

# Bishop: Church belongs to everyone

By Ana Rodriguez-Soto  
Voice News Editor

To treat blacks and members of other minority groups as second-class Catholics is to deny the very nature of the Church, says a black bishop who visited Miami last weekend.

"The Catholic Church is not a white man's church," said Auxiliary Bishop Emerson J. Moore of New York, one of only 10 black Catholic bishops in the United States. "Catholic means universal... The Church does not belong to any particular ethnic group, as has been so long assumed in this country."

While acknowledging that much progress has been made in combatting racism within the Church — blacks

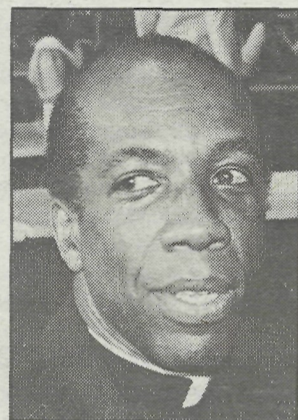
now may aspire to join religious orders and be ordained as priests, which was not the case as recently as 100 years ago — Bishop Moore said "racism still exists in the Church and you hear horror stories from time to time."

He challenged white Catholics, who are in the majority, "to be open to us ... and welcome us," along with Hispanics and others of different cultures, because "Christ died for all people."

He also urged black Catholics to put their "tremendous gifts" at the service of the Church.

"To be black and Catholic is a good thing," Bishop Moore said. "You don't have to negate your background, culture, tradition — when

**'The Catholic Church is not a white man's church. Catholic means universal ... The Church does not belong to any particular ethnic group...'**



Bishop Emerson Moore of New York

you become a Catholic ... We can make the Church a better place."

Bishop Moore's visit to Miami was sponsored by Catholic Community Services as part of the annual celebration. (Continued on page 9)

# THE VOICE

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## INDIA TRIP

# Pope reaches out to non-Christians

CALCUTTA, India (NC) — Pope John Paul II spent the first four days of his Feb. 1-10 trip to India trying to build a bridge to the country's predominantly Hindu culture and history.

During Masses in the urban centers of New Delhi and Calcutta and in visits to tribal regions of Ranchi and Shillong, the pope framed Christianity's message in terms with which the average Indian could identify.

He talked little about internal church issues. Instead, his sermons and speeches were marked by praise for India's rich spiritual traditions.

The pope repeatedly described all Indians — and himself — as "pilgrims of the Absolute." He said he had come to "listen and learn" from their experience.

He quoted from sacred Hindu texts and cited several of India's best-known writers in making his points about the religious meaning of life. In a visit to the funeral monument of Mahatma Gandhi, he honored the country's most esteemed modern social philosopher.

The tone of the trip reflected the pope's personal desire to better understand India, a papal secretary said. All during January, the pope had sessions at the Vatican with scholars of Hinduism and "spent a lot of time reading for this," he said.

In his public talks, the pope mentioned none of the controversial issues that have marked church-state relations in recent years, such as birth control and the freedom of missionaries to seek converts.

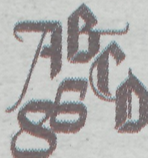
In the official text of one speech, in (Continued on page 3)



## 'Hi, Granpa!'

Steven Senatis greets Jack DePaoli at Villa Maria nursing home as part of the "Adopt-a-Grandparent" program in which 22 other St. James 8th graders participated. Mr. DePaoli is the father of Archbishop Ambrose DePaoli, Pro-Nuncio to Sri Lanka, and formerly of Miami. (Voice Photo/Betsy Kennedy)

### ABCD: Why give?



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### Excellence High



Gibbons is 25  
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## REPRESSION EASING

# Bishops, Castro start talking

### Local reaction, Pg. 11

First of three parts  
By Steve Taylor

HAVANA, Cuba (NC) — The large wooden cross, draped in red velvet, was wheeled into Havana's Church of The Passionist Fathers at the beginning of Sunday Vespers. Singing religious songs, about 100 of the 600 worshipers followed the cross and the parish priests in a procession that wound from the church to a courtyard and back to the altar.

For a week, the church was home of the Centennial Cross, a copy of the cross Christopher Columbus planted in the New World in 1492. Pope John Paul II gave Cuba, and other Latin

American states, the replicas in 1984 as part of a series of celebrations leading to the commemoration in 1992 of 500 years of Christian evangelism in the region.

Catholics and Protestants in Cuba, pressured by Communist rule, might have wondered if their faith would survive as long as 1992. In 1985, however, President Fidel Castro began face-to-face meetings with church leaders, including Archbishop Jaime Ortega of Havana, to discuss ending antagonisms which have threatened Cuban Christianity ever since the 1959 revolution.

When Castro's Communists took over the island-nation they brought

Karl Marx's view off religion — that it was an anachronism, a vestige of pre-socialist civilization that would disappear in time.

To hasten that day, the government censored church newspapers, magazines and other publications and forced parochial school students to attend state schools along with all other Cuban youth. Many regular churchgoers found it more difficult to gain admission to colleges or to advance in their jobs.

This discrimination and repression was necessary, the government said, because Christians, including clergy, sometimes took active roles against the new regime.

Jose Felipe Carneado, the Cuban Communist Party's chief representative to religious groups, said that at the time of the abortive invasion of Cuba at the Bay of Pigs in 1962, "churches were centers of counterrevolution. Catholic youths worked for the CIA."

For more than 20 years, church-state relations were hostile. Many outspoken Catholics and Protestants were jailed, and thousands of others left Cuba for the United States and other countries. Many of those remaining drifted away from their faith and attendance at religious services declined.

The Catholic Almanac says that (Continued on page 11)



## Religious leaders battle gambling industry

ATLANTIC CITY, N.J. (RNS) — The lure of legalized gambling is spreading.

Three states — Florida, Louisiana and West Virginia — have become battlegrounds over its legalization. In all three states, religious leaders have joined the opposition to legalizing casino gambling.

Denunciation of the movement is specially strong in Louisiana, where the unlikely duo of TV evangelist Jimmy Swaggart and Roman Catholic Archbishop Philip M. Hannan of New Orleans have joined forces to oppose the move to legalize gambling.

Both the archbishop and Mr. Swaggart, whose headquarters are in Baton Rouge, condemned casinos as evil.

"We are totally and unequivocally opposed to it in all shapes, forms and fashions," said Mr. Swaggart. "I like the governor and always have and — in spite of what some people think — he has the good of the people of Louisiana at heart. He's dead wrong on this issue."

Said Archbishop Hannan: "Casino gambling, we fear, will have a particularly detrimental effect on

family life."

In Florida, opposition forces, including the Florida Bishops and other representatives of the religious community, girded to mount a new anti-gambling drive.

Gov. Bob Graham, a staunch foe of casino gambling, resurrected an organization called No Casinos Inc., which won its fight in 1978.

In West Virginia, Gov. Arch Moore said he would sign legislation to authorize casinos in his economically depressed state.

### U.S. education secretary extols Catholic schools for 'character'

WASHINGTON (NC) — The advantage of Catholic schools is their clearly defined character that frees them to instill moral values, U.S. Education Secretary William J. Bennett said a Catholic who describes himself as "a partial product of Catholic education" because he attended Catholic elementary and high schools, Bennett has often stressed the need for teaching moral values and for what he calls the "three Cs" — content, character and choice. In an interview with National Catholic News Service in conjunction with Catholic Schools Week, Bennett said Catholic schools can be unambiguous about their goals of instilling moral values, "and that provides an advantage."

### Conflict erupts at Georgetown over homosexual — lesbian dance

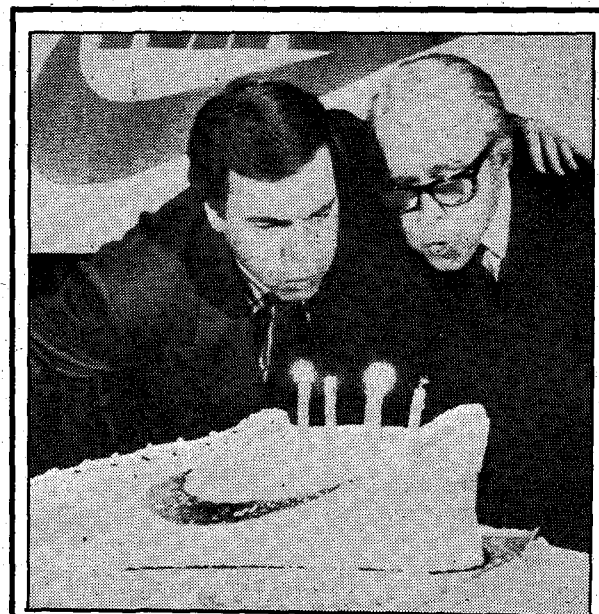
WASHINGTON (NC) — The long smoldering conflict between a campus homosexual rights group and Georgetown University administrators re-emerged in January when the university refused a request to provide space for a homosexual-lesbian dance. The dance, which was never held, was to be sponsored by a group called the Gay People of Georgetown University and two university groups. "Approval was not given because it would have been historically inconsistent with the history and Catholic tradition of this university," Jack DeGioia, dean of student affairs, was quoted as saying in the Jan. 24 issue of *The Hoya*, the student newspaper. A university official refused to comment on the dance controversy because of a lawsuit still pending against the university involving the recognition of homosexual rights organizations.

### Cardinal Bernardin will head study group on nuclear defense

WASHINGTON — Cardinal Joseph L. Bernardin of Chicago will chair a new U.S. bishops' committee studying the morality of nuclear deterrence. Formation of the new Ad Hoc Committee on Deterrence was announced in Washington by the National Conference of Catholic Bishops. The bishops, at their general meeting in Washington last November, voted to establish the committee. Named with Cardinal Bernardin to the new committee were Cardinal John J. O'Connor of New York, Archbishops Roger M. Mahony of Los Angeles and John R. Roach of St. Paul-Minneapolis, Bishop Daniel P. Reilly of Norwich, Conn., and Auxiliary Bishop Thomas J. Gumbleton of Detroit.

### Talk by NOW president is canceled by Catholic University

WASHINGTON (NC) — The undergraduate student government at The Catholic University of America in Washington canceled a scheduled speech by Eleanor Smeal, president of the National Organization for Women, following complaints from students, faculty and staff. But three law student organizations at CUA have sent their own invitation to Ms. Smeal and called the cancellation a censorship issue. Ms. Smeal, who heads an organization that supports the right to choose abortion, signed a contract in November with the student program committee, but when posters appeared recently on campus to announce her speech, protests were filed.

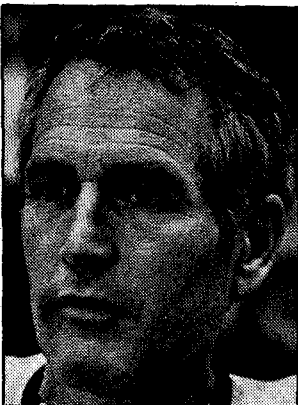


### Running start

Actors Robert Wagner and Jimmy Stewart blow out candles on a cake shaped like a running shoe to promote the annual Jimmy Stewart Marathon planned for April 8. The event will benefit St. John's hospital in Santa Monica, Calif. (NC photo from UPI).

### Actor Paul Newman gives \$25,000 to buy vehicles for religious

WASHINGTON (NC) — Actor Paul Newman has donated \$25,000 earned from sales of his spaghetti sauce, salad dressing and popcorn, to the Missionary Vehicle Association, a Washington-based charity that provides rugged vehicles to missionaries in developing countries.



Newman, who gives away all profits from his food enterprise, gave \$18,000 to the mission organization last year.

The organization said that Newman's gift will be used to provide a jeep for a brother in South Korea, a station wagon for a nun in Ghana, a pickup truck for a priest in Tanzania, a motorcycle for a priest in Bolivia, a truck for a priest in Namibia, a station wagon for a priest and nurses in Papua New Guinea, and a pickup truck for a priest in Liberia.

### John Noonan, pro-life professor, named U.S. Appeals Court judge

WASHINGTON (NC) — The U.S. Senate approved without debate the nomination of John T. Noonan, University of California law professor, to a new position as judge for the 9th U.S. Circuit Court of Appeals, based in San Francisco. Noonan, 59, is described by the National Right to Life Committee as "an eminent legal scholar who's written several major pro-life works, including 'A Private Choice.'"

### High court approves gov't. aid to blind religion student

WASHINGTON (NC) — The U.S. Supreme Court ruled 9-0 that a state may provide educational aid for the handicapped to a religious ministry student without violating the Constitution's separation of church and state. Justice Thurgood Marshall, writing the court's decision in the case, said it was "inappropriate" to view government aid that might ultimately flow to the church-run school as an action by the state to sponsor or subsidize religion. The dispute arose when Larry Witters, a blind student, was denied the right to use state educational funds for the handicapped to attend the Inland Empire School of the Bible in Spokane, Wash. Washington state officials argued that allowing Witters to use public funds for his ministerial training would violate the First Amendment church-state separation clause. The Washington State Supreme Court upheld the denial of funds to Witters, but the U.S. Supreme Court's action overturned that state court ruling.

### Mother Teresa lauded by Tom Dooley Heritage, Inc.

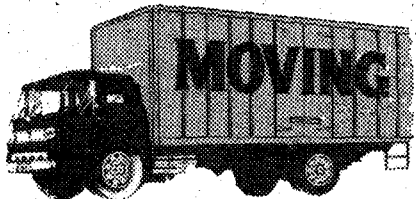
NEW YORK (NC) — Mother Teresa of Calcutta, founder of the Missionaries of Charity and 1979 Nobel Peace Prize winner, has received the Cup Chai Lai Award from Tom Dooley Heritage, Inc., a non-profit organization founded in 1970 to continue Dooley's efforts to provide medical assistance to needy areas. The presentation was made during Mother Teresa's most recent U.S. visit. The Cup Chai Lai (Lao for "thank you") award is a replica of the specially designed congressional medal awarded posthumously by President John Kennedy to Dr. Thomas A. Dooley. In the late 1950s Dooley gained fame for his work as a naval medical officer helping in the evacuation of refugees fleeing North Vietnam. After leaving the Navy, he returned to Southeast Asia and began setting up basic health clinics in remote Laotian villages. He died of cancer in New York City in 1961.

### Presbyterian founder of NCCJ dies after brief illness

GUILFORD, Conn. (NC) — Everett R. Clinchy, 89, a Presbyterian minister who founded the National Conference of Christians and Jews in response to anti-Catholic bias, died in Guilford after a short illness. No specific cause of his death, which was announced by the NCCJ, was reported. The minister, who declined to use a religious title with his name, established the NCCJ in 1928 in reaction to strong anti-Catholic bias aroused by the presidential campaign of Alfred E. Smith.

### National Catholic Ed board names first woman president

WASHINGTON (NC) — The National Catholic Educational Association board of directors has elected Sister Catherine T. McNamee, dean of Dexter Hanley College at the University of Scranton, the first woman president of the 81-year-old organization. The board announced she will succeed Msgr. John F. Meyers, who has been president of the Washington-based association since 1972.



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Editor

Ana Rodriguez-Soto—News Editor  
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## Pope visibly moved by suffering

CALCUTTA, India (NC) — Pope John Paul II went into the heart of Calcutta's slums Feb. 3 and prayed for the dead and dying in a charity house run by Mother Teresa.

In an emotional encounter, the pope greeted and touched 44 women and 42 men, many unable to rise from their mattresses on the floor of the two-room Nirmal Hriday. The house also is called "The Antechamber to Heaven."

Then he entered a tiny chapel to pray over the bodies of a woman, two men and a baby boy who had died that day. On a blackboard outside the chapel was written: "Feb. 3, 1986: Entered 2, Discharged 0, Died 4. This we do for Jesus."

More than 22,000 destitute people have died in the house since Mother Teresa and her Missionaries of Charity opened it in 1952. Many literally were picked it up off the streets in the city

**'I am alone, I am alone, come back again.'**

**—Patient to Pope in Mother Teresa's haven**

that exhibits some of the most wretched poverty in the world.

The pope walked slowly through the house, stopping to hand plates of sweet curd to each of the suffering. Many of them cried as they touched his hands, and one woman shouted in Bengali: "I am alone, I am alone — come back again." The pope was visibly moved, a Vatican spokesman said.

Outside the house, tens of thousands packed Calcutta's old

quarter and gave Pope John Paul his most enthusiastic welcome since he arrived in India Feb. 1. The pope, who has mentioned poverty in many of his talks during the trip, saw block after block of slum dwellings as his motorcade wound into the city. People cheered as the "popemobile" passed their huts made of straw, bits of metal and concrete blocks.

In an unscheduled talk delivered in a blocked-off intersection outside Nirmal Hriday, the pope said the center was a place of "anguish and pain," but also "a house built of courage and faith."

Mother Teresa, who joined the pope on a flowered, covered pavilion, told a Vatican official, "This is the happiest day of my life."

The large turnout contrasted with the small crowds that greeted the pope in New Delhi Feb. 1. Both cities have tiny Catholic populations.

Some people thought the difference was Mother Teresa.

"She's the only foreign person who has dedicated her life to the downtrodden in Calcutta," said Swapan Mukherjee, a 30-year-old Hindu who was a volunteer guard at the event. "She's not a foreign lady to us — she is our mother," he said.

Mother Teresa was born in 1910 in what is now Skopje, Yugoslavia. She is of Albanian descent. She joined the Sisters of Loretto in 1928, then went to India where she later founded her order.

When Mother Teresa obtained permission to open her home in a section of a temple dedicated to the Hindu goddess Kali, there were objections by neighbors. Now, said several at the site, even the local Hindu priests admire her and consider her an incarnation to Kali, who is worshipped as the great mother.

## Building bridges during India trip

(Continued from page 1)

fact, the word "conversion" was crossed out and "repentance" was substituted.

Some Hindu groups have protested the pope's trip, saying it was aimed at widescale conversions among Hindus.

At the same time, the pope firmly explained that the church has a "fundamental mission" to proclaim the Gospel. It does so "respectfully but with clarity and conviction," he said during a Mass in Calcutta Feb. 4.

The pope again cited the value of non-Christian religions, but this time he mentioned the church teaching that they constitute a "preparation for the Gospel."

Soon after he arrived from Rome, the pope told Indians that he wanted to "meet as many of you as possible."

Despite that declaration, there were

signs that being a simple pilgrim was a difficult thing for a pope.

Watching traditional dances, listening to speeches by other religious leaders, or celebrating Mass on platform altars, the pope inevitably was kept well away from the thousands of Catholics and non-Catholics who came to see him.

The dilemma of papal trips — that formal and often massive gatherings do not always make for real personal contact — was underscored when a key Hindu religious leader canceled his appearance at a cultural meeting with the pope in Calcutta Feb. 3.

Swami Lokeswaranda told reporters that he wanted a real conversation with the pope, not an exchange of speeches. The cancellation was embarrassing because the swami was to have addressed the main greeting to



Pope greeted by sparser crowds in Hindu India.

the pope.

Some Indian Catholic priests and nuns, too, have questioned whether

the pope's trip might have been designed with more personal contact in mind.

## New abortion ad in N.Y. Times planned

WASHINGTON (NC) — The Committee of Concerned Catholics said Feb. 3 that it will run a full-page advertisement in The New York Times March 2 protesting church "reprisals" against the 97 Catholics who signed an abortion ad published in 1984.

The committee said it has more than 1,000 signatures for the planned ad, called a Declaration of Solidarity, and it hopes to gather more before publication.

The original ad on abortion, cosponsored by Catholics for a Free Choice, ran in The Times Oct. 7, 1984, during that year's U.S. presidential campaigns. It drew sharp criticisms from Vatican and U.S. church officials because it asserted that there was more than one "legitimate Catholic position" on the morality of direct abortion.

Of the original ad's 97 signers, more than 25 were members of religious orders, most of them nuns.

Two months later the members of religious orders who had signed began receiving demands from the Vatican Congregation for Religious and Secular Institutes to retract or face possible expulsion from their religious communities.

Organizers and signers of the original ad then met in Chicago and formed the Committee of Concerned

Catholics to build support for the ad's signers and to coordinate any public response to pressures from the Vatican.

In announcing its decision to publish a new ad, the committee cited what it called "increasing attempts by the Roman Catholic hierarchy to

silence Catholics who speak out on the issue of abortion."

"For more than a year," the committee said, "we have waited patiently for CRIS (the Vatican agency for Religious) to rectify the injustice done to the 24 women Religious" who faced expulsion threats for signing the

original ad.

"We have waited for our own bishops to end the attacks on the scholars and social activists who also signed the statement," the committee added. "We can wait no longer."

The committee blamed "Vatican intransigence" for the fact that most of the sisters' cases are still unresolved.

All three men Religious who signed the ad and six of the 24 women Religious were known to be cleared by the time the new ad was announced. But 18 women Religious either were not yet cleared or had not yet reported a resolution of their cases.

The proposed text of the new ad, for which the committee first started gathering signatures last July, says that reprisals suffered by signers of the original ad "cannot be condoned or tolerated in church or society."

It says that, in addition to the expulsion threats against Religious who signed, other signers have been "denied the right to teach or lecture" at Catholic institutions, "disinvited" from church-sponsored meetings, and "harassed in their workplaces."

The new ad declares a belief that Catholics "act within their rights and responsibilities" when they "in good conscience, take positions... that differ from the official hierarchical positions" on difficult issues such as abortion.

## Lent begins next week

Ash Wednesday will be observed in Catholic Churches throughout South Florida on February 12, to mark the beginning of the season preceding Easter.

Ashes obtained from the burning of palms blessed on Palm Sunday in 1985 will be distributed to the faithful during Masses in the 105 parishes of the Catholic Archdiocese of Miami which includes Dade, Broward and Monroe Counties.

As priests mark the forehead of each person with ashes in the form of a cross, they will remind them to "Turn away from sin and be faithful to the Gospel."

Archdiocese of Miami Lenten regulations call for abstinence from meat for resident or visiting Catholic in South Florida.

Both Ash Wednesday and Good Friday (March 28) are days of fast and

abstinence, that is, only one full meal may be eaten and meat is not permitted. Those who have reached the age of 14 are obliged to observe abstinence on Ash Wednesday and all the Fridays of Lent. Those between the ages of 18 and 59 are obliged to fast on Ash Wednesday and Good Friday.

Archbishop Edward A. McCarthy has called on all South Florida Catholics to practice voluntary self-denial during Lent. He has urged participation in daily Mass, spiritual reading; particularly the Scriptures, and recitation of the Rosary.

In addition, the Archbishop has urged that all penitential practices be closely linked to sharing with the less fortunate and suggests that Catholics make Fridays a special day for volunteer works of charity, giving time to the sick and suffering and other community needs.



## Pope tells Vatican: Speed up annulments

VATICAN CITY (NC) — The Vatican appeals court responsible for judging marriage annulment matters should speed up its handling of cases, Pope John Paul II said.

Long delays can cause people to choose solutions "in clear contrast to Catholic doctrine," he added.

But the pope also warned the court's officials against granting annulments based on "innovative, imprecise or incoherent interpretations" of psychological reasons which might prevent a valid Catholic marriage from taking place.

### Ghana's ministry cancels permit of Catholic Standard

NAIROBI, Kenya (NC) — Ghana's information ministry has canceled the publishing permit of the *Catholic Standard*, Ghana's national Catholic weekly newspaper. A report in the Nairobi-based All Africa Press Service said the ban was issued in December by Undersecretary of Information Kofi Totobu Quakyi, who said the paper's writing had jeopardized the interests of Ghana. The official charged that while the West African country was trying to recover from years of economic hardship and political turmoil, the newspaper was "unpatriotic and determined to use its pages to undermine the noble cause."

### Pope says Christian media must fight for moral causes

VATICAN CITY (NC) — People in the media should help turn public opinion against the spreading practices of abortion, divorce and birth control, Pope John Paul II said. The pope said Christian communicators have a special responsibility to fight for laws that protect the sick, the handicapped and the unborn. He said the trend in some countries was toward "unjust" laws, such as those legalizing abortion. "A materialistic and hedonistic mentality is spreading, one that sees life as worthy of being lived only when it is healthy, young and beautiful," he said.

### Airway indulgences are valid, according to new Vatican decree

VATICAN CITY (RNS) — Plenary indulgences that free Roman Catholics from the punishment due for sins can be granted long distance by bishops via radio or television, according to a new Vatican decree. The decree issued by the Vatican's Apostolic Penitentiary Office in response to queries received from diocesan bishops says indulgences they grant via airwaves are as valid as those the pope grants the same way. An indulgence is the waiving of part or all of the punishment due in this world or the next for a sin.

Such interpretations are the result of a "superficial permissive mentality," he said.

The pope spoke at a meeting with officials of the Roman Rota, the church's appeals court. Most of its work is reviewing marriage cases from diocesan tribunals.

The pope quoted canon law which says that the rota should strive to conclude each case within six months.

He told the officials to commit themselves "to the maximum so that the case is concluded with the soli-

citude that the good of souls requires and which the new Code of Canon Law prescribes.

"May no member of the faithful be able to use the excessive length of the ecclesiastical process as a reason for refusing to propose a cause or for giving up on it, choosing solutions in clear contrast to Catholic doctrine," the pope said.

The new Code of Canon Law cuts in half the time for concluding a case suggested in the previous 1917 code.

### Guatemalan bishops hopeful about country's new government

GUATEMALA CITY (NC) — Guatemala's bishops hope the country's new civilian government will promote a just society, said the secretary-general of the bishops' conference. Bishop Juan Gerard Conedera, who also is auxiliary bishop of Guatemala City, said his country is potentially rich, "but the wealth is concentrated in the hands of a few, and the majority, the immense majority, are truly poor." Powerful Guatemalans think ideas such as redistributing wealth "are communist" and "subversive," he said. Although some people have said Guatemala's poverty is the result of a worldwide economic recession, the bishop said it was "a structural problem of our society."

### Italian archbishop faces charges of attempted illegal exportation

BRESCIA, Italy (NC) — An Italian archbishop has said he made an "error" in trying to illegally take 30 million lire (about \$17,500) out of Italy to African missions. Archbishop Bruno Foresti of Brescia, who faces charges of attempted illegal exportation, said he was taking the money personally to the missions because banks were closed for Christmas holiday, preventing him from legally transferring the funds. Archbishop Foresti and an assistant were arrested at an airport in Milan, Italy, as they prepared to leave for a two-week visit to African missions. The money, from a special Christmas mission collection, was discovered by customs police. The two were released by police a few hours later. If convicted, they could face penalties of one to six years in prison and heavy fines.

### Archbishop Runcie receptive to Pope's invitation for peace day

LONDON (NC) — Anglican Archbishop Robert Runcie of Canterbury, England, said he welcomed Pope John Paul II's invitation to worldwide church leaders to join for a day of prayer for peace in Assisi, Italy. The Anglican primate said he would give the pope his full support on the effort.



### Swiss Mardi Gras

On Fat Tuesday, the day before Ash Wednesday, a sort of Mardi Gras goes on in Basel, Switzerland, but it's quite a bit different than the New Orleans celebration familiar to Americans. At 4 a.m. fully costumed participants, beating drums or tooting fifes, march through the streets of Basel.

### Indonesia's bishops call for unity between clergy, hierarchy

MALAG, Indonesia (NC) — Indonesia's Catholic bishops have called for greater cooperation between hierarchy and Religious, said laity should be responsible for politics, and suggested greater Christian ecumenical dialogue. Cooperation between bishops and Religious should be intensified, they said. Religious should conduct a simple lifestyle and should promote vocations to the diocesan priesthood, they said.

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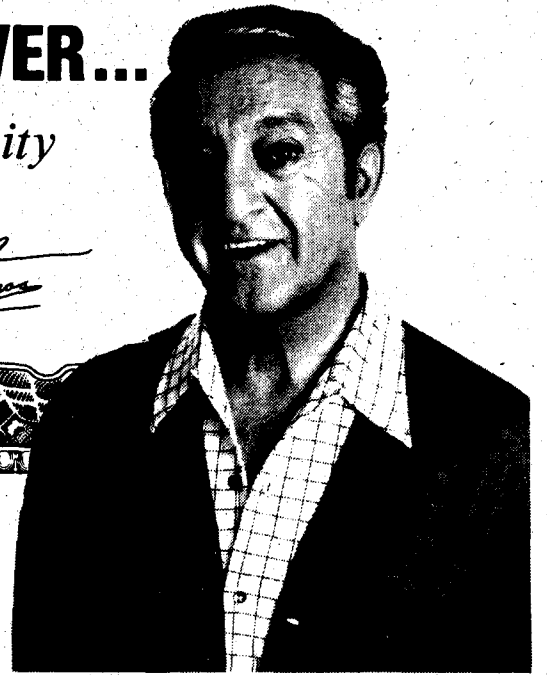


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## Trust God, kids told after shuttle tragedy

By Joe Michael Feist  
NC News Service

The boy, his face contorted in pain and tears streaming down his face, had just emerged from a memorial service for the crew of the space shuttle Challenger.

He was maybe 8 or 9 years old, about the same age as Christa McAuliffe's son Scott, and he was struggling valiantly to comprehend it all.

"I just don't understand," he told the television reporter, his voice break-

ing with emotion, "why God wanted to take them now."

Why tragedies happen — and how one deals with the grief that follows — are basic questions that emerge, especially for children, after catastrophes such as the Jan. 28 explosion of the shuttle.

Two Catholic priests who are also counselors said in interviews that they would tell children the tragedy should not make them distrust God.

"I would try to explain that God didn't do it. It just caught fire and

blew up," said Dominican Father David K. O'Rourke, associate director of the Family Life Office in the Diocese of Oakland, Calif.

Father Douglas A. Morrison, director of the pastoral center at the Catholic University of America in Washington, agreed with Father O'Rourke that God does not will evil.

"And that's a mystery," he added, "because we know that God permits evil. But God is not a puppeteer" who pulls strings and controls all events on Earth.

*'They're really concerned that the adult world is not trustworthy ... that the people who run the world might not know what they are doing...'*

Fr. Morrison said he would agree with the boy that tragedies such as the Challenger explosion are beyond understanding. "All the pieces don't fit together," he said. "But a lack of understanding is not a reason to stop loving and trusting God."

Fr. O'Rourke, who is also a professor of pastoral theology, said the basic issue is trust.

When children are bothered by tragedies, he said, "what they're really concerned about is that the adult world is not trustworthy — that the people who run the world might not know what they're doing — especially since they're being told all day long to trust (adults)."

Fr. Morrison said the Challenger explosion can be especially traumatic for children because of the American faith in science and technology. They saw that "the best we can offer," the best our technology can produce is still able to fail on a grand scale.

## Fr. Ritter: We pay for sex industry

NEW YORK (NC) — Franciscan Father Bruce Ritter, founder of Covenant House and a member of the U.S. Attorney General's Commission on Pornography, said in an interview that the "tens of millions of God-fearing Americans" who patronize the "sex industry" are "putting money in the pockets of organized crime."

"And they have to know it," he said, or their failure to know is "a deliberately sought ignorance."

The total control of organized crime over the production and distribution of pornography is so obvious, he said, that trying to deny it is like "denying that the sun rose this morning."

He said that youngsters who have become involved in pornography and

come to his Times Square shelter in New York for help are sometimes in fear of their lives because "they know too much."

Fr. Ritter was interviewed at the federal building in New York, where the pornography commission was completing four days of work recently.

The commission will work on its report at a February meeting in Scottsdale, Ariz., and "hammer out a final version to submit to the attorney general" at a subsequent meeting in Washington, Fr. Ritter said.

The New York hearings, which focused on the involvement of organized crime with pornography, brought out nothing totally new or

surprising, said Fr. Ritter, but only "corroboration" of what he had previously known.

"My problem is this: We have a pornography industry and a drug industry taking in billions and billions of dollars a year with tens of millions of customers," Fr. Ritter said. "To go to a peep show or to snort some coke (cocaine) is a moral decision, and tens of millions of good Americans, God-fearing Americans, do that. Nobody wants to accept the reality that they make themselves part of a murderous process... that leads to thousands of murders and suicides, that brings enormous police and judicial corruptions, that destroys thousands of families."

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## Haitians insist: Duvalier will fall

### Celebrate, pray at local Mass

By Betsy Kennedy  
and Prent Browning  
Voice Staff Writers

News of the overthrow of Jean-Claude Duvalier, Haiti's President-for-Life, had proven false, but Miami's Catholic Haitians gathered in their church Friday night to celebrate anyway — and pray for the end to come soon.

The elation which spurred the normally reticent Haitian community to convert the streets of Little Haiti into a giant carnival sank quickly into disap-

*'Duvalier's dead but he doesn't know enough to lie down.'*

— Fr. Tom Wenski

pointment when it was confirmed that Duvalier was still in control.

Meanwhile, persecution against the Church in Haiti intensified and a delegation of American bishops was forced to cancel a trip to Port-au-Prince when the Haitian bishops reported that conditions were far too unsafe.

Father Thomas Wenski, director of the Pierre Toussaint Haitian Catholic Center, had learned on Monday that one priest had been fired on in his church by members of Duvalier's army, and two other priests had been arrested for continuing to speak out

against the dictator. Fr. Quenel Alphonse in Cap Haitien had gone into hiding, according to Fr. Wenski's sources. The report could not be confirmed.

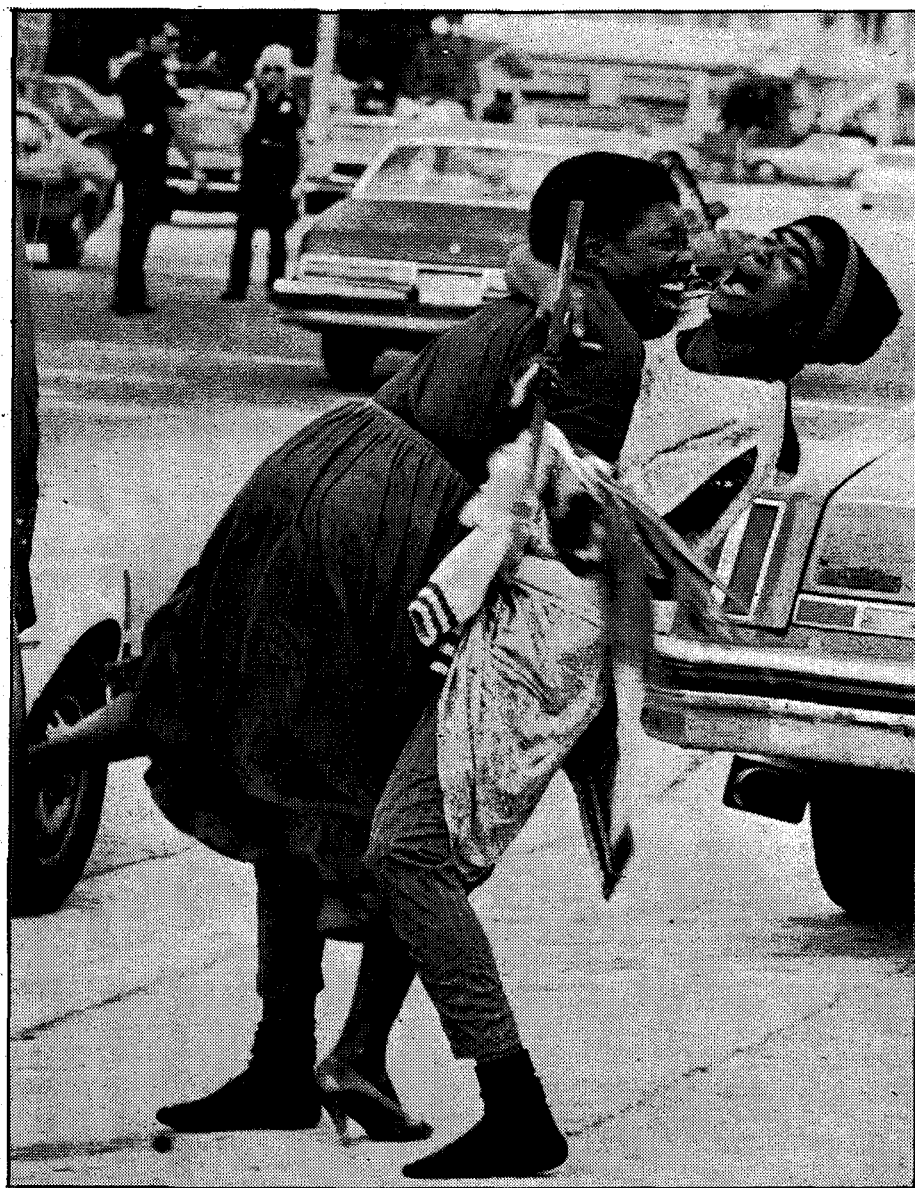
The Mass of Thanksgiving that had been planned for Friday night became an assembly of saddened but spiritually undefeated Haitians. Still wearing torn red and blue rags, the colors of the former Haitian flag (Duvalier's father, 'Papa Doc' changed it to black and red) on their wrists and in their hair, they packed the Notre Dame D'Haiti chapel and waited to hear words of guidance from Fr. Wenski.

The priest drew cheers when he told the congregation that "Duvalier is dead but he doesn't know enough to lie down."

Carrying palm fronds which symbolize peace, a procession of Haitians filed slowly into the church. Later, those fronds were waved exuberantly back and forth by people holding them on the altar.

Fr. Wenski asked them to remember in their prayers, the woman who was killed during the premature celebrations on N.E. 54th Street the night before, when a Duvalier sympathizer had fled the crowd in his car, running over several people. Fr. Wenski also asked the congregation to remember the many people who had died making the journey from Haiti in unsteady boats and the student demonstrators who remain in Haiti today.

He drew an emotional response



Jubilant Haitians celebrate in Miami's Little Haiti after the White House reported that Haitian President-for-Life Jean Claude Duvalier had been overthrown. The report proved to be incorrect. (Voice photo/Prent Browning)

when he read from the Magnificat the passage about Jesus: "He has filled the hungry with good things and the rich he has sent away empty."

It had been a confusing two days for many members of the congregation, who had been buffeted by all kinds of contradictory rumors about the situation in their homeland. Even local government officials, such as Mayor Xavier Suarez, who attended the Mass and was applauded wildly when he appeared, had admitted earlier that he wasn't certain what was going on in Haiti.

Many of the Haitians in the chapel had become U.S. citizens many years

ago and had no desire to return to their country. Others said they would eagerly go back home if Duvalier is ousted.

One woman wept openly because she had been hoping to be reunited with her daughter, whom she left behind in Haiti seven years ago and had not seen since.

A few of the Haitians said they could not understand how the U.S. government could make such a major error in its reporting of the events.

But the closing mood of the Mass was one of hope as hundreds drove away blowing their horns and shouting Creole words of triumph.

## Mass attendance increasing here

By Ana Rodriguez-Soto  
Voice News Editor

The number of Catholics attending Sunday Masses each week in South Florida grew by more than 28,000 between 1984 and 1985, according to figures released recently by the Archdiocese of Miami.

The figures were obtained during a four-week period last October, when pastors were told to count the people present at their Sunday liturgies and report each week's numbers to the Archdiocese.

Total attendance in the Archdiocese for each of those weeks was 218,672 in 1985, compared to 190,300 in 1984.

Fr. Gerard LaCerra, chancellor, said this means that 41 percent of the 527,793 registered Catholics in Dade, Broward and Monroe counties attend Mass each week.

He added that 50,000 more Catholics are attending Mass now than in 1982, when the Archdiocese first began taking the October Mass census.

Fr. La Cerra called the increased at-

tendance figures "tangible results" of the success of the Archdiocese's evangelization program, which began in 1980.

The numbers also reflect "a resurgence in interest" in the Church among young people and the steady growth of South Florida's population, he said.

"It really points to the general health of the Archdiocese. We continue to grow and develop," Fr. LaCerra said.

This month, as part of the Archdiocese's Synod process, a random, scientific telephone survey is being conducted which will result in a profile of South Florida's Catholics. Organizers expect to get a fairly accurate idea of how many Catholics attend Mass each week from that survey.

Fr. LaCerra said, "It should be interesting to see the comparison because this is meant to be a physical head count and, of course, you always have a margin of error."



### Answer your phone

Backed by St. Kevin Church's immense banner of the Synod logo, Vivianne Sanchez and Eileen Rodriguez remind Catholics in Dade, Broward and Monroe counties that interviewers from the Archdiocese of Miami currently are calling randomly selected Catholic households to develop a profile of Catholics for the Synod, a three-year process to study and resolve issues within the local Church. Archbishop Edward McCarthy urges all Catholics, both active and inactive, to cooperate, and guarantees that all answers will be anonymous. The survey will continue thru Feb. 14 in Dade and Monroe counties, and will last from Feb. 22 - March 7 in Broward. All calls will be made from 10 a.m. to 10 p.m. (La Voz photo/Araceli Cantero)



## College students denounce injustice

By Ana Rodriguez-Soto  
Voice News Editor

Catholic college students boldly condemned all types of injustice — from racism in the U.S. to oppression in the Philippines and Liberia — during a recent meeting in Thibodaux, La.

"We are challenged to take a role of Christian leadership in overturning the institutionalized evil of our day," said the "vision statement" adopted by the 500-member National Catholic Student Coalition at its second annual meeting.

The Coalition, which is headquartered in Washington, D.C., was founded only last year, when it held its first meeting in Miami with Chicago's Cardinal Joseph Bernardin as keynote speaker.

This year, in addition to listening to Bishop James Malone, head of the National Conference of Catholic Bishops, Coalition members adopted a series of resolutions:

- Two condemned racism and sexism, and urged the college students to "eliminate evidence of prejudice and discrimination in our lives, our behavior, our communities, our Coalition and our society."

- Another expressed solidarity with the Filipino people's "struggle" for "self-determination" and urged Coalition members to "denounce any effort to give further military aid to the Marcos government."

- A fourth urged the students to write letters and campaign for the freedom of Ezekiel Pajibo, a Liberian college student and fellow Catholic who was imprisoned last year by the ruling military regime and, now free,

nevertheless has not been permitted to leave the country.

The students also: Pledged to support the boycott of table grapes launched recently by Cesar Chavez and his United Farm Workers union; resolved to educate their peers about the plight of refugees entering the United States illegally; and expressed "solidarity" with Catholic groups which grant "sanctuary" to those refugees.

"As Catholic Christians, we're called to be a prophetic voice, to work for justice," explained Mary Teresa McCullagh, a member of St. John Neumann parish in South Dade and

an undergraduate student at Florida International University. She is serving a second term as International Affairs Secretary for the Coalition.

McCullagh explained that the main goal of the group is to link and support Catholic students in private and public colleges across the country.

"There are Catholic students on every campus, but not campus ministers on every campus," she said. "It's important for Catholic students, say in the 'Bible belt,' to know that they are not alone."

Getting Catholic college students to work for social justice also is a major

goal of the Coalition, McCullagh said.

"It's a meaningful challenge to be Christian and still be a student looking toward a career," she said. "Ours is a conscious acknowledgment that Christ's teaching is our motivation."

The next step for the Coalition is to become affiliated with their world counterpart, the International Movement of Catholic Students. To that end, McCullagh will travel to the IMCS meeting in Barcelona, Spain in 1986.

For information on joining the National Catholic Student Coalition, call McCullagh at 238-1727.

## Why not, Archbishop?

By Ana Rodriguez-Soto  
Voice News Editor

It was supposed to be a press conference about the Archdiocesan Synod.

But when Archbishop Edward McCarthy opened the floor to all questions, teen journalists from nine of South Florida's 13 Catholic high schools wasted no time getting into more controversial topics.

Why has the Church been slow to stress social justice issues? What is the Archdiocese doing to prevent child abuse and teen suicide? Why can't we have altar girls?

Calmly, frankly, the Archbishop explained.

- The Church always has stressed social justice, even "100 years ago"

## Teen journalists ask tough questions

when he was in school. Maybe the "hot" issues have changed — nuclear war and the economy as opposed to farmworkers and civil rights — but the message hasn't: Christians can't separate religion from life.

- The Archdiocese has a "department of love," Catholic Community Services, that helps teenagers, parents and others with problems, financial or emotional. More could always be done with more money. But aside from that, the Church can only denounce the hedonistic culture which short-circuits young people's quest for meaning in life and encourages perversions such as the sexual abuse of children.

- Then the clincher. Altar girls. "If I were the Pope I wouldn't see any problem at all, Archbishop McCarthy responded. "But as long as he says so, we have to be loyal to him."

Besides, aren't we overemphasizing the importance of altar servers, he asked. After all, lectors and Eucharistic ministers have "much greater par-

ticipation" in the liturgy, and women can do all that.

"But why can't women be priests?" the questioner insisted.

"Why can't a boy have a baby?" the Archbishop shot back, smiling.

In fact, he said, women dominate many areas within the Church. Almost exclusively they are the teachers, charged with forming new generations of Catholics. They are also the "lovers," who care for the sick and minister to the needy. Only in leading the liturgy do men prevail.

"It's really not as bad as some people would say," the Archbishop stressed. "I just hope we don't get too emotional about it."

But what about the Synod, the three-year process of listening to the concerns of South Florida's Catholics and taking steps to implement their suggestions?

The teen journalists said they definitely would get the word on that out to fellow students.

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# Black bishop: Church belongs to everyone

(Continued from page 1)

tion, in February, of Black History Month.

Saying he wanted "to see where your heads are at, how you feel about being black and how you feel about being Catholic," Bishop Moore conducted two low-key discussions with groups of young people — both black and white — and adults. He also celebrated a special Mass on Sunday at St. Mary Cathedral.

A native of New York, born in Harlem and raised in the Bronx, Bishop Moore converted to Catholicism when he was a teenager, about 30 years ago. In addition to his duties as auxiliary bishop to Cardinal John O'Connor of New York, he still serves as pastor of the Harlem parish which Pope John Paul II visited during his 1979 trip to the United States.

Speaking from his own experience in New York and the insights gained from traveling to other dioceses, Bishop Moore said the U.S. Church is concentrating very heavily on evangelizing Hispanics, but neglecting blacks in the process.

A similarly exclusive outreach to immigrants without regard for native black Americans characterized the post-Civil War history of the U.S. Church, he said, and "we're suffering for it now."

Evangelization of blacks "is not

• Next issue: Bishop Moore speaks on the gifts and sufferings of black Catholics

very high on people's priorities," Bishop Moore said. "We're just kind of pushed to the back shelf. That bothers me because I think that if there was a will there would certainly be a way. There are resources, but the will isn't there."

Making it even more difficult to convince blacks to "check us out" as a Church is the lack of black priests and religious, Bishop Moore said. Blacks can have a "sense of ownership" about most Protestant churches because many of their clergy are black.

"We need black priests, we need black sisters, we need black deacons, we need black brothers," he said.

"It bothers me when I see that in some dioceses and Archdioceses this is not a high priority. If the Church is going to survive in the black community, in addition to having committed white people there you have to have black priests and sisters as role models, to create that sense of ownership."

And the Church has much to contribute to the black community, Bishop Moore said, especially through the education and value-formation offered in its inner-city schools.

"One of the challenges of the Church in areas such as mine [Harlem] is to assist with the rebuilding of the family and to restore values, ethical values — the worth of the human being, the importance of the family, sexual morality," he said, referring specifically to a recent television documentary which detailed the endless cycle of unwed motherhood which has become the norm in many poor,

black communities.

"Maybe we've become too lax," Bishop Moore said. "We have to make more demands on people, — on our parents as well as our children... I think we've lost a whole generation."

He also suggested that black Catholics do their part to eliminate all vestiges of racism from the U.S. Catholic Church.

"Agitate, agitate, agitate," he said. "Stay where you are and try to begin change right there."

Although racism is painful, he added, "There's a basic trust, a basic faith that I have in the Church that keeps me going."

## Religious leaders oppose terrorism

The Religious Leaders Coalition of Greater Miami which includes Archbishop Edward McCarthy, Rabbi Solomon Schiff, Rev. Irving Elligan, Rev. Linnea Pearson, and Rev. John Powers, has issued the following statement:

WHEREAS each of the faiths represented in The Religious Leaders Coalition of Greater Miami has at one time or another experienced perse-

cutation for holding unpopular views and,

WHEREAS the President of The United States of America has taken a strong stand against terrorism in all forms and,

WHEREAS over the past several years this community has experienced bombings and bomb threats prohibiting the expression of views by those who hold unpopular opinions and,

WHEREAS a church meeting has been disrupted with gunfire at the showing of a controversial film and,

WHEREAS recently bomb threats have been made against religious sponsored schools in our community,

WHEREAS we recall Edmund Burke wrote "all it takes for evil to prevail is for people of good will to remain silent" — and the many good people remaining silent in our community encourages terrorists perpetrating terrorism,

THEREFORE BE IT RESOLVED that The Religious Leaders Coalition of Greater Miami publicly condemns such aforementioned acts of political terrorism and,

FURTHER BE IT RESOLVED that The Religious Leaders Coalition of Greater Miami calls upon our community leaders to publicly condemn such acts of terrorism and,

FURTHER BE IT RESOLVED that The Religious Leaders Coalition of Greater Miami reaffirms its support of First Amendment Rights necessary for the peaceful co-existence of many peoples and philosophies in our community and,

FURTHER BE IT RESOLVED that if such acts of terrorism persist, jeopardizing life and limb as well as jeopardizing the constitutional rights of free speech and lawful assembly, The Religious Leaders Coalition of Greater Miami calls upon the Federal Bureau of Investigation to conduct an investigation of terrorism in Miami.

## Chaminade service project marks 10th

Chaminade, a college preparatory school, is celebrating the 10th anniversary of its Senior Social Service Program. The program service 23 agencies and institutions including the Quest and the Seagull School.

Ken Stover, coordinator of the program, said that because of the success of the program, Chaminade has expanded the number of hours required of the seniors.

"This anniversary year we have increased the required hours to 24. The primary work done by the students is tutoring students in elementary schools within the area. These students are tutored in subjects that they are academically weak such as math, reading and spelling," Stover said.

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Life. Be in it.



## Ex-bomb maker now makes peace

By Betsy Kennedy  
Voice Staff Writer

Tom Siemer spent two years in seminary school in Columbus, Ohio, before he got married and abandoned his dream of becoming a priest.

But he remained a friendly sort of guy, who believed in settling arguments by friendly negotiation. He raised a big family, always mindful of the disciplines of his Catholic faith.

Then Siemer did something totally against his conscience.

The lure of money led him to a job for Rockwell International, one of the nation's leading defense system manufacturers.

The kid who had abhorred playing with war toys was now the man who made and promoted real life killing machines.

During the day, Siemer, who came from a proud military family, was working with cruise missiles, and guidance systems (the GDU-15) for dandy little bombs such as the one used in Vietnam to spray deadly shrapnel over entire villages.

During the night, he was hiding in a bottle.

"I wanted to escape all that weaponry and killing. I became an alcoholic. I was afraid to quit Rockwell because I was so accustomed to the comforts a \$75,000 a year salary can bring."

For 23 years, Siemer's conscience and the liquor did battle. Until a bomb exploded in his life.

"I found out I was going to die because of cirrhosis of the liver. Doctors only gave me a year to live. When you're going to die, you can no longer make compromises with morality. I had to face God."

He left Rockwell in 1976 and decid-

*'I hope that God, who is all loving and merciful, will bend a little about our free will, and allow us more time to end this mad race toward nuclear disaster...'*

ed to commit the rest of his life to being a peacemaker, to undoing what he felt he and others had done to endanger the world.

Initially, he spent \$150,000 of his own money to launch a nationwide speaking tour and to produce a film called, "Gods of Metal," which earned an Academy Award nomination in the category of best documentary.

In his road-wearied van, he travels to every state, sponsored by peacemaking organizations and church groups. Recently he spoke at St. Louis Church in Kendall and he plans to address the religious classes at St. Thomas University this month. Pax Christi, the Catholic peace organization, is backing his visit here.

Siemer is concerned about the fate of mankind.

"I hope that God, who is all loving and merciful, will bend a little about our free will, and allow us more time to end this mad race toward nuclear disaster."

Although many Catholic pacifists vie for a total nuclear weapons freeze, Siemer doesn't think this objective is possible because, "America and the Soviet Union will never totally disarm."

Between their military forces, more than 50,000 nuclear weapons are currently stockpiled, and they just keep producing more..."

The best hope, he said, lies in a bilateral disarmament wherein the superpowers agree to first halt testing of nuclear weapons, and then slow down their production.

A Christian pacifist can hold the view that a country must defend itself, without contradicting the Gospel message, and a 'just' war is possible under certain conditions, said Siemer.

But if he personally was attacked by someone who intended to take his life?

"I would rather not commit myself to kill my enemy, I'm not at all certain I would defend myself..."

In promoting his mission for peace, Siemer has appealed to the Church, through the bishops. He has personally met many of them, and he was elated in 1983, when they issued their peace pastoral denouncing the testing, production and deployment of nuclear weapons.

Once he was in Italy during an appearance by the Pope. So intent was

he on speaking with the pontiff about peace, he leaped over barricades, ignored armed guards and attempted to meet him. He was unsuccessful then, but months later, he did talk to the Pope, who blessed his efforts and urged him to continue working for peace "on a grass roots level."

"I have faith in my Church... if Christians who are supposed to love their enemy can't become negotiators, who can we ask?" said Siemer.

He feels his cause is becoming increasingly more urgent, not only because of nuclear war, but because of the possibility of a nuclear accident.

A 1983 Pentagon report revealed that there were 255 failures of the U.S. nuclear attack warning system that year, which means there were many false alarms.

Siemer has already convinced a lot of people to become more active in advancing peace. He directs the Columbus Holy Family peace center and is one of the co-directors of the State of Ohio Nuclear Weapons Free organization.

He is encouraged by the people he meets everywhere, who work for peace on a day to day basis by loving and caring for their neighbors, he said.

Like the future of the world, time may be running out for Siemer, who is 52. Last year, he underwent major surgery for his liver and doctors say the prognosis is uncertain.

Yet the man with kindly eyes and gun-powder-gray beard had no intention of abandoning his crusade.

"If I try to stop working for peace, even for two weeks, my conscience won't let me," he said.



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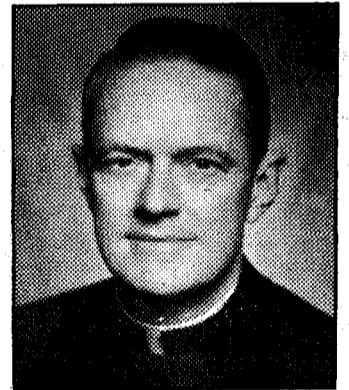
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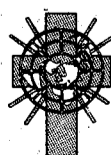
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# Repression easing...

(Continued from page 1)

about 4 million of Cuba's 10 million people still are Catholic. However, estimates by church and other agencies show that between 5 percent and 11 percent attend Mass regularly.

By 1984 the Catholic hierarchy and Castro's government were ready for reconciliation. Christian leaders saw

## Church in Cuba

cooperation, not confrontation, as the best way to minister to the people of Cuba. And the Castro government revealed it was willing to arrange direct meetings between the president and Catholic and Protestant leaders.

The U.S. State Department said that this well-publicized new policy reflects Castro's desire to look more like a world statesman and less like a dictator.

Archbishop Ortega had his first face-to-face talk with Castro in January 1985. Meetings followed in September and November. Church leaders have been unwilling to discuss what if any specific changes the presi-

dent has agreed to.

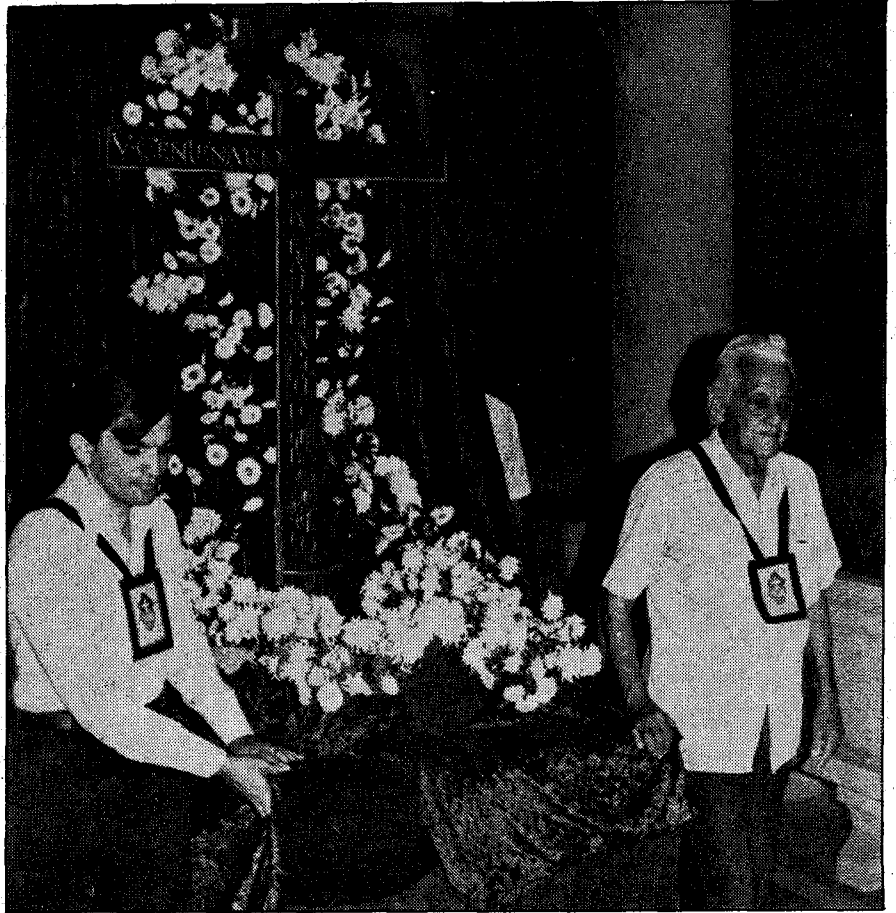
But Msgr. Carlos Manuel Cespedes, secretary of the Cuban bishops' conference, said: "The situation of the church in Cuba is much better than it was 10 or 15 years ago, and one of the most positive facts in this new situation is better communication between the bishops and the government."

Another sign of the new church-state dialogue is the recent publication in Cuba of a book called "Fidel and Religion." The author is Frei Betto, a Dominican brother from Brazil who conducted 23 hours of interviews with Castro on the subject. Betto quotes Cuba's "Maximum Leader" as saying "the revolution is a work of art. As long as there is a person discriminated against for religious reasons, the work has not been finished."

The day the book became available in Havana there were long lines at bookstores all over the city, and a government official said the first printing of 50,000 copies sold out by nightfall.

Taylor, a Washington-based freelance journalist, visited Cuba on a TV assignment in late 1985.

(Next: No God in state classrooms)



The Centennial Cross is wheeled into Havana's Church of the Passionist Fathers at the start of a Sunday evening vesper service. The cross, a copy of the one brought by Christopher Columbus in 1492 to Santo Domingo, was given by Pope John Paul II to the Cubans in 1984 to celebrate the upcoming 500th anniversary of Christianity's arrival in Latin America. (NC photo)

# ...But Church seriously damaged

By Ana Rodriguez-Soto  
Voice News Editor

It's the truth, but not the whole truth.

That's what two Cuban exiles contend after reading the National Catholic News Service's three-part series on the Cuban Church. The first installment appears in today's Voice.

Dr. Juan Clark, professor of sociology at Miami Dade Community College, and Dr. Jose Ignacio Lasaga, a clinical psychologist and former president of the World Federation of Marian Congregations, expressed their views in articles written for *La Voz*, the Spanish-language newspaper of the Archdiocese of Miami. *La Voz* published the series in its Jan. 17 and Jan. 31 issues.

It's true that open repression of religion has lessened from what it once was, that the bishops have been able to speak face-to-face with Cuba's "maximum leader," that some new priests have been permitted to come into the country and that the government is now authorizing repairs of crumbling

*'The current rapprochement ... could be compared to what happens in a country after enemy bombings have almost completely decimated its population ... Surviving leaders logically are quite happy to accept dialogue in order to avoid total annihilation.'*

churches, Lasaga wrote.

But that's little comfort for the almost decimated Cuban Church, he said:

"The current rapprochement between Fidel Castro and the Catholic Church in Cuba could be compared to

what happens in a country after enemy bombings have almost completely decimated its population. The victor offers peace to the surviving leaders, who logically are quite happy to accept dialogue in order to avoid total annihilation."

To bolster his argument, Lasaga noted that in 1953, about 48 percent of the Cuban population attended Catholic religious services, either regularly or irregularly. Today, that number is one percent, according to the Vatican's official figures.

"Such a drop in one quarter century is unparalleled in any other country during this century, with the exception of Albania," Lasaga wrote.

He said the NC article's figure of five to 11 percent regular churchgoers today should be understood as referring to the 40 percent of Cubans who are nominally Catholics, not to the en-

(Continued on page 12)

## Bishop seeks clemency for refugee


TALLAHASSEE, Fla. (NC) — Florida Gov. Bob Graham denied a clemency plea from the archbishop of Havana, but Cuban-born convict Omar Blanco got a court-ordered indefinite stay of execution shortly before he was to be electrocuted Feb.

4. Blanco, 35, one of thousands of the Mariel boatlift refugees who left Cuba in 1980, was convicted of the slaying of a Florida man during a burglary in 1982. When he received the death sentence from a Florida court, his prior criminal record in Cuba was cited as a contributing factor.

Archbishop Jaime Ortega y

Alamino of Havana wrote to Graham in late January asking for mercy. The archbishop said Blanco had never committed a serious crime in Cuba, although he had spent seven years in Cuban prisons.

Blanco was from a "good and decent family" and had come to the United States "without relatives, without friends, without understanding," Archbishop Ortega said.



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## Christian coffeehouse

*Modern, moral music for teens, younger adults*

**By Prent Browning**  
Voice Staff Writer

You say you're young, want to meet new people or relax with friends but don't like the loud, "meat market" atmosphere of local bars and discos?

If that's the case, the Cornerstone Coffeehouse, a newly opened Christian coffeehouse in Fort Lauderdale, may be worth a visit.

The Cornerstone, located a block East of I-95 on St. Rd. 84 (1705 W. State Rd. 84), will offer snacks, soft drinks and Christian music every Saturday night.

But it also serves a dual purpose, becoming a spiritual outreach center offering Bible classes during the week, while housing the new offices of the Archdiocesan Catholic Charismatic Service.

The building, a former fast food restaurant, is being donated sent free

for the next six months. Additional expenses will be paid by the Charismatic office and San Isidro parish in Pompano.

As it happened, a number of purposes cross in the cooperative venture: The Charismatic Service was looking for new offices, Fr. Wilfredo Pena of San Isidro was seeking new ways to offer spiritual education, and Fr. Ricardo Castellanos, the pastor of San Isidro who originally came up with the idea, was concerned about the influence frequent attendance of discos or bars was having on young Catholics.

Fr. Castellanos says he is "not a puritan," but he has observed that going to discos eventually has the effect of "pulling away" a person from Christian values.

"It's not enough to complain," he says, "you've got to offer something positive in its place."

Fr. Patrick Slevin, pastor of St. Jerome parish, within whose boundaries the new coffeehouse is located, speaks enthusiastically about the coffeehouse.

"We have developed a lot of sleaze in this area," he said. "Just around the corner from the church is a peep show and the topless donut shop is right by our side."

The opening of the coffeehouse was "the first positive side" he'd seen to the area in a while.

On a recent Saturday night, a small group of young parishioners and coffeehouse organizers and supporters listened to Catholic rock group Metanoia and heard personal testimony from young people who discovered that Christ led them out of drug abuse and depression.

A member of Metanoia offered that, "Christ saved me from the depths of Hell. I was a young alcoholic

and drug addict."

At one point, everyone joined hands and participated in a common prayer led by San Isidro parishioner and donor of the building, Tony Tolomeo.

"The music doesn't have to be the most beautiful," he said, "just that it be anointed. We believe Christ is the rock that doesn't roll."

Several young St. Bernard parishioners felt that single people under a certain age tend to feel neglected.

Tony Rao, who said he likes Christian music, said "I wish more churches would offer things at night like prayer meetings. Even at those activities there are mostly older people. This gives us a chance to meet younger people."

"There's a forgotten group between ages 18 and 40," said Paula Ziadie.

But it is hoped that the Cornerstone facility will have something for every age group and level of spiritual maturity.

Fr. Pena and the Charismatic Office put together several classes that will appeal primarily to the Spanish speaking community.

On Monday nights the Cornerstone will offer a course in Spanish on "Catholic Spirituality" taught by Archdiocesan radio and TV producer Sr. Bertha Penabad. Fr. Pena will also teach a course called "The History of the Church" in Spanish.

On Tuesday nights Fr. Hector Gonzalez of Our Lady of Divine Providence will teach a course in Spanish on the early Church fathers. There will also be a Spanish divorced and separated group that will meet.

Wednesdays are reserved for bilingual healing and prayer services.

On Thursdays Fr. Daniel Doyle, Archbishop's Liaison to Charismatic Renewal, will teach Bible classes in English and on Fridays prayer groups will meet in English.

Fr. Pena can also be reached during the day at the Cornerstone for counseling or to hear confessions.

For more details, call 761-3992.



Christian rock group Metanoia performs at coffee house in Fort Lauderdale. (Voice photo/Prent Browning)

## 'METANOIA': blends rock music, rock of ages

**Prent Browning**  
Voice Staff Writer

Christian rock groups face a dilemma: The need to put together an engaging, high energy performance without the music running away with itself and drowning out the Christian message in insistent drum beats and flamboyant guitar riffs.

Metanoia, one of a small number of groups made up primarily of Catholics, has its own way of keeping things in perspective — before each performance the members pray for 15 minutes.

This is typical of a group which isn't afraid of electric guitars but which

always expresses a desire to keep Christ first.

Charlie Stracuzzi, the group's leader, says his music was going nowhere before he made a commitment to Christ.

That's what happens, he says, "when you put ego first and Jesus second. Jesus really is the glue that holds us together."

Working closely with the Catholic Charismatic Office, the group performs about twice a month at prayer and healing services and a handful of Christian coffeehouses. They recently sang at the opening of the Cornerstone Coffeehouse in Ft. Lauderdale.

Metanoia, whose name means, in Greek, a changing of heart towards God, sing everything from fast paced Christian rock to slower songs of religious praise, a variety they hope appeals to every age group.

The group includes Stracuzzi and two other members who double on guitar, a female keyboard artist, and two female vocalists.

All have full-time jobs and face a problem Stracuzzi says all musicians face when they become committed to Christian music.

They still want to be musicians but aren't comfortable singing in bars anymore. Everyone in the group, which

performs for love offerings, would like to pursue music full time, but the opportunities for Christian music groups are limited.

All this is beginning to change with big name Christian vocalists like Amy Grant, says Stracuzzi, a former music director at Annunciation parish.

"It's becoming more accepted," he says. "You see people of all ages listening to this music."

The group hopes to have a long future.

"Many people that you look at today grew up with rock and roll. I want to listen to a high energy rock group."

## Cuban Church suffers 'subtle' persecution

(Continued from page 11)

tire population.

Thus, even using the article's numbers, only between two and four percent of the entire Cuban nation attends church regularly today.

Lasaga also noted that the article left some facts unsaid. Among them:

- That the government's systematic expulsions of priests during the past 25 years have resulted in an inadequate number of clergy to care for the spiritual needs of the people;

- That "pretexts" still are being used to prohibit more clergy from coming into the country;

- That children who attend church regularly are systematically ridiculed; and

- That Holy Week and Christmas have officially been "erased" from the Cuban calendar, an "unprecedented event in the Christian world."

Sociologist Clark, who for the past 15 years has done extensive research on the lives of exiled Cubans and on conditions inside the island, wrote that persecution and discrimination of those who openly practice their religion have not diminished in Cuba. Instead, they have become more subtle, "so as not to create martyrs."

"This form of religious repression utilizes non-religious pretexts, such as 'the lack of political integration,'" Clark wrote. "But the end result is to make open practice of the faith undesirable and so promote the slow asphyxiation of religion, making of those who are 'religious' something less than third-class citizens."

Still, Clark wrote, when violence has been necessary, "the [Cuban] government has known how to use it, even to this day."

He cited "concentration camps" where lay and religious leaders, "including the current Archbishop of

Havana," were imprisoned during the '60s; mob violence directed against churches "even today... in the interior of the country;" and the imprisonment in 1966, and "voluntary" exile in 1985, of Fr. Angel Loreda, whose "real crime, similar to those of other priests since, was his effective apostolate to youth."

Clark concludes that Castro's moves toward reconciliation with the Cuban Church are an attempt to "lure into his net the Christian people of Latin America, where he has seen religion's usefulness for fostering revolutionary change."



# Gibbons High

## All the best at 25

By Prent Browning  
Voice Staff Writer

Many people at Cardinal Gibbons High School in Fort Lauderdale feel they have the best of both worlds.

It's a school that's achieved a balance, they say, where the atmosphere is relaxed but respectful, competitive but friendly.

High academic standards, yes, but that's no reason you can't have some fun too.

The school recently celebrated its 25th anniversary with a Mass and luncheon in the school gymnasium. Archbishop Edward McCarthy, Schools Superintendent Fr. Vincent Kelly and former and current principals concelebrated the liturgy, which was attended by parents, the entire student body, and numerous visiting and faculty priests.

In many cases, members of the faculty and administration could recall the school's earliest days.

Established in the fall of 1961 by Archbishop Coleman Carroll, the school is located on 20 acres of land along the intercoastal waterway in a residential area of Fort Lauderdale.

The institution opened its doors to 176 freshman and sophomores who attended classes in two separate buildings, one for the boys' division and one for the girls' division, under the overall direction of supervising principal Fr. Thomas Dennehy.

"We were out in the boondocks then. There were wide open spaces," Fr. Dennehy recalled about the now populous area.

There was no bridge across the intercoastal near the school then, as there is now for the busy Commercial Blvd.

"Some of the youngsters came by boat and there were two girls who came by horseback," recalled the founding principal.

Gradually, as the junior and senior classes came into existence, two more classroom wings and a science building were added. Eventually, a gym, cafeteria, music building, and all-purpose athletic building were built to bring the campus to a total of eight buildings.

### Academic accomplishment

Currently, Cardinal Gibbons is a co-ed institution with an enrollment of 1,150 under the direction of principal Fr. Joseph Kershner, who has been with the school since he was named principal of the boys' division in 1965.

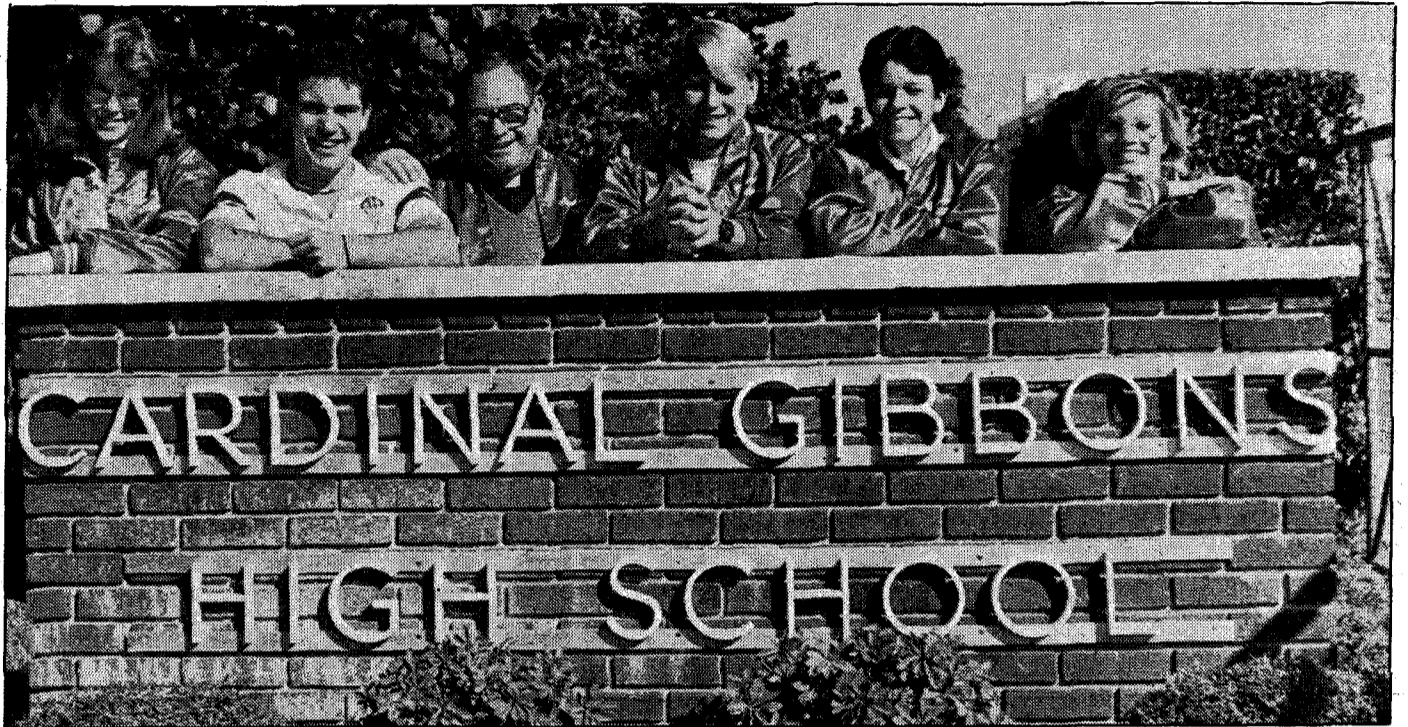
Most of the students now come from Catholic grade schools representing some 29 parishes in Broward and Palm Beach counties although other private and public school students are admitted after an entrance exam.

The Catholic school is staffed by Archdiocesan priests, Sisters of St. Francis of Mary Immaculate, Piarist Fathers, and lay teachers.

Cardinal Gibbons has a long tradition as a college preparatory school with a full 95 percent of its graduates attending college over the years.

Taught by a faculty of 63 teachers, half with Masters Degrees or Ph.D's, 26 students were awarded academic scholarships in the last graduating class.

The science department is a particular pride of the school. In the past seven years Cardinal Gibbons students have been consistent winners in the prestigious Westinghouse National Science Talent Search. Two Cardinal Gibbons students, Frank Zamer and Elizabeth Miniet, were recently awarded the science scholarships for work on special projects.



Fr. Joseph Kershner, principal, poses with students from Cardinal Gibbons High at the school entrance. (Voice photo/Prent Browning)

Science teacher Dorothy Henley, who works closely with students on these and other projects, says she often sees former Cardinal Gibbons students who are seeking advanced degrees in medicine, engineering, or other science related areas.

### Friendly spirit

Good relationships between teachers and students, in fact, are typical for most of the school's faculty, say administrators.

"If the teacher shows any inclination to bend a little, the students are willing to open up," says Dean Walter Green.

The teachers often help out in extracurricular activities or in extra time given to student lessons, and department heads try to stay knowledgeable in their fields, regularly attending seminars.

Assistant Principal Sr. Marie Schramko, O.S.F., a former principal of the girls' division, has been with the school since its beginning. Its principal has been an administrator there for 20 years, Dean Green has been at the school for 17 years, and Athletic Director Louise Crocco, herself a graduate, has coached at Cardinal Gibbons for 13 years.

There have been many changes over that time. Dean Green finds that students are often looking for adults to talk to in this day of working parents and single family households.

The school appears to have found its stride in terms of discipline, though Fr. Kershner can remember stricter days of separate classes for boys and girls and when he required that all the boys wear ties.

The ties proved to be too burdensome in the South Florida sunshine,

"This school really has strong family activities," says Renee Stiegle, vice president of the Student Council. "They stress family days. I've gone to schools where you never see parents active."

### Good athletics

Many of these parents along with student boosters fill the stands to watch the Cardinal Gibbons athletic teams, a force to be reckoned with in Broward County.

The general good showing of "Redskins" teams was recognized by the *Fort Lauderdale News*, which presented the school with the All Sports Program Award for the best won-lost percentage on average in all sports for Broward County.

The volleyball team has won seven state championships and is ranked among the top five volleyball teams nationally. Several members of the volleyball team have gone on to Georgetown and Holy Cross on athletic scholarships.

The boys' tennis team won a state championship last year and the girls' tennis team was ranked 2nd in state.

Softball and baseball teams have won numerous district titles over the years and there are also good track, soccer, cross country, swimming, and golf teams at Cardinal Gibbons.

"As the years go by there is more interest in sports as more scholarships become available such as in volleyball," says Athletic Director Crocco.

School spirit is also boosted by an excellent school band. South Florida parade-goers are familiar with the band which several weeks ago was rated excellent at the Florida Bandmasters' Competition.

### Moral commitment

With all these accomplishments and good augurs in their favor it would count for little if Cardinal Gibbons graduates did not use their gifts to create a better world.

Named after Cardinal James Gibbons, a champion of the poor, the Catholic school takes its responsibilities for spiritual and social guidance seriously, requiring religion classes and 20 hours per semester of community services for seniors.

The students, mostly from middle and upper middle class backgrounds, help out in a variety of volunteer projects ranging from serving food at

*'Basically, what we have here are good, wholesome kids. That's why faculty stay when they could work somewhere else for a lot more money.'*

— Paul Ott,  
English teacher

"There is a spirit of concern of teachers for students and a reciprocal feeling that the students care," says Fr. Kershner.

The principal looks forward to coming to school in the morning.

"The students are the kind of people who make you feel very much at home when you come onto campus."

English teacher Paul Ott, who graduated from Cardinal Gibbons himself in 1966, agrees.

"Basically what we have here are good, wholesome kids. That's why faculty stay when they could work somewhere else for a lot more money," he says.

"Most of the kids here want to get somewhere. They all want to go to college," says Ashvin Mascarenhas, vice president of the Senior Class.

It's probably because of this atmosphere that there is a special involvement among faculty and administrators with the school. More than a few on the faculty have attended the school themselves and many have children who attend. There is a low turnover rate and administrators point to continuity as one of the school's strong points.

and there is much less duplication of staff and administration in the co-ed system.

Similarly, the students, no longer whispering in dread at the approach of the principal, have relaxed in their attitudes and seem to enjoy talking with him, says Fr. Kershner.

Dean Green emphasizes that there is no corresponding lack of respect in this attitude. Indeed, he is recognized by students and faculty alike as a good disciplinarian who demands respect.

"We try to be fair and respect them as individuals," the dean says.

Cardinal Gibbons is also blessed with good participation on the part of parents.

At the silver jubilee celebration there were 40 or 50 parents helping out in preparation and staying afterwards to clean up.

Science teacher Henley tells of how parents held garage sales to pay for some of the lab equipment. Their support is probably most appreciated when a science project requires a student to work with the science teacher on weekends or to store at home such things as several hundred bottles of fruit flies.

(Continued on page 21)



## A priest's journey with ABCD

(The following address is excerpted from a talk given at Archbishop's Charities and Development fund-raising dinners recently by Father James Fetscher, Pastor of St. Louis Parish in Kendall and Priest-coordinator of ABCD, Dade County.)

**By Father James Fetscher**

The only thing you really need to know about me is that I am the oldest of seven kids. My mother had six more after me so she could prove to the world that she could do better. I grew up in South Florida. I grew up in North Miami, and I want you just to bounce back with me.

How many of you were here, for example, in 1958?

Let me ask you another question. How many of you expect to be here in the year 2014? 2014 is as far forward as 1958 is back.

In the early '50s the entire state of Florida was one diocese, as some of you may remember. Archbishop Joseph Hurley was the bishop, and it is said, and I don't think it is apocryphal, that on occasion he would even get in a plane and fly over areas and say, "We should buy land there, and there, and there, and there." Most of the land was under water.

It is now the land on which the Church of Miami sits, and if he had not bought back then, there would be no way that there could be a Church of Miami now.

In 1958, when Bishop Coleman Carroll came from Pittsburgh as the first Bishop of Miami, the diocese was then 16 counties in South Florida — 16 counties — and in those entire 16 counties there were 62 parishes, 187,000 Catholics, and 120 priests. Now we are three counties, the Church of Miami. It has 640,000 Catholics, 400 priests, and 105 parishes. And that's not talking about the 120 parishes and 300,000 people that have split off in those intervening years. Bishop Carroll was a leader who may not always have been the easiest man to understand, but it seemed that the Lord sent him, and he, too, made a contribution that established many parishes where we could find ourselves at home, all of us, including so many of us who were displaced...

Now the whole point is that if the folks all the way along the line hadn't done what they've done, we wouldn't be here now, and if we don't keep that alive and keep that going, what are we going to be doing in 2014?

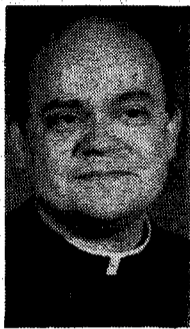
I've heard the Archbishop remark privately, and I think it's one his nightmares, that maybe in the 21st century, South Florida might be known as the "Appalachia" of the

Church of the 21st century.

The reference is to the fact that so many of the areas of Appalachia were originally settled by Catholics but there was nobody there to minister. There was no active church there, with the result that they're not there anymore. Jesus said he'd always be with us. He never said how many there would be. If we've

**"I remember thinking ... he's going to get me, he's going to get me — how is he going to do it?"**

— Fr. Jim Fetscher



got a gift and if we've got a treasure, namely, the Gospel and the Church, what we're gathering here for is to say that we want to sustain that treasure and to keep it moving. And that's a very adult-type of commitment.

I know that there isn't anybody in this room here tonight who seriously thinks that they're going to write checks and buy their way into heaven. Nobody is going to do that. You can't do it. Heaven is a free gift. The gift of the person of Jesus is a free gift.

But the only limitation God ever puts on His power is never to interfere with our ability to say "no." Our job as Church is to let other people know that there is an incredible thing to which they can say "yes" for the joy of their own lives...

In 1958 when Bishop Carroll came to the diocese he decided within a month to build a seminary. And nobody did that south of Baltimore, and everybody thought that this was a little weird. But he said he was going to do a drive in the diocese and he hoped to raise a half-million bucks to build a seminary.

The people of the diocese came up with \$850,000 in the D.D.F. — the Diocesan Development Fund — and

you guys have never backed off since, in 27 years, because we have a sense of what this commitment really means.

They started these dinners 17 years ago, and Mary Lou Maytag McCahill picked up the bill on the first bunch of them, and when she died, nobody picked up the bill.

But the dinners then began to bring the Church of South Florida, the Church of Miami, together, where we began to see that it was necessary to look beyond parish boundaries, that the parish wasn't an end, it was part of a local Church which was the Church that was centered around the Successor of the Apostle, and that he, as he says, looks at many children, and he enables us to be present to one another in ways we could have never dreamed of alone.

Tom O'Donnell (publisher of Sun-Sentinel) was telling us about the Sun-Sentinel's program for Christmas, and how \$60,000 came in the first year they tried the outreach program, simply because they became enablers to the community for letting people know what needs were. That's what the Church is, that's what the Church has always been, in good times and in bad.

Over the years I've had funny attitudes about the ABCD dinners. I know back, early on, they used to use a hundred-buck contribution as the cut-off for the dinner. It's up to \$150 now. It probably should go to \$250 next year. I don't want to get you nervous, but... I used to send in \$99, so that I wouldn't be in the position of having to refuse a dinner invitation from the Bishop. I wasn't quite sure about these little things.

Then in 1980 I went to the Cathedral as part of a renewal team, and I realized that tremendous resources were needed to make renewal work there and in so many other places, and that the resources simply weren't going to be found in the parish itself. A reverse flow of cash was needed.

All the years that (Father) John Donnelly put in there, all the scrap and scrunching, and finally he came to the point where he said,

"it's got to reverse itself," and that's what ABCD did. And all of a sudden, I was a direct recipient of all this.

I remember, in 1981 — (Father) Dave Russell stood where I stand now — I was going with a small group of people from the Cathedral for the dinner, and saying to myself, "I can only do this much, I know this is all I can afford, I mean I'm stretched," but I had lived with Dave Russell for three years, and all I could think of was, "He's going to get me, he's going to get me — how's he going to do it?"

And the line that got me was, "A man's autobiography is written in his checkbook." I have days when I cannot remember my mother's name. But that night I had instant recall about all my check stubs, and all of them were written for me — all my needs and my desires.

Last year I filled out the card at the dinner for the first time, because I wasn't quite sure I trusted the diocese, and I wondered if the cards they had filled out at the dinner actually did get credited to the parish, so I filled mine out at the dinner.

By the way — I have good news, it always gets back to the parish — but God has a rotten sense of humor, and He got even. I couldn't remember what the figures of the pledge were supposed to be, and I confused my parish pledge with my ABCD pledge. That was big bucks. How do you write to the Bishop and tell him you want to change your pledge?

Needless to say, I didn't change the pledge, and the big surprise was that the money was there. This was the first year I took a vacation that I didn't have to use plastic. The lesson I learned was that even when you're more generous than you want to be, it always comes back.

The last thing I want to say to you, simply, is this: I told you about being the oldest of seven kids. That's true. I can remember my good non-Catholic father and my Irish-Catholic mother sweating seven bucks a month for school tuition for us at Holy Family. We've come a long way, baby, haven't we?

When I went to the seminary in 1958, the first two years they sent me to Hartford, because we hadn't built our seminary. Then I went to our two seminaries here in Florida, in Miami and Boynton Beach. You paid for every single minute of those ten years.

If you hadn't done that, I wouldn't be here, and the neatest thing about doing this job, is to be able to personally say "I thank you from the bottom of my heart."

### Religious celebrate jubilees

Twenty men and women from Dade and Broward counties will be honored on the occasion of their diamond, golden, or silver jubilees as religious brothers and sisters during a celebration at 11 a.m. Saturday, Feb. 15 at St. John Vianney College Seminary, 2900 SW 87 Ave., Miami.

Archbishop Edward A. McCarthy will be the principal celebrant of a Mass of Thanksgiving for the jubilarians, which will be followed by a reception. Biographies of all the jubilarians also will be published in the next issue of *The Voice*.

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## Passion plays

*Lent is a good time to reflect on whether they add to faith, depict Christ's true passion*

With Ash Wednesday coming soon, we have need to consider Lenten opportunities. The awesome reality of the suffering and death of Jesus is surely an essential part of our Catholic-Christian faith, but, should it be the subject of a paid admission to a mediocre, melodramatic, gaudily staged show?

Many Catholics do not know that neither the Oberammergau nor the Lake Wales Passion plays have the official approval of the Catholic Church. Strangely enough, some travel brochures can give that impression.

Of course, any sincere meditation on the Passion produces a deeper love for Jesus. If we analyze our reasons for attending a Passion play which we believe will inform our minds and improve our spiritual life, we had better attend to these words of the recent Vatican Notes: "All should take pains lest in any instruction or preaching, they teach anything out of harmony with the truth of the Gospel and the spirit of Christ."

The triumphal character striding across the stage at Lake Wales is hardly the loving and forgiving Jesus "who did not consider His divinity something to be held on to." It is through the words and actions of Jesus that He revealed the hidden depths of love in the Godhead for all humanity.

There is some attempt in the play to crowd into it a few isolated scenes from the life of Jesus, but the result is totally inadequate, if not actually ludicrous. They do nothing to help you understand second temple Judaism and the cruel tyranny of Imperial Rome; the climate of the times when Jesus lived, preached and died, nor do they convey the revelation Jesus came to give us.

On another phase of historical inaccuracy, Pilate is portrayed as a benevolent ruler, hesitating to give the death sentence. In actual fact, Pilate was later dismissed from his post by Roman authorities, for his excessive brutality. At a time previous to the execution of Jesus, some 2000 Jews were crucified in northern Galilee.

*'The costuming ... of the Sanhedrin gives an overall view of total depravity, wicked cunning and laughable garments.'*

The few leaders of the Saducees who in those days displeased many Jews by their placating of the Roman governor, were guilty of seeking the removal of Jesus, but nowhere in the Scripture is there any evidence that the entire Jewish populace knew Jesus or sought His death. Any interpretation of Scripture, whether in preaching or dramatization that condemns the entire Jewish people, then or now, for the death of Jesus, is contrary to the official teaching of the Catholic Church.

The costuming and behavior add to the inac-

curate image of the Sanhedrin, giving an overall view of total depravity, wicked cunning and laughable garments. God alone knows how much violent behavior has been unleashed among so called "Christians" who believed Jews were cursed by God and deserving of suffering. It is a sad fact of history that this "teaching of contempt" through almost 2000 years of rejection in some areas — pogroms of hate and torture — eventually led directly to the gas chambers of Auschwitz.

Jacques Maritain, of recent memory, called it "the blasphemous impersonation of Divine Providence."

Archbishop McCarthy, in his Pastoral on Racism, warns us "We must seek to resist and undo injustices that we have personally not caused, lest we become bystanders tolerating and tacitly endorsing evil, and thus share in the guilt."

(Sister Noel Boggs, O.P., is a member of the Ecumenical & Interfaith Commission, Archdiocese of Miami.)



## '86 Action year on S. Africa for churches

By Jerry Filteau

WASHINGTON (NC) — In 1986 U.S. Catholics and members of the other mainline Christian bodies can expect to see much more visible, concerted and intensified action by the U.S. churches to fight South African apartheid.

The church groups hope to help restore some kind of peace in a country that otherwise seems headed inexorably toward a bloody civil war.

Answering last December's plea from South African church leaders to quit issuing statements and start doing things instead, some 150 leaders of U.S. churches met in Washington Jan. 13 to devise a common strategy against apartheid.

They proclaimed 1986 "the year of action by U.S. churches against apartheid," and they seem ready to make good on that promise.

Economic pressure to force relatively peaceful change may be the only alternative to violence that could kill hundreds of thousands of people, they said.

They said that apartheid — South Africa's policy of segregating the races and denying the vote and other civil rights to the nation's black majority — is "an unmitigated evil, the product of sin and the work of the devil."

Among their plans for 1986, a day-long lobbying action on Capitol Hill this spring and day of prayer, fasting and public witness June 16 are just the more obvious, public events. June 16 is the 10th anniversary of the Soweto riots — equivalent for black South Africans to the storming of the Bastille in France or the Boston Tea Party in the United States.

Key goals enunciated by the U.S. church leaders include "comprehensive economic sanctions" against South Africa by the U.S. government, getting U.S. banks to deny South Africa any renewal or rollover of short-term loans coming due this spring, and escalating the campaign to force U.S. corporations to dissociate themselves from apartheid.

The group formed an Emergency Committee on Southern Africa, made up of several heads of U.S. churches, to flesh out a two-page strategy plan and devise ways for the churches to communicate and cooperate for more effective action. Co-chairing the committee are the Rev. Avery Post, president of the United Church of Christ, and the Rev. N. Lorenzo Shepard, president of the Progressive National Baptist Convention.

Several Catholic officials attended the meeting. They included Father Rollins Lambert, African affairs specialist of the U.S. Catholic Conference; Father Joseph Witmer, ecumenical affairs officer of the National Conference of Catholic Bishops, who led the meeting's closing prayer; and African Missionary Father Thomas E. Hayden, president of the board of the Washington Office on Africa.

The Catholic Church is not a member of the World Council of Churches, whose U.S. office coordinated the Washington meeting, but participants said that they consider Catholic involvement important.

Father Lambert said afterward, that if Catholic officials got involved in the actual development of interfaith strategy, "so much the better." Even if the U.S. Catholic Conference did not participate in that way, it would work on a parallel track, cooperating wherever it could with the plans, he said.

It's not that U.S. churches — including the Catholic Church — have ignored apartheid so far and are suddenly getting involved. Far from it.

In one way or another a policy of opposition to South African apartheid has been part of the institutional fabric of virtually all non-fundamentalist U.S. churches since at least the early 1970s.

But the key words in the new movement are "common strategy."

Each American church body or church agency opposing apartheid until now has generally

operated at its own pace.

One might content itself with a declaration that apartheid is evil and must be ended, while another might divest its stock portfolios of all shares in certain corporations investing in South Africa, or use those shares to introduce shareholder resolutions against apartheid. A third might focus on efforts at the national level to change U.S. foreign policy toward South Africa, while a fourth might leave it to each local church to decide what it will or will not do.

In the Catholic Church, many religious orders and a few individual dioceses have been members of the Interfaith Center for Corporate Responsibility. Through shareholder resolutions or divestiture, they have pressured transnational corporations with investments in South Africa to leave South Africa or to adopt corporate policies there resisting apartheid.

The U.S. Catholic Conference, which represents the American Catholic bishops on public policy issues, consults closely with the South African Catholic bishops in formulating its positions. It has not yet called for corporate divestment, but in a major policy statement last September it said that investments and loans to South Africa "carry grave moral burdens and have critical impact on issues of human rights."

While the USCC has been more cautious in that area than many Protestant bodies which openly advocate divestment, it has been on essentially the same track as they are regarding U.S. government policy.

In the Sept. 11 policy statement, the USCC specifically called for congressional passage of the Anti-Apartheid Action Act, despite the fact that President Reagan had adopted many of its proposals only two days earlier by executive order in order to preempt the congressional action.

The USCC said it welcomed Reagan's executive order but still believed "a stronger and broader approach... is necessary."



# Editorial Page

## Drumbeat needed in the inner city

Some social problems such as riots or violent crime, are vivid and demand immediate attention, like a heart attack demands immediate attention by an individual.

Other social problems are more like cancer, which quietly goes about its business until there is massive destruction before anyone decides to start fighting it.

Such a social sickness has been eating away at this nation for years and is finally getting the attention it sorely needs. That is the increasing destruction of the black family.

The problem of single parent homes, more and more kids growing up without benefit of solid stable family environment is increasing for all Americans. But, as with most problems, those in the innercities have it worse, with tragic consequences for the whole country.

It is a difficult problem to approach because blacks, understandably, are sensitive to stereotyping which is, in itself, a racial problem. But this needn't be a concern in discussing the family dissolution of blacks, as the reasons for this phenomenon are clearly grounded in well-known historical factors. Black family integrity was destroyed by slavery and held that way by systematic segregation and discrimination.

Slavery had a particular impact on black males who had to be kept ignorant and submissive for the system to work. A proud, responsible male does not make a good slave. One who salvaged a bit of pride, tried to escape or even look his "master" in the eye would not long survive. The women, however, had to raise children, run a semblance of a slave

### Voice editorial

household and maintain a degree of responsibility. In the generations following the Abolition black women continued to carry a disproportionate burden in a segregated society that perpetuated the cycle of matriarchal households with men not well integrated into a strong male leadership role.

Today, an astounding 60 percent of black kids are being raised by an unmarried mother, who is following the only example she knows. And now her kids will do the same. There is no moral compunction on the woman or teen girl not to have children without marriage and the male who has little educational incentive in his ghetto experience will do what the other street males do: take their pleasure where they can. Siring a baby is not only fun, it is an "accomplishment," a proof that he can do something. With movie stars doing practically the same thing, the rest of us can hardly point any fingers.

This vicious cycle of reproducing children in the ghetto street environment of drugs, crime and lack of family integrity is breeding more crime and drugs and more generations of blacks with unproductive, meaningless lives.

Black leaders and others are beginning to attack this problem head on and are stating bluntly that although racism may be the genesis of the problem, and that although government may have a role to play, the solution must come from a change in attitudes and moral values.

Carolyn Wallace who runs a community center in a Newark ghetto, said on a television documentary recently, that everyone must start preaching responsibility until it begins to soak in. "It's going to be like a drumbeat," she said.

Jesse Jackson said what is needed in black America is a "massive counter-cultural movement" by those whom young people will listen to.

Ecumenical conferences on the subject should be held in cities around the country. Appropriate public service television ads aimed at youth should be developed, telling youth that their behavior is *not* acceptable. Young males should be told bluntly that impregnating a female is not the sign of a man. Getting an education and holding a job is. Young females should be



told that bearing children too early will derail their lives and is allowing them to be used by hit-and-run males who don't respect them — and that the whole thing is wrong. Immoral.

Pride and responsibility must begin to creep into the vocabulary. That applies to white as well as black. But clearly it is a massive crisis in the black community that cannot wait a day.

This is a long-range process, but it must begin somewhere.

As Mrs. Wallace said, "I'm not going to be safe and nobody's going to be safe unless we all send out this drumbeat — Hey, let's deal with it. Let's deal with the problem."

## Letters

### America dying for lack of values

By Dorel Eaton

America, the Beautiful lies dying. Sadly, our country has been slowly wasting away. This once vital America, as we knew and loved her is no longer.

The disease which has ravaged her, started insidiously; a slow metamorphosis, making it difficult to pinpoint the onset of the deterioration.

American lies dying in her streets, a victim of an inward cancer of the soul. Her symptoms are the approximately 5,000 teenagers who commit suicide each year. Even more symptoms have become rampant. The movies, video, television, music, art, and magazines inundate her with more vulgarity and gestures per minute than would ever before thought possible. An avalanche of filth constantly pours upon her heart and breast.

Gone are standards of truth, excellence, decency, and beauty. America is becoming a community where people have lost the capacity to recognize and respond to beauty. As Father Keller said, "If we stand for nothing, we fall for anything."

When America was healthy, she believed in self-discipline, non-violence, respect for elders, achievement, respect for the property of others, reverence to the family unit, a

stable economic system, and above all, a belief in a higher power.

She is also dying of an overdose of the drugs which circulate freely, not just on her streets but in her schools. It has been estimated that as many as 50% of the players in the National Football League, once role models to the young, use cocaine.

America's children are confused as they watch and listen to freaks in (and out of) bizarre clothing "entertain" them by songs dedicated to sadomasochism, oral sex, drugs and violence. Musical pornography has become so acceptable, we call them "concerts." Aristotle once said that music has the power to form character.

Sexual promiscuity is now being accepted among all classes of society. One of every 10 girls between the ages of 15 and 19 become pregnant each year. Lust has become the "new" religion. The prayer of instant gratification is, "If it feels good, do it!"

There is an absorption with abortion. This sexual freedom has introduced an outbreak of sexually transmitted disease. America is dying, too, of a social disease.

Euphemisms abound. Sex without marriage is a "relationship." "Being sensitive to one's needs" means sex-

ual license without commitment. "Adult" entertainment is synonymous for vulgarity. Being "gay" means being homosexual.

The lists of expressions are myriad. They are used as a rather pleasant disguise for the freedom to go to Hell in one's own way.

Every idea that we have, tends to result in some kind of action. As the filth invades our heads, there is a tendency to work itself out into "acts." The mind becomes captive to evil.

The family unit in America has so rapidly disintegrated that long term marriages are becoming increasingly rare. It appears that it is because of the lack of commitment that people have toward each other; the inability to think beyond self.

There seems to be a complete disregard for the sacredness of love. The once cherished spouse can be easily replaced by a newer or more efficient model like replacing the parts of a car. Now, in America, there is so little difference between sex in pigs and love in humans.

America is dying, too, of a broken heart. Now many parents rely on the government or schools to solve the problems of their children's upbringing. Self-reliance is no longer a respected value.

These symptoms of America's decaying death have appeared gradually. If the change had been abrupt, there would have been huge protests and rallies in the streets. There would be waving American flags, signs, banners to help save our blessed country!

It seems that America has become a fallen woman; anything goes. In the name of freedom, she has morally accepted any means necessary to satisfy her selfish desires.

America's children, who once were her hope, now, do not even have the freedom to be innocent in her morally bankrupt environment. These children are America's future.

America lies dying in the streets. Will we breathe new life into her by the fresh air of a moral Renaissance? Will we renew her national soul with the strength that only truth and goodness and the will to care can bring?

Or will we ignore our once wholesome America and heedlessly step over her, contributing further to her demise by our self-indulgence and unconcern for morality?

I stand despairingly beside her and with burning heart, cry:

America! America! God mend thine every flaw  
Confirm thy soul in self-control  
Thy liberty in law."



## Should lady lectors wear gowns?

**Q. Isn't it more devotional if a lady lector wears a gown (like graduates wear) when she reads at Mass? I think when they do not wear these gowns it is like they are showing off their dresses and it's distracting. Is there a rule about this? (Kansas)**

A. It is understandable that many Catholics still think back, perhaps without realizing it, to days when priests did nearly everything at Mass, including those activities now performed by other ministers. Perhaps for that reason the tendency has been to consider any liturgical ministers "undressed" unless they wear something at least approaching clerical vestments for the liturgy.



BY FR. JOHN DIETZEN

The general principle which the church today seems to follow, however, is that except for ordained ministers, dress for liturgical participants need not be, as it were, sort of semiclerical. Lay men and women, in other words, would dress appropriately as lay people when they serve in the liturgy.

Thus there is nothing, to my knowledge, in any liturgical directives for lectors at Mass that would require, or even suggest, some kind of special garb. The assumption seems to be that they will dress as they normally would, obviously with regard for the solemnity and dignity of their role in the Liturgy of the Word.

The same goes, incidentally, for special ministers of the Eucharist. The study text of the American bishops' Committee on the Liturgy on Holy Communion, speaking of lay eucharistic ministers, says simply: "Special ministers do not wear the liturgical garb of an ordained deacon or priest but they should be dressed neatly in a way consonant with the dignity of their functional role (e.g., coat and tie for a lay man). Local usage should be followed in this matter" (Study Text, Commentary of the Instruction "Immense Caritatis," 1973).

Because of longstanding tradition, a cassock or other special garb continues to be used in most places by Mass servers, even though they are most always lay people.

**Q. I am a convert of two years and am still ignorant about many Catholic practices. Just before the reading of the Gospel at Mass, the priest touches his head, his mouth and his breast. Then most of the people do the same. What does this mean? (Pennsylvania)**

A. Your experience is one that frustrates most new members of the church. In its nearly 2,000 years, the church has employed numerous symbolic actions in its liturgy and other prayer. Some of them die out and some remain. Naturally it's impossible to discuss all of them during classes for prospective converts.

If it's any consolation, I'm sure that many born Catholics could not answer your question, though they probably know the action implies some reverence for the Word of God.

Actually the priest and people are (or should be) making a small sign of the cross on their forehead, their lips and breast. The action is a prayer that the Good News of the Lord, which they are about to hear, may be always in their minds, on their lips and in their hearts.

## A Valentine thought

It seems that every Valentine's Day someone pops the age-old question: How do you define love?

Whenever I am put on the spot to answer that question, I find myself stammering, trying to come up with just the right definition. We've heard so many:

- Love means caring about someone else more than you care about yourself.
- Love means commitment.
- And the famous, if silly, "Love means never having to say you're sorry."

*'To reduce another person to an analyzable quantity is the opposite of love.'*

Psychologists have tried for years to define the phenomenon of human love by drawing up categories including sexual, parental, sibling, social, religious. The latest, most sophisticated studies are focusing on the stages of love that couples pass through as they move from the initial "romantic stage" to the final "mature stage."

None of the neat definitions I've heard in the past did justice to the reality of love.

Recently, however, I came across a definition that hit home as the truth.

"Love is based on a sense of the mystery of the person," said Sister Mary Paul of The Center for family life, a Brooklyn-based social-service agency which works to help the poor.

Quoted in a *Time* magazine article, Sister Mary Paul, a Sister of the Good Shepherd, spoke of the many people who have come to the center for help. She added: "Here we have the privilege of meeting people 'in via,' as it is said, on the way. They're on a journey. The gratitude I feel is that I am able to see this particular person at this particular time. Yet the person remains an unfathomable mystery and is going somewhere I will never know."

It struck me that her concept of love extends to all love relationships — between friends, husband and wife, parent and child and, in fact, between humans and God.

BY ANTOINETTE BOSCO



When we look at another person with wonderment and excitement, when we respect someone enough to know that we cannot really predict their thoughts or actions and when we feel awe at the beauty we see in another human being, then we are in the realm of love.

For when we sense the mystery in a person, we are acknowledging that their potential is unlimited, and that there is something more going on inside than what we see on the surface.

The truth is we are sensing God's presence in that person, for the "unfathomable mystery" is God.

If we love someone, we can't put them in a box. I've always been vaguely uncomfortable when I hear comments like "He's got you pegged" or "He's got your number." To reduce another person to an analyzable quantity is the opposite of love.

One of the most disturbing comments I've ever heard came from a psychiatrist I met at a cocktail party. He told me that he could have any patient completely figured out after listening to him or her for 15 minutes. He could reduce all human beings to a few elementary textbook definitions.

That is the opposite of love, I thought, for love sees people expanding into the unknown.

It is curious that as a society we feel compelled to find the one, all-inclusive definition of love. It is probably because we know instinctively that love is the answer and that a simple, unifying principle does exist.

Despite all of our complicated human thoughts and activities, I find myself returning to the basic truth the church has taught me all along: Love is God and God is love.

(NC News Service)

## Church and the media

The news media thrives on conflict. Picturing adversaries in battle creates excitement, drama, and naturally more advertising dollars. So don't be surprised if your TV station prefers religious controversy to news about the local cake sale.

Media people especially like to cover stories about individuals in conflict with authority figures. The bishop is usually featured as Goliath. David may be anyone — a nun, a priest, a lay person, or a group. In the media David usually slays Goliath, which is not a nice scenario. That's why we need an educated public, one willing to listen to both sides.

Once I was on a "60 Minutes" segment and they gave me the role of Goliath. David, in this case, was a woman who was furious because her husband was seeking an annulment. The producers of "60 Minutes" told me they couldn't find a bishop or priest to defend the church's position on annulments; they came to me as a last resort. If someone didn't say something in support of the process, there would have been no church response at all. I knew that would not be good, so I took the risk.

I wanted to say something positive about the church as it struggles to be an extension of Christ in this tortured world, trying to minister to the walking wounded while still standing firm on the principle of the indissolubility of marriage. I admitted we have an imperfect system, but we are trying to be fair, and trying to be faithful to Christ's teachings. I quoted Joan of Arc who suffered condemnation at the hands of a church tribunal. She said, "In spite of all, I love the Church

BY FR. JOHN CATOIR



because for me the Church is Jesus Christ." My performance got mixed reviews. Some thought Goliath was terrible no matter what he said.

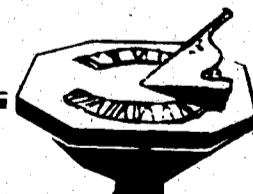
Imaging the church in the media is an important task in this electronic age, and it isn't easy. I fully agree with theologian Richard McBrien who said that "we not only have to be the Body of Christ, we have to look like the Body of Christ. That's what sacramentality is all about."

The Church is the Sacrament of Divine Love. We are called by God to make God's love a reality, not only on TV but in life. It isn't easy to do in a world that rejects Christ, but it is our task. So when you're inclined to judge a bishop harshly because of some controversy or another, pause for a moment. Ask if you've really heard his side. Remember, he's a human being trying to be faithful to his Lord. He deserves the benefit of the doubt.

For a free copy of the Christopher News Notes, "Conflict," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

## Time capsules

By Frank Morgan



## Brave Pope Leo

Leo Quintiana was a Roman by birth. In his school days, he was a pupil of St. Augustine whose teachings were always part of Leo's guiding philosophy. Leo then served as an advisor to Pope Sixtus who died while Leo was on a mission to Gaul. Leo was shocked to discover that in his absence, he was elected pope.

During Loe's pontificate (440 - 461), Flavian, the Patriarch of Constantinople, wrote to Pope Leo asking his aid in fighting Eutyches' teaching that Jesus had only one nature, a divine nature.

A council was called and Pope Leo sent representatives to state the papal position. But Emperor Theodosius wasn't happy with Leo's interference and decided to support Eutyches. As the Council proceeded, Flavian was roughed up by soldiers, the papal representatives weren't allowed to speak and imperial soldiers pa-

trolled the Council under orders to silence anyone who supported the pope.

Under this kind of pressure, the Council decreed that there was nothing wrong with Eutyches' teachings. Pope Loe was enraged. He wrote a letter to the emperor demanding that only the idea of a dual nature be accepted. The emperor responded by telling the pope to mind his own business.

But then the emperor was killed while riding his horse and his successor wanted peace restored in the Church. A new Council was called and the teachings of Eutyches were rejected.

Later, when Attila the Hun stood outside of Rome, Leo the Great went out to meet him when everyone else had run away. And still later when the barbarian Vandals were at the gates of Rome, it was Pope Leo who prevented them from sacking Rome.



## Letting bygones be bygones

Dear Dr. Kenny: I recently took a job as a junior executive with a firm and was shocked to find that one of my co-workers was a former rival for the same girl. It brought back the hurt of our falling out.

We have not seen each other in eight years. He and I had been very close friends; then he took my girlfriend away. I understand she went on to marry someone else, but our breach never healed.

There has been a cold silence between us at work. This is unfortunate, since we will need to work together. Should I take the first step? I still feel wrong, but really, what does it matter after eight years? I would like to put our trouble in the past. (New York)

Good for you. Yes, take the first step. Someone has to and the gentlemen always makes the first move.

The first step in overcoming years of hostile silence is important. There are several ineffective openings to avoid. Don't start in public. Don't be confrontational. Don't be overly formal.

Find a private place to talk. This is not a matter to address in front of others. Perhaps one of you has a private office. "Jack, I'd like to see you for a minute in your office."

Lunch or a drink after work would be possibilities. "Jack, how about letting me buy you a drink.



BY  
DR. JAMES  
AND MARY  
KENNY

I'd like to call a truce between us."

A brief note has some advantages for openers. It gives you the chance to make your point well, and then, for Jack to get past his first emotional reaction before you meet.

What do you say? This is now the time to set the past straight. Some people have a "fatal" compulsion to set everything right for the record, with a clear admission of who is right and who is wrong. As you write in your letter, "What does it matter after eight years?" I agree. Don't renew the confrontation.

Instead, say: "I don't like the cold war we have fallen into. We were friends once. I am sorry about what happened, and I'd like to reach the point where we can at least talk comfortably with each other."

"I'm sorry" is not an apology. You are simply

saying you are not happy with what has happened over the last eight years.

If he accepts your suggestion to talk, fine. But what if he does not? Suppose he responds by continuing to blame you, or worse, by saying he feels no need to rectify matters.

Allow him his first negative response. Don't try to defend yourself. Tell him you understand his feelings and are still open to peacemaking, if and when he feels differently.

If Jack is open to a meeting, again stay with the "I" messages. Focus on your feelings about the silence, not the original disagreement. As much as possible, let the past alone. You may be able to discuss it someday, but not for starters.

Stay positive. Do something together, such as having lunch, to take the pressure off your personal relationship. Discuss your work together. Face each other in on what has happened in your lives since the alienation. Make plans to meet again.

Bridging an eight-year wall of time and distance is no easy task. Give "I" messages. Focus on the present. Stay informal. And keep trying.

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

(NC News Service)

## Yesterday's marriage roles

A colleague sent me a reprint of an article published in the Niagara Herald in 1828, entitled "Instructions for the Married." On reading them, it becomes evident that they are instructions for the female married only. Apparently husbands back then needed no instructions.

Sharing them aloud with women brings much merriment — and also sadness, because we bear some fallout today. I decided it would be interest-

*'Who wants a wife who believes men are always vain and need attention and flattery?'*

ing to reprint these eight instructions along with reactions from older and younger women of 1985.

The instructions follow.

1. Avoid contradicting your husband.
2. Occupy yourself only with household affairs; wait till your husband confides to you those of higher importance, and do not give your advice till he asks for it.
3. Never take upon yourself to be a censor of your husband's morals and do not lecture him. Let your preaching be a good example, and practice virtue yourself to make him in love with it.
4. Command his attention by always being attentive to him; never exact anything and you will obtain much; appear always flattered by the little

BY  
DOLORES  
CURRAN



he does for you, which will excite him to perform more.

5. All men are vain; never wound his vanity, not even in the most trifling instances. A wife may have more sense than her husband, but she should never seem to know it.

6. When a man gives wrong counsel, never make him feel that he has done so, but lead him on by degrees to what is rational, with mildness and gentleness; when he is convinced, leave him all the merit of having found out what was just and reasonable.

7. When a husband is out of temper behave obligingly to him; if he is abusive never retort; and never prevail over him to humble him.

8. Seem always to obtain information from him, especially before company, though you may pass yourself for a simpleton. Never forget that a wife owes all her importance to that of her husband.

Well, there they are. I suggest you share them with your spouse, your children, your pastor and your therapist whenever they indicate that feminism is a needless endeavor.

My older women listeners nodded in sad recognition: yes, that's the way it was. And, yes, that's what their mothers tried to teach them.

And the younger women? Almost in unison they shrieked with laughter. Their second reaction? "What a putdown of men." It's something we don't think about when we talk about women's proscribed roles — how demeaning they are to men.

Let's look again at these instructions. The bottom line reads, "Manipulate." When he gives wrong counsel, never make him feel he has done so, but when he realizes it, give him the credit for having discovered what is just and reasonable.

"If he is abusive never retort..." Tell that to parents of today's daughters.

"Never forget that a wife owes all her importance to that of her husband." There are those who think wives owe their importance to God.

The sadness is that we still read this kind of thing in tracts today. It's reassuring to know that some of our husbands have escaped the trap of being infallible and prefer a wife who is real to one who is manipulative.

I suspect that few of today's husbands would actively seek a wife like the one described. Who wants a wife who only occupies herself with household affairs? How boring. Who wants a wife who believes men are always vain and need attention and flattery? As the young women said, "There instructions don't say much for men, do they? They sound more like children than men." Amen to that.

(Alt Publishing Co.)

## Family matters

### The myth of perfect families

By Carol Farrell  
Director of Family Ministry  
Archdiocese of Miami

One of the most enduring and damaging myths that haunts most of us is the belief that our family is flawed or lacking in some important way, but others that we see and know are perfect, or nearly so. Quite unnecessarily, we experience guilt and unhappiness by unfavorably comparing our family to other families who appear to be untouched by the realities that are a part of our life. Our experience of family on a daily basis makes us painfully aware of the effects of original sin: of the desire of each of us to have our own way, to be at times selfish and uncompromising, to use power to resolve issues in a way favorable to ourselves, to be insensitive and disrespectful of the deeper needs of others because we are preoccupied with our own.

Several years ago I wrote an article here in The Voice explaining how I'd always unconsciously measured each Christmas holiday time against a story book Christmas we had once experienced. The usual experience of Christmas was one of NOT having the entire extended family gathered at Christmas dinner, of Not being able to decorate the tree singing Christmas carols and having all the children present and joyfully participating, or even of setting the darn tree up straight in its stand without a scene. I wrote how each year I felt

cheated because this reality didn't fit my one perfect experience. One of our teenage son's friends called him to say how relieved he was to read that our Christmases weren't ideal either, that he had always thought that with our large family and its gift for enjoyment, Christmas must always be perfectly wonderful.

How many times do we not appreciate the goodness of what is because we mentally place it next to "perfection"?

I've known adults who experienced depression or wept after watching episodes of the "Bill Cosby Show" or the "Waltons" or "Little House on the Prairie" because their experience of family life is so lacking in comparison. Or they came home after hearing someone share some extra-ordinary family experience and say to themselves, "Why can't my family be like that?"

We all need to experience models of healthy families within our friendships and church community, and to see them on TV also, but at the same time, we must remind ourselves that we are only aware of a small slice of their life, not the whole of it. If we could know that family on a more intimate level or even just spend an extended visit in their home, we would see that they are tainted by the same imperfections that we all participate in and that they too often suffer with the deeper

problems that are fairly common but not usually widely publicized: drug and alcohol abuse, homosexuality, teen pregnancy...

Perhaps it is the effect of reading too many fairytales when we were young that it seems natural to expect that we can live storybook perfect lives in which children always obey, parents always smile, and nothing disastrous ever happens as they live happily together ever after.

The reality is harsher — but infinitely richer as we struggle to grow, to forgive, to accept and to love even when we don't feel very loving. Real families, as opposed to mythically perfect families, have had to learn to cope with the human imperfections of its members and, more often than we tend to realize, with problems bordering on tragedy. The tendency is to keep pain, and growth, from public view. Without saying that we should shout our faults and failures from the rooftops, there is something to recommend the practice of quietly sharing our pain with other families as well as the strength that brought us through it. Or to share our difficulty while we are in the midst of it so others can share their strength with us.

Labelling our own family as flawed and others as perfect is an injustice to both. To expect perfection of ourselves or to assume it in others only serves to maintain distance and falseness.



## 'St. Elsewhere' actor talks about the role faith plays in his life

Fans of "St. Elsewhere" are in for a treat this month when a special two-parter of the series goes back in time to show the origins of the hospital, including its birth under the guidance of the fabled, but never-before-seen Father McCabe.



BY  
**JAMES  
BREIG**

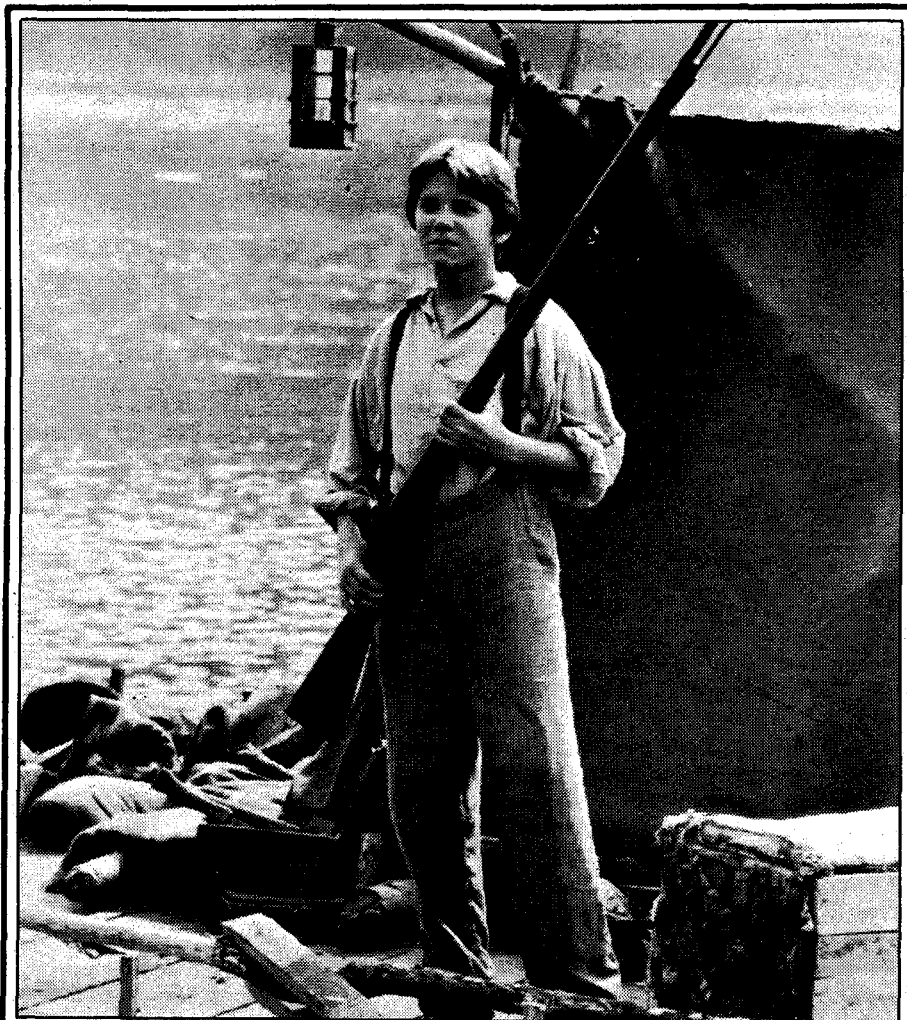
Taking that role is actor Edward Herrmann familiar to audiences for his several appearances as Franklin Roosevelt.

To find out how he approached the role of a priest in the Thirties who decided to found a hospital, I spoke with Mr. Herrmann recently and found him to be someone who is committed to religion in his own life as well as in his portrayal.

An Anglican, Mr. Herrmann said, "It helps" to be privately religious when taking a religious role. "You have to have a spiritual hunger or be disturbed by spiritual problems," he explained. "The state of your soul has to mean something. It also helps to know the liturgy. Matters of the spirit have to be important to you."

They mean something to him and he proves it by going on retreats to monasteries. The monks, Roman Catholic, Anglican and Buddhist, whom he has observed provided him with some guidance in playing Father McCabe.

"God is a matter of fact, of daily experience and thought" to those monks, he said. "He is as much of a



**TWAIN CLASSIC** — Huck Finn portrayed by Patrick Day, flees his family's 'civilizing' ways in the four-part mini series which will air on American Playhouse on PBS, Channel 2, Mondays, Feb. 10, 17, 24 and Mar. 3 at 9 p.m. (Photo by Richard Howard).

fact as your car. Actors tend to sanctify religious characters to a nauseating degree as if they were not of this earth. On the other hand,

really holy people are not just your average guy. But holy people don't tell you how holy they are; they just are. And they don't leave their

spirituality in the chapel. It goes everywhere with them. They wear it; they are it. They have a sense of the rightness of what they are doing.

With that attitude, Mr. Herrmann began shaping his idea of Father McCabe, a painting of whom has appeared on the series several times. It will now have to be changed to match the actor's face.

"I tried to make him funny and tough," Mr. Herrmann began. "I re-wrote a bit of the script to show his compelling need to help the sick. I made him from Northern Ireland because we've had enough of sweet Barry Fitzgerald accents to last a lifetime. He's streetwise but aware of his calling."

For inspiration in acting, Mr. Herrmann turned to some past performances. "In 'Jesus of Nazareth,' the way Peter was portrayed was as close to someone receiving the Word as you can come. Spencer Tracy was good in 'Boy's Town.' I could believe he was a priest who was concerned about boys. David Niven in 'The Bishop's Wife' seemed to give an extremely accurate portrayal of an Anglican bishop.

"Usually," he continued, "I found my inspiration in real life from people like Terese of Lisieux. People who live that life 24 hours a day are extremely unaffected about outward show. Theology to them is a living thing. They're always thinking about the Trinity and questions that baffled Augustine and Origena and Tertullian. Those are still living, vital problems."

**Note: The special two-parter of 'St. Elsewhere' will be aired on NBC, Channel 7, on Wed., Feb. 19 and Wed. Feb. 26 at 10 p.m.**

## At 85, Helen Hayes lives, 'the best years'

By Henry Herx

USCC dept. of Communications

It is important for the media to make people aware of the benefits and opportunities of the retirement years. Certainly it must provide programs that will appeal to the older audience and make these later years active and meaningful.

Someone who has been doing just that for many years is actress Helen Hayes, 85 years old and still going strong. Known as the first lady of the theater, Miss Hayes ended her stage career in 1971. She did not, however,

retire and continues to appear in films and television productions.

Much of Miss Hayes' energy in recent years has been devoted to the cause of the elderly. Her main vehicle in achieving this is "The Best Years," a 2-minute radio commentary which she presents five days a week, 52 weeks of the year on more than 200 stations.

The scripts are motivational, encouraging listeners to utilize their later years in positive ways, both for themselves and for others.

With all the demands on her schedule, Miss Hayes has always found time to devote to the needs of the elderly. One of her most significant acts in this regard was last year at the National Academy of Arts and Sciences when she addressed industry representatives on the importance both to the advertiser and to the ratings — of the older viewer.

"The Best Years" provides a useful service for the elderly. But it is the example of Helen Hayes herself and what she is accomplishing in her older years that proves her point — "to rest is to rust."



Actress, activist Helen Hayes

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# What's Happening

## Church ministry conference set

The archdiocesan offices of Lay Ministry, Religious Education and Worship and Spiritual Life are helping all parish ministers develop a strong vision of the Church in South Florida.

A one-day conference dealing with envisioning the Church from different perspectives and developing a sense of ministerial partnership will be held Saturday, March 1 from 8:30 a.m. to 4 p.m., at Immaculate Conception Church in Hialeah.

Three nationally known speakers have been invited to facilitate the process. Bishop Ricardo Ramirez, from Las Cruces, New Mexico, will address the Spanish-speaking ministers. Drs. James and Evelyn Whitehead, renowned writers

and lecturers on questions of adult development and theological method in ministry, will speak to the English-speaking ministers.

A special feature on this Conference, enabling the participants to experience "church" from a pluralistic perspective will be: an experience of church from a cultural outlook in the morning, and a mixed-group dialogue in the afternoon.

For more information, please write or call any of the following offices: Lay Ministry, 757-6241 — Ext. 127; Religious Education: 757-6241 — Ext. 180; Worship and Spiritual Life, 757-6241 — Ext. 351. Address: Pastoral Center, 9401 Biscayne Blvd., Miami Shores, Fl. 33138.

## Archbishop asks prayers for Eastern

Archbishop Edward A. McCarthy has called on members of the Greater Miami community for prayers of divine intervention for a quick, just and lasting resolution of the conflicts dividing management and labor at Eastern Airlines.

Emphasizing that he is not an advocate for either party to a dispute, which he said

## Fr. O'Sullivan named to governor's council

Fr. Sean O'Sullivan, M.A., D.S.W., director of the Substance Abuse Division of Catholic Community Services, has been named a member of Governor Bob Graham's Florida Commission on Drug and Alcohol Concerns.

A community leader in the fight against alcohol and drug abuse for more than 15 years, Fr. O'Sullivan is the only clergyman on the committee which will rally the forces of law enforcement officials, civic groups, private industry, service agencies and educators, in a coordinated effort to combat the problem throughout the state.

Fr. O'Sullivan quickly became recognized for his compassion and dedication to youth. In 1970 he was named one of Florida's Five Outstanding Men by the Jaycees Club and won the Service to Mankind award sponsored by the Serra Club.

He pioneered Dade County's "Self-Help", a drug abuse prevention program aimed at treating pre-addicts and providing youth with alternative and meaningful activities.

Fr. O'Sullivan's role on the governor's committee will be to coordinate clergymen state-wide and help them recognize their own untapped potential for addressing drug abuse.

"The Church has an important role to play in combating substance abuse...we can provide tremendous leadership and resources to help people escape the hell of addiction..." said Fr. O'Sullivan.

## It's a Date

### Spiritual Renewal

The Cenacle retreat house in Lantana will give a Lenten general retreat on Feb. 14-16 on the Gospel of John. Conducted by Fr. Alfred Winshman, S.J. from the Jesuit Retreat House. Call/write Cenacle, 1400 S. Dixie Hwy., Lantana, Fla. 33462. 582-2534. Donation \$65. There will also be weekend retreat on stress management on Feb. 21-23.

The Dominican Retreat House will hold on Feb. 10 a Pre-Valentine's Day Evening of Reflection for Married Couples conducted by Retreat Director Fr. Robert Christman. Begins at 6 p.m. \$25 per couple includes dinner. On Feb. 12 there will be an Ash Wednesday Day of Reflection from 9 a.m. to 1:45 p.m. conducted by Fr. Bernard Kirlin, Rector of St. John Vianney Seminary. Prepaid registration is \$10. Contact Sr. Ruth at 238-2711.

The World Wide Apostolate of Our Lady of Fatima sponsors a Pray the Rosary for World Peace on WEXY Radio A.M. every Saturday morning at 10:30 a.m.

The Women of Light monthly Bible Breakfast will be held on the 3rd Sat. of each month. This month Feb. 15 from 9 a.m. to 11:30 a.m. at the Holiday Inn, Ft. Lauderdale North, 4900 Powerline Rd. in Ft. Lauderdale. Scripture teaching, personal sharing, music. For reservations call Nancy at 752-3008 or Lila at 753-2037.

### Festivals

Holy Family Catholic Church, 14500 N.E.

11th Ave. in North Miami will hold a Mardi Gras festival Feb. 6-9 from 1 to 11 p.m. Rides, games, prizes.

St. Louis Church will host their Annual Festival for the Poor at 7270 S.W. 120 St. Feb. 7-9. Friday from 5 to 11 p.m., Saturday from 11 a.m. to 11 p.m., Sunday from 11 a.m. to 10 p.m. For information call 238-7562 or 238-1811. Elephant rides, games, live bands, ethnic and American foods.

Holy Rosary School and Church will host their 2nd Annual Carnival from Feb. 6-9th. Feb. 6-7 from 6 p.m. to 11 p.m.; Feb. 8 from noon to 11 p.m.; Feb. 9 from 1 p.m. to 11 p.m. Rides, sandwiches, candied apples, waffle ice cream.

Blessed Trinity Catholic Church will hold its fourth annual festival on Feb. 15, on the church grounds located at 4020 Curtiss Parkway, Miami Springs. Begins 8 a.m. Flea market, country store, game booths, a live auction, Spanish Dinner. Ends at 10 P.M.

St. Brendan's Family Festival will take place on Feb. 21-23. Rides, games, International foods. Fri: 6-11 p.m. Sat-Sun: 1 to 11 p.m.

### Single/divorced/widowed

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

The North Dade Catholic Support group for Separated and Divorced will host their 3rd an-

## Carrollton School honors 'talented' young women

Nine students from Catholic and private elementary schools in Dade County have been named "outstanding women scholars" by Carrollton School of the Sacred Heart, and will receive honorary or financial aid awards to be used toward their high school education at Carrollton.

The eighth-graders were among 120 students from 25 schools who competed for admission to Carrollton, a Catholic all-girls high school in Coconut Grove. The winners are:

**First place:** Alicia Corral, St. Theresa School, Coral Gables; **Second place:** Christina Garcia-Rivera, Epiphany School, South Miami; **Third place:** Lisa Argote, Conchita Espinosa Academy, Miami; **Finalists:** Teresa Alvarez, St. Brendan School, Miami; Beatriz Benitez, St. Kevin School, Miami; Kathy Macias, St. Joseph School, Miami Beach; Ralane Randolph, Blessed Trinity School, Miami Springs; Angelica Trujillo and Frances Valdes, both from St. Brendan's.

## NCCJ honors four community leaders

The 34th Annual Brotherhood Awards Dinner of the National Conference of Christians and Jews is set for March 1 at the Omni International Hotel.

NCCJ will mark its 51st. anniversary in the State of Florida by honoring four outstanding citizens of Dade County recently selected by the NCCJ Awards Committee. They are Judge Sidney M. Aronovitz, James W. McLamore and Kenneth W. Whittaker, who will receive the NCCJ Silver Medallions "for service to brotherhood." Georgia Jones Ayers will receive a special Distinguished Community Service Award.

The Silver Medallion honorees, representing the Catholic, Jewish and protestant faiths, were selected because of their dedication to the ideals and principles advocated by the NCCJ, and for showing through their community endeavors their belief in the brotherhood of man under the Fatherhood of God.

Judge Sidney M. Aronovitz is a United States District Judge for the Southern District of Florida whose service to the community includes being an organizer and founder of Cedars of Lebanon Hospital.

James W. McLamore is chairman emeritus and co-founder of the Burger King Corporation. His community endeavors include work with the University of Miami and The United Way of Dade.

Kenneth W. Whittaker is an attorney

and President of KWIC, Inc. Among other activities, he serves as chairman emeritus of the Board of St. Thomas University and executive committee member of Miami Citizens Against Crime.

The Awards Committee voted a special Distinguished Community Service Award to be presented in 1986 to Georgia Jones Ayers. Ayers heads up programs for Transition, Inc., an ex-offender rehabilitation agency. She is an advisor to the City of Miami's Office of professional Compliance.

Hugh Downs, host of ABC-TV's "20/20" program, has been selected as the 1986 National Headliner Award recipient. He will be the featured speaker at the dinner.

For information and reservations, call the NCCJ office at 667-6438.

## Women poets featured

Tickets are now available for the Women's Showcase production of "Women Versus Women," a theatrical adaptation of dramatic poetry written by American Women, conceived and directed by stage and film director Gregory Schmidt.

The production will premiere in the Convocation Hall of St. Thomas University, 16400 NW 32 Ave. on Feb. 15 and 16 and on March 1 and 2.

## Fr. Weinheimer, ministered here

Church, Miami Shores.

When Holy Family Mission in North Miami was established, he became priest in residence there, a position he held until 1950 when he was assigned to the Church of the Little Flower, Coral Gables. Coincident with that appointment he was chaplain to Catholic students at the University of Miami.

He was subsequently assigned to parish churches in St. Augustine, Jacksonville, Lake Worth, Orlando, Tampa, St. Petersburg and Sun City.

Burial was in Calvary Cemetery, St. Petersburg.

A Mass of Christian Burial for Father William Weinheimer, who served in South Florida parishes in the late '40s and early '50s, was concelebrated on Jan. 22 at St. Benedict Church, Crystal River.

Bishop W. Thomas Larkin of St. Petersburg was the principal celebrant of the Mass for the Pittsburg-born priest who has served as an associate at St. Benedict Church since he retired in 1984 because of ill health.

The 63-year old priest, who was ordained in 1946 for the Diocese of St. Augustine, was an associate pastor from 1948 to 1949 at St. Mary Cathedral and from 1949 to 1950 at St. Rose of Lima

nual Valentines Day Dance at St. Rose of Lima, N.E. 4th Ave. and 105th St. For info call 944-7041 or 758-4136.

Happenings Singles is having an Outstanding Singles Party on Feb. 21 at 9 p.m. at the Diplomat Country Club, 501 Diplomat Parkway, Hallandale. Dancing, Live band. Admission \$6. For info call Sharon Silver at 385-1255.

### Entertainment

The Joyful Noise Ensemble will perform The Witness, a musical adaptation of the Gospel, on Feb. 7 at 8 p.m. at the San Isidro Catholic Mission Church, 2310 Hammondville Rd. in Pompano. Donations benefit poor.

Archbishop Curley-Notre Dame High School Knight-time Players will present Up the Down Staircase on Feb. 14, 15, and 16. Parody of high school life. Performances begin at 8:00 p.m. Tickets are \$3 and can be purchased in advance by calling 751-5131 or at the door, 300 N.E. 50th St., on the night of the performance.

### Potpourri

The Dominican Laity, Third Order of St. Dominic, St. Thomas Aquinas Chapter, will hold their monthly meeting on Feb. 16th in Thompson Hall at Barry U. Meeting begins at 10 a.m. followed by the rosary and Mass at noon at Cor Jesu chapel. Visitors welcome.

The St. Catherine of Siena Women's Club will be hosting a talk, "Women in Today's Church," given by Sr. Rose Martin, principal

of St. Francis Xavier School in Overtown on Feb. 10 at 7:30 p.m. in the church hall, 9200 SW 107 Ave.

The Columbiettes of the Knights of Columbus Father M.F. Monahan Council No.4851 are having a Valentine Dance on Feb. 15, 1986, K. of C. Hall, 600 Knights Rd., Hollywood. Donation \$8.50. 7:30 p.m. For details call Ida Moniz at 961-6368.

Catholic Daughters of the Americas Council Holy Spirit No.1912, will hold their regular Business Meeting on Friday Feb. 14th at 1 p.m. St. Elizabeth's Gardens, Pompano Beach, Fla.

Catholic Daughters of the America's Court Holy Spirit 22 No.1912 will sponsor a Dessert Card Party, on Feb. 22 at St. Elizabeth's Gardens, Pompano Beach, at Noon-Donation, \$1.50 — Refreshments served. Anyone may attend. Proceeds for Charity. For information contact 941-5546."

Saint Malachy School, 7595 N.W. 61 Street, Tamarac, will hold a school science fair on Feb. 18-20 in the library. Students in grades 3-5 are eligible to enter. Four projects will be chosen to represent the school at the Broward County Science Fair, to be held at the Hollywood Mall the week of March 3-7.

St. Kevin Home and School Association announces its Second Luncheon/Fashion Show, "Collage," Feb. 8, at the Signature Gardens, 12725 S.W. 122 Avenue. Fashions for children from "Sophisticated Kid" and the new spring collection of Mrs. Deisy Valdes of "Palisandre." Cocktail hour 11:00 a.m. and luncheon and fashion show at 12.



# Gibbons High: Tradition of excellence

(Continued from page 13)

Camillus House to participation in food and clothing drives at migrant missions.

Last year there were student fund raising efforts for the Mexican earthquake victims and volcano victims in Colombia.

Michelle Stiegle, sister of Renee and president of the Senior Class, says she learned many things in religion class over the years, particularly regarding

marriage.

"They don't just teach us academics, you learn how to be better people," she says.

The importance of being better people morally was emphasized by Archbishop McCarthy at the anniversary Mass, following an address complimentary to the school by Fr. Frank Curley, principal of Cardinal Newman High School in West Palm Beach.

The Archbishop was presented with

a school banner and a school jacket which he joked to the delight of his audience he would wear the next time he was at athletic rival Chaminade High School.

The Archbishop said that in this increasingly secular world "we need people who are young prophets, who will stand up for the Lord Jesus and profess their faith."

As the morning event came to a conclusion the gymnasium seemed to echo

with presentiments of the future and the unspoken question, "what will the next 25 years bring?"

With solid school spirit and morale it appears that Cardinal Gibbons is already off to a running start.

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THANKS TO ST. JUDE  
for prayers answered Publication  
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Publication Promised. C.R.

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great in virtue & rich in miracles, near  
kinsman of Jesus Christ, faithful inter-  
cessor of all who invoke your special pa-  
tronage in time of need, to you I have re-  
course from the depth of my heart and  
humble beg you to whom God has given  
such great power to come to my assis-  
tance. Help me in my present and urgent  
petition. In return, I promise to make your  
name known and you to be invoked with  
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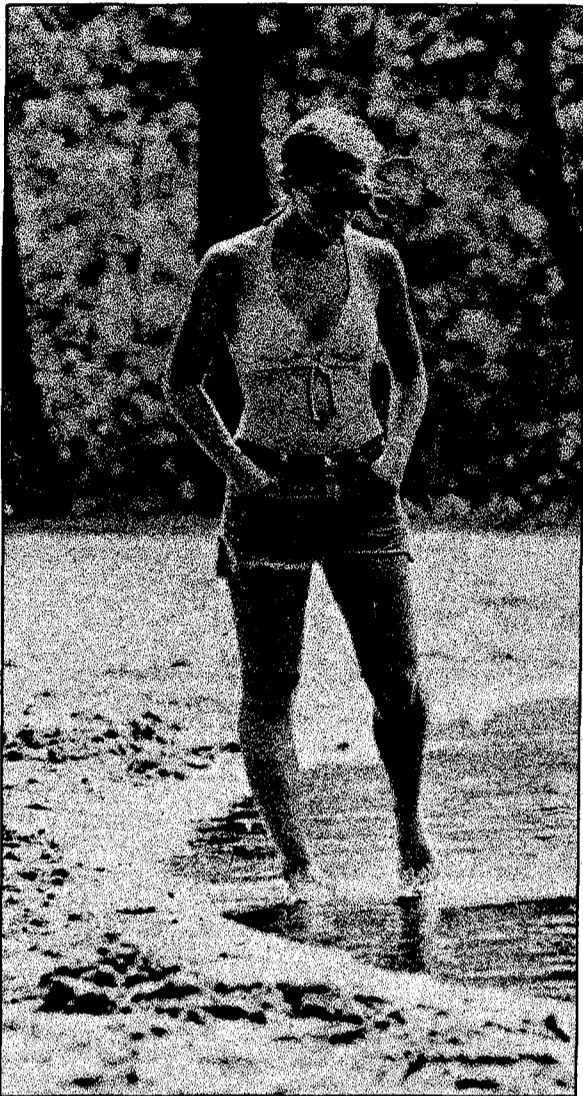
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# Kathy's journey

*'I remember sitting in my room, wishing I had someone to talk to that would understand me. My parents tried, but I would lie in bed at night and cry because I felt so alone.'*



Kathy's story, like Lent, with its themes of death and resurrection, is a reminder that the possibility for renewal is always present in life.

By James Kenny  
NC News Service

Kathy has come a long way at 16. After three suicide attempts, she is now feeling good about herself, getting better grades and caring for others. As Lent begins, with its themes of death and resurrection, and its focus on the possibility for renewal in life, I think of Kathy. Here is her story.

"I was involved in sexual activity since I was 11 or 12, and I began drinking at 13. As a freshman I started to do other drugs, such as pot, speed and diet pills.

"I remember sitting in my room, wishing I had some one to talk to that would understand me. My parents tried, but I would lie in bed at night and cry because I felt so alone.

"At school I put on the image of a 'happy partier.' Back around my parents, the guilt came. I felt worthless. I avoided being at home. When I was, I slept, worn down from being high at school.

"I began to sneak out of the house occasionally to stay out later. Then I got in trouble at school for fighting; my best friend was forbidden to be around me by her mom. And finally, my mom got a call and was told about my drug use.

"Mom confronted me. The next morning I recall sitting on the bathroom floor with a bottle of aspirins. I told myself: 'You can't do anything right.' So I took about 40 aspirins. When I got scared and told my dad he took me to the hospital.

"Shortly after my release, I took 70-80 pills from different prescriptions. Mom realized what I had done and I was rushed to the hospital by ambulance. When I recovered I was sent to a mental hospital. It was my second visit there.

"I was 14 years old and scared. Nothing seemed to help. Then I was told I would be going to a place called Straight. I panicked. I

locked the bathroom door, sprayed myself with a flammable deodorant and held a lighter to my blouse. When I screamed, staff members came through the door and rushed me to a medical hospital.

"After I recovered from my burns, I finally went to Straight.

"Straight is for teens with serious drug or alcohol problems. You live in a foster family that has a teen who already has been through the program, and you attend group sessions all day.

"Straight changed my life. The biggest thing was the way they used peer pressure.

"Their program has five levels and for the first level I had to leave home. I wouldn't get to go home until I had resolved and talked about my past, and made the second level.

"First level is a minimum of two weeks, but I made it hard and it took four months. For a long while I refused to talk because when I talked about my past I felt the hurt again. I wanted out so bad because I hated to deal with my feelings.

"One night when the girl I lived with was sleeping, I hit her on the head with our alarm clock, hoping to knock her out so I could run away. It woke her up screaming.

"In the group, I was confronted with this action by kids my own age. That made me change because I felt so embarrassed in front of so many kids.

"I still had other outbursts. But then the other girls would hug me and tell me they had been through this too. I found it hard to let anyone care about me because I thought I would mess it up again.

"Soon I started to trust myself. I saw other kids beginning a much better life and I wanted that.

"When I got back in school, it was hard but I always had the group to encourage me.

"I graduated from Straight in May 1985. I am a junior in high school, free from alcohol and drugs for 19 months. I have learned to face peer pressure, talk about my feelings and keep out of trouble.

"I have a lot of new friends. My family life is better than ever. I've gained self-respect and it shows.

"Recently I did a speaking engagement at a church and when I told my story God supported me, as I broke down and cried. I felt so happy.

"I want my story to be told so others can know there is hope."

(Kathy would be glad to write to anyone who feels she can be of help. She may be contacted through: Dr. James Kenny, in care of Faith Today, 1312 Mass. Ave. N.W., Washington, D.C. 20005.

(Straight is a program for teen-agers with drug and alcohol problems. The address: Box 9, Milford, Ohio 45150.)

## Thinking it over

### Time to grow

How long does a phase of adult life last? The question has a slightly strange ring about it, you say?

It is customary to speak of learning plateaus and growth spurts when talking about children or teen-agers. But adults?

Do adults experience periods when personal development appears to level off? Are these periods sometimes succeeded by growth spurts?

Though it is much more common to speak this way when the subject is youth, many adults say they do have a sense that their lives are accented by the phases of an ongoing development.

At each phase, the adult may sense a need to again digest things learned long ago; to improve relationships with family members, friends, co-workers; to reassess

goals and priorities; or simply to say: "In many ways, I'm a much different person today than I was 15 years ago."

The need to draw things into clearer focus is felt when adults discover they have no time for themselves, and when they find there's no time for others.

Such discoveries may signal the coming of a new phase in life. Of course, the emergence of a new phase of adult life can be a long time coming, as one ponders things alone and together with the others who are part of one's life.

The fact is, however, that the adult years hold room for incredible growth, change, conversion. Think about it during Lent.

How have you grown? How do you yet hope to grow?

## Scriptures A reflection on Sunday's Gospel, Luke 5:1-11

### The fisherman gets caught

#### Introduction

Rings have always been associated with status; they tell others what we are or think we are. Wedding rings declare the marriage bond; class rings proclaim our schooling; even rings simply worn as jewelry make a statement. Their size and value say something about the way we value ourselves!

But one ring in particular comes from the incident told in Sunday's gospel. Simple in its design, it depicts Simon Peter standing beside his boat and casting a net into the sea.

It is worn by every pope, and when the Supreme pastor dies, the ring is broken, and from its pieces a new one is cast for the next pontiff. Thus, the person who wears

the "Fisherman's Ring" may change, but the office continues.

#### Background

Up to this point, Luke has been presenting the start of Christ's public ministry as though he were alone. It is quite a contrast with Mark's Gospel, where the first thing Jesus does is to call his first disciples.

Mark relates the call of four disciples in all, Peter and his brother Andrew, and James and John, sons of Zebedee. But Luke focuses all his attention on Peter.

What lies behind such rearrangement on Luke's part? Is he simply tampering with history? The answer is "No!" Luke would have history bend its knee before the Lord of History. He is not writing a biography, after all, but proclaiming a theology.

Peter will be a "hero" within Luke's



## This Lent: Whom will we follow?



By Fahter Daniel Durken, OSB  
NC News Service

Once upon a time the Hebrew prophet Daniel used ashes to prove to a Persian King that an idol was a false god. King Cyrus was convinced that the Ido Bel was a living god. For, each day, Bel consumed large supplies of flour, sheep and wine (Daniel 14).

The king challenged Daniel to prove that this hungry idol was not a living god. Daniel suspected it was the 70 priests of Bel and their wives and children who had bigger appetites than Bel did.

One evening the usual food and wine were prepared for Bel's table. But Daniel ordered ashes to be scattered on the temple floor. Then all the court went outside. Sure enough, the priests and their families then came in through a secret entrance and consumed the food.

"Great are you, O Bel!" cried King Cyrus the next morning when the idol's table was empty of food.

But Daniel laughed and pointed to the floor where the king saw on

the ash-strewn surface the footprints of men, women and children. Daniel had tracked down the culprits.

from Nazareth to a town in Judah to visit Elizabeth, back to Nazareth and then down to Bethlehem where he is born near "the

*'The Lord of Lent is a living God, always on the go ... Lent is his favorite traveling time.'*

Lent begins when ashes are placed on the temples of our bodies. These ashes mark the beginning of our Lenten journey. Jesus wants to keep track of us, where we are going.

Whom will we follow? Whom will we serve? The idols of our own interests or the living Lord of Lent?

Idols do not eat and drink; idols do not move; they just sit there, immobile, unchangeable, dead. But the Lord of Lent is a living God, always on the go.

This is the year when St. Luke is our travel guide. Throughout his Gospel, Luke has Jesus moving continually. Even before his birth, Jesus makes three different trips in the womb of Mary:

place where travelers lodged" (Luke 2:7).

With that kind of a fast start, it is not surprising that Jesus keeps moving. Those who would be his followers must follow him. Jesus is truly king of the road and Lent is his favorite traveling time.

• We follow Jesus into the desert and observe how he deals with the devil, that original high-jacker, whose plans to detour Jesus are emphatically thwarted (First Sunday of Lent).

• We climb a mountain of prayer and find Jesus transfigured as he talks with Moses and Elijah about "His passage," his exodus that he has begun (Second Sunday of Lent).

• We listen to Jesus tell his

favorite parable about the journey of a younger son who squandered his money and finally came to his senses. This lonely traveler then set off for home to be met half-way by his father who rejoiced that this son who was dead had come all the way back to life (Third Sunday of Lent).

• We watch a passing parade of punishment for a woman caught in adultery. But we delight that Jesus changes the heavy booted march into a parade of pardon and tells the woman, "You may go, but from now on avoid this sin" (Fourth Sunday of Lent).

• We come to the climax of our Lenten journey when we greet the one who comes in the name of the Lord. We follow this king to the crossroad of Calvary (Passion-Palm Sunday).

But the journey does not end there, for this king chooses the way of life. We meet him again, walking with us on the road to Emmaus, stopping long enough to share the Scriptures and break the bread with us (Luke 24:13-35). He is still doing that.

### Gospel.

From the very start of the "Days of the Church," beginning with Pentecost, Peter will "strengthen" the faith of others by his preaching and leadership. To prepare for that era, Luke depicts him as strong in faith from the very beginning of his following of the Lord.

Peter, the first to be called, becomes (in Luke's Gospel) the first among the many who are to "rise" in Israel.

### Commentary

The effectiveness of Christ's word has already been told (4:33-40). At his word, demons and illnesses departed; now, to hear that word, crowds flock to Jesus. That all might hear, he gets into "one of the boats," that of Simon's.

The choice of Simon's boat heralds the

forthcoming choice of Simon himself.

The power of Christ's "word" is now expressed in a deed. It is because Jesus says so, and not because of his own knowledge as a fisherman, that Simon lowers the nets. He has "caught nothing" so far, but at Christ's "word," he must call for help from others.

Those others are his "mates," companions in his life's work. Once called to follow the Lord, Simon will see them become his co-workers in the ministry. Their catch is overwhelming; so will their response be to the person of Jesus.

From this moment on, the lives of Simon and the others will be unalterably changed. They will never be the same. What they were (fishermen), they would continue to be, but transposed, like music, into a higher

key. Henceforth, as followers of Jesus, drawn to him, they will draw others.

The last scene is a telling one: empty boats and an emptied way of life. But the picture is not one of bleak loneliness. They have become "his followers," moved by the power of his words and deeds.

In time, "many wonders and signs" will accompany their preaching (Acts 2:43). And as the gospel-message has gone forth, through time and territories, we recognize ourselves in the gospel for Sunday. We, too, have been "caught."

This column is excerpted from *Share the Word*, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3031 Fourth Street, N.E., Washington, DC, 20017.

## The Christophers still believe one candle can light the world

By Tracy Early

NEW YORK (NC) — After 40 years, the Christophers still believe that "it is better to light one candle than to curse the darkness."

Maryknoll Father James Keller, who founded the Christophers, made this ancient Chinese proverb the motto of the movement, and it continues to serve as a guiding principle.

But for the Christophers, it is more than a slogan that might become an outdated cliché, said Father John Catoir, director since 1978, in an interview at the agency's headquarters in New York.

"We're talking about Jesus Christ as the light of the world, a broken and wounded world in need of healing," he said. "We will never be outdated."

While explaining his own desire to "lift Christ higher," Father Catoir emphasized that the specific calling of the Christophers is not direct evangelism but "pre-evangelism." Through the weekly "Christopher Closeup" television program, radio spots, newspaper columns, books and other media, the Christophers stimulate interest in spiritual values among people

said, does not mean avoiding all direct confrontation with evil. Rather, he said, Father Keller took this motto as an expression of the biblical command to "conquer evil with good" (Rom 12:21).

So instead of condemning what is bad in the media, the Christophers every February hold a "very successful" awards ceremony to honor producers, directors and writers who have contributed works of value, Father Catoir said. Instead of just condemning communism like many other people in the McCarthy era, he said, Father Keller established a kind of religious Dale Carnegie course that helps people become more effective participants in public affairs.

Another keynote of the Christophers is individualism. As a Maryknoller, Father Keller was assigned to do promotional work in the United States, and when he addressed lay people he told them that they were all missionaries carrying the light of Christ, Father Catoir said.

Father Keller's founding of the Christophers in 1945 continued that emphasis, he said. "What he did was to call Catholics and people of all faiths to recognize that they are on Earth for a purpose, that they were all missionaries, and that each could do enormous good in this world," he said.

"When he started, there was little involvement of lay people," Father Catoir said. "The laity who did anything were generally participating in the apostolate of the hierarchy, and taking assignments in the parish or diocesan structure."

Ecumenism had not yet gained its present level of acceptance in the church either, and that made some Catholics suspicious, Father Catoir said. Their letters to Rome, he said, led the Vatican to address inquiries to Cardinal Francis Spellman of New York. But after Cardinal Spellman wrote a "very strong letter" supporting the Christophers, the criticism subsided, he said.

Trying to convince lay people that each one of them could do something to make the world better, Father Keller narrowed the Christopher idea down, Father Catoir said, to two basic points: "there's nobody like you" and "you can make a difference."



Father John Catoir, director of the Christophers, talks with actress Ann Blyth and Jeanne Glynn during the taping of a "Christopher Closeup." (NC photo)

The stress on the capacity of the individual to make a difference continues today. But this individualism, Fr. Catoir said, is not an appeal to ego-

*'We're talking about Jesus Christ as the light of the world, a broken and wounded world... we will never be outdated.'*

tism but an attempt to enlist the individual in a noble purpose, making the world a better place for the glory of God.

Nor does it, he said, downplay the importance of the church and of working with others in society. "In pursuit of any goal, no sooner do you try to make a difference than you find one person is not enough," he said.

Father Catoir, a priest of the Diocese of Paterson, N.J., who had

been influenced by reading Father Keller's book, "You Can Change the World," was chosen to become director in 1978. He heads a staff of about 50, and also chairs the Christophers' board.

A native of New York, Fr. Catoir worked his way through Fordham University by working for NBC, he said. But he said he was chosen for the Christophers job largely because of the writing he had done while holding diocesan administrative jobs.

He is currently leading the Christopher program for young people. In this, he said, they will talk more directly about spirituality than they normally do in their "pre-evangelization" programs directed to adults.

"These kids today are not reading books, and there are many things they are not acquainted with. Some of them don't know what a vocation is. Some don't know what prayer is and what it means in their lives. They need to be told why Christ is the light of the world."



Father James Keller, founder of the Christophers.

of all faiths or of none.

"I am touched when I meet someone not of our faith and they tell me I've helped them get closer to God," Father Catoir said.

The idea that it is better to light candles than to curse the darkness, he

## Nun heals bodies and souls in Nigeria

DETROIT (NC) — Sister Gertrude Ihenacho decided she would help rural mothers and children live a healthier life when, as a youth, she saw many die of privation during the 1967-70 Biafran War which split her Nigerian homeland.

Today, the 34-year-old nun works with the Holistic Focus Center, a rural health and sanitation organization founded by her order, the Handmaids of the Holy Child Jesus.

The center has branches in Nigeria and Sierra Leone, another West African country. Sister Ihenacho said that more than 10,000 children spread throughout 57 villages in those nations are on a waiting list for immunization against various diseases.

Immunization is just one aspect of the center's work, she said. The organization also builds homes and latrines, and runs rural health and sanitation projects to prevent the recurrence of serious disease.

Sister Ihenacho, who is also a physician, spoke about her work while in the United States to study at Detroit's Wayne State University School of Medicine.



"While city children have access to health clinics and hospitals, village children are deprived of such facilities," she said.

The center also provides maternity care.

"For those who cannot afford giving birth in the (city) clinics, they come to the sisters," Sister Ihenacho said.

Sister Ihenacho's order, founded in 1931 by an Irish member of the

variety of sources.

For instance, the Nigerian government donated a van which was turned into a clinic-on-wheels, she said. Other help has come from Rotary International, the World Health Organization and a London Charity.

The sisters also make and sell African dresses to raise funds.

Sister Ihenacho said that with the little money she obtained while in the

*'For those who cannot afford giving birth in the (City) clinics they come to the sisters...'*

Sisters of Charity, specializes in nursing, teaching and social work. There are 300 members. Most of the order's convents are located in villages and rural areas.

The Nigerian Religious said the Holistic Focus Center has built itself from bits and pieces of aid from a

United States, "I buy medical equipment and ship it home."

She said the sisters work hard to keep their health and sanitation ministry going.

"If we don't do it, for sure nobody's going to do it," Sister Ihenacho said.



# We are all called to serve



## Archbishop's Charities and Development Appeal

# 'The blest of us help the rest of us'

### My beloved in Christ: Greetings and blessings!

Once again I have the pleasure of speaking to you about the Archbishop's Charity and Development Appeal...

Let me speak to you with my heart and with the heart of Jesus Himself. Actually, His message was very simple: "This is how," He said, "All will know you for my disciples, your love for one another."

For 27 years our Church of Miami has done its part because you have heard Jesus' call for love in the Archbishop's Charity and Development Appeal and you have always responded. For that I salute you and I thank you.

Jesus went about preaching the Gospel of love and feeding the hungry, healing the sick,

encouraging the lonely. When you help me through the ABCD you give Jesus eyes and feet and hands in our times; eyes to see the needs of our brothers and sisters; hands to help those who are hungry or in need of healing; feet to carry the good news of the Gospel so that the whole world knows that we take Jesus' teaching seriously. Catholics don't simply offer empty words.

When we act together, everyone doing his or her share, we accomplish things that none of us could achieve alone. The blessed of us help the rest of us. We return God's gifts to us. We encourage and support those who are giving their lives in God's service.

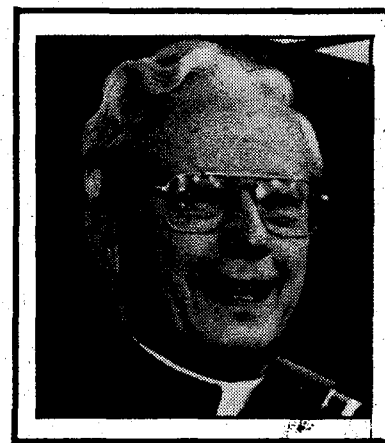
We can be certain our gifts are well used. When I am worried about preserving and strengthening

the faith and prayer life of our people, it is you who help me by supporting the pastoral services of our Archdiocese.

When I am worried about our inner city and mission parishes surviving, you help me support them. When I am troubled about our orphaned children, unwed mothers or senior citizens, you empower me to build centers and shelters where they feel the love of Jesus — and where they feel your love.

Now again in 1986 I come to ask your help, to ask you to be more generous than ever. We have done much in the past, but our growing future has many urgent needs. On us depends that Jesus Christ can be seen in our time and in His church.

I remind you of what Jesus said



in the Sermon of the Mount, "Give and it shall be given to you. Good measure pressed down, shaken together, running over, will they pour into the fold of your garment. For the measure you measure with will be measured back to you."

God bless you for all you have done.

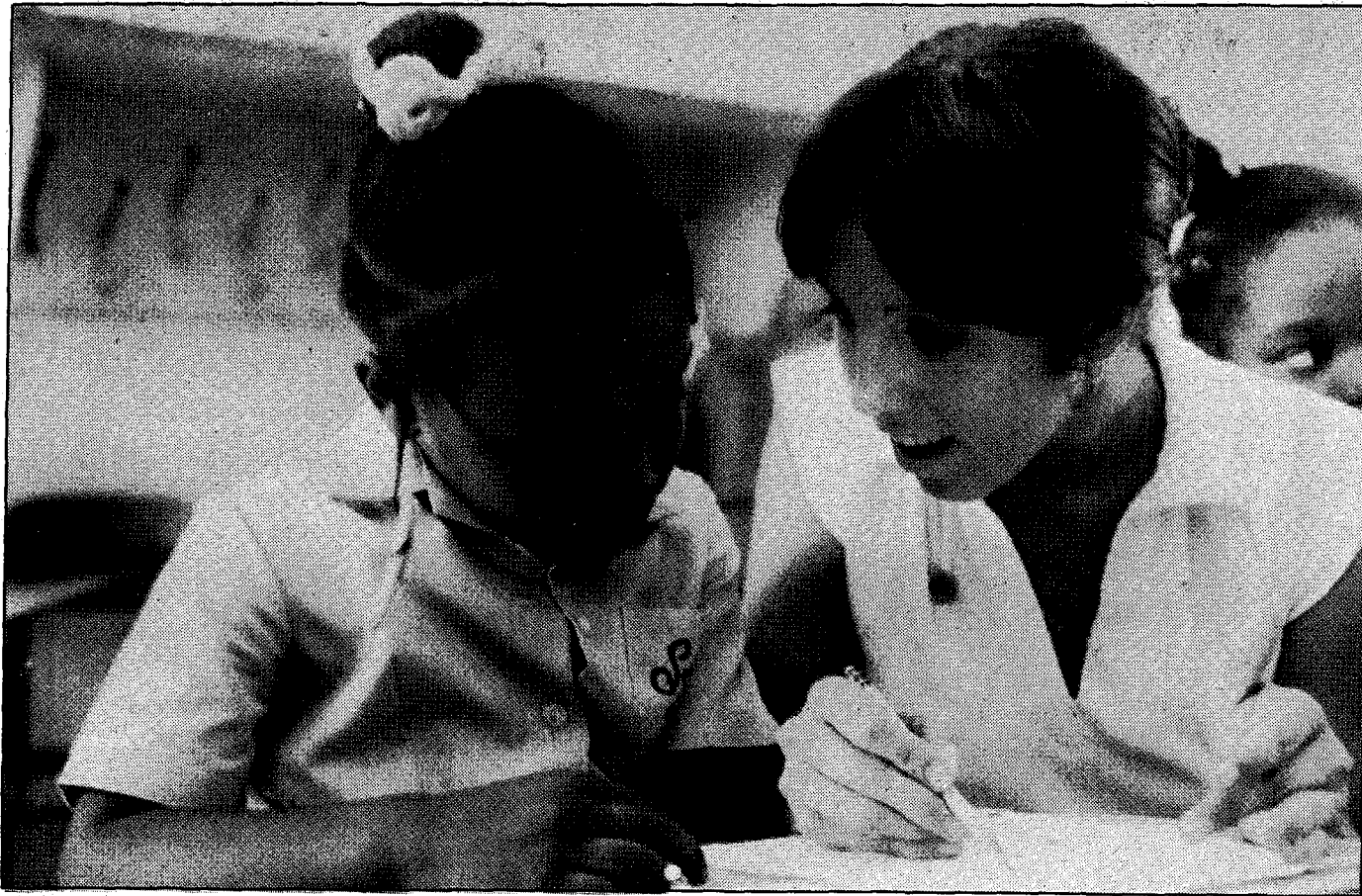
Devotedly Yours in Christ,

Edward A. McCarthy  
Archbishop of Miami



# Why g

Here are some g  
given by actual c



ABCD funds enable parishes such as St. Francis Xavier in Overtown to provide after-school care and enrichment programs for inner-city children. The generosity of South Florida Catholics also helps make possible...

*'My favorite hymn which we  
the one entitled, "Whatsoever  
least of my brothers, that you  
can sing that hymn more sir  
I am doing my part thru the*



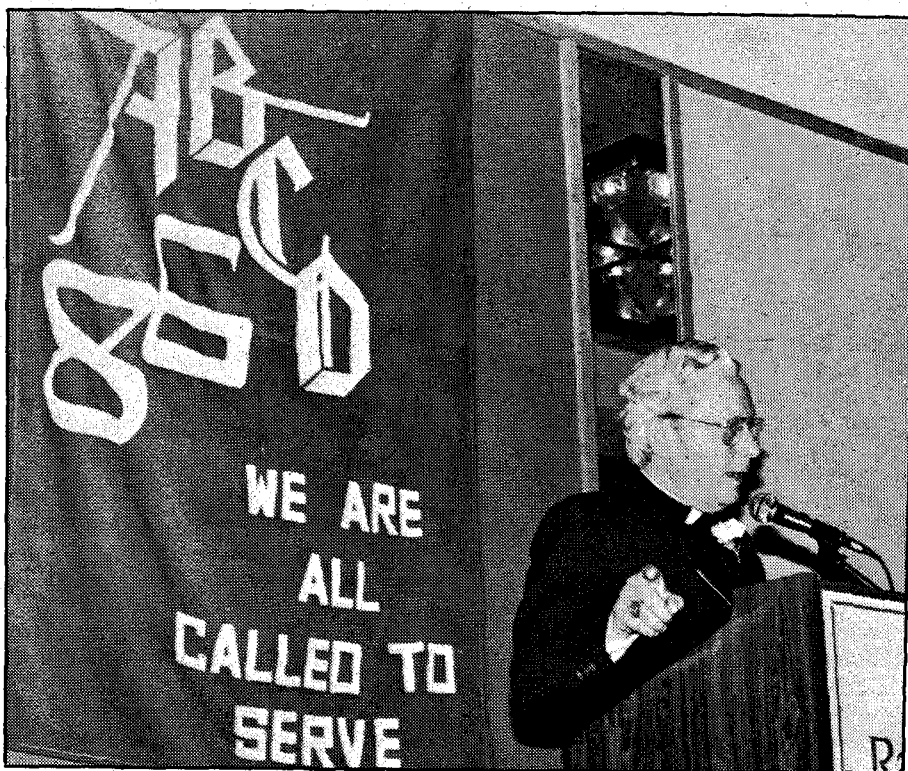
...services to the deaf and handicapped...

*'Most [charitable] organi-  
zations have large fund-  
raising bureaucracies  
which devour most of  
the contributed dollars.  
With the ABCD, we  
know that what we con-  
tribute is being utilized  
to the fullest to support  
those works which we  
are most interested in  
seeing accomplished.'*

— ABCD donor,  
Miami



...family and Respect Life pr



Archbishop McCarthy at ABCD dinner: The 1986 goal is \$4.5 million.

## 'Reach out your hand'

A message from ABCD chairmen

No single event in the life of any individual leaves a greater impression and... than when he reaches out to another person and offers his hand in li... The... becomes our hand and it reaches out to help the needs of the people in South F...

We encourage you to participate in the 1986 ABCD and be as generous as yo... You can budget your pledge over 10 months. Your contribution to the 1986 ABC... wonderful way to respond to this year's motto, "We are ALL called to serve."

Joseph M. Fitzgerald  
Dade County Chairman  
St. Hugh Parish, Coconut Grove  
Lawrence Dion  
Monroe County Co-Chairman  
St. Mary Star of the Sea Parish, Key West

Thomas O'Donnell  
Broward County Chairma  
St. Anthony Parish, Ft. La  
Lee Ganin  
Monroe County Co-Chairm  
St. Justin Martyr Parish, K



# Give?

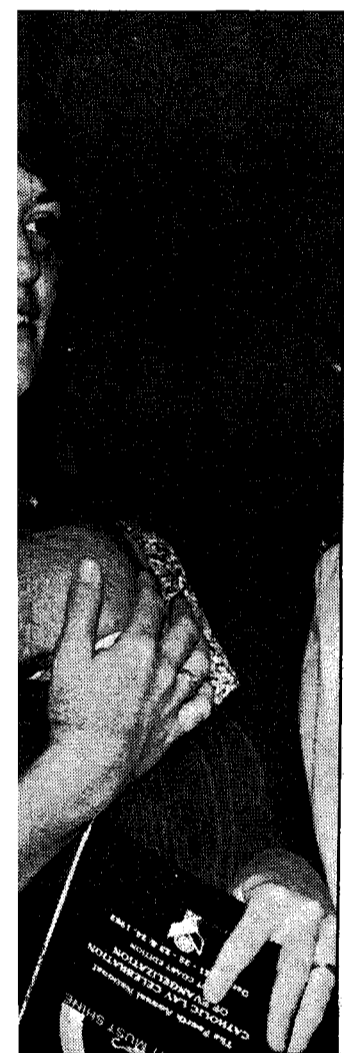
good reasons  
donors

*...sing in church is  
ever you do for the  
you do unto me." I  
sincerely when I feel  
e ABCD.'*

ABCD donor,  
Plantation



...day care centers; youth, young adult and campus ministry programs; and substance abuse counseling to keep young people off drugs, or help them kick the habit if they've been hooked.



programs...

*'For most of our adult lives, we were admonished to "give until it hurts" and I'm bound to say that it doesn't take much giving for the pain to set in. Lately, though, we've been moved to "give until it feels good," and that has improved both the quantity and quality of our charitable contributions.'*

— ABCD donor,  
Miami

*'You are not seeing some gift from me but you are seeing God allowing me to give you this money ... God speaks the truth in the Bible about returning more than what you tithe ... Ten percent of my salary turned out to be a small token for the riches He returned to me this year.'*

— ABCD donor,  
Miami



This year, leadership of the ABCD campaign consists of a chairman for each county and seven deanery representatives. Recently, the leaders met for a planning session with Archbishop Edward McCarthy. From left: John Smyth, husband of Ann Smyth, Northwest Broward Deanery representative; Ann Smyth; Mrs. Patricia Kolski, North Dade Deanery representative; Lee Ganim, Monroe County co-chairman; Jack Kennedy, Northeast Broward Deanery representative; Charles Starrs, ABCD director; Archbishop McCarthy; Fr. James

Fetscher, coordinator for Dade County; Irene Dunn, South Dade Deanery representative; Fr. James Quinn, Broward County coordinator; Richard Roether, South Broward Deanery representative; Joseph M. Fitzgerald, Dade County chairman; and Dr. Ildefonso R. Mas, East Deanery representative. Not shown: Thomas O'Donnell, Broward County chairman; Larry Dion, Monroe County co-chairman; Rev. Mr. Joseph Polcari, West Dade Deanery representative; and Fr. Eugene Quinlan, Monroe County coordinator.

and impact  
The ABCD  
with Florida.  
as you can.  
ABCD is a  
serve.'

Chairman  
St. Lauderdale

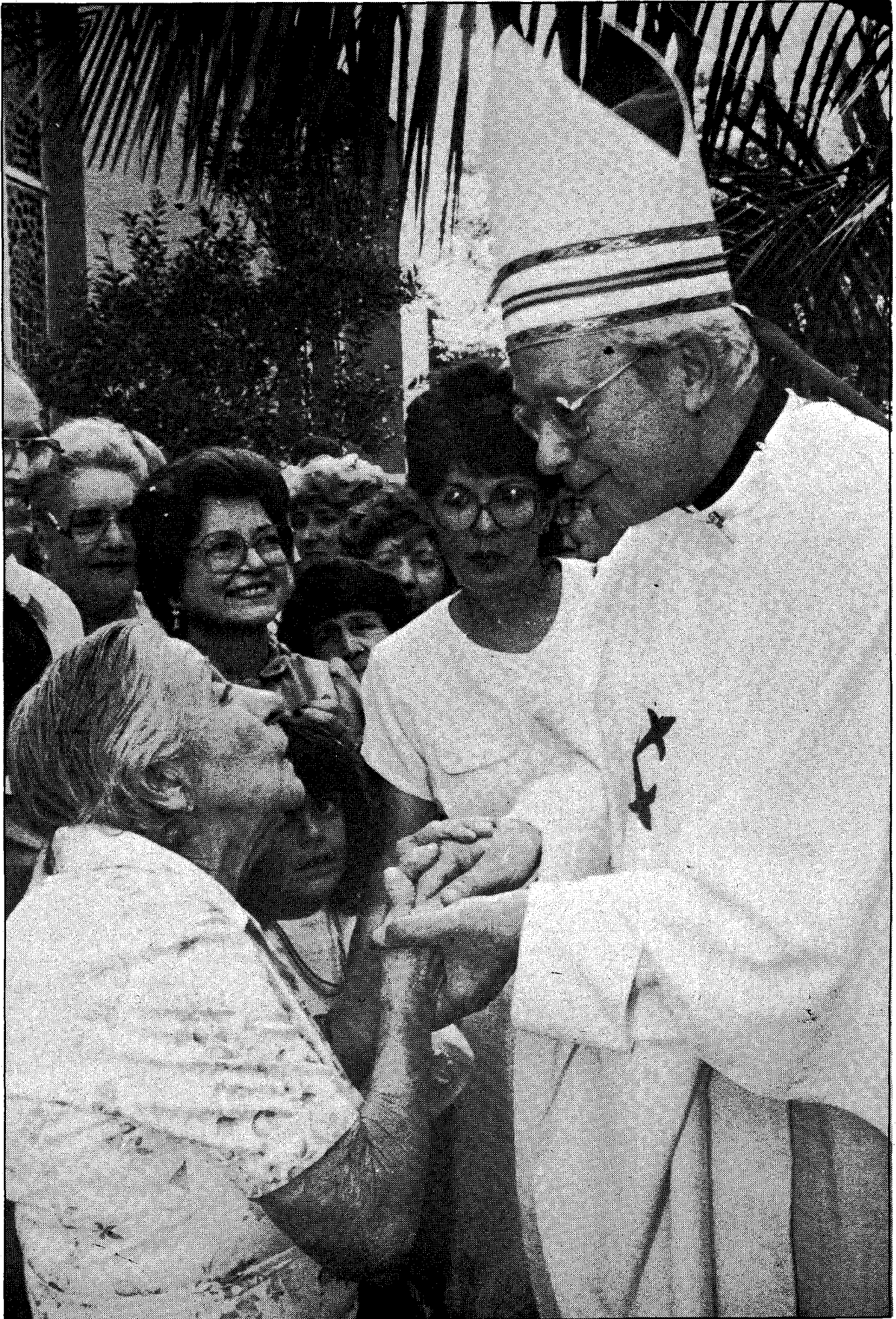
Chairman  
Key Largo





# ABCD funds serve people through...

- Family Life
- Deaf and Handicapped
- Youth Activities
- Catholic Community Services
- Respect Life
- Campus Ministry
- Department of Schools
- Religious Education
- Lay Ministry
- Evangelization Programs
- Haitian Apostolate
- Ministry to Priests
- Inner City and Rural Parish/School Assistance
- Permanent Diaconate
- Ministry of Worship and Spiritual Life
- Vicar for Religious
- Prison Ministry
- Inactive and Sick Clergy
- The Voice/La Voz
- Clergy/Religious Continuing Education



## 'The blest of us must care for the rest of us'

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 Parish \_\_\_\_\_ /Family Number \_\_\_\_\_  
 Telephone \_\_\_\_\_

*"Put your gifts at the service of one another"*  
1 Peter 4:10

*We Are All Called  
To Serve*



### 1986 ARCHBISHOP'S CHARITIES AND DEVELOPMENT

In thanksgiving for God's many gifts, and to help carry on His work in the Archdiocese of Miami,  
I/We pledge the sum of:

AMOUNT OF GIFT ..... \$ \_\_\_\_\_  
 ENCLOSED PAYMENT ..... \$ \_\_\_\_\_  
 BALANCE ..... \$ \_\_\_\_\_

PAYABLE - MONTHLY  QUARTERLY  LUMP SUM ON \_\_\_\_\_ Date

DONOR'S SIGNATURE \_\_\_\_\_

If you work for a company with a Matching Gift Program, your contribution may be doubled.

Mail to parish or: ABCD/Archdiocese of Miami 9401 Biscayne Boulevard Miami, FL 33138