'May this cross which adorned the site of the Papal Mass now keep alive forever the memory of the visit and, even more, our commitment to the spirit that accompanied it'.

--Rep. McCauley

(More on Lamentin)

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Want national plan to get under way to use their gifts for God............. Page 7

Δ 'Be happy, don't worry'
Priests told how to cope, by priest who addressed Pope........ Page 9

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Preaches unity, hits racism............. Page 3
WASHINGTON (NC) — Archbishop Theodore E. McCarrick of Newark, N.J., in congressional testimony, accused of "just immigration law" to discourage illegal immigration to the United States.

The chairman of the U.S. bishops' Migration committee also opposed provisions of S. 204, a bill to amend the Immigration and Nationality Act, that he said could create a "brain drain" in Third World countries.

He appealed H.R. S15, which he said would protect U.S. workers and retain the "family focus" of U.S. immigration policy, but also took precautions not to force the skilled to leave underdeveloped nations and would guard against giving preference to English-speaking immigration applicants.

Stating that legal and illegal immigration patterns are closely linked, Archbishop McCarrick said the USCIC has questions about the effects of the 1986 Immigration Reform and Control Act "that trouble us deeply."

"Are we doing everything possible to assure that permanence of the individual is an illusionary goal for the newly legalized?" he asked. "Will the unenergetic Jan. 1, 1982 cutoff date ultimately cost the U.S.? How can we help the post-1982 undocumented population residing in this country?"

The 1986 law allowed aliens who entered the United States illegally before Jan. 1, 1982 to apply for legal status. It also allowed the levying of heavy fines on employers who continue to hire illegal aliens.

A report issued by the Carnegie Endowment predicted the size of the U.S. illegal population not qualifying for legalization will be almost twice the number legalized.

In his testimony, Archbishop McCarrick set out five principles as guidelines for legal immigration reform:

• Family reunification must be afforded as the basic precept driving a just immigration system.

• The nation's "fundamental tradition" is fair treatment to all nations and their emigrants.

• Every effort should be made to discourage illegal immigration by promoting just immigration law.

• The endangering of any nation's valuable human resources must be avoided, especially in the case of developing countries.

• Temporary labor programs should be gradually diminished and permanent workers should receive full labor market rights.

AIDS victim, cancer patient hope for miracle from Fr. Serra

CARMEL, Calif. (NC) — A little boy with AIDS and a 30-year-old Dominican nun with cancer plan to attend the Sept. 25 beatification Mass in Rome for Father Junipero Serra, each hoping for a miracle through his intercession. Such a miracle would further Father Serra's cause for sainthood.

The two are: 5-year-old Brendan O'Rourke of San Francisco, who was hugged and kissed last September by Pope John Paul II during his visit to Mission Dolores Basilica there; and Sister Ann Clare Johnson of San Jose, a nun who joined the Dominican Sisters of Mission San Jose seven years ago and recently made her final vows.

Women religious told:

Lead fight against racism

ST. PAUL, Minn. (NC) — Women in religious orders should help lead a "massive revolution" against racism in the church and society, a speaker told the national assembly of the Leadership Conference of Women Religious in St. Paul. "I'm black, I'm a female and I'm Catholic — how's that for having a corner on minorities?" Franciscan Sister Francesca Thompson said. "I consider myself a KKK (Ku Klux Klan) 'dream girl."' Sisters of all orders must take action on the problems of racism, in any way they can, she told the 700 members of the conference. The conference is made up of chief administrators of congregations of women Religious.

Group to study church salaries for lay ministers

WASHINGTON (NC) — Fourteen national organizations of church workers have begun a study of compensation for non-ordained ministers, cerned that the church is losing lay ministers because of poor wage and benefit packages, said the project's director, Rep. George Miller. Organizations met in Washington to begin work on the project, said Michael Lebrato, project director and executive secretary of the National Conference of Diocesan Directors of Religious Education.

Bangladesh floods

Flood survivors line up in knee-deep water to wait for relief supplies as soldiers stand by to keep order. Floods in Bangladesh have killed hundreds and left millions homeless. Catholic Relief Services has pledged $300,000 in relief aid. (NC photo from UPI-Reuters)
African visit
Pope urges healing, hits apartheid, gets rhytmic welcome

BULAWAYO, Zimbabwe (NC) — Pope John Paul II brought a message of reconciliation to Zimbabwe where bleeding tribal and religious disputes have marred the nation’s eight-year effort at reconstructing since the end of a guerrilla war brought black majority government.

At a Mass in Bulawayo Sept. 12, the pope expressed sorrow for the “many victims of violence” in the region and “those unjustly deprived of proper and savings.”

But he praised a recent political breakthrough that will make southern Zimbabwe’s Ndebele minority a full partner in government — which has been dominated by the majority Shona tribe.

“You are trying to bring about the fastest possible peace and prosperity of Israel, where you foretell that people ‘will hammer their swords into plowshares, their spears into sickles,” Pope John Paul told the crowd.

On several occasions, the pope condemned the apartheid policies of neighboring South Africa and contrasted them with Zimbabwe’s efforts to include all races and tribes in a national program.

He drew attention to Zimbabwe’s precarious stability in a region dominated by “powerful political, economic and ideological forces,” an apparent reference to South Africa.

Zimbabwe, which has only about 800,000 Catholics among a population of 9 million, gave the pope a warm and rhytmic welcome, led by its president and former black guerrilla leader, Robert Mugabe. Mugabe is both a Marxist and a Catholic who once taught in church schools.

At an outdoor Mass in Harare Sept. 11, some 200,000 people, possibly the largest crowd ever assembled in the country, accompanied the liturgy with songs, drums and dancing.

Maryknoll Sister Janice McLaughlin, a U.S. missionary who was arrested and expelled by the white minority government for her justice and peace work, distributed Communion at the Mass.

Later that day, a stadium full of about 30,000 enthusiastic youths cheered as the pope told them he was counting on them to be good Catholics and “loyal and dedicated citizens.”

Many of the children taking advantage of a school holiday, greeted the pope at the dustblown race track at the edge of Bulawayo where the Mass was held.

Servants of Mary nuns danced in swaying welcome as the pope mounted the altar platform and greeted the crowd in their native tongue.

His sermon touched a sensitive nerve in Matabeleland, which has a long history of tribal warfare. Bulawayo, the capital, means “Place of Massacres,” a reminder of the deep resentment still felt by area farmers over government appropriation of some lands in the early 1980s.

The region’s new political optimism was personified by Joshua Nkomo, the Ndebele leader who met the pope at Bulawayo’s airport. A former political foe of Zimbabwe President Robert Mugabe, Nkomo recently committed his opposition party to join forces with the government in the name of unity.

Armed men kill five at Mass in Haiti

PORT-AU-PRINCE (NC) — A large group of men attacked parishioners at a Sept. 11 Mass celebrated for a critically ill 77-year-old woman who hospital officials say is conscious but unable to swallow or to speak without difficulty.

Catholic leaders in Haiti, who have blocked the insertion of a naso feeding tube to replace the intravenous feeding.

The ruling upheld a lower court decision to allow Mary O’Connor to be removed from all life-support systems, be placed on pain killers and permitted to go home to die.

Mrs. O’Connor, who is from the Bronx, N.Y., was debilitated by a series of strokes.

Hospital officials have been battling with Mrs. O’Connor’s two daughters, who have blocked the insertion of a nasal feeding tube to replace the intravenous feeding.

The daughters have argued that their mother told them before the illness that she objected to being kept alive by artificial means and that after taking care of two relatives who died of cancer she said more than once she wished to die with dignity.

Hospital spokesman Barry Bowman told National Catholic News Service July 7 that Mrs. O’Connor “is absolutely conscious, although she is not legally competent.”

“She does respond to instructions to move her limbs in conjunction with whatever treatment she gets and she does speak, though in a limited fashion,” he said.

The ethics board of the hospital in July voted unanimously that it would not withdraw any food or water from Mrs. O’Connor.

In a friend-of-court brief submitted to the Court of Appeals, the New York Medical College, run under the auspices of the New York Archdiocese, said Mrs. O’Connor’s circumstances were not removed from any that should justify forcing physicians to starve her to death or to bring about her death through dehydration.

Lefebvrist monks back to Church

PARIS (NC) — Monks at a Benedictine monastery used by excommunicated Archbishop Marcel Lefebvre have reconciled with the Vatican and indicated their wish to be reintegrated into the Catholic Church.

Fifty monks reside at the monastery, at Sainte-Madeleine in Barroux. Archbishop Lefebvre often stayed at the monastery, as did well-known figures of the extreme right, such as Jean-Marie Le Pen, who ran for president of France earlier this year.

“The monks of Baroux have deserted us in time of war,” said Bishop Bernard Titier de Mallerais, who was excommunicated in June when Archbishop Lefebvre ordained him and three others against Vatican orders.

“We are brothers in arms, and they have deserted to the enemy camp at the beginning of the Mass attended by about 200,000 people at Harare’s Borrowdale Race Course, the largest gathering ever in Zimbabwe. (NC Photo)

Mass in Africa

Pope John Paul II blesses water, carried in the traditional African manner atop a woman’s head, at the beginning of the Mass attended by about 200,000 people at Harare’s Borrowdale Race Course, the largest gathering ever in Zimbabwe. (NC Photo)

Court mulls tube in conscious patient

ALBANY, N.Y. (NC) — The New York State Court of Appeals in Albany, the state’s highest court, will decide whether to remove an intravenous tube providing for a critically ill 77-year-old woman who hospital officials say is conscious but unable to swallow or to speak without difficulty.

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Attack on gays is attack on Christ—Cdl.

NEW YORK (NC) — Cardinal John J. O’Connor of New York said in a statement during his Sunday Mass Sept. 11 at St. Patrick’s Cathedral that homosexuals amounted to violence against Christ, and he urged a “language strong enough to condemn this kind of cruelty,” he said. “Anyone who does such a thing thinking it is justified by church teaching about homosexual behavior is grossly ignorant of what the church actually teaches.”

Cardinal O’Connor was celebrating his first Sunday Mass at St. Patrick’s since an Aug. 22 incident in which several teen-age boys shouting anti-homosexual epithets attacked two men on a Manhattan street.

Representatives of the homosexual community, which has been sharply critical of the cardinal for his stance on a series of issues, had called on him to condemn the violence.

“Since I have been archbishop of New York,” Cardinal O’Connor’s statement began, “I have tried in every way I know how to make clear the church’s thinking on homosexuality.”

“The church teaches that homosexual behavior is sinful,” said Cardinal O’Connor. “You do an evil thing. Whatever you do, it is not to be, do not pretend to be Christians.”

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Among their ranks are huge numbers of Puerto Rican young people as "intelligent and often articulate" and "are famously attuned to the rhythm and dance of Morris Square," says Sam Toledano, who returned to the neighborhood where he grew up in New York City after 25 years abroad. "Hispanic Apostolate of the Diocese of Brooklyn."

As is true for Hispanics nationwide, those in the Northeast speak Spanish, English or any of a number of Indian languages. Their roots may be Spanish, Indian, African, a blend of two of these or all three. They are black, brown or white. They are Democrats and Republicans. They have a deep faith and tradition of popular religiosity." Sedillo said, "but they are not good at registering in this country?" Sedillo asked.

The Archdiocese of Newark is largely a haven for the newcomers, to do for the Hispanic groups of the last century," wrote Father Fitzpatrick, "providing English-only education for a church that "is the most important institution in the life of a young Catholic, who is a Boston auxiliary brought the total to 20.

Eleven years ago Archbishop Patrick F. Flores of San Antonio, Texas, then an auxiliary bishop, was the only U.S. Hispanic bishop. Pope John Paul II's appointment of Franciscan Father Roberto D. Gonzalez of New York as a Boston auxiliary brought the total to 20.

A 1983 pastoral letter by the U.S. bishops focusing on Hispanic Catholics' gifts, a permanent bishops' Committee on Hispanic Affairs, a bishop's Hispanic secretariat, three nationwide "encounters" or consultations with Hispanic Catholics and a national Hispanic pastoral plan are further proof of the church's increased awareness of its Hispanic membership.

For some Hispanics, the Catholic Church has served as a refuge in a strange nation whose institutions have been less than welcoming, said Rep. Albert Bustamante, a congressional Hispanic Caucus member. "Growing up in South Texas, he said, "our lives revolved around the church. We went to church on Sundays. The priest got us involved in Boy Scouts. The nun took care of Communion preparation. We rooted for Notre Dame and Knute Rockne, and Roots and Bute- manate, of the Congressional Hispanic Caucus.

Latins in Northeast come from everywhere

By Laurie Hansen

NEW YORK (NC) -- Hispanic Catholics in the Northeast are as diverse as they are numerous, with often little more than a native language, faith and some common cultural celebrations to link them. They hail from 19 Latin American republics, Puerto Rico and Spain, and are largely poor and young.

In the Diocese of Brooklyn, N.Y., there are more than 50,000 Hispanic Catholics, said Ms. Doyle. In the Archdiocese of Newark has approximately 300,000 Hispanic Catholics, the Archdiocese of Boston 175,000; the Archdiocese of Philadelphia 55,000 and the Archdiocese of Washington 45,000. The majority in all four archdioceses is Puerto Rican.

Despite their large numbers and as a result of housing segregation and political or economic reasons, including housing segregation and political or economic reasons.

The Archdiocese of New York is likely 35 percent to 40 percent Hispanic, according to Ruth Doyle, director of the archdiocesan Office of Pastoral Research, who said accurate numbers are difficult to find and the estimate is a conservative one.

In the Diocese of Brooklyn, N.Y., there are more than 50,000 Hispanic Catholics, said Ms. Doyle. In the Archdiocese of Newark has approximately 300,000 Hispanic Catholics, the Archdiocese of Boston 175,000; the Archdiocese of Philadelphia 55,000 and the Archdiocese of Washington 45,000. The majority in all four archdioceses is Puerto Rican.

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Bishop responds to women's issues

NEW YORK (NC) — Bishop Joseph L. Imesch, chairman of the committee drafting the pastoral on women's concerns, said during a teleconference Sept. 8 that the document intends to say bishops recognize the concerns of women about their place in the church and society and want to respond.

“We're not trying to resolve all the concerns of women,” said the bishop of Joliet, Ill. “That's an impossibility.”

“The committee has certainly done its homework. It has gathered a huge collection of position papers and done enormous research,” he said.

Bishop Imesch was a panelist at one of a series of teleconferences sponsored by the National Pastoral Life Center of New York and moderated by the Center's director, Father Philip J. Murriam.

Other panelists were Missionary Servants of the Most Blessed Trinity Sister Sara Butler, a general councilor of her order and a consultant to the committee drafting the pastoral, and Susan A. Muto, director of the ecumenical lay Epiphany Association of Pittsburgh and principal writer for the committee.

Bishop Imesch rejected the suggestion of a woman from the Portland Archdiocese that the pastoral should focus more on the church because it was “presumptuous” for bishops to talk about equality in society before they establish equality in the church.

“If the pastoral were just on the church, it would be too narrow,” he said. “We are trying to establish the need for equality across the board.”

Sister Butler said many women wanted them to make a judgment on feminism as such, but “we don’t want to get into that.”

Some callers suggested that the current pastoral showed less scholarly undergirding and intellectual rigor than the past two, and one caller said that the current pastoral showed less scholarly undergirding and intellectual rigor than the past two.

Bishop Imesch said the pastoral had already involved more consultation than any previous pastoral. The consultation drew on contributions of some 75,000 women, he said, and a second series of diocesan consultations is under way.

Joe's Hovercraft

The committee has certainly done its homework,” she said. “It has gathered a huge collection of position papers and done enormous research.”

Bishop Imesch said the pastoral already involved more consultation than any previous pastoral. The consultation drew on contributions of some 75,000 women, he said, and a second series of diocesan consultations is now under way.

One key result of the teleconference was to reveal the way “women’s concerns” quickly involved a host of other issues. “We found it impossible to treat women’s concerns without treating men’s,” said Sister Butler, citing the common concern on questions such as birth control and care of children.

Lubbock 'Messages' not likely

The odds are overwhelmingly against supernatural explanations for messages which three parishioners in Lubbock, Tex., say Mary is giving them, says Bishop Joseph Fiorenza of Galveston. Some people there have said they had seen Mary in cloud formations and that rosary beads had turned to gold.

What you know about Catholic burials is probably all wrong.

Consider the statistics, there probably is one.

In Africa, vocations to the priesthood are booming. In the past two years, some 15 seminaries were opened on the continent to handle the increase.

But some young men are turned away for studies for the priesthood because of a lack of funds. Wrote a rector from Nairobi, Kenya: "The seminary has space for 156 young men, but we have 190; next year, we expect 208. We don't know what we are going to do.”

YOU hold the answer to that rector's question. Your contribution to the Society of St. Peter Apostle can help the dream of a young boy to be a priest become a reality.

Contribute to the education of a mission seminarian today.
Papal trip to S. Africa 'possible'

VATICAN CITY (NC) — A future trip by Pope John Paul II to South Africa would be possible and useful in solving the country's complex problems, the Vatican said.

The pope hopes to visit South Africa "as soon as possible" and complete a tour of southern Africa, "in part to encourage the many Catholics who are working for justice and peace," said a two-page Vatican statement.

The statement was released on the eve of the pope's Sept. 10-19 trip by Pope John Paul II to the Vatican in Rome.

"In such circumstances, a visit by the pope could nevertheless favor a positive development of the situation," it said.

"One of its many good results would be to encourage the efforts of those — especially the Catholics — who are involved, with generosity and good will, in the quest for just and peaceful solutions for the life of the whole South African society," it said.

South African bishops and other church leaders, noting apartheid and the problems created by it, told the pope last year that a visit to the country was "inadvisable at present, for it could be seen as legitimizing the white minority government.

Since then, said a South African source, the bishops have come under heavy criticism from some conservative Catholics who wanted a papal visit.

The Vatican statement said the pope would have "willingly agreed" to include other countries in the current trip, "but the intense program already arranged some time ago has made it impossible.

"South Africa's civil authorities, the statement noted, have made it clear they are ready to welcome the pope.

Official 'warns' anti-apartheid church groups

PRETORIA, South Africa (NC) — South Africa's Law and Order Minister Adriaan C. Vlok has warned that he is considering action against "wolves in sheep's clothing" who hide behind the masks of "liberation theology" and "people's democracy.

That was a reference to organizations banned by the state, including the United Christian Council, and, most recently, the End Conscription Campaign.

The Catholic bishops and other church groups have come out strongly in support of the movement to end the military draft and have criticized the bombings.

The day before Vlok issued his warning, police raided the premises of the southern African bishops' conference in Pretoria. Conference official Brother Paulus H. du Plessis said the raid was "obeying God" in doing so.

The archbishop and others said they were concerned about a boycott of the country at a regional church meeting in Zimbabwe.

Two days after Vlok's remarks, Anglican Archbishop Desmond Tutu in a sermon at St. George's Cathedral in Cape Town called on Anglicans to consider whether they should abstain from voting in the elections. His sermon also violated emergency regulations.

Calls for a boycott have been declared "subversive" and violators face penalties of up to 10 years in prison and fines equivalent to $8,000. Archbishop Tutu said he was aware of the penalties and consciously chose to make his remarks because he was "obeying God" in doing so.

On Aug. 31, a massive bomb explosion ripped through Khoto House, the building in central Johannesburg housing the South African Council of Churches and other anti-apartheid organizations.

No one has been arrested in connection with the blast. An anonymous caller told a newspaper the bomb was planted by a far-right organization. But a report on state television said police were investigating the possibility that the explosion was caused by a car bomb or explosives stored in the basement of Khoto House — a suggestion which Archbishop Tutu has called outrageous.

The archbishop and others said they are concerned that Vlok's remarks will be interpreted by right-wing groups as a green light for harassment, attacks on and even assassination of anti-apartheid church leaders.

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LITHUANIAN BISHOP GETS OK TO VISIT POPE IN ROME

ROME (NC) — The Soviet Union has given a Lithuanian bishop, barred for decades by the government, permission to make his first visit to the Vatican.

Cardinal Vincentas Sladkevicius said.

Bishop Julijonas Steponavicius, 76, is expected to meet with Pope John Paul II at the Vatican in October.

Cardinal Sladkevicius, auxiliary bishop of Klaipeda, also said he had "strong hope" that the pope would visit Lithuania within two years.

Vatican officials, who asked not to be named, confirmed the expected visit.

Bishop Steponavicius said.

According to Lithuanian church sources, Bishop Steponavicius, widely rumored to be the secret cardinal "in pectore" (in the heart), is expected to be named, confirmed the ex-

Lithuanian bishop gets OK to visit Pope in Rome
Black Catholics: Ready to 'make a difference' in Church

Begin to implement national plan of action at parish level

By Lily PellezIo

Voice Correspondent

If you're Hispanic, Haitian, or black, you know what being a minority means. If you're a black Catholic, however, you know what being a double minority means.

Often it means going unnoticed in your own church. But black Catholics in the Archdiocese of Miami are ready to change all that. They're ready to "make a difference."

To begin doing so, more than 100 black Catholics from several parishes in the Archdiocese gathered on Sept. 3 at Miami's St. Mary Cathedral, together with Miami Auxiliary Bishop Norbert Dorscy and Auxiliary Bishop Curtis Guillory of the Diocese of Galveston-Houston, Texas.

Bishop Guillory is considered the "baby bishop" of the 12 black American bishops, for he was the most recently appointed. The all-day workshop focused on the 58-plan of action devised last year by 1,500 representatives to the National Congress by 1992," said Lambert.

The 58-plan called for a National Congress to be held in 1992. The Congress was considered the "event of a century." It was only the second time in history for the Church and for black Catholics. 

"We hope to have another black Congress by 1992," said Lambert.

"Double minority"

In his keynote address, Bishop Guillory used the term "double minority" for the 1.3 million black Catholics in America today. He said, "Now is a very important time in history for the Church and for black Catholics. We have a responsibility to share our gifts, our culture, and our blackness with the world.

"Let us not be overwhelmed by the same thing on a local scale. The goal is for everyone to take back to their parishes how the plan can be implemented," said Cookie Straughter of St. Vincent de Paul parish in Miami, who attended last year's Congress. "It will be similar to the Synod, except it won't take that long."

Marie Lambert, associate director of Religious Education for the Archdiocese and coordinator of the local meeting, said a representative from each of the participating parishes will form the Archdiocesan Implementation Team, which will filter the goals of the Congress to all black Catholics.

She added that Bishop Dorscy will then appoint a "vicar," hopefully a black clergyman, to oversee implementation of the plan in the Archdiocese.

"We hope to have another black Congress by 1992," said Lambert.

Black unity

Unity was also on Bishop Guillory's agenda. "Let's concentrate on the things that unite us; there are too many things that divide us."

"We must all be committed to evangelization," said Miami Archbishop Edward McCarthy, who concelebrated Mass with Bishop Guillory during the day. "We all have gifts to share. Thank God we are beginning to value the beauty of each ethnic group."

"Evangelization is what the Church of the late 1980's is geared to," said Father Joseph Ferranoldi, pastor of St. Francis Xavier parish in Overtown. "It's important to touch those who have yet to be touched."

Straughter, of St. Vincent de Paul parish, feels changes in the liturgy and more black priests could bring more black.
Sex and the Church

Massive statewide conference for educators, ministers aims to spread Church's positive values

By Ana Rodriguez-Soto
Voice News Editor

Sex and the Catholic Church: The first thing that comes to mind is "NO!" — a list of prohibitions dating back to the Dark Ages. But the Church's view of sexuality is much more positive, much more profound, much more beautiful — and much more relevant to today's world, says Carol Farrell, director of Family Life Ministry for the Archdiocese of Miami.

The problem, as the and others see it, is that the Church's voice is being "shouted out" by the rest of the world. And those few times when it is being heard, "we've only expressed four views in prohibitions.

"It's time that we speak in a new and fuller and deeper voice of the gift that sexuality is to the human race," Farrell says. "We need to say it to the whole world in a language they can understand."

If Farrell and Florida's bishops have their way, it will happen in this state first.

Nearly 700 people from all seven of the state's dioceses — including all the bishops — are getting together in Orlando next week for a unique event: the first statewide conference on sexuality sponsored by the Catholic Church.

It's the first such conference to take place in Florida, and possibly the first such massive Church-sponsored gathering in the United States.

For three days, from Sept. 29 to Oct. 1, participants will listen to nearly 30 experts discuss such subjects as sexual morality, sexual spirituality, celibacy, marriage, parenting and Natural Family Planning, sex education, and the psychological and sexual development of human beings.

While highlighting the Church's positive values in these areas, speakers also will explore the problems created by the abuse of those values: abortion, AIDS, child sexual abuse, pornography, and living together without a permanent commitment.

Farrell describes this "Conversation on Human Sexuality" as an "intensive learning experience" for the "leaders" of the Church — school teachers and principals, young adult and youth ministers, Respect Life volunteers, and family and parish ministers.

The conference is open to the general public as well, but the main goal is to promote the teaching of the Church's sexual theology at every level of ministry, and to ensure that the whole theology is taught — not just the prohibitions, but the positive values that underlie them.

"This is really an important area of life," Farrell says. "The Church is not doing enough in educating its people and motivating them; and it needs to." says Farrell, who is a member of the statewide task force that gave impetus to this conference.

"The whole world has so much to say about sexuality," she adds. "The Church has a special gift and an equally forceful voice about the values that have been so valuable in the history of the human race."

The conference is deemed so important that it replaces the annual meetings of Florida's religious educators, Catholic school administrators and Respect Life workers. It is these people who will attend the meeting.

At the end of the three days, participants will gather with their bishops to discuss concretely "what is being done and what needs to be done" in their dioceses. Farrell noted. All three of the Archdiocese of Miami's bishops will be present at the meeting.

"The conversation flows from the conviction that human sexuality is a holy gift," says Auxiliary Bishop Agustin Roman. "This meeting is looked upon as a means for the Church of Florida to give witness and affirmation to our Gospel tradition and teaching heritage and be pastorally responsive to a variety of critical issues of human dignity and worth."

Bishop Roman has asked all Catholics to pray especially that week for the success of the conference.

Among the nationally-known experts who will lead workshops at the meeting are: Drs. James and Evelyn B. Whitehead, who will reflect on "the spirituality of human sexuality"; Father Donald McCarthy, a moral theologian who will outline the "moral perspectives in the values"; Father David Knight of the Diocese of Memphis, TN, who will discuss "adolescent sexuality and dating"; Father Thomas Galagher, whose talk will focus on "living the values"; and Dr. E. Joanne Angelo, who will explore the "psychosocial development" of human beings.

Also: Father Michael Mammion, who will speak on post-abort counseling and healing; Dr. E. F. Lenoski, who will discuss child sexual abuse and pornography; Father James J. McCarthy of St. Francis Hospital on Miami Beach, who will speak about AIDS; and Father Thomas Foyd of St. Vincent dePaul Regional Seminary in Boynton Beach, who will speak about divorced and remarried Catholics.

They will also be workshops in Spanish, and all the keynote talks will be audio- and video-taped, as well as translated simultaneously into Spanish. Signing is available for the hearing-impaired.

Registration is $90 for the whole conference, plus $20 for the opening night banquet. Write to: Florida Catholic Conference, "Sharing the Vision," PO Box 282101, Orlando, 32821-8095.

Accommodations at the Sheraton World Resort Hotel, where the conference will be held, begin at $65 per night for a single or double, $75 for a triple, and $85 for a group of four. Write to: Sheraton World Resort Hotel, 10100 International Drive, Orlando, FL, 32821-8095.

Information may also be obtained from the Family Life Ministry of the Archdiocese (651-0280); Respect Life office (653-2921); or the Department of Schools, Religious Education office, or offices of Young and Young Adult Ministry, all of which can be reached at the Pastoral Center, 757-6241 in Dade and 525-3157 in Broward.

Official


Sister Denise Marie Callaghan, SSND, has been named Vicar for Religious effective Sept. 1, 1988. She has been a teacher of Scripture and Moral Theology at Gwynedd Mercy College, PA; has wide experience in counseling and spiritual direction; and speaks Spanish as a result of seven years of teaching in Puerto Rico.
Smile, dream, pray: Way to happiness, priests told

By Ana Rodriguez-Soto
Voice News Editor

"Don't worry. Be happy." 

The words of that currently popular tune aptly describe the message South Florida priests received on the first evening of their five-day Convocation of all Archdiocesan clergy.

The gathering this week at the Sheraton Bal Harbour on Miami Beach brought together all the priests of the Archdiocese — a total of 260 — for a mandatory "working vacation." It was a time to know old friends, make new ones, get away from the hectic pace of the daily grind, and learn a little in the process.

Throughout the week, the priests prayed together and attended workshops on such topics as self-esteem, time management, collaborating with lay people, sexuality, faith development, and ministry to AIDS patients.

Sponsored by the Ministry to Priests office, this was the only second time in the history of the Archdiocese that such a convocation has been held. The first con-vocation took place back in 1983.

Like that one, this culminated Friday morning with the ordination of a new priest for the Archdiocese, Father Steven T. O'Hara. (More coverage in the next edition of The Voice.)

First on the agenda this year, however, was Father Frank McNulty, the man who spoke to Pope John Paul II on behalf of all U.S. priests last September at the Archdiocese's St. Martha Church.

In a brief, lively talk spiced with humorous anecdotes and heaped with common sense, Father McNulty shared his recipe for "Surviving with Style." In a nutshell, it was as simple as the song lyrics: "Don't worry. Be happy.

"But it's not easy to work formal prayer into one's life," he admitted, a life that consists in large part of "answering people's calls and micing expectations." The solution is to simply keep trying, Father McNulty said. Make a point to devote a little time each day to praying — even if it's just five minutes — then slowly, step-by-step, increase the amount.

He quoted Cardinal Joseph Bernardin of Chicago, who once described his formula for including prayer in his hectic life: "I want to give a certain amount of time every day to my Lord Jesus." The third thing every priest must do, Father McNulty said, is "Take a look at the map now and then...Stop and evaluate what you're doing." The life of a priest, he suggested, is often like that of a juggler trying to keep ten dishes spinning at once. As soon as he gets one going, another starts wobbling, so he must constantly be running back and forth to keep them all from falling. "We hardly ever stop to take a rest." But every once in a while, priests should stop, and simply ask themselves: "Why the hell am I spining these dishes?

And who put that dish up there? And why is it there? Is that the dish I want to spin?"

"The best way to do this is by going on retreat, but taking long walks every once in a while also helps. The problem is that, when asked to evaluate themselves, priests often think in negative terms: "How have I failed?"

Father McNulty suggested a more positive, gentle way of phrasing that question: "What went well, and what could be going better?"

The fourth vital ingredient to a happy life is, "Smile, chuckle, grin, even laugh once in a while." Or, as W.C. Fields, put it: "Smile once in the morning and get it over with."

Humor, Father McNulty said, quoting Miami's Archbishop Edward McCarthy, is "the fifth sign of the Church."

"We need a lot more playfulness among the clergy," he said, noting that just as laughter is the sign of a healthy family, it is also the sign of a healthy diocese, and a healthy priesthood.

"We were meant to be happy. Not just in the next life but in this one too," Father McNulty said.

The fifth and final ingredient to a healthy, happy life is being able to balance, dream and reality.

"Sometimes I think we take ourselves much too seriously," Father McNulty said. "We absolute things too much.

Pet peeves and pet "causes" become all-consuming. "Don't absolutize; relativize," he suggested. Put things in perspective. Doesn't life pass you by, he asked. He urged priests to "keep daydreaming about the kingdom, about meaningfull causes, about devotion to people, about compassion for the alienated... Keep daydreaming about the great possibilities for you and your priesthood."

For, he concluded, quoting a scene from the Broadway play, "Man of La Mancha": "Maybe maddened all [is] to see life as it is and not as it should be."

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The harvest has never been riper!

Fr. Forrest is Director of Evangelization 2000, headquartered in Vatican City, and was the keynote speaker at this year's Catholic Charismatic Conference, held last weekend at the Knight Center in downtown Miami.

In the opening scene you see these natives of the area of Paraguay and they're having a great time running through the jungle carrying a great cross, said Fr. Forrest.

"And on this cross a missionary is nailed. Now it's very interesting to study them. They're all excited. They're all worked up. He, nailed to the cross, is placid. Nailed to the cross he is at peace, " the natives can the missionary, roll on the cross, into a river where he soon plunges to his death over a great waterfall. In the next scene, the brother sent to replace the dead missionary prays at the foot of the same waterfall. His companions ask him whether he is sure of what he is doing.

"And now comes for me the most important words in that film. I'll never forget them and the way the actor in that film said those words. He simply said, "Brothers, I have to go."

Fr. Forrest is Director of Evangelization 2000, headquartered in Vatican City, an organization that seeks conversions in the same culture as American natives.

"The depiction of missionaries in The Mission is significant, said Fr. Forrest, because it illustrates the zeal for evangelization that is often lacking today.

"There is no value to live, no reason for our lives if we do not meet our savior, and if we can bring that savior to someone else on this earth we are doing the kindest thing that any other human being could ever do, "

The evangelization director criticized modern egalitarian attitudes that treat other religions as equal to Christianity. Although some people protest that evangelizing people of other faiths could damage those cultures, Fr. Forrest said that his response to that argument is that culture pales to insignificance in the light of the issue of salvation.

"Hindus have gods with a small 'g,' " he said, "so many of them that they can't get them all on the roof of their temple. Jesus is the one and only God."

Another aspect of the egalitarian attitude the priest spoke about was the belief that spiritual and material acts are equal. But, said Fr. Forrest, evangelization must take priority over material charity.

By way of illustration, he hypothesized a situation where the parents of a child are forced to choose between feeding their child or bringing their child to know Jesus.

"If anyone ever had that situation those parents would have to let their child, go hungry and prefer to bring him the good news of Jesus Christ," he said.

On Sunday, Fr. Forrest referred to evangelization efforts in the past part of this century that will prepare the way for the end of the millennium.

"We know what Jesus wants for his birthday, 2,000 years ago— he wants more Christians on earth."

"We are living in the most privileged moment of Christian history," he said. "It is an unparalleled moment in history for evangelization. The harvest has never been riper!"

Black Catholics: Ready to make a difference

(continued from page 7)

Catholics to Church. "Black people are emotional — like Latinos," she said. "We tend to go where our identities are; that is why there are so many black Baptists and Methodists. The sense of identity is the main problem, a sense of belonging." "Now, not all black people like Gospel music," added Straughter. "But if it will bring in more people— why not? Don't blame people for wanting fellowship with their own kind, but in this day and age we must look further than our noses."

Straughter also spoke of the efforts of Sister Thea Bowman, a black woman Religious who works out of Xavier University in New Orleans. She heads a program where she teaches white priests about the black experience. "You can't minister to someone if you have never walked in their shoes," Straughter explained.

Merrion Ward of St. Monica parish brought up the issue of Hispanic black Catholics, noting that they and other non-American blacks really do not share the same culture as American blacks.

"The one thing that unites blacks, no matter what country or culture they are from, is racism," she said, "We can make a difference if we put a new spirit in the Church."

Our archbishops have a responsibility, said Straughter, to help make the Church more relevant to our black brothers and sisters. "The Church will change. Christians have to adapt to the changing world of today."

But, said Fr. Forrest, evangelization must take priority over material charity. "We are living in the most privileged moment of Christian history," he said. "It is an unparalleled moment in history for evangelization. The harvest has never been riper!"
By Prent Browning  
Voice Staff Writer

A chaotic vortex of wars, coups, disease— including an AIDS epidemic of monstrous proportions— has swirled around the African nation of Uganda in recent years.

In the middle of it has been Sr. Miriam Duggan, a medical doctor in a hospital in Kampala, the nation’s capital. Sr. Miriam shared an inspiring story of faith and courage against incredible adversity at this year’s Catholic Charismatic Conference. It was a gripping tale with a message not only about faith in action but also about the meaning and challenges of the worldwide AIDS epidemic.

Working in a hospital where water and electricity are luxuries that are not to be taken for granted, Sr. Miriam has had to regularly confront situations that are not covered in medical textbooks.

“Night after night I was faced with problems I had never dealt with in my life before, never learned what to do,” said the Irish nun.

“And as we prayed the door burst open and I must say my heart took a jump because I thought it was the army breaking in. And it was excited nurses rushing in to tell us that the army had suddenly got up and said they were going away and couldn’t waste anymore time but that they’d be back.”

She faced an equally tense situation during another coup when a crazed soldier of the losing forces ran into the hospital and started to carry off a young woman against her will. Somehow Sr. Miriam managed to place herself between the soldier and the woman.

“As someone prayed over me before I returned to surgery I could feel the hatred that he had in his heart for me, and yet he was praying over me and helping me to do surgery I never saw anyone in my life do before.”

One night, she said, a young man was brought in with a gunshot wound during a coup. The army wanted to take him and execute him on the spot but were not allowed to do so.

“One night I was looking at me, he wanted to strangle me. I could feel the hatred that he had in his heart for me, and yet he was praying over me and helping me to do surgery I never saw anyone in my life do before.”

“I said, ‘Lord, give me courage’, and we began to pray for courage, for anything that would help us overcome those soldiers.”

“We finished praying. I went out to go and I remembered that where the healing is really needed is in those man’s hearts. And I turned back and I said, ‘let’s pray for those soldiers.’ And we began to pray that the Lord would touch their hearts and heal them of the anger and the hatred that was in their hearts.”

“As we closed that man’s abdomen that day my knees were knocking. I was so afraid. Outside we were surrounded by drunk army people waiting to kill this man.”

“I said, ‘Lord, give me courage’, and we began to pray for courage, for anything that would help us overcome those soldiers.”

When Sr. Miriam was appointed to a national committee for controlling AIDS in Uganda where it is primarily a heterosexual disease, she found herself confronted with a program for dispersing condoms and leaflets whose catch phrase was “love carefully.”

“It was anti-Christian and from a medical point of view (the failure rate for condoms is an estimated 30 percent in Uganda) there was no way it could control our epidemic.”

When she protested the doctors and government officials laughed.

“They said ‘sister you have a veil on your head you don’t understand how we men live.’”

Eventually she had her own Christian literature on the AIDS epidemic printed which featured the catch phrase “love faithfully.” Several weeks after that the Ugandan president went on television and radio.

“He quoted verbatim from the Christian literature, and he said ‘no condoms in this country; discipline your children; discipline your own life; and go back and be faithful to your partners in life.’”

Sr. Miriam encouraged the audience to challenge medical and governmental authorities to promote fidelity as the only effective vaccine for AIDS.

“Sometimes I wonder when I look at the literature on AIDS around the world, where are our Christian leaders; where are our Christian ministers; are they all silent?”

“I think the whole AIDS epidemic is a call back to conversion, to leading God’s law,” she said.

She shared several stories of people dying of AIDS who have had conversions.

“The sister advised one despondent man on the brink of death to surrender to Jesus and to her surprise encountered him several days later outside the hospital.

“He said, ‘sister do you not recognize me?’ And there was a young man, looking very well, full of life, full of joy, jumping around and saying: ‘sister, when I went home the other night I felt desperate. I argued with God. I fought with God. After midnight I said Lord take me, I surrender to you my life.’ And he said, ‘from that moment I began to feel well. I began to feel better and you see how I look.’ Today that young man is still alive and he’s back at his teaching job.”

Although during her life in Uganda she has witnessed much sorrow— she remembers one night when three young men under 21 died of AIDS in her arms— Sr. Miriam wanted the audience to know that she has felt no regrets.

“‘For all the tea in China and all the dollars that you have,’ she said concluding her speech, ‘I wouldn’t trade with anybody.’"
One year later, the words of Pope John Paul II are still etched in the mind of Archbishop Edward McCarthy. He wants South Florida Catholics to remember them as well, and put them into practice.

At a Mass last Sunday which both marked the anniversary of the Papal visit here and closed this year’s Catholic Charismatic conference, the Archbishop reminded the audience of the Pope’s words — and called all Catholics to action.

“The Holy Father reminded us that prayer cannot be self-centered,” the Archbishop said. “Prayer that does nothing in practice is thoroughly lifeless.”

Each person has his own unique gifts to offer, he added, quoting the Pope. “Our Holy Father said... there is a vital need for evangelization. He said that there are many ways to evangelize: to personally live the Gospel, share it with others, to transform family life in our society with the ideals of Christ’s teaching.”

Archbishop McCarthy also mentioned a familiar litany of modern sins, from violence and terrorism to pornography. “Our Holy Father said in the face of this, faithful Christians must not be discouraged, nor can they conform to the spirit of the world.”

“He said they are called on to acknowledge the supremacy of God and his law and raise their voices and join their efforts on behalf of moral values, to offer society the example of their own upright conduct and to help those in need.”

“Reflect on” the Pope’s words, the Archbishop urged earlier, at another anniversary celebration at the Archdiocesan Pastoral Center.

This is a time, he concluded, for “savoring the experience” of the Papal visit, and for “recommitting ourselves” to the ideals of unity and service that South Florida embodied during that 48-hour period when the Vicar of Christ was here.
Huge papal cross finds a permanent home

This time it wasn't raining. Indeed, the heat was intense last Friday afternoon as a handful of dignitaries gathered for a very special ceremony at the Archdiocesan Pastoral Center. On the exact anniversary of Pope John Paul II's arrival in South Florida, Archbishop Edward McCarthy re-dedicated the giant cross that overlooked the Papal Mass site at the Dade County Youth Fairgrounds / Tamiami Park.

He dedicated it, he said, as a "permanent memorial" to that historic event, and "even more, so that the spirit of that event might never be forgotten."

"It was a time of great good will, unity and collaboration," the Archbishop recalled. "In a marvelous way [South Floridians] gave witness to the ideals of faith, unity, and human brotherhood that the pontiff had come to proclaim... This is a time when we recall and recommit ourselves to the ideals we celebrated," he added. "May this cross... now keep alive forever the memory of the visit and, even more, our commitment to the spirit that accompanied it. May it continue to inspire us with the thoughts of who we are and who we are called to be that were expressed by his holiness."

The giant cross was stored in Fort Lauderdale after the Papal Mass, and then taken to West Palm Beach to be completely cleaned and sandblasted. It was erected at its Pastoral Center location over a three-day period in April.

First, the 14-ton stem was lowered into a hole the size of a master bedroom (top right) and held in place while over 100 tons of reinforced concrete were poured to form the base. Welding on the base took 80 man-hours to complete. Next, the 40-foot-wide arm was lowered and fastened (middle, right and left) followed by the top of the cross, which was guided down by sure-footed steel workers (bottom, left).

The total weight of the cross is 25 tons, and it stands roughly 85 feet in the air. After the cross was erected, it was painted pearl-white with primer and paint donated by Delta Laboratories in Hialeah.

Gerrits Construction, which originally had assembled the Papal altar and cross at the Dade County Youth Fairgrounds, also absorbed the cost of moving the cross from the Mass site, painting it, and re-erecting it at the Archdiocesan Pastoral Center. Michael and Patrick Gerrits, owners of the company, dedicated the work to their mother, Mrs. Louise Gerrits.
Thousands cheer Cuban patroness

27th Celebration of Our Lady of Charity marked by surprise visit of Cuban archbishop

From La Voz staff reports

In a flurry of waving handkerchiefs, white and yellow flowers, and Cuban and American flags, more than 12,000 Cubans welcomed their patroness to Marine Stadium Sept. 8 for the 27th annual celebration of Our Lady of Charity.

The emotion-charged event took on even deeper significance as, for the first time ever, a bishop from the island shared in the celebration. Archbishop Pedro Meurice of Santiago, Cuba, the diocese which houses the original statue and shrine of Our Lady of Charity, was welcomed by a prolonged standing ovation and cheers of “Cuba! Cuba!”

“I feel very good being here,” Archbishop Meurice told the press after the ceremony. “I feel as if I were home. Here are my brothers, my friends.”

His presence at the Mass was a lucky coincidence. He had just completed his ad limina (five-year) visit to the Pope in Rome and had stopped in Miami to see his sister and nephews before returning to Cuba. It was the first time, he said, that he had celebrated Our Lady’s feastday outside his homeland.

“For us bishops it is a great joy to come together, as it was a great joy for the apostles,” said Miami Auxiliary Bishop Agustin Roman, referring to the Cuban archbishop’s presence in Miami.

Two other Latin American bishops also took part in the celebration: exiled Bishop Pablo Antonio Vega of Nicaragua and Bishop Guido Brena Lopez of Peru. They concelebrated the liturgy with Miami’s Archbishop Edward McCarthy, Auxiliary Bishop Norbert Dorsey, Bishop Roman and more than a dozen priests from the Archdiocese.

As usual, the statue of Our Lady of Charity was ferried by boat from the Shrine across the bay to the Marine Stadium. This year, however, for the first time, the delicate statue was encased in a specially-made clear fiberglass case.

Her arrival was preceded by the recitation of the Rosary, and punctuated by the gentle swaying of five girls, ages 9 to 13, to such traditional Cuban rhythms as the comparsa and bolero.

“Among the palm trees and ocean waves, the breeze dances on Cuban afternoons,” said Maria Eugenia Salazar, who choreographed the girls’ dance as her own offering to Our Lady on her special day.

Offerings of a different sort were also made by hundreds of Cubans, who traditionally, at this time of year, swamp the Shrine with bouquets of yellow and white flowers, the colors of Our Lady. Bishop Roman asked, however, that this year, instead of flowers, the offering be “bread for the poor” — and Cubans responded, with dozens of boxes full of rice, canned goods and other foodstuffs.

“It’s been one of the greatest joys I’ve had this year,” Bishop Roman said, “to see all that food for the poor being offered for love of the Virgin.”

“Just as Our Lady is first among Christians, [Our Lady of Charity] is first among Cubans,” said Father Jose Luis Menendez, pastor of Corpus Christi Church in Miami, who preached the homily at the Mass.

Charged with patriotic overtones, his homily reminded Cubans that the image of Our Lady of Charity shows a cross in one hand and the image of Jesus, the Way, in the other.

“Only if we accept the Way will our homeland be liberated from the Communist which enslaves it, and from the materialism which enslaves part of our exile in selfishness, drugs and violence,” he said.

Calling the image of Our Lady “the picture God has sent us of His mother,” he urged all Cubans to look at themselves in the light of her eyes, which reflect the goodness of God.

Speaking briefly, in Spanish, at the end of the ceremony, Archbishop McCarthy also exhorted Cubans to hold onto their faith, practice it rigorously, and especially become involved in the Archdiocesan Synod process.
By Patricia Kasten
GREEN BAY, Wis. (NC)—The term “New Age” may be a 1980s catch phrase describing everything from popular music to crystal healing. But some church leaders attribute its popularity to a growing “quest for meaning” in people’s lives.

While they acknowledged the healing power of crystals, soothing music and future-predicting tarot cards come under the New Age heading, self-examination and global cooperation seem to be more central to the New Age phenomenon, said an author who first heard the term while studying cults in the 1970s.

“There’s an amalgamation of thes, said Pat Whitcomb, a deacon at St. John the Evangelist Parish in Green Bay.

“If it’s held together by any string at all, it’s held together by people who see profound and dramatic change taking place in the culture today,” he said in an interview with The Compass, Green Bay diocesan newspaper.

“These same people see our only survival as a world depending on our beginning to see ourselves as a world community, rather than as an individual country here, an individual nation there,” Whitcomb said.

New Age believers seek peace and harmony—beginning with individuals and gradually encompassing the world—and respect for nature, and they exhibit a cautious approach to authority and technology.

In her 1980 book, “The Aquarian Conspiracy,” author Marilyn Ferguson said the New Age way of thinking “denies that our elders are our betters, that money can solve many problems, that more and better can solve problems, that loyalty outranks inner authority.”

“If we can eliminate ego, eliminate pride—the pride that we have been living by kind of traditional norm if we seek more and better—then we can get to the essence of what people are looking for.”

The movement’s popularity “certainly seems to reflect a strong quest for meaning in people’s lives,” Father Carroll said. It may also point to the failure of some of our traditional institutions to respond to a desire to believe, he said.

But the desperation some exhibit in their quest for meaning, wrote Dr. Marty wrote in a November 1987 editorial.

“This is not to say that we are interested in joining us, please call the St. Therese of Lisieux Center at 12:15 in DM 165, as well as many other events. If you are interested in praying, we can offer you a meditation on the Jesus Christ, the Son of God. Each day at 12:15 in DM 165, as well as many other events.

F.I.U. retreat makes unity on campus

By Natasha Perez
F.I.U. Student

“With Christ nothing is impossible...” Those words come to mind as I think of the retreat held at St. Therese of Lisieux Center. The retreat was planned for F.I.U. and other college students by Father Daniel Berrigan, a Jesuit Father Daniel Berrigan, the Catholic Campus Ministry last Saturday, Aug. 27. We were approximately 50 young adults gathered that day to share and grow in our faith.

As the day approached, we all became more nervous, but no sooner had we bowed our heads and invoked God’s presence than a group of people started up to the building to be let in. God did not even wait for us to finish praying— as if he knew, and of course he did know, exactly the petitions that were held in our heart that morning.

Before we knew it, groups of people had filled up the area, and we, the core group, were walking around half dazed, in awe at the wonder of God’s works. The rest of the day went by smoothly and quickly. It was a quality group of people that God had sent us that day, mature, open, sincere, the majority of which were active, committed youth in the church, very willing to share their experience of faith with others.

It was a short retreat, but it was very significant for many reasons. Primarily, it proved to us that Catholics are not alienated in an institution such as F.I.U. A large percentage of F.I.U. students are Catholic, yet in walking around the halls in the school and talking to the people, nobody would guess this is true.

We as human beings tend to be intimidated when we believe we are surrounded by people who do not share our views, and we develop a sort of outer shell that we crawl into when dealing with these people at work or school, and then in the safety and familiarity of our home and church we crawl out and breathe once more.

The problem is that after a period of time in that shell we begin to suffocate. Sometimes the world builds up that shell against our will, perhaps by refusing to allow us to fully bring our faith into the workplace or place of study, and this is when it’s time to group together. Unfortunately, the world is not one big church. However, we the church, are scattered around out there, and grouping together can make a big difference. That is the aim of the Catholic Campus Ministry. In order not to be torn between two worlds, that of our faith and that of the rest of humanity, we want to create plan where if a student has a break with classes, he or she can go to an on-campus prayer group, Mass, or other spiritual activity.

“I want to see a table out in the U.H. (student) building like the rest of the clubs,” shouted Mike. “The Voice /Features

Sept. 16, 1986

Groping for meaning in a confused world

By Daniel Berrigan

“It’s an ‘endless quest for novelty and stimulus in every direction. I think we become less human... if we seek more and more and more—of ego and appetite and self-worship. It’s idolatrous...”

—the New Age Movement

By Natasha Perez
F.I.U. Student

“This is not to say that we are interested in joining us, please call the St. Therese of Lisieux Center at 12:15 in DM 165, as well as many other events.

F.I.U. retreat makes unity on campus

By Natasha Perez
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“The New Age Movement is very American,” wrote Jesuit Father Daniel Berrigan, the peace activist, in a 1981 article for Omni magazine.

“The New Age is ‘an endless quest for novelty and stimulus in every direction...’...it is idolatrous...”

—Fr. Daniel Berrigan

Wis.

At the same time, “the New Age movement is very American,” wrote Jesuit Father Daniel Berrigan, the peace activist, in a 1981 article for Omni magazine.

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—Fr. Daniel Berrigan

Wis.
Time for U.S. to care about Haitian people

Murder and desecration continue to be a way of life in Haiti, at least as it relates to the authorities there. And it does not appear that our government here gives a damn. (Excuse our righteous indignation.)

Mugger’s goods of Gen. Namphy—who is little more than a tin-horn dictator at the moment—barged into St. John Bosco Church in Haiti early this week and proceeded to murder several people, including a pregnant woman shot in the stomach. Later they burned the church. Police stood idly by and watched, either indifferent or afraid to oppose the colonel’s military terrorists. The dreaded Ton Ton Macoute (secret police) of Baby Doc are now replaced by army goons. The priest of the church had been preaching against the government and the General has made it clear he will swing opposition like a mosquito. We still await our government’s outcry.

Archbishop Edward McCarthy has expressed his “outrage” at the “atrocious treatment of worshipers.” I join them and all who love freedom and respect religious rights in petitioning our government to protest the outrage.”

Perhaps by now our government will have acted—by threatening to throw Namphy out if he doesn’t make his army act like something resembling human beings. But the problem is that he has been getting away with it for so long he has no incentive to quit. He got where he is by military force and he then proceeded to do his will with impunity.

On August 14, a group of masked assailants, reportedly composed of uniformed military personnel and armed civilians, attacked members of the “Mouven Jean Labadji” (Youth Movement of Labadi) in the community of Labadi. The attackers opened fire on the group of young people as they were on their way to a soccer match in the town of Labadi. The youth group, having planned a day of reflection and recreation in celebration of the second anniversary of its founding, was coming from a meeting where they discussed the situation in Haiti since the military coup of June 20. Radio Soleil reported 10 people killed in the attack, while Radio Haiti Inter reported 4 killed and two wounded. The radio station of the Haitian National Police, APF (French for “Police du Pays”) reported that Bagnard Grande Pierre, the chef de section (local military authority) of Labadi, and Esperance Charles (a member of the rural police in the area of Labadi) were identified by eyewitnesses as the leaders of the armed group in the attack.

The military government under Namphy sent a combined military/civilian team into Labadi Monday, Aug. 15 to investigate the attack. The investigative team’s first action once in Labadi was to dismantle a self-help development project established into Labadi Monday to investigate the attack. The investigative team’s first action once in Labadi was to dismantle a self-help development project established and run by the youth group.

This attack is only the latest in a series of military-sponsored attacks on popular organizations and human rights groups since the coup of June 20. The new military government has made no effort to hide its disdain for the democratic opposition.

During a visit to the southern peninsula of Haiti, Namphy declared that his government’s reaction to protest will be swift and indiscriminate, declaring, “When mosquitoes are buzzing, one can’t waste time trying to determine which are male and which female.” An officer in the Haitian military recently explained the new government’s position less cryptically: “The CNG closed its eyes to a lot of things... But it won’t be the same now. Namphy is going to benefit from his past errors and be strong. That means no strikes, no demonstrations, and people will be afraid to speak up.”

Namphy will never change unless he is put in his place by a higher power. In this case we mean Uncle Sam—the only hope of this hapless people. The Higher Power comes later.

Letters

Suarez correct in moral view of AIDS and bishops’ role

Edward R. Sunshine is certainly free to disagree with Mayor Suarez concerning the appropriateness of the statement on the prevention of AIDS found in “The Many Faces of AIDS...” However, the Mayor is correct in his moral criticism. It is for our bishops to safeguard, above all else, the moral integrity of our souls. Of course, the Church also attends to our temporal needs when it feeds the hungry, clothes the naked, etc.

But in serving these temporal needs it does not, or rather it must not, give us that which would endanger our eternal salvation—even if we were for the sake of saving our souls.

Bishop Eusebius J. Beltran, of Tulsa, summed it up best when, in addressing the executive session of the National Conference of Catholic Bishops, he said: “It is for the Church to instruct, encourage, guide, and enable people to follow the law of God. It is not for her to expose people to instruction on how to disobey God’s law with lessened risk to health and well-being.”

The good bishop went on to express his view of what Catholic fatherhood, that is, a new vision with which I wholeheartedly agree. He said: “In its eagerness to address the wider pluralistic society, ‘The Many Faces of AIDS...’ seems to give insufficient attention to what should be its principal concern: the pastoral need of the Catholic community. Intermarried as they are in a highly secularized pluralistic society, our Catholic people will continue to be bombarded with the so-called ‘safe sex’ message.”

“Desperately need to hear from the Church a word of counsel. We are very different. They need to learn what their Church has to offer them as they face the AIDS crisis.”

“In very clear terms they need to be reminded what behaviors are expected of us as members of the Mystical Body of Christ. They need to hear, in terms they will understand, why we are called to chastity and why we must avoid all forms of drug abuse.”

“They need to learn the hope-filled Gospel message that, as followers of Jesus, we need not be driven to our appetites or to sin; and that with the help of the Lord we can overcome all temptation. They need to be reminded again about the means available to us in the Church to help us achieve forgiveness, conversion, and restoration in God’s grace.”

“They need to be reminded concerning our responsibility to protect Christian life and to remind them that they need to receive practical guidance about how to do that by avoiding the abuse of alcohol, by self-discipline, by keeping good company, and by avoiding the near occasions of sin.”

Would that all our bishops believed as Bishop Beltran and taught their flock so Confusion and error would not be as widespread in Our Church.

Ivan Ortiz
Miami

Disappointed with St. Henry’s ‘pub’

I continue to be as just as sad and disappointed with St. Henry’s liquor license as I was in 1984 when I notified the TV and newspaper about it.

The story in the Sept. 2 Voice has not changed my mind at all. Because of St. Henry’s liquor license I am no longer proud to say that I am Catholic.

Because of St. Henry’s liquor license I no longer contribute to the Catholic Church (and my parish no longer gives me envelopes).

If the Catholic clergy of this area were3 really aware of world events they would know that the Irish have been involved in a civil war for many, many years and that Irish pubs represent poverty and not something quite so quaint.

Let St. Henry’s Church give up worshiping liquor with their liquor license and worship God instead.

Nelson Bolan
Lighthouse Pt.

Drop tax exemption and speak out

After reading the article “Election year do’s and don’ts” I think it’s time for us Catholics to make a choice to be tax exempt or speak up for our values. And it looks like we’ve fallen into the money pit (meaning money is a greater value than defining our moral values).

I was beginning to think that what I hoped to feel just didn’t exist. Was I ever wrong! Last July I decided to attend the Mass and come away filled with the presence of the Lord. May God continue to bless our priests and congregations.

Kathy Vallone
Coral Springs

Getting something out of Mass

I choose to respond to a recent letter sent to you from Father Rawley Myers of Colorado Springs, Colorado, calling us religious illiterates if we say “we don’t get anything out of Mass,” and judging that we want to be entertained like TV. I have felt and spoken those same words, “I don’t get anything out of Mass,” and I continue to be just as sad and disappointed. But, in speaking before the Mass at San Isidro Catholic Church in Pompano Beach, I really didn’t know what to expect but went to see for myself. I found a special experience. I truly felt the presence of the Holy Spirirt and, since there were very few with dry eyes, I felt sure I was one of many.

The impact of the Mass at San Isidro is incredible, and very powerful. I feel blessed to have found that you can attend Mass and come away filled with the presence of the Lord. May God continue to bless our priests and congregations.

Kathy Vallone
Coral Springs

Letters policy

The Voice welcomes letters of opinion on matters of interest to Catholics. Letters do not represent the views of The Voice or teachings of the Church. Write to: Letters to the Editor, The Voice, PO Box 38-1059, Miami, FL 33235-1059.

Peggy Nelson Pembroke Pines
Spotlight on Children

By Fr. John Dietzen

Theology and the law

By Fr. John Catoir

Time capsules

By Frank Morgan

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The liturgy they had. But we thought we were not hearing correctly when they recited the Apostles' Creed exactly like we recite it including, "I believe in the Holy Spirit, the holy, Catholic Church." Will you explain how they believe in the Catholic Church? (Iowa)

A. As far back as the year 100, perhaps 70 years after the death and resurrection of Jesus, the Christian community of believers already referred to was the Catholic Church.

The Greek word "catholic" simply means universal. Thus, the meaning simply was that the Christian church was for all people, not just for certain classes or places.

The Apostles' Creed did not come from the apostles themselves. It went through a form changes through a number of years, reaching its present from somewhat around the year 200. This is one of the changes that it should include the phrase "Catholic Church."

When Protestants use this creed, as nearly all of them do, they mean the world "catholic" in that original meaning, not as a reference to the Roman Catholic Church.

Q. Would I like to know if a divorced man can go back to the church if he is now remarried and does not intend to. They were married 25 years.

A. He is in his 60s and had been going to Mass and the sacraments until this came up when he was about 50.

Q. He never misses Mass. He loved his wife, but things did not work. How could he be back to Communion? (New Jersey)

A. I'm sure regular readers of this column must wonder why I come back to this subject often. It is simply because, increasingly it seems, so many Catholics confused about this subject.

Once again, the fact that a Catholic is divorced is no obstacle to his or her receiving the sacraments of penance and the Eucharist.

Just as any other Catholic, they should be sorry for and forgiven of any sins that may have been involved in their life.

Once that is done they are as free to receive Communion as any other Catholic.

A different problem arises of course, if someone is现已 contemplated, which is obviously not the case with your friend.

It is sad that he has been away from the sacraments so long simply because of a misunderstanding.

Please ask him to talk to a priest right away.

(For questions of this column should be addressed to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701)

Time capsules

1770's audiophone helped the deaf

By Frank Morgan

A trial was ordered by the French Minister of War, who was interested in the possibility of using the locomotive instead of horses to pull the cannon.

On the day of the trial, the engine was taken to one of the streets of Paris where it rolled along beautifully at 10 miles an hour until it came to a corner where it toppled over and injured some important military observers.

The steam locomotive was confiscated and locked up and so was Cugnot.

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The first match was called, "the Ethereal Match" and was invented in France in 1781. It was a twist of paper dipped with phosphorous and sealed in a glass tube. When the tube was broken, fire was fanned into life by the oxygen which rushed into it.

One of the first inventors of a steam locomotive was Joseph Cugnot, a French military engineer. His 1769 locomotive moved along the road without rails.
**Family Matters**

"Who is God to me?"

By Carol A. Farrell

I first, but the longer-lasting lesson was that God was hovering somewhere up there in the sky just waiting for me to make some giant slip-up so that He could send me to hell.

Considering all that, it’s difficult to understand that at the same time I could carry an image of God as a gentle Father who cared about me, who loved me very much and from whom nothing could separate me.

Reflection on that image pointed to my home as the source. I knew that I owed an eternal debt of gratitude to my earthly father who in his tender, nurturing, loving ways made real for me the teaching that there was a God who love me unconditionally as a father loves his child. It was an understanding that went far beyond my mind, into my very being.

Our image of God come from somewhere. They don’t materialize out of nothing. As children they are created out of what we are taught about Him and out of our experience of the gods in our life, our parents and other powerful people.

That’s a bit frightening but it is how we function in our children’s lives in their early years. We have the power of life or death over them. They are totally dependent on us for food, shelter, protection. Our size is so much greater than theirs that it promotes the god-like stature we have in their lives.

As a result of this our children’s ideas of God are originally mixed up with their parent-god. God is truly created in our image as we interact with our children as we speak to them of God. Angry, punishing behaviors promote the image of an I’m-going-to-get-you God.

The responsibility here to be carriers and molders of God’s image is so awesome that we would probably refuse it we could. He first created us. Then we create Him for each other.

Of course God’s image is an ever changing one because life is continuous growth and change. As we reflect on the meaning of life, God and our relationship with Him, we are constantly adjusting our ideas of Him. But I see in my own life that is spite of fearful of God promoted at the time I was a school girl, and others that I held for a while and discarded, the one that endures is the one created by a father’s love.

(Carol Farrell is director of the Family Life Ministry in the Archdiocese of Miami.)

What’s best for the children

Dear Kenny: My husband and I each have custody of two children from our first mar-riages. The four range in age from 5 to 10. We have been married to each other for three years. My husband’s children lived with his mother until we were married. They have been living with us.

After three years, I left my husband because he had a drinking problem and got abusive with me and the children. His children returned to live with his mother again. Since that time my husband has gotten help, along with myself and my children. We are seeing each other again and planning on getting back together.

Our problem is that his mother won’t give the children up now. My husband went to see his boys and told his mother we were planning to reunite. She said that if we did, she would take him to court over his children.

My husband feels caught between a rock and a hard spot. We have been through a lot of pain and are ready for some happiness. I don’t want my husband to go through the pain of having to fight for his children, but I don’t want to lose him over them either. Can you help?—Iowa.

By Dr. James and Mary Kenny

You and your husband have merged families, sepa-rated and now all want to come back together again. Nowhere in your letter do you ask the important question. What is best for the two children who are presently with her?

The first thing I would do is to obtain a professional evaluation to determine where the best interests of these children lie. A mental health center, psychologist or evaluation to determine where the best interests of these children lie. A mental health center, psychologist or evaluation to determine where the best interests of these children lie. A mental health center, psychologist or evaluation to determine where the best interests of these children lie. A mental health center, psychologist or evaluation to determine where the best interests of these children lie. A mental health center, psychologist or evaluation to determine where the best interests of these children lie.

The home study should be thorough, including a social his-tory, testing, physical exams, checking of references, home visits and especially talking to the children.

Ask the professionals what is best for the children.

Listen to what they say, including the reasons for their recommendations. They can be more objective than you in making a recommendation.

Often the needs of all can be served with liberal visitation. A good professional can help you mediate this.

Mediating is better than fighting, in court or any place. Maybe grandmother should keep the children for a few months, until you see how your routines and family works.

If your husband were to insist on having the children, the law is on his side. In almost all states the rights of the natural parent take precedence, even over grandparents, unless it can be demonstrated that your intended home is not a fit place to raise children. Consider first the best interests of the children. Meet with grandmother and try to work things out amicably. Both families might offer extended visitation for the children.

If need be, make use of professional mediation. Re-member, you do not have to be on friendly terms to work out an acceptable agreement. Labor and management and hostile nations work out agreements all the time without going to war.

If you and your husband have worked out your own differences, perhaps you can do the same with his mother.

Good luck.

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If I were a man today . . .

By Dolores Curran

At a marriage enrichment workshop last spring, a husband made a thoughtful comment that affected many there. "I’m confused about what women want today. I don’t want to offend them and I want them to like and admire me but the rules seem to be up in the air. Do you open doors for them or not? Offer to walk them to the car or not? Call them by their first name or title? Offer to carry heavy boxes for them or watch them struggle?"

He voiced a familiar dilemma. At one time we all knew the rules; the man walked near the street, he was last in line and out of elevators, and he had the last word on weighty topics.

In any time of changing value and role structures, we experience a period of normlessness. Rules are fuzzy and we long for yes/no and right/wrong answers.

Eventually new rules emerge but we’re living in that limbo between structures and we often feel that whatever we do is wrong.

It is much easier for women. Do we wait for the man to open the door, offer his help, or give the final word? Can we get angry without being labeled radical feminists?

Some women turn every issue into a gender justice issue but they are the extremes. Most women are hoping for some rules sensitive to our gender but not restrictive.

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Good luck.

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The new era of T.V. programming

If you want to understand how much television has changed in the last 25 years, there's one simple measurement: Pick up a TV Guide and look at the back. Two decades ago, the listings for a week's worth of programming could be contained in 70 pages. In contrast, a recent issue required 128 pages to contain the same amount of information. A special for children on the Church...and Bishop Agustin Roman, Sundays at 9 a.m. on WRHC, 1550 AM.

Some of those questions existed years ago but were not as pressing; many other issues are brand new, raised by the new technologies and the programming they bring. Sometimes, it almost makes you wish someone could cut your cable, but there is no easy way out for TV watchers in the Eighties. The era of passivity has passed; the time for active involvement with the tube is here.

(Oops! In my recent column on the Film Advisory Board's new ratings system, I mentioned a Steve Martin film containing dozens of expletives. The film was not "Roxanne," as my sources told me, but "Planes, Trains and Automobiles." Sorry about that.)

New missal for shut-ins

If you are a shut-in and want the Mass on Sunday mornings, the Communications Office is now offering subscriptions to the Leafllet Missal in both English and Spanish. With this booklet you will be able to follow the readings and prayers of the Mass right along with the priest.

To: Communications Office, Archdiocese of Miami Mass for Shut-Ins, 9401 Biscayne Blvd., Miami Shores, FL 33138

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Caution.
O'Sheas' can be habit forming.

Take only as directed.

DIRECT YOURSELF TO BALD EAGLE DRIVE ON MARCO ISLAND.
YOU HAVE BEEN TO S.W. FLA. 'TIL YOU'VE BEEN TO O'SHEAS.
OFFENSIVE LUNCH, SUNNY BRUNCH, SIZZLING SEASONS, FOOTBALL, O'SHEAS SONG, FULL DINNER OVERLOOKING MARCO BAY. 394-7531

Television programs

- "Rosary" In Spanish with Auxiliary Bishop Agustín Román, every Sunday, 9 a.m., on Tele-Miami Cable, Channel 40.
- "Focus on Life" In English with Father Dan Kubala, every Sunday, 8:30 a.m. on WSVN-CH 7; next air date is Sept. 18.
- "TV Mass in English" every Sunday, 7:30 a.m., on WFLG-CH 10.
- "TV Mass in Spanish" every Sunday, 9:30 a.m., on WFLY-CH 25; and 9 a.m. on WSVC-CH 51.
- "Unity" In English with Mary Ross Agosta, airs three times a week on Educational Cable Channel 2 (All Dade county cable companies), Mondays, 8 p.m.; Tuesdays, 1550 AM; Fridays, 9:30 a.m. Topics: Week of Sept. 11: Palmer House.
- "Huestra Familia" In Spanish, at 7:30 a.m. Sundays on WLYH-CH 23.
- "New Breed of Man" / "El Hombre Nuevo" Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHTF-CH 45), Sundays at 1 p.m.

Radio programs

- "Blessed Are the Music Makers" Hosted by Mary Beth Kunde, Sundays at 9 p.m. on WEAT, 1140 AM.
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Holy Rosary breaks ground for new church

With the release of 1,000 balloons bearing peace messages, Our Lady of the Holy Rosary parish in Perrine will break ground for its new church on Sunday, Sept. 18, immediately after the 12:30 p.m. Mass.

Scheduled for completion by the end of 1989, the new facility will be the first permanent church for the parish, which was founded in 1959 by the late Archbishop Coleman Carroll, first bishop of Miami. Holy Rosary was the first parish founded in the new diocese.

Since 1960, its parishioners have celebrated Mass in a temporary church, a two-story facade whose first floor is used for Masses and whose second floor houses the classrooms of Holy Rosary School.

The new church, which will seat about 550 people, is the first phase of a master architectural plan for the entire parish. Parishioners hope it will be ready for use by midnight Mass on Christmas, 1989.

The architectural plan also calls for a smaller chapel and administration buildings, all combined into one large complex that nevertheless blends in with the surrounding neighborhood. The architect is Charles M. Sieger.

Holy Rosary's pastor, Father Ronald Brohmer, invites all current and former parishioners, as well as neighbors and friends, to attend the groundbreaking, which will feature: parish children releasing 1,000 balloons each bearing a special message of love and peace; the examination of a time capsule constructed by the children; a procession by representatives of the parish organizations, each carrying a banner depicting the

 Mercy Hospital to offer a Mass for the Sick

The Most Reverend Bishop Agustin Roman will be the main celebrant of the Mercy Hospital Community Mass for the Sick to be held under a large tent in the front lawn of Mercy hospital 3663 South

The Mass will be offered on the Feast of Our Lady of Mercy," said Sister Lorraine Kraverath, Director of Ministry and Mission at Mercy. "We encourage individuals to come with their families since this will be a very special time of blessing and prayer for the sick members of the family," added Sister Lorraine.

The Mass will integrate the use of English and Spanish. All materials will be available in Spanish.

Meals available at CCS centers

Catholic Community Services, Inc., 9401 Biscayne Boulevard, Miami, Shores, announces the sponsorship of the U.S. Department of Agriculture's Child Care Food Program.

Meals will be available at no separate charge to eligible children at the centers listed below and will be provided without regard to race, color, national origin, sex, religion, age or handicap.

Parent/guardians of children eligible for a free and/or reduced price meal must complete an application with documentation of eligibility information including number and names of all household members, social security numbers of all adult household members or an indication that a household member does not have one, total monthly household income, an Food Stamp case number or Aid For Families with Dependent Children (AFDC) or Aid to Dependent Children (ADEC) case number and the signature of an adult household member.

Name and address of center(s)

Catholic Community Services, Inc. has been selected as the charitable agency to distribute meals to children in accordance with provisions of the Act. The Miami District Council of the St. Vincent DePaul Society, through its many parish committees, recently conducted a novel fund-raising program: on a designated Sunday and the prior evening liturgies, the Vincentians sold cans of Campbell's soup at the church after all the Masses.

The idea was originally proposed by Council Vice President Ben La Pointe of Epiphany parish. Of Dade County's 45 parishes, 36 participated simultaneously in Soup Sunday.

Canned soup was ordered in advance through the cooperation of a major supermarket chain and distributed by 17 of its stores directly to the parish groups. The soup manufacturer also had agreed in advance to be involved in this charitable project. All the profits from the sales remained in each parish for the work of the St. Vincent De Paul staff in that area.

The Miami District Council of the St. Vincent DePaul Society is one of many organizations that are working hard and trying to feed the hungry and help the poor and distressed.

Architect's model shows the church (left), the chapel (center rear) and parish hall (right).

Vincentians hold 'Soup Sunday'

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A Memorial Mass for Father William J. Messick, OSFS, vice president of institutional advancement at Barry University, was celebrated on Sept. 4 in St. Mary’s Chapel on the Barry campus. Archbishop Edward A. McCarthy was the principal celebrant and liturgist for the Mass for the 44-year-old priest who died unexpectedly in his residence on Sept. 3.

Concelebrating with the Archbishop were Auxiliary Bishop Norbert M. Dorsey, C.P., the Very Rev. Richard T. Drury, OSFS, Provincial of the Oblate Fathers of St. Francis de Sales, and priests of the Archdiocese.

Ordained for the Oblate Fathers in 1971, Father Messick joined the staff at Barry in 1982 after serving in teaching, administrative, and counseling positions throughout the country.

A native of Philadelphia, he received a Ph.D. from the University of Maryland and an Ed.D. from Nova University, Fort Lauderdale. From 1962 to 1967 he assisted at St. Grover’s Church, celebrating weekend Masses.

In addition to his parents, William and zmene Messick of Villas, N.J., he is also survived by a brother, Robert. Burial was in Wilmington, Del. Donations may be sent to the William J. Messick Memorial Scholarship Fund, Barry University, 11300 N.E. 13th Ave., Miami, Fl. 33161.

Displaying crosses
Regina and Robert C. Bimbelin, owners of The Falls, a building on Biscayne Boulevard that displayed a 300-foot rosary during the Pope’s visit last year, have planned events for the anniversary of the visit. There is a four-story crossing in orange plastic hinges installed on the front of the building. An unannounced event will follow.

Prayer petitions
The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions. Petitions will be included in our individual daily prayers each week as well as during this special community prayer time.

Anyone with a prayer request write to:
Prayer Petition, Archdiocese of Miami, 9401 Biscaule Blvd., Miami, Fl. 33133.

Office of Worship workshops set
Eucharistic Ministers—All workshops: Saturdays, 9:45 a.m. to 4 p.m. Oct. 15, St. Cletus, Homestead; Oct. 15, St. Pius X, Ft. Lauderdale; Nov. 5, St. Joseph, Miami Beach; Nov. 12, Our Lady of the Divine Providence, Miami (Spanish); Dec. 3, St. Boniface, Pembroke Pines; Jan. 13, St. Kevin, Miami; Feb. 20, St. Vincent, Margate; March 11, St. Stephen, Miramar (Spanish): April 15, Holy Redeemer, Miami; May 13, Resurrection, Dania.

Requirements for Commissioning:
1. Candidates must be recommended in letters of recommendation signed by their pastors (parishes), or Spiritual Directors (schools, institutions), or Bishop Roman (apostolates). 2. Candidates must attend one full day of training. Procedure: Letters of recommendation must contain the following:
   a. Names of all candidates being recommended
   b. Check to cover registration and lunch fees for those attending
   c. Specification of which workshop candidate(s) will attend.

How To Place An Advertisement:
For classifieds, phone 758-0543. Deadline: Monday 10 a.m.
Know Your Faith

By Father David K. O'Rourke, OP
NC News Service

I have known a couple I'll call Pete and Megan for many years. To look at them from the outside, they appear to be an average middle-class couple involved in a business. Their parents worked hard, raising a family was the No. 1 energy consumer. But in recent years they have made changes, important changes consciously decided on and carefully chosen.

Pete started out working for his father in a small family business. His father ran the business and his mother did the bookkeeping. The parents worked hard, putting off longer vacations and leisure events for the postponed round of dream trips and vacations. Sadly, cancer and a stroke ended their dreams before either reached 67.

That experience caused Pete and Megan to start looking at the shape of their own lives. "We realized that we were doing the same things Mom and Dad had done," Megan explained, "putting off all our plans for later... And it's not as if we were postponing everything as part of a plan," Pete added. "That's just the way things were done.

Running our own lives rather than being run by events is part of a Christian life. Pete and Megan realized that they had to work to pay the bills. And raising a family was the No. 1 energy consumer. But other changes were made to their control.

In time Pete and Megan sorted out what they could control from the responsibilities and commitments they could not change. Then they reshaped their daily and weekly routines to fit the things they decided were important and in line with the lifestyle they wanted for themselves.

By Katharine Bird
NC News Service

Two years ago Bruce and Marcia discovered that their 4-year-old child was emotionally disturbed. Their initial reaction was shock that this was happening to them. Caring for a handicapped child did not fit into any of their dreams of what the good life would be. The discovery precipitated a thorough re-evaluation of the family's lifestyle. The couple had to think about the choices open to them and to make decisions about how to pattern their life now.

A crisis can catapult people into taking a serious look at their lifestyle—often for the first time, said Mary Roemer. She is coordinator of psychological services at the Omni Center for Women's Health and Medicine in South Bend, Ind.

But what is a lifestyle? One school of psychology describes it as a reflection of a "basic set of convictions and attitudes formulated very early in life" and which motivate the choices people make, she explained.

Frequently these convictions and attitudes remain unchallenged until people hit a crisis or get to a transition point and don't understand what is happening to them.

Then, feeling that the values that have guided their lives no longer make sense, they may consult a counselor. Often they come with "a welter of feelings of bewilderment and desperation, urgency and helplessness," Roemer said.

She said people may complain, "I never felt this way before... I feel stuck and nothing I do helps. I am so nervous and scared that something is going to happen. I'm out here on a limb."

Often what people need at this point is "to expand their system of values and to take a broader view of what constitutes the good life."

Roemer told of Clara, a secretary in her 60s. Despite her rich, full life, punctuated by involvement in her church and her family, and the memories of earlier missionary work in Africa, she consulted Roemer saying that "nothing is working right."

In talking with Clara, it became clear that she had "unintentionally accepted her lifestyle training," Roemer said. Feeling badly about herself as she entered her senior years, she feels she has for a very long time been attempting to live up to others' expectations without stopping to think about it.

Clara was married happily and had no desire to make radical changes in her life. What she needed was to fine-tune her lifestyle, Roemer said.

She explained that becoming dissatisfied with a lifestyle doesn't mean necessarily that a lot of changes are needed.

Often it is a matter of helping people "become more at home" with themselves and more confident that the choices they are making are right for them.

Of course, they had their own liturgy as well, celebrated on the first day of the week in the privacy of each other's homes (Acts 2:42-47).

Most of the first Christians seem to have been quite ordinary people. If they had land in the country, they farmed it laboriously, working from dawn to dusk to squeeze a living out of rocky soil. Like all enterprises at that time it was a family affair. Families also marketed the produce they didn't need, either in their own villages or in the city where they set up stalls.

Many Christians were artisans, potters, carpenters, weavers, tailors. There were no highly organized shops with paid laborers working for the owner's profit. Everyone was an entrepreneur.

Know Your Faith

Making a lifestyle work for you

By Father John Castelot
NC News Service

When fishermen, farmers, business people and homemakers became Christians in the first days of the church, they did not stop doing these things. They started doing them as Christians.

What was their life like?

The very first Christians, all devout Jews, "were held in favor by all the people" (Acts 2:47). Luke tells us at the end of his Gospel that "they were continually in the temple" (Acts 2:46). The passage indicates that the first Christians were observant Jews, keeping the laws on food, holy days and other matters, attending synagogue services regularly and maintaining their familial and social contacts.

A major transition or crisis can catapult people into taking a serious look at their lifestyle—often for the first time. (NC sketch)

Scriptures

How the early Christians lived

By Father David K. O'Rourke, OP
NC News Service

I have known a couple I'll call Pete and Megan for many years. To look at them from the outside, they appear to be an average middle-class couple involved in a business. Their parents worked hard, raising a family was the No. 1 energy consumer. But in recent years they have made changes, important changes consciously decided on and carefully chosen.

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Lifestyles
How people live out their basic value systems

By Father Herbert Weber
NC News Service

Someone taped a Family Circus comic strip on the door of my associate’s less than neat office. In the comic strip’s first panel, young Billy’s mother is looking at his messy bedroom—complaining, “Billy, look at this room!”

In the second panel, Billy, confidently leaning against his bed in the midst of toys, clothes and books, says, “Face it, Mommy, this is my lifestyle.”

In the third panel, a tired Billy, putting away the final items of clothing in a perfectly tidy room, adds, “Of course, lifestyles can change.”

Sometimes the term “lifestyle” means a manner of operating, such as a casual way of living or one that is rigid and controlled. Other times the term reflects a major choice someone has made—the choice of a married person or of a celibate person in religious vows.

Because of those different uses of the term, it is hard even to know what to look for in setting out to examine a lifestyle. Let’s call a lifestyle the manner in which people live out their basic value system.

A friend has a lifestyle of indifference to material goods. Having grown up in poverty and want, she learned how little she could live on. Instead of spending the rest of her life trying to obtain what she was deprived of, she has chosen to continue to live simply.

Flowing from that manner of modest eating, dressing and recreational habits, she also has become keenly sensitive to others in need. Her lifestyle is a summary of the way she behaves toward others.

If a lifestyle is a basic orientation for one’s personal choices, then career, use of time and setting out to examine a lifestyle. Let’s call a lifestyle the manner in which people live out their basic value system.

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If a lifestyle is a basic orientation for one’s personal choices, then career, use of time and the way resources are handled may be affected.

Sometimes I run into people whose lives are filled with inconsistencies. The lifestyles that they accept do not match their innermost needs.

A college student told me his faith always had meant a lot to him. He honestly enjoyed praying and thinking about God on a daily basis as he tried to live his life.

But as Billy noted in the comic strip, lifestyles can change. Most of the changes are either an ongoing clarification of lifestyle to match one’s values or an adaptation to new circumstances.

As Tom and Anne started dating, they discovered that they had both grown up in Catholic homes. But Tom’s observance of faith was defined poorly and was far in the background of his daily concerns.

Anne’s lifestyle, however, put religious practices right in the center of all important matters. Her faith was stated explicitly; she knew what it meant in her life.

As they continued to talk and participated in Mass together, Tom went through a transition. In the light of Anne’s faith, what had been present only partially for him started to emerge as truly his own.

An occasional evaluation of lifestyle is helpful for those who want to know if they are living according to what they profess to believe. And just as Billy needed to have his mother review with him whether his lifestyle was on target, so it is for others. They need each other’s help to be faithful in living according to their inner calling.
Benedictines battle blazes

Firefighting Benedictines working as volunteers battle blazes in rural Indiana

By Mary Ann Wyand

ST. MEINRAD, Ind. (NC)—The fire alarm went off when the monks' prayer time on a hot Sunday morning in July. Part of the Perry County woods near St. Meinrad Archabbey was ablaze.

The Benedictine monks who staff the abbey fire department knew it would be an arduous task to extinguish a brush fire in the drought-parched woods. Assisted by St. Meinrad residents, they battled 60 acres of blazing countryside in the abbey woods for 16 hours amidst incredible heat.

"It was 100-plus degrees that day. We were out for 15 or 16 hours the first day, then went out again three days in a row for flare-ups," Benedictine Brother Luke Hodde said.

"The people in the area have been very good, very supportive, and we had about 130 to 140 people helping us," he said. Brother Hodde is one of about 15 St. Meinrad monks who volunteer their services to the community as members of the St. Meinrad Volunteer Fire Department.

Officially, he serves as business manager and treasurer of the monastery, but when his electronic pager beeps for an alarm he is first and foremost a firefighter. His volunteer service to the department began when he was a seminarian. He has continued to fight fires for nearly two decades. "It's very rewarding," said Brother Hodde. "It makes you feel good when you can help someone. People recognize the value of fire protection, and they know that it takes a lot of time and money to keep a fire department going. But the job doesn't only elicit joy. "It's a real sick feeling when you see smoke pouring out the windows," said Brother Hodde. "We've had our tragedies, but it's a small community, and when people have burn-outs the neighbors jump in and help," he said.

As abbey fire chief, Benedictine Father Killian Kerwin mixes his parish responsibilities as pastor of St. Meinrad Parish with the administrative tasks required for community fire protection.

The former professor of Scripture and moral theology said that as a child he "never dreamed that I would grow up to be a fireman."

St. Meinrad's Volunteer Fire Department operates under an unusual cooperative arrangement dating back to 1932, with an abbey fire chief and a town fire chief sharing supervision for a combined staff of monks and area residents.

Most alarms are in response to grass fires, car accidents and occasional house fires.

When St. Meinrad's Bede Hall caught fire a decade ago, firefighters had to enter the smoky basement of the historic building without benefit of lights or windows. It was an unpleasant reminder of a disastrous fire in 1857 which destroyed the monastery as well as some school buildings and forced the monks to completely rebuild it a decade later.

By 1888, St. Meinrad monks and residents had established their first volunteer fire department to prevent future catastrophes.

Rockford nun wins on the 'wheel'

ROCKFORD, I11. (NC)—Dominican Sister Rosa Rauth of Rockford won a queen-size water mattress, a set of golf clubs, his-and-hers exercise cycles, and a $12,000 shiny red car during the game's bonus round. The second day was a disaster. "Zip," said Sister Rauth. "I landed on bankrupt; I landed on lose-a-nurn, and I guessed letters that weren't there."

She was a contestant with two other women, prompting show host Pat Sajak to comment that it was a day to "Praise the Lord and pass the ammunition."

Soon after the taping, life was back to normal for Sister Rauth. She spent her first days in Rockford completing the full

How an 8-year-old vacuums

By Hilda Young

How to vacuum if you are 8:

As a 9 year old you may use the canister vacuum or the long horn attachment to clean your room. Promise you will be more careful than last time about crayons, marbles, shoelaces and the cat.

If you are lucky, she will put her hands on her hips and say, "Lavender what's under your bed while you're at it."

That means you have permission.

Plug in the vacuum. Snap it on. Feel a sense of power. See the cat head for the

basement. Stick the end of the hose into your onion shoe. Listen to the sound and little rocks being whooshed out. Experiment. Suck a baseball card onto the hose. Lick the ball to the card before it "poops" off the floor onto the attachment. Pretend the hose is a wild python. Whirl it around a corner of your window.

Try the same thing with a lint ball, a domino and a king of diamonds. Decide better than to try it with a petticoat.

Make a mental note to dare your sister to do it later. Oink up the spider web in the corner of your window. Pretend the house is a wild python. Whirl it around a corner of your window. Pretend the house is a wild python.

Get your mother's hand mirror and see if you can turn pages of your coloring book at a time using only the vacuum hose. When your mother opens the vacuum hose, say, "Hey, this is hard work."

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