by the Romans in the year 70. The only reminder of Herod’s temple structure is the Western Wall, sacred to Jewish people and now, since the ‘67 War, available to all. The thousands go constantly to pray for peace, and some even to lean their heads against the ancient stones.

An awesome experience from the roof of Ecce Homo is the approach of the shabbat. 10 minutes on Friday, all sounds of traffic cease and from the Jewish quarter, where houses have been rebuilt after the desecrations of war with Jordan, the sounds of chanting and singing begin. The Jewish homes become beacons bright with the light of many Sabbath candles.

It was a soothing sound and sight to my Christian eyes and ears, coming across the Jerusalem sky while I pondered: what has been going on among us, all of us who claim loyalty to the one true God through the

Interfaith Commission. “You could least 100,000 people, coming to our parishes to pray for our Yom Hashoah service, to hear the stories of those who perished. It was a soothing sound and sight to my Christian eyes and ears, coming across the Jerusalem sky while I pondered: what has been going on among us, all of us who claim loyalty to the one true God through the
'Baby 'M' Case--just the beginning

One can only hope that little Melissa Stern ("Baby M") will have a normal and healthy future, that the maelstrom of surrogate mothering will have subsided, and that we will hear faint echo from the past as she grows through the difficult years of childhood.

But hope has ruled, but the deeper issues have not really been resolved. The particular ruling was based on what the judge saw as the best interest of the child and secondary on the fact that the contract between the Sterns and the Whiteheads must be considered valid.

Therefore, in this particular case we can only hope that the appeals will be expedited and finally brought to bear quickly so the baby can begin to have a stable environment and both families can begin the process of healing and adjusting to their relative joys or pains.

But what about the broader and deeper implications of this issue for the rest of society?

From this perspective, I say amen to the caption about the group Dignity that appeared in your 3/22/87 issue. It was the point? That Dignity causes people to live a dedicated single life? I also like your statement that said I'm celibate. So it is with this in mind that I am writing to you to show you had better hang up your typewriter and you had better stop trying to stir up more hostility towards us by making "homosexual" a synonym for AIDS in the mind of your readers, how value "imperfect" babies, couples willing to sacrifice personal wants, and which value measures intended to deal with the real rather than mechanical causes of human reproduction.

The Vatican, in its instruction on bioethics last week, declared surrogate mothering to be morally illicit. Yet one thing that has become increasingly clear in the wake of the "Baby M" case is the fact that, in spite of all the problems and reasons why we do not want to deal in tangible results, not moral principles. That is why I write this letter today.

Already women are besieging the Whitehead's lawyer, eager to make a quick $10,000. Why not? The highest court has already said one can be pregnant under practically any circumstances and then choose to abort or give birth and then choose to keep or adopt out the baby.

The key word and crowning concept is "choice." If you don't like surrogate mothering, then don't do it. If I like it, then so be it. It is a convenient role, it is an armament in a free society. Lawmakers needn't play Solomon, let alone God. They needn't consider abstract notions such as dignity, marital unity, sexual integrity. Simply let the individual make his own choice and live with it, and let the government build bridges and bomb shelters.

This is an age of moral confusion and governments--Western ones, as opposed to, say, Middle Eastern ones--want to declare it as a moral issue. That is understandable, but the problem is that much of what is going on today, especially things associated with the new technology, will have consequences that reach deep into our souls and spread like ripples throughout society. The consequences simply cannot yet be known.

Twelve years from now, will we have a generation of happy Baby Ms or a group of young adults with identity problems? And in a more subtle way, will the whole acceptance and understanding of the religion make the institution of marriage even more obsolete than it is already becoming, with people having children out of wedlock by the tens of thousands in the inner cities, with talkshow idols having babies by boyfriend, and eventually with babies being conceived and 'grown' in mechanical wombs or perhaps even through cloning?

The unavoidable extensions of even the near-term biotechnological possibilities are more chilling than the Baby M case will ever be. That is why we point out that the individual can not expect the government to set our values for us. The government can only regulate, and hope it is tough and careful.

But for those who believe in the deepest meanings of life and ultimate destinies, we must set our values on a higher plane than laboratory success rates and seek answers that value "imperfect" babies, couples willing to sacrifice personal wants, and which value measures intended to deal with the real rather than mechanical causes of human reproduction.

While Catholics can not and should not force our views on the rest of society, we should, as the Vatican urged, bring our values to bear in the lawmaking process concerning human reproduction. After all, the future belongs to everyone.

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AIDS reference 'uncalled for'

Editor:

I happen to be a devout, daily Mass and rosary roarer. I can not call for the decriminalization of contraception once a month and have a priest as a spiritual director. I am trying to live a dedicated single life. So it is with this in mind that I am writing to you to show you had better hang up your typewriter and you had better stop trying to stir up more hostility towards us by making "homosexual" a synonym for AIDS in the mind of your readers, how value "imperfect" babies, couples willing to sacrifice personal wants, and which value measures intended to deal with the real rather than mechanical causes of human reproduction.

When Catholics can not and should not force our views on the rest of society, we should, as the Vatican urged, bring our values to bear in the lawmaking process concerning human reproduction. After all, the future belongs to everyone.

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For obvious reasons, I am Anonymous

A faithful son of the Church West Palm Beach

(The photo in question had been part of a news service series on AIDS, that the reference to the disease in the caption. However, used as a stand-alone photo, the caption should have been changed to eliminate the gratuitous AIDS reference. The Voice has run numerous articles explaining that homosexual orientation is not a sin. - Ed.)

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The Voice welcomes letters to the editor. All letters must be signed. Write to Letters to the Editor, The Voice, P.O. Box 381059, Miami, FL 33238-1059.
Respecting other faiths

Q. In a recent conversation with an orthodox rabbi, he said to me, a Catholic, "If I die not accepting Jesus as my Savior or Messiah, I shall go to hell. However, if Hitler had accepted Jesus and repented before he died, he would be saved, while the children he killed at Auschwitz would not. Does this seem right?"

How would you reply to the rabbi? (Florida)

By Fr. John Dietzen

A. With all respect to you, I must begin by saying that the rabbi's statement that like yours are the major reason I continue to write this column. As a rabbi of a large parish I have more than enough to do already.

But each day's stack of mail reminds me how grossly illiterate so many Catholics are in their faith.

The Catholic Church does not, and never has, taught or believed what is reflected in this statement by your rabbi. That many Catholics and other Christians have believed this I cannot deny. And that some groups or nations call themselves Catholics have believed it and even acted on such unlighten I cannot deny.

But even the baldest declarations in history about the need of belief in Christ for salvation appear in a context of faith and doctrine that precludes what is implied in your question.

Your move, however, is a particular way with the Church, through almost unbelievable official documents, papal letters and discourses, and other means, has repeated its position about the great non-Christian religions. These religions represent the ancient reach of men and women to find the answer to the ultimate great questionsthat haunt the human race about life and death -- and God.

Furthermore, these efforts, sometimes with the best of intentions, sometimes with the sombering, represent the work of the Holy Spirit in the world. They take place, (we believe) under the influence of Jesus, the incarnate word of God, whose saving grace and love lies underneath all these efforts for truth, even if those searches do not lead always to explicit belief and faith in him.

We believe all this is true, of course, in a particular way with the Jewish people.

Such is not at all a new belief. The rabbinic is an ancient one in its intimateness: God's saving grace is there for everyone who does not deliberately place an obstacle to that gift.

Just one of many classic statements to this effect is that of Pope Leo IV during a controversy with some heretics who held that the day of the blessed dead is no human being, past, present or future, whose nature was not assumed by Christ on the cross, and that there is no human being, past, present or future for whom he did not suffer and die.

Any failure to profit from that saving death derives only from a moral refusal to believe, that is, a deliberate refusal when one sees clearly that belief is demanded by God.

By Fr. Antoinette Bosco

Leaving home

By John Catoir

Why do we fast?

By Frank Morgan

The pyramids' mystery treasure

Notes, You Can Change the World, send a stamped self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.
Coping in tough times

By Carol A. Farrell, Director, Family Enrichment Center

The last time I wrote this column I shared some thoughts on my mother's auto accident and our reversal of mother-daughter roles during the time of her hospitalization but determined recovery. As I write this I am returning home to Miami after being with my mother who is in the hospital again recovering from surgery which was necessitated by a fall in her home: her formerly "good" hip has now been replaced with a twin to the stainless steel one, along with another hip replacement only last August. After less than two months of normal, independent living, she is back in the hospital and soon to be transferred to a nursing home, again.

When I first received the news of this second injury, I felt a disbelieving grief which gradually gave way to a sense of denial and finally acceptance. It wasn't the perfect physician and he expressed concern about her future, my feelings of anxiety intensified tremendously. Coming into the situation already exhausted from a heavy work schedule and the stress of travel and decision-making, it probably felt worse than it actually was.

My question became one of how do I cope? What do people do to relieve their anxiety and encourage themselves to get through particularly difficult times of any description?

The first response that came to me was that before anything else I had to push the feelings of self-pity aside and concentrate on the tasks. As I did, I reminded myself not to take too long a view of the situation. I didn't have to anticipate and solve problems which raise our hair and hackles (which they don't want to respond, to be there for us. No problem is so great or wept tears in the fast lane. As an adult, you may be able to cope with the situation. I didn't have to anticipate and solve problems which raise our hair and hackles (which they don't want to respond, to be there for us. No problem is so great or

As the saying goes, we are all ignorant, only on different subjects, and we may be surprised at what our young people can teach us about values through music.

(c. 1987 Alt Publishing Co.)
"Family Ties," the NBC sitcom, tried something different a few weeks ago and it deserves a pat on the back for a solid, if flawed attempt at using TV for something beyond 'yakcs.'

The episode, entitled, "A My Name Is Alex, I Am 13," was an hour long, including a final half without commercials. In it, Michael J. Fox, as Alex, the Keaton family's eldest child, wrestled with his feelings over the death of a friend.

The first 30 minutes of the show were played in the normal style of the series. The episode opened with the family arriving home from the funeral of the friend and Alex showing signs of being disturbed over the teen's dying at such a young age and the fact that he himself came close to being killed in the same car accident.

What saved him was his selfishness; he had rejected his friend's request for help in moving a piano. Alex's assent to that request would have led to his being in the car in which his pal was killed.

Questioning his right to be alive, what might he have done to save his friend? "Would he have driven slower had he been there?" and his attitude toward death in general, Alex invites a monk to his home. Here, the series took the expected route, using the cliche monk as a foil for one-liners about celibacy. The monk, of course, induced Alex to reflect on his life, his home. Here, the sitcom took the outcome of rapid physical and slow emotional maturity.

The writers also introduced something new: a teenage psychologist who asked questions which induced Alex to reflect on his life, values that he would try and create humor in this film. The Hanoi Hilton, O, R

Beyond Therapy, O, R

Based on the Christopher Durang play, this anemic romance directed by Robert Altman tries to find humor in the failures of modern psychoanalysis and in the flaws of a sexually confused cast featuring Jeff Goldblum, Julie Hagerty, Glenda Jackson, Tom Conti and Christopher Guest. Shallow stereotypes and some vulgar language ally upon sexual innuendo, negative reviews, and the flaws of a sexually confused cast featuring Jeff Goldblum, Julie Hagerty, Glenda Jackson, Tom Conti and Christopher Guest. Shallow reviews, and the failures of modern psychoanalysis.

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Note:

1. Work has begun on a videotape to be shown to Pope John Paul II when he is in San Francisco next September.

Sean Bredig

The Hanoi Hilton, O, R

Michael Moriarty is the Christ-like crucified figurehead of a group of U.S. POWs held captive and tortured by callous Vietnamese until released at the end of the war. Canadian director Lionel Chayswood intends this as a tribute to their uncommon bravery but he manages to convey an insidious right-wing notion that duty to country is the equal of Christian virtue. Profanity, nudity and brutality are prominent.

John Hughes' adolescent soap opera passively accepts teen sex as a natural outcome of rapid physical and slow emotional maturity.

Capsule Reviews

Tin Men, O, R

Danny Devito and Richard Dreyfuss are 1960s aluminum siding salesmen obsessed with getting even with each other over a car accident. Barbara Her shay plays Tilley's (Devito's) estranged wife who becomes fair game for the vindictive seduction by B.B. (Dreyfuss) in Barry Levinson's wry and ribald comedy. Profanity and adultery are used to try and create humor in this film.

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Hispanic Charismatics meet May 23-24

The third annual Catholic Hispanic Charismatic Conference will take place May 22-24 at the James L. Knight Convention Center, 500 S.W. 2nd Ave., downtown Miami. The theme this year is creating "a spirit of reconciliation" with the help of Pope John Paul II to South Florida.

Speakers will include Miami Auxiliary Bishop Augustin Roman; Bishop Alfonso Urbe Jaramillo of Sonson-Nariño, Colombia; Father Fernando Valencia, Vicar of the Archdiocese of Miami, a pioneer in the Latin American Charismatic renewal; and currently works in New York.

Human Life founder to speak at St. Paul

Father Paul Marx, OSB, founder and president of Human Life International, will speak on "Sex, love and AIDS international" this Sunday, April 5, at 5 p.m. in the Education Building of St. Paul the Apostle Church in Lighthouse Point.

He will preach at the 3:40 p.m. Saturday and the morning (7:30, 9, 10:30) and noon Masses this weekend at the church, 1000 S.E. 36 St. (Sample Road). The public is welcome to all the events.

Human Life International is the only world-wide pro-life group, active in some 70 countries.

Inter-faith parley at Temple Sinai

The pastor of St. Lawrence Church in north Miami Beach and the rabbi of Temple Sinai which is located in north Miami will hold an inter-faith dialogue at the temple on Friday, April 10 at 8 p.m.

Father Roger Holobek and Rabbi Ralph Kingsley will discuss three topics: the similarities between the Jewish Passover and Catholic Holy Week celebrations; the upcoming visit of Pope John Paul II to the United States, and its impact on the Jewish community here; and the recent Vatican document on in vitro fertilization, the latest technique in medical science.

Admission is free and open to the public. Temple Sinai is located at 19001 NE 22 Ave., North Miami Beach. For more information, call St. Lawrence’s rectory, 922-3500.

What’s Happening

Shroud photos at St. Gregory

Paintings and photographs of the Holy Shroud of Turin, believed to be the burial cloth of Jesus, will be on display at St. Gregory Church, 3900 SW 133 Rd., Miami. The exhibit includes a life-size statue of Jesus. The church’s priests have concluded he looked before his burial, a full-size replica of the Shroud, more than 90 pintographs and photographs of it; and a video presentation on its history and the research which has been conducted on it. There is no admission charge to the exhibit, which is sponsored by the Plantation Council of the Knights of Columbus and the National Center for the Study of the Passion of Christ and the Holy Shroud. Viewing hours are as follows: Tuesday through Friday, April 14-17, from noon to 9 p.m.; Saturday, April 18, from 8 a.m. to 7 p.m.; and Sunday, April 19, from 8 a.m. to 2 p.m. For more information call, 581-1537 in Broward.

OLPH holds Vietnamese retreat

Bridging cultures as different as those of Vietnamese and America can be a traumatic experience. Parishes tend to cling to traditions and social mores of their homeland, while their children are adapting more quickly and receptively to new ways. This can create family conflicts.

To resolve such conflicts, Our Lady of Perpetual Help parish in Opa Locka is sponsoring a weekend retreat for young Vietnamese singles, age 18 and up. It will be held beginning at 7:30 p.m. April 12 at the Schotz Memorial Center in Davie.

There will be liturgies, singing, moments of reflection and prayer with some emphasis on charismatic prayer.

On Saturday evening there will be a four-hour evening of recollection.

For more information, call Fr. Yang Tran at the parish, 688-9664.

Festivals

Holy Rosary Catholic Church in South Dade will host an Arts and Crafts Festival on April 11 at 1400 S.W. 63rd Ave. in Miami. Reception at the parish, 3900 S.W. 133 Rd. The event will include an international food festival, on April 12 starting at 3 p.m at the parish, 12125 S.W. 148 Rd. 200 artists will display their crafts. Live music, dancing, pony rides and international foods. Admission is free.

The Catholic Alumni Club at St. Peter will hold a day of prayer on April 24 at 9 a.m. to 2 p.m. at the church, 12325 W.S. 107 Ave., Ruskin. The event will include a day of reflection, the life of Christ as seen by his witness is a story in words and song of Witness. The registration write/call the Cenacle, 1400 S.E. 32nd Ave. in Miami. Reservations call Norma at 266-3585 or Julie at 681-2083.

The Dade Women of Light at Epiphany Church will celebrate a Parish mission for Lent on April 6-10 at 7:30 p.m. in the church, 8235 SW 57th Ave. in South Miami. Fr. John McFadden from Chester, Per., will preach at April 4-5 Masses at the church, 8235 SW 57th Ave. in South Miami. Fr. Joh McFadden from Chester, Per., will preach at April 4-5 Masses at the church, 8235 SW 57th Ave. in South Miami.

Holy Rosary Catholic Church is spon-}
A musical comedy about Abraham and Sarah.

The concept momentarily boggles the mind. That is until composer Cathy Ellis makes you realize in her new musical "Abraham and Sarah" that the plot is indeed comic material to be mined in a patriarch who sometimes passes his head for a horse.

It's told that the original Abraham and Sarah had to make a long journey to Egypt in March 29th for the benefit of Birtuth, a non-profit organization that assists unwed mothers and their babies. Ellis hopes to raise enough money for investors to take the musical on the road.

The cast includes professional singers, actors, and musicians. Ellis herself plays Sarah, and Dick Smith, a versatile performer with extensive experience both as a film actor and a singer, plays Abraham.

"It follows the scripture pretty closely with some literary license regarding Sarah's reaction to the situation," says Ellis who consulted a rabbi on the subject.

In the musical, Sarah sings of her embarrasement by her husband's behavior, such as his building altars out of rocks and his introduction of Sarah as his sister in order to avoid problems with a countryman on the road.

"She's rather independent," Ellis says. "She thinks he's a bit of a bubble head. He's kind of a one with his head in the clouds spiritually and she's more down to earth."
Reflection questions

1. In what way does Jesus require us to serve our brothers and sisters?
2. What are the areas in our lives in which we are called daily to serve others?
3. What relation exists between service and love?
4. Explore the ways through which the family, the neighborhood and the community can serve.
5. How do we share and commit one's aroused powers of mind, heart and hand in readiness to serve?
6. How are we serving the most forgotten in our land: the unborn and the elderly?
7. How do we use our voting privileges to serve especially the poor and the underprivileged?
8. Are there opportunities to be of service in our Parishes, e.g., Youth, C.C.D. programs, ushers, etc.
9. How are we serving the youth of our day?
10. What relation exists between service and the home visit?
11. Identify some of the areas in which service is necessary in family and home life.
12. Are we aware that serving others can be a great means of happiness in our lives?
13. Describe how our genuine service can further the cause of Evangelization.
14. Helpless always receive with gratitude and thanksgiving. Have we received any thank you's lately?

Youth Corner

1. Questions for reflection
   Select some from among the above questions.
2. Activity
   a) Read John 13:1-17
   b) The washing of the feet
   c) Break up in groups after the washing and share what each felt when he was washing others' feet or was being washed.

Home visitors from Holy Cross Parish in Los Angeles visit a Hispanic mother and her daughter. The home visits are part of a five-year pastoral plan by Archbishop Roger Mahoney to visit all the estimated 2 million Hispanic Catholics in the archdiocese. (NC photo)

Reaching out to others

By NC News Service

"The difficulties of our time awaken the holiest dreams, the best powers of mind, heart and hand in many people, especially in the young. How do we serve humanity through our God-given talents, e.g., science, religion and technology?"

Rvuen Reyes and Adolfo Aguila, young men in their 20s, live with three priests and seven other young men planning for the priesthood in a modest home called Casa Comboni in Los Angeles.

Part of their preparation to serve as Comboni Missionaries includes weekly visits to squidal residential hotels. Going door to door, the seminarians greet the residents, telling them about the cathedral nearby and its services. In a highly transient area, they try, bit by bit, to build a relationship with people. Occasionally they have the satisfaction of seeing someone they have counseled find a way to move to better quarters.

It isn't easy. Some people shut them out remotely; others, fearful of any authority figure, make the students yield through closed doors. Occasionally it is dangerous. They speak of teen gang members showing put them on a narrow, second floor hallway racing to a fight.

Yet, says Aguila, it is "wonderful, great, beautiful. This is a taste of the future when we'll be working with the poor" as Comboni Missionaries.

Reyes adds that the hotel visits are "essential for us. We don't teach them. They teach us by the experiences they suffer."

Their attitude comes as no surprise to Jesuit Father Anastacio Rivera, director of the Spanish Speaking Apostolate for the Los Angeles Archdiocese.

For 12 years he has worked in Hispanic ministry. He has given much time to preparing lay Hispanics for ministry among the Spanish-speaking.

"There is a tremendous amount of good will among Hispanics," he says.

Father Rivera believes the training for these lay leaders must be easily accessible — because of the strange hours so many Hispanics work and the uncertainty of their lives.

And don't overload people's circuits, he says. "Make the training very practical, something they can immediately apply in service to their own groups."

"My greatest joy in ministry is when I see our people develop a sense of God's presence in their lives and becoming enthused to reach out to others," he concludes.

Scriptures

Service means spreading the Word

By Father John Castelot
NC News Service

When St. Paul was on his way back to Jerusalem at the end of his last missionary trip, he stopped off at Caesarea. There he stayed a few days at the home of "Philip the evangelist, one of the seven" Greek-speaking Jewish Christians selected to assist in the administration of the Jerusalem community (Acts 21:8). They were deacons in the literal sense of "servants, assistants."

Very shortly their ministry branched out to include other functions. Philip is a good example. After the martyrdom of Stephen, another of the seven, "Philip went down to the town of Samaria and there proclaimed the Messiah" (Acts 8:5). Later he moved south in the direction of Gaza.

As he went along the road through the Negev, the desert area in the south of Judah, he encountered a court official of the queen of Ethiopia. Heading home after a pilgrimage to Jerusalem, the official was riding in his carriage, reading the book of Isaiah.

Philip asked whether he understood what he was reading and when he replied that it was difficult without someone to interpret it for him, Philip grasped the opportunity (Acts 8:26-35).

In both instances, Philip exercised the ministry of an "evangelist." The word is actually very general, denoting one who proclaims the good news of what God had done for humanity in Jesus Christ.

Because the term is so broad, it is difficult to
**True love means service**

**Introduction**
A most dramatic and unexpected event in the life of Jesus occurred at the Last Supper. Jesus rose from the table and with towel and basin, proceeded to wash the feet of the Apostles. Peter, reflecting the anxiety of the other eleven, protested to Jesus: "You will never wash my feet." (John 13:8) Jesus answered, "If I do not wash you, you will have no share in my heritage."

Concluding the washing of the feet of the Apostles, Jesus said: "Do you understand what I just did for you? ... What I just did for you was to give you an example. As I have done, so you must do." (John 13:15)

In retrospect, we as well as the Apostles can better evaluate the setting for Jesus' issuing this mandate. Jesus was to die on the Cross the following day. At that moment He was sharing His final meal with His Apostles. Why should this be the moment to inject this clumsy gesture of washing the feet of the Apostles?

Jesus had spoken often and clearly during His public ministry of the absolute necessity of love for those who would be His followers. Here, at this dramatic moment, Jesus demonstrated for the Apostles in a powerful way that genuine love demands humility and service.

The revised liturgy of Holy Week has re-live this important episode in the life of Christ and His Apostles on the night of Holy Thursday. We, like the Apostles, were inclined to celebrate the Last Supper with a great sense of gratitude that Jesus at this time instituted the Holy Eucharist. While this is a beautiful reality, unless it includes the lesson given also at this time by Jesus, it will be lacking that most important understanding: if we wish to be part of Christ and His Kingdom, we must serve others.

(Matt. 23:11)

As we in this year of 1987 reflect on the Holy Week mysteries, we must not take lightly the words Jesus after the washing of the Apostles' feet at the Last Supper, "Do you realize what I just did for you? and "What I did, you must do." Service will be the measure of love, both of Christ and of others.

**Message of Pope John Paul II**
"In expressing gratitude for the many blessings you have received, you also become aware of the duty you have toward the less favored in your own midst and in the rest of the world—a duty of sharing, loving and serving." Chicago, October 1979

"One Lord, One Faith, One Baptism (Eph. 4:5),

Thus we are all bound together, as the people of God, the Body of Christ, in a unity that transcends the diversity of our origin, culture, education and personality—in a unity that does not exclude a rich diversity in ministries and services." Chicago, October 1979

"There is a Christian conception of work, of family and social life. It contains great values and demands moral criteria and norms in order to direct those who believe in God and in Jesus Christ; in order that work may be carried out as a real vocation to change the world in a spirit of service and love."

"Man is great not by reason of what he possesses, but by what he is—not by what he has, but by what he shares with others." Philadelphia, February 1981

"To love, therefore, is essentially to give oneself to others. Far from being an instinctive inclination, love is a conscious decision of the will.... To be able to love truly, it is necessary to detach oneself from many things..." Paris, France, June 1980

**Contributing**

By reason of their baptism, heralds of the good news. It was so full of exciting potential for all, they couldn't keep it to themselves. They shared it with everyone they met.

During a Holy Thursday service in Rome, Pope John Paul II kisses the foot of a priest in memory of Christ's gesture to the apostles at the Last Supper. (NC photo)

During a Holy Thursday service in Rome, Pope John Paul II kisses the foot of a priest in memory of Christ's gesture to the apostles at the Last Supper. (NC photo)

**All Christians were**

"All Christians were, by reason of their baptism, heralds of the good news. It was so full of exciting potential for all, they couldn't keep it to themselves. They shared it with everyone they met.'

**Contributing**

By reason of their baptism, heralds of the good news. It was so full of exciting potential for all, they couldn't keep it to themselves. They shared it with everyone they met.'

**Let us offer each other a sign of Peace**

The only other time the word "evangelist" appears in the New Testament is in second Timothy, Chapter 4, where we read: "As for you, be steady and self possessed; put up with hardship, perform your work as an evangelist, fulfill your ministry."

The close connection between putting up with hardship and serving as an evangelist suggests that witnessing to the good news can be difficult. Not all will welcome it. In fact some may resent it.

Evidently people like Timothy, Paul's companion, bravely put up with hardship. So the good news continued to spread, taking root and transforming society.

This is the third in a series of Lenten reflections designed to prepare South Florida Catholics for the coming of Pope John Paul II next Sept. 10 and 11. The reflections were prepared by a committee headed by Father Thomas O'Dwyer and are designed for use by individuals, parish groups, and religious education classes. A limited number of copies of this catechetical series, as well as one prepared by the U.S. bishops, is available from the Archdiocesan Papal Visit Office, (305) 757-6341, Ext. 244.
Nuns love 'Nunsense'
Musical views the lighter side of convent life

DETROIT (NC) -- For playwright Dan Goggin, a product of Catholic schools in Alma, Mich., the message of his off-Broadway musical comedy "Nunsense" is that "the nuns really are people."

Goggin wrote the script, music and lyrics for the show, running in 10 cities around the world, including Toronto and Sydney, Australia, and soon, London. In this comedy, five nuns raise money with a benefit talent show to bury sisters who have been poisoned by the convent cook, Sister Julia, Child of God.

"First of all, nuns are our biggest fans. They come back stage and say, 'who had the inside track?'

Goggin told The Michigan Catholic, newspaper of the Detroit archdiocese, "It irritates me sometimes when you get knocked by the critics who say nuns are not like this. If they'd say we don't think nuns are like this, that would be OK," he said.

"First of all, nuns are our biggest fans. Forever they come backstage and say, 'Who had the inside track?'"

For example, Goggin said Sister Hubert, the mistress of novices who gets into spats with the mother superior "because she really thinks she's got more on the ball than the mother superior," is a recognizable character.

"We had an actual mother superior of the Carmelites come to the show one night in New York and she came backstage and said, 'Honey you have no idea how many Sister Huberts I know,'" Goggin said, laughing.

At one point in the show Sister Amnesia signs a song, "I could Have Gone to Nashville," a country number in which she explains how she could have become a country star, but entered the convent instead.

Goggin said, "The song is pretty funny until the very end when she realizes why she became a nun.

"The very last line is, 'I'm going to say a little thank-you prayer that it all turned out this way,' and ends with a smile on her face.

"To me that is one of the most important lines in the show.

"That really is the message too of "Nunsense," -- that people have made their own choices and are happy.

"I really enjoy going to Mass, especially during the week. It is very peaceful, a wonderful experience...I couldn't get along without those times. They are so peaceful and I feel sorry for those people who have given it up."

Bishop of Samoa has lofty goals

MARYKNOLL, N.Y. (NC) - "Everything I do and everything people do will be geared to becoming a self-sustaining church," said Bishop John Quinn Weitzel of Samoa-Pago Pago.

The bishop was consecrated last October as the first bishop of the new missionary diocese which is one of seven Pacific Islands that are part of American Samoa.

A native of River Forest, Ill., Bishop Weitzel was ordained as a Maryknoll priest in 1955. For several years he was an assistant to the order's superior general, and then in 1979 was assigned at his request to a mission in the Samoan Islands.

Although his diocese has only nine indigenous priests, he said, he has sent one of them to work with Samoans in Wellington, New Zealand. And he said he planned to send a catechist to open a new mission later this year in a neighboring island that has no Catholic presence.

Bishop Weitzel said the catechist plays an especially important role in Samoan Catholic life, and one different from anything he has seen in other parts of the world.

"Some people think the catechist is more important than the priest," he said.

This role of Catholic catechists developed, the bishop said, to fit into a system developed by Protestants. Under this system, he said, villages establish a "covenant" with a minister through formal ceremonies, agreeing to meet his physical needs as he serves the village's spiritual needs.

But he said the minister must be Samoan and must reside in the village. It is virtually a requirement that ministers securing this "covenant" status be married. Bishop Weitzel said "They are the first family of village.

Although the catechist ministry has the advantage of deep integration with the national culture, limitations have appeared because of a lack of adequate training.

Bishop Weitzel said problems appeared particularly in trying to reach the youth. Unlike previous generations, he said, today's Samoan youth are getting a modern education, watching television and learning about different cultures.

Another problem the bishop faces is a shortage of religious available for staffing the schools of his diocese. He is committed to turning its two high schools and four elementary schools over to the laity within five years.