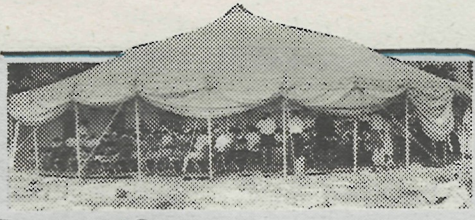


## Nativity 25th

Where people are 'stones of the Church' —Page 13



## New center opens

Deaf and handicapped have gathering place —Page 17

# THE VOICE

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## Casinos a bad bet?

### Church, civic leaders say yes

By Betsy Kennedy  
Voice Staff Writer

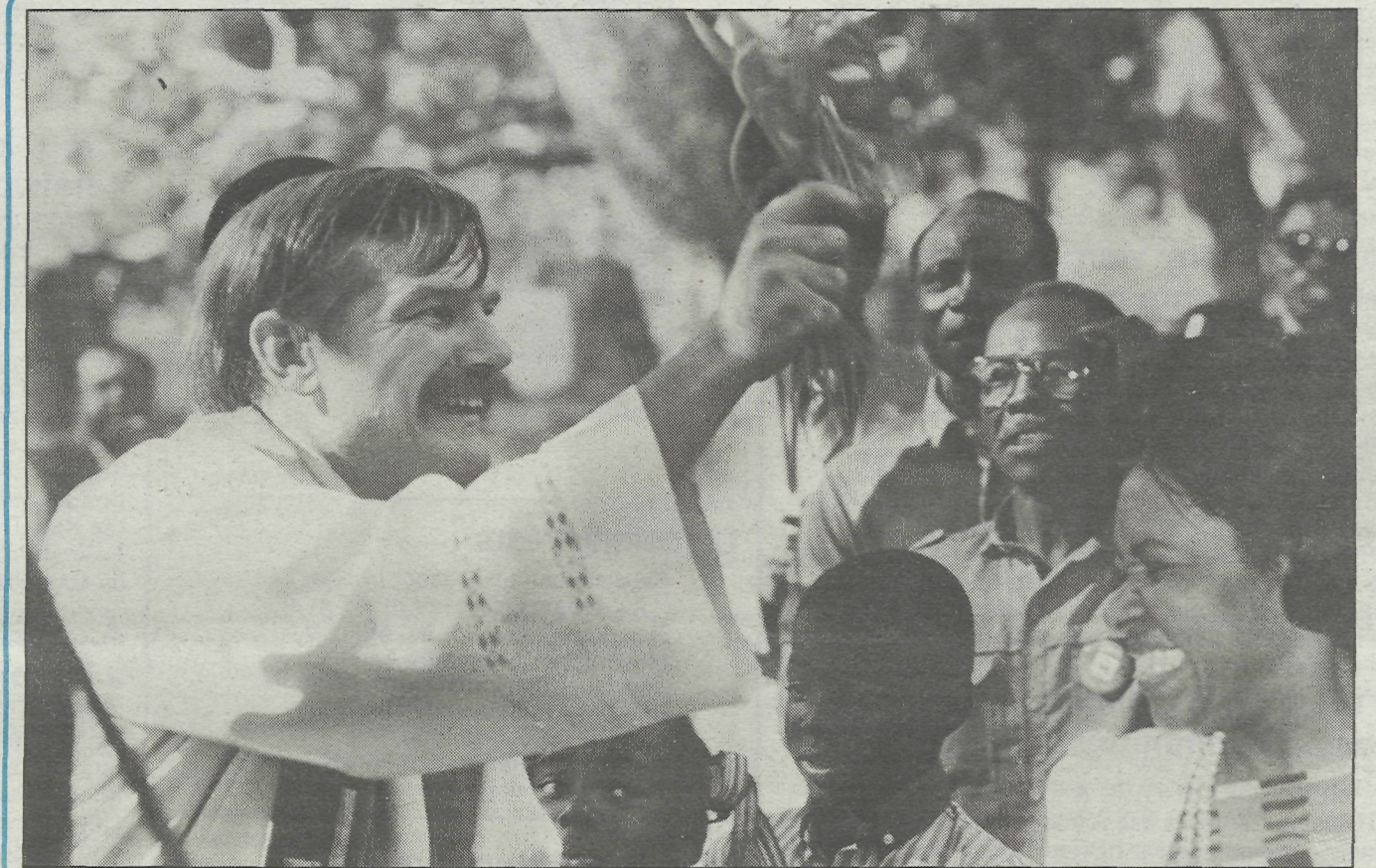
Local hotel owners and some business leaders are betting that casino gambling is just the ticket for improving South Florida's economy.

But facing them squarely across the table in opposition are members of religious groups such as the Greater Miami Religious Leaders Coalition, as well as Gov. Bob Graham, Sen. Paula Hawkins and State Attorney General Jim Smith.

In the proposed constitutional amendment which will appear on the November ballot, each county in Florida would be allowed to decide for itself whether or not to permit casinos in hotels with 500 rooms or more. Currently only 14 hotels in Dade and five in Broward have this capacity.

Voicing his support of the Florida Bishops who issued a statement opposing casino gambling when it first appeared on the ballot in 1978, Archbishop Edward A. McCarthy says, "Religious leaders are generally opposed to casino gambling... it increases street crime, brings in more organized crime figures, encourages compulsive gamblers and in turn destroys family life."

Groups which have spent more than



### The blessings of liberte'

Father Thomas Wenski showers holy water from a palm frond on a jubilant congregation of Haitians at the Pierre Toussaint Haitian Catholic Center on 62nd Street, Miami after the downfall of dictator 'Baby Doc' Duvalier which was hastened by Church criticism in that country. See Devotedly Yours, Pg. 8, Story and photos on Back Page. (Voice photo by Prent Browning)

\$700,000 to promote casinos, such as Citizens for Jobs and Tourism and

Citizens for County Choice on Casinos, claim that figures on crime rates are misleading, and that the increase in jobs, tourism dollars and the revival of Miami Beach's oceanfront hotels and shabby neighborhoods outweighs any negative impact brought on by the influx of high rollers to this area.

Andrew Rubin, a North Dade attorney and chairman of Citizens for Jobs and Tourism, projects, "Casino gambling will bring in 7.5 million

more tourists a year to Dade County. "Last year tourists brought in \$4.2 billion, spending an average of \$752 during their stay. With an increase of 7.5 million more visitors, based on the average of \$752 per stay, the state should expect to gain another \$5.6 billion... an incredible shot in the arm to our economy."

Not everyone agrees with his projection nor sees Dade County's tourism (Continued on page 14)

### So far, so good on ABCD drive

With the early returns in, this year's Archbishop's Charities and Development drive is looking good so far.

According to Charles Starrs, Archdiocesan Director of Development, \$1,503,874 in pledges or cash

has been received from parishes or individuals as of Monday, or about a third of the \$4.5 million goal for this year's drive. Final reports will be made by pastors and chairmen to the Archbishop at a March 13 appreciation dinner.

## New way of funding schools

- Lessons in winning . Pg 10
- Teachers' day . . . . Pg 11
- St. Mary's champs . . Pg 18
- St. Brendan's winners . . . . . Pg 12

By Ana Rodriguez-Soto  
Voice News Editor

The problem is money, Richard Heiens says. Catholic schools don't have enough.

And while inner-city schools are the most critically affected right now, the problem eventually will undermine the health of even the most affluent parish schools.

Case in point: The Archdiocese of Miami:

- During the past five years alone, tuition has doubled in many of South Florida's Catholic schools. The average amount being charged by elementary schools for the '85-'86 school year is \$900 to \$1,000. The high school rate is \$1,600.

- But keeping up with inflation and increased costs has caused drops in enrollment, especially in 15 inner-city schools, located in areas where the average family income is between \$10,000 and \$15,000 a year.

- Tuition still covers only 70 percent of the cost of running a school. Parishes in the Archdiocese are kicking in an average of \$30,000 to \$50,000

**'We are determined to keep our inner-city schools open.'**

—Richard Heiens



a year to keep their schools open. In the case of inner-city schools, the Archdiocese makes up what the

parishes can't afford.

Such deficits can't last forever, Heiens says. "If [they] do, we're going to lose schools."

That's one thing this former Catholic schoolteacher doesn't want to see happen. And as director of the Archdiocese Education Endowment Fund (AEF for short), it's his job to see that it doesn't.

"We don't want to close any schools," Heiens says. "We are determined in this Archdiocese to keep our inner-city schools open."

A Phil Donahue-lookalike with a salesman's personality, Heiens doesn't let grim statistics get him down. On the contrary, he is extremely en- (Continued on page 10)



## Priest: Give migrants clean water, toilets

WASHINGTON (NC) — Provision of clean water and toilets for migrant farmworkers in the fields is a basic human right, Msgr. George G. Higgins advised a congressional panel.

Msgr. Higgins, who has long been active in labor and farmworker issues and is former secretary for research for the U.S. Catholic Conference, urged the House Subcommittee on Health and Safety in remarks prepared for delivery Feb. 5 to back legislation setting farmworker sanitation standards.

The bill, H.R. 4029, demands that toilets, hand-washing facilities and drinking water be available for

farm laborers in the field and would apply to employers of five or more workers. It is sponsored by Rep. Joseph M. Gaydos, D-Pa.

Msgr. Higgins, testifying for the USCC, public policy arm of the U.S. bishops, said he wanted to make "two basic points."

—"The first is that this issue of ensuring adequate water and sanitation facilities is a matter of basic social and human justice."

—"Secondly, I wish to suggest that an approach which relies primarily upon the states to resolve this issue is clearly inadequate."

Secretary of Labor William Brock, choosing a middle road between doing nothing and pushing for a strict federal standard, issued a guideline allowing each state to decide its own standards, with a further review within 18 months.

Msgr. Higgins, who with other religious leaders had met with Brock to discuss the issue last summer, expressed "deep disappointment that so fundamental an issue as the provision of drinking water and adequate sanitation facilities for farmworkers has not been resolved for some 14 years."

## Two U.S. members of Vatican protest idea of universal catechism

WASHINGTON (NC) — Two U.S. members of the International Catechetical Council, an advisory council to the Vatican Congregation for the Clergy, have expressed opposition to the idea of a universal catechism or compendium of church teachings. The members also said their council in 1983 unanimously rejected a draft universal catechism presented to them by Cardinal Silvio Oddi, then prefect of the clergy congregation. The final report of last fall's extraordinary Synod of Bishops endorsed the concept of a universal catechism. The Vatican has not yet announced who will prepare the catechism. "My first reaction is (a universal catechism) is not necessary," said Msgr. Wilfrid H. Paradis, historian for the Diocese of Manchester, N.H., and a member of the catechetical council.

## Abp. Mahony warns priests about dangers of 'burnout'

LOS ANGELES (NC) — In a pastoral letter, Archbishop Roger Mahony of Los Angeles warned his 1,200 priests about dangers of burnout in trying to witness Christ in "a neopagan, narcissistic environment." A sense of identity built on daily prayer and frequent use of the sacrament of reconciliation can help priests "maintain a clear vision" and avoid "burnout in ministry," he said. He urged his priests to participate in "priest support groups" as well, saying that "Jesus never sent his disciples out alone, nor does he intend us to be his disciples today alone or in isolation."

## Young U.S. Hispanics have less church commitment, study finds

NEW YORK (NC) — A national survey of Hispanic Catholics has found that the traditional religious commitment of the Hispanic community remains strong but less so among those born in the United States, and among those who are younger, better-educated and more affluent. Based on telephone interviews of 1,010 randomly selected individuals in the 40 U.S. metropolitan areas with more than 50,000 Hispanics, the survey also indicated that Hispanic Catholics have a very low level of involvement in parish activities and surprisingly little knowledge of modern church developments. More than half said they had never heard of the Second Vatican Council.

## Instead of bingo, Detroit schools turn to wrestling to raise funds

DETROIT (NC) — With bingo not bringing in as much money anymore, some schools in the Archdiocese of Detroit have turned to hosting professional wrestling matches as a fund-raiser.

But the financial rewards of the matches have scored only a split decision, according to sponsors of the events.

The junior class at Brother Rice High School in Birmingham made a couple of hundred dollars on a wrestling match this winter, according to Sue Andrews, mother of a junior class member. "It wasn't really the fund-raiser we thought it would be."

About 500 people attended. She said if 1,000 tickets had been sold, the class could have raised \$3,000.



## Dispelling fears

Cardinal John O'Connor of New York donates a pint of blood at a New York blood center. Many U.S. cities are experiencing a blood shortage this winter because some people are mistakenly afraid they can get AIDS from donating. The cardinal wanted to dispel their fears. (NC photo by Chris Sheridan)

## AIDS is not punishment from God, says archbishop

SEATTLE (NC) — AIDS is not a punishment from God but a disease that needs healing and pastoral care, Archbishop Raymond G. Hunthausen of Seattle wrote in his archdiocesan newspaper. In a letter in the Jan. 30 issue of the newspaper, The Progress, Archbishop Hunthausen wrote that "given that our God is a God of love, we as Christians can in no way claim that AIDS is a punishment from God. This kind of explanation would be unworthy of our God." The archbishop said AIDS, acquired immune deficiency syndrome, is no more a punishment from God than lung cancer is a punishment for smoking or a heart attack a punishment for obesity.

## NCCB report shows rise in candidates for diaconate in 1985

WASHINGTON (NC) — The number of permanent deacons in the United States rose by 323 and the number of candidates for the diaconate by 149 in 1985, according to a report by the National Conference of Catholic Bishops. The Annual Statistical Report on the Permanent Diaconate, issued by the NCCB permanent diaconate secretariat in Washington, showed that the number of deacons increased from 7,102 in 1984 to 7,425, while diaconate candidates increased from 2,114 to 2,263.

## Pro-abortion professor protests canceled talks

MILWAUKEE (NC) — Daniel Maguire, a theology professor at Marquette University in Milwaukee, has filed a complaint with the American Association of University Professors after four colleges canceled speaking engagements because of Maguire's abortion stand. Boston College, Villanova University, St. Scholastica College in Duluth, Minn., and St. Martin's College in Lacey, Wash., all canceled visits by Maguire. Maguire was a leading figure behind the 1984 statement, later published as a full-page advertisement in The New York Times, that there is more than one legitimate church position on abortion.

## Clergy plan to turn off TVs if networks don't stem filth

WASHINGTON (NC) — Nearly 1,600 Christian leaders, including more than 100 Catholic bishops, have called on major television networks and advertisers to "stem the tide of filth" on TV or face a possible boycott. The leaders also urged "an immediate end to the anti-Christian stereotyping presented in network programming." Their comments came in a statement issued Feb. 4 at a news conference by Christian Leaders for Responsible Television. The statement and the CLRT organization are extensions of a 1985 statement organized by the Rev. Donald Wildmon, head of the National Federation for Decency. That statement was signed by 600 religious leaders.

## Archbishop Mahony promises a hospice for AIDS victims

LOS ANGELES (NC) — Archbishop Roger Mahony of Los Angeles has promised to work to establish a hospice for victims of AIDS and to initiate a pastoral ministry plan for Catholic homosexuals to help them lead chaste lives. He said pastoral ministry for homosexuals also would help them find acceptance in the total church community. The archbishop's comments came in a statement he read during a Mass at Blessed Sacrament Church in Hollywood. The Mass ended a 40-hour devotion for sufferers from AIDS, acquired immune deficiency syndrome.

## Panel argues: Should RCIA be used for all Catholic converts?

NEW YORK (NC) — The use of the church's Rite of Christian Initiation of Adults sparked a lively debate Feb. 11 during a national videoconference sponsored by the National Pastoral Life Center in New York. Panelists in the two-hour program argued whether the rite was appropriate for all adults converting to Catholicism. Paulist Father Kenneth Boyack, associate director of the Paulist National Catholic Evangelization Association, argued that while the RCIA was the "normative way" for converts to enter the church, it should not be the only way. Pastoral experience indicates that "some people are just not RCIA types," he said. He cited particularly shyness and fear of "public exposure" as factors. But another videoconference panelist, Daughters of Wisdom Sister Barbara O'Dea, liturgy director for the Diocese of Pueblo, Colo., said the problem was more often not with the convert but with a parish minister who, uneasy with the RCIA, "communicates fear."

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## Church in Cuba:

### No God in state classrooms

Second of three parts

By Steve Taylor

HAVANA (NC) — Catholics in Cuba say one of their biggest problems with the Communist government is that state schools teach children that God does not exist.

They say the confusion this causes among Catholic youth is hard to counteract because the churches have no access to government-controlled media.

"At home and in the parish Sunday schools, our young ones receive a Catholic education," said Msgr. Carlos Manuel de Cespedes, secretary of the Cuban bishops' conference.

But all Cuban children must attend state schools where, Msgr. de Cespedes said, "it is not a neutral education, it is a very atheistic one."

A Cuban government official, however, said state education is neutral on the subject of religion.

Religious education is one of the issues in meetings between the government of President Fidel Castro and the Catholic bishops.

The government has attached more importance to such meetings in the last few years, Msgr. de Cespedes said.

"The situation of the church in Cuba is better than it was 10 or 15 years ago," he added. However, he identified education as one of the biggest remaining problems.

Relations between the Castro government and the church were hostile following the 1959 revolution when the church was seen as aiding anti-Castro forces. The Cuban Communist Party, echoing Marxist attitudes in other countries, called religion an "unreal, distorted and false reflection of reality," according to a report in *Latin-america Press*, a publication based in Lima, Peru.

Many Catholics and other Christians responded to that attitude by opposing the new government. The result was an atmosphere of mutual



Msgr. Carlos Manuel de Cespedes in the courtyard of the bishops' house in Havana: Public schools, which all children must attend, teach that God does not exist. (NC photo)

mistrust which lasted more than 20 years. More recently, however, both sides have shown a new willingness to work together.

Jose Felipe Carneado, director of the recently established Office of Religious Affairs of the Cuban Communist Central Committee, said that there was a difference of opinion on education. He insisted that government education is not anti-religion, but simply neutral.

"Children are not taught that God does not exist," he said. "If they were they would only ask, 'What is

God?'" This, Carneado said, is just the kind of question a non-religious state wishes to avoid.

Msgr. de Cespedes said that older students who are Catholics can differentiate between what they learn in school and what their faith teaches. "But for a child of 5, 6, 7 years old, that's very difficult."

Both Msgr. de Cespedes and Carneado said they think the dispute can be resolved in the continuing church-state meetings.

"The government is non-religious, but not anti-religion," said Carneado.

"The churches may teach whatever they wish."

Recalling a time when clergy who preached against Communism were arrested as counterrevolutionaries, Msgr. de Cespedes said, "We have the hope of getting probably not Catholic schools but at least a neutral education at the official schools, in order not to create problems of conscience for the children and for their parents."

Those items would be less severe, Catholic leaders said, if the church had ready access to Cuba's mass media. Under the Castro regime the government controls all broadcasting and most publishing.

"Before the revolution we had a really good magazine," said Msgr. de Cespedes. "Now we have no publication at all, only a Sunday (bulletin), very simple. And it is very difficult to publish things in the official newspaper of the government."

The priest said that Cuba's Catholics would like to publish their own magazine again, or at least be able to place pastoral letters and religious news in the national newspapers.

Carneado says the churches also would like access to television. "We have about 50 Catholic and Protestant religions in Cuba," he said, "and we can't put them all on TV."

He noted that the national newspapers publish some religious material, mostly schedules of services, and he said that agreements on wider access could come out of future meetings between the bishops and the government.

"The possibility is not excluded," he said. "There may be the opportunity in the future for some (TV) programs and some newspaper information."

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

Next: Help for the elderly.

## Castro's 'image play' may backfire

By Ana Rodriguez-Soto  
Voice News Editor

The accusations have been coming fast and furious from within some sectors of Miami's Cuban community, most notably its radio talk show hosts: the Cuban bishops have sold out to the Communists.

Not only have they lowered them-

### Analysis

selves to dialoguing with Fidel Castro, the horrified airwave wisdom notes, the bishops have openly declared their "acceptance of the reality of the socialist revolution."

At last October's Synod in Rome, the bishops also expressed agreement with the Cuban government's "basic social goals: education, public health, jobs for all and the meeting of basic social needs."

There's even talk that Pope John Paul II will visit the island in July.

Has Castro finally succeeded, the commentators wonder, after 27 years of repression and persecution, in co-opting the Cuban Church into becoming his willing comrade?

Not quite, say more level-headed observers. In fact, Castro's current openness toward religion may be a public relations ploy that will backfire in the long-run.

True, the Cuban bishops have "accepted the reality" of Castro in Cuba. It seems only logical after 27 years of a regime that won't go away.

The Church also has been permitted — in an officially atheistic society — to hold a national synod, a massive, public re-examination of the role of Catholicism in Cuba's "new society."

For its part, Cuba's Communist Party has issued a document that seems to give its blessing to religion, asking Cubans to honor "the moral integrity of believers" and avoid practices that could "wound religious sentiments."

But Castro's newly-found respect for religion was not bought by the recent conciliatory attitude of the Cuban Church.

In all likelihood, his conversion is only a ploy to boost his image, especially in Latin America, where Christians, backed by the theology of liberation, have been playing an important political role in recent years.

Seen in historical perspective, in fact, Castro's recent openness toward the Catholic Church might be called an admission of failure.

"After 27 years of trying to eradicate all the religious sentiment of the Cuban people, of trying to destroy the Church," Castro has been forced to admit that "religion in Cuba has not been destroyed," says Fr. Francisco Santana of St. Brendan Church in west Dade, himself the host of a Spanish-language radio program.

"The Cuban Church is like a little tree," says Auxiliary Bishop Agustin Roman of Miami. "In 1961, it suffered a massive blow. [But] it still lives, and now it has sprouted a branch."

*'In all likelihood, Castro's newly-found respect for religion is only a ploy to boost his image in Latin America ... Seen in historical perspective, in fact, it might even be called an admission of failure.'*

Both men made their remarks in a Spanish television program, "Ante La Prensa," (Meet the Press), which was broadcast recently on WSCV, Channel 51.

Rather than criticize the Cuban bishops or insist that Castro is pulling their strings, they said, Cubans here should put current events in perspective, and see them with the "eyes of faith."

"My faith is not in the government being behind the Church, but in the Holy Spirit being behind the Church," said Bishop Roman.

He pointed out that in the working document for their national synod — which took place this week — the Cuban bishops note that church-goers on the island still are victims of discrimination, often denied promotions in the workplace and admission to universities.

The bishops also urge the govern-

ment to allow the Church access to the media, and to end atheist indoctrination in the schools.

"To be able to say that after 25 years is tremendous," Bishop Roman said.

Whether the government grants their requests or not, the statements represent "a tremendous, prophetic shout" from Christians in Cuba to their counterparts in Latin America, "who only hear what's good" in Cuba, never what is bad.

As for the Pope's visit, which the Vatican has denied so far, that can only be good for Catholicism in the island, because it will stir up the deeply-held religious sentiment of the Cuban people, something Castro has been able to silence, but not quash.

Remember, the Pope's trip to Nicaragua in 1984 revealed a disturbing flaw in the Christianity of the Sandinistas, and his visit to Poland in 1983 gave enough impetus to the Solidarity movement to imperil the Communist government.

"When the Pope visits, he awakens [and] Cuban Catholicism needs to be awakened. The presence of the Pope in Cuba would be a tremendous awakening," Bishop Roman said.

Fr. Santana agreed.

"Sure, the Church runs the risk of being manipulated. But the greater risk is being taken by the Cuban Communist state.

"I'm convinced that [Castro] is entering an area that for him is extremely dangerous. We have 2,000 years of experience. We'll see who manipulates whom."



## British bishops: nurses should aid retarded newborns

LONDON (NC) — Nurses have a duty to notify police if they find that handicapped newborn babies are being sedated or starved, said a British Catholic bishops' committee.

A committee studying bioethical issues for the bishop's conferences of Ireland, Scotland, and England and Wales said nurses should urge hospitals to change their procedures if babies are being treated unjustly.

"Babies born with spina bifida who have not been selected for special surgical treatment have been placed, in some units, on a regimen of heavy sedation and underfeeding so that starvation has been a significant factor in causing their early and intended death," the group said.

"If the hospital authorities will not take rapid steps to rectify this state of affairs, then a conscientious nurse who knows for certain that serious wrongdoing is taking place has no alternative but to report the matter to the police," the committee said.

In 1983, the bishops established a six-member committee of pediatricians, nurses and theologians to study bioethical issues, especially in light of two 1981 court cases.

In one case, the parents of a baby girl with Down's syndrome, a genetic disorder which can cause mild to severe mental retardation, refused to allow an operation needed to save her life.

An appeals court ordered the operation.

Also in 1981, a British doctor was charged with the attempted murder of a Down's syndrome baby, but was acquitted.

In its report, the committee said some babies are born so malformed that they die rapidly, and doctors should not be expected to prolong those babies' lives.

However, it said, "it is clear that some doctors act with the gravely wrong purpose of killing handicapped newborn babies."

## Pope calls for worldwide unity in an effort to end hunger

VATICAN CITY (NC) — Pope John Paul II has called on national and international groups to coordinate their efforts to erase famine. There are "numerous and generous initiatives of solidarity" with the hungry, the pope said during a Vatican audience with participants in an international food and disarmament conference. But, he added, these "diverse initiatives need to be coordinated and made more efficacious in order to avoid either duplication or dissipation of efforts."

## Pope impressed by spirituality, 'shocking poverty' of Indians

ROME (NC) — Pope John Paul II said what impressed him most about India during his 10-day stay to the Asian nation was its living spirituality and its "shocking" poverty. Speaking to reporters, the 65-year-old pope said he confirmed two impressions while in India. First, he said, was that Indians have "a great culture, a great spirituality, and this spirituality is still alive." The pope added: "There is naturally a problem that is shocking to us. That is the problem of external poverty. But I hope that (Indians), with their democratic principles, can slowly overcome this," he said.

## Pope names Archbishop Hickey as member of Vatican Congregation

VATICAN CITY (NC) — Pope John Paul II has named Archbishop James Hickey of Washington as a member of the Vatican Congregation for Catholic Education, the Vatican announced Feb. 12. The congregation, which oversees seminaries and other church educational institutions, is headed by Cardinal William Wakefield Baum, highest-ranking American at the Vatican and Archbishop Hickey's predecessor as head of the Washington Archdiocese.



**Green line**

Two anti-government fighters stand outside the destroyed St. Michael's Church near Beirut's Green Line which divides the city's Christian eastern sector from the Moslem western sector. Two years ago, both factions were fighting over control of the church. (NC photo from UPI)

## Black nuns leading march are arrested by S. African police

JOHANNESBURG, South Africa (NC) — Two black nuns from Kagiso Township, about 12 miles from Johannesburg, were arrested and detained by South African police. Members of their order, the Companions of St. Angela, said Sisters Bernard Ncube and Christine Obotseng were walking with mourners after a funeral for a victim of political unrest in the nearby township of Munsieville. Police said the nuns were leading an illegal march. Sister Ncube, 54, is president of a women's organization connected to the anti-apartheid United Democratic Front. A member of the order said there was concern about the health of the two nuns.

## Priest: Chinese will protect religious rights in Hong Kong

HONG KONG (NC) — Religious freedom will be backed by law when British-ruled Hong Kong comes under Chinese jurisdiction in 1997, said Father Louis Ha, a representative of the Diocese of Hong Kong. Father Ha said he was told the freedoms will include Catholic links with the pope. Since the Communist takeover of mainland China in 1949, the government of the People's Republic of China has refused to accept any ties between Chinese Catholics and the Holy See. Father Ha is a member of the Basic Law Consultative Committee, which met in January with Lu Ping, a Chinese official working on relations with Hong Kong and Macao.

## Vatican papers says Haiti needs profound reform after Duvalier

VATICAN CITY (NC) — Haiti needs "effective and profound" socio-economic reforms after 29 years of Duvalier family rule which used poverty, ignorance and superstition to control the population, L'Osservatore Romano, the Vatican newspaper, said in a front-page editorial. "To delude the aspirations and hopes of these people who have suffered so much would, above all, be a real crime, said the Feb. 9 editorial. The editorial commented on the departure from Haiti of President-for-life Jean-Claude Duvalier, who turned the government over to a military-civilian junta after a week of violent anti-government demonstrations.

## Aquino's murdered campaign leader mourned by thousands

MANILA, Philippines (NC) — About 3,000 people packed a suburban Manila Catholic church for the funeral of a slain senior campaign organizer for opposition presidential candidate Coraz\*on Aquino. Father Joseph Blanco called organizer Evelio Javier a martyr and drew cheers and applause from the congregation when he welcomed Mrs. Aquino as "our new president." At least 17 opposition workers were killed during the Feb. 7 presidential election and the following week. One opposition strategist said President Ferdinand Marcos has launched an "extermination" campaign against Mrs. Aquino's workers.

## Priest, laity in India sentenced for criticizing religious ban

BUJUMBURA, Burundi (NC) — A Catholic priest and eight lay people received sentences of one week to five years in early February for writing and distributing a document criticizing Burundi's ban on religious activities during weekdays, All Africa Press reported. Father Barakana Gabriel, convicted of inspiring the document, was given a five-year sentence. Joseph Gacukuzi, a lay man, was also sentenced to five years for writing and distributing the publication. Another priest, Father Thomas Benderembako, was acquitted in the case. The government of the Central African nation has accused the church of interfering with economic development by holding weekday services which conflicted with people's working hours.

## Inter-faith coalition wants to send \$27 million to Nicaragua

WASHINGTON (NC) — A coalition of Catholic, Protestant and Jewish groups is working to raise \$27 million by June 1986 for what they termed "true" humanitarian aid for the people of Nicaragua. The campaign was announced at a press conference in Washington. Organizers of the project, called Quest for Peace, said it is "a direct challenge" to the congressionally approved \$27 million U.S. aid package for the "contras," rebels fighting the Marxist-influenced Sandinista government of Nicaragua. The relief effort was described as a "definite attempt to reverse the policy of our government."

## Prosecutor asks for life sentence for Turk involved in shooting Pope

ROME (NC) — An Italian prosecutor has asked for a life sentence for Oral Celik, a fugitive Turk accused of helping plan and carry out the 1981 shooting of pope John Paul II. Prosecutor Antonio Marini told a court Feb. 17 that while it was difficult to prove that Celik was in St. Peter's Square when the pope was shot, Celik was at least guilty of a "moral complicity" in helping plan the attack. Convicted papal assailant Mehmet Ali Agca has said Celik, a lifelong friend, participated in planning the shooting and was in the square, ready to fire on the pope if necessary. Celik, who is at large, is being tried in absentia.

## Vatican drops charges against two nuns who signed abortion ad

(Undated) (NC) — Dominican Sister Ellen Shanahan and Blessed Virgin Mary Sister Anne Carr have been cleared by the Vatican of threats of dismissal from their communities because they signed a controversial advertisement on Catholic abortion views in 1984. The cases of at least nine of the 24 nuns who faced the dismissal threat now have been settled. Sister Cecilia Carey, Sister Shanahan's Dominican superior in Sinsinawa, Wis., confirmed that Sister Shanahan's case was settled within the past six months. She declined to be more specific. Sister Helen Maher Garvey, superior of the Sisters of Charity of the Blessed Virgin Mary, said in a brief statement that Sister Carr's case is also closed.

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# Priest: 'popular church' not good theology

ROME (NC) — Nicaragua's "popular church" — organized Catholic support for the Sandinista government — is not necessarily a good expression of liberation theology, said Peruvian Father Gustavo Gutierrez, one of Latin America's leading liberation theologians.

"I do not doubt that the theology of liberation could have contributed to making Christians in Nicaragua feel more clearly the need to commit themselves to the fight for the liberation of their people," he said in an Italian magazine interview.

"But I do not think it can be maintained that that which came after in aragua is the result of the theology of liberation," Father Gutierrez said.

The interview appeared in the February issue of 30 Giorni (30 Days), an Italian monthly magazine specializing in religious issues.

Father Gutierrez was asked if the "popular church" was a good expression of liberation theology.

"My answer is no," he said, because, in general, no application of an idea can ever be adequately carried out.

The "popular church" has been criticized by Pope John Paul II for not accepting the authority of the bishops. The Nicaraguan bishops have said it is an effort to form a pro-government church.

Supporters and critics of the "popular church" have said it is an effort to apply liberation theology in Nicaragua.

Father Gutierrez defended theologians who use aspects of Marxist social thought to identify the structural causes of poverty in Latin America.

"But it cannot be said that using two, three or four Marxist notions is the equivalent of using the Marxist analysis as such," he said.

In 1984, the Vatican issued a major document warning theologians against uncritical use of Marxist concepts, because they are rooted in an atheistic world outlook.

Father Gutierrez said that he and other liberation theologians use Marxist concepts as part of their overall use

of the social sciences to examine socioeconomic problems. He defined liberation theology as a pastoral reflection on "the suffering of innocent people" because of widespread poverty.

"In my parish, every Sunday, I have to proclaim the love of God to people who live as best they can. This for us is an enormous pastoral challenge. I

believe that a theology should be born from pastoral problems," he said.

Father Gutierrez also said:

• He disagrees with some of the many branches of liberation theology, but he did not specify which branches.

• Pope John Paul II has a "very important weight" in Latin America because of his sensitivity to the problems of workers and the poor.

• The 1985 extraordinary Synod of Bishops was positive because of its reaffirmation of the church's preferential option for the poor.

Father Gutierrez added that he has not received any official communication from the Vatican criticizing or questioning his work, nor has he been formally asked to discuss his views with Vatican officials.

## Pope's Miami, U.S. visit outlined

(Undated) (NC) — Pope John Paul II will stop in Miami, San Antonio, Phoenix, Los Angeles and San Francisco during his fall 1987 visit to the United States, Archbishop Roger M. Mahony of Los Angeles said Feb. 9.

Archbishop Mahony told a Communion breakfast of the Catholic Press Council in Los Angeles that he

had learned the week before that Pope John Paul is definitely visiting Los Angeles and that the trip will include stops in the four other cities.

Father Robert Lynch, National Conference of Catholic Bishops associate general secretary and overall coordinator for the visit, said Feb. 10 that "no definite itinerary has been set

and approved by the Holy See or the Administrative Committee of the (bishops') conference."

Archbishop Mahony told the press gathering that the pope will arrive in Los Angeles on the fifth day of his U.S. trip. The theme of the two-day Los Angeles visit will center on immigration and communication, he said.

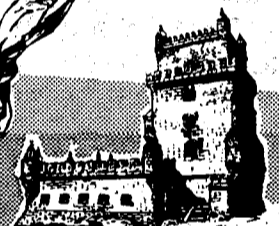
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## South African bishops launch newspaper

JOHANNESBURG, South Africa (NC) — The Southern African Catholic Bishops' Conference has launched a new newspaper to compensate for what some Catholics consider inadequate media coverage in South Africa. The paper, published every two weeks in Johannesburg, is called *New Nation*. The *New Nation's* editor is Zwelakhe Sisulu, son of jailed African National Congress Leader Walter Sisulu. The new editor said the paper would concentrate on covering labor and education two areas he said are neglected by the commercial press. He said *New Nation* would be a "secular" paper with a religion page.

## Socialism, Christianity compatible, priest says

MEXICO CITY (NC) — Christianity and socialism can be compatible, and liberation theology "has some points very worthy of consideration, of being analyzed and studied," according to Father Guillermo Schulemberg, Mexican theologian and abbot of the Basilica of the Virgin of Guadalupe, Mexico's most visited church. In a lengthy interview, Father Schulemberg told the Mexico City news magazine *Proceso* that religious beliefs should not preclude a person's accepting political or social theories because the two "are not necessarily related."

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## Study: Celibacy affects vocations

### College survey also finds big interest in paid lay ministry church careers

WASHINGTON (NC) — Many U.S. Catholics in college are interested in working for the church, but far more would be if the church allowed married priests or women priests, according to a study on future church leadership by Dean Hoge, a Catholic University of America sociologist.

In addition to those thinking of the traditional religious vocations — priesthood or consecrated religious life — college students who showed serious interest in paid lay ministry careers formed a "very large" group, "about 50 times as large as the pool interested in religious life," Hoge said.

Nearly half of all the Catholic students surveyed also indicated serious interest "in a one-year experience of volunteer service," he said.

"The strongest objection to a vocation is the celibacy requirement," Hoge wrote. "If married men could be ordained, the number of men (Catholic men in college) desiring ordination would increase — as an estimate, fourfold or more. If women could be ordained, the number of women desiring some form of vocation would increase twofold or more."

He commented that "a change in policy to optional celibacy would produce a large number of men interested in the priesthood — enough to solve the priest shortage for a long time."

Hoge's study, funded by the Lilly Endowment, was aimed chiefly at uncovering information that might be used to recruit vocations and identify and encourage lay ministry leadership more effectively.

Hoge reported that, aside from celibacy, a "lack of encouragement"

*'If married men could be ordained, the number of (college) men desiring ordination would increase — as an estimate, fourfold or more.'*

—Prof Dean Hoge

was the other biggest factor "detering men's vocations." Among collegians who indicated that they were seriously considering vocations, "the most influential encouragement came from vocation directors, religious sisters or brothers, and priests," he said.

He found that the dominance of church structures by men was cited by college women far more often than by college men as a "very important" reason for not choosing a religious vocation.

Hoge singled out Catholic college students for analysis on grounds that nearly all of the church's future priests, members of religious orders and career lay ministers will be college graduates.

From 33 demographically representative Catholic and non-Catholic colleges around the country, his researchers conducted random-sample telephone interviews with a total of more than 600 Catholics studying at those institutions.

More than 600 other Catholic students, identified in advance as leaders in Catholic campus ministry activities, were surveyed separately with a mail questionnaire. These were

targeted for special study on the theory that, as a group, they were more likely than the average college student to take on future church leadership roles.

Among campus ministry leaders, Hoge said that 13 percent of the men and 4 percent of the women indicated they were "seriously interested" in pursuing vocations. In the separate sample of Catholic students in general, less than 1 percent gave evidence of serious interest in a religious vocation.

When men who had not expressed serious interest in a vocation were asked how they would feel about ordination if celibacy were not required, among campus ministry leaders 35 percent said they would be seriously

interested. In the random sample of college Catholics in general, 11 percent expressed serious interest.

Asked how they would feel if it were possible to leave active ministry honorably after 10 or 15 years, 11 percent of the men in campus ministry roles and 16 percent of the general random sample said they would then be seriously interested.

Women were asked if they would be interested in the priesthood if it were opened to them. Fifteen percent of those in campus ministry roles and 4 percent of the random sample said they would then be seriously interested.

On questions about full-time part-time careers in lay ministry, Hoge reported that, even with the warning that such careers would pay less than comparable secular careers, "large numbers of students are interested in careers as lay ministers. Among the campus ministry leaders about 70 percent are, and in the random sample a surprising 65 percent are."

"This," he continued, "means that in the total Catholic population the pool of people currently interested in full-time lay ministries is about 50 times as large as the pool of people interested in vocations."

Even if not all the people who say they are seriously interested turn out to be, "still there is a large pool," he said.

Hoge said questions about how various church situations or policies affected students' attitudes toward the idea of working for the church revealed that:

- Many more students felt encouraged to work for the church rather than discouraged by the high training standards the church demands for many ministries.

- "Unpopular stands" by the church on social or political issues like the arms race or the U.S. economy were a source of encouragement for church work to 37 percent of campus ministry leaders and discouragement to only 15 percent, but those figures were almost exactly reversed in the random sample. There, only 18 percent said this encouraged them and 34 percent found it discouraging.

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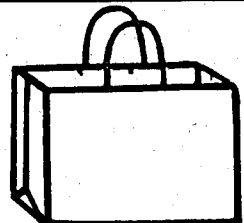
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## SCHOTT MEMORIAL CENTER

# Deaf, handicapped center opens

### Gathering place in S.W. Broward

By Ana Rodriguez-Soto  
Voice News Editor

The ushers were deaf, the lector had cerebral palsy and the pews were wide enough for wheelchairs.

That's how the deaf and handicapped of the Archdiocese of Miami celebrated the "miracle" of their new, permanent home recently, with joy and faith that no physical barriers could diminish.

"It's a chance, really, [for the handicapped] to take their place in the Church, not just be recipients of charity," said Fr. Jim Vitucci, director of the Archdiocesan Ministry to the Deaf and Handicapped and one of many whose long-held dream came true when the Schott Memorial Center for the Deaf and Handicapped was dedicated Feb. 8.

More than 500 people — the deaf, the blind, the wheelchair-bound, their able-bodied relatives and friends — gathered at the plantation-style building for the concelebrated liturgy, which was interpreted for the deaf.

Located in Fort Lauderdale's "ranch country," just off the intersection of Flamingo and Sterling Roads, the former Protestant church is now the permanent home of a ministry that has been moving from borrowed room to borrowed building since its inception in 1959.

The center includes offices, meeting rooms, a social hall and a church especially-equipped for the handicapped: extra-bright lighting, a lift to enable the wheelchair-bound to reach the altar, three-dimensional Stations of the Cross, and room enough for wheelchairs and crutches between the pews.

Handicapped of all denominations, not just Catholics, will be welcomed there, said Fr. Vitucci, who added that the Schott Center is one of only a handful of such places in the United States, and perhaps the most unique because of its facilities.



Seminarian Mike Souckar interprets the Mass in sign language for overflow congregation at the Schott Center dedication. (Voice photo/Ana Rodriguez-Soto)

"For them, this is home," said the priest, who has devoted the past 11 years to the deaf-and-handicapped ministry.

A Mass, signed for the deaf, is celebrated at the center every Sunday at 1:30 p.m. and on weekdays at 8 a.m. A social get-together takes place once a month and plans are being made for a Saturday-evening coffee-house for the blind.

In addition, said Sr. Conleth Brannan, associate director of the deaf-and-handicapped ministry, both young and old will be able to participate in spiritual retreats at the center, and parents will be able to send their children to summer day-camp.

Way off in the future — for financial reasons especially — is the possibility of opening a school for the

deaf at the center, and perhaps a gymnasium for the handicapped.

The man whose generosity made all these things possible is Joseph Schott, a Catholic businessman who paid for the building and its renovation. Schott Center is named after his parents.

"I just wanted to be of some help," he said after the dedication ceremony, noting that no one in his own family is handicapped. In a letter to those who will use the center, he made his reasons clearer.

"I have witnessed bright, strong, healthy, deaf persons pushed aside because of their disability and deprived of the... chances to prove themselves [that] I had — and I am bothered," Schott wrote.

"Growing older... I am coming to realize that the only thing of value in this life is trying to make this world a

little better for those who will follow us... I pray that all people can be given the same opportunities that I have experienced in life."

Archbishop Edward McCarthy, who concelebrated the dedication liturgy with Auxiliary Bishop Agustin Roman and almost a dozen priests, called Schott God's answer to the persistent prayer of Fr. Vitucci, Sr. Conleth and their associate, Fr. Bill Grass, who ministers to the blind.

"The Church must be attracted to this ministry to the handicapped," the Archbishop said, because Jesus Himself ministered to them 2,000 years ago.

As a result of the Schott Center, "that caring, loving Jesus is becoming alive among us here in Broward

(Continued on page 9)

# Religious called 'keynotes, tone-setters'

By Ana Rodriguez-Soto  
Voice News Editor

It was a celebration of service characterized by simplicity and humility — the same salient traits of those who were honored.

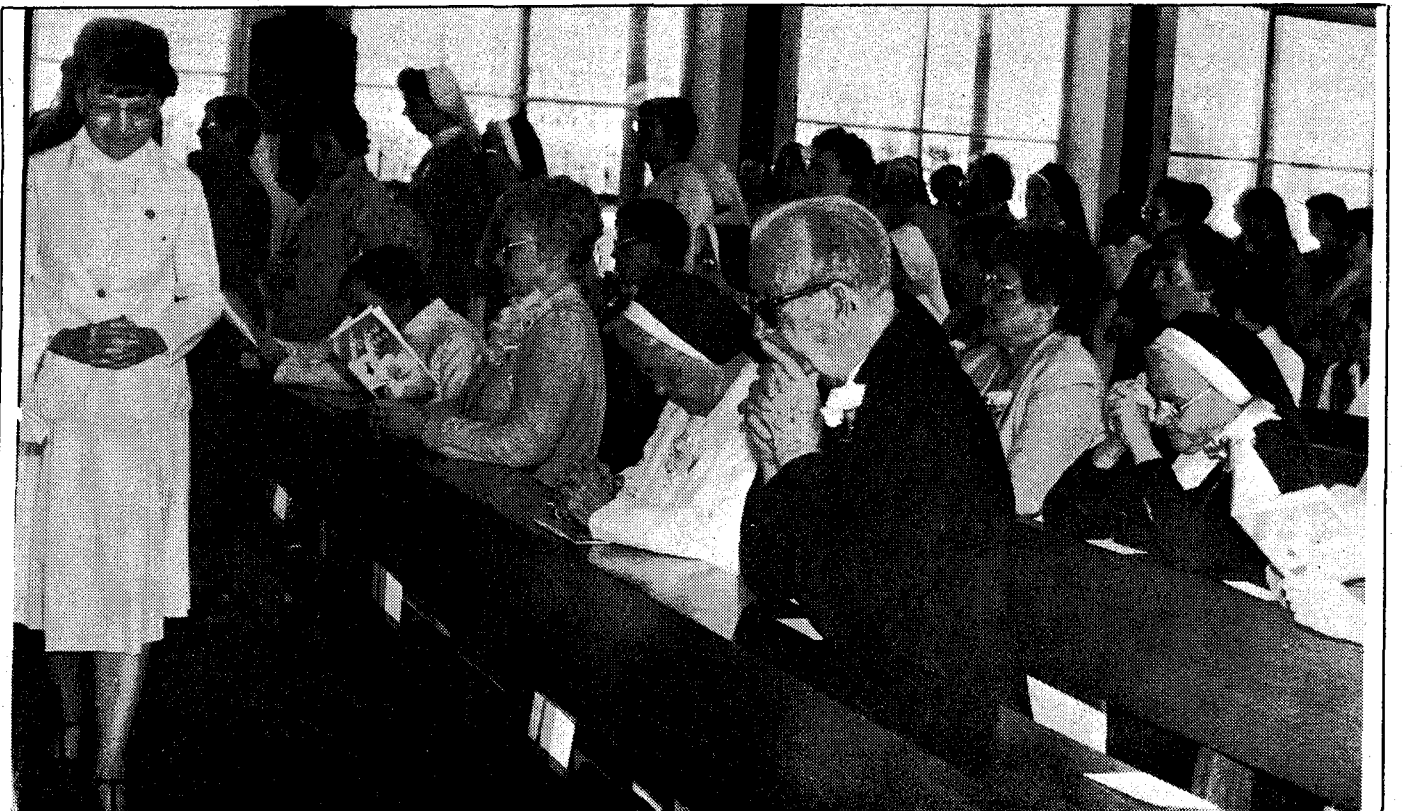
Last Saturday, during a concelebrated Mass in the chapel of St. John Vianney College Seminary, 20 men and women religious received crucifixes and certificates of appreciation from the Archdiocese of Miami, a small token of thanks for their combined 885 years of service to the Church, both here and abroad.

Archbishop Edward McCarthy, in his homily, called each of the diamond (60), golden and silver jubilarians "keynotes" of the Archdiocese because "by their light...they are the tone-setters of the community," the first note of a beautiful melody of faith.

He recalled images of sisters and brothers that have stayed with him throughout his life: women "helping little hands make the sign of the cross and wiping away tears," men to talk and look up to.

"Primarily the religious is not so

(Continued on page 9)



Men and women religious celebrating their diamond (front row), golden and silver jubilees were honored at concelebrated Mass. (Voice photo/Ana Rodriguez-Soto)



## Devotedly Yours

# A many-splendored weekend

### My dearly beloved:

Today I am not flying high in a 747. I am still on the ground. The runway is I-95 and I have had a happy experience of the Church alive that I want to share with you, in a spirit of giving thanks to Almighty God for the many blessings that are coming to our Archdiocese through the commitment of its devoted members.

On Saturday, February 8, I dedicated our new Schott Memorial Center for the Deaf and Handicapped. It is on Flamingo Road in south Broward County. It is the gift of one man, Mr. Joseph Schott, honoring the memory of his parents. Its patron is St. Jude.

The dedication of the beautiful chapel and large facility was a happy event. As I said in my remarks, Father Jim Vitucci, Sister Conleth Brannan and Father Bill Grass and all associated with them had hearts bubbling with joy like champagne.

The deaf and handicapped were ecstatically happy. Mr. Schott and his family were beaming. We felt that in the Archdiocese we had added another dimension to the Kingdom of Christ among us, the Kingdom of Him in which the blind see, the deaf hear, the lame walk and the poor have the Gospel preached to them.

On Sunday morning I shared the joy of the Haitian community at the freedom of Haiti. Father Tom Wenski had prepared an out-

door Mass at our Haitian Center on 62nd Street in Miami at which I was the principal celebrant.

I hope the Haitians forgave the violence I did to their Creole language. They seemed to be delighted that I made the attempt.

Father Wenski and his staff have become very good at improvising. The people who were to loan him a raised platform for the altar did not show up, so we used the back of a half-ton truck. I really don't think I looked very graceful as I climbed over the side of the truck to approach the altar in all my episcopal robes!

It was an ecstatically joyful event out there under the trees as the Haitians, dressed as if it were Easter Sunday, gathered joyfully to praise the Lord and to sing their songs of liberty.

That afternoon I stopped at Our Lady of Perpetual Help in Opa Locka, where our Vietnamese Catholics were gathered celebrating their new year. It is the Year of the Tiger and it is the year 4684.

I enjoyed the dragon dance, even though the inside fireworks set off the fire alarm system. We also enjoyed Vietnamese food.

According to custom, the Vietnamese, who were dressed in their colorful native garb, presented to me, as their father, gifts of delicacies and a beautiful flower arrangement made from silk.

In return, according to the tradition, I gave them gifts that were, thank God, prepared for me by our Vietnamese priest, Father Vang Tran.

One of the attractive Vietnamese traditions is that when a young lady receives a gift from the Bishop she is expected to give him a kiss.

In the evening we celebrated the 25th anniversary of Nativity Parish in Hollywood. Under the leadership of Father James Quinn, the parish has been very active in diocesan programs and in reaching out to meet the diversity of needs of its members, who represent a broad variety of ethnic groups.

The procession entering the church included a long line of colorful banners representing the various activities and organizations of the parish, as well as flags and colorfully-garbed people representing many ethnic groups.

The words of welcome, the verses of the Responsorial Psalm and the Prayer of the Faithful included Italian, French, German, Polish, Yugoslavian, Spanish, Indian, Philippine, Irish and Korean, to mention but a few languages.

Again, it was glorious that we who are followers of Him, who pray that all might be one, were together with one voice praising the Lord and giving thanks for the many blessings that have come to



us as His followers in South Florida.

On Monday morning, I had the joy of celebrating the Eucharist for some 600 of our school teachers who were gathered for a professional day. It is wonderful to be with them and to experience their great commitment to the formation of our young people.

They help their students grow in mind, heart and soul while they are still in the womb of our parochial schools, creating for the future not only a Peace Corps, but a Faith Corps, a Prayer Corps and a Love Corps.

For those who tend to be discouraged by all the bad news they read in the secular press, it is good to experience the Church alive in South Florida, and I am pleased to pay tribute to all the good people who, by their personal dedication as well as by their support through ABCD, help make the Kingdom of Christ flourish in our area.

God bless you!

Devotedly yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

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# Jubilarians honored

(Continued from page 7)

much a profession as a way of life," he said. They serve not so much by what they do as by "why they're doing it."

And religious life, far from being restrictive, can be liberating, the Archbishop noted, because along with vowing to live lives of poverty, chastity and obedience, religious men and women renounce countless other things, notably gloominess, pettiness, intolerance and prejudice.

"We praise God for giving [these religious] to us," he said.

Among the 20 who were honored this year are a majority who specialized in teaching, be it at the elemen-

tary, high school or college level, and others who have spent their lives ministering to the sick or to young people in general. One brother has served as tailor and maintenance man for his community and its schools.

Even those who after 60 years have "retired" still participate actively in the lives of their parishes and religious communities. All say they wouldn't trade their years as religious for anything.

"It's magnificent," said Sr. M. Marcella Cloran, a golden jubilarian who tutors at Epiphany School in south Miami. "It's just as joyful today as when I entered. In fact, it's becoming more so."

# Handicapped center

(Continued from page 7)

County, here in the Archdiocese of Miami," the Archbishop said.

Fr. Vitucci added that God played a very direct role in bringing the Schott Center to life. After five years of seeking a "home," on a particularly frustrating afternoon when none of the sites he visited proved adequate, he got lost — somewhere in southwest Broward, the very place where he had grown up.

Driving around, he wound up at a recently-built Protestant church, where a "for sale" sign had gone up only hours before. "It was like God saying 'This is where I want to be,'" the priest said.

"It's a special place," agreed Michael Sacchetti, one of the deaf, fourth-degree Knights of Columbus who served as ushers for the dedication. The center "gives us a feeling that we're important."

# Fr. Anglim named to Venice diocese

Father Thomas Anglim, founding pastor of Our Lady of Holy Rosary Church, Perrine, has been appointed

Vicar General of the Diocese of Venice by Bishop John J. Nevins.

The Irish-born priest, who was ordained for the Diocese of St. Augustine in 1954, is presently pastor of St. Francis Xavier Church, Fort Myers, a position he has held for almost 20 years.

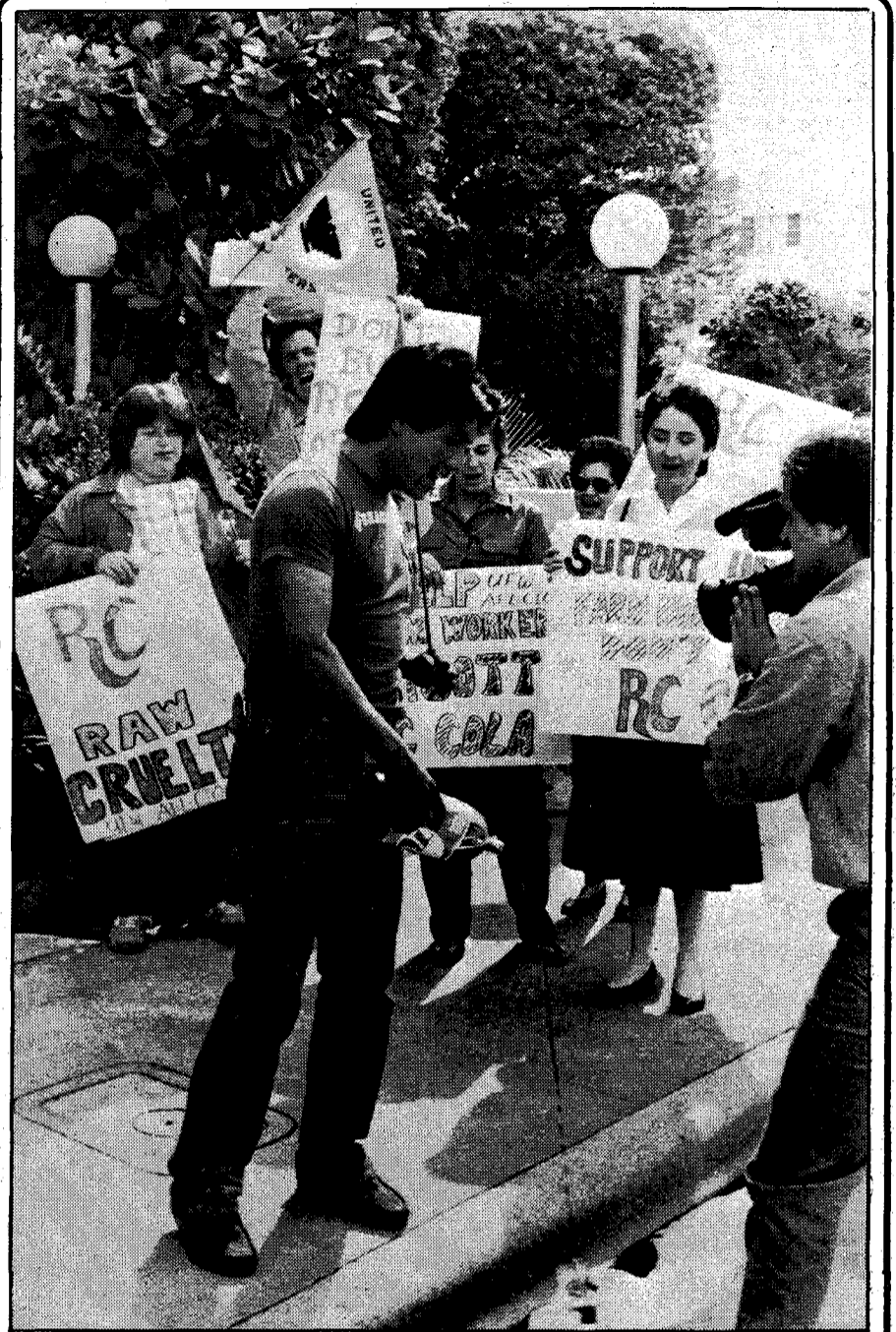
In other appointments, Father Jerome Carosella, pastor of St. Martha Church, Sarasota was named Chancellor and Father Neil Flemming, formerly a priest of the Archdiocese of Miami, was named episcopal vicar for the central and southern deaneries of the Diocese of Venice.

## Official

Archdiocese of Miami

Pastoral Center announces that Archbishop McCarthy has made the following appointment:

The Reverend Anthony Massi - to Coordinator of the English language Television Mass, effective January 20, 1986.



## Cola protest

Concerned clergy, union officials, and farmworkers participated in a protest in Miami Beach last week against RC Cola, requesting that people boycott the product. RC Cola owns a packing company in Central Florida that pays its citrus workers substandard wages and subjects them to harassment and poor working conditions, the protestors said. Bottles of RC Cola were poured out in front of the corporate headquarters on Collins Ave., of financier Victor Posner who owns RC Cola. (Voice photo/Prent Browning)



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## Lessons in sports

### All-Catholic league teaches kids about teamwork, success

By Prent Browning  
Voice Staff Writer

They teach kids that with determination and teamwork they can beat all the odds and become winners.

An important lesson. Yet sometimes the work of Catholic elementary and junior high school coaches is taken for granted, while high school, college and professional sports capture the limelight.

This year, the Dade County All Catholic Conference (ACC) is stepping up to the plate for its 26th consecutive season of basketball, baseball,

#### Catholic Schools Week

cross country, volleyball, softball, and track.

Broward County is just now discussing the creation of a county-wide Catholic league. Currently, Catholic schools there are split into three separate leagues, all active in several sports.

The Catholic Grade School League, as Dade County's ACC was known in the beginning, got off to a start in the early 60's coached largely by firemen on their days off.

It proved to be a beneficial arrangement: coaches didn't need to depend on the low school salaries and could use their days off each week for coaching.

At one time during the mid-60's more than a dozen firemen coached in the league, and most of them knew each other or were friends. The game schedules were often worked out after the firemen received their work schedule for the year.

"Sometimes they would arrange or rearrange their game schedule at work," recalls St. Mary Cathedral School's coach Jim Rehm, who has



Basketball is one of the most popular sports in the Catholic league. St. Mary's, here playing against St. Lawrence, had a perfect season a few years ago, even though its players were novices to the game. See story, Page 18. (Voice photo/Prent Browning)

been with the league for 21 years.

As part of the league, Dade Catholic schools compete with teams in their own area or division, then play teams from other divisions in day-long

tournaments at the end of the season.

Until a few years ago, the winning teams from the different divisions or conferences competed in play-off games to determine the champions for

the entire league. But there was general agreement to eliminate the championship games because the seasons were so long they were

(Continued on page 12)

## AEF: investment in the future of schools

(Continued from page 1)

thusiasm about AEF and what it can mean to the future of Catholic schools in South Florida.

"Only through the endowment process are we going to be able to save our schools," he says bluntly.

The concept of an endowment fund is not exactly new. Private colleges and universities have had them for at least 20 years, Heiens said.

The idea is to collect a large amount of money, then invest it and use the interest to cover current and future expenses. The principal can never be withdrawn, so the income is assured for years to come.

Not only are cash contributions accepted, but also gifts of jewelry, real estate, personal property, life insurance, stocks and bonds.

The Archdiocese is one of only five dioceses in the United States which have endowment funds for their schools, said Heiens, whose teaching days ended almost 20 years ago, when he couldn't make enough money to support his family. He directed the Miami chapter of the Red Cross until his appointment to AEF last August.

The Archdiocesan fund is unique among all the others, he explained, because it's the only endowment with a dual purpose: to raise money for educational programs in general, and to help individual schools set up their own "satellite" foundations.

The goal, in fact, is for each of the Archdiocese's 60 elementary and secondary schools to establish endowments of \$1 million within the next five years, money which would be

### 'Couldn't do without it'

In one school, the money means improvements. In another, it means survival 10 years from now.

Both St. Thomas Aquinas High School in Fort Lauderdale and St. Rose of Lima Elementary in Miami say they couldn't do without their endowment funds. The schools are two of a handful in the Archdiocese of Miami that have active endowment programs.

"We can function now, but I can't guarantee the parish that I'll be able to do that 10 years from now," says Msgr. Noel Fogarty, pastor of St. Rose.

The parish kicked in between \$80,000 and \$100,000 last year to make up the shortfall in the school's budget, he explained. It won't be able to do that come 1996.

So the St. Rose of Lima Development Board was created in 1983 to plan for that day. Its goal is to raise between \$1 million to \$2 million for the school, the interest from which will be used to make up whatever tuition

can't cover.

Without the fund, there are few alternatives, Msgr. Fogarty says: "I could sell St. Rose of Lima at a higher tuition, certainly.

"[But] I would hesitate to continue running a school where the children of those who built it couldn't afford to benefit from its education."

Keeping tuition low and the quality of academic programs high was the primary motivation for establishing the St. Thomas Aquinas High School Foundation in 1979. The school was the first in the Archdiocese to establish an endowment, and served as the model for the Archdiocese's own education foundation (AEF). "We don't want to become a private school that only serves the wealthy," says John Bush, executive director.

Already, \$800,000 raised by the St. Thomas foundation has paid for a new, 28-classroom wing and a computer and science facility. A \$300,000

(Continued on page 11)

held, and invested, by AEF.

That would raise the fund's assets, currently \$1.1 million, to more than \$60 million, enough for a better-than-average annual yield. And the schools would keep all the interest their money earned.

At a rate of 10 percent, for example, a school with \$1 million invested could

count on receiving \$100,000 a year, a veritable bonanza which it could use to supplement any educational program.

"It's not just one big pot where you may have money this year, you may not have it next year," Heiens said. "Once you put it in the foundation, it's there to stay."

For its part, the Archdiocese would

continue to seek funds from corporations and wealthy donors. That money will be used to help out the 15 inner-city schools that are literally fighting for their lives.

Heiens estimated that without AEF, the Archdiocese would be forced to close three schools immediately, and five more within the next year.

"I have not met any pastors who have not been supportive" of the AEF idea, he said. Of the 30 schools contacted so far, three have fully functioning foundations (see accompanying story); 14 are in different stages of developing them; and the rest are just getting started.

Heiens can't emphasize enough how important the foundations are.

"People have to have a choice as to where they want to send their children," he said. Catholic schools must not become extinct, and neither must they be forced to survive by raising tuition beyond what average people can pay. "We don't want to become elitist."

But how realistic is a \$1 million goal for each school, Heiens was asked. The answer came swiftly.

"Notre Dame [University in Indiana] comes down here and takes out of this Archdiocese \$2 million a year. Now, if they can come down and take \$2 million a year, don't you think we can raise money for our local schools?"

For information on the Archdiocesan Education Fund, write Richard Heiens at the Pastoral Center, 9401 Biscayne Boulevard, Miami, FL, 33138, or call 757-6241, Ext. 120.



# Teachers told: future is in your hands

By Prent Browning  
Voice Staff Writer

They are teaching the leaders of tomorrow and it is important that they transmit to these future leaders a sense of Christian values, Miami Archdiocesan Catholic teachers were told last Monday at two teacher professional days, following Catholic School Week celebrations throughout the Archdiocese.

Masses were celebrated for teachers in both Dade and Broward County.

In Broward County at Nativity parish Catholic teachers listened to talks by Fr. Vincent Kelly, superintendent of Schools, Fr. Gabriel O'Reilly, pastor of St. David parish in Davie, and Fr. Brendan Dalton, pastor of Visitation parish in Davie.

Priests mentioned the challenges Catholic teachers face in a secular culture to instill in their students Christian values.

Mentioning the "insidious in-

fluence" of TV, Fr. O'Reilly told the audience at Nativity parish "that they must fight as hard for their (students') minds as the opposition does."

"We cannot overemphasize Christianity and Catholicism in schools," he said.

"There is nothing so important as the formation process," Fr. Kelly said. "I firmly believe that teaching is the most viable and practical ministry of

the church."

Fr. Kelly pointed out the influence that teachers can have on the future of Broward County.

In a total Broward population of 1.2 million there are 44 parishes and over 200,000 Catholics and 10,000 students in Catholic schools.

"If the county was an independent diocese it would be one of the largest in the country. I don't think that peo-

ple realize the influence of the church in the county."

Many of these students will go on to positions of leadership in the future, he said, illustrating the point by citing a governor's cabinet member and a State Supreme Court judge who both told him that their values were formed by their Catholic school education.

Fr. Dalton spoke on a more personal level, challenging the teacher to deepen their religious faith.

"Pope John Paul II said that you cannot give what you do not have," the pastor said. "My dear friends if we don't have Jesus how can you show him?"

"I have a question to ask you: Who owns the hearts of the children and if God doesn't, who does? TV? Computers? Rock music?"

"If Jesus was here before you what would he say? Would he say you're doing fine or you need to change?"

## Fund\$ aid schools

(Continued from page 10) endowment subsidizes teachers' salaries, and about \$30,000 is in a fund to help needy students.

The school's goal is to raise \$2 million, with \$1.5 million going into the faculty endowment and about \$500,000 into the student fund. "We want to make sure that we continue

to improve," Bush says.

"We have a very marketable product that we're not selling to the people — the schooling of their grandchildren," argues Msgr. Fogarty. "What we're giving [a value-based, quality education] is worth three or four times the cost."

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## Sports league teaches teamwork

(Continued from page 10)

overlapping with those of other sports, and many coaches coach more than one.

### More popular sports

The number of school teams that compete in the ACC depends upon the popularity of the sport. Boys' basketball and baseball and girls' volleyball lead in the number of schools participating while only a half dozen compete in cross country and track.

Catholic schools in Broward County routinely take part in outside leagues in order to offer a full selection of sports. Even in popular sports like basketball and volleyball, Broward teams often play half their games against non-Catholic schools.

St. Theresa of the Little Flower in Coral Gables is the only school in Dade County that participates regularly in outside leagues in order to compete in additional sports such as soccer and boys' and girls' tennis.

Although with a total of four coaches and assistants St. Theresa is better staffed than most schools, boys' coach Frank Ramos encourages others to offer as much variety as they can.

"I feel it's important to make the kids aware of what sports are available so they can choose more when they get into high school," says Ramos, a former president of the ACC and an 18-year veteran of the league.

More schools, for example, could take part in the one-and-a-half mile cross country event, he says. All that's needed for practice is a stop watch and phys-ed clothes.

Some schools have minimal participation in the ACC for economic reasons.

At Holy Redeemer in Liberty City, for instance, transporting kids to games is a problem, since both parents often work and the school cannot afford a van.

For St. Francis Xavier School in Overtown "the biggest problem is there's no coach," says Fr. William Mason, pastor. "The kids are willing to play."

Fr. Mason coaches sixth-grade basketball himself, the only ACC sport the Overtown school can afford to participate in.

The major source of funds for the league teams' equipment comes from annual fundraisers that used to be



Cheerleading is almost a spectator sport in and of itself, with the league's annual cheerleading competitions often being better attended than basketball games. Above, St. Mary's cheerleaders go through their paces. (Voice photo/Prent Browning)

highlighted by games between ACC kids and members of the Miami Dolphins football team.

This year, hopes are pinned on a kids' fashion show scheduled for April 26 at the Marriot-on-the-Bay. (For tickets call Joan Dembowski at 271-9339).

But some schools over the years have come up with their own schemes for raising money. Corpus Christi in Miami used to advertise a bakery on its uniforms and collected money from a "Slushy" machine.

### Parental support

Others, like St. Timothy School in Miami, depend on help from parents. An enthusiastic booster of girls' volleyball, Cooki Robles, recently

bought everyone on the team new uniforms.

"If we need the parents' support we have it," says Jerry Streit, who coaches championship baseball and basketball teams at St. Brendan School in Miami.

Without the parents' involvement, he adds, transportation to games would be very difficult or impossible.

There are times, however, when this involvement goes a little too far, and one team's booster becomes another team's abuser during hotly-contested games.

Streit remembers some particularly unpleasant incidents during the long, very competitive seasons when the ACC had playoffs for the whole league.

"I actually pulled the kids off the baseball field. The parents from the other team were abusing kids, they were inciting the kids."

Parents sometimes have had to be restrained from arguing with referees.

But while they, in many cases, have become more verbal at games, the priorities of their children may have changed over the years. The days of eating, sleeping, and drinking basketball and baseball are gone for the most part, say veteran coaches.

"There are still a few kids that are really dedicated to the game, but for the most part they are not so intense," says Charlie Fraser, a 19-year veteran of the league who now coaches at St. Michael School in Miami.

Fewer kids show up for practice, he says, although that is partly due to the increased activity of Boys Club and Cuban community teams.

Veteran coach Streit remembers when his athletes "used to go to bed at night thinking about the game for 24 hours ahead of time."

He acknowledges, however, that when he played basketball on his school team the pressure was a little too intense. "I remember getting physically sick before games."

There are still plenty of players, though, who are very committed to their teams.

### Novices

Six years ago, St. Mary Cathedral's Coach Rehm suddenly discovered that he had the makings of a championship basketball team, even though it was made up almost entirely of novices.

### Catholic Schools Week

At the core of the team, in fact, were a group of Haitian kids who had hardly picked up a basketball before but showed an eagerness to learn and some natural talent.

There were language problems at first, but the skills they learned stuck and the result was a perfect basketball season for the school.

Now this group of four makes up the backbone of Archbishop Curley-Notre Dame's basketball and football teams. (See story, page 18). All have been recognized as being among Dade County's outstanding athletes in both sports and are now considering attending college on scholarship.

Success stories like these, coaches say, make the hours that go into coaching elementary and junior high school sports worthwhile.

St. Brendan School, whose winning basketball and baseball teams have dominated division and Archdiocesan championships for more than a decade (see accompanying story), also has much to look back at with pride.

Cesar Odio, son of Miami's City Manager, became the county's leading scorer in high school basketball after he graduated from St. Brendan. He is now an assistant coach at the University of Miami.

Girls' sports and cheerleading at the ACC also demand attention because of the time and energy that the girls devote to them.

When it comes to volleyball, at least, female athletes take a back seat to no one.

At St. Timothy School, under the coaching of Joan Dembowski and assistant Steve Adams, the girls' volleyball team has won six out of the last ten tournaments, dominating its division, and recently completing an amazing 28-0 season.

There is no secret to their success, the kids say. They just practice harder than anyone else, beginning in the summer before school starts.

### Veteran coaches

Much of the credit for these winning teams, of course, has to go to the coaching staff, both its dedication and longevity.

In a league that is beset with turnover, where coaches often stay for only a couple of years, "the teams that win," says Dembowski, "have the coaches that stay."

A coach with good credentials often moves on quickly to high school or college coaching. But the coaching veterans are able to help their teams not only with their experience but with their consistency, grooming younger students for the varsity team as they advance through the grades.

It's impossible to ignore the effort of the kids themselves, however, and that elusive quality known as team spirit that winning teams seem to share may be the ultimate benefit of leagues like the ACC.

While only a small number of athletes ever seriously pursue sports on a college or pro level, all who participate in the league learn how to work with other people as well as confront the lessons of winning and losing.

"The girls get along great," says Robles, of the St. Timothy team. "They know each other's weaknesses and if one misses an important shot the others will try to cheer her up. You learn how to lose. You learn how to accept it. The coach won't take any crying."

If the ACC can teach only that, it can call itself a winner.

## Winning tradition

### St. Brendan's dominates in basketball, baseball

By Prent Browning  
Voice Staff Writer

St. Brendan coach Jerry Streit has a problem.

You can only pile your trophies so high, after all, before they run into the field house ceiling — and the ceiling is closing in fast. When are they going to have that display case ready in the school lobby anyway?

He's not complaining, though.

The friendly, enthusiastic coach of St. Brendan's elementary and junior high championship baseball and basketball teams is anything but cocky about his teams' success, putting good sportsmanship even above winning if necessary.

Fortunately for St. Brendan, located in a heavily Hispanic area of southwest Miami, he has proved you can have both, racking up a total of 22 championships in varsity basketball alone since he came to the school in 1972.

In baseball they have consistently dominated in their conference, win-

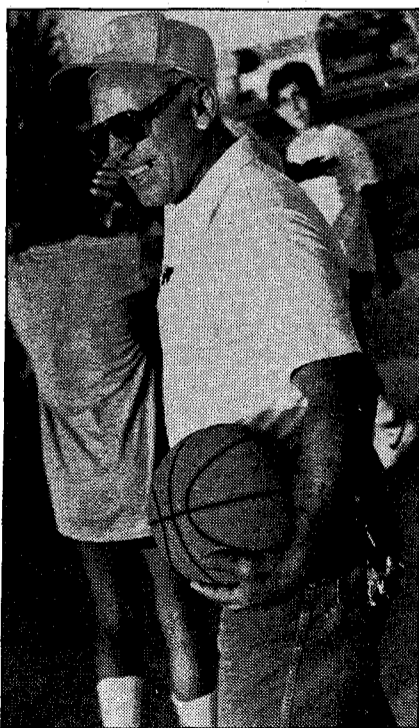
ning eight conference and division championships since 1973.

St. Brendan's basketball team has triumphed in seven conference and division championships and, before they were discontinued, four Archdiocesan championships. While placing runner-up in virtually every division championship since 1972 that they lost, the team has won 11 out of the last 12 annual tournaments held at Pace High School.

ACC coaches who know Streit are impressed with his knowledge of basketball and baseball and credit his teams' success partly to his ability to drill what he knows about the sport into his athletes.

"He definitely knows his basketball really well," says St. Theresa of Little Flower coach Frank Ramos. "Besides knowing his basketball in and out I think he's been blessed with having good athletes too. He's molded some so-so players into good players."

"He tough and he's understanding and he's an excellent coach," sums up



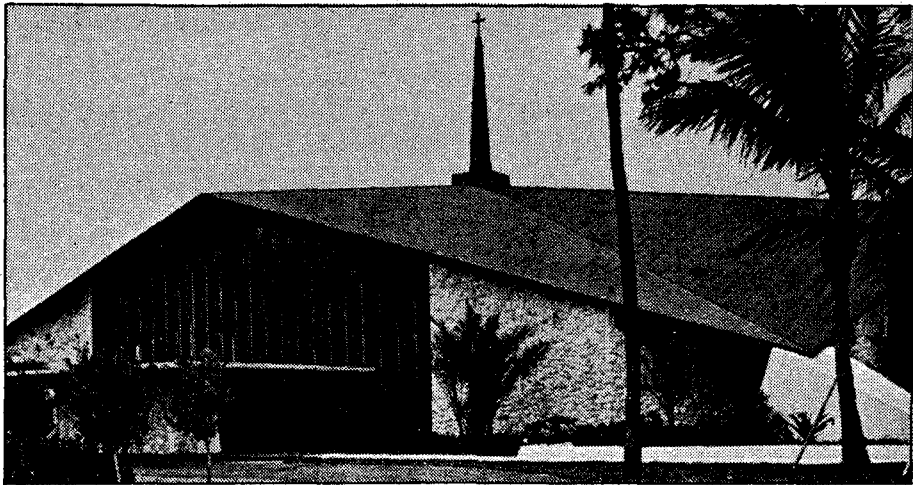
Coach Jerry Streit in his element.

Joan Dembowski, ACC director.

Streit believes that emphasizing the basic skills of a sport and giving his athletes a solid foundation of knowledge about the game, including referee calls, gives them an edge over

(Continued on page 18)





Nativity parish under the big top in 1960...



...And today's church on same spot in Hollywood

## Church of 'the living stones'

### Nativity celebrates 25 years

By Betsy Kennedy  
Voice Staff Writer

It resembled a circus tent, but underneath the billowing canvas, surrounded by weeds and pine trees, a group of Catholics gathered with solemn intentions.

Ignoring the heat and rain and an invasion by woolly caterpillars, they celebrated Mass there every Sunday. They prayed that they would be able to build a strong church, one that would be a source of spiritual renewal to future generations of Catholics. Even when one day the tent finally collapsed in a rain storm, they refused to

*'My heart is here, my life is here. The same enthusiasm... that my parents shared before the church was built still exists today.'*

deny their visions and found other places to worship.

As St. Peter instructed, they obeyed: "Be yourselves the living stones... built herein into a spiritual house."

Thus Nativity Church was born 25 years ago in Hollywood. At a colorful Silver Jubilee Mass on Feb. 9, culminating three months of celebrations, parishioners praised the vision of the parish, born as the Savior was, in humble surroundings.

The living stones have multiplied; the spiritual house prospers. The parish membership has grown from the original 1,200 to 3,000 families registered this year.

Many members of the multinational congregation are the sons and daughters of those pioneer families.

Said Bernice Knothe, "My heart is here, my life is here. The same enthusiasm, sense of purpose and deep faith that my parents shared before the church was built still exists today."

The heritage of those founding members has been a rich one — Nativity is heralded for its abundance of volunteers, varied activities and stewardship.

Members spend many hours visiting the sick, the elderly and shut-ins, evangelizing and performing Christian service work in the community.

Because there are so many nationalities worshipping together, special Masses such as the Jubilee celebration are traditionally opened by a colorful procession of laity carrying the flags of their countries.

For this year's Mass, the greeting was in Gaelic, the readings in Spanish and Italian and the hymns sung in a universal chorus of languages.

Archbishop Edward A. McCarthy concelebrated the Mass with Father James Quinn, pastor, and the other priests who serve the parish.

The Archbishop praised Nativity for exemplifying the meaning of the word Catholic — 'universal.'

"You represent many nationalities, many gifts, united in the Body of Christ."

Father Quinn, who has served at Nativity for 17 years, believes that it is the spirit of harmony and willingness to pitch in, fostered in the church's early beginnings, which has contributed to its growth.

"It's a very, very active and involved group of people," he says.

Nativity now has more than 40 organizations which meet at the parish or are part of its core. The first to be formed was the St. Vincent de Paul Society in Dec., 1960 followed by the Nativity Women's Guild in 1961,



Folk festival dance by Nativity children illustrating the ethnic variety of the parish was held after the 25th anniversary Mass. (Voice photo by Betsy Kennedy)

established by 80 women who signed a charter membership and set the pattern of dedicated involvement for the parish.

Nativity also pays special attention to its senior members, who have formed the Leisure Club. The NOAHs are a group of volunteers who phone the shut-ins and frail elderly who are in need of assistance.

Nativity also has a highly successful blood drive, donations going to Hollywood Memorial Hospital.

Father Peter Bush, T.O.R., is the hospital chaplain at Memorial, and Sister Angela Beauvais assists him in ministering.

There are 8 sisters of the Immaculate Heart of Mary who serve at Nativity School, which boasts of an enrollment of 700 in grades K-8.

"Fr. Quinn leads this church family like a musical conductor leading a symphony. He balances holiness with cheerfulness and sincerity to bring

about a masterpiece," said Fr. Jim Reynolds of St. Henry's in Pompano, who served at Nativity for 3 years.

Fr. Quinn is the fourth pastor to serve at Nativity, one of the clergy who have formed the living stones.

The first among them was Father Hugh J. Flynn, founding pastor, who died on Jan. 17, 1975. He was known for his concern for the poor, the outcasts, and the elderly. He often reached into his own pockets and emptied them, so that others could have their hunger filled and their spirits buoyed.

In an obituary he was described as "a fearless shepherd of the poor and disadvantaged... he joined protest marches... committed substantial parish funds for the poor and the elderly... at the time of his death he was planning a soup kitchen for the elderly..."

After Fr. Flynn left for an assignment in Vero Beach, Fr. Raymond J.

(Continued on page 17)

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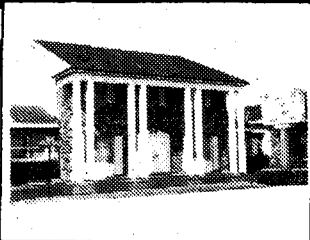
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# Are casinos a bad bet

## Hoteliers, others promise dollars, but religious and civic leaders see crime and social problems

(Continued from page 1)  
dustry as being in a state of critical decline, however.

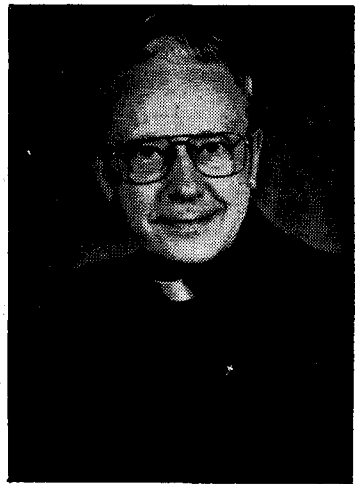
### Tourism impact

Bill Anderson, research coordinator for the Greater Miami Convention and Visitors Bureau reports that tourism actually increased in Dade County by 3 percent in 1985 with an increase of 6 percent projected for 1986 without casinos.

Rubin concedes... "We did come back slightly in 1985, but international tourism declined from 1981 to 1984... and we don't expect the American tourist market to be good this year because Disney is opening in France and they'll draw them away from us... we really need another major attraction here."

Anderson counters that gambling won't make a major impact locally because the Dade tourist market is so different than in cities like Las Vegas or Atlantic City.

"We don't have the drawing card of the major metropolitan cities surrounding us like Atlantic City does... nor do we have the population density. Their visitors arrive by car, bus and train for one or two-day junkets, while ours come in by plane, and stay longer. I just don't think casino gambling would increase our tourism substantially."



**'Just because we already have parimutuel industry doesn't mean we should approve another form of gambling.'**

**—Abp. McCarthy**

Abe Resnick, City of Miami Beach county commissioner, adamantly supports casinos for Florida, and believes

it is just the solution for his city. We're in "a state of emergency in Miami Beach. We're have a \$5 million deficit this year in our budget." But Anderson believes, "Miami Beach isn't suffering... they've had an increase in resort tax revenue."

Resnick says he is tired of watching Florida lose tourism money to the Bahamas casinos, which earned \$1.5

billion in 1985, and \$2 billion estimated to come in for 1986.

### A few rich

Dr. Dick Schwarz, however, a dentist and spokesman for FACT, Floridians against Casino Takeover, argues that casinos will "benefit the interests of only a few rich... and it will infest our area like a cancer. Once it starts to grow, we won't be able to get rid of it."

Commissioner Resnick feels that casino gambling is not a topic for moral debate, but boils down to one of dollars and cents.

"Let's clear the air of what is really happening. The pari-mutuels, with their own interests at heart, want to stop casinos from coming in. We already have 22 pari-mutuel facilities in the state. So how can we prohibit casinos?"

### Who loses

Archbishop's McCarthy's rebuttal: "Just because we already have the pari-mutuel industry doesn't mean we should approve another form of gambling. Two wrongs don't make a right... and with casino gambling, people tend to spend larger sums of money, in shorter periods of time."

Dr. Henry Liseur, sociology professor at St. John's University in New York and author of, "The Chase," a study of compulsive gamblers, confirms that gambling's financial side effects become far worse in the casino environment.

He found in a study of 1.1 million pathological gamblers that they may be responsible for more than \$30 billion in insurance fund losses spread over their lifetime.

"Casino gambling creates an aura of excitement in a city... but you have little old ladies plunking down their life savings in quarters for slot machines. You have people who devastate their families when they sink into abysmal debts... you have more divorces and more kids with shattered families... I disapprove of gambling for Miami or any other city," says Dr. Liseur.

Answering criticism from casino backers that the church allows gambling with its bingo games for fund raising purposes, the archbishop says, "Making a comparison between bingo and casino gambling is like comparing aspirin with cocaine. Both are drugs, yet one is reasonable, the other irrational."

Groups on both sides of the high-stakes issue say that Atlantic City has been the proving ground for the success or failure of casino gambling. The issue appeared as a referendum in that city in 1976—and was approved by voters who viewed it as the only hope for the city's economic woes.

Proponents of casinos, especially those who are concerned about Miami Beach's future, believe that gambling will bring jobs, and healthy property values back to their city, while at the same time, enriching state coffers for the good of the community.

But demographic contrasts between the two cities tend to muddle the comparison. Miami Beach has a tropical climate; Atlantic City suffers from



**Casinos will 'benefit the interests of only a rich few... Once it starts to grow it will destroy everything and we won't be able to get rid of it.'**

**—Dick Schwarz, Floridians Against Casino Takeover**

**'We don't expect the American good this year because Disney we really need another major**

**Cit**

cold winters. The population of Miami Beach was reported as 93,702 as compared to 37,857 for Atlantic City, according to a report from the U.S. Census Bureau for July 1982.

### A city's gamble

Atlantic City was originally built in the 1920s to accommodate the influx of tourists from Pennsylvania who came to be close to the ocean. But by the 1970s the city had collapsed into a water front ghost town.

"Casinos came in as a social experiment to rejuvenate Atlantic City... as to whether or not it worked, the results aren't completely tallied yet. It's too soon... to tell... says Tom Flynn, public information officer for the Casino Control Commission, a five-member regulatory board appointed by the governor.

Undoubtedly, it saved the city from its downspin, says Father Ron Falotico, pastor of Holy Spirit Catholic Church in Atlantic City. "It used to be nothing but decay. Now there is some revitalization. But we've paid a dear price in terms of family displacement..."

The inlet area, which had become the subject of national attention when the Democratic Convention stayed in Atlantic City and left denouncing the poor accommodations and decline of the neighborhoods, has changed little since casino gambling came in, according to some residents.

"The inlet area is just about empty... but people have not been forced away. There are a lot of vacant lots and burn-out buildings," says Chief of Police for Atlantic city Joseph Pasquale, who still favors casino gambling.

Fr. Falotico says he has watched his parishioners move out of Atlantic City, pressured by high rents as landlords hold out to sell their properties

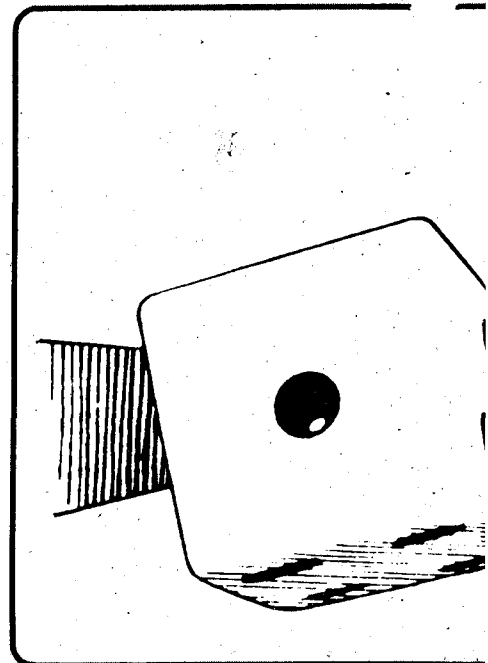
to casino management. Churches too, are boarding up their doors.

In the lower class neighborhoods, playgrounds and parks "are just about disappearing," he adds.

"I'm in favor of casino gambling, and I think its done a lot of good for our community, but housing is definitely a problem. The homeless come in large numbers thinking they will find jobs in the casinos. But those jobs are already filled and they're left stranded here. We have an influx of about 800 homeless people at any given time here," says Sister Grace Nolan, administrator for Catholic Social Services for Atlantic County.

### Soaring rents

"There's no ceiling on rents... there's mass land speculation and a small efficiency can cost someone \$400 a month," adds Sr. Nolan.





# for Florida?



Can tourist market to be  
key is opening in France...  
or attraction here?  
—Andrew Rubin, Chairman,  
Citizens for Jobs and Tourism

"The truth is, anything built today is so expensive that low income people can't afford to live here," says Flynn.

And will this happen to Miami Beach?

Replies Rubin, "Let's face it. Some areas of Miami Beach are a hotbed of crime, and rents are dirt cheap... it's the low rent that is the first sign of urban decay. If the rents go up, the value of our city goes up."

As for what will happen to the poor, and for the most part, elderly Jewish and Hispanic residents of some neighborhoods, Rubin suggests leaving it up to legislative solutions.

"We can use the revenue from gambling taxes to create new housing."

Although the constitutional amendment which enacted gambling in 1976 in Atlantic City did provide for a number of social programs earmarked

exclusively for the elderly and disabled, a plan for housing improvement was to be taken directly from the casino owners profits. After a five-year moratorium the Casino Reinvestment plan went into effect in 1984. Flynn explains: "Casino owners are required to re-invest 1.25 percent of their earnings in bonds, at below market rates for 25 years. Proceeds from the bonds will be distributed by the Casino Reinvestment Authority to be used for the first three years solely in Atlantic City... to develop lower, middle and upper class housing. After that period, the profits will gradually be utilized to benefit surrounding counties."

Defending what he feels is the social gain reaped from the casino profits, Bob Cabnet, executive assistant to the director of the N.J. Division of Aging, says, "A lot of social programs wouldn't be in existence today if it weren't for the casinos..."

His department is slated to get \$700,000 for their congregate housing program, which provides meals, housekeeping services, and personal care to seniors in several housing projects.

"But the bulk of funds from casino gambling hasn't come to us yet..."

### Red and black

"All the casino revenue has been put to proper use," adds Cabnet, describing other state programs, such as low-cost transportation and a pharmaceutical assistance plan.

Tom Gardner, a spokesman for the Casino Association in New Jersey, complains that casino hotel owners aren't getting their fair share of the winnings. Of the \$2 billion in annual profits, only 2.2 percent goes to casino coffers. The state takes 8 percent, the game participants take another large piece of the pie, and the rest goes into regulation and operating costs. Two of the 11 casinos in Atlantic City are in financial trouble he says, with one of them filing Chapter 11 for bankruptcy, says Gardner. But two more casino hotels are being built...

"Why? That's a good question," he says.

Flynn disagrees emphatically. "Casinos are doing well. If he tells you a place like Harrah's is not, that's not accurate."

Gardner also defends charges by No Casinos Inc., the committee chaired by Gov. Bob Graham, that "Atlantic City's population has fallen 16 percent as blacks, Hispanics and the elderly are driven from their homes and apartments by soaring housing costs and escalating tax assessments."

"There is a spillover into the



'You have little old ladies plunking down their life savings in quarters for slot machines... people who devastate their families.'

—Dr. Henry Liseur,  
St. John University, N.Y.

municipalities... the prosperity is spreading out as people move into newer urban neighborhoods, but still come back to work here... we've lost a lot of our middle class, but we'll get them back..."

Don North, who is spearheading Florida Atty. Gen. Jim Smith's anti-casino campaign, says casinos "would bring economic gain, we can't deny this... but most of the jobs created were just inside the casinos, and unemployment is not much better than before..."

According to the New Jersey Department of Labor, the hotel industry generated more than \$16 million in labor wages paid in 1977 in New Jersey. By 1984, that figure had risen to \$678 million.

'Atlantic City used to be nothing but decay. Now there is some revitalization. But we've paid a dear price in terms of family displacement.'

—Father Ron Falotico,  
Atlantic City Pastor

"In Atlantic City, the employment situation was far more critical than it is in Miami, and you can't compare the increase in jobs there with what will happen in our area because they had no major hotels in existence before casinos came in... Here we already have hotels with large staffs. So we won't have as many jobs to fill, explains North.

Rubin disagrees. Four hotels — the Resorts International, The Sands, Claridge and Caesars, were already built before gambling was legalized in Atlantic City he says, and the industry created more than 30,000 jobs for area residents.

He estimates that if gambling hits big in Dade County, there will be 14,000 more hotel rooms — 4,000 of those renovations of existing rooms.

And the 20,000 jobs he believes the casinos will create here won't be limited to inside the hotels but will extend into variety of other services that tourists need, such as laundries, restaurants.

North argues that many of the people who were hired in the 'gold rush'

years of casino gambling "have become disillusioned by the type of work and are back in unemployment lines."

### Labor force

People down on their luck in Atlantic City's labor force were rescued by the game rooms, according to Gardner. He cites figures released by the New Jersey Department of Labor: The unemployment rate from 1975 to 1977 was 12.2 percent. By 1984 the rate had dropped to 7.3 percent. (This does not take into consideration people in the work force who are considered "unemployable.")

An employee who works the tables at a casino earns an average annual salary of \$20,000 per year, according to Gardner, "which is not bad when you consider that many of them don't have college degrees or prior experience."

### High stakes

But higher paying jobs don't begin to compensate for the toll that type of work has on family and religious life, says Father James Hally, former pastor of Holy Spirit Catholic Church in Atlantic City.

For the past 7 years, Fr. Hally has fought against casinos from the pulpit and now says he doesn't want to be directly involved in the controversy.

"I speak out independently on the issue. It's definitely bad for the community and I don't like the idea of being bought and sold by anyone... the casino owners are interested in profits, not people," he says.

Both Fr. Hally and Fr. Falotico concur that families are seriously disrupted when one or both parents work in the casino hotels. Daily schedules are chaotic and family togetherness is almost non-existent. Attendance at Mass and church related activities are almost impossible to fulfill.

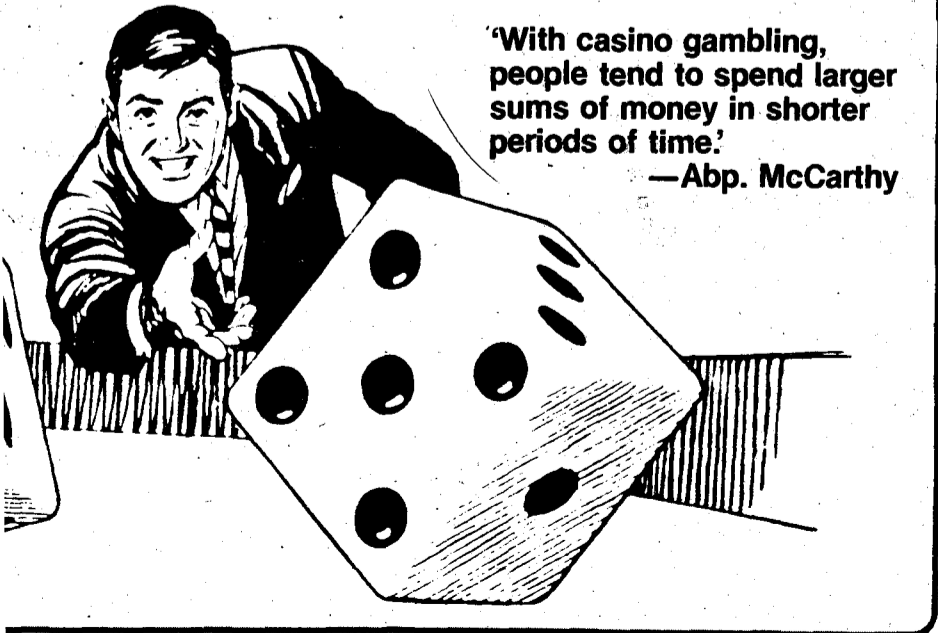
In series on the impact of gambling on religious life which began in the St. Petersburg Times on Jan. 26, 1986, it was reported, "On any Sunday morning, the cities' casinos are filled with gamblers religiously searching for Lady Luck."

"It's true, and many people... work on Sundays and Holy Days... we try our best to understand and accommodate the lifestyle, but it's difficult,"

(Continued on page 25)

'With casino gambling, people tend to spend larger sums of money in shorter periods of time.'

—Abp. McCarthy





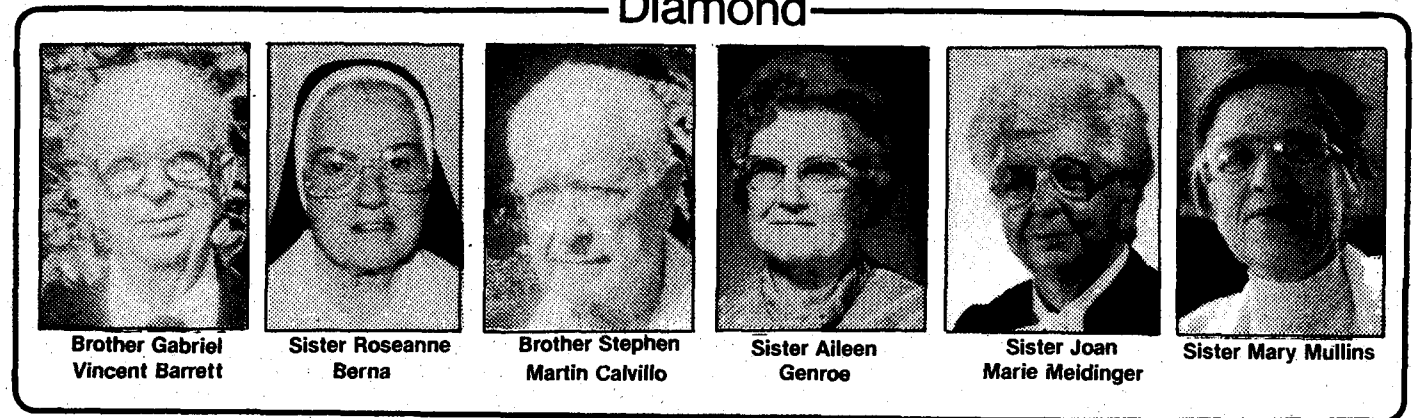
## Men, women religious celebrate

The following religious men and women were honored for their years of service to the Church during a Mass last weekend at St. John Vianney College Seminary. For story, see page 7.

### Diamond Jubilarians

A native of Brooklyn, New York, **Brother Gabriel Vincent Barrett** entered St. Ann's Novitiate in Poughkeepsie, New York, and was received into the Congregation of Marist Brothers in 1926. He pursued his studies at Villanova and Fordham, earning bachelor's degrees in the Arts and in Library Science. Brother served as teacher, prefect, and librarian in New York, West Virginia, and Georgia. His experience included secondary and college level. He was also vocation director of the Marist Brothers. He came to Miami in 1970 to organize a Marist Brothers House of Retirement.

**Sister M. Roseanne Berna**, a native of Udina, Illinois, entered the Sisters of St. Francis of Mary Immaculate in 1923, and made first profession of vows in 1926. Sister is a graduate of the College of St. Francis, and has taken courses in special education at Cardinal Stritch College. She began her ministry of education at St. Francis de Sales School in Chicago. Besides teaching grade school for more than 30 years, Sister has done social work for the Diocese of Toledo, and has worked as activity director for the retired at Our Lady of the Angels in Joliet, Illinois. In 1975, Sister came to



Brother Gabriel Vincent Barrett

Sister Roseanne Berna

Brother Stephen Martin Calvillo

Sister Aileen Genroe

Sister Joan Marie Meidinger

Sister Mary Mullins

serve St. Coleman's community in Pompano Beach, where she ministers to the sick and aged in the parish.

**Brother Stephen Martin Calvillo** is a native of Uruapan, Mexico. He was received as a Marist Brother in Spain in 1926. Brother has taught in high schools and colleges, spending 30 years in Texas, where he received his B.A., B.S. and M.A. from St. Mary's University in San Antonio and from Texas University. Brother's experience includes teaching in Mexico City and Havana, Cuba. From 1960 to 1971, Brother taught at St. Francis Xavier College in Hong Kong. His next five years were occupied as teacher at Msgr. Pace High School in Opa-locka. Brother now resides in Miami.

**Sister Aileen Genroe** entered the Community of Sisters, Servants of the Immaculate Heart of Mary in Monroe, Michigan in 1926. Before coming to Florida, Sister had spent 50 years in the field of education, serving in different schools of the Archdiocese

of Detroit as principal, teacher, and librarian. Since 1976, Sister has given volunteer service to St. Michael the Archangel School in Miami and St. Matthew School in Hallandale. She is presently serving at Nativity School in Hollywood.

From Ontario, Canada, **Sister Joan Marie Meidinger** became a member of the Adrian Dominican Congregation in 1925. She received her Ph. B. from Siena Heights College in Adrian, Michigan, and an M.A. from the University of Detroit. She did post-graduate work at Barry University. She has always been involved in the education and training of youth, and was principal in Detroit and Oak Park, Illinois. Prior to her assignment to South Florida, Sister taught at St. Ann's and Rosarian Academy in West Palm Beach. She was teacher at St. Anthony's in Fort Lauderdale and principal at Little Flower School in Hollywood. At present, Sister is completing her 18th year as principal at St. James School in North Miami.

was professor of theology, philosophy and classical languages for 12 years at Siena Heights College in Adrian and Director of Novices for 13 years for the Adrian Dominican Congregation. After pastoral studies at St. Paul University in Ottawa, Sister came to Florida in 1970 at the invitation of the late Archbishop Coleman Carroll and was Vicar for Religious for 15 years. Sister also taught theology at Barry University and assisted in the summer program of graduate religious studies at St. John Vianney Seminary. In 1978, when Archbishop Edward McCarthy initiated the Lay Ministry program, Sister assisted in the spiritual formation of candidates throughout the Archdiocese. She is presently serving as pastoral minister at Covenant House in Fort Lauderdale.

### Golden Jubilarians

Born in New York City, **Sister Ruth Anne Baker** entered the Sisters of St. Joseph of St. Augustine in 1936 and made her final profession in 1941. She taught in the Dioceses of St. Augustine and Miami. In 1945, she went in training and inservice for x-ray technology for Mercy Hospital. Radiology was opened in 1950 under her supervision. She was technologist in St. Cloud Hospital and Mercy Hospital in Orlando. In 1973, Sister returned to

A native of Canada, **Sister Mary Mullins** entered the Dominican Novitiate in 1926. Her first assignment in Florida was in 1933, at St. Ann High School in West Palm Beach. Having obtained her Ph.D. at Catholic University of America, Sister

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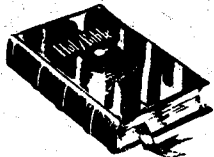
Director FR. RICARDO CASTELLANOS Phone 761-3992

*The CORNERSTONE an outreach ministry of SAN ISIDRO is striving to meet the spiritual needs of San Isidro, Pompano Beach and the community of South Florida, under the direction of Fr. Ricardo Castellanos.*

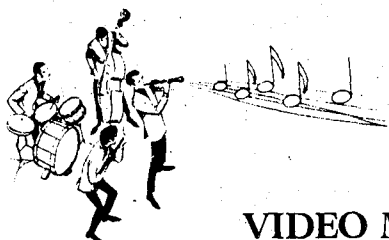
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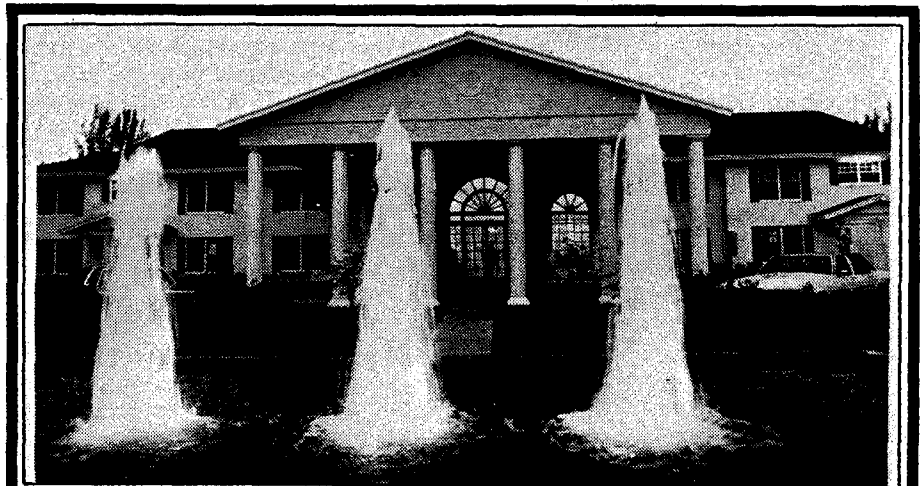
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Mercy Hospital in Miami, where she works in Medical Records.

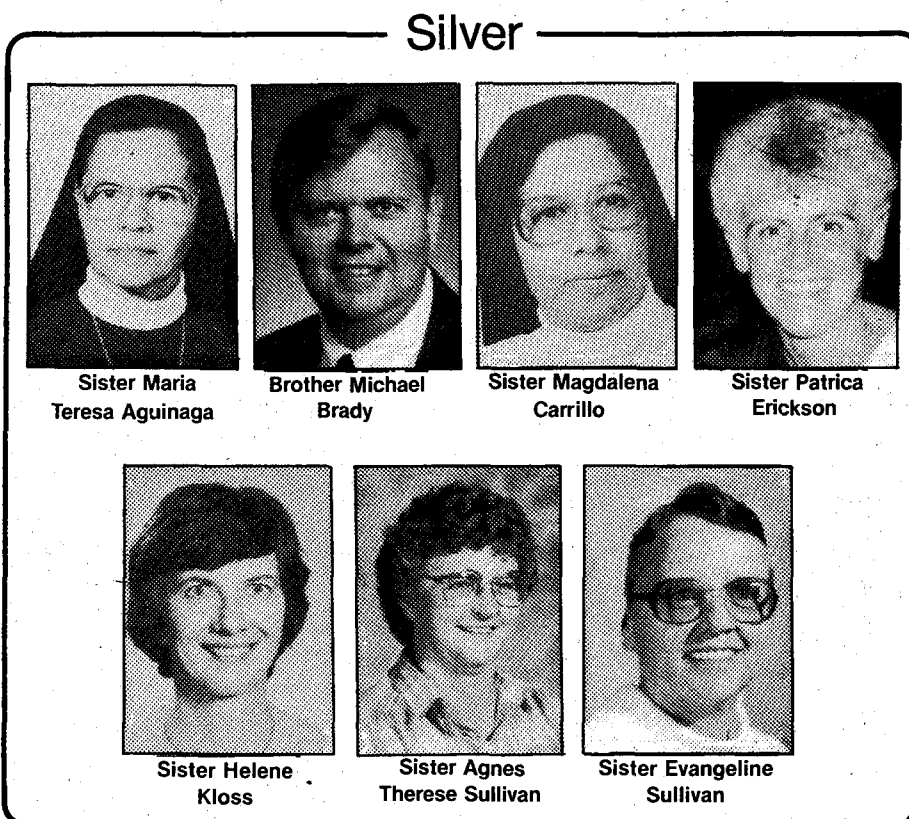
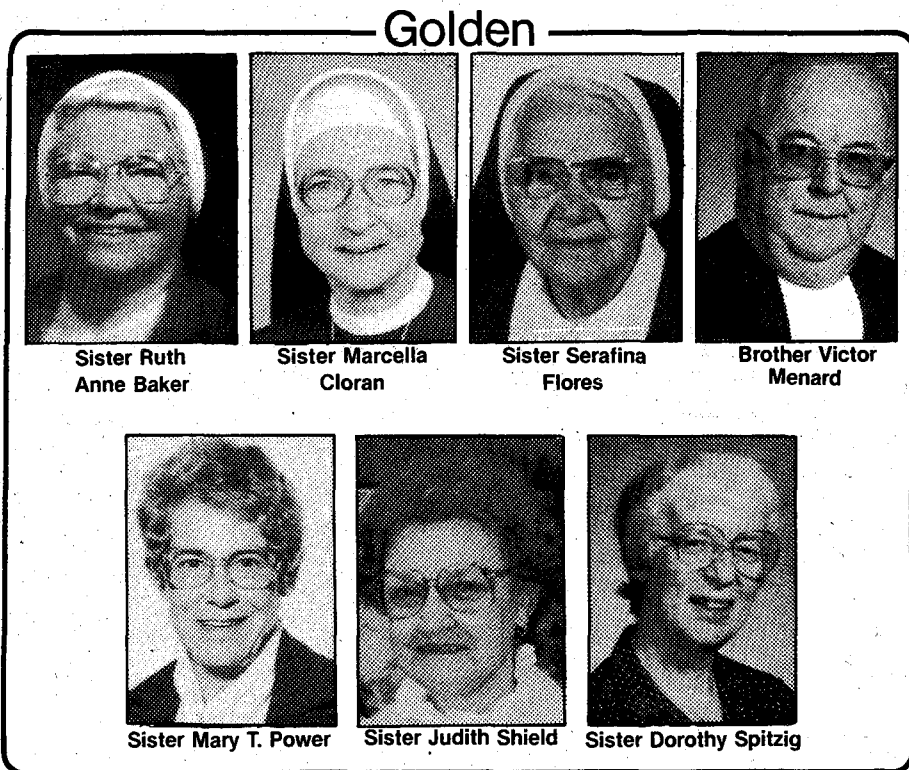
A native of Ireland, **Sister M. Marcella Cloran** entered the Congregation of the Sisters, Servants of the Immaculate Heart of Mary in 1934. She was professed in 1936 and taught elementary school in Philadelphia for 15 years. Sister was then sent to Peru, where she taught for six years in Villa Maria. Other dioceses she taught in are Allentown and Harrisburg. She also taught in Georgia and Virginia. In 1981, Sister came to Miami and taught at St. Rose of Lima School. Sister is presently teaching at Epiphany School in Miami.

**Sister Serafina Flores**, born in Havana, Cuba, entered the Company of Mary in Douglas, Arizona, in 1933, and made her first profession in 1935. Sister taught in the primary grades in Lestonnac School in Havana for 10 years and was director of the Lestonnac Home for 15 years. She then went to Mexico in 1960 and stayed there until arriving in Florida in 1976, taking care of children in the Catholic Home for Children until 1983. Through the Lestonnac Alumni Association, which she founded, Sister keeps in touch with former students from the Lestonnac School in Cuba who reside in the United States.

Born in Lincoln, Rhode Island, **Brother Victor Menard** entered the Marist Brothers in Poughkeepsie, New York, in 1936. After completing his studies, he became a tailor in Poughkeepsie and Esopus, New York, for the next 25 years. In 1954, Brother made his second novitiate in France. He then served as prefect at Mount Saint Michael Academy, New York City, and as tailor he was stationed in Marist communities on Long Island. In 1965, Brother was assigned to Christopher Columbus High School in Miami, where he has worked in maintenance ever since. Brother is also director of the book store and a member of the landscaping staff. For 30 years he has dedicated his summers to teaching arts and crafts at Camp Marist in New Hampshire; for several years he has been director of arts and crafts at Camp Marist, and in 1984 received the annual Staff Award.

**Sister Mary T. Power**, born in Canada, entered the Congregation of the Sisters of Mercy in St. John's, Newfoundland, Canada. She received her B.A., B.S. in Education, and M.S. in Administration, all at the University of Ottawa. After 38 years of teaching at all levels, she entered the field of Religious Education and served as a supervisor of Religious Education in Canada. During this time Sister was also involved in the Liturgical Commission in Canada, and as a committee member gave workshops in liturgical renewal. She received her M.A. in Theology and in Biblical Studies from Providence College, Rhode Island. From St. Thomas University in Houston, Texas, she received her M.A. in Religious Education. Recently, she earned an M.A. in Pastoral Studies from Loyola University in Chicago. Since 1977, Sister has been serving in Florida as director of Religious Education in the parishes of St. Coleman, Our Lady Queen of Martyrs, and St. Bartholomew, where she is presently involved as Pastoral Minister in the field of Adult Religious Education.

**Sister Judith Shield** entered the convent at Adrian, Michigan in 1936. She has spent all of her religious life in education, teaching and administration, at all levels. She received her degree in Economics and Business from the Catholic University of



America. She taught in Illinois, Michigan, and Florida. She was Religious Education Coordinator for Eglin Air Force Base, Florida. She has taught at St. Thomas Aquinas High School in Fort Lauderdale, and was assistant principal at Cardinal Newman High School. Sister was involved in the early stages of Chrismatic Renewal in the diocese and served on the Pastoral Council. Since 1970, she has served as instructor and in many other capacities at Barry University, including beginning the Department of Business. She is currently associate dean of the Andreas School of Business at Barry. Sister is also president of the Pilot Club International, an executive and professional women's organization serving community needs.

A native of St. Clair, Michigan, **Sister Dorothy Spitzig** entered the Congregation of the Sisters, Servants of the Immaculate Heart of Mary in Monroe, Michigan in 1935, and made her first profession of vows in 1938. She received her B.A. from Marygrove College and an M.A. from Wayne State University, both in Detroit. Sister taught in elementary and high schools in Detroit and Chicago. She also worked with the educable retarded. Since 1980, Sister has been teaching in the Reading Center at St. Michael the Archangel School in Miami.

### Silver Jubilarians

**Sister Maria Teresa Aguinaga** was

born in San Felipe, Guanajuato, Mexico and made her first profession in the Congregation of Missionary Guadalupanas of the Holy Spirit in 1961. In 1969, she was transferred to Florida. Since then, Sister has been involved in migrant ministry and catechesis in Immokalee, Belle Glade, and Fort Myers. She is presently serving at St. Ann Mission in Naranja.

Born in Covington, Kentucky, **Brother J. Michael Brady** entered the Marist Brothers Novitiate in New York in 1960. He obtained his B.A. in Social Studies at Marist College, Poughkeepsie, New York, and an M.A. in Religious Education at Providence College in Rhode Island. He also has done graduate work at Seton Hall University in South Orange, New Jersey. He taught religion and social studies in high schools in New Jersey for 10 years, and was assistant principal for student affairs at Marist High School in Bayonne, New Jersey. Since 1977, Brother has taught at Christopher Columbus High School in Miami, where he also has been Campus Minister.

A native of Mexico, **Sister Magdalena Carrillo** entered the Congregation of the Missionary Guadalupanas of the Holy Spirit in 1959, and made her first profession in 1961. She has pursued higher studies in religion at the Institute of Santa Maria de Guadalupe. Sister has been serving in the Archdiocese of Miami since 1972, most of the time with migrant workers at St. Ann Mission in Naranja and in Homestead. She also was in Belle

Glade for several years. She is presently director of Religious Education at St. Raymond in Miami.

Born in Eau Claire, Wisconsin, **Sister Patricia Erickson** entered religious life in 1960. She taught first grade for 10 years in the Chicago area. In 1976, Sister graduated as a registered nurse; her work took her to Nassau in the Bahamas, Puerto Rico, and Nicaragua. She is presently studying for her B.S. in Nursing at Barry University. On completion of her studies, Sister hopes to return overseas.

**Sister Helene Kloss**, from Detroit, Michigan, entered the Adrian Dominican Congregation in 1959. She attended Wayne State University, Siena Heights College, and Barry University. She received her M.A. in Music Education from Florida State University. A teacher of music, mathematics, and religion, Sister has taught in Ohio, New York, Puerto Rico and St. Rose of Lima in Miami Shores. She worked as director of Music at Visitation Parish, Miami for four years, and is presently director of Music at St. Patrick Church in Miami Beach.

**Sister Agnes Therese Sullivan**, born in Boston, entered the Congregation of the Sisters of St. Joseph of St. Augustine in 1961. She received her B.A. from Barry with majors in English and Latin, and her M.A. in Psychology from Marywood College in Scranton, Pennsylvania. She taught on the elementary and junior high levels in the dioceses of St. Augustine, Orlando, and Miami. Sister has served 18 years in the Archdiocese of Miami and is currently elementary school administrator at St. Stephen Protomartyr School in Miramar.

Born in Philadelphia, **Sister M. Evangeline Sullivan** entered the Congregation of the Sisters of the Holy Family of Nazareth in 1961. After first profession, Sister taught at Queen of Peace School in Ardsley, Pennsylvania. She then served for 13 years as a full-time child care worker in St. Mary's Villa for Children. Presently, Sister teaches at St. Gregory School in Plantation. She also acts as Broward County representative on the Archdiocesan Sisters Council.

## Nativity's silver jubilee

(Continued from page 13)

Scully became pastor in 1964 and efficiently led the 2,200-family parish in the city's rapidly growing Hollywood Hills community. Fr. Scully worked tirelessly to care for a flock that was also outgrowing its quarters for worship.

In 1967, the pastor was a humble young priest who liked to sketch drawings of churches who liked to dream of creating a house of worship that would inspire divine communication.

He was Father Rene Gracida, now Bishop Gracida of Corpus Christi, Texas. He designed the modern circular sanctuary that is Nativity today. He was assisted by architect Murray Blair Wright and hundreds of parishioners who cheerfully raised \$70,000 more than they had pledged.

On Oct. 26, 1968, Archbishop Coleman F. Carroll joined with the parish family and clergy to dedicate the new parish hall and church.

It stands on the same spot, where 25 years ago, a tent once stood.



## St. Mary's turned novices into champs

By Prent Browning  
Voice Staff Writer

St. Mary coach James Rehm had almost thought true athletic determination was a thing of the past.

Then he found that Fabrice Milord, Freel Jean, James Battle, and Pascal Val were all set to prove him wrong.

It was about 5 years ago that this

### Catholic Schools Week

group, all Haitians except Battle, started to become almost a team within a team, trouncing their competition in game after game.

Despite the fact that they were about a year older and half a foot taller than most junior high athletes it was not all smooth going at first.

The Haitians only a couple of years before could hardly speak a word of English and soccer was the only sport that they were really familiar with.

Rehm occasionally found himself communicating in sign language to the Haitians on his team but they were eager to learn and practiced late after school.

The result was a perfect season (24-0) with St. Mary's averaging between 55 and 60 points a game.

Now the four are the core of the Archbishop Curley - Notre Dame High School's basketball and football teams and they have all been recognized as outstanding athletes in Dade County.

Milord, a 6-5 center, averages 18 points a game in basketball where he has been named All Dade County two years in a row. He has been named All Dade County in football too and is nearly a straight A student.

Jean and Battle have been named All Dade County in football and basketball also. And Val co-captain of the football team, has been named All basketball also. And Val, co-captain of

Dade County in football.

"They are really motivated in the sense that they see sports as a way out," says Curley coach Wayne Lefler, referring to the poverty of the neighborhoods surrounding St. Mary's Cathedral.

He credits Rehm with doing a good job of teaching the basics and the sisters of St. Mary School with teaching them courtesy.

The four have known each other since 2nd grade and have remained good friends through the years.

Partly because they complement each other's games so well Archbishop Curley is currently running through a 22-1 season in basketball on their way to the state playoffs. The team is ranked No.1 in the state.

Each of them are now seniors considering attending college on athletic scholarships.

They are hopeful, in fact, that they will all be accepted to Tallahassee's Florida A&M University together.

If that happens this inseparable quartet will certainly be a force to reckon with in college sports.

## St. Brendan's has winning tradition

(Continued from page 12)

many other teams.

"You have to teach them a complete knowledge of the basics even though some try to get a little ahead of their abilities," he says.

This can sometimes mean a daunting series of drills for the kids, but they seem to be willing to put in the extra effort it takes to build a winning team.

Streit, 48, has had plenty of opportunity to sharpen his skills, having coached in the ACC since its very beginnings. A retired fireman now, he found himself becoming increasingly involved in coaching, which he did in days off from the department, while friends of his were busy seeking higher promotions in the fire department.

As kids linger in his field house, he sometimes takes on the role of a



**Ugh!**  
Kindergartner Johnathan Gamonedda expresses a distaste for calisthenics which his mother, Mayra, does not share, during a special P.E. class at St. Malachy School in Tamarac, one of several parent-student activities held in honor of Catholic Schools Week, Feb. 2-8. Many other schools also celebrated by holding open houses, family days and events to bring parents, teachers and students closer together. (Voice photo/Prent Browning)

spiritual leader encouraging those who may have family problems and giving them a chance to confide in him. On the court he puts a premium on good attitude and sportsmanship.

"I coach in a different way," he says. "I'm not too much on cheering. I don't like them jumping up and down with their finger in the air going 'we're number one.'"

"I think the first order of business is going over and shaking hands with the

competitor. They wouldn't be champions if the other team wasn't there."

Now that he's "retired" Streit is busier than ever teaching history and serving as an assistant coach at Christopher Columbus High School in addition to coaching St. Brendan.

He still clearly enjoys the game and he's still learning new coaching strategies.

"You never get too old to learn," he says.

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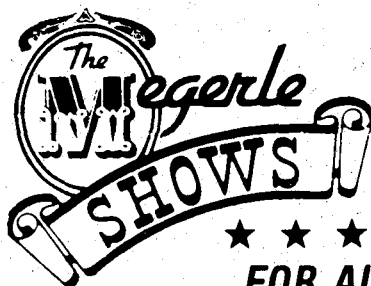
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# No longer children

*Black Catholics are ready to take their rightful place in the Church*

The following is excerpted from Bishop Emerson Moore's homily at St. Mary Cathedral on Feb. 2, as part of the Archdiocese of Miami's celebration of Black History Month.

**By Auxiliary Bishop Emerson J. Moore  
Archdiocese of New York**

We Black Catholics in America were taught the faith by our sisters and brothers of other cultures. After passing this faith on to us they nurtured us as a mother with a newborn babe. We are grateful for all who helped spread the Good News to us and for all who continue that work today.

But we are pleased to announce that the babe has grown up. If you have not seen and read a copy of the announcement of our coming of age it is called "What We Have Seen and Heard." It is the pastoral letter written by the 10 Black Bishops in the United States. The pastoral celebrates our contributions, recognizes our potential and rejoices in who we are.

What do we have to offer?

The most obvious is our gift of color.

Scientists have told us that black is the culmination of all colors, and we Black Americans are a mixture of many different cultures and heritages. In many ways, we are truly a universal people, truly a catholic people.

Next, we can offer our sufferings. We offer the pain felt by each African family when a loved one disappeared never to return; we offer the indignation suffered as men and women who were hunted in the wilderness like wild animals.

We offer the racism that persists today and all who have died trying to right all these injustices in the past. Just as Christ offered his suffering and death for the sins of all, including those who persecuted him and put him to death, we offer all the pain that we as a people have suffered and continue to suffer to help atone for the sins of our oppressors.

Next, we bring to our church a gift of joy. This joy not only survived cruel times, but grew in the face of despair... We hope to teach our sisters and brothers in Christ to rejoice not only when times are good but also to rejoice in hard times.

Another gift we possess is the sense of the omnipresence of God. Since we know that Jesus is with us everywhere, we have a sense that all of creation is sacred. For us God is not confined to a church building, he dwells in our midst.

Those are some of our gifts. But as we talk about sharing gifts we must also look at ourselves.

Where are we now? We are at a critical time for Blacks in our church and society. The very core of Black life is being shaken. The family is in trouble.

If we look into our history, we find that African society had a very strong family system. In fact even today, in several African languages, there are no words for orphans, they don't exist. The tribe [and parents] always took care of the children.

One of slavery's greatest sins was the continual division of families. [Although] the majority of Blacks have been able to cling to the family structure... too many families have never recovered from the sins of slavery. So that now when the family is suffering throughout society, the already ailing Black family is ripped apart



Archbishop Edward McCarthy greets black Catholics outside St. Francis Xavier Church in Overtown. One of four mostly black parishes in the Archdiocese, St. Francis is also one of the oldest Catholic churches in the area. (Voice file photo)

even further.

Complicating this is a society which, by its refusal to help the working poor, makes it at times financially beneficial for the man to leave.

Second, we are at a time when the traditional value placed on human life has been weakened. Abortion is too often presented as the answer to every problem in the Black community. In reality, it is an attempt to limit the Black population, it is a form of genocide.

Third, while drug use is down from the '70s, our children are still turning to drugs and alcohol

*'Black Americans are a mixture of many different cultures and heritages. In many ways, we are truly a universal people, truly a catholic people.'*



— Bishop Emerson J. Moore

to hide from some of life's harsh realities.

Fourth, Black on Black crime makes it unsafe to live in some of our neighborhoods.

Certainly, however, not all of where we are now is bad. There is much for which we are grateful.

Black self image has improved drastically over the decades. One need only look at the evolution of our name... We have gone from Negro to Colored to Black. Finally, we have realized that our color is good, is beautiful.

Second, we are learning that the political process can work. More Black people are registered to vote today than ever before.

Third, we have become painfully aware of the need for higher education. This is producing leaders in every facet of society. We have Black lawyers, doctors, politicians and 10 Black Bishops.

Looking at where we are, it is easy to see that the future can be bright or dismal. It is up to all of us to see that it is bright.

To do this we must let it be known that our Church will do all that it can to strengthen the Black family. We must struggle to ensure that the heads of families will have jobs that will enable them to support a family.

Working must become more beneficial than welfare. Once the family is strengthened there will be less temptation to violate the sacredness of life. Our children will be wanted and welcomed, not despised and murdered.

At the same time we must teach our children the need to wait until after they have married and established a stable life before having children.

Every parish must do something to combat

drug abuse. Someone should be trained in drug prevention and this person given access to the school on a regular basis. This way from the earliest age our children can be taught to turn on to life, not drugs.

We must also bring people together to prevent crime. Churches should urge their members to form block associations to serve notice to criminals that they will not be tolerated any longer. Only when they know of our firm resolve will they go elsewhere.

It is important to note that this work of being socially active is not just for the clergy and religious. In fact, most of this burden must fall on the laity, as the clergy and religious have other roles.

These social programs... however, are not enough. They will get [black people] to the [church] door but will they stay?

Only if, as often as they reach the church, they find a liturgy that will move their spirit and fill their souls...

Our liturgies, while never forgetting those things that are truly Catholic, must rejoice in the gifts our Blackness brings. There is room in the liturgy to embrace all cultures and we must feel that our culture is not merely tolerated, but fully accepted and cherished.

There is an old American legend that tells about an Indian brave who found an eagle's egg and put it into the nest of a prairie chicken. Eventually, the eagle's egg was hatched with the brood of prairie chickens and grew up with them.

All his life, the challenging eagle — thinking he was a prairie chicken — did what prairie chickens do. He scratched the dirt for seeds, he clucked and cackled. And when he flew, he flew up in a thrashing of wings and feathers just a few feet from off the ground. Why? Because that is how prairie chickens are supposed to fly.

Years passed and the challenging eagle grew very old. One day, he saw a magnificent bird far above him in the cloudless sky. Hanging with graceful majesty on the powerful wind currents, it soared with scarcely a beat of its strong, golden wings.

What a beautiful bird said the eagle to his neighbor. What is it? That's an eagle, the neighbor clucked. But don't bother to give it a second thought. You could never be like him. And so the challenging eagle never gave it a second thought. And so it died, still thinking it was a prairie chicken.

In many ways, this has been the history of Black people in the Catholic Church. As men and women, stamped with and in the image and likeness of God, we are truly eagles in the Church and in the world.

Yet our history has more closely resembled that of prairie chickens. However, there is one important difference in our story from that of this legend. We have not died thinking we were prairie chickens. Rather, we continue to live, and, as the pastoral letter of the 10 Black bishops of the United States tells, now can assume our proper roles as eagles in the Church.

## Catholic Church's demise exaggerated

You may recall reports not too long ago that the Church was irrelevant, that in a few years it would simply shrivel up and disappear in the wake of modern advancement.

Not quite yet.

Just look around at recent events. The Church is playing a powerful role on the world stage on behalf of justice that is helping assure human rights and bring needed change in a number of places.

When the Pope visited Haiti three years ago he said in one of his bluntest statements that there had better be change there. Heartened by that, the Church leadership in Haiti became openly more critical of the dictatorship, speaking out in print and on the Church radio station, thus increasing the people's sense of justice and encouraging, indirectly, open resistance to the government. Now, Baby Doc is gone and the Church there says it is already keeping an eye on the new regime.

On the other side of the world in the Philippines, Cardinal Jaime Sin and other bishops have been constant thorns in the side of dictator Ferdinand Marcos, berating him about human rights violations time and again — doing so at some risk in a country where several priests have been murdered and

### Voice editorial

an opposition leader assassinated in front of the world's eyes. The Church is one of the few forces that dares speak out there.

The bishops there have scored Marcos for stealing the presidential election from the people and are now helping to keep the protests peaceful as long as possible. Whatever finally happens there, the Church will have played a major role in keeping the fire of freedom and justice burning.

In Nicaragua, the Church is constantly pressuring the government to restore human rights. In El Salvador the Church has criticized the deaths squads of the right and urged the left to join the democratic process to make it work.

In Poland, of course, the Church has always made it hard on the Communists who run the government but have never been able to control the people's hearts, largely because of their Catholic identity.

And even now, on our backdoor step, the first page in the book of change may be turning in Cuba. Certainly we must be wary of Castro's sudden interest in warming up to the bishops after 25 years of oppressing them. Is this a new phase of image building? An attempt to look magnanimous? A realization that the Church is so influential a force for rights in the rest of Latin America which Castro does not control, that he must cuddle up to her? Is it even conceivable that at age 60, Castro who has quit smoking his famous cigars is becoming conscious of mortality and wants to hedge his bets on the side of the angels? (We'll reserve judgment on that theory until we catch him at Mass.)

Regardless of which theory is correct, it is a testament to the vitality of the Church in the world today that a dictator must cozy up to it in order to accomplish his current goal.

The Church, more than ever before, in this age of rapid change and worldwide communications, is playing the role of critic against injustice, gadfly for social problems, and moderator against violence. With little worldly power she is an incalculable moral force.

The next time you are at Mass, realize that you are not only participating



in a ritual sacrament, but are playing a part in a living institution that is helping to mold the history of mankind until the last days, whenever that may be.

## Letters

### In honor of Challenger's crew

We mourn the seven crew members of the shuttle "Challenger." The sacrifice they made will not be forgotten. It is but another sacrifice which future generations will look upon as conquering man's last frontier.

*"There is a quest that calls me  
in nights when I am alone,  
The need to ride where the ways divide  
The Known from the Unknown.*

*I mount what thought is near me  
And soon I reach the place,  
The Tenuous rim where the Seen grows dim,  
And the sightless hides its face.*

*I have ridden the wind,  
I have ridden the sea,  
I have ridden the moon and stars,  
I have set my feet in the stirrup seat  
Of a comet coursing Mars.*

*And Everywhere  
thru the earth and air  
My thought speeds lightning-shod,  
It comes to a place where checking pace  
it cries, "BEYOND LIES GOD"!!!*

We give them back to you O Lord, who first gave them to us! May their souls rest in peace!

Herb Hinkel  
Tamarac



### You can stop abortion

The horror of slavery plagued our nation for more than a century before it was legally abolished. Those who object to slavery were labeled "religious fanatics" and told: "If you think slavery is wrong, don't buy any slaves, but don't try to impose your morality (or religion) on me! If we don't have slavery the economy will crumble! Besides, slavery is really merciful. It would be cruel to set slaves free when they are so ignorant and unable to take care of themselves!" In time, even the Supreme Court ruled that slaves were not persons, and therefore had no legal rights.

Sound familiar? We have just mourned the 13th anniversary of another Supreme Court decision which ruled that, like the slaves, unborn children are not persons and therefore have no legal rights. Once again, those who object are labeled "religious fanatics."

How many times have you been told: "If you think abortion is wrong don't have one, but don't try to impose your morality (or religion) on me! If we don't have legal abortion the economy will crumble! Think of the budget deficit! Besides, abortion is really merciful. It would be cruel to let a child be born unwanted or unhealthy!"

How long will it take before abortion, infanticide and mercy killing are legally abolished? That is up to you.

When is the last time you wrote to Senator Lawton Chiles to ask why he votes both pro-life and pro-abortion? Call your nearest Respect Life office to find out what your representatives are doing in Washington and in Florida. If you don't, who will?

Sharon Conklin  
Cooper City



## The ten commandments

**Q. I would like to know what the original words of the Ten Commandments are, without all the additions by the church and other preachers. (Louisiana)**

**A.** The Ten Commandments appear twice in the Bible, in Exodus (20:1-17) and Deuteronomy (5:6-21).

A much looser and less comprehensive set of "Ten Commandments" is found later in Deuteronomy (34:10-28).

I'm not sure what you mean by "all the additions." We know, in fact, that the form of these commandments now in Scripture is considerable longer than the early (original?) Hebrew versions.



**BY FR. JOHN DIETZEN**

To the Jews the Ten Commandments were known as the Ten Words. The very word, "decalogue," which we frequently use for them, would be loosely translated as the Ten Words.

In the more primitive form, each commandment was two words. In English they would be something like "No stealing," "No adultery," "No killing." So even when the biblical books took their present form a lot of expansion had already taken place.

Perhaps you mean we have, in Christian times at least, added on to the things prohibited by the Ten Commandments. That seems quite true.

The last seven commandments (as Lutherans and Roman Catholics generally number them) were understood by the Jews to deal particularly with essential civil law matters, which is not to deny, of course, that they were still commandments of God.

Thus, the commandment "Thou shalt not bear false witness against thy neighbor" was intended to protect the integrity of the judicial system. One must speak the truth as a witness in any trial or procedure involving one's neighbor.

The explicit connection of this commandment with malicious gossip, for example, or personal insult, came later. Obviously this larger meaning fits well our understanding of Our Lord's supreme commandment, total love of God and of our neighbor.

Similar things might be said of some other commandments.

**Q. I have two questions about Communion. The priest who comes to see me told me to ask you.**

**Is there a rule any more about what to have ready when he comes to my home for Communion? Also, can I go Communion on Holy Thursday and Good Friday? (Ohio)**

**A.** The official ritual of the church for Communion outside of Mass says that when Communion is given anywhere outside of a church "a suitable table is to be prepared and covered with a cloth; candles are also to be provided" (No. 19). This would, of course, include at home.

The same ritual says that people who are sick may receive Communion any time on Holy Thursday and Good Friday. On Holy Saturday it may be received only as viaticum, that is, if the person is dying (No. 16).

This is indicated also in the Sacramentary for the liturgy of those days.

**(A free brochure "Infant Baptism: Catholic Practice Today" is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)**

**(Questions may be sent to Father Dietzen at the same address)**  
**(NC News Service)**

## Creativity's gift

**By Antoinette Bosco  
NC News Service**

The U.S. penchant for packaging now reaches even into the realm of creativity. What was once thought of as a God-given gift has lately become a commercial item for consumers.

Self-help articles are popping up all over that make acquiring creativity sound as easy as having a pizza delivered to your doorstep.

The cover article of this month's Writer's Digest is called "Seven Steps to Harnassing Your Creativity." It offers point-by-point instructions for inspired moments, as if creativity were a thing to be grabbed and captured for self-serving, practical use.

The latest fad in the world of business is to send employees to school to learn how to become creative because there aren't enough creative ideas coming up from the ranks to develop exciting new products.

Consulting firms are selling quick, expensive courses in creativity training. They say that anyone can learn to be creative; it isn't a gift reserved for the privileged few. I think they are partly right but mostly very wrong.

One of these firms reports that most people have reservoirs of untapped talent that rarely surface due to fears of looking foolish. So it offers courses, geared toward professionals in their 30s and 40s, where the students play with crayons, tell stories or play word games.

Students are encouraged to free up the imagination and combine intuition and logic to see new connections in the world around them.

Some students say that the training helped them to think more freely and imaginatively.

That's great. I'm sure everyone could expand their creative abilities. But the kind of creativity needed to conceive the theory of relativity or paint the Sistine Chapel is beyond a "how-to" course.

What really bothers me is when it is claimed that creativity is a skill and not a talent. Skills can be taught, practiced, measured and tested. Skills are something we can own and control and use to make money.

**BY ANTOINETTE BOSCO**



Talking about creativity in such limiting terms diminishes what real creativity is all about.

True creativity, the kind that leads to enduring art or a profound new understanding of truth, and the genius of a Mozart, Michelangelo or Einstein, requires vision or inspiration from another source beyond the everyday world.

It can only happen when there is a connection to the eternal and what is created embodies an ever-present sense of mystery.

A masterpiece offers a glimpse of the eternal patterns in humanity and nature but, at the same time, reminds us that we cannot grasp or understand everything.

We have to be careful when a word like "creativity," which represents a profound concept, becomes the latest buzzword. If we think that creativity is an acquirable skill, we are boxing it up and making it superficial.

The belief that we can unlock the secrets of the creative mind and put them into textbooks and training materials is tantamount to denying the mystery of the world. It is a way of saying that humans can control everything through analysis and technique.

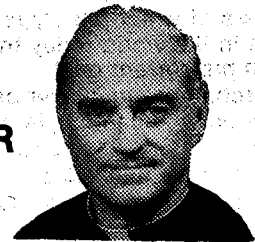
But even in the real of science, the greatest scientists have always acknowledged the unfathomable mystery of the universe.

True creativity is not a teachable skill. There's not a how-to course in the country that could teach anyone how to paint the Mona Lisa's smile.

**(NC News Service)**

## The last laugh

**BY FR. JOHN CATOIR**



It was 1951. I remember because I was a sophomore in college. I was talking to a friend named Peggy O'Shaughnessy, and I asked her what she was going to do with her life after college. Without batting an eye, she said, "I'm going to law school and I'm going to become a congresswoman." I burst out laughing.

The years passed and I followed her career from afar. She indeed became a lawyer, a Massachusetts congresswoman for 16 years, and a member of President Reagan's Cabinet. The day after Margaret "Peggy" Heckler stepped down as Secretary of Health and Human Services, she called me and invited me to come to Washington to give the invocation at her installation as Ambassador to Ireland.

I offered that prayer on the eighth floor of the State Department Office Building in Washington, D.C., flanked by Supreme Court Justice Sandra O'Connor, Secretary of State George Shultz, and Vice-President George Bush. I wasn't laughing anymore. Peggy had accomplished all her goals, and more.

It was a beautiful ceremony. Justice O'Connor, in judicial robes, administered the oath, and Peggy, standing tall in her white suit and green scarf, looked radiant as she solemnly swore to fulfill her new duties. She would be representing the American people in Ireland, the country where both her parents were born. They left the Emerald Isle to come to America more than 65 years ago, and now their own little Peggy was returning as U.S. Ambassador. How proud they would have been had they lived to see the day.

If one reads the newspapers, it's obvious that the cir-

cumstances of her appointment could be pen to a variety of interpretations. I happen to believe she was eased out as Secretary of Health and Human Services because she was too compassionate. She fought too hard to protect the vulnerable and severely handicapped from further budget cuts.

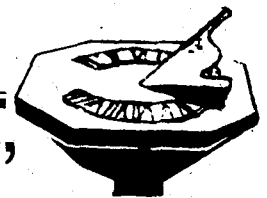
However, Margaret Heckler is the kind of person who looks ahead and not back. In her acceptance speech she quoted the Christopher motto: "It's better to light one candle than curse the darkness." I know she'll be an outstanding Ambassador. Please pray for her, and pray for peace in Ireland.

And by the way, before I left, I promised Peggy that the next time she tells me about her future plans, I will listen with a decent respect.

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

## Time capsules

**By Frank Morgan**



### 'A new and more elegant edition'

The following epitaph was written by Benjamin Franklin to be placed on his tombstone, but his heirs didn't think it was dignified enough:

Here lies the body of  
BENJAMIN FRANKLIN,  
Printer.

Like the cover of an old book,  
Its contents torn out  
And stript of its lettering and gilding,  
But the work itself shall not be lost,  
For it will appear once more in a new  
and more elegant edition,  
Revised and corrected by  
The Author

In the late 18th century, Antoine Lavoisier, the founder of modern chemistry and the person who named oxygen, wrote "The Elements of Chemistry." The

book describes his 17 year project in which he broke down common substances into 33 basic elements. One of the elements that he discovered and named was hydrogen. He theorized that water was composed of oxygen and hydrogen and proved his theory by combining the two in proper proportion and forming water.

For this and other works in chemistry, Lavoisier received the highest science award of France. The following day he was guillotined.

\*\*\*

When General Eisenhower returned to the United States as a victorious Supreme Allied Commander, he joined a family reunion at his mother's house. As Eisenhower sat on the porch with his mother and brothers, a reporter asked Mrs. Eisenhower if she was proud of her famous son. Without hesitating, she replied, "Which one?"

## How to handle teen lying

**Dear Mary:** My husband and I are feeling betrayed and hopeless because our 16-year-old daughter lies to us. She seems sincere, but on several occasions we found out later that everything she said was untrue. I fear we cannot be close as a family if we cannot trust each other. Is this likely to pass? Is there anything we can do? (Pennsylvania)

You describe well a parent's feelings of dismay. How can a child return love and caring by lying? Can we ever restore a good family relationship?

Most often a child lies to keep from getting in trouble.

Another reason may be to get their way. As a teen-ager might put it: "If I told the truth, you wouldn't let me do what I wanted."

These reasons do not excuse lying, but help to recognize why it may occur.

Lying frustrates parents like no other misbehavior because lying is totally within the child's control. The usual suggestions about rewarding good behavior and disciplining misbehavior firmly and promptly do not work with lying. Often parents do not even know when the misbehavior is occurring.

The parent's only recourse is to take away the payoff for lying. If lying works for the child it is likely to continue.

To take away the payoff for deception a parent must verify everything from other sources. Is Lisa



BY  
**DR. JAMES  
AND MARY  
KENNY**

staying overnight with her girlfriend? Call the girlfriend's parent.

Has Larry skipped school and lied when you questioned him? Contact attendance. Call the counselor personally whenever your child is going to be absent.

Does Tim come home after curfew with the excuse: "We had a flat tire?" Establish that curfew is curfew. If he is late because of a misfortune, sympathize but impose the penalty anyway.

You will have taken away the reason to make up an excuse.

Next, when some activity cannot be verified from another source ignore it.

"Where were you?"

"We went to a movie."

In most cases the parent cannot verify this. Of course, you could grill the child: "What time did the movie start? Tell me the plot?"

Such questioning focuses time and attention on lying. Ideally, you want to ignore lying.

Ignoring is an effective way to stop behavior. Suppose each morning on your way to work you meet your neighbor. Each morning you say: "Good morning!" Your neighbor, however, never returns your greeting. Rather quickly, you will probably stop your greeting.

Ignoring can have the same effect on lying. There is no point in continuing to do something when you get no response.

Will lying stop eventually? Some adolescents who lie grow into adults who are very open and honest with their parents.

While no one can predict the future, human behavior suggests that lying will stop most quickly when it proves useless and is ignored. Some parents try to "nail" a lying child by setting him up. They get evidence from outside sources, let the child lie, then confront him with the facts.

While such a practice may give the parent a grim satisfaction, it destroys every shred of the child's self-respect. It is the cruelest of put-downs and leaves the child no way out. For these reasons it is not a good way to handle lying.

Verify your child's activities from outside sources. Disregard what cannot be verified. When there is no reason to lie, lies are likely to stop.

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

## Lent I: Money and the family

Gather the family, light a candle, say a prayer, and let's talk about money.

When I conducted my stress research asking parents to choose the top 10 everyday stresses in family life, one man wrote in bold script across the page: "MONEY! MONEY! MONEY! It may not be the root of all evil but it's sure the root of all stress."

A lot of families agreed with him because money was named overwhelmingly as the top stress in family life today.

Because money was chosen as the top stress among all income levels, having more money does not do away with the stress.

What, then, are the money stresses in families? Disagreement over how it is to be spent, between a spender and a saver, over the power it represents in the marriage, on how to deal with children and money, on who pays for what in the two paycheck marriage, and a myriad of issues like credit cards, loans, and balancing the checkbook.

My objective was to study families who deal well with money stresses and share with readers how they do it. Here is what I found in these families:

**1. They talk about money rather than fight about it.** More than one couple stressed by money told me that the only time they talk about money is when they fight about it. Not so in stress-reduced families. They talk about money frequently, about

BY  
**DOLORES  
CURRAN**



how much they have and how each wants to spend it.

Their children know what their parents' take-home pay is, what the rent or house payment is, and how much is left over for discretionary spending. They hear their parents discuss expenditures. In many families, children are brought into spending discussions. I invite families to rate themselves on a scale of one to ten on how able they are to talk about money openly, freely, and dispassionately.

What hampers your family from discussing money? Can you make a shared effort to talk about it before it erupts into anger? If so, how and when? Can you schedule a family money evaluation at the end of each month or when the checkbook is balanced?

**2. Families who deal well with money develop money management techniques.** In short, they budget. They don't always stay within their budget, but they try. They build in monies for unex-

pected repairs and broken bones so they don't fall apart when something or someone in the family does.

On a one-to-ten scale, how well does your family budget? Is one person made responsible to make ends meet or are all involved? What most often jeopardizes your family budget?

**3. They don't link money with self-esteem.** The person who earns more isn't worth more in the family. The stay-at-home mother and the father who takes a cut in pay aren't treated less valuably because they don't make as much money. What evidence is there that your family does or does not do this?

**4. They teach their children about money.** Not just how to earn it but how to use it. These children are not permitted to use their allowance or paychecks for instant gratification but are taught responsible saving, charitable giving, and contributing to the family when necessary. I found we do a much better job as a culture in teaching children how to earn rather than how to manage money.

How well do your children manage their money? Do their spending habits cause stress in the family? What rules do you have? What rules would you like to develop?

Finally, if there is one area you could change to make money less stressful in your family, what would it be?

(Alt Publishing Co.)

## Family matters

### Help! What my family needs is...

By Carol A. Farrell

Director of the Family Enrichment Center

The family really does matter, doesn't it? Except for the core value of our faith, there is nothing that can compete with its importance in our life and for our happiness. Once we become responsible for a family, our family, everything we plan and do is measured by its impact on that family.

In a different way, we are responsible for your family, too. We are here to offer support and enrichment to the families in the Archdiocese, either directly or through your parish. We've been working at it for about eight years now and we think it's time to step back and reassess how well we are meeting the needs of families here. Times change, families change, work and play and service patterns change. And if we are to serve you well, we must make changes, too.

In order to do that, we are asking for your help. We need to know what you need from us. Is it enrichment for your marriage? Are you newly-married? Or long-married and into the emptying-nest syndrome? Do you need conflict resolution skills? Or prayer techniques? Could you use help in understanding the development of your child? Or some insights on how to deal with drug or alcohol abuse in your family? Are you hurting from a death, a divorce or some other loss? Do you need to be in a support group with other couples who are in an interfaith, inter-cultural or an inter-racial

marriage? Are you a barely-blending family that needs to see how other blending families tackle some of the same issues? Are you feeling the weight of caring for aging parents?

Do you want to meet with other people who share a similar need or experience? Or is your time and energy so limited that whatever you want help

with will have to come across in reading materials?

Please help us to serve you better by completing the following form and sending it to us: Name your issue or your need and give us a chance to help you with it.

The Church can help me and my family .....

My age:

Years Married:

Single or Divorced:

Ages of children:

Parish:

Please mail to: Family Enrichment Center, 18330 NW 12 Ave., Miami, 33169



## Shuttle tragedy: How did TV do?

The puffy white contrail leading to the horned ball of smoke reminded me of a snail. But the lazy snail took on a malevolent image when the contents of the head were recalled: a shattered shuttle housing seven men and women.

Seeing the fiery chariot once was enough for me, but TV news shows insisted on endlessly re-running the clip at normal speed, in slow motion



BY  
**JAMES  
BREIG**

and in stop-action. During one half-hour broadcast, the final moments of the Challenger were shown four times. I finally began turning my head or closing my eyes.

What did you think of the TV coverage of the shuttle tragedy a month ago? I would give the networks, including CNN, pretty high marks for their on-the-spot response to the event. In the first hours after the explosion, a number of angles were covered, including the one which became unique to this event: how it would affect children, many of whom had watched the disintegration live on TVs in their classrooms.

But did we need the constant reruns of the scene? Did we need any cameras on Christa McAuliffe's parents as they realized what had happened? Did we need live coverage of news conferences at which nothing of importance was said? Did we need to hear White House journalists questioning Larry Speakes about what the President said when he heard the news?

All of those questions, I believe, fall into the area of over-kill, of which television is so often guilty. The sterling job they do with immediate information is often tarnished by their desire to say it over and over and over. Think back on the assassination attempt on President Reagan. How many times have you seen that particular tape? How many more times will we see the shuttle crew evaporate in the sky?



**ROMANTIC COMEDY** — James Garner stars as Murphy, a widower who runs a small drugstore and Sally Field plays Emma, a divorced mother who settles in tow with her young son in "Murphy's Romance." The USCC gives the film an A-III rating based on its view of marital fidelity and use of profanity. (NC photo)

TV's initial coverage of the shuttle launch, of course, was innocent and the effect on children of the live explosion is no one's fault. But to what extent did the repetitions serve to heighten the grief and sorrow of youngsters? To find out some answers, I spoke recently with Sister Anne Bryan Smollin, a Mercy Sister who is a psychologist. The director of Counseling for the Laity in the Albany, NY, diocese, she often works with children who are experiencing emotional problems.

She pointed out that the publicity involving a teacher in space reinforced children's natural affection for the space program, which fascinates them for its adventure and newness.

"There was so much enthusiasm

and publicity attached to that launch," she explained. "It was almost like pride for the children to have a teacher in space. So it became even more real for them.

Ironically, the disaster, initially anyway, subtracted reality, she believes. "Television deaths are so common that the reality of the event takes time to sink in," Sister Anne said. "Children had to realize that it was not a one-time TV movie."

What helped to do that were the follow-up memorials, she said. She also thinks that the response of the world helped children.

"Everything was put on hold," she recalled. "The world stopped and TV kept it in front of us." That demonstrated how the reality of death differs from the fantasy deaths of televi-

sion. In fact, a few days after the explosion, several cable movie services ran "The Empire Strikes Back," which contains several scenes of the destruction of spacecraft. The difference between those fake destructions and the Challenger was obvious.

Sister Anne noted that parents who ignore the event or switch off the television when the scenes are shown are not helpful. "If we do that," she explained, "we're saying we don't want to talk about it or we don't have feelings. To remove a child from the national mourning is not good. We're suffering, praying and crying together. To exclude the child is not just."

*"Television deaths are so common that the reality of the event takes time to sink in ... children had to realize that it was not a one-time movie..."*

— Sr. Anne

So the problem which TV caused by being there can be somewhat alleviated by TV's presence through the grief process.

One more point should be made: for the most part, we wanted TV to show us the images of what happened, how people responded, what was being done to correct it, who felt which emotions and why it happened. There was a pride in the space program and we wanted to know how this failure was being dealt with. We don't have the same unity about other events. Therefore, we don't have the same reaction to how TV covers them. When TV shows us mutilations in Nicaragua or earthquake victims in Mexico or the remains of aborted babies, we have the tendency to blame TV for what's happening. If the camera were not there, there would be nothing to photograph, we sometimes think.

In the wake of the shuttle coverage, let's re-think that.

### TV highlights

**Sunday, March 2, 9-11 p.m. Channel 10:** "Acceptable Risks." Cicely Tyson and Brian Dennehy star in a drama about the devastation faced by a U.S. city when a chemical plant leaks.

**Monday, March 3, 9-11 p.m., Channel 10:** "The Children of Times Square." A teen-age runaway, seeking excitement and a sense of belonging, becomes part of a highly organized band of young drug dealers.

**Friday, Mar. 7, 9-10:30 p.m. Channel 2:** "Great Performances: Irving Berlin's America." Paying tribute to one of America's greatest songwriters is this special, hosted by Sandy Duncan.

## A cogent study of 'Irish humanism'

**The Irish Catholic Experience: A Historical Survey, by Msgr. Patrick J. Corish, Michael Glazier, Inc. (Wilmington, Del., 1985). 283 pp., \$25. Reviewed by Thomas P. McDonnell, NC News Service**

The title of Msgr. Patrick Corish's book bears a resemblance to another historical study published in 1985: "The American Catholic Experience" by Jay P. Dolan of Notre Dame. The similarity ends there, however, for the first is solid scholarship and the latter a mixture of research materials and polemics.

The qualifying sense of Msgr. Corish's subtitle, a historical survey, is well-taken and ought to be kept in mind. This is a compact and highly cogent survey of vast periods of historical and cultural time in the formation of the entity we know as modern Ireland.

The lines of development proceed

from the misty origins of the Celtic Church to the grand solemnities of the Western Latin Church itself... But always the primary concern is to seek out those roots which have distinguished Ireland from almost every other Western culture.

In this regard, one of the chief values of "The Irish Catholic Experience" is that it should so clearly reaffirm the essential nature of what Msgr. Corish calls "Irish humanism," that pervasive streak in the Irish character which has largely religious origins and is perpetuated through largely ecclesial traditions.

Though many signs are evident that Irish humanism is beginning to lose its religious character, this may not be as disastrous as it sounds. Unfortunately, as Msgr. Corish points out, the church in Ireland has invariably been taken to mean the clergy alone. This is an interpretation of the church

that no longer works.

The apex of the Irish experience was reached in the middle of the 19th century, as Msgr. Corish makes clear, whereas in the 20th we can no longer accept cultural isolation as inevitable, or even desirable, in a kind of new world consciousness that is steadily on the rise.

McDonnell, a Boston-born Irishman and former staff writer of *The Pilot*, has recently edited "Through the Year by Thomas Merton."

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## Mardi Gras

About 200 people took in the sights and enjoyed the music, dancing and food during a Mardi Gras sponsored Feb. 9 by the Archdiocesan Young Adult Council and Young Adult Ministry. More than 20 parishes, Archdiocesan organizations and businesses took part by sponsoring booths for the event, which was held at St. Thomas University in North Dade. Organizers hope the Mardi Gras will become an annual activity that will build community among young adults and create public awareness of the ministry. Pictured: Jeff McCormick, vice-chairman of the Young Adult Council, and Lora Hoggard, intern at the Young Adult Ministry office. (Photo courtesy: Paulette D'Angelo).

## Celibate conference at Rosarian

Rosarian Academy will host a conference for celibate men and women on March 22 from 9 a.m. to 5 p.m. at the Academy in West Palm Beach. This conference will offer participants an opportunity to examine issues concerning the quality of celibate friendship: the development of self-acceptance and a healthy self-image; concerns about infatuation, love, affection, and sexual expression; celibate intimacy. The conference is sponsored by the Adrian Dominican Sisters.

There will be presentations, directed

reflection, and small group dialogue. Presentors are Donna Markham, a licensed psychologist who is currently director of the Dominican Consultation Center, an outpatient mental health facility in Detroit, and Fr. Greg Comella, C.P.P.S., staff member of the Cenacle Retreat House and Spiritual Center in Lantana.

Registration by Feb. 21 is requested. Send \$7 to March Conference, Florida Mission Chapter, 810 N. Olive Ave. in West Palm Beach, Fl. 33401.

## Catechetical Center co-sponsors film festival

The Catechetical Center and Rev. Elmer Carroll of Franciscan Communications (Teleketics) are sponsoring a film festival March 19 for D.R.E.'s and anyone interested in the use of media in

education. The new center materials will be shown from 1-3 p.m. and new Franciscan materials will be shown from 3-4:30. Please call the center at 757-6241 to give the number attending.

## It's a Date

### Bazaars

**St. Martha's Women's Club** will hold their annual flea market on March 7-8 at 11450 Biscayne Blvd. from 9 a.m. to 5 p.m.

**St. Clare's** will hold a spring boutique in the parish hall, 821 Prosperity Farms Rd., North Palm Beach on March 8 from 10 a.m. to 3 p.m. Handcrafts, plants, country store. Call 622-7477 for info.

**St. Boniface Womens' Club** will sponsor a rummage sale on March 8-9 in Fulda Hall at 8330 Johnson St. in Pembroke Pines, West of University Drive. Hours: 8 a.m. to 4 p.m. and Sunday 8 a.m. to 3 p.m.

**St. Mary Magdalen parish** is holding a White Elephant sale on March 1 and 2. Saturday from 10 a.m. to 7:30 p.m. and Sunday from 10 a.m. to noon.

**The Columbiettes of K. of C., Fr. Monahan No. 4851 Council** will have a garage sale March 7 from 7-9 p.m. and March 8 from 8 a.m. until noon.

### Concerts

**St. Brendan's Catholic Church** in Miami will present a concert featuring the Norwegian Boys Choir on Feb. 28 at 8 p.m. The renowned boys choir promotes knowledge and understanding of church choir music.

**Solree**, the Spanish, Catholic musical group, will be performing a series of concerts during Lent. Some of those already scheduled are: March 8, St. Louis Church, Kendall, and March 22, St. Vincent de Paul Church, Miami. Both begin at 8 p.m. Admission free, but donations accepted.

### Spiritual renewal

The Dominican Retreat house will hold a

Lenten retreat March 7-9. Begins 7:30 p.m. Friday with registration, closes on Sunday morning at 11:30 a.m. \$55 per person including a non-refundable deposit of \$10. Contact Sr. Ruth, Dominican Retreat House, 7275 S.W. 124 St., Miami, Fla. 238-2711.

**Women of Light** (Dade County) Bible brunch on March 8 from (9:30 a.m. to 11:30 a.m.) Scripture teaching, personal witness of faith and song. Sheraton River House, 3900 N.W. 21 St. Miami \$8. Reservations call 266-3585 or 264-3591.

The Florida Keys Prayer Groups will sponsor the 2nd Annual Healing Conference at Marathon High School in Marathon on March 1 from 9 a.m. to 5 p.m. Registration \$5. Pre-registration send name, address and fee to Margaret Hale, Rt. 2, Box 478, Summerland Key, Fla. 33042.

The Cenacle Retreat Center in Lantana will hold a silent retreat geared to personal prayer Feb. 28-March 2. Rev. Greg Comella, C.P.P.S. conductor. Call/Write the Cenacle, 1400 S. Dixie Hwy, Lantana, Fla. 33462 582-2534.

### Single/divorced/widowed

The North Dade Catholic Widow and Widowers Club will hold a meeting and social with speaker from Respect Life at 7:30 p.m. on Feb. 28 at Visitation church social hall, 100 N.E. 191st St., Miami. All faiths welcome. Call 651-5539 or 652-3052. Bring baby gift, for Respect Life.

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.

## St. John's hospital starts arthritis program

LAUDERHILL — St. John's Rehabilitation Hospital & Health Care Center, founded by the Archdiocese of Miami five years ago, now has an inpatient Arthritis Rehabilitation Program.

This new program, the only one of its kind in the area, will provide intensive rehabilitation for the patient's current problems as well as patient and family education to assist in management of future difficulties.

The goal of the program is to help patients achieve their maximum independence.

People with the following arthritic conditions are eligible:

Adult and Juvenile Rheumatoid Arthritis, Ankylosing Spondylitis, Osteoarthritis, Degenerative Disc Disease, and those persons who have recently under-

gone joint replacement or reconstructive surgery.

St. John's is a not-for-profit comprehensive rehabilitation and nursing center under the auspices of the Archdiocese of Miami. Patients of all faiths have utilized the many rehabilitation programs offered at the facility. The following rehabilitation programs are available on both an inpatient and outpatient basis at St. John's: Stroke and Neurological Rehabilitation; Amputee Rehabilitation; Orthopedic Rehabilitation; and General medical rehabilitation.

To obtain more information about the Arthritis Rehabilitation Program, contact your physician or St. John's directly at 305-739-6233. St. John's is located off Oakland Park Boulevard in Lauderdale Lakes.

## Spring eucharistic minister and lector workshops

(All workshops are on Saturdays from 10:00 AM til 3:00 PM and offered in both English and Spanish)

...FOR NEW EUCHARISTIC MINISTERS:

March 8... Little Flower/Hollywood  
April 12... St. Timothy/Southwest Dade

Requirements for commissioning:

1) Candidates must be recommended in letters signed by their pastors (or, in the case of schools, by their spiritual directors).

2) Candidates must attend one full day of training (5 hours).

Fee: \$5.00 per person payable in advance. Reservation required.

Procedure: Letter of recommendation should include the following:

1) Names of all those candidates being recommended from a given parish or institution.

2) Check to cover their expenses (lunch, materials, speaker); make payable to the Office of Worship and Spiritual Life

a) Specification of a) which workshop your candidate(s) will attend,

b) How many will attend English sessions and how many the Spanish. Deadline for reservations is the Wednesday prior to the workshop candidate(s) will attend.

...FOR LECTORS: (New or already functioning) (Also Saturdays from 10-3, and in

(English and Spanish)

February 15, St. Catherine of Siena/Southwest Dade

March 8... St. Charles Borromeo/Hallandale.

Fee: \$5.00 per person payable in advance to the Office of Worship and Spiritual Life (includes lunch, materials, speaker). Reservations required:

Procedure: Please call the Office of Worship and Spiritual Life, 757-6241, Dade or 522-5776, Broward, Ext. 351 to make reservations and specify how many will attend the English Session and how many the Spanish, also which workshop they will be attending.

Deadline for reservations is the Wednesday prior to the workshop lectors will attend.

FINAL EVENINGS OF REFLECTION FOR LITURGICAL MINISTERS TILL SEPTEMBER (All evenings begin at 7:30, end at 10:00 PM; offered in English and Spanish)

Tuesday, March 18... St. Michael the Archangel/Miami

Tuesday, April 22... Epiphany/South Miami

Presentation is for all liturgical ministers: Eucharistic Ministers, Lectors, Ushers, Altar Servers, Musicians, Sacristans, Environmental Artists, Deacons, Clergy, etc.

No fee, but reservations requested.

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, continuous hors d'oeuvres. Admission \$6. For more info call Sharon Silver at 385-1255.

The Family Enrichment Center in Miami will host at the center a Beginning Experience Weekend on Feb. 28-March 2 for separated, divorced or widowed men and women who have already worked through the initial feelings of anger and despair. For more info call Sr. Virginia at 651-0280.

### Fashion shows

St. Francis Hospital Auxiliary will host its "Flowers in Springtime Luncheon" on March 4 at the Doral-on-the-Ocean Hotel on March 4. Features evening gowns, sportswear, and business outfits. For more information call 868-2783.

St. Henry's Women's Guild is sponsoring a Spring Luncheon and fashion show on March 1 at 11:45 a.m. at the parish hall on 1500 S. Andrews Ave. in Pompano Beach. Donations \$15. Reservations call 785-2450 Mon.-Fri. 10 a.m. to 3 p.m.

St. George will sponsor another Luncheon/Fashion Show March 1 from 11:30 to 2:00 P.M. Tickets are \$8 a piece. Fashions by Loeman's.

St. John the Baptist Catholic Women's Guild of Ft. Lauderdale will host a luncheon-fashion show called "American the Beautiful" at Pier 66 on Feb. 22 at 11:30 a.m. Donation is \$20. For reservations or information call 564-5354 or 491-6838.

St. Pius X Women's Club will hold a spring luncheon and fashion show at 11:30 a.m. on Feb. 27 in the Crystal Lake Country Club on Crystal Lake Drive in Pompano. Donation \$15. Reservations call Mrs. Frank Zink at 561-2370.

### Potpourri

St. George Catholic Church will sponsor another Black History Month Celebration Feb. 23 from 3 to 5 p.m. The theme: Black Orators. Refreshments.

Belen School is holding its annual "Tom-bola" (festival) which features rides, games, bazaars, dance, Latin American and Italian foods. Hours: Saturday, March 1 from 4 p.m. and Sunday, March 2, from 1 p.m. until midnight. At the school grounds, 500 SW 127th Avenue, Miami. Admission is free. Information: Fr. Dorta-Duque, S.J. 642-0433. Proceeds go to the scholarship fund.

St. Mary Magdalen Women's Guild is sponsoring an Art Auction on Feb. 21. Preview at 7:00 p.m. Auction at 8 p.m. Master Card/Visa. Wine & Cheese, Admission: \$5. Parish Hall 17775 N. Bay Road, Sunny Isles. 931-0600.

St. Joseph Fraternity of the Secular Franciscan Order invites anyone interested to join at next meeting on March 2 at 1 p.m., and every first Sunday of the month at St. Anthony's Church hall 901 N.E. 2nd St. Ft. Lauderdale.

Our Lady of Lourdes Catholic Church "Parish Players" will perform the "Smallest of All" a play about the life of St. Bernadette, on Feb. 22 at 8 p.m. at the West Boca Raton parish, 22094 S.W. 57th Ave.



# Augustinian program seeks volunteers, sponsors

WINTER PARK, FL — The State of Florida is currently served by a lay volunteer group known as the Augustinian Volunteers (AVs). This program was founded at Easter of 1983 by Rev. Patrick O'Neill, OSA, President of St. Thomas University in Miami. The founding Director, Mr. John R. Geiger, works out of the San Pedro Spiritual Development Center near Orlando, Florida which serves as the center for recruitment, screening, applicant review and volunteer placement. Personal and spiritual growth of laity in mission is coordinated by three St. Thomas University faculty members, Mr. Francis McGarry (Pastoral Counseling Center),

Rev. Mark Garrett, OSA, and Rev. George Morgan, OSA. Rev. Dennis Harten, OSA, pastor of St. Augustine's Parish in Casselberry, Florida, directs the lay volunteer application review board.

The Volunteers are serving a minimum one-year full-time commitment at such locations as shelters for unwed mothers, food banks, farmworker health clinics, teenage runaway shelters and diocesan offices. For additional information on how you can sponsor the volunteer program or how to become a volunteer (21 years old and over), please write to Augustinian Volunteers, P.O. Box 702, Goldenrod, FL 32733-702 or call (305) 677-8005.

## St. Thomas honors Mary R. Newland

Mary Reed Newland, author of twelve books on religious education and family life, will be awarded an honorary degree at St. Thomas University, Friday, February 28th, at 11:30 a.m.

Mrs. Newland is a consultant for PACE and St. Mary's Press and is associate editor for Today's Catholic Teacher. In

addition to her publications she has produced her own television series on storytelling/teaching of the Bible to children. Currently she is finishing a high school text on Hebrew Scriptures.

The ceremony will be held on the Main Campus at St. Thomas University in the Library Convocation Hall.

# Casinos a bad bet?

(Continued from page 15)

says Fr. Falotico.

Right across the street from his parish, a new casino hotel has begun construction. So far, there have been no protests from local residents.

In her experience working with families employed at the casinos, Sr. Nolan observes, "there's increased alcoholism, adultery and financial ruin."

And despite the fact that the Casino Control Commission with 235 state investigators on duty to scrutinize the casino employees and enforce regula-

tions, "We turn away as many as 40,000 underage people in a six month period from the casino hotels," admits Flynn.

In his study, Dr. Liseur addressed the seriousness of the problem of the underage gambler. In a survey conducted in four schools with a total of 892 high school students, (80 percent of the students from public and parochial schools surveyed were Catholic), it was found that 5 percent of them fell into the category of compulsive gamblers.

(Next Week: The crime factor)

## Prayer petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. We invite anyone with a prayer request to write (no phone calls, please), to us that this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

## St. Thomas open house

All parishioners interested in an Academic Certificate or degree in Pastoral Ministries from St. Thomas University are invited to an open house between 5 - 7:30 p.m. on Feb. 25 in the Presidential Lounge/Library Building at St. Thomas University. Please call 625-6000, extension 141 for more information.

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Thank you to The Holy Spirit, St. Jude and all the Saints for prayers answered. R.L.

ORACION AL ESPIRITU SANTO

Espiritu Santo.Tu que me aclaras todo, que iluminas todos los caminos para que yo alcance mi ideal. Tu que me das el don Divino de perdonar y olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo, yo quiero en este corto dialogo agradecer por todo y confirmar que nunca quiero separarme de Ti, por mayor que sea la ilusion material. Deseo estar contigo y todos mis seres queridos en lo gloria perpetua. Gracias por tu misericordia para conmigo y los mios. Gracias Dios mio. S.D.

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# He's the One

Reflections on  
Sunday's Gospel,  
Luke 9:28-36

## Introduction

We all know what punctuation is, and we make use of it when writing. But have you ever paid attention to the *shape* of the marks that we use?

A period suggests a stop, as though a small stone were placed at the end of a sentence, one that would cause one to trip by proceeding any further.

Sometimes the period is repeated, like stepping stones lined up in a row, but leading nowhere...

An exclamation point brings one to a surprising and sudden halt!

As for the question mark, doesn't that resemble an ear? And, as Luke uses them, do they not indicate that there is something yet to be heard?

## Background

As this "Year of Luke" proceeds, the first Sundays have presented the opening of Christ's ministry. When Lent began, we were still in that portion of the Third Gospel. But with this Sunday, we are thrown abruptly into the close of the Galilean ministry.

Many had "heard of all that was happening," and "some were saying" that Jesus is John "raised from the dead." Others thought he was "Elijah," and still others "one of the prophets of old" who had "risen."

Only Peter stated the correct reply; Jesus is the Messiah! (9:18-22).

But is Peter's reply entirely correct? Is the question about Christ's true identity now closed? Is there more to the answer?

## Commentary

As Jesus is transfigured, Moses and Elijah appear "in glory," while the disciples sleep. Upon waking, they only see "his glory," even though they see the prophets "standing with him."

Moses, upon Sinai, beheld God's "glory," and Elijah journeyed there to behold it. But, as they speak with Jesus, the "glory" is his alone, a glory that the apostles can behold.

The two prophets speak about the "passage" that would be fulfilled in Jerusalem. Literally, that word is "exodus," when God delivered Israel from Egypt with power and *glory*. It is an important discussion, central to Luke's purpose in telling the story.

When Peter had confessed that Jesus was Messiah, Jesus himself had supplied a further identification for himself. He would "first endure many sufferings... and then be raised up on the third day" (9:22).

Christ's "passage," or "exodus," would be a passage through suffering to glory. The glory that the disciples now see confirms the truth of Christ's own words. In itself, it provides an answer to those who thought he was "Elijah... or one of the prophets of old returned from the dead" (9:19).

For a moment, such prophets have returned, but they appear with the one who shall truly rise from the dead! Soon, as the figures "enter" the cloud, and the voice is heard, both the cloud and the figures shall disappear.

Elijah and Moses will depart so silently, that their departure isn't even recorded!

As for the voice that is "heard," it is not simply an *indicative* sentence. It is an *imperative*! Elijah and Moses are not the figures to be turned to, nor are they the ones to whom we should listen. Their age has passed, and the "glory" they either saw or sought, is now Christ's "glory."

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.

# Four steps into

By Father Basil Pennington, OCSO  
NC News Service

Did you ever notice what happens when the Gospel is read at Mass?

The deacon or priest greets the people, saying "The Lord be with you."

The people respond, "And also with you."

Then the celebrant says, "A reading from the Gospel according to..."

And the people respond, "Glory to you, Lord."

When the celebrant first greets the people, they respond to him personally. But in the exchange that follows it is as if he disappears; now Jesus speaks.

This same direct communication can happen whenever the Scriptures are opened. God is there to speak to us personally.

At our Trappist abbey church in Spencer, Mass., there are two lamps burning: one before the tabernacle proclaims the real presence of the Lord in the Eucharist.

A second lamp burns above the Bible, proclaiming the real presence of the Lord in his Word.

The Bible should have a special place in homes or offices too. It proclaims that the Lord is present there.

Daily scripture reading can be an encounter with a real presence of the Lord. For centuries

*'In the Scriptures, if we but have ears to hear, we hear the voice of a Friend.'*

monks have used a simple method to help them approach the Lord this way. Let me share it.

**Step 1.** Preparation (one or two minutes). Come into the presence of the Lord and call upon the Spirit. Twelfth-century usages tell the monk to take the Bible reverently, kneel, call upon the Holy Spirit to be with him and listen to the first words. After kissing the text, the monk sits down.

This acknowledges at the start that God is present in his Word. We call on the Holy Spirit because the Spirit inspired the sacred writer and now lives in us. It is the Spirit who makes the Word come alive in us as it was in the Bible writer.

**Step 2.** (Five to 10 minutes or more). Listen to the Lord. I say "listen," not read, for the Lord is here to speak personally. This is why the same words can have such different and rich meanings for us from day to day. They are ever new.

Set a minimum time for listening to the Lord, a time to be faithful to each day. And

## The tune-out -

A prominent position is given to the Bible at Mass. In many parishes, the Bible is held high in the entrance procession as the Mass begins. The obvious message: Reading Scripture is not just incidental to what is about to happen.

But does that always make it easy to listen well to what is read?

Scripture is the "principal proclamation of the church and the first written expression of the Christian tradition," says Father William Bausch, author of books on church life. He explained that Vatican Council II and the liturgical renewal that followed it emphasized the "place of honor" Scripture should have in the liturgy.

Today, "no sacrament can be celebrated

without Scripture," he noted. For example, in the anointing of the sick, the gospel reading might be about the centurion who asked Jesus to "come cure my child."

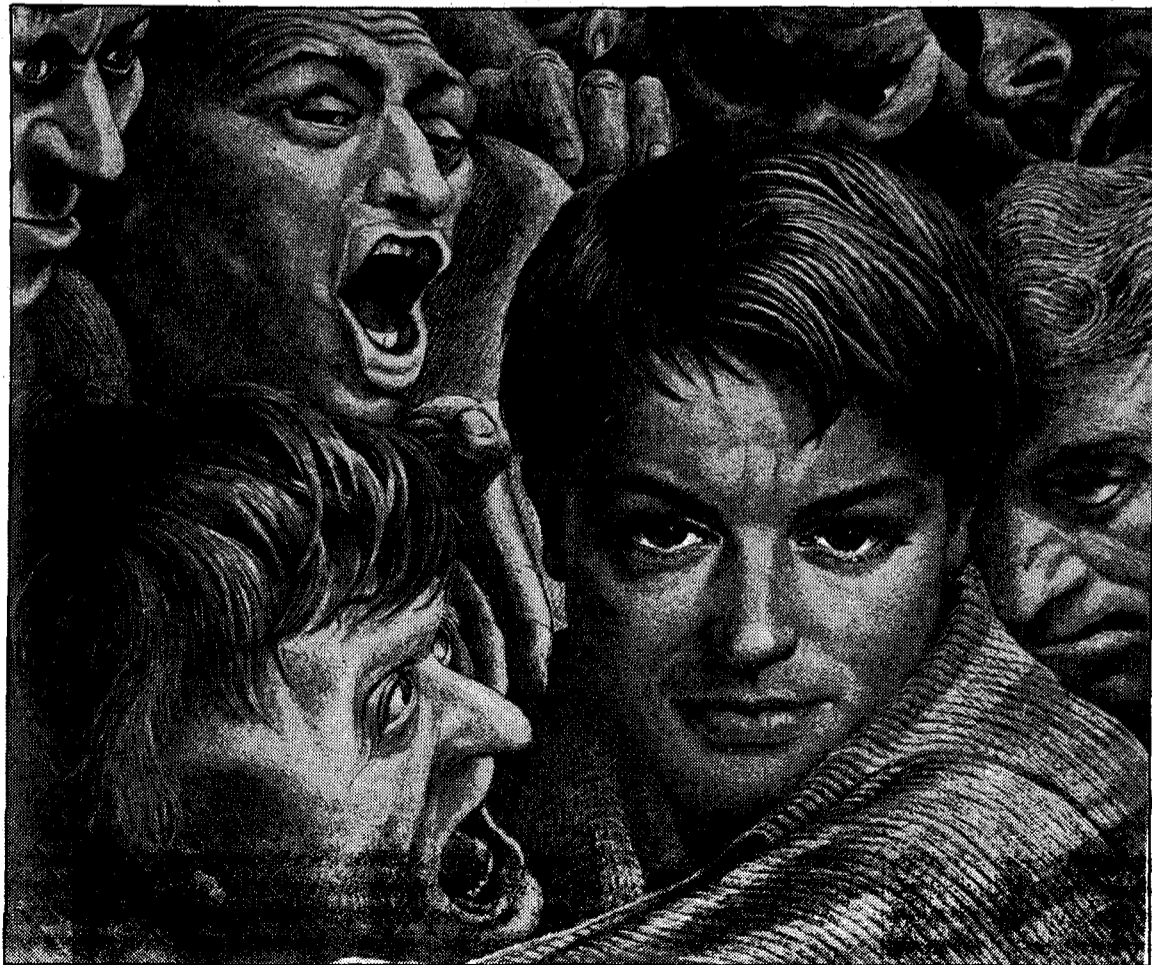
Read before the anointing, the story is a reminder that "Christ is still active today in his sacramental, mystical body, as he was in his physical body," Father Bausch said.

People hearing that reading in the special circumstances of sickness may discover it speaks to them in a way it never has previously.

In other circumstances, however, some of us might tune out, possibly thinking, "I've heard that story a million times."

What fosters the tune-out syndrome?

• Sometimes a person arrives at Mass



Jealousy, hatred and anger — the stuff of classical drama — are part of the Bible story of Jacob, who favored his youngest boy enough to enrage his older sons, who even considered killing their brother.



## the Bible

remember: There is no need to cover a certain amount of text during this time. Take the leisure simply to listen. This is a time of being with the Lord, being with a friend, to let him speak as he will.

**Step 3.** Thank the Lord. For, if we want to speak with important people in this world, we usually have to make an appointment well in advance. Think how different it is with the Lord of heaven and earth, who is willing to come to us any time. Be thankful for such friendship.

**Step 4.** Take a word, a phrase or a sentence away from the encounter, something that speaks to you. Some days the Lord speaks a word powerfully as we listen. It can remain with us, perhaps for years or the rest of our lives. On such occasions, the word is given to us.

But other times we need to select a word and carry it with us. Sometimes, it will suddenly come alive for us during the day. It may prove to be just what someone else needs to hear.

One of the wonderful words the Lord has spoken was heard first the night before he died: "I no longer call you servants but friends."

In the Scriptures, if we but have ears to hear, we hear the voice of a friend.

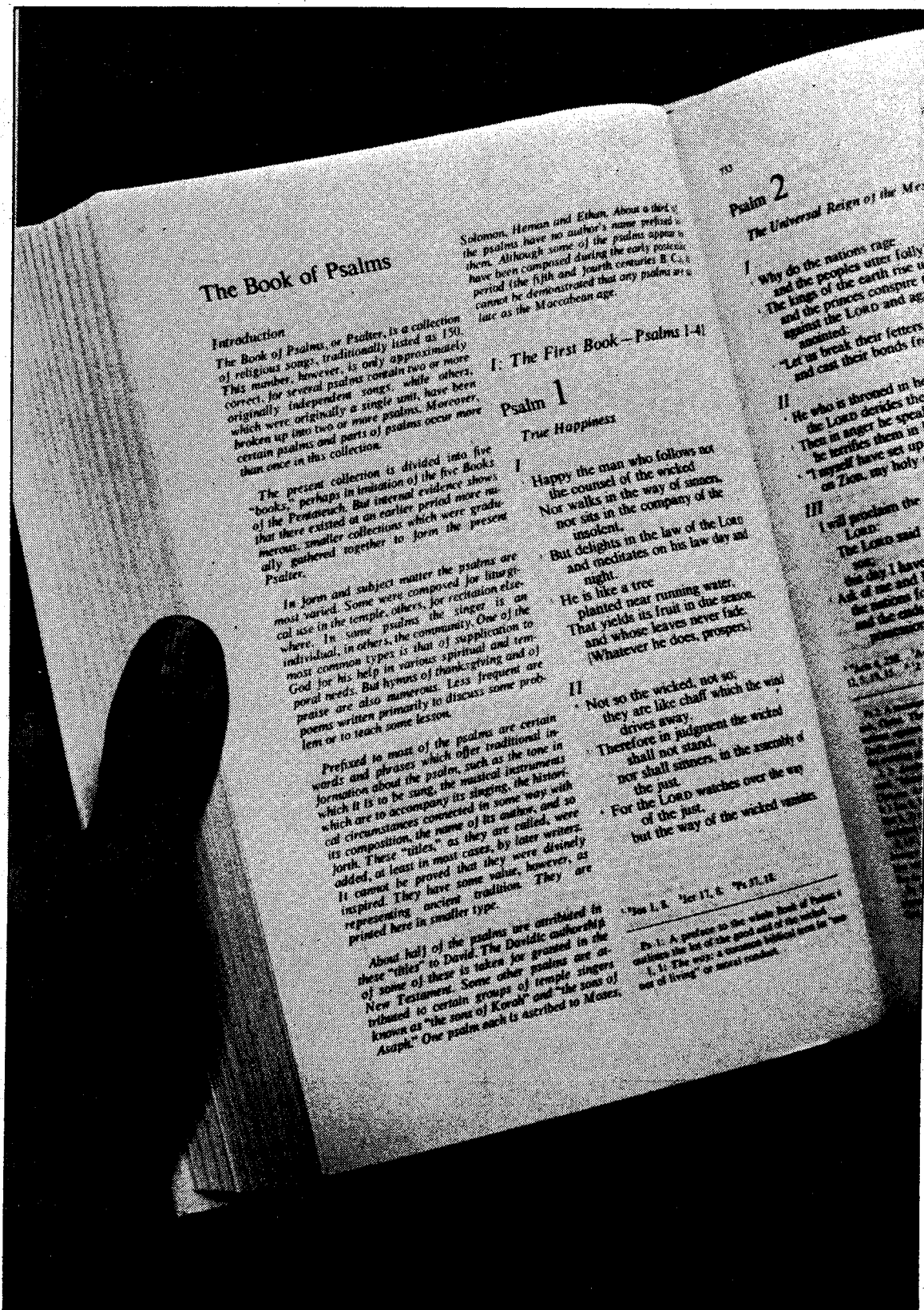
## syndrome

loaded down with private anxieties.

- At times, too, the meaning of what is read is not immediately clear. Images that made sense to people in a rural, biblical setting sound a little foreign and a person may wonder silently, "What's in this for me?"

- Or physical circumstances interfere. People may tune out if they can't hear well or if the readings are not well read.

- Again, one may be so busy listening for "the lesson" or "the point" of the story that the story as a whole is not heard; the possibility for hearing it in a fresh way is tuned out. This might be called the "I already know what this is about" syndrome.



"Listen" to the Bible, counsels Fr. Basil Pennington. With the right preparation and a prayerful attitude, the words on the page can become living messages from the God who called us friends. (NC photo)

# Is the Bible dull?

## What about Salome, and Samson and Delilah?

By Father John Castlot  
NC News Service

Giuseppe Verdi composed a stirring opera titled "Nabucco." That was a sort of nickname for the ancient Babylonian ruler, Nebuchadnezzar, who conquered and enslaved the Jews in 587 B.C.

The powerful opera "Salome," by Richard Strauss, was based on the gospel account of John the Baptist's execution.

Samson and Delilah had their sordid love affair set to gloriously sensuous music by Saint-Saens.

It is true that Verdi spiced up his story with an imaginary liaison between his Nabucco and a captive Jewess. And Strauss made his Salome fall madly and somewhat pathologically in love with Johanan, as the Baptist is called in the opera.

But those gimmicks only added a bit more human interest and pathos to biblical stories already tingling with excitement.

The fact that the composers chose these narratives as vehicles for musical expression shows that the stories' tremendous potential for dramatic development was recognized.

But it is not just these specific, drama-packed stories that are exciting. Scores of others come readily to mind. The whole Bible is an engrossing library between two covers.

Not for nothing has the Bible been a "best seller" for as long as that

***'The whole Bible is an engrossing library between two covers. Not for nothing has the Bible been a "best seller" for as long as that classification has existed.'***

classification has existed.

Humanity itself is fascinating. And the Bible provides a front-seat for viewing how humanity has struggled toward self-realization — toward the realization of God's plan for the universe unfolding in human history.

The Bible is also a mirror in which we can view ourselves in all our personal relationships with each other and with God. For the Bible is not the story of humanity told in abstractions; it is the story of each one of us.

And it is far from dull.

It is at first surprising that anyone should consider the Bible dull. But upon reflection one can begin to understand why.

For one thing, the only contact many people have with the Bible is in the weekly liturgy of the Word during the Mass. They hear bits and snatches of books with which they are almost totally unfamiliar. Anything taken out of context is, without further explanation, simply puzzling. That problem could be solved if people familiarized themselves with the Bible — but that leads to another problem.

Television has anesthetized a large segment of the U.S. population. For many, it has effectively replaced reading as a form of entertainment and personal growth.

Still, the Word of God is proclaimed Sunday after Sunday. It is a living word, one imbued with dynamic power when well proclaimed.

"Indeed, God's Word is living and effective, sharper than any two-edged sword. It penetrates and divides soul and spirit, joints and marrow; it judges the reflections and thoughts of the heart" (Hebrews 4:12-13).

One simply cannot be indifferent to God's Word. It forces us to make decisions one way or another.

Of course, one can simply shut one's ears. But to do so already is to have made a decision.

# Haitians rejoice at Mass

## Archbishop, priests lead celebration

By Prent Browning  
Voice Staff Writer

This time it was for real.

After a week of confusion, hope and disappointment, the long awaited news had been confirmed — Jean Claude Duvalier had fled, a new government was in control in Haiti.

At an outdoor Mass Feb. 9 to celebrate the event behind the Pierre Toussaint Haitian Catholic Center in Little Haiti the sense of relief and joy was almost palpable.

Anticipation and frustration were written on the faces of those who gathered for a Mass at the Notre Dame D'Haiti Chapel on the same property a week before when it was clear that news of Duvalier's exile had been premature.

But now the blue and red flag that was Haiti's before "Papa Doc" Duvalier changed the colors to black and red was proudly displayed behind Archbishop Edward McCarthy as he processed through a crowd of over 3,000 Haitians to a makeshift altar.

The blue and red flag was more ubiquitous than the American flag on the Fourth of July. The flags waved from car antennas and covered hoods and roofs. They were waved by hundreds in the crowd and emblazoned on T-shirts. Pieces of the blue and red flag were worn as ties and bandanas. Like the American flag they symbolized one thing — independence. The connection was emphasized by T-Shirts sold at the edge of the event giving the United States credit for its role in "Baby Doc" Duvalier's departure. They said: U.S., Haiti, Free.

Dozens of palm fronds waved by laity and altar boys, symbolizing peace, rivaled the flags in spirit if not in number.

Before the Mass a smiling Fr. Thomas Wenski, director of the Pierre Toussaint Haitian Catholic Center,

weaved energetically through the crowd enthusiastically sprinkling them from Palm fronds dipped in Holy Water.

After a tense week, the day he had hoped for and prayed for had finally arrived. Despite revenge taken against members of Duvalier's infamous security force, the Ton Ton Macoute, the ousting of Duvalier had been accomplished without the widespread bloodbath he and other involved clergy feared.

Fr. Wenski later said that the exile of the Haitian dictator served only to increase the church's credibility in Haiti. But the church has been a credible presence there for some time, speaking out on behalf of the people, particularly after the visit of Pope John Paul II to Haiti in 1983 during which the Pope criticized the corruption and human rights violations occurring under the Duvalier regime.

The increasing outspokenness of Haitian clergy was evidenced by a recent wave of expulsions and arrests. Only days before the dictator's exile a priest in Port-au-Prince had been shot at and wounded by a soldier during Mass.

Struggling to remain on the air, the Catholic Radio station, Radio Soleil,

Haiti's only independent radio station, played a role in informing Haitians of demonstrations and other news not officially sanctioned by the government.

The identification of the church with the Haitian people was underlined by Archbishop McCarthy, who said during the Sunday Mass that the Church shares in their celebration.

"We are united in Christ, and that union is even stronger than blood."

Coming on the heels of two days of round-the-clock rejoicing by the Miami Haitian community, the Mass was an occasion for reflection about the meaning of recent events and some cautionary notes were spoken.

One of two exiled Haitian priests celebrating the Mass, Fr. Max Dominique, now residing in the Bahamas, told the crowd to beware "of the Macoute in all of us," referring to the evil that all are capable of as shown by the violent revenge taken against members of "Baby Doc's" militia.

On the seatbed of a pickup truck that served as an altar, the Archbishop told them "you must not be discouraged or depressed by false expectations."

"A nation that has been deathly sick cannot recover completely overnight," he said.

"A nation where thousands have been starving can hardly be prepared to welcome over a million of its exiles home overnight."

The Archbishop spoke eloquently of the Church's sympathy for the plight of the Haitian people and its hopes for the future.

He drew cheers when he told the crowd of his belief that Haitians will now build a new Haiti, a Haiti that is free, that respects human rights and practices its faith.

"Meanwhile I hope you Haitians realize," he said, "that you have two homes. You have a home here — a family here — your church family."

"There are no national boundaries within the Church, no separating seas or Krome camps. We love you. We've come to know you and admire you."

While the situation in Haiti stabilized there was still time for many in the crowd to consider whether to return.

The celebratory spirit was undiminished by the morning-long Mass. When it was over dozens of Haitians gathered under a giant red and blue flag, sang Creole songs and chanted "liberte."

Still expressing their joy a chorus of thousands of car horns could be heard from miles away as they departed.



Relief and joy are evident in the faces of two Haitian women at Mass. (Voice photo/Prent Browning)



Shouts of "Liberté, liberté!" (Liberty! Liberty!) punctuated the outdoor Mass in thanksgiving for the departure of Haitian "President-for-Life" Jean Claude Duvalier (Voice photo/Prent Browning)



Even the children celebrated. (Voice photo/Prent Browning)