

# High holy days at hand

Pontifical Mass celebrated by Archbishop Edward A. McCarthy at 11 a.m. Sunday, in St. Mary Cathedral, will mark the beginning of Holy Week for South Florida Catholics.

Palms, commemorating Christ's triumphal entry into Jerusalem, will be blessed and distributed to the congregation whose members will then participate in an outdoor procession before Mass.

On Monday the Archbishop will be the principal celebrant of the Mass of Chrism at 6:30 p.m. at the Cathedral. During this Mass, offered only once each year, the holy oils used in South Florida Churches throughout the year at baptism, confirmation and in anointing the sick, will be blessed.

All priests in the Archdiocese will renew their priestly commitments at

the Mass where 15 priests from Broward and Dade Counties will be honored on the occasion of their golden or silver jubiles. (See page 16.)

St. Mary Cathedral's multicultural community will participate in the Holy Thursday rites beginning at 7 p.m. on Thursday. The Liturgy of the Word, first part of the Mass, will be a Cuatri-lingual celebration with the Liturgy in English in the Cathedral and liturgies in Spanish, French, and Creole in other buildings on the grounds. All four groups will then gather in the Cathedral for the Mass commemorating the institution of the Holy Eucharist and the Last Supper.

Ceremonies will include the washing of the feet of laypersons by the Archbishop in imitation of Christ who washed the feet of the Apostles.

On Good Friday, the Stations of the Cross, devotion performed by meditation on Christ's Passion, will begin at noon in the Cathedral, with services in English slated for 1 p.m.; French at 4 p.m.; and Spanish at 7 p.m.

All communities will join in a solemn outdoor procession at 7:30 p.m. while a large wooden cross is carried north to 79th St., East to N. Miami Avenue, then south to NW 75 St. the site of the Cathedral.

At Our Lady of Charity Shrine, adjacent to Mercy Hospital, Mass will be celebrated by Auxiliary Bishop Agustin Roman at 8 p.m. on Holy Thursday, March 27. Good Friday services will begin at 6 p.m. at the Shrine where the Way of the Cross will be followed by the Liturgy of Good Friday.



## THE VOICE

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Special report  
on recent Synod  
Pages 9-10**

Vol. XXXII No. 32

Catholic Archdiocese of Miami

Price 25¢

Friday, March 21, 1986

## BINGO!

### Pastors say they need it but many are reluctant

By Ana Rodriguez-Soto  
Voice News Editor

*Hey, did you hear the one about the old man who was dying? He says to his friend, "You know, I'm going now, but I should be praying, and I've never prayed in my life." So his friend says, "Well, I never prayed either, but when I was a little boy there was a Catholic Church on the corner. I'll pray with you: 'B14... N21...'"*

That stereotype may not be justified, but the fact is that for many years, bingo has been as much a part of the U.S. Catholic Church as the Rosary and fish on Fridays.

Some Catholics — perhaps a growing number — are embarrassed by the association. This is especially true when the issue of legalized gambling comes up, as it has in South Florida. Often, Catholics find they cannot state their opinion without first defending their devotion to this game of chance, this form of legalized gambling which is the lifeline of many parishes.

In view of the Church's consistent opposition to legalizing casino gam-

bling in most communities, how can it condone bingo?

It's a "fine line," admitted one South Florida pastor. But theologians say the Church is correct in drawing it, because, on principle, Catholicism is not and never has been opposed to gambling itself. What the Church dislikes about casinos' particular brand of gambling is the crime element that feeds on them, and its effect on the community. (See related story, Centerfold).

Yet the question remains. Should the Catholic Church be, in the public's mind, the Bingo Church?

Some South Florida pastors see no problem with it. Many admit they would prefer to find a less questionable method of fundraising. But all of those interviewed by The Voice agreed that, without the income generated by bingo, many parishes would be unable to operate, let alone keep their Catholic schools open.

"Catholics per capita simply do not give as much [money to their churches]

(Continued on page 14)



### A Golden kiss

Ramon and Juana Perdomo say they've stayed happily married for 50 years by being tolerant and sharing common goals. 'I'm the boss, but she commands,' jokes Ramon. They were among 110 other couples celebrating their silver and golden jubilees at a Mass at St. Mary's Cathedral. (Voice photo / Betsy Kennedy)

## New bishop: Archdiocese 'exciting'



*'The first day [Archbishop McCarthy] took me around this building [the Pastoral Center] it was one of the most exciting things in my life.'*

— Auxiliary Bishop Dorsey

By Ana Rodriguez-Soto  
Voice News Editor

He is described as very friendly, extremely kind and in love with people. But perhaps the most telling thing about Bishop Norbert M. Dorsey, Miami's newly ordained auxiliary, is the openness with which he speaks about the "hardest" day of his life:

"the day I was told I was to be a bishop."

"It was just such a shock, and you can't help but think that you have so many inadequacies," says this 56-year-old member of the Passionist Order who candidly admits he shed many tears over the news.

"Everytime I think of it I'm still apprehensive," he told The Voice in an interview a few days before his March 19 ordination, which was to be attended by more than 300 Passionist priests from around the world, as well as bishops from the Philippines, Papua New Guinea and throughout the United States. (Complete coverage in the next issue of The Voice.)

Bishop Dorsey is the first member of a religious order to serve as a bishop in the state of Florida, and the fifth auxiliary bishop to be appointed to the

Archdiocese of Miami since its establishment in 1958.

He will work alongside Auxiliary Bishop Agustin Roman, the first native of Cuba to be elevated to the rank of bishop in the United States in 200 years.

People who know Bishop Dorsey say South Florida is going to "love him," and they add that his candor and humility are for real.

"I don't think he even anticipated that he would be chosen," says Brother Damian Carroll, a fellow Passionist who has known Norbert Dorsey "since he was a kid in high school," waiting on tables and helping out on weekends at the Passionist retreat house near his home in Springfield, Mass.

"You've got to understand that his

(Continued on page 17)



## Scrap Vatican rules, say college heads

WASHINGTON (NC) Proposed Vatican rules for Catholic colleges and universities are a threat to academic freedom and to university funding and should be substantially revised, if not scrapped altogether, the heads of 110 U.S. Catholic colleges and universities have told the Vatican.

The educators' views are contained in a synthesis of responses from Catholic college presidents to the norms, which were written and distributed last year by the Vatican Congregation for Catholic Education.

Most U.S. educators responding to the norms

"would find it more advantageous to the work of the church in American higher education if this kind of juridical document were not issued at all," said the report.

Among other documents that already discuss and identify the purposes of Catholic higher education, the report said the "majority of our presidents do not understand why the Holy See considers it 'opportune' to issue another statement on the subject. They would say 'non placet' (a 'no' vote)" to the proposed norms.

A major point of contention for the college presidents are norms that set up "external ecclesiastical control" of universities.

The norms, for example, give hierarchical authorities, presumably bishops, the power to control the hiring and firing of professors on non-academic grounds.

The "real crux" of the proposed norms, the report said, "is perceived by many to be the assertion of a power on the part of the bishop to control theologians... and to assure 'orthodoxy' in their teaching."

### Bishops refuse to give records to abortion rights group

WASHINGTON (NC) — The nation's bishops will accept a contempt-of-court citation rather than turn over documents subpoenaed by an abortion rights group seeking to have the Catholic Church's tax exemption revoked, the National Conference of Catholic Bishops announced. In a letter to the bishops Msgr. Daniel F. Hoye, general secretary, said the NCCB and its public policy arm, the U.S. Catholic Conference, would not comply with the subpoena for records of its pro-life activities, finances and related material sought in a lawsuit by Abortion Rights Mobilization. ARM contends that the bishops' Pastoral Plan for Pro-Life Activities urges political actions that violate the church's tax-exempt status.

### Archbishop Casey of Denver dies after surgery for a blood clot

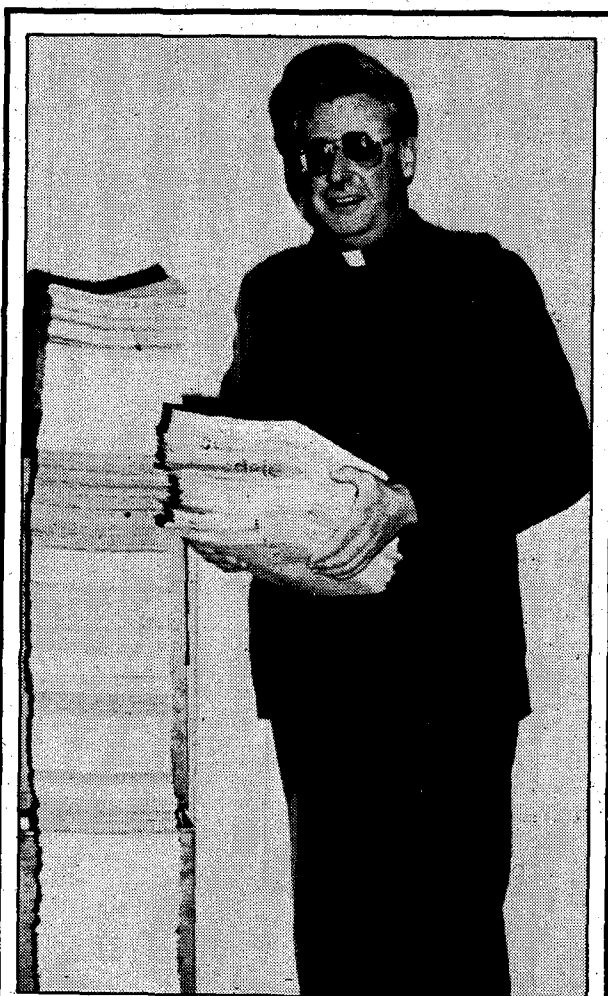
DENVER (NC) — Archbishop James V. Casey of Denver died March 14 of internal bleeding 12 days after undergoing surgery to remove a large blood clot at the base of his brain. He was 71. Archbishop Casey had been the head of the Denver Archdiocese since May 1967. His tenure as archbishop was characterized by his compassion for the poor, concern for social justice and ecumenical efforts. Among the diocesan offices he created were those for Hispanic concerns, justice and peace, ministry to the handicapped, pro-life, campus ministry, single adult ministry, and many others.

### Bishop wants confirmations to include rejection of drugs

BRIDGEPORT, Conn. (NC) — Bishop Walter W. Curtis of Bridgeport said in a letter to the 91 diocesan parishes that he will ask young people at their confirmation to reject drug and alcohol abuse, which he called an epidemic. The bishop said that beginning with the upcoming confirmation schedule candidates will be asked: "Do you reject the misuse of alcohol and drugs which are special obstacles to our living in the freedom of God's children?" He said the question will be included in the baptismal promises which are renewed during the confirmation rite. Bishop Curtis said the Catholic Church has the "obligation to point constantly to the presence of sin and evil in our society."

### Catholic coalition backs proposed gay rights bill

NEW YORK (NC) — An ad hoc coalition of Catholics — the Consultation on Homosexuality, Social Justice and Roman Catholic Theology — has publicly backed a proposed homosexual rights bill pending in the New York City Council. Consultation director Kevin Gordon, a professor of biomedical ethics at Brooklyn College, and about 20 supporters were present at a press conference, held at City Hall. The bill, strongly backed by Mayor Ed Koch, would forbid employment and housing discrimination on the basis of "sexual orientation," which is defined as "heterosexuality, homosexuality or bisexuality." Bishop Francis Mugavero of Brooklyn and Cardinal John J. O'Connor of New York issued a joint statement opposing the bill as an attempt to secure "legal approval of homosexual conduct."



### High priority

Bishop Joseph L. Imesch of Joliet, Ill. stands beside a 5-foot stack of responses by more than 2,000 women to a diocesan consultation on women's concerns. Bishop Imesch heads a committee of U.S. bishops drafting a pastoral letter on women's concerns. (NC photo by Pat Morrison)

### Catholic laity call for dismissal of nuns who signed abortion ad

WASHINGTON (NC) — A group of Catholic lay leaders has called on church authorities to dismiss nuns who still have not reached reconciliation with Rome over their signing of an advertisement on abortion in 1984. "These women, for their own good and the good of the whole church, should be returned to the world whose principles they have made their own," the group said in a joint letter to Cardinal Jerome Hamer, head of the Vatican's Congregation for Religious and Secular Institutes.

### Bishop won't include women in Lenten liturgical rite

(Undated) (NC) Bishop Anthony Bevilacqua of Pittsburgh has informed the priests of his diocese that women cannot be included in the traditional Holy Thursday washing of the feet the symbolic reenactment of Christ's action at the Last Supper. After several groups in the diocese criticized the order, Bishop Bevilacqua apologized for the stir but stood by his position.

### U.S. Education department to probe remedial aid case

SAN DIEGO (NC) — U.S. Education Department officials will investigate complaints by Catholic educators that parochial school-children in San Diego are not receiving their fair share of remedial aid. Father Dennis R. Clark, San Diego diocesan superintendent of schools, filed a formal complaint with the San Diego Unified School District over the way the district provides remedial education services for students in Catholic schools. He wrote that the programming "is inequitable to programming for public school students." Father Clark said U.S. Education Department representatives will visit San Diego March 25.

### Sandinistas, U.S. accused of human rights violations

WASHINGTON (NC) — A new report by the human rights organization Americas Watch roundly criticized the Sandinistas, their military opponents and the United States for the "worsening" human rights situation in Nicaragua. Also, Americas Watch said that the victims of the human rights violations "are the people of Nicaragua; their oppressors are the Nicaraguan government, the contras and the United States." The report declined to say that one side's abuses were worse than another's. "The abuses are different, and in many ways incommensurable. They all must be condemned for their failure to meet basic standards of international human rights."

### 'Swim upstream' pastoral director urges social justice workers

BALTIMORE (NC) — Social justice workers should follow Christ's example of "swimming upstream" against secular culture, Harry Fagan, associate director of the National Pastoral Life Center, told Baltimore archdiocesan workers. Recent pastoral letters by the U.S. bishops are an invitation to Catholics to be faithful to the social justice tradition of the church, Fagan said at the seventh annual Social Ministry Convocation in Baltimore. A lot of tension is connected to social justice work, Fagan told the 275 archdiocesan workers, because the Christian social justice movement is countercultural and challenging to people.

### Catholic theologian won't retract views — may lose job

WASHINGTON (NC) — Father Charles E. Curran, a professor of moral theology at The Catholic University of America, announced that he has refused a Vatican order to retract his dissenting views and could face loss of his right to teach at the university. "It is unjust to single me out," Father Curran declared at a press conference called at Catholic University. Father Curran received the letter ordering a retraction from the Vatican Congregation for the Doctrine of the Faith, with approval of Pope John Paul II. The letter declared that the American theologian is in "dissent" with church teaching on artificial contraception and direct sterilization; abortion and euthanasia; masturbation, premarital intercourse and homosexual acts.

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Average Weekly paid circulation 50,000

Distributed to the home by mail on Friday and bought in 132 churches on Sunday, 26 weeks in the year.

Second Class postage paid at Miami, Florida. Subscription rates \$10 a year, Foreign \$13. Single copy 25¢. Published every other Friday.

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**cpo** Archdiocese of Miami  
Bi-weekly Publication  
9401 Biscayne Blvd.  
Miami Shores, FL 33138  
POSTMASTER  
Send change of address notices to the VOICE  
MAILING ADDRESS  
P.O. Box 38-1059  
Miami, FL 33238-1059  
News: 758-0543  
Advertising, Classified  
Circulation  
Miami 758-0543  
Ft. Lauderdale 525-5157  
W. Palm Bch. 833-1951

**NC**

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## ABCD Soars over goal again

### May hit \$5 million mark

By Prent Browning  
Voice Staff Writer

The optimism has been justified. Expectations raised by the momentum of this year's ABCD drive have been satisfied.

Once again the Archbishop's Charities and Development drive has surpassed its goal, raising a total of \$4,862,467 for Catholic charities and ministries.

"I think all we can do now is rejoice," a happy Archbishop Edward McCarthy said at a final ABCD meet-

**Some people think 'there's something a little bit dirty about fundraising, but I see it as a very pastoral activity.'**  
— Abp. McCarthy

ing with pastors, Deanery representatives and ABCD chairmen last week.

The charities drive had surpassed a goal of \$4.5 million, a sum that was half a million dollars higher than last year's goal.

About 100 pastors gathered at Immaculate Conception parish in Hialeah along with lay chairmen from Dade, Monroe and Broward counties to submit their parish totals and listen to the final ABCD tally.

Expectations that the ABCD drive would achieve its goal were raised when it was announced several weeks ago that 72 percent of the goal had already been reached.

Even now late pledges are still com-

ing in and it is hoped, based on the number of late tallies last year, that ABCD will ultimately raise over \$5 million.

"I just don't know how to say thanks to you," the Archbishop said in appreciation for all the work that Archdiocesan pastors devoted to the campaign.

The Archbishop also said that when he is outside the Archdiocese he realizes "that we have a national reputation for being successful," because of the high sum of the average ABCD gift and the ability of the Archdiocese to regularly go over ever more challenging goals.

This year, several actions were taken that may have had the effect of broadening the campaign's base of support. A total of nine charities dinners, several more than the previous year, were held and instead of one overall chairman, chairmen were appointed for each county. There were also priest coordinators and seven deanery representatives who acted in a liaison capacity.

For whatever reasons, the number of new donors, 35 percent, was notably high this year.

A total of 80 parishes reported surpassing their individual parish goals with Dade County cresting 17 percent over its combined parish goals and Broward County excelling its combined goals by 11 percent.

The highest total in Dade County was St. Louis Church which raised \$182,727 and the best total in Broward County was St. Ambrose Church with



Going over the annual ABCD goal was no piece of cake but the reward for campaign chairmen and Archbishop McCarthy last week was a cake inscribed with the total for the charities drive. Cutting the cake with the Archbishop are Monroe County co-chairman Larry Dion, ABCD director Charles Starrs, Dade County chairman Joseph Fitzgerald, and Monroe County co-chairman Lee Ganim. Not pictured is Thomas O'Donnell, Broward County chairman.

a sum of \$223,225.

In Monroe County St. Justin Martyr Church topped the other parishes with \$30,438.

ABCD totals were \$2,549,536 for Dade County, \$2,174,870 for Broward County, and \$138,061 for Monroe County.

But dry statistics alone do not convey the meaning and the usefulness of the annual drive.

The Archbishop said that some peo-

ple think "there's something a little bit dirty about fundraising."

"But I see it as a very pastoral activity," he said.

"I think our experience has been that these activities represent a richer sense of community among ourselves as leaders and in the Archdiocese in general."

"We become conscious that there are needs that transcend those of any particular area," he said.

Devotedly Yours

## A visit to liberated Haiti

Dearly beloved:

It is Sunday afternoon, March 9, and I am aboard an Eastern Airlines flight winging my way home from Haiti. Three American Bishops have been there to meet with the Haitian Bishops and to explore how the American Church can collaborate at this eventful and critical moment in the history of that unique and beleaguered nation.

My episcopal companions were Bishop Anthony Bevilacqua, of Pittsburgh, chairman of the Bishops' Committee on Migration and Tourism, and Bishop Daniel Reilly, of Norwich, Connecticut, chairman of the Board of Catholic Relief Services. (Bishop Bevilacqua's brother is Dr. Bevilacqua, of our Archdiocese.) We are accompanied by three staff members of the Bishops' Conference, Father William Lewers, Father Silvano Tomasi and Mr. Thomas Quigley.

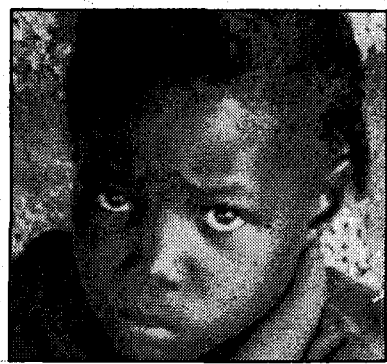
The small airport in Port-au-Prince seemed normal. There was a large crowd welcoming one of the Haitian heroes returning from exile and a CBS Television crew was there to interview me about my mission.

I was received graciously on behalf of the Haitian Bishops by Father Joseph Lafontane, rector of the Seminary. The entry formalities were expedited as I was escorted to the VIP lounge where I happened to meet our American Ambassador to Haiti, Mr. Clayton McManaway.

The crowded city seemed fully calm and at peace as I was driven to the Villa Manrija, a conference center and retreat house overlooking the city that was built by the Jesuit Fathers before they were expelled from Haiti by the Duvalier regime. There I

met many Canadian and American religious and lay ministers who are serving in Haiti.

Early the next morning, we American Bishops and associates were taken by car to the home and office of Archbishop Paolo Romeo, who is the Papal Nuncio (representative) in Haiti. There we met with him and the



**'My imagination has been jolted. We can become so absorbed in life at home that we may become less conscious of the Church vitally alive elsewhere, and we take for granted the blessing we have.'**

seven Haitian Bishops. It was a hard-working session that began at 9 a.m. and closed with a dinner at 9 p.m.

After a welcoming talk by Bishop Goyot, chairman of the Haitian Bishops' Conference, and a response by myself, we followed an agenda proposed by the Haitian Bishops. We explored how, together, we could be more effective in ministering to Haitians in the United States and in sharing personnel and training programs.

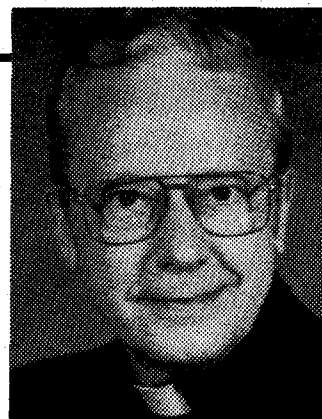
We discussed the pressing spiritual needs of the people of Haiti. The Catholic Church is very popular in Haiti at this time. Due to the outspoken concern of the Holy Father and the Church for human rights, it is said that no institution made as

decisive a contribution to the liberating process as the non-violent campaign of the Catholic Church through the Catholic radio station, pastoral letters and the small Christian communities. As a result, there is a great new interest by the young men in the priesthood. The seminaries are not able to accommo-

date all the qualified applicants. There are already 217 seminarians. Rationing of five new seminarians per diocese has been imposed. We hope the Catholics in the United States will help provide the relatively modest sums needed to expand the Seminary.

The Bishops also have under way a vigorous program of religious education. There are some 7,000 catechists in this country of six million, 80 percent of whom are Catholics. The Bishops again are seeking modest assistance to establish a National Catechetical Institute.

Finally, in this country where the Bishop's Chancery is his home and where they have no full-time staff assistants, they are in need of help to provide very limited office space.



A most exciting project of the Haitian Bishops is to teach, over a five year period, three-and-a-half million of six million Haitians how to read and write. The government literacy program had been unsuccessful apparently because it was suspect as a propaganda effort and the people had little incentive to improve.

The Church's effort is being received with enthusiasm because it is trusted and will include an orientation in personal dignity and human rights. Our own American Catholic Relief Services has contributed \$250,000 seed money to this project and hopes to give substantial additional assistance if, under evaluation, the program proves to be successful.

The Haitian Bishops are also concerned about feeding their hungry. The members of our committee visited a feeding station in a desperately poor section known as Brooklyn where the LaSalle Brothers provide 15,000 meals to poor children daily. Our United States Catholic Relief Services is distributing annually \$2,300,000 of food as part of the United States Government relief program.

The various American relief agencies are assigned specific areas to serve in Haiti. There is a fear that certain of the other religious agencies may be using the distribution of United States Government food as a means of proselytizing.

Similarly, there is a concern that,  
(Continued on page 8)



## Polish bishops: school programs are atheistic

ROME (NC) — In a statement sharply critical of government schools, Polish bishops said that a campaign of "intense atheistic propaganda" was being aimed at the nation's predominantly Catholic schoolchildren.

The bishops said teachers were being asked to educate young people according to an "atheistic program." Regulations are aimed at teachers who do not comply, the bishops said, in violation of their consciences and their basic human rights.

The statement was made available in Rome March 17.

"Unfortunately, the school is becoming, under the motto of secularism, the terrain of a more intense atheistic propaganda," the statement said. "Polish families are overwhelmingly Christian, and cannot accept that outside their domestic walls

their children are educated in a climate hostile to the church and to religion."

The bishops expressed their "esteem" for teachers who "despite the pressures, remain loyal to their own convictions and respect the convictions of parents and young believers."

Poland's Catholic Church has frequently criticized efforts by the country's communist authorities to remove all religious influence from state-run schools. In 1984, a major church-state conflict developed over the government's attempt to remove crucifixes from school classrooms.

## Radio Veritas plans to resume broadcasting in the Philippines

MANILA, Philippines (NC) — Radio Veritas, the Catholic station whose transmitters were destroyed by supporters of then-President Ferdinand Marcos, plans to resume partial broadcasting by the end of March, said Auxiliary Bishop Teodoro Buhain of Manila, the station's general manager. The station's transmitters were wrecked by armed men in a series of raids at the height of the successful revolt against Marcos Feb. 23-24. Bishop Buhain said he was sad to lose the station. But he said he and his colleagues viewed the station as a martyr in the revolt.

## Ethiopian cardinal believes famine crisis buoyed Church

NEW YORK (NC) — Cardinal Paulos Tzadua of Addis Ababa, Ethiopia, said in an interview that the Catholic Church of Ethiopia had been strengthened by its experience in responding to the country's famine. Externally, he said, church relief work offered a "good witness" and gained the appreciation of non-Catholics. But more important, he said, was the "internal benefit" that came from church members devoting themselves to serving others. Cardinal Tzadua said the areas where Catholics are most numerous were not those with most severe suffering from the drought, so the church was largely engaged in aiding non-Catholics.

## Liberation theology is 'red-hot' issue, pope tells Brazil's bishops

VATICAN CITY (NC) — Liberation theology, "purified of elements which can water it down," is a necessary part of the church's social thought and is a "red-hot issue," Pope John Paul II told a group of Brazilian bishops called to the Vatican to discuss church problems in their country. The pope encouraged the bishops to continue their programs to overcome the South American country's social problems, but warned that these programs should be based on a Catholic doctrine, "without ambiguities nor deformations." Liberation theology, an effort to apply Christian teachings to concrete socio-economic and political problems, is a popular ideological base for many Brazilian social action programs.

## Secular Franciscans: Laity's role has led to Church 'class struggle'

ROME (NC) — Some views on the lay ministry, including the notion that all church roles are equal, have led to a "class struggle" between some priests and lay people, a report of the Secular Franciscan order said. The report appeared in the first 1986 "Letter from Rome to the Assistants," the Rome-based publication of the Secular Franciscans, in preparation for the 1987 world Synod of Bishops. Franciscan Father Benet Fonck, an American and former assistant general to the Secular Franciscans, prepared the report, which also criticized what he called the "over-churching" or "clericalization" of lay ministry.



**Palm procession**

Pilgrims carry palms as they walk in a Palm Sunday procession along the winding roads of the Mount of Olives, commemorating Christ's entry into Jerusalem. (NC Photo from UPI).

## Nuns and priests compete for ministries, nun tells Vatican

ROME (NC) — A sense of competition between priests and nuns for ministries is one of the tensions impeding the church's work, a U.S. nun told Religious and Vatican officials. "Collaboration, not competition, is the call of our times," said Divine Providence Sister Charlene Wedelich at the 20th assembly of the U.S. Conference of Vicars for Religious. "Religious do not want to compete with the clergy but to collaborate with them, to free them for priestly functions which only they can perform," she said. However, Sister Wedelich said, "we lack skills for collaborative, team ministry."

## Ukrainian archbishop appeals to Reagan to help 'Ivan the Terrible'

WASHINGTON (NC) — Archbishop Stephen Sulyk of the Ukrainian Archdiocese of Philadelphia has appealed to President Reagan to review the case of John Demjanjuk, a Ukrainian-American accused of slaughtering thousands of Nazi death camp victims during World War II. Demjanjuk was stripped of his U.S. citizenship and extradited to Israel Feb. 28 for trial as the alleged "Ivan the Terrible" executioner at the Treblinka concentration camp in Poland. He has said he is wrongly accused and is the victim of phony Soviet evidence used against him.

## South African blacks will triumph, says bishops' secretary

JOHANNESBURG, South Africa (NC) — Black South Africans "will triumph" despite formidable odds, said the general secretary of the Southern African Catholic Bishops' Conference, who recently led a massive funeral procession for blacks killed in political violence. Father Smangalis Mkhathshwa said South Africans have a commitment to "the struggle for liberation."

## Korean cardinal to gov't: show you're not like Marcos

(Undated) (NC) — South Korean primate Cardinal Stephen Kim has backed opposition an for reform and challenged the government to show its practices are different from those of the administration of ousted Philippine President Ferdinand Marcos. "The fundamental way to solve the present crisis and to achieve national reconciliation lies in constitutional revision," Cardinal Kim told an estimated 1,000 people in Seoul's Myongdong Cathedral.

## Bishops' wage campaign against company linked to arms sales

OTTAWA (NC) — Canada's Catholic bishops have joined other church groups in a campaign to force Alcan Aluminum Ltd., a major Canadian firm, to divest its holdings in a South African company that sells materials to South African's armed forces. The bishop's conference, along with Catholic religious orders and Protestant churches participating in the effort, hold 65,000 of Alcan's nearly 100 million shares of outstanding common stock.

## Jesuit magazine has cautious hope for proposed British-Irish accord

ROME (NC) — A Jesuit magazine which often reflects Vatican thinking has expressed cautious optimism over an accord giving Ireland a consultative voice in the affairs of British-ruled Northern Ireland. The accord "could be valid if it is considered as a 'compromise': neither winners nor losers, only a considerable effort to get peace to reign and to get tolerance, understanding and reconciliation to replace sectarian hate," said an editorial in *Civiltà Cattolica*, published in Rome by the Society of Jesus. The magazine's editorials and major articles are reviewed by the Vatican Secretariat of State prior to publication.

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## Pope will visit Rome synagogue

VATICAN CITY (NC) — Pope John Paul II plans to visit Rome's main synagogue April 13 in what a Vatican spokesman described as a "historic development" in Catholic-Jewish relations.

The Vatican made the brief announcement of the visit March 17. No details of the program were made public, but a Vatican source said it probably would include a joint prayer service with local Jewish leaders.

There are no known records of any previous pope making such a visit, according to knowledgeable persons in the Vatican and elsewhere.

"Certainly it's a historical development," said Vatican spokesman Joaquin Navarro-Valls. "It's one that should be placed in the perspective of this pontificate, which seems to be opening more and more" to non-Christian religions.

He compared the planned synagogue visit to the pope's 1985 encounter with Morocco's King Hassan II, a leader of the Islamic religion, and his meeting in February with non-Christian religious leaders in India.

Tulla Zevi, president of the Union of Italian Jewish Communities, said the visit would represent "a step along the path toward greater understanding between Catholics and Jews."

Rome's Jewish community numbers about 15,000. The synagogue, located along the Tiber River in downtown Rome, was the site of a 1982 terrorist attack in which a small child was killed and several people wounded.

A spokesman for the Israeli embassy in Rome, Avi Granot, said the visit should not be seen in political

terms.

"This is something that should be regarded as part of the religious dialogue between Jews and the Catholic Church. As we see it, this visit has no political ramifications," he said.

The Rome daily *Il Messaggero* reported March 18 that Nissim Yaish, former Israeli government official in charge of relations with Christian churches, said he was "moved by the fact that a pope would go out of his way to visit a Jewish temple."

"But the Catholic Church still has not pronounced the words that everyone is waiting for: the recognition of the state of Israel," he said.

The Vatican has said it will not recognize Israel until there is peace in the Middle East. It also does not recognize neighboring Jordan.

## Vatican to publish 'complete' budget

VATICAN CITY (NC) — Vatican officials are hoping to publish "as soon as possible" a complete set of budget figures which "is acceptable to the public and which does not put into doubt the credibility of the Vatican," said Cardinal Giuseppe Caprio, the of-

ficial responsible for preparing the annual Vatican budget.

The Vatican has been publishing partial budget figures since 1979 but has never published a full budget listing all sources of income and expenses.

One problem is publishing figures which have meaning for a diversified, worldwide Catholic population which includes inhabitants of very poor and very rich countries, said Cardinal Caprio, president of the Prefecture of Economic Affairs of the Holy See. Another problem is publishing statistics in currencies which are understandable to that population, he said.

Budget figures released since 1979 have been in Italian lire, but the lire is not a major world currency and is little known outside of Western Europe.

## Priests told: don't stress 'social' over spiritual role

VATICAN CITY (NC) — In a letter to the world's priests, Pope John Paul II has warned against overemphasizing the "social aspect" of priestly ministry to the neglect of spiritual discipline.

"Attempts to make the priest more like the laity are damaging to the church," the pope said. He said priests should encourage lay people to work in the temporal sphere, while preserving their specific identity as savers of souls.

"It is essential to the church that the identity of the priest be safeguarded," he said. Priests, he said, should be models of prayer, obedience and renunciation.

The pope's traditional Holy Thursday letter was made public by the Vatican March 17.

Despite the "questionings of the priest's identity" during the last 20 years, the pope said, a priest has an "unchangeable" mission.

"It is not the world which determines his status, as though it depended on changing needs or ideas about social roles. The priest is marked with the seal of the priesthood of Christ, in order to share in his function as the one mediator and redeemer," he said.

The pope noted that "it seems that today a more balanced position is being reached."

## U.S. Church opposed to 'contra' aid

WASHINGTON (NC) — The U.S. Catholic Conference has urged Congress to reject military aid to the "contra" rebels fighting the Marxist Sandinista Government of Nicaragua and to instead support diplomatic solutions to the conflict.

Msgr. Daniel F. Hoye, USCC general secretary, explained the USCC position to the House of Representatives in a letter released March 18. The USCC is public policy arm of the U.S. bishops.

President Reagan has asked Congress, in voting slated to begin March 20, to approve \$70 million in military aid and \$30 million in humanitarian assistance to the insurgents waging a civil war with Nicaraguan government forces.

The USCC objects only to the \$70 million in military aid and takes no position on the other \$30 million, according to a USCC spokesman.

In his letter, Msgr. Hoye noted allegations of human rights problems in Nicaragua, including harassment of the Catholic Church. "The USCC does not believe, however, that the provision of military assistance by outside powers to either side in Nicaragua is a useful contribution to a peaceful solution of the problem," he wrote.

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## Getting high

...By fighting drugs on Red Ribbon Day

By Betsy Kennedy  
Voice Staff Writer

They were all high together. Jewish grandmothers and Catholic teenagers. Elected officials and ex-junkies. Housewives and corporate executives.

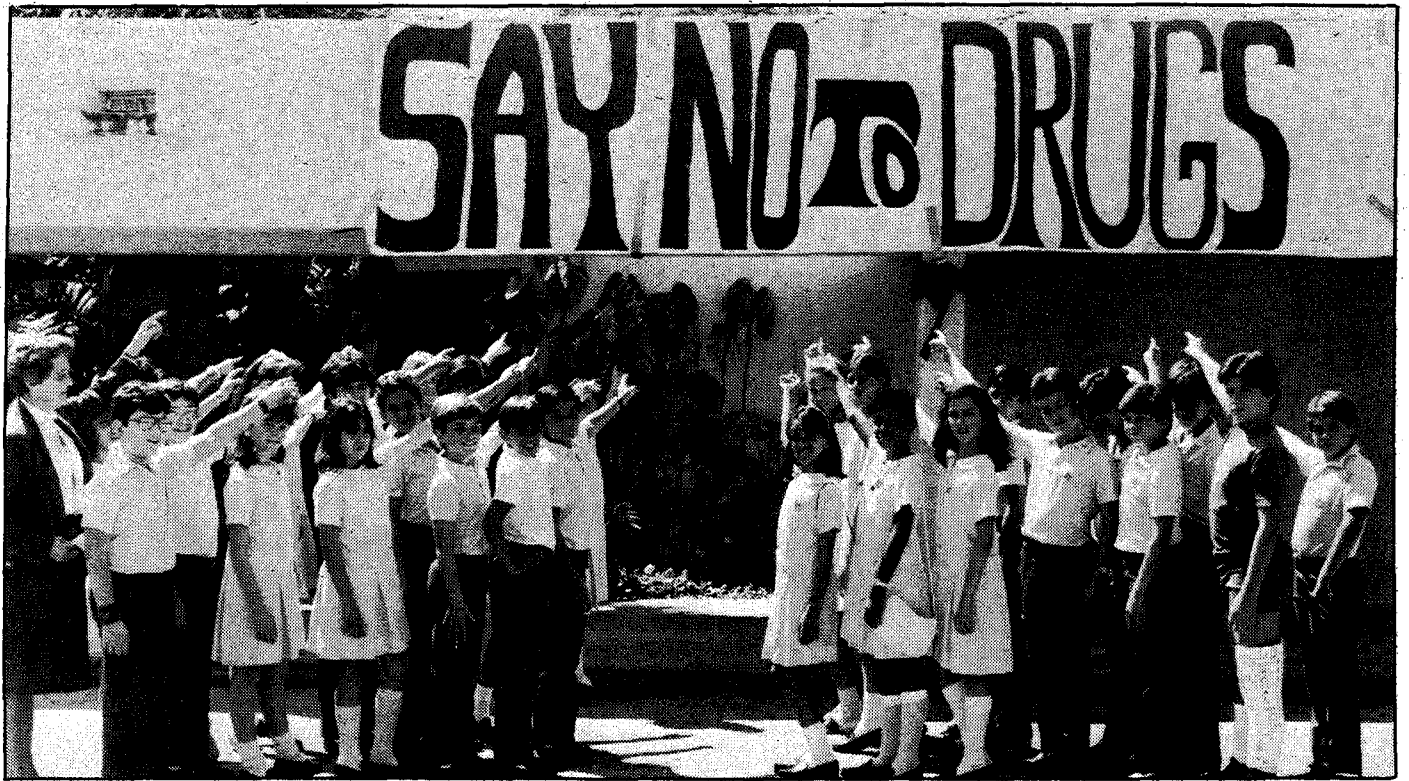
Their drug of choice? Life. Their common meeting ground — Red Ribbon Day — a countywide rally spearheaded by a coalition of 44 community agencies determined to turn back the influx of illegal drugs pouring into South Florida.

Thousands of people joined in Church services and programs, proudly displaying their "Just Say No To Drugs" buttons, demonstrating the kind of faith-induced euphoria that can't be found in powders and pills. Red ribbons, the symbol of the campaign, fluttered from car antennas and streamed out skyscraper windows, decked trees and wrists and were woven into hair and tied to baby carriages.

The Archdiocese of Miami, a member of the Red Ribbon Council delegated by Gov. Bob Graham, played a vital role in the campaign activities. Led by Father Sean O'Sullivan, director of the Substance Abuse Division of Catholic Community Services, and representatives from D.A.R.E. (Drug/Alcohol/Rehabilitation/Education), St. Luke's and Bethesda Manor, many activities were planned by churches and schools, culminating with a youth Mass at St. Mary Cathedral.

In Catholic school classrooms, students held discussion groups and made posters and banners declaring their disapproval of experimentation with any chemicals — including cigarettes. Many of the schools held prayer services and special assemblies.

"The whole school was excited for a week before Red Ribbon Day. We made certain they were all aware of the meaning behind the events," said Sr. Theresita, principal of Immaculate Conception School, Hialeah.



On Red Ribbon Day, students at St. Hugh School in Coconut Grove made a huge anti-drug banner for the entrance to their school. (Voice photo/Betsy Kennedy)

Students at Immaculate created posters using the "Just Say No to Drugs" theme in several different languages and draped the gates and trees around the school in red ribbons. Throughout the week, film strips on drug abuse were seen by the classes. A daughter and son who are teachers at the school walked through the halls displaying a poster which stated, "hugs are better than drugs."

At St. Hugh Catholic School in Coconut Grove, a Coral Gables police officer gave a drug awareness presentation to the children and showed them samples of the dangerous drugs that dealers might try and offer.

Former addicts talked to LaSalle High School students, where a week earlier a drug awareness program had been conducted by DARE Director Jose Cruz.

Student in Overtown gathered for an assembly where 7th and 8th graders shared what they had learned at a workshop about the destructiveness of drugs.

At Mary Immaculate High in Key West, the students also participated in anti-drug workshops, and at Monsignor Pace High in Opa-Locka, every theology class had scheduled guest speakers who are experts in the field of drug prevention and treatment.

Even the grade school students were receiving drug prevention training. At St. Patrick's School, for example, Miami Beach Mayor Alex Daoud, himself a former graduate, urged the students to set goals for themselves instead of trying to escape their problems through drugs.

"Drugs destroy you slowly, easily, and without you even being aware that

you are being destroyed," he said.

Mayor Daoud also presented an official proclamation declaring Red Ribbon Day to Vince Beneduce, the South Florida District Chairman for Drug Awareness for the Elks, and his wife, Virginia, assistant director of DARE.

More than 1,400 Catholic school students traveled in buses to reach St. Mary Cathedral for a mid-afternoon Mass to celebrate Red Ribbon Day.

Archbishop Edward A. McCarthy was the principal celebrant of the liturgy. Father O'Sullivan, and many priests from the Archdiocese, celebrated.

Attending the Mass were many leaders and members of organizations who had made Red Ribbon Day possible. Among them were: Rabbi Solomon Schiff, vice chairman of the  
(Continued on page 25)

## No! is 8th, 9th graders' answer to drugs

By Betsy Kennedy  
Voice Staff Writer

If they wanted to, they could get drugs about as conveniently as ordering a pizza. But the 8th and 9th graders in the peer counseling program at Brownsville Junior High, a predominantly black school at NW 24th Avenue, aren't afraid to say a loud 'no' to drugs — and mean it.

The 21 students are in the final week of training for a peer counseling program initiated by the Archdiocese of Miami's DARE (Drugs/Alcohol/Rehabilitation/Education) division of Catholic Community Services. In initial training sessions, the students were taught by Jose Cruz, director of DARE, how to build their own life management skills. They now assemble independently, aided by Mrs. Loreine Townsel, student counselor for the school.

Although Brownsville is not afflicted by drug problems, it doesn't mean that the kids don't come up against temptation in their own neighborhoods and homes, said Townsel.

"A few of my uncles and cousins use drugs and it makes them fuss and hit us kids for no reason. They do a lot of sleeping and eating, and sometimes they even steal from the family," says

Arthur, one of several peer counselors selected to talk with The Voice.

Rhonda had a relative who was injecting drugs while he lived with her grandmother. She came across one of his needles in the medicine chest and

*'If you're going to get high, get high on the Lord.'*

when her grandmother heard of the discovery the relative was sent away. He's living a terrible life, said Rhonda, and it serves as a reminder to her never to use drugs.

Luis was 11, and living in New York when he had a violent encounter with the drug world. One of his cousins began doing deliveries for a drug ring which used a martial arts school as its front.

The cousin was murdered. It's because of the peer counseling program, explains Luis, that he was able to put some direction in his own life. He had dropped out of school, "but the teachers kept getting on my back about it, and now I'm glad they

did — I want to give other kids the same advice — stay in school and don't do drugs."

Juan witnessed many people doing drugs when he was living in Nicaragua.

"It changes behavior, it makes people do things that destroy their lives."

Because of a protective mother, Maria says, she learned early to reject drugs. "But I've seen other kids go downhill once they started. Their grades get worse. They get moody for no reason at all."

She worries about her 12-year-old brother and she always tries to be around to help him work out his problems.

Octavia has older brothers — one in his late teens, another in his early twenties. She doesn't think they use any drugs but she hopes they don't get started either.

She became a peer counselor, she says — and the rest of the students seem to share the same feeling — "because it's a good way to learn responsibility and how to solve problems on your own."

"I want to set a good example; I want to see other kids avoid drugs when they see how much better my life is because I don't use them," says Anissa.

All of the students thought it might be a good deterrent to show kids the devastating consequences of drug abuse by making them visit a hospital to see patients with drug-induced psychosis or overdoses in the emergency rooms.

Juan says there are a lot of troubled kids his age with family conflicts. Since he began peer counseling many of his friends have sought his advice.

Although the students in the Brownsville program were selected by teachers to participate, they were permitted to decline if they wanted to.

None did. Being able to meet each week and discuss their problems has given them their own special brand of peer power, they say, which helps them resist the drug peddlers on the streets and some of their own acquaintances who call them "chicken" for not trying drugs.

Says Luis: "When you realize you have the Lord with you, you don't have to worry about what people think. I just tell them if you're going to get high, get high on the Lord."



## 'Rebel' Haitian bishop visits, is optimistic

By Prent Browning  
Voice Staff Writer

Bishop Willy Romelus, the outspoken bishop who led the student protest movement in Haiti, said in Miami last week that the Haitian church is taking a wait and see attitude toward the country's new government but that he is personally optimistic about the future.

The bishop, who played a vital role in the demonstrations that eventually ousted Haitian President-for-life Jean Claude Duvalier, was in town speaking at Masses and at a four-day Lenten Mission Revival at Corpus Christi parish.

"If the Church hadn't done the work that it had been doing," he said in an interview, "I don't know when the uprooting of Duvalier would have taken place. There is no other force that could have brought this about."



Msgr. Romelus is the bishop of Jeremie, a city in southern Haiti, and

*'There is no other force that could have brought this (Duvalier's downfall) about.'*

— Bishop Willy Romelus

has served as a pastoral representative to youth for the country's bishops' conference.

He was involved in a youth council that took place in his country as part of the U.N.'s International Year of Youth last year in which the young people pledged their solidarity with each other in working for reform and protesting social injustice.

This was the genesis of the student protests which developed into nationwide demonstrations after several

students were killed by government militia.

Close to 2,000 Haitians packed into Corpus Christi each night to listen to Bishop Romelus speak on the theme of personal conversion.

They were familiar with his reputation and had heard tapes of a sermon he delivered on the eve of the Pope's Haitian visit in 1983 in which he denounced the government for the beatings of dissidents.

Bishop Romelus also spoke last week at special Masses at St. Joseph Mission in Pompano, St. Vincent Ferrer Church in Delray Beach, and the Pierre Toussaint Haitian Catholic Center in Miami.

He told his audiences that there is a new possibility of change in Haiti now but that it has to begin with a personal spiritual transformation.

## Archbishop visits liberated Haiti

(Continued from page 3)

without the approval of the United States Government, representatives of certain agencies are using the distribution of United States welfare to pressure women to submit to sterilization. We found the United States Ambassador very concerned about this allegation and we did assure him that we would seek documentation.

On the following day, we American Bishops held a press conference and, in the afternoon, participated in an open-air Mass celebrating the inauguration of the Literacy Program. The principal celebrant was Archbishop Romeo, the Papal Nuncio. All of the Haitian Bishops were there. There were about 30,000 people present.

There was a special spirit of joy and enthusiasm and on the faces of many young people there was an expression of pride and of new hope. The ceremony lasted four hours partly because of all the speakers, of whom I was one. I spoke in English. There was a translator, but I was amazed at the number of people who seemed to understand and respond to what I said.

The Apostolic Nuncio preached a forceful homily and the Haitian Bishops took turns reading in French and in Creole a stirring document of hope, prepared for the occasion.

The document reviewed the role of the Church in bringing freedom to Haiti and appealed for a new commitment by Catholics, especially youth, to justice, respect for human dignity and commitment to the Literacy Program as a means of preparing Haitians to be responsible citizens.

On Saturday we visited with Ambassador McManaway and made the three hour drive to Les Cayes for the ordination of a new Coadjutor Bishop, Alex Verrier.

The evening drive gave us an opportunity to view the countryside where I am told the little villages are quite similar to those in Africa. There seem to be no utilities. The individual homes are tiny — seemingly of one room and used primarily for sleeping, shelter from the rain and storing what few possessions the family has. Living and eating, otherwise, seem to take place outdoors.

Over the years, the countryside

seems to have been permitted to become deforested and the soil has eroded so that one wonders how the neatly dressed people seen along the highway carrying on foot their little garden produce to markets many miles away are able to survive.

As we drove into the town, we saw welcoming signs stretched over the street, some printed in English for us American Bishops. The ordination ceremony of the new Bishop in the huge, old, decrepit Cathedral was glorious. The people participated singing at the top of their voices.

All Sunday Masses of the area were cancelled so priests and people could be at the Cathedral. A public address system accommodated the many worshippers outside who could not enter the crowded Cathedral for the four hour ceremony.

I have many thoughts as I fly home from Haiti. My imagination has been jolted. We can become so absorbed in life at home that we may become less conscious of the Church vitally alive elsewhere, and we take for granted the blessings we have. I was deeply moved meeting with the heroic Haitian Bishops who have led their people to freedom without violence, without politics, but simply by proclaiming the Gospel of justice and peace.

I was impressed by the restraint of the Haitian Bishops in exposing the bitterness of the past, their hope and confidence in the future, their desire for reconciliation and rebuilding of their nation. I was impressed that a potentially explosive and grave situation seems to be resolv-

ing itself as the people exercise restraint and good sense and, somehow, life is going on, the necessary decisions are being made. We were told that an expected 5,000 violent deaths were reduced to less than a thousand, that the aroused people seemed careful to burn the homes or exercise violence only on those whose abusive behavior had been truly criminal and outrageous.

As I was interviewed by an American TV correspondent at the Haitian airport, I was asked whether I felt the Haitian Bishops should be considered as candidates for a Nobel Peace Prize. To that I had to answer an enthusiastic "yes," while expressing the hope that free men and women will now generously help these noble Haitian people rebuild their world.

We can be proud of the assistance we are giving to our sister Diocese of Port-de-Paix through the efforts of Amor en Accion, a group of young Cuban professionals. Houses have been constructed, children have received medical attention, some of our schools are helping support theirs and we have been assisting them to develop pig farms and fish farms.

I am impressed by developments in Haiti and would like to encourage and assist anyone who, in the generosity of their hearts, would like to help these lovable people.

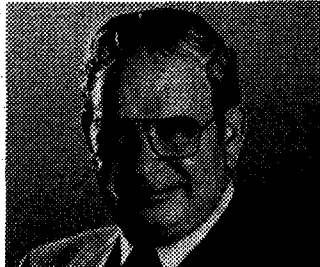
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Archbishop of Miami



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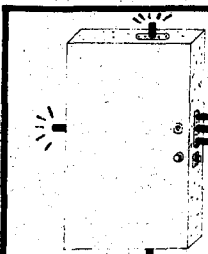
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# Cuba's Catholics break silence: we will participate in society

First of two parts  
By Araceli M. Cantero  
Editor, La Voz

HAVANA, Cuba — The Church in Cuba is not dead or finished. Neither is it content with just surviving.

After 27 years under a government that officially professes atheism and rejects religion, Catholics representing the seven dioceses of Cuba have taken the risk of being the face of God for all Cubans and of showing with their lives that in today's Cuba, it is possible to build the society without having to deny God.

"Cuba! Cuba!" shouted about 5,000 people, who crowded near the Cathedral of Havana trying to catch a glimpse of the ceremony at the closing of the recent National Cuban Church Synod, known by its acronym ENEC.

Together with the patriotic slogans, the loudspeakers, for the first time since the revolution, projected to the outside of the temple with the permission of the government. They also proclaimed for passers-by the songs to God and the pledge of Catholics "to be your Church, your hands, your light and image..."

And this it will have to be, for in a country where the activity has been restricted to the interior of its buildings, any evangelizing action will have to depend heavily on the presence of Catholics in the "new society" now emerging in that country.

To the delegates participating in ENEC it was not a new task.

"We have never abandoned society," said 35-year-old Juan Urquijo Pedrosa, during an interview.

"This is not new, only we are now more conscious and we do it as a body," said the chemical engineer from Cienfuegos province, a father of three children.

Elisa Martinez Quinones is a 5th grade teacher and recently presented a paper at the Cuban educational con-

## Special report

For a 10-page, Spanish-language report on the Church in Cuba, please see the March 14 edition of La Voz, Spanish newspaper of the Archdiocese of Miami. Additional copies may be purchased by calling 758-0543, Ext. 311.

vention "Pedagogy '86". She says that "for many people here anybody who has faith cannot function in the field of science or education... yet they see we do and this forces them to question their belief."

Her husband, Carlos Pullido Colazo, also a delegate at ENEC from Cienfuegos says that the witness of Catholics shows that faith is not alienating, "since it is our faith in God that moves us to fight for our brothers and sisters, to cooperate more in the needs of our country." But he admits that he did not always think this way. What changed him was time, his reading of Vatican II and updating his Catholic awareness.

## Paper vs reality

The program of the recent Congress of the Cuban Communist Party asked that believers not be discriminated against. It also eliminated all mention of atheism. But during her interview, Martinez underlined a different reality, because "on paper we have the right not to be discriminated against, but in practice there is a strong ideological struggle."

During the opening of ENEC, 18-year-old delegate Jenny Cecilia Navarro of Santiago de Cuba, read a message stressing the difficulties: "It is



Young people gather outside Havana Cathedral during a session of the National Cuban Church Synod. The banner reads: "Church without boundaries, united in love." (LaVoz photo/Araceli Cantero)

not a secret to anyone that we live in a time of tensions..." She also said "God has wanted us to live in a socialist society and it is here that we are called to evangelize... ideologies are not insurmountable obstacles that will prevent us from loving our neighbor..."

But the commitment made by the Cuban Church was much more than a few nice words at the opening of the ENEC. During eight full days, 181 representatives of the seven dioceses in Cuba — 70 percent laity — worked on a 173-page document that had been prepared over a period of five years of consultation with the grassroots in every parish of the Island.

The process was an attempt to adapt the doctrine of the Second Vatican Council and of the Latin American

Bishops Conferences in Medellin (1968) and Puebla (1980) to the reality of a Marxist Cuba.

Three statements unanimously approved at the beginning of the deliberations summarize the thrust of the sessions and the content of the debates. They call for:

- An evangelization in Cuba and for Cuba.
- A commitment to be a sign of reconciliation and dialogue in the midst of the Cuban people.
- A search for new ways of evangelizing.

## In Cuba and for Cuba

The Cuban Church has recognized it no longer lives in a Christian society. Almost 500 years of Christian culture have met with 27 years of atheistic

materialism and the result is a 'new culture' where Catholics seek to evangelize.

According to Msgr. Carlos Manuel de Cespedes, spokesman for the Cuban Bishops Conference, the only way to do it is by being close to the people. Therefore Catholics must offer faith and unselfish service.

"All Cubans are brothers and sisters... We offer to this our country, the most sincere and unselfish participation in the building of society," said Navarro in her message.

And yet there is lack of trust. Through the working document, the seven dioceses of Cuba have said that there are "reservations on the part of political and administrative leaders who find it difficult to understand the motivation of Catholics who want to be faithful to both their faith and their country."

"We are not here to change governments, but to function wherever the Church is," said Bishop Jose Dominguez of Matanzas province. And to the questions raised by a future of possible collaboration between Christians and Marxists, Archbishop Adolfo Rodriguez, president of the Cuban Bishops Conference, said calmly:

"In Cuba we are all human beings and we are all Cubans: none of us is that more than the other or before the other."

Interviewed in Rome during the last Extraordinary Synod of world bishops, the bishop of Camaguey said that "without ideological compromises, without renouncing what is unrenounceable and respecting each other's identity, I believe it is possible to have different beliefs and at the same time to work together for the good of all men and for the whole of man."

## Reconciliation and dialogue

At the Synod in Rome the bishop also thanked the Second Vatican Council for not having issued condemnations to anyone.

"Reciprocal (mutual) condemnations only add wood to the fire," he said. "Jesus has come to strike down walls of separation."

It is precisely this attitude of reconciliation and dialogue that permeated everywhere at the ENEC meeting.

In the Church in Cuba there is little talk about the Theology of Liberation, and when it comes up it is only to make clarifications. Members of the press were told that it is not the  
(Continued on page 10)

# 'A people of hope and charity'

By Araceli Cantero  
Editor, La Voz

Following are some of the comments of priests and bishops from around the world who were invited to attend the sessions of the recent National Cuban Church Synod, known by its Spanish acronym, ENEC.

"I thought I would find empty temples. Instead I have found a Church that has been reduced in numbers but is very much alive in its mission," said New York Cuban Father Octavio Cisneros, who attended the meetings.

"I am very proud of the bishops in Cuba, of their patience," said Archbishop Patrick Flores of San Antonio, Texas. "In spite of the difficult situation, Catholics here do not feel defeated," added the Texas prelate who represented the American bishops

at ENEC.

For Archbishop Marcos McGrath of Panama, the Church in Cuba has moved "from a situation of maintenance to one of mission."

"The Church here has been stripped to the core, but in its poverty it has received the liberating power of the Word of God," said Father Joao Edenio Rey Valle, vice-president of the Latin American Conference of Religious (CLAR).

In his travels throughout the continent he has found that Cuba has exported the revolution with a missionary spirit, as a solution and model to countries "which are searching for social change and find no avenues."

But he said that looking at Cuba, Christians all over were asking "where are the Catholics, where is the Church in all this?"

That is why he believes that the

choice of the Cuban Church, "to evangelize this new culture, fills us with hope." To him, the Church in Cuba, has found "its Gospel identity and its role of dialogue and service in the midst of a new society. This is a courageous choice," he said.

Father Felipe Estevez represented Cubans who live outside the island at ENEC. On his return, the rector of St. Vincent de Paul Regional Seminary in Boynton Beach said he had been very moved by the unity of the church in Cuba. "Unity of criteria and among the leaders.

"He was also impressed by the spiritual depth of the liturgies and the people's capacity for forgiveness.

"A capacity for love of which Jose Marti (Cuban patriot) spoke about. I could only think that not in vain is this the homeland of Our Lady of Charity."



## Cuban Church seeks reconciliation

(Continued from page 9)

theology of Cuba because the changes in Cuban society have not come about through that biblical inspiration.

In Cuba the talk is about a Theology of Reconciliation, explained Havana Seminary Professor Fr. Rene David. He presented it not as a rejection or an alternative to the Latin American theology of liberation, but as a more faithful expression of the Cuban process and of the Church's desire to be a reconciling community in the midst of society.

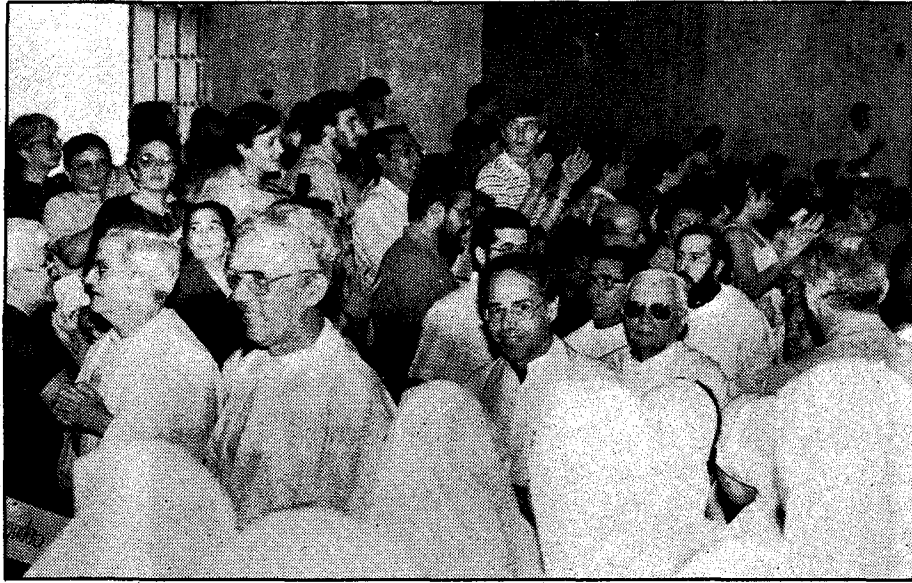
Therefore the insistence of delegates in their document to "leave behind bitter words and condemnatory judgments," even when they know that such a choice is earning them criticism.

"They considered us a Church of martyrs and now some say we are a Church of traitors," said Bishop Pedro Meurice of Santiago de Cuba.

"They call us collaborators of Fidel Castro because we speak of reconciliation."

For the Cuban bishop this reconciliation and dialogue extends to Cubans outside of Cuba and has much to do with language, because "after 25 years under Marxism, words do not mean the same."

He says that there is lack of com-



Cuban priests and guests to the national synod, among them Fr. Felipe Estevez, center, of St. Vincent de Paul Regional Seminary in Boynton Beach, enter Havana Cathedral for closing celebration, and thousands cheer. (LaVoz photo/Araceli Cantero)

munication and also enduring hurts but that "it is not fair to doubt our fidelity to Jesus Christ. During 25 years we have been discriminated against for being faithful to Him, and now some brothers outside are calling us traitors to the Lord and to His Church"

But in spite of all that and the desire

of Cuban Catholics to be a Church that is missionary, prayerful and incarnated, there is life and life keeps presenting the same difficulties.

### New paths

"Catholics want to contribute to the building of society here, but it all depends on the opportunities they are allowed," said Msgr. de Cespedes. He believes some of the present difficulties could be solved with the good will of the government.

In the area of education and while pointing to the positive aspect that it now has become available to all, he said the Church wants an education that would not hurt the sensibility of any Cuban or go against the conscience-formation they receive at home.

"We would not expect the government to teach religion, but at least let it be an education that is scientifically and culturally valid," he said recalling a fifth grade history book that says Jesus is the result of a rumor started in

the second century. "That is historically absurd," he added.

In the area of mutual mistrusts, Msgr. Cespedes pointed to the doubt about "the motivations of Catholics and their ability to respect those who have different beliefs." For as he says, even when the Constitution does not back such an attitude, there is discrimination against Catholics because "prejudices are never corrected by degree."

In the area of the mass media, the priest expressed the desire of the church to have something more than the current Sunday bulletin "Vida Cristiana" (Christian Life) as well as objective information about religious activities in the state media.

Other proposals approved for inclusion in the final ENEC document could become a reality depending on the good will of the government. Among these are:

- Access of Catholics to all programs of study at the university level.
- Possibility of re-installing the Permanent Diaconate.
- Entry into the country of some priests, religious and committed laity from outside, "not in a massive way, so as not to change the nature of the present Cuban Church."

Among other proposals that would make evangelization more effective in Cuba are: better planning and evaluation of the pastoral work; structuring of the lay apostolate organization; more attention to popular religiosity; creation of a commission for culture; formation and development of a lay spirituality.

"The ENEC will be a success in the degree that we manage to make it part of life," said Msgr. Cespedes. "Time will tell, since the Church is not an isolated satellite but integral part of society."

• Next week: A cardinal's comments, and a walk through Havana.

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A landmark event in the life of a young parish, All Saints parish in Sunrise, occurred last Saturday when their new parish center was dedicated and blessed at a special Mass.

It was a day that was long awaited by parishioners and the church's pastor Fr. Anthony Mulderry since the first Mass was celebrated in September 1982.

Celebrating Masses in nearby recreational halls, the congregation quickly grew to 500 families in the first year.

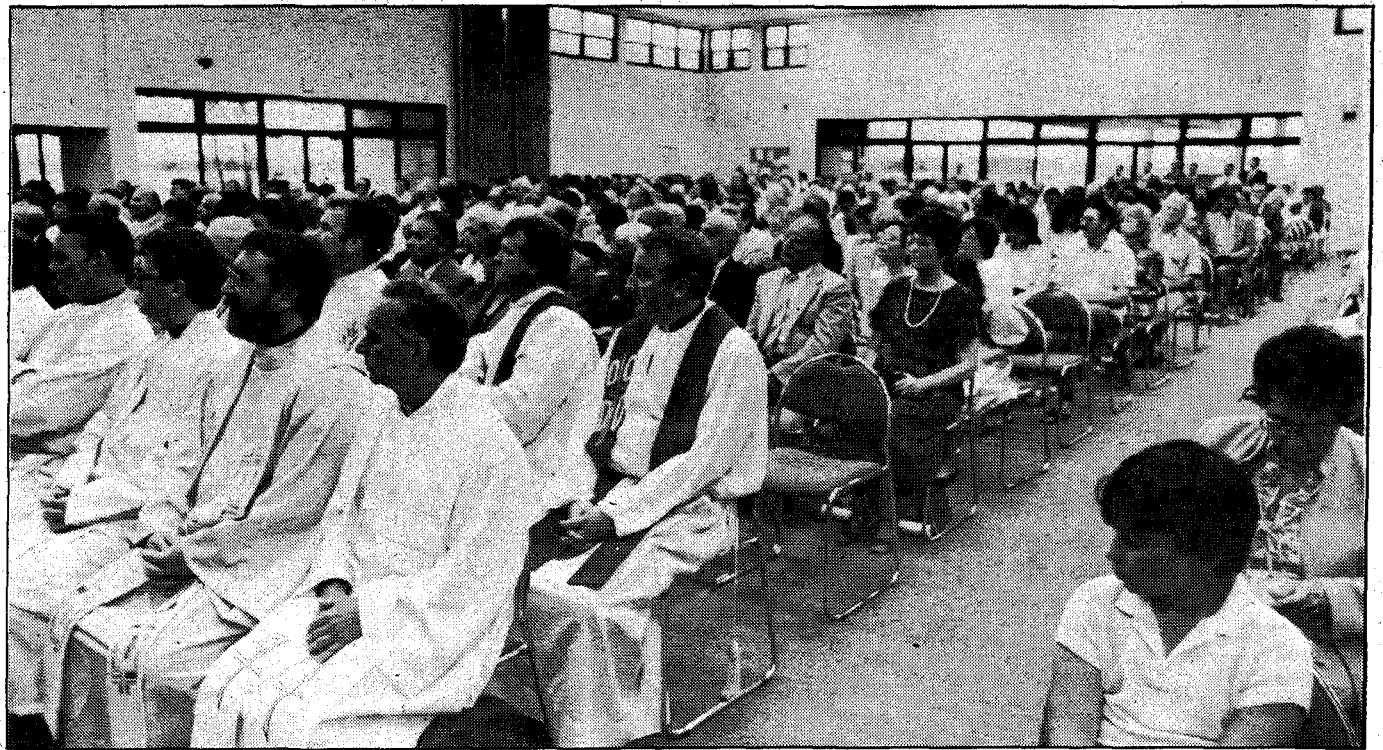
The groundbreaking ceremony for the new 12,000 square-foot parish center took place last April 14.

Fittingly, each family brought a stone with the family name on it to be used as part of the building's foundation.

At the dedication Mass last weekend celebrated by Archbishop Edward McCarthy and several dozen Archdiocesan priests, parish council leaders peeled off the covering of a picture of Christ on a banner, representing by that act that we are all the body of Christ.

The new center located at Oakland Park Blvd. and Nob Hill Rd. includes the church, a tabernacle, offices, kitchen, and meeting rooms. The church has a seating capacity of 750 people.

The Archbishop called the new center Saturday a "prayer in stone," showing "the commitment in faith" of the parishioners.



Priests and parishioners join in the dedication Mass for the new 12,000-sq.-ft. facility in Sunrise. (Voice photo/Prent Browning)

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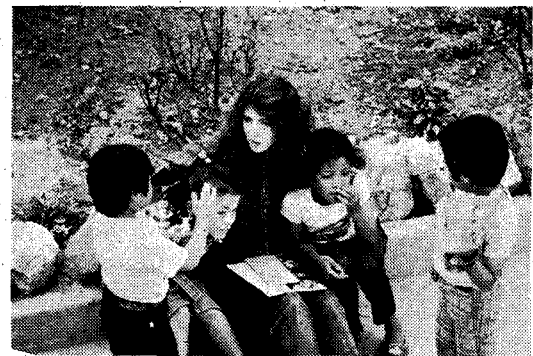
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## Pace celebrates 25: from small

By Prent Browning  
Voice Staff Writer

It started out small, but now look how far it has gone.

Like proud parents, former administrators and veteran faculty members could look back with satisfaction at the growth and accomplishments of Msgr. Edward Pace High School during a 25th anniversary banquet last week.

The banquet, held at the Dupont Plaza Hotel downtown, was also attended by current teachers, alumni, and parents. A reception for alumni is planned for this fall in addition to an anniversary Mass to be celebrated by Archbishop Edward McCarthy.

Pace High School had its humble beginnings back in 1961 in a classroom in what is now Our Lady of Perpetual Help parish in Opa-Locka.

The first classroom building for boys only was completed in the late fall of 1961 at the school's permanent site on Northwest 32nd Ave. in Opa Locka, on land that was formerly a city dump.

Completed classrooms for girls were ready the next year as the school became "co-institutional."

Two additional classroom buildings were built in 1966-67 as Fr. William Hennessey became the supervising principal of a student body of around 450.

Early alumni recall lots of sand, dirt and construction noises and having to walk from 32nd Ave. to get to the school.

### The growing years

The boys' section was taught for awhile by Marist Brothers who were expelled from Cuba by Castro and then by Marist Brothers from New York. The girls were taught in a separate school building by members of the Teresian Institute, an international lay association of educators.

Students of those early classes speak of the strictness but also the concern of their teachers.

"The discipline paid off," says 1968 graduate Joan Schwab Huff who recalls a strict dress code and rules of behavior at dances that seem extreme today.

There was also an atmosphere of good fellowship among the students.

"There was a lot of camaraderie and closeness and everyone got along and knew each other," Huff says.

Her husband Mike, a graduate of '65, adds, "We did everything together. When we had basketball games we would all car pool."

Sometimes the camaraderie would take the form of mischievous pranks against the school or individual teachers as in the case of the high-

spirited class of '65.

Alumni recall dressing mannequins up as students and putting them in the back row of classes and rolling bowling balls down the hall.

Despite such escapades, a large number of Pace graduates have subsequently succeeded as doctors, lawyers or other professionals and have taken up responsible roles in the community.

A long time teacher, Brother Steve Kappes, says he was a little surprised at how they turned out.

"I thought these guys were going nowhere with that attitude," he says, adding that it was mostly good-natured fun.

Typically, alumni comment that although they didn't fully appreciate it at the time, they now realize that they received an excellent education at Pace.

Perhaps it was the lasting influence that Pace had on graduates that contributed to what Fr. Hennessey saw as the "tremendous reputation" the school established in those early years.

Pace really came into its own in the early 70s. In 1971, gymnasium and cafeteria buildings were completed



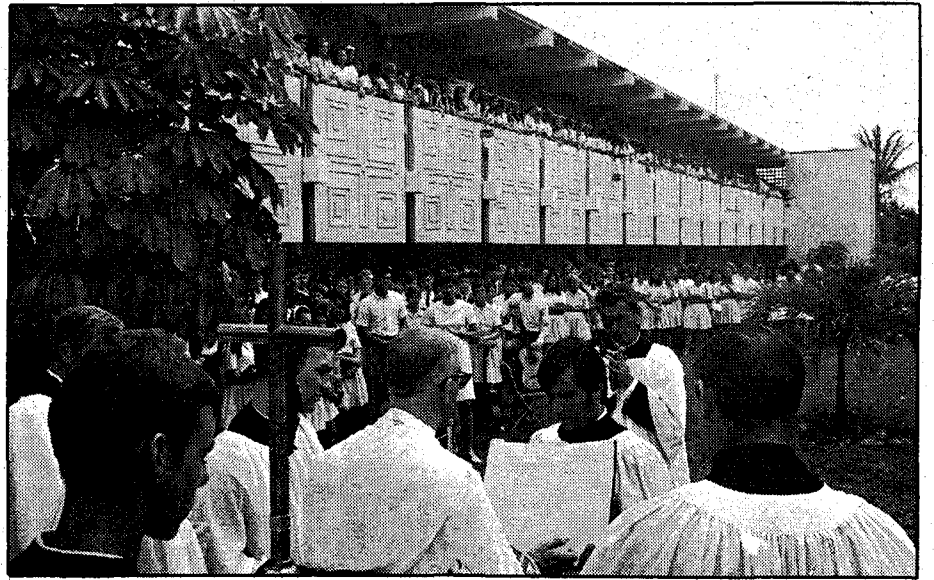
Pace's John Treggésér tags out Curley High's James Rohan in this 1971 championship game. (Voice photo)

and the school gradually became fully coeducational, eliminating separate classes and administration for the boys and girls.

Brother Thomas Aquinas, a former boys' principal, was struck with the growth over those years.

"I got there in '66," he says, "and there were only something like 300 girls and 300 boys and by the time I left 10 years later there were over 1100 students. We must have been doing something right."

Today, with the enrollment leveled off at 920, Pace has maintained its



In 1969 then-Auxiliary Bishop John Fitzpatrick dedicates new wing including triangular classrooms for team teaching, while 695 students look on. (Voice photo)

high educational standards, and over half of the faculty have increased their professional competence by pursuing advanced degrees.

Admission standards at the school are not severe. Some come to the school needing to take basic classes and are then mainstreamed into the regular curriculum. Yet a total of 97 percent go on to college, nearly half on academic and athletic scholarships.

### A 'sister' university

The school's academic programs have also recently benefitted from increased ties with St. Thomas University, located literally a stone's throw away on adjacent property.

Pace students now have access to computer equipment at St. Thomas and will soon be able to use physics and chemistry labs at the university. Advanced courses are available for Pace seniors that count as college credits at St. Thomas and many other colleges, and those participating have full access to St. Thomas's spacious new library.

"It's a tremendous savings," says Fr. John Maloney, an Augustinian priest who became supervising principal when Fr. Hennessey left the school last summer.

"What we don't have to spend in books we can now spend in media materials like video recorders," he says.

The faculty of Pace receives tuition discounts to pursue degrees at the rapidly expanding university which is now attracting some of the high school's best students.

Indeed, about a quarter of Pace's graduates attend the neighboring in-

stitution.

Augustinians are now administering both schools, and this year Pace High School added six new Augustinian priests to its faculty.

The current relationship is a logical outgrowth of the histories of the two institutions, which both began with faculty that had been expelled from Cuba.

Many of the Hispanic students at Pace had fathers and mothers who attended the University's namesake, Santo Tomas de Villanueva University in Havana.

### Family spirit

Pace has, in fact, become increasingly Hispanic over the years.

But currently, Fr. Maloney says, there is a mixture of ethnic groups that is roughly proportionate to the population of the Archdiocese in general.

Despite differences in background, Fr. Maloney says, "there's a spirit here of real family, a real sense of community that I haven't always found at other schools."

This is partly reflected in the longevity of administrators and teachers who stay an average of 9 years at the school.

There is also the desired longevity of some of the students themselves.

"Our biggest problem is the seniors who don't want to leave," jokes Fr. Maloney.

"When we measure them for caps and gowns some are crying, saying they don't want to leave."

Part of this community spirit, he says, can be seen in the high percentage of couples who meet at Pace and later marry.

"This is part of the responsibility of a Catholic high school, to build

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Catholic community," the principal says.

"I don't know where the Catholic Church would touch teenagers if it wasn't for Catholic education, I really don't."

Four years of religion courses are required at Pace with emphasis on Church history, sacraments, and moral theology.

There is a class Mass every Monday, and a Mass for the whole student body each quarter. Also each quarter there are encounters for seniors at the Dominican Retreat House.

With two Marist brothers and three priests, in addition to the six new benefitted Augustinians, Pace has managed to maintain and even increase its religious presence.

Fr. Hennessey himself, well liked by students and faculty, has been a strong spiritual presence and a "rock and anchor" during his 17 years as principal.

In addition to religious instruction there is an emphasis on social justice and social responsibility with a requirement that seniors must volunteer 20 hours a quarter at a community service agency of the Miami Archdiocese.

Last Thanksgiving, students responded enthusiastically to a call to donate food to a local food bank, ultimately raising over two tons of canned goods and other needed materials.

History teacher Margi Scott, herself a '77 Pace graduate, sees that the younger students have become particularly involved and supportive of the school.

"They see the value of the high school degree, not only the degree but the experience and the learning," she says.

Fr. Maloney observes that students these days are a lot more "conservative and serious" and more interested in taking business courses than psychology and art courses.

## Baseball champions

Some excellent Pace High Spartan teams have been a rallying point for school spirit over the years.

The basketball teams have had a history of being very competitive. There was a period, recalls basketball coach Brother Felix Anthony, who has been with the school 20 years, when Pace had ten seasons in which they won 20 or more games.

But the stars in recent times has been the baseball teams, which last year won their 4th state championship in 8 years.

"In the last 8 years 26 players have either received college scholarships or have signed to play pro ball," says baseball coach John Messina.

Although the baseball teams have a heady record, coaches make sure the students never forget education at Pace is the priority.

This year baseball practice was cancelled for a week so students could study for mid-term exams.

Coach Messina sends out a form to teachers asking for students' conduct and academic grades.

Students are aware, he says, that state eligibility requirements have become stricter in recent years in regard to grades.

"I think our kids are aware that if they slip and have to stay after school (to make up a grade) they are going to lose their position," he says.

Making sure the priorities are kept straight is an important part of Catholic education which ultimately is



Father John Maloney, associate principal, is surrounded by students under the Pace High letters. (Voice photo by Prent Browning)

not judged by good sports teams or even high grades but by the values it is able to impart.

Looking back over the perspective of 25 years, Fr. Hennessey at the anniversary banquet said he thinks he knows why so many people sacrificed so much in building up the school in its early days.

"I think they did it because Pace High School was the living symbol of what the Catholic Church stands for — education and truth," he said.

"It's very important to give people an opportunity if they so choose it to

be able to think about the ultimate principles of life: why we have come here, what are we going to do while we're here, where are we going to go."

What set Pace high-schoolers apart was a "willingness to get involved in a new kind of family," he said.

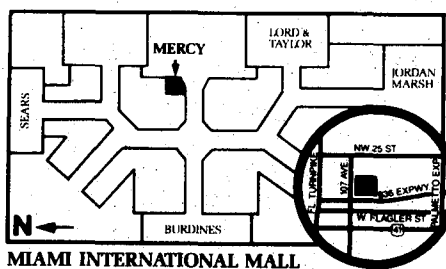
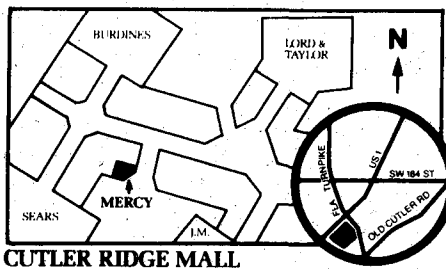
"Something started (back in the early 1960's) that was very catching. Something that you could feel even when you came in as a Freshman.

"We always called it the Spartan spirit."

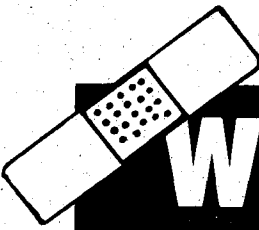
With a new generation of Pace students, that Spartan spirit lives on.

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## The players

Count on them to be there every week

By Ana Rodriguez-Soto  
Voice News Editor

Every Monday and Wednesday night, Beverly Zalewski goes out alone to the same place — the bingo game at Immaculate Conception Church in Hialeah.

It has been that way "for quite a few years," says this admitted "bingo-holic," a Jew whose husband is Catholic. "If I'm not here, I'm home," she says. "This is my night out. It's my diversion."

She preferred not to tell how much she spends but said she goes to Immaculate's bingo because "I like the people. If I were going to go for the money, I would go to other bingo halls where they pay thousands."

Zalewski is not unusual, although she is younger than the majority of South Florida bingo players. Mostly women over 65, they are devoted to the game, and have been for years.

Earl and Jerry Lombardi are "snowbirds" from St. Louis, MO, who come to Immaculate Conception bingo every Wednesday night during the 20 weeks they reside in Florida. Although they live in a trailer park in Fort Lauderdale, they have a friend in Hialeah whom they come to visit and play with, says Earl, who confesses he is Catholic, although not a practicing one.

*'I like the people [here]. If I were going to go for the money, I would go to other bingo halls where they pay thousands.'*

— Beverly Zalewski

The bingo fanatic in the family is his wife, he says. She plays weekly up north, but he only plays when he is in Florida. "I have enough hobbies at home to keep myself busy. Here, I have no hobbies."

Those who think bingo is boring would be proven right by the atmosphere in Immaculate Conception's Hall, formerly the school's cafeteria.

Don't look here for the neon and glitter of Las Vegas. The only high-tech equipment in the drab hall is a tiny video camera and several strategically placed television sets which reveal the numbered balls as they pop up.

Nobody is shouting, and even winners don't go wild when they have bingo: a loud but less than exuberant "bingo" suffices.

There is an intensity among the players, however. Nobody speaks, and everybody has at least four, often closer to 12, cards in front of them.

John Bennett sees "basically the same people just about all the time. A Bingo player himself and a longtime parishioner, Bennett has run the Immaculate Conception bingo on a volunteer basis for the past four years. He is now training someone else from the parish to take over.

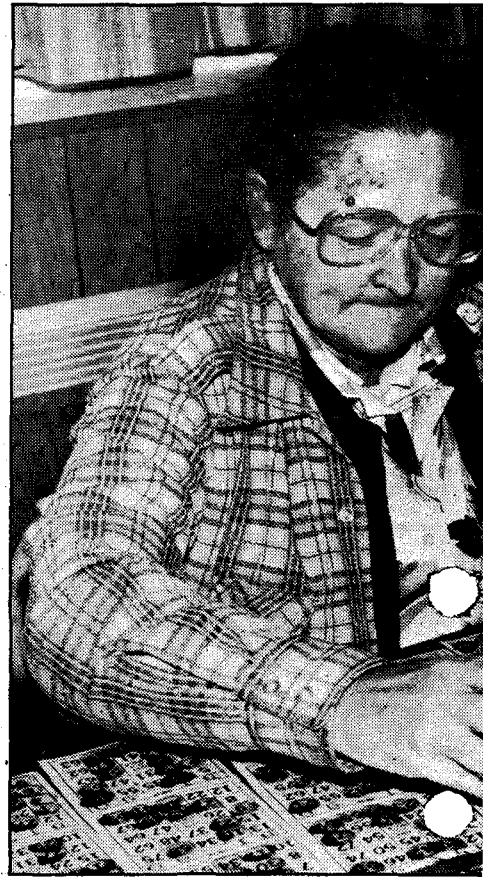
His wife is also a bingo player, even more of a fanatic than he, Bennett said. The couple don't go out to movies or restaurants. For fun, they play bingo, "our basic entertainment."

"It's the idea that you can win some money," so "it's got to be the gambling aspect" that hooks people like himself to bingo, Bennett said.

But there's nothing wrong with a little gambling, as long as it's not the family's food money that's being bet, he added. And he and his wife do draw the line.

At the Seminole Indian Bingo, for example, Bennett said, simply walking in the door and getting the boards for the night costs \$100. "To me, that's getting close to casino gambling."

What Immaculate offers to the approximately 130 people per night who



Louise Blair, a parishioner of St. Rose of a Knights of Columbus hall, Tuesday at Immaculate Conception in Hialeah. "I play money goes for the Church." (Voice photo)

play bingo there is low-pressure, "family" entertainment, he explained.

"We don't charge an arm and a leg to play... We want people to meet their friends and have a good time... We try to be friendly and we try to let them make a little money."

Bennett figures that only 30 percent of those who play bingo at Immaculate are parishioners, but he says the twice-weekly bingo is

## Bingo: pastors say they don't like it

(Continued from page 1)

as other religious denominations do," says Fr. Michael McNally, professor of Church history at St. Vincent de Paul Regional Seminary in Boynton Beach. "The money has to come from some place. That's the bottom line."

### Not a majority

Out of 104 parishes in South Florida, 46, a little less than half, have bingo. The vast majority sponsor it only once a week, although a few operate it for two nights.

Of these parishes, 30 have Catholic schools, all of which run deficits that must be made up by the churches. There are, however, 21 parishes with schools in the Archdiocese who do not depend on bingo for their income.

Florida law specifies that bingo can be run only for charitable purposes, that the workers must not be compensated, and that the pay-off for each game may be no more than \$50. The law also states that a jackpot must not exceed \$250, and there may be no more than three jackpots per session.

In addition, all bingo operators must be licensed and file weekly and quarterly reports with the county occupational license bureau. These become part of the public record.

The nightly takes vary greatly from parish to parish, from "a few hundred dollars" to about \$1,000. That's the net profit, after all winners are paid off. Those who run the games say that, typically, about 70 percent of gross bingo earnings are paid out in prizes, with the churches keeping only between 20 and 30 percent.

One misconception among many who do not play bingo is that the game is in the exclusive domain of the Catholic Church. Nothing could be further from the truth. Some synagogues play bingo, as do many of the Elks, American Legion and

Veterans of Foreign Wars clubs.

Some Archdiocesan high schools also use bingo to supplement their income, as do the Knights of Columbus.

Another fact about bingo is that the players, almost without exception, are elderly, mostly women over 65. A perhaps surprising fact is that most are not parishioners. Some are non-Catholics, some are fallen away Catholics. Also, every week in most par-

ishes, it's the same faces, many returning year after year. Some even make the rounds each week, going to a different bingo game every night or every other night. (See accompanying story).

recreation [and] they budget themselves." Fr. Dorrity and many other pastors compare these elderly bingo players to younger "yuppie" couples whose night out may consist of dinner in a fancy restaurant and dancing or a movie afterward. The cost of a "yuppie" night out, in all likelihood, equals or surpasses the amount spent weekly by inveterate bingo players.

*'We're saving the taxpayers what research would reveal to be millions of dollars [in public education]. Without bingo, our schools' ... tuition would be up to \$4,000 a year. Very few parents can afford that.'*

— Fr. James Connaughton, pastor, St. Ambrose, Deerfield Beach

### Social outlet

"I'd say the old people go for relaxation. It's their night out," says Fr. Daniel Dorrity, pastor of Sacred Heart Church in Homestead, which is surrounded by retirees.

His parish earns about \$40,000 a year from its Wednesday and Friday night bingo games, which average between 100 and 130 players. On Friday nights, there are fewer people, Fr. Dorrity says, because nearby Elks and VFW clubs offer stiff competition.

The average player can spend as little as \$10 a night to play, although many spend more, he says. "They live frugally. They can afford this type of

"I have no moral stand on this," says Fr. George Phillips, pastor of Our Lady of Perpetual Help parish in Opa-Locka. "I see the social value, all things being equal. It's a social night for most of these older folks who don't get out."

His inner-city school, which is subsidized by the Archdiocese, needs "any source of money," he says, but the high crime rate of the neighborhood argues against bingo.

Nevertheless, when an Archdiocesan home for the elderly and handicapped opens next door to his parish, he may consider starting a bingo game. "Not so much for the money" as for the old people, he says. "You need barrels of money to keep the Catholic school going" and bingo provides much less than that.

Even with two bingo games a week

bringing in about \$1,000 per night, Fr. James Connaughton says his parish is going to have to come up with \$50,000 next year to make up the school's operating deficit.

The pastor of St. Ambrose in Deerfield Beach is more or less an Archdiocesan expert on bingo. In 1962, he successfully led the drive to legalize charitable bingo in Florida.

"I foresaw the necessity of it," he says. Case in point: his own school. The average tuition is \$1,100 per student, but the cost of putting one student through a school year is actually \$2,300.

"It's obvious that the deficit must be made up," Fr. Connaughton says. "It would be financially unfeasible for us to operate a Catholic school without the aid of bingo."

Other fundraising projects, such as a yearly carnival or a flea market, also help, but they can be "rather precarious," he says. "You have to have a regular income to operate a school."

There's a good reason why Catholics should not have to apologize for having bingo, Fr. Connaughton says. "We're saving the taxpayer what research would reveal to be millions of dollars [in public education]. Without bingo, our schools would become private academies with tuition up to \$4,000 a year. Very few parents can afford that."

### Some objections

Msgr. John Delaney of Holy Family parish in North Miami agrees that bingo comes in handy when it's time to pay the bills. The \$15,000 annual profit the parish makes from its Thursday night game is used in its entirety "to help the school."

But "if I were to depend on our bingo to survive, I wouldn't," Msgr. Delaney says. For one thing, the



# Church view: gambling not necessarily sinful

By Ana Rodriguez-Soto  
Voice News Editor

The Catholic Church is not opposed to recreational gambling, any more than it is opposed to drinking or smoking, a local theologian says. The operative word, however, is moderation.

"In Catholic moral theology, you will not find phrases such as 'the evils of gambling' or 'the evils of drinking,'" said Fr. Thomas Foudy, a theology professor at St. Vincent de Paul Regional Seminary in Boynton Beach. "That is basic Protestantism."

The Church does, however, consider "excesses, irresponsible use of and unbridled involvement in [any of these activities] most certainly immoral," Fr. Foudy said. And it would "very much warn and counsel those for whom gambling might be addictive to abstain from it, as it warns and counsels those for whom alcohol might be addictive to abstain."

The reason the Church takes this benign view of recreational gambling, Fr. Foudy explained, is that Catholicism believes "equally in three things: The goodness of humanity, the enjoyment of life and the mercy of God..."

"We support the enjoyment of life, we advocate celebration, joy and happiness. In fact, our view of morality is very much colored by the principle that 'virtue stands in the middle.' We see lack of joy, lack of celebration as wrong, as much as we see excesses as

*'In Catholic moral theology, you will not find phrases such as the evils of gambling or the evils of drinking. That's basic Protestantism.'*

— Fr. Thomas Foudy,  
theology professor,  
St. Vincent de Paul  
Regional Seminary

being wrong," Fr. Foudy said.

## Protestant view

That position differs significantly from the view of many Protestant churches, in particular the so-called evangelical, charismatic ones, and the Baptists.

"This type of leadership is against three basic things where sinning is concerned," said Dr. Jim Plinton, executive director of the Metropolitan Fellowship of Churches in Miami. "One is alcohol and drugs, two is dancing, and three is games of chance, like bingo. As a matter of fact, any types of games."

The reason for this is simple, Dr. Plinton said. These churches "differentiate between that which is socially enjoyable and [that which is]

spiritually uplifting..."

"We're not necessarily saying that [these things] are a sin. What we're saying is that if [something] is not morally and spiritually uplifting, it can lead to sin."

To put it more bluntly, "You don't go to hell because you play the horses. But it can help you get there," Dr. Plinton said.

The Jewish view of gambling "sort of ranges among the various shades," according to Rabbi Solomon Schiff, director of the Rabbinical Association of Greater Miami. "Charitable [gambling], if it's done in moderation, generally would not be frowned upon."

The Rabbinical Association has not taken a position on the issue of casino gambling in South Florida. The Metropolitan Fellowship of Churches, however, which was instrumental in galvanizing opposition to casinos when the issue first came up in 1978, plans to join the anti-casino effort once again this year.

The Catholic Archdiocese of Miami is a member of the Metropolitan Fellowship, and Archbishop Edward McCarthy has already spoken loudly against casinos.

How can this be, given the opposing attitudes of Catholics and Protestants toward gambling?

Simple, says Fr. Paul Vuturo, pastor of St. John the Apostle Church in Hialeah, where twice-weekly Bingo

(Continued on page 25)



of Lima in Miami Shores, plays Mondays days at St. Rose and Wednesdays at Im- play for the relaxation ... and because the ho/p/Ana Rodriguez-Soto)

"necessary... We're subsidizing those who can't pay tuition at the school... I feel it's helping the church."

The fact that most of those who support the school are "outsiders" doesn't bother him, Bennett says.

"If we don't play bingo [at Immaculate], they're going to [spend their money] somewhere else. These people are bingo players... They're going to gamble it somewhere else."

## but they can't pay the bills without it

parish faces stiff competition from North Dade bingo parlors whose legality is questionable, since they are run by professionals with, at best, weak links to charitable groups. These halls also give out bigger jackpots than his parish.

For another, "I personally feel... when you consider the hassle [cost of maintaining the hall, paying for the air conditioning and corralling volunteers to run it] it's a lot of work for nothing," Msgr. Delaney says.

"The ideal thing is that we should spend the same amount of energy that we spend on bingo on tithing [getting parishioners to give 10 percent of their earnings to the church]."

"But it's very difficult," he adds. "...nile people might easily spend \$100 on a bingo game, 'if I were to ask them to put that \$100 in the basket on Sunday, they wouldn't.'"

"I would prefer not to have bingo, definitely," says Fr. Xavier Morras of Immaculate Conception Church in Hialeah, where twice-weekly bingo games bring in between \$20,000 and \$30,000 a year. The average parish subsidy to the school is \$70,000 each year.

"Most parishioners don't realize the expenses," Fr. Morras says. The fact that the parish has bingo "means our people are not contributing as much as they should."

Fr. Dorrity of Sacred Heart, Homestead, agrees. "I'd love to do without [bingo]," he says. "I could use those two nights to do other things that are a lot more pastoral. [But] the school is very important to me. I would never want to appear before my Maker and say I had closed a Catholic school."

### Many don't play

Many parishes, however, don't rely on bingo for their income. Among these are 21 who have schools.

Fr. James Murphy of St. Patrick Church on Miami Beach discontinued the bingo there two years ago, when he saw that the majority of the players were not parishioners.

"Personally, I don't like bingo," he says. "Unless it has a real socializing value for the church [community] I don't see any purpose to have it."

St. Patrick's has a school, but the parish simply has found "other ways"

*'Catholics per capita simply do not give as much [money to their churches] as other religious denominations do. The money has to come from some place. That's the bottom line.'*

— Fr. Michael McNally, Church history professor,  
St. Vincent de Paul Regional Seminary

of fundraising, Fr. Murphy says, without elaborating.

St. Jerome parish in Fort Lauderdale also found other ways to keep its school open without the aid of bingo, says Fr. Patrick Slevin, pastor. Most of them were cost-cutting.

"We're making tremendous sacrifices," he says, since a fire two years ago destroyed the parish hall, the only facility that could accommodate bingo. Just this month, construction began on a new parish hall.

Fr. Slevin has drastically reduced the size of the rectory staff to compensate for the loss of income. "The salaries that we're saving are going toward keeping the school open," he says. Once the new hall is built, "we would very definitely consider having bingo."

The only problem: Seminole Indian bingo is nearby, with jackpots that often reach hundreds of thousands of dollars. [Courts have determined that

Florida laws do not apply on the Indian reservation.] Fr. Slevin fears he may not have enough customers to make his parish bingo profitable.

### Tithing

There are also some parishes — very few — where bingo has never been a consideration, simply because parishioners contribute generously to the collection basket.

At St. Boniface in Pembroke Pines, Fr. Michael Eivers says, "We never had bingo... I think, myself, it has really given the Catholic Church a bad image. We determined here... that we would find other ways of raising money."

The parish began a stewardship program a few years ago during which each family was asked to make a weekly or annual pledge to the church, whatever they considered "a fair share." The goal, Fr. Eivers says, is to raise that amount by a percentage point each year, until every family in the parish is tithing.

St. Boniface does not have a Catholic school, however. "It's very easy for me to speak from my perspective," Fr. Eivers admits. "But if I were in a parish with a school I might be dancing a different tune."

Another parish that does not need bingo is St. Louis in Kendall. Although it also does not have a

school, a glance at its accomplishments reveals that parishioners there have been contributing their "fair share" — and more — for many years.

"Stewardship works," Fr. James Fetscher, pastor, says. "The concept of stewardship has allowed us to meet all of our obligations." And then some.

According to Fr. Fetscher, 15 percent of the total income received by the parish goes to "voluntary outreach projects." Last year, that amounted to \$137,000 that St. Louis contributed to diocesan and community institutions, not including \$30,000 raised by the parish's only annual fundraising activity, a festival for the poor.

Those amounts are over and above what the parish contributed to the Archbishop's Charities and Development drive — \$160,000 last year — and the regular assessment it may pay to the Archdiocese, which is based on the number of parishioners in a church and their average financial position. St. Louis' assessment was \$133,000 this year, which will increase to \$200,000 next year.

Granted, the Kendall parish is in one of the most affluent areas of Dade County. But Fr. Fetscher says 60 percent of the registered parishioners come from outside St. Louis' geographical boundaries.

"I wish that we [the Catholic Church] were not in bingo," Fr. Fetscher says, summing up the opinion of many Archdiocesan pastors, even those who have bingo.

"Not because anything is wrong with recreational gambling per se, but because it well may be saying that one or another group of people in a given parish don't think enough of their schools and their parish programs to support them the way they should be supported."



## 15 Priests celebrate jubilees

The following priests will be honored on the occasion of their jubilee years at the annual Chrism Mass Monday at St. Mary Cathedral at 6:30 p.m., Archbishop McCarthy chief concelebrant.

### Fr. Vincent F. Andriuska

Born on January 13, 1913 to Alexander Andriuska and Vincenta Siniskevicius, Fr. Andriuska was ordained on November 1, 1936 by Archbishop Francis Kareviciuz in Lithuania.

He received a Doctorate in Moral Theology, spent four years in Lithuania and two years in Canada and was with the Marianist Fathers until 1968.

Fr. Andriuska has served the Archdiocese of Miami in the parishes of St. Pius X, St. Bartholomew, Sacred Heart, Homestead, Sacred Heart, Lake Worth and presently at Saints Peter and Paul, where he celebrates the Liturgy the second Sunday of the month in Lithuanian.

### Fr. John R. Betz

Born May 2, 1911 to John J. Betz and Caroline Mary Miller in Indianapolis, Indiana, Fr. Betz was ordained June 2, 1936.

His first assignment was as an assistant in St. Patrick, Terre Haute. He has been an administrator and pastor of several parishes in Ripley County. He was the founding pastor of St. James the Greater in Indianapolis.

Father Betz retired in 1981 but continued to serve parishes in Indianapolis, then came to Florida to assist in several local parishes. He is presently assigned at St. Bernard Church, Sunrise.

### Msgr. Robert E. Dillon

Born February 4, 1911 in Binghamton, N.Y. to Martin Joseph Dillon and Mary Reilly, Msgr. Dillon was ordained June 6, 1936.

He served the Diocese of Syracuse, N.Y. in many capacities: chancellor, pastor at Blessed Sacrament, vicar general, pro-synodal Judge-Diocesan Tribunal. Among his many duties, he has been a chaplain and moderator for many church groups. He was named Protonotary Apostolic by Pope John XXIII in June 1960.

### Fr. Josie I. Hualde

Born July 31, 1911 to Juan Hualde and Josefa Azcarate. Fr. Hualde was ordained July 12, 1936 at San Ignacio de Loyola, Rome, Italy for the Diocese of Camaguey.

His many assignments included professor of Latin at the Seminary in Camaguey and work at the City of the Children in El Pilar, Habana. Fr. Hualde then came to Miami and has assisted at several parishes in the diocese such as Nativity, St. Thomas the Apostle, Sts. Peter and Paul, Blessed Trinity, St. Robert Bellarmine and retired from St. Benedict's.

### Fr. Albert J. Klein

Born February 23, 1910 to Joseph & Cecilia Klein. Fr. Klein was ordained May 1, 1936 at St. John's Cathedral, Cleveland, Ohio.

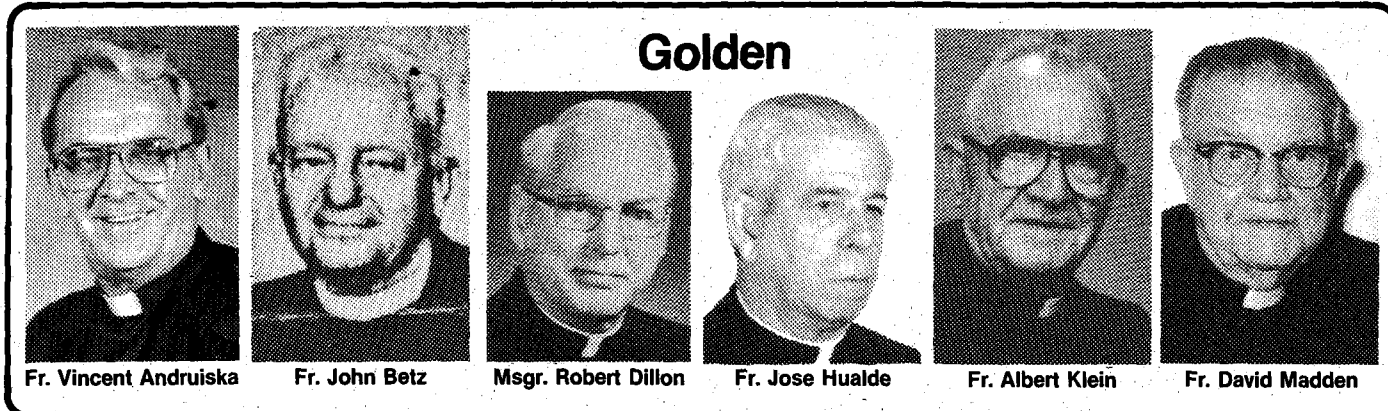
He was an assistant pastor at St. John the Baptist Church, Campbell, Ohio, 1936-1940. In the following years, from 1940-46 he served as Army chaplain in both theatres of World War II and retired as a Lieutenant Colonel from the Army.

Fr. Klein is now helping on weekends at several parishes in Florida: St. Bernard's, St. Andrew's and has birital faculties and helps at Our Lady of the Sign Byzantine Church in Pompano Beach.

### Fr. David T. Madden, S.J.

Born January 21, 1905 in Philadelphia, Pennsylvania, he entered the Society of Jesus on July 30, 1923 and was ordained June 21, 1936.

Fr. Madden was a teacher at St. Francis Xavier School in Manhattan from 1930-1933. He has held



Fr. Vincent Andriuska

Fr. John Betz

Msgr. Robert Dillon

Fr. Jose Hualde

Fr. Albert Klein

Fr. David Madden

numerous positions including administrator at the Jesuit Novitiate in Poughkeepsie, N.Y., Georgetown University, Washington, D.C. and at the University of Scranton in Pennsylvania.

He has spent 26 years on the Maryland Province Mission Band giving parish missions, novenas and retreats. He was an assistant retreat director at Manresa-on-Severn, Annapolis, Maryland. His pastoral ministries include such places as Holy Face, Great Mills, Maryland where he served as pastor, and assisted at various South Jersey Shore parishes. Fr. Madden now resides at Our Lady Queen of Heaven Church in North Lauderdale.

### Fr. Vincent Nowak

Born April 18, 1910 to Michael Nowak and Angela Baniak in Troy, N.Y. Fr. Nowak attended St. Mary's Seminary in Baltimore, Maryland and was ordained June 6, 1936.

After ordination, Father served as

then Lackland, A.F.B., Texas. Along with his military assignments, he has been active as a chaplain and parish priest, as well as conducting retreats and missions throughout the United States.

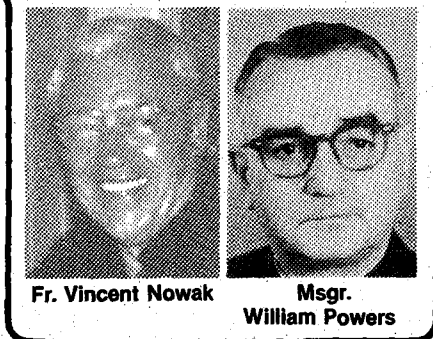
### Fr. Luis Casabon

Born on September 19, 1931 to Jeronimo and Adelina Casabon, Fr. Casabon was ordained on December 23, 1961 in Rome, Italy.

His various assignments in the Archdiocese include director of Campus Ministry at F.I.U., St. Raymond, St. Patrick, St. Brendan, St. Agatha, St. James and presently an associate at Our Lady Queen of Martyrs, Fort Lauderdale.

### Fr. Paul L. Deyo, SS. CC.

Born on April 13, 1928 to Charles Deyo and Lena Boutin in Holyoke, Massachusetts, Fr. Deyo served with the U.S. Air Force for three years with



Fr. Vincent Nowak

Msgr. William Powers

Henry, Pompano Beach. His present assignment is pastor at St. Andrew Church, Coral Springs.

### Fr. William J. Hennessey

Born in Cranford, New Jersey on September 14, 1935 to James and Frances Hennessey, the family moved to West Palm Beach a year later, where he attended public and private schools. Fr. Hennessey entered the seminary in 1953. He was ordained on December 20, 1961 at St. Peter's Basilica, Rome, Italy.

He has had various Archdiocesan assignments including principal of John Carroll High School, Ft. Pierce, principal of Msgr. Edward Pace High School, Miami for 16 years, assistant director and director of Vocations from 1967-1972 and procurator, St. John Vianney Seminary 1969-1972. Fr. Hennessey was also president of the Senator of Priests from 1970-1972. He is presently pastor of St. Mark's Church in Fort Lauderdale.

### Fr. Patrick J. O'Shea

Born in Chicago, Illinois to Michael and Mary O'Shea, Fr. O'Shea attended Franciscan College, Multyfarnham, Ireland where he earned his high school diploma. He was ordained on June 6, 1961 at St. Patrick's College, Carlow, Ireland. He received a B.A. from the University of San Francisco, California, then an M.S.W. and Ph.D. at the University of California, Berkeley.

Fr. O'Shea has served in several parishes in California and presently resides at St. Bernadette in Hollywood, Florida.

### Fr. Enrique Perez, C.O.

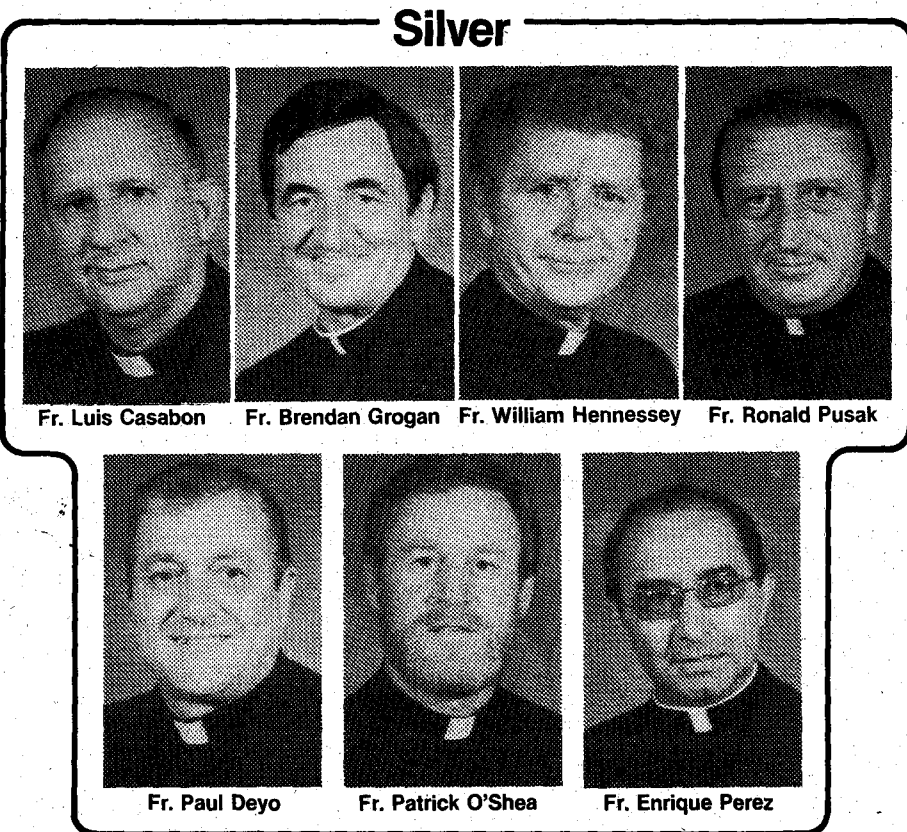
Born in Bogota, Columbia on April 5, 1938 to Zoilo Perez and Bertha Gil, Fr. Perez studied Philosophy and Theology at Javeriana University, Bogota and received his Ph.D. in Social Pastoral at Louvain University, Belgium. He was ordained by the Archbishop of Bogota on December 24, 1961.

Among his various duties in the Archdiocese of Miami, he was a teacher at St. John Vianney Seminary and assistant pastor at St. John Bosco, and is presently at St. Catherine of Siena, Miami.

### Fr. Ronald Pusak

Born in Eddystone, Pennsylvania to Andrew J. Pusak and Marie McGovern, Fr. Pusak moved to Miami in 1947. He attended St. Mary's Catholic School from the 8th grade to high school in the years 1947-1952.

Fr. Pusak has had numerous assignments in the Archdiocese of Miami in Dade, Broward and Palm Beach counties. He is presently pastor of St. Augustine Church in Coral Gables.



Fr. Luis Casabon

Fr. Brendan Grogan

Fr. William Hennessey

Fr. Ronald Pusak

Fr. Paul Deyo

Fr. Patrick O'Shea

Fr. Enrique Perez

vice chancellor for the Diocese of Albany, N.Y. from 1939-1946. From 1946-1977, he was pastor at St. Joseph's Church, Herkimer, N.Y. Fr. Nowak retired to Florida in October 1977 and has served weekends, Holy Days and special needs at Blessed Sacrament Church, Fort Lauderdale.

### Msgr. William E. Powers

Born in Saginaw, Michigan in 1911, he graduated from St. Gregory's Seminary in Cincinnati in 1932 and from the Grand Seminary in Montreal, Canada with a S.T.B. degree in 1935. He was ordained in Detroit, Michigan June 7, 1936.

Msgr. Powers spent seven years in the Diocese of Grand Rapids and was appointed to the cavalry in Fort Riley after entering the army in 1943. He was assigned to the China-Burma-India Theatre in May 1945 with duty in Assam after a tour with the Hospital Ship Wisteria across the North Atlantic and Mediterranean areas.

Msgr. had an extensive military career overseas from 1946-1953. he returned to the States in January 1953 and was assigned to Scott, A.F.B.,

overseas duty in Korea. He attended Catholic University, Washington, D.C. and on June 18, 1961 he was ordained at Sacred Heart Seminary, Jeffrey Center, New Hampshire for the Congregation of the Sacred Hearts.

In 1962, Fr. Deyo began 10 years of teaching in the Los Angeles diocese where he served as high school guidance counselor and dean.

He began his service in the Archdiocese of Miami in 1973 at Nativity Church in Hollywood. His other assignments as associate pastor include St. Patrick, Miami Beach and St. Matthew, Hallandale where he now resides.

### Fr. Brendan Grogan

Born on July 9, 1936 to Michael and Anastasia Grogan, Fr. Grogan was ordained June 18, 1961 at Waterford Cathedral, Ireland.

Fr. Grogan has had faculties in many parishes throughout the Archdiocese of Miami including: St. John the Apostle, St. Rose of Lima and St. Coleman, Pompano Beach. He was an administrator and later pastor of St.





Bishop Dorsey

# Bishop Dorsey looking forward to new role in 'exciting' Miami

(Continued from page 1)

whole life is completely changed," Brother Damian says. "All of his life has been dedicated to the internal ministry in the community."

And despite his humble protestations, Bishop Dorsey has been a high-ranking and "influential" part of that community, Brother Damian says, especially during the past nine years, when his job was to oversee the work of English-speaking Passionists throughout the world.

As of this week, however, he has left Rome and the far-off places he journeyed to constantly — Papua New Guinea, India, New Zealand, Australia and Southeast Asia — to settle down in Miami's St. Mary Cathedral, from where he will minister to a whole new congregation: the multi-lingual, multi-cultural, half-million Catholics who populate southeastern Florida.

For Bishop Dorsey, the parting with old friends and with the Passionist life in community will be "extremely hard. In my mind, as you call off countries and places, I'm immediately seeing people," he says.

But six brief days of following Archbishop Edward McCarthy around the Archdiocese have convinced him that South Florida is the place to be.

"The first day [the Archbishop] took me around this [Pastoral Center]

*'The fact that [Miami] is a culturally rich city and a multicultural city, I find that fascinating.'*

Bishop Dorsey

it was one of the most exciting things in my life," he says. "There's so much here...I was just so impressed when you think that this Archdiocese is just over 25 years old."

"The fact that [Miami] is a culturally rich city and a multi-cultural city, I find that fascinating," adds Bishop Dorsey, who speaks fluent Italian and French and probably better Spanish than he lets on. (Before his ordination, he spent two weeks in Puerto Rico "brushing up" on the language.)

### Parents' influence

Traveling around the world, then settling in a city that gave America refugees, cocaine and a glitzy new look — "Miami Vice" — is a long way from what Norbert Dorsey the teenager envisioned when he entered the Passionist Order just after high

school.

Born and raised in Springfield, Mass., he says he always "knew deep down" that he wanted to become a priest. But "I didn't go around proclaiming it, especially in high school, because I was thoroughly enjoying the social life."

His only brother, Paul, remembers that Norbert "was always religious as a youngster. I was never surprised that he became a priest."

Bishop Dorsey credits his parents for having the greatest influence in his life. Both devout Catholics, they were thoroughly different from each other, he remembers. His father, a police detective and Army officer, was the "contemplative" of the family, while his mother was the "extrovert," continually involved in civic and social projects.

In view of that heritage, the Passionist Order combined both the traits which, "given my temperament, I thought I needed: a contemplative life at home and then this outward ministry to the people."

That August day in 1949 when he professed his vows as a Passionist was "a blindly happy day," he remembers, just as happy as the day in April, 1956 when he was ordained a priest.

Between then and now have come a series of assignments within the Pas-

(Continued on page 18)

ARE YOU NOT AWARE THAT WE WHO WERE BAPTIZED INTO JESUS CHRIST WERE BAPTIZED INTO HIS DEATH?

THROUGH BAPTISM INTO HIS DEATH WE WERE BURIED WITH HIM SO THAT JUST AS CHRIST WAS RAISED FROM THE DEAD BY THE GLORY OF THE FATHER, WE TOO MAY LEAD A NEW LIFE.  
ROMANS 6:3-4

CATHOLIC CEMETERIES OF THE ARCHDIOCESE OF MIAMI



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Life. Be in it.



## Friends: Miamians will 'love' new bishop

(Continued from page 17)

sionist community — monastery rector, consultor for the Eastern U.S. Province, director of personnel and formation, executive assistant to the provincial and, finally, assistant to the Superior General of the order. It's a ministry that has taken him to 52 countries in five continents.

Throughout that time, he preached missions and retreats to laity and clergy everywhere, including one 10 years ago to the priests of the Archdiocese and another one two years ago to seminarians.

"I've loved being a Passionist and I've loved being a priest," Bishop Dorsey says. "Regrets and doubts, no [I haven't had any]. Difficulties, yes, hard days, yes. But I thoroughly love it."

"His work has been his hobby," says Paul Dorsey, who describes his brother as the kind of priest who makes himself at home "anywhere...If there's people there and it has anything to do with the Catholic commu-

nity, he's comfortable."

Paul Dorsey is not exactly impartial. When he speaks, he simply bubbles with pride and love for his older brother.

"He's a fantastic priest, a really warm person," he says. "He's the one person that can see only the good in people. He has great patience and kindness and charity."

But even those who are not blood relatives have nothing but praise for Miami's new auxiliary.

"He's a very loyal...and a very trustworthy person," says Fr. Brendan Keevey, head of the Eastern U.S. Province of Passionist Fathers, who over the past 25 years has known and occasionally lived with Bishop Dorsey.

"He's someone that you could readily confide in... [and] he enjoys himself wherever he goes. He enjoys people."

Brother Damian remembers him as "a great pianist and musician" who was "extremely dedicated" to his work as a Passionist. "But not a

*'He was ... extremely dedicated. But not a workaholic. He knew how to relax.'*

— Brother Damian Carroll, CP

workaholic. He knew how to relax."

His international background and personality should help him fit right into the Archdiocese, both men said. In fact, he may be more prepared for South Florida than even he imagined. According to Fr. Keevey, Bishop Dorsey just completed his doctoral thesis in spiritual theology with a dissertation on Pierre Toussaint, a 19th century Haitian-American known for his virtue and ministry among the poor.

Nevertheless, the bishop remains a little fearful of the responsibility entailed in his new job.

"My fear would be that some day — any day — either through human weariness or impatience... [I] might hurt someone or give them the answer that wasn't helpful... That would sort of betray everything I wanted to do," Bishop Dorsey says.

That sense of responsibility for those he must help shepherd weighs as heavily on his mind as the needs of the Church in the dozens of mission countries he has visited: places where the education and nutrition Americans take for granted are scarce, sometimes nonexistent luxuries.

"When you see that repeated and realize what it means in human life, that's what, after a while, you begin to carry with you. That becomes your

anxiety," Bishop Dorsey says. "How can you change society to make present the Kingdom?"

In First World America, the challenge is to make people "sensitive to the importance and richness of the [Christian] value system, so that after a while we just don't take our religion for granted," he says, "so that it really is... a yardstick with which we measure everything."

"I think it's a tremendous sign of vitality" in the Church in South Florida that lay people and parishes are "linking" up with their brothers and sisters in poorer nations, he adds. "I don't just mean finance. I'm talking about really understanding the problems and helping the needs, whatever they are."

Aside from being a "helper" to Archbishop McCarthy, Bishop Dorsey is not sure what specific areas of ministry he will become involved in.

One way or another, he says, he wants to "share the life" of South Florida's people, "all the people" — clergy, religious and laity.

The motto he has chosen for his episcopacy, "Love is ingenious," is a good indication of how he will approach his duties. It comes from the Passionist Rule written by the Order's 18th century founder, St. Paul of the Cross. The complete text reads: "For the love of God is very ingenious, and is proved not so much by words as by the deeds and examples of the lovers."

From the comments of those who know him, South Florida Catholics should have no problem accepting Bishop Dorsey as one of their own.

Says Brother Damian, echoing the words of the Bishop's own brother, Paul: "You'll love him. I know you will."

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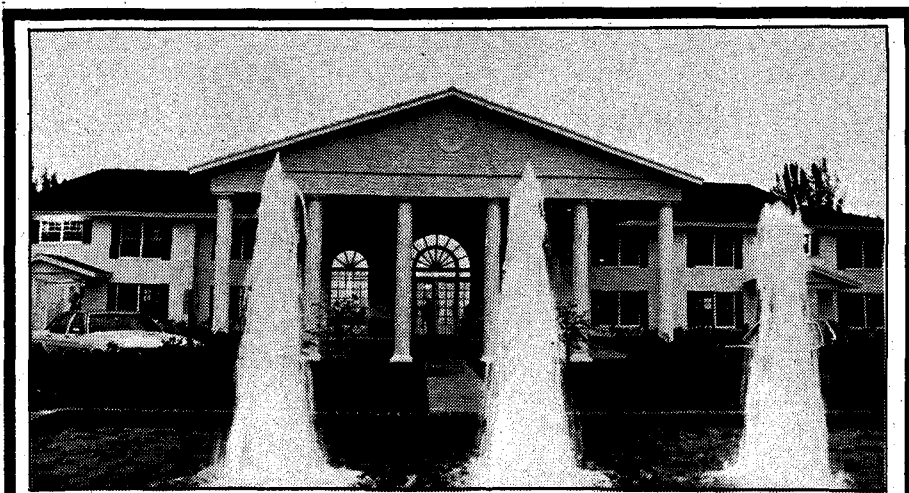
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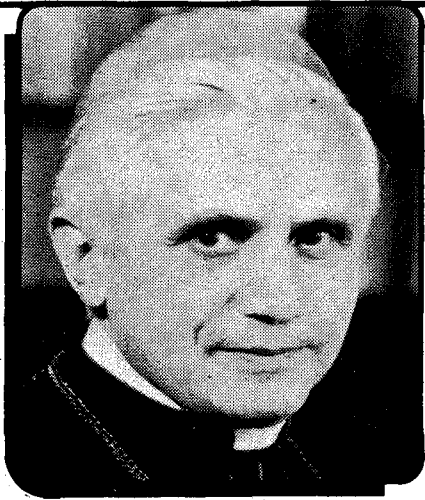
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*'Religious submission of the will and the intellect must be given, in a special way, to the authentic teaching authority of the Roman Pontiff.'*

— Cardinal Joseph Ratzinger



*The dissent is not on 'matters of divine and Catholic faith' but on 'matters of ordinary, non-infallible teaching.'*

— Father Charles Curran

## Another Vatican-theologian fight

Father Charles Curran, a moral theologian at Catholic University of America, was recently notified by the Vatican that he should recant certain of his views or he would be in danger of losing his position as a Catholic theologian at a Pontifical school. He subsequently held a news conference, declining to recant, defending his views as within the broad range of Catholic theology and declaring that he was not being rebellious.

By Jerry Filteau

WASHINGTON (NC) — When the Vatican Congregation for the Doctrine of the Faith found some of Father Charles Curran's moral teachings "in open contrast" with church teaching authority, what he thinks about dissent itself was one of the chief problems.

Father Curran, a moral theology professor at The Catholic University of America for 20 years, could face loss of his teaching post there for refusing Vatican demands to retract "positions which violate the conditions necessary for a professor to be called a Catholic theologian."

Here is a summary of the main issues on which Father Curran and the doctrinal congregation are at odds:

- Public theological dissent.

The doctrinal congregation cites the teaching of the Second Vatican Council that "religious submission of the will and the intellect of the Roman Pontiff." It says that the "so-called right of public dissent" advocated by Father Curran "would in effect constitute an alternative magisterium" or teaching authority in the church.

Father Curran argues that the points on which he dissents are not "matters of divine and Catholic faith." Rather, he says, "the issues are all matters of ordinary, non-infallible teaching." Citing norms for dissent in the U.S. Bishop's 1968 pastoral letter, "Human Life in our Day," he argues that there is room for public theological dissent within the church under certain conditions.

He says that the number of areas in which he dissents is small in comparison with the broad areas of Catholic moral teaching which he upholds.

- Artificial contraception, direct sterilization.

It is papal teaching "that every marital act must remain open to the transmission of life," and therefore acts aimed at obstructing that purpose "are forbidden as intrinsically wrong," says the doctrinal congregation.

Father Curran objects that this approach ties moral judgments too closely to the physical or biological structure of the act rather than to a broader moral framework of intentions, meanings, and relationships. He contends that artificial contraception and sterilization "are not intrinsically evil but can be good or evil insofar as they are governed by the principles of responsible parenthood and stewardship."

- Abortion, euthanasia.

Church teaching affirms "the sacred and inviolable character of human life from the moment of conception," condemning abortion and euthanasia as "unspeakable crimes," says the doctrinal congregation.

On abortion, Father Curran questions the "moment of conception" view, arguing instead that "truly individual human life begins at the time of individuation which occurs between the 14th and the 21st day after conception." In facing issues of conflict resolution, he would not require an absolute prohibition, but would argue that "one can be justified in taking truly individual life only for the sake of the life of the mother or for a value commensurate with life itself."

On euthanasia, he says he never wrote an in-depth study, but he has argued "tentatively" that "when the dying process begins there seems to be no difference between the act of omission (not using extraordinary means) and the positive act of bringing about death." He also argues that his position in practice "would differ only slightly from the official hierarchical teaching" which

rejects all forms of direct intervention to hasten or bring about death.

- Masturbation, premarital intercourse, homosexual acts.

Church teaching has "declared without hesitation that masturbation is an intrinsically and seriously disordered act," says the doctrinal congregation. Says Father Curran: "Masturbatory acts are ordinarily not very important and are generally symptomatic of other realities and should be treated as such."

Because church teaching considers sexual relations outside marriage always intrinsically and seriously wrong, the doctrinal congregation insists on an absolute prohibition of premarital sexual relations. Father Curran says he would admit exceptions "only in very rare and comparatively few situations...on the basis of a theology of compromise."

The doctrinal congregation says homosexual acts always "lack an essential and indispensable finality" and must therefore always be considered gravely wrong. Father Curran says that "homosexual relationships fall short of the full meaning of human sexuality," but "on the basis of a theology of compromise I propose that for an irreversible, constitutional or genuine homosexual, homosexual acts in the context of a loving relationship striving for permanency can in a certain sense be objectively morally acceptable."

- Indissolubility of marriage.

The doctrinal congregation says that "a Catholic cannot affirm the contrary" of what was "clearly taught" by the Second Vatican Council and the Council of Trent: that a sacramental, consummated marriage is indissoluble. Father Curran, arguing that the New Testament teaching on marital indissolubility represents an ideal to be striven for and not an absolute norm binding on all, urges a change in church teaching and practice to allow divorce in certain limited circumstances.

## Conflict raises issue of infallibility

By Jerry Filteau

WASHINGTON (NC) — Father Charles E. Curran's claim that public dissent is possible from the Catholic Church's ordinary, authoritative but non-infallible hierarchical teaching raises questions about which church teachings must be believed and how.

"I have not denied any matter of faith. I am not denying any infallible teaching," said Father Curran, describing his general stance.

A moral theology professor at The Catholic University of America, he faces possible loss of his teaching post because the Vatican's doctrinal congregation judges that he holds dissenting positions not compatible with teaching as a Catholic theologian.

Infallibility itself was formally defined in 1870 by the First Vatican Council. The definition is a highly technical one which has had theologians debating the nuances of its meaning for the past century.

Since then the one church teaching clearly and explicitly declared and defined as a matter of necessary faith for Catholics was Pope Pius XII's declaration in 1950 of the dogma of Mary's assumption into heaven, body and soul, after her death. In 1954 Pius IX had infallibly defined the dogma of the Immaculate Conception, that Mary was conceived without sin.

When asked to say what the church's infallible teachings are, Jesuit Father Avery Dulles said, "You can never spell all that out."

If there is a "formal definition" of church teaching issued by a pope or council "with an anathema attached," he said, it would be

considered infallible. For centuries a common formula, attached by popes and councils at the end of formal definitions settling disputed points of belief, was the condemnation, "if anyone, God forbid, should hold otherwise, let him be anathema."

"But nobody will confirm infallibility to these explicit declarations," added Father Dulles, who teaches systematic theology at Catholic University.

As a basic criterion for infallible teaching, Father Dulles suggested that it must be a statement "proposed by the magisterium (church teaching authority) as a matter of faith or so intrinsically connected with faith that it cannot be denied without doing violence to faith itself."

Even with infallible statements, there is room for theologians to question, debate or disagree on certain aspects of them, in accord with norms spelled out by the Vatican in 1973, Father Dulles said.

The 1973 declaration by the Congregation for the Doctrine of the Faith to which he referred said that pronouncements of faith depend in part upon limits of language, history, circumstances and the intention involved at the time of the pronouncement. All these things have to be taken into account in order that these pronouncements may be properly interpreted," the declaration said.

Father Dulles, saying he lacked the expertise in the moral issues on which Father Curran is in conflict with the Vatican, declined to say how the norms of interpreting infallible statements might apply to the theological positions Father Curran has adopted regarding non-infallible teachings.

Jesuit Father Richard A. McCormick, senior research fellow at the Kennedy Institute for Bioethics in Washington and co-editor with Father Curran of the "Readings in Moral Theology" series, said there is a "black-and-white" difference between a theologian's approach to infallible teachings and non-infallible ones.

With infallible teaching, a theologian's basic response is "an act of faith" and an attempt to deepen one's understanding of that belief, he said.

But it is generally agreed among theologians that there is no such thing as infallible church teaching about "concrete moral behavior... with the possible exception of the indissolubility of marriage," he said.

Even on that question, said Father McCormick, Father Curran questions "the implications of the teaching rather than the teaching itself."

Father McCormick, reached by phone in Florida, where he was teaching during a sabbatical from the Kennedy Institute, described Father Curran's dissent on abortion as allowing abortion only in "extremely rare" circumstances. He called it "tinkering at the fringes," rather than repudiating or challenging the substance of the church's teaching. He sharply contrasted Father Curran's dissent on abortion from the kind of dissent exhibited by a group of Catholic thinkers and activists who signed a statement on abortion which appeared as an ad in The New York Times in 1984.

The ad failed to spell out any moral limits on abortion and those who signed it "walked into a straight pro-choice agenda" whether they intended to or not, he said.



# Editorial Page

## Bingo—does church really need this?

Considering all the world's problems, bingo is not exactly the crisis-concern of the century. Rather, it is one of those tacky little issues that continues to nag at the Church, both from within and from without.

Bingo has always been something of a joke even among Catholics. But the current lottery and casino issues before Florida voters have called forth the issue of bingo in a more serious way in the minds of Catholics and others, since the Church here is opposing casinos as socially harmful.

The *Voice* report on bingo (page 1) brings forth certain points. Many pastors feel bingo is a handy or necessary way to raise needed funds. Schools, especially, are more strapped than ever for funds. Since it is considered small-scale "recreational" gambling, bingo is morally acceptable. Further, it is a social activity for some.

Therefore, what is the harm? Why any issue at all?

If the issue is only one of public relations and misunderstanding by non-Catholics, then that should be handled by communication and positive P.R. Indeed, that is one valid concern. But the issue goes deeper than that.

For one thing, as our report makes clear, the image of happy families merrily doing an evening of bingo at their neighborhood parish is a false one. Bingo does not turn out to be a general parish social activity but one supported mostly by elderly women. Of course, there is nothing condemnatory

### Voice editorial

about a senior lady playing bingo, as such. But the sight of elderly ladies each hunched intensely over several dollars worth of cards, anxiously awaiting the big payoff (in vain) just does not quite square with the idea of wholesome parish socializing.

There is the more startling fact that most of the players are not even parishioners! In such cases, you have a parish, in effect, running a game of chance for the gambling public — for a profit.

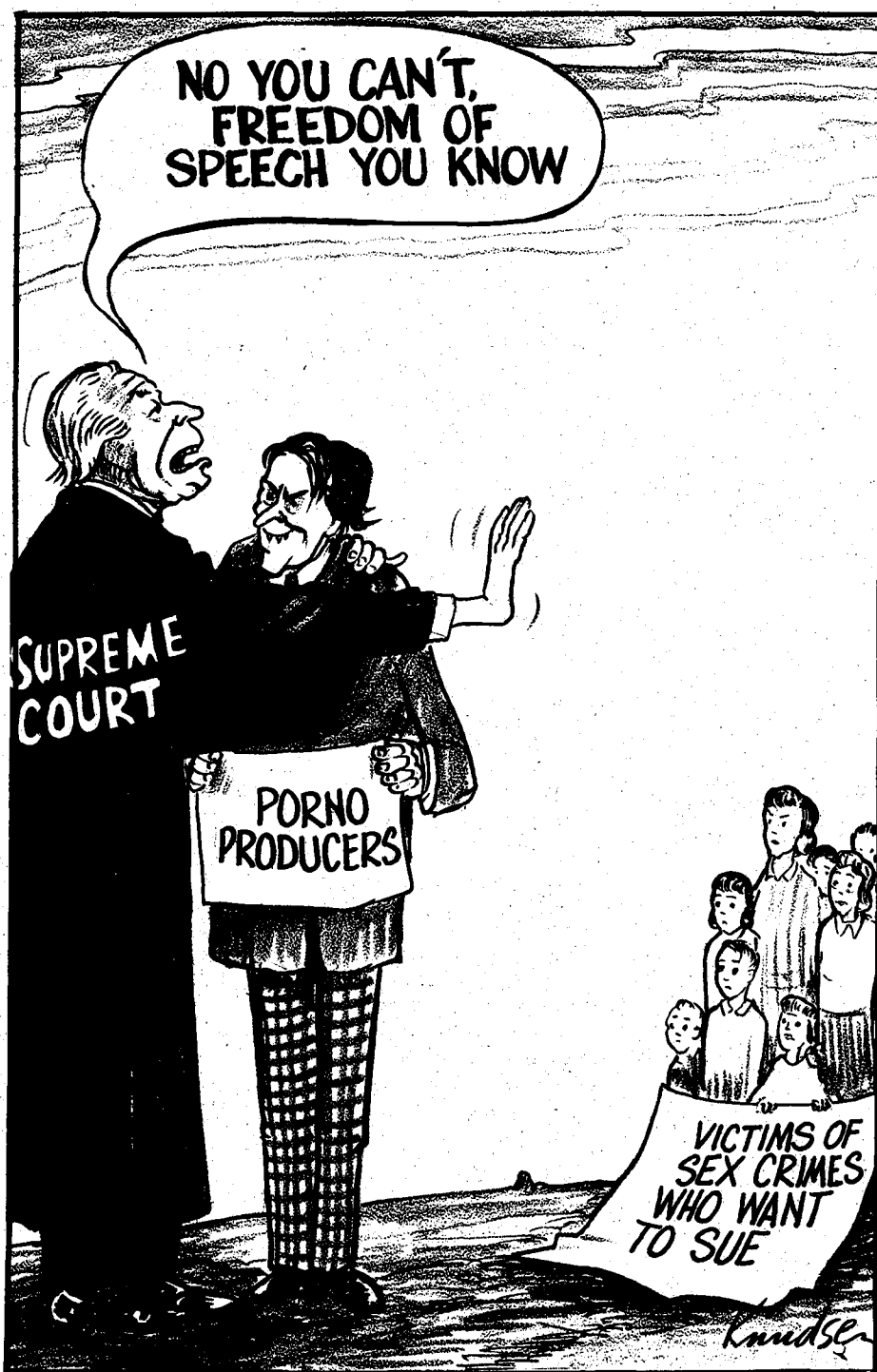
That may seem a harsh depiction, but in many cases it is not far from the truth. Perhaps that is why many priests will not have bingo in their parishes. Others have it but reluctantly, though in some cases the reluctance is due to the administrative headaches.

Some pastors say that if stewardship is properly developed, the parish will not need bingo. With a few exceptions, a typical bingo profit is about \$20,000 a year. If a parish has, say, 1,000 families, it wouldn't need only \$20 a year more per family to eliminate the bingo.

Fund-raising is one of the biggest chores a pastor faces and we are fully sympathetic to that. Also, to the fact that some parishes have a harder time raising money than others.

Yet, the nagging little questions about the image, the jokes, the associations, of bingo remain. Is it the kind of activity the Church wants to be associated with? If we did not have bingo, would we not find other ways, of raising money, perhaps ways that might even enhance Christian commitment in the parish?

Bottom line: Would Jesus play bingo?



## Letters

### Notre Dame takes but returns much

Editor:

I have heard the comment made several times that the University of Notre Dame takes a great deal of money out of this community. I read the comment in print for the first time in *The Voice's* interview with Richard Heiens, director of the Archdiocese Education Endowment Fund. He states in the article that "Notre Dame comes down here and takes out of this Archdiocese \$2 million a year."

While it is true that South Florida Catholics have been very generous towards the University of Notre Dame, it is also true that many of its graduates return to this area as a direct return on the community's investment in Catholic education.

Many Notre Dame graduates not originally from Miami have made it their home. In addition to the doctors, lawyers, journalists, teachers, bankers, accountants, managers, and clergy ehrs who attended Notre Dame, there are many graduates involved in social work as well. To mention just two — the chairman of the board of the Boy's Town is a graduate as is the executive director of the Miami Bridge.

Local donors to the University of Notre Dame are also benefactors of the Archdiocese. As the number of Notre Dame graduates in Miami increases, so will their contributions — material or otherwise.

Robert N. Allen, Jr.  
Notre Dame Club of Greater Miami

### Irish still suffer in homeland

As St. Patrick's Day has just passed, we may reflect that Ireland was

converted to Christianity without a single martyr. The thousands who have since died for the faith in Ireland have been victims of a foreign oppressor. Most were unfortunates like St. Oliver Plunkett who made no use of force. They were sheep slaughtered for no other crime than being as God made them, Irish.

The Catholics of the six counties of northeastern Ireland continue to suffer daily from discrimination and government violence because they refuse to abandon their national heritage symbolized by their religion. It is a living martyrdom.

Because of the propaganda war against them, they are condemned as terrorists instead of being admired for patience and forbearance in the face of cruel provocation. Power broker like Ian Paisley and Margaret Thatcher treat them as less than human, and Princess Margaret has publicly declared, "The Irish are such pigs."

Basic to the character of the Irish is their lack of aggression, a willingness to endure injustice rather than fight. Ireland is the only nation in Europe that has never attacked a neighbor. The Republic of Ireland has been a shining example to the world of tolerance and peace since its independence. The six counties are different only because they endure foreign misrule.

George M. Korb  
Rensselaer, N.Y.

### Take pride in dictators' Fall

Editor:

We Catholics have much to be proud of, and much to be thankful for, in the downfall of dictators Marcos and Duvalier.

We can be proud in that, as journalists, diplomats and others general-

ly agreed, "Catholic Church opposition was perhaps the most crucial factor in the demise of both Duvalier and Marcos governments," aside from the withdrawal of U.S. support. ("The Church and the dictators," *The Voice*, March 7, 1986).

On the other hand, we can be much thankful in that these two dictators were toppled in a relatively peaceful manner.

Who would have thought a year ago that these two former "allies," who posed such a great political dilemma, and a great moral shame for America, would each be ousted from power by a peaceful revolution in the same month this year? That's almost miraculous! But then as the Scripture says, "... with God, all things are possible." (Matthew 19:26).

Of course, besides continued prayers for Haiti and the Philippines, we people of God also need to continue our prayers for other troubled spots in the World, especially Nicaragua, South Africa, Lebanon, Northern Ireland, and the famine-besieged countries of Africa.

Susan Talana Harris  
Miami

### Refusenik saluted

Editor:

Anatoly Shcharansky is at the bridge, the telephoto lens find him, a small man in a large coat and a large hat. Expectant and confident, he walks to freedom. This small man had confronted and resisted; his short walk to freedom, a signal moment for the world. In that moment, Mr. Gorbachev became a pigmy and his giant state a nullity. The human spirit in this small man had prevailed.

Shcharansky is carried to the wall, the only wall that can contain him. Alone now as all men are before God, he prays from his small book. A small

hat, purified now, he has been cleansed for this moment by nine years of suffering. No one who saw it can doubt the communion of this magnificent spirit with his God.

Mark these moments well, all socialist kings and tyrants of every stripe — Shcharansky at the bridge, Shcharansky at the wall. The human spirit guided by its God will prevail over every tyranny.

Mr. Anatoly Shcharansky, we salute you, we salute you at the bridge, we salute you at the wall.

Bart T. Heffernan, M.D.  
Fort Lauderdale

### Latinization divides

Editor:

In fairness to those who oppose the "Latinization" article in your recent publication, kindly publish William Buckley's comments.

The Bishops, it seems, want another divided country of discord. Their jobs should be helping Hispanics to become Americans — that is why they are coming to this country, isn't it?

A. R. Franklin  
Fort Lauderdale

The *Voice* Welcomes letters to the editor. All letters must be signed. Write to: Letters to the Editor, *The Voice*, P. O. Box 38-1059, Miami, FL 33238-1059.

## Part II: indulgences

**Q. Why do we hear almost nothing about indulgences today? Gaining indulgences was a big thing when I was growing up. Is there some reason the church doesn't talk about them as much as it used to? (Father Dietzen responded to this question in part in his earlier column on purgatory.) (Massachusetts)**

**A.** To answer your question directly, the church is much more careful, and somewhat reluctant in speaking of indulgences today, largely because this area of our faith has been so badly misunderstood and abused in the past.



**BY FR. JOHN DIETZEN**

The traditional teaching about indulgences is based on two ancient Christian truths. First of all, every sin is not only a disobedience of God's law; it is a violation of the order established by God and a rejection of his love.

As such, complete forgiveness of sin requires not only conversion but a reintegration of the divine order and plan. This process involves pain and cleansing (purgation) either in this life or in some "temporary" condition after death.

Second, as Pope Paul VI pointed out in "The Doctrine of Indulgences" (1967), which called for reform of the whole indulgence structure, the early church community "was fully convinced that it was pursuing the work of salvation in community."

The doctrine of the Communion of Saints, so prominent in the early church, taught that all children of God in Christ, whether in this life or in eternity, are linked in the Mystical Body of Christ.

In light of this truth, said the Holy Father, the church "undertook various ways of applying the fruits of our Lord's redemption to the individual faithful and of leading them, so the entire body of the church might be prepared" for the fullness of God's Kingdom (D1 6).

The remission of temporal punishment for already forgiven sins, through prayer, fasting and good works, has been called "indulgence" for hundreds of years, though the principles of faith involved go back to the beginning.

Through the years, indulgences have been formally attached by the church to some specific prayers and actions, and may be applied to oneself or to those who have died.

A few things are worth keeping in mind.

1. The number of formally indulgenced prayers and works is now drastically reduced. The main concern has been to attach greater importance to a Christian way of life and lead souls to cultivate a spirit of prayer and penance and to practice the theological virtues (faith, hope and charity) rather than merely repeat certain formulas and acts ("Enchiridion of Indulgences," 1968).

2. "Partial indulgences" are granted using only those words, with no determination of days or years as was common previously. This is among other things to avoid confusion. Contrary to what many Catholics believed, an indulgence of one year, for example, did not mean one year off of purgatory. As I explained in my earlier column, what does "one year" mean in timeless eternity anyway?

3. Plenary (full) indulgences can be gained only once a day with proper conditions fulfilled.

(NC News Service)

## A new grandson

**BY ANTOINETTE BOSCO**



books, classes and exercises. She never dreamed that pain could reach such intensity.

Watching my daughter's difficult passage into motherhood has brought a new bond between us. She has entered into a whole new kind of vulnerability reserved especially for mothers, now fully aware of the pain of childbirth, the inexpressible unconditional love for her child, the fear that he could be hurt and the terror that she could lose him.

Margaret didn't have to explain to me what she meant when she looked up from her hospital bed, weak and hurting, yet so happy with her healthy baby, and whispered, "Mom, I have a totally new understanding of your life."

It occurred to me that Margaret had just experienced the final loss of innocence. It's as if her innocence was passed on to her child at the moment of birth.

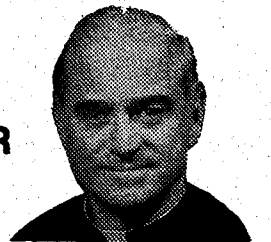
Seeing that innocence, a mother has mixed emotions. For it is at once a view of the essence of beauty and a forewarning of the pain a child will have to endure on his or her own path toward knowledge.

As a mother, I found it almost unbearable to watch my daughter suffer in labor and a still unfinished recovery. Then my thoughts go to the miraculous beauty of my grandson and we all know he was worth it.

The birth of a baby seems to epitomize what life is about: that it always will be a mixture of pain and joy, but the joy makes it all worthwhile.

## Lenten prayer

**BY FR. JOHN CATOIR**



Christians have traditionally set aside the season of Lent as a time of self-denial and preparation for Easter. However, giving up things is only part of that preparation. Lent is a time for growing closer to God; it is a time for prayer.

Jesus often invited His disciples to "come away by yourselves to a lonely place, and rest a while" (Mk. 6:31). That invitation is given to each of us, especially during the lenten season.

One person who accepted that invitation is Carlo Carretto, a member of the Little Brothers of Jesus of Charles de Foucauld. At the age of 44, he left Italy to go into the desert to pray.

But is it really necessary for us to go to a desert to pray? I don't think so. Carlo Carretto himself believes that "to pray is to love." In his book "In Search of The Beyond," he wrote, "Prayer transcends space and can be lived anywhere, since wherever you love, Love is there, for God is love." Think for a moment of the power of love. It's the only thing in the world that holds us together. I think of it as a spiritual force, like cosmic energy itself, holding all the world's atoms in perfect proportions.

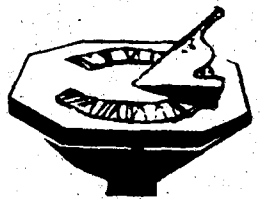
To pray is to love, and pure prayer is in the will. It is expressed in the will to cling to God in all circumstances, and is most perfectly realized in the will to love. "Love is the highest form of prayer — it is the fullness of prayer," says Carretto, and I agree.

It isn't so much what you do in life; it's what you allow God to do through you. If you are open to the spirit of Love, He will lead you away from self-preoccupation. "Along paths you would not have chosen for yourself" (Evelyn Underhill) Love is not always easy or pleasurable because often it is bound up with the cross, but true love can make the crosses of life easy to carry.

This Lent, resolve to grow closer to God by expanding your love. Set aside time for private prayer. But remember that prayer is love; it happens whenever the love of God flows through you. You don't need to go off for a week in the desert to pray in silence. Let your work, your leisure time, your encounters with the people around you, be acts of loving kindness. In that way, you will fulfill the ideal expressed by St. Paul, who encouraged us "to pray always." Perhaps he could have said, "to love always."

## Time capsules

**By Frank Morgan**



## Robin red breast

Legend has it that St. Columba looked up to see a robin resting in the window of the monastery. He asked the bird to sing him a song. The robin began to sing a story of how he was in his nest near the wooden cross on Calvary on which Jesus hung. Jesus saw the robin and looked at him with such pain in his eyes that the robin flew to Him and pulled out one of the thorns from the crown of thorns that has pressed on His head. In so doing, the blood of Jesus covered the little bird's breast. "My breast is red," sang the bird, "because I was there when He died."

On October 18, 1961, the painting "Le Bateau" by Henri Matisso was hung at the New York Museum of Modern Art. It was not until December 4th of that year and after 16,000 people had seen it that it was brought to

the attention of the gallery administrators that the picture had been hung upside down.

Elizabeth Blackwell was a native of Bristol, England, who came to the United States in her youth. Determined to be the first woman medical doctor in America, she applied and was rejected by 29 medical schools before New York's Geneva College (now Syracuse University's College of Medicine) admitted her in 1847.

Miss Blackwell graduated at the head of her class in 1849 and received her M.D. When she was barred from practicing in city hospitals because of her sex, Dr. Blackwell opened a one room dispensary in a New York City slum and later enlarged it into her own hospital, the New York Infirmary for Women and Children.



## Motivating teens for chores

Dear Dr. Kenny: How do you get a teen-ager to work around the house? We have a 17-year-old girl and a 15-year-old boy. They both tend to disappear at the key moment. If they are "caught," they have a million excuses. "I have homework to do." "I don't feel well." "You never make her (him) do anything." Or worst of all, they delay: "I'll do it later." I am ready to give up. It is easier to do the chores myself. (Pennsylvania)

Don't give up. Teens are not lazy. They just need to be pinned down and motivated properly.

Many parents make the mistake of expecting their teens to help spontaneously, to pitch in with the chores whenever something needs to be done. They forget that the teen-age years are a time of transition when the teen is mentally and emotionally preparing to leave the family and make a life elsewhere. Often the teen pays more attention to friends than family and may appear selfish to those around him or her.

The teen years are not usually a time of gratitude or focusing on family ties. Rather, the teen is likely to be undergoing a very self-centered identity crisis and to be forming close relationships with peers rather than parents. Parents who recognize and accept this will not expect chores to be done out of a family spirit, but will find other ways to motivate their teens.

No company or factory hires employees to work on an "as-needed" basis. There are usually clear-cut work hours and a detailed job description. Parents of teens need to be just as specific.



BY  
DR. JAMES  
AND MARY  
KENNY

What chores or tasks do you expect of your teens? To expect everything often means that you get nothing except a constant struggle. Instead, list what is expected of each of your youngsters.

A written chore list on the kitchen wall may serve your purpose. Usual chores include setting table, dishes, picking up a room, cleaning a room, washing floors, woodwork or windows. Select one or two jobs, and assign them at a family meeting. Alternate them monthly so no one gets bored.

Each task should have a deadline. The discipline is usually very simple. No going out or no television until the task is satisfactorily completed.

How is it to be done? Sometimes youngsters do not know how to clean a room. Remember, motels take several weeks to train their domestic help. It is unrealistic to expect a child to know how to clean a room without any training. A job description on "how to clean the living room" may have as many as 15 steps, including dusting, picking up, vacuuming and so forth.

Finally, keep track of the work done. All suc-

cessful industries keep statistics. Somewhere, parents should have a record of all the work done, kept either in work units or time units.

Keeping track is important for two reasons. First, the parent is reminded to notice and pay attention to the work done, rather than simply nagging the youngster for work avoided.

Second, the parent may want to provide some reward for doing chores. Perhaps you will pay an hourly wage for certain tasks such as washing windows. Perhaps you will go out to lunch on Satur-

*'To expect everything often means that you get nothing except a constant struggle. Instead, list what is expected of each of your youngsters.'*

day after the weekly housecleaning. Or perhaps there will be a surprise reward after so many work units or hour units are completed.

Stay positive but firm.

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

## Everyday resurrections

Whenever Easter rolls around and we celebrate the resurrection of Jesus, we're tempted to believe that it happened just once and we missed it. But it goes on everyday in our lives.

How do I know? Because you tell me so. Below are some of the ongoing rebirths reported to me by readers and others.

A mother in New Orleans wrote a poignant account of losing a husband and two grown sons to alcoholism. But although her husband died of the

*'We may not have been present at Easter but we are Easter all year long.'*

disease, she never gave up on her sons. She prayed constantly, supported them, and let them know that God loved them.

And she witnessed a rebirth in 1985 when both sons in their forties found God and gave up alcohol. Sober for a year now, they both conduct spiritual retreats for alcoholics. Surely, a resurrection story.

Parents in Pennsylvania wrote that their seemingly incorrigible and drug-addicted son has found God and himself and is now going back to school, is engaged to a lovely woman and attends daily

BY  
DOLORES  
CURRAN



Mass. Theirs was a long Good Friday — five years of police calls, family horrors, and misery familiar to parents with chemically dependent adolescents.

But they, too, never gave up hope. "We knew God wouldn't create such a beautiful son to allow him to destroy himself," they said. "We loved him and prayed him into goodness."

Mexico City digs itself out of an earthquake and with the help of thousands of compassionate friends comes to life again. A woman in the Columbian mudslide is found alive long after everyone gives up hope for life.

A baby tossed in a Denver dumpster lives and touches the lives of the city. Dozens of families offer to give an unwanted baby new life in a loving home.

An unsuccessful suicide victim meets caring people in the hospital who let her know she isn't alone in a heartless world. After receiving volunteer treatment for depression, she is now counseling others. Her long Lent is over and she is devoting her life to helping others find Easter.

A nine-month pregnant woman's family and goods are thrown out in the street in a snowstorm by a disgruntled landlord. In a seedy bar across the street, patrons watch her plight, doing nothing to help.

Up drives a priest followed by a couple of pickup trucks. He speaks to her and then enters the bar. "C'mon, you guys. Let's get her stuff in the trucks."

They work hard and return to the bar feeling somehow redeemed for nurturing new life. The priest takes her family to an apartment he's rented out of his own pocket and then he takes her to the hospital to deliver new life. Resurrection all the way around.

A soup kitchen runs out of food. Just as it is about to turn away the line of street people, a truck from a top hotel in town delivers dozens of trays — not of wilted vegetables — but barons of beef prepared for the soup kitchen because someone made the right call to the right manager.

What do these stories have in common? Just as Jesus appeared to the women at the tomb and told them to announce his resurrection, every one of these rebirths came about because there are people who believe in ongoing resurrection and are willing to announce it with their caring actions.

We may not have been present at Easter but we are Easter all year long. We wait at the tomb and go forth to announce new life in the name of the Risen Christ in the modern world.

Have a glorious resurrection year. And Happy Easter.

## Family matters

By Carol A. Farrell  
Director, Family Life Ministry  
Archdiocese of Miami

Our friends Sharon and Bill, along with their two daughters, recently relocated in the greater Philadelphia area. Bill's company required the move; they would have preferred the West Coast where their families are both located.

Their first priority was finding a place to live, their second was finding a place to worship. They are Christians without a strong affiliation to any particular denomination and they spent a good bit of time "shopping" around to make sure their needs would be met. They didn't find the perfect church but, anxious to be settled, they affiliated with a nearby church where they tell me that the pastor's homilies are not as stimulating as they would like. However, that lack was overridden by the fact that they felt a warm welcome and invitation to become a part of that congregation.

Like most of us, Bill and Sharon want something more than a once-a-week stop at a spiritual filling station. They want community: to be with people they can know and care about who will care about them. They want their presence or absence to be noted and to make a difference. They want to BELONG. The threshold to belonging is the

## Putting out the welcome mat

welcome.

When we welcome people into our home, we open the door wide, smile, invite them in, offer them a place to sit comfortably and a cup of coffee. In many little ways we let them know that we are glad to have them with us.

That same kind of homey hospitality should mark our parish gatherings whether it be Sunday Mass or any of the many meetings that take place at every hour of any day. Too often visitors and parishioners come and go without having been greeted by another soul, feeling that their presence was unnoticed and mattered to no one.

One of the nicest Sunday morning welcomes I've witnessed is having the celebrant out in front of the church, but some distance from the door, for 15 or 20 minutes before Mass. In that way, people can be greeted personally and those who want to say something more to Father have the opportunity to do so. Ushers or Hospitality Committee members scattered along the paths into church offering a hearty "Good Morning!" or "Glad to see you!" set the stage for an openness to each other and to hearing the message God's word holds for us.

Each one of us can help make our parish a warmer place by stopping and speaking to others as we come and as we leave. (Rushing to our car only assures us of a long wait next to all the other "eager leavers.") Some years ago our Christian Family Movement members decided that their apostolic action would be to introduce themselves to people they didn't know after Mass each Sunday. We all felt a bit awkward at first but the new acquaintances and friends we met made it more than worthwhile.

Coffee and donuts in an inviting area of church property where people can greet, meet and get to know each other is one of the simplest community building projects invented. Just as it happens in our families, sharing food, drink and conversation nourishes relationships. We can't feel like we belong to each other unless we have spent time together in pleasant ways.

A welcoming atmosphere isn't everything. But if the mat isn't out there and the door open, we can't expect people to come on in and want to be a part of us. The same ingredients of Christian hospitality work equally well in our homes and in our parishes.

## Is Cosby in the 'Twilight Zone'?

Let me begin by being clear about what this column does not say. This will save some of you the postage which you would have spent to write to me to inform me that you thought I said these things. I didn't.



BY  
JAMES  
BREIG

For instance, this column does not say that I do not like "The Cosby Show." It does not suggest that that series be removed from the air. It does not hold that the garbage readily available on the tube is better than this weekly situation comedy.

Now that we're clear about that, let

*'I think Cosby is capable of doing more than lounging in the Fifties... he could be doing more relevant material without losing laughs.'*

me state my premise: for all its success, "The Cosby Show" is not as good as it appears to be and, in many instances, it is getting away with shoddy workmanship, cheap plots and a level of unreality which would not be tolerated in other programs.

"The Cosby Show," in other words, is like a favorite child: it has so much going for it that its weaknesses seem that much more glaring against what's right about it. What's right about the series is that it is funny, clean, positive and popular. The last adjective disproves those who argue that viewers want only the shedding of blood and clothes. The success of "Cosby," "Family Ties," "60 Minutes" and other quality programs indicates that people will watch good programming — if they are given a chance to select it.

But let's get back to my objections about the unreality of "The Cosby Show." For example, has any program since "Ozzie and Harriett" had a lazier husband? Cliff Huxtable (Bill Cosby), the obstetrician, rarely works. He is most often shown lying napping on the couch. His wife, beautiful, multilingual and educated, shows no signs of strain from her many daily duties as housewife and lawyer. Even less realistic are their children. Sure, they have their moments of anger and failure, but where are the drugs, run-aways, identity crises, depressions and emotional outbursts which mark every American family these days?

The Huxtables are incredibly wealthy, have three cars and can throw thousands of dollars away on a painting Mrs. H. wanted because it was done by her uncle. I find it a little difficult to see my family in them when that happens. Their 'fridge is always full of goodies, the children are lavishly clothed (except for the one daughter who apparently buys her outfits at Madonna's garage sales) and nights-out are plentiful.

On top of those unrealities, the show has been turning to more and more outlandish plots to work in guest stars like Stevie Wonder, who turned up one week to invite the family to a recording session and ended up doing a duet with Claire.

"The Cosby Show" is a throwback to the Nelsons, the Cleavers and the Andersons, and, while I partially endorse the return to yesteryear, I think Cosby is capable of doing more than lounging in the Fifties. He could be doing more relevant material without losing any of the warmth or laughs which make the show so successful. Couldn't the children be normal examples of teens today? Would it be possible that a problem on one episode could linger beyond 30 minutes? Might malpractice insurance rates, especially high for his specialty, begin affecting Cliff's income and choice of professions? Couldn't Claire lose a case? I'd even settle for, just once, the second oldest daughter dressing like she lives on this planet. It would also be interesting to know if anyone in the Huxtable family ever prays.

I know you're mad at me now.



EMMY WINNER — "Displaced Person," the Emmy-award winning adaptation of Kurt Vonnegut's short story "D.P.," will have an encore presentation on American Playhouse, Monday, Mar. 24 at 9 p.m. on PBS, Channel 2.

"Can't he just appreciate good shows and leave it alone?" you're asking. "Why does he have to nitpick? Just because his family doesn't have a six-figure income doesn't mean he has to be jealous."

But that's not why I'm jealous. I'm jealous because of the greatest unreality of all: The Huxtable family members think that Cliff is hilariously

funny. Now, admit it; no wife or child has ever thought that dad was even the slightest bit amusing. When Cliff can turn aside a whining child with a funny face or cause Claire to grin broadly at his antics, I know I have entered "The Twilight Zone."

(Please return now to the beginning of this column and re-read the first part. This will save you 22 cents.)

## 'Crossroads' weakened by casual sex

CROSSROADS — A-III, R

This musically inclined teen romance relates the story of an inspiring adolescent music student who frees an old blues musician from confinement in a nursing home and helps him win back his soul from the devil. Walter Hill's musical allegory about determination and growing up is weakened by harsh language and a permissive treatment of casual adolescent sex while downplaying some fine blues renditions by Ry Cooder.

PRETTY IN PINK — A-III, PG-13

This film offers a compassionate dissection of the teen psyche. Featuring Molly Ringwald as the self-sufficient, self-assured high school junior hoping to be invited to the prom, the John Hughes film overcomes harsh language and sexual innuendoes to provide a sensitive portrayal of a teen-ager

who maintains her individuality despite her classmates' prejudices.

HOUSE — O,R

A divorced novelist rescues his captive son from angry spirits which infest his grandmother's house. Sean Cunningham ("Friday the 13th") has fashioned a parody of

### CAPSULE REVIEWS

"Poltergeist" that has some fun and fright. He left in, however, some gore and harsh language in Vietnam War flashbacks which flow, intermittently, from the hero's memory.

DOWN AND OUT IN BEVERLY HILLS — O,R

Nick Nolte portrays a supertramp who relieves everyone's misery in a jaded and spoiled Beverly Hills household. Even the dog succumbs

to his charms. The Paul Mazursky film is an overly simplified tale of manners and morals poking fun at the tribulations of a suddenly rich family headed by Richard Dreyfuss and Bette Midler. Its farcical treatment of sex as a remedy for all ills marks it as a misguided burlesque, carefully avoiding any sense of conviction or consequence.

TURTLE — A-II, PG

This is a movie adaptation of playwright Harold Pinter's story of an author and a bookseller who are brought together by their mutual aspiration to free three sea turtles from their life of bondage at the London aquarium. Even the significant talents of Glenda Jackson and Ben Kingsley are insufficient to render the subtleties and nuances of this delicate, contemplative narrative. It is a testament to and celebration of

IRON EAGLE — O,R

A youth market, action-adventure yarn about a teen-ager who takes seriously his high school commencement challenge to accept adult responsibilities. When his father's reconnaissance plane is shot down over disputed airspace near a small, unfriendly nation, the youth takes matters into his own hands. With the help of Lou Gossett Jr., the young man attempts to rescue his captive dad. The film features lots of pyrotechnics and ambitious self-righteousness. Its problem is the implausibility of the plot line and its mildly anti-authoritarian attitude. This adolescent fantasy employs foul language and advocates violence.

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St. Pat's Alumni

**IRISH FLOAT.** St. Patrick's parish in Miami Beach was one of several Catholic institutions that took part in the annual St. Patrick's day parade in downtown Miami last weekend.

## Youth congress meets in Brandon

Hundreds of enthusiastic young people from Catholic offices and schools throughout the state attended the Florida State Youth Congress held recently in Brandon to assess their Christian priorities.

Delegates from each diocese summarized the group's conclusions and prepared a statement to the Bishops and Catholics of Florida.

The following text is from that statement:

The conclusions that we arrived at group ourselves into two distinct areas: a desire to build for ourselves a greater place in our Church, and dedication to the pro-life movement.

We believe in God, the Father Almighty, and in Jesus Christ, His only Son, Our Lord. This faith of ours gives us the understanding that Christ is the answer, and Jesus is our Victory. Acting on our faith, as well as speaking about it,

## St. Thomas conducts new census

St. Thomas University will be conducting a census of households in the Pine Tree Park/Golden Glades Community on March 22, 1986.

The idea for the census came about after the residents of the area felt that the 1980 census conducted by the government was incorrect.

St. Thomas University Professor Gary Feinberg, a social science instructor, agreed to do the census which may allow the citizens of the area to get more funding for street improvements and parks if the numbers show that the original census was inaccurate.

If anyone is interested in participating in the census or would like further information please contact Professor Feinberg at 625-6000, extension 147.

## It's a Date

### Spiritual renewal

The Legion of Mary will hold their Acies, where legionnaires rededicate themselves to the Blessed Mother, at a Mass concelebrated by Archbishop Edward McCarthy at St. Mary's Cathedral on April 5th at 10 a.m. Active and Auxiliary Legion members invited. The rosary commences before Mass at 9:40 a.m.

Fr. Dan Doyle, S.M. and the Chaminade Community of Faith Prayer Group invite you to attend a Mass with Prayers for Healing and Anointing of the Sick. The Mass will be held on, April 1, at 8 p.m. in the school cafeteria, 500 Chaminade Drive, Hollywood.

St. Vincent's Church in Margate is hosting a Regional Night of Praise, sponsored by the N.W. Deanery of CCS, April 9, at 8 p.m. Guest speaker: Fr. Ed Pawlak.

The Dominican Retreat House will have a retreat April 11-13 for all AA&Alanon Members with Father Patrick McDonnell and based on the twelve steps. For more information contact Sr. Cathy at 238-2711.

### Single/divorced/widowed

St. Thomas University Chapel, 16400 N.W. 32nd Ave. in Miami will hold a Single Sunday Mass on April 27 at 12:30 p.m. Reception and refreshments to follow.

is necessary if we are to heighten our involvement in our Church.

We believe that all human life is sacred from the moment of conception, everyone has the right to live, and all persons have the right to mature physically, emotionally, and most of all, spiritually. We see the threatened state of life's sacredness in our society but we believe that something can be done about it here and now.

With the help of the Holy Spirit, we can make a difference through better education of all age groups and improved communication between adults and youth as well as among youth ourselves. We must reach out to others and pass on the gift of life.

## CCS board member dies

He always remembered what his father had told him — that how a man sees himself in the mirror at the end of the evening is what counts, for that is when he would know what he had done to serve himself, his family and his country that day.

Michael O. O'Neil, devoted Catholic, father of 10, tire magnate and generous civic leader had accomplished a great deal by the time he looked in the mirror for the last time. He died of heart failure Sunday at the age of 59.

Although he was a man of great personal fortune — it was his deep faith that inspired his generosity and tireless work for charity.

He and his wife were pioneer members of St. Patrick's Church on Miami Beach.

His father Thomas and uncles had founded General Tire Company in Akron. He retired as president in 1985.

He fell in love with Florida's year-round sunshine and moved his family to Miami in the mid-fifties.

He was chairman of the Greater Miami Heart Association, on the first board of

## Low income housing offered

Applications will be taken in April for residence in Opa-Locka Village, an apartment complex for the elderly and handicapped sponsored by the Archdiocese of Miami.

Located at 13201 NW 28 Ave. in Opa-Locka, next door to Our Lady of Perpetual Help Catholic Church, Opa-Locka Village consists of 30 efficiency apartments and 83 one-bedroom apartments for people 62 years and older or handicapped who are able to live independently.

To qualify, applicants must be on a limited income: no more than \$10,600 for a single person and no more than \$12,100 per couple. Rent, subsidized by the U.S. Department of Housing and Urban Development, will equal approximately 30 percent of residents' income, including an allowance for electricity.

We believe better ways to educate and to close the communication gap, fostering the growth of young people's awareness of our Church as real and able to capably address the problems that plague our own age group as well as those which face all of humanity, include:

- establishment of diocesan-wide youth organizations;
- social advocacy groups and speakers bureaus on human life issues;
- establishment of peer ministry programs and support groups of young people;

We feel this Florida Youth Congress should be an annual event with either quarterly or biannual smaller meetings of two delegates from each diocese.

lay trustees of Barry University, a board member of Catholic Charities, St. Francis Hospital and the Crippled Children's Society.

In addition to his wife, O'Neil's survivors include five daughters: Ellen Helman, Mary Pearl, Kathleen, Slobhan and Annie; five sons: Michael O. Jr., John C., Edward Duffy, Liam and Edward J. Lauth III; and one grandchild.

Hundreds of friends, relatives and members of the clergy attended a Mass of Christian Burial at St. Patrick's on Wednesday. Father John McGoey (not from Miami) was the homilist. The Mass was concelebrated by Father Gerald LaCerra, chancellor of the Archdiocese, and 17 priests. Bishop John J. Nevins was also in attendance.

## Corpus Christi opens registration

Registration has begun for next year at Corpus Christi school, located at 795 NW 32 St. in Miami.

There is a science lab, individual tutoring and adult education classes

All apartments have carpeting; individual air conditioners with reverse cycles for heat; frost free refrigerators; electric stoves; kitchen exhaust fans, and blinds for the windows.

Those interested in residing at Opa-Locka Village; must apply in person on April 22 at 9 a.m. at the Opa Locka Public Library, 215 N. Perviz Avenue (behind city hall). Staff members will be available to assist both English-speaking and Spanish-speaking applicants.

Only the first 250 people who qualify will receive application forms. This is an equal housing opportunity, that is, applicants can be any sex, religion or race. For more information, call 757-2824.

## Madonna academy hosts dinner/dance

Twenty-five years ago, Madonna Academy, a Catholic High school for young college bound women opened its doors.

This occasion will be celebrated at a gala black tie dinner dance on April 5, at the Surf Club. All 1800 Alumnae, parents and friends are invited to join the bash "The Silver Anniversary Ball" — a first in Madonna's history. It is being planned by the Council of Benefactors, a group of past and present parents.

For more information and reservations call Madonna Academy at 989-7600.

## Clare Kampling

Clare Kampling, an 18-year employee of the Archdiocese Purchasing Dept., died of cancer on March 9 at the age of 66, after being comatose for more than two weeks. She had lived eight years longer than her physician believed she would.

During the Funeral Mass celebrated at Holy Family Church, North Miami, on March 12, Msgr. John Delaney, pastor, reminded the congregation of friends and Archdiocese employees, "We realize that certain people are chosen by Christ to share in His cross of suffering and despair. Such was the call of Clare Kampling. In the past few years she certainly had to share in carrying His cross of service and His cross of suffering."

In addition to her husband, Clare is survived by a sister, Mrs. Wilma Levine of New Smyrna Beach, also a former employee of the Archdiocese; a son, Jack Pratt, and three grandchildren.

Burial was in Jonesboro, Ga.

## Vocations Awareness weekend

St. John Vianney College Seminary will host a Vocations Awareness Weekend on April 12 and 13 for young men age 17 and older. If anyone is interested in attending contact the Vocations Office at the Pastoral Center at 757-6241 ext. 270-280. Please make reservations by April 7.

The Dade Catholic Singles Club will attend Easter Vigil Services at Little Flower in Coral Gables on March 29th. Call Victor at 221-5479 for the time of the vigil.

The North Dade Catholic Widow and Widowers Club will hold a meeting and games at 7:30 p.m. on March 21 at Visitation Church Social Hall, 100 N.E. 191st St., Miami. All faiths welcome. Call 651-5539 or 652-3052.

Happenings Singles is having an Outstanding Singles Party on April 4 at 9 p.m. at the Diplomat Country Club, 501 Diplomat Parkway, Hallandale. There will be dancing, live band, continuous Hors D'Oeuvres, gift drawings and surprises. Admission \$6. For more info call Sharon Silver at 385-1255.

The Catholic Widow-er Club of Hollywood will hold its monthly meeting on April 4, at Nativity Parish Hall, 700 Chaminade Drive, Hollywood, Florida at 7:30 P.M. Social meeting, music and dancing. Picnic indoors — Browns Chicken. All the fixings. Reservations a must — \$5. Call Joan at 981-2508.

### Bazaars

Blessed Sacrament Church Women's of Club will hold a rummage sale at their parish hall at 1701 E. Oakland Park Blvd, on March 21 from 9 a.m. to 4 p.m. and March 22 from 9 a.m. to 4

p.m.  
St. Joseph's Women's Club, 8625 Byron Ave., will host a spring bazaar March 22-23. Table cloths, towels, hand bags, aprons, slacks, blouses, hand knit items. Snack bar. Hours: Sat. from 10 a.m. to 5 p.m. and Sunday from 9 a.m. to 2 p.m.

### Potpourri

The Council of Catholic Women of St. Stephen's in Miramar will meet in the rectory meeting room to make handmade crafts for the parish festival every Thursday at 10 a.m.

St. Joseph's Women's Club will host a blood drive March 23 from 8 a.m. to 3 p.m. at St. Joseph's Catholic Church at 8625 Byron Ave., Miami Beach.

St. Rose of Lima, 418 N.E. 105th St. in Miami Shores will be the location of the annual Archdiocesan Pro-Life Pilgrimage on April 6 at 10 a.m. The celebrant will be Auxiliary Bishop Norbert Dorsey.

Catholic Daughters of the Americas, Court Holy Spirit No.1912 will sponsor a Dessert Card Party on March 22nd at St. Elizabeth Gardens, Pompano Beach, at noon — Donation \$1.50 Refreshments. Anyone may attend. Proceeds for charity - for information contact 941-5546.

St. Bernard Church annual festival The

Carnivale," April 10-13. Rides, games, food, plants, country kitchen, clown faces & balloons, white elephant, chinese auction, hand-made boutique and more. 8279 Sunset Strip (corner University Dr.) Sunrise. Thursday 5-11 p.m., Friday 5 p.m. - midnight, Saturday noon to midnight, Sunday 1 p.m. - 11 p.m. For further information call 741-7800.

St. Bernard Church "Gala Nite" April 5, featuring the harmonious voice of Don Cornell and Illusions of the Magic World by Doug Anderson. Tickets \$5. 8279 Sunset Strip (corner University Dr.) Sunrise. For further information call 741-7800. 7:30 p.m.

St. Henry's Church is sponsoring "A Night in Italy," featuring Chuck LaMar Orchestra with "SALVATORE" singing Italian love songs on April 12. Deluxe buffet dinner dance. Buffet at 7:30 p.m. Dancing 8 to midnight. Cash bar available to those who have a Henry's Hideaway Membership Card. Admission is \$12 per person and reservations must be made. Call 785-2450 Mon-Fri 10 am until 3 pm.

The Family Enrichment Center and the Couple to Couple League host a series of classes on natural family planning at 7:30 p.m. beginning April 3 at the Family Enrichment Center, 18330 NW 12th Ave. North Dade. For further information, or to register, call Pat & Kathy Gent at 792-6217, or Mark & Mary Hennessey at 748-6830.

# Church view: gambling not necessarily sinful

(Continued from page 15)

games help keep the parish school open.

When the Catholic Church opposes casino gambling, it does so not on the moral ground that gambling itself is wrong but on sociological grounds. "What [casinos] bring [to a community] is what's bad," Fr. Vuturo argues.

Dr. Plinton concurs. "[The gambling] is important, but it's important only with our creeds and our people. What is important to the community, and therefore us, is that the casinos bring in an undesirable level of involved people, like organized crime... [That's] bad for our parishioners."

"Don't we have enough crime in South Florida? We don't need any extra help," says Fr. Vuturo, who is adamant that casinos and bingo are in no way comparable forms of gambling.

"Bingo is Mickey Mouse," he says. It "takes care of a few people who want to spend a few dollars and we make a few dollars [at the same time]."

Casinos, on the other hand, are

"big bucks... a major industry... a way of life... Those folks make hundreds of thousands of dollars a night."

"To compare them [Bingo and casinos]," he added, "doesn't even make sense. If you've ever gone to a

casino and if you've ever gone to parish bingo, you know that question is the most stupid in the world."

## Fighting drugs on Red Ribbon Day

(Continued from page 7)

Greater Miami Religious Leaders Coalition, Carole Masington, chairperson of the Red Ribbon Council, members of Miami Citizens Against Crime, Catholic seminarians, local elected officials and the media.

Speaking to the congregation, some of whom were seated on the floor near the altar, the Archbishop recited a sobering fact about alcoholism: "Drunk driving is the single leading cause of death among 15-24 year-olds."

He called upon the youth to "commit yourselves to the Lord. Liberate yourselves from the drug lords who are exploiting you, and making 'suckers' out of you as they grow rich selling drugs and alcohol."

Students of Catholic schools, said

the Archbishop, can rely on their faith to acquire the strength to turn down drugs and follow God; to avoid the misery and hopelessness and financial havoc wrought by addiction.

Father Daniel Kent, spiritual director at St. John Vianney College Seminary, in Miami, gave a dramatic homily, drawing parallels between the darkness of addiction and the darkness of the tomb in which Jesus spent three days before his Resurrection.

"There are people among us using drugs who as if dead, who live in fear, without any feelings of worth. They need to be set free... let freedom ring!" he said.

After the Mass, dozens of students stood outside, still holding up the school banners which they had carried in the Red Ribbon Day procession

during the Mass.

Parents whose sons and daughters had triumphed — or perished — in their battle against drug abuse, were wiping their eyes as the long-awaited day came to a close. Teenagers who had been ostracized by their peers for staying "straight" were enjoying their new found peer power.

One member of the Red Ribbon Council said that although she was Jewish, the Mass had meant a great deal to her.

"I have brought up four teenagers in Dade County and I've seen how widespread the drug problem has become, and how intense the peer pressure is to try them... our kids have enough problems. We have to help them learn how to say no to drugs."

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**PRAYER TO  
THE HOLY SPIRIT**  
Holy Spirit you who solve all problems.  
Who light all roads so that I can attain my  
goal. You who give me the divine gift to  
forgive and to forget all evil against me  
and that in all instances of my life you are  
with me. I want in this short prayer to  
thank you for all things and to confirm  
once again that I never want to be separated  
from you, even in spite of all material  
illusion I wish to be with you in eternal  
Glory. Thank you for your mercy towards  
me and mine. Publication promised.  
N. Salmon

---

**THANKSGIVING  
NOVENA TO ST. JUDE**  
Oh, Holy St. Jude, Apostle and martyr,  
great in virtue & rich in miracles, near  
kinsman of Jesus Christ, faithful inter-  
cessor of all who invoke your special pa-  
tronage in time of need, to you I have re-  
course from the depth of my heart and  
humbly beg you to whom God has given  
such great power to come to my assist-  
ance. Help me in my present and urgent  
petition. In return, I promise to make your  
name known and you to be invoked with  
Our Fathers, Hail Mary's and Glory Be's.  
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# Of light and night

## Reflections on Easter's Gospel, John 20:1-9

### Introduction

We associate Easter with sun and brightness, and many Christian groups traditionally gather for an "Easter Sunrise Service."

### Scriptures

The ancient Catholic practice, however, celebrates the Resurrection at night, and in total darkness. At the Easter Vigil, as the faithful gather at the door of the church, the New Fire is kindled, dispelling that darkness.

Darkness is the place where our Easter festival begins. And darkness is the setting of the Fourth Gospel's Easter narrative.

### Background

Like the first moment of creation, the Sunday of the Lord's Resurrection shares one notable fact: an absence of witnesses. The precise moment of the Resurrection is hidden from us, even as the fact of the Resurrection is revealed to us.

The four Gospels share common points: The day is Sunday, the "first day" of the week; the hour is about dawn; women approach the tomb, and Mary Magdalene is always mentioned; the "stone" that seals the tomb is a prominent factor; finally, all the women depart.

John's Gospel, however, has a unique viewpoint. The evangelist tells us that it was not only "early in the morning" but so early that "it was still dark" (20:1). One could easily dismiss the difference as unimportant.

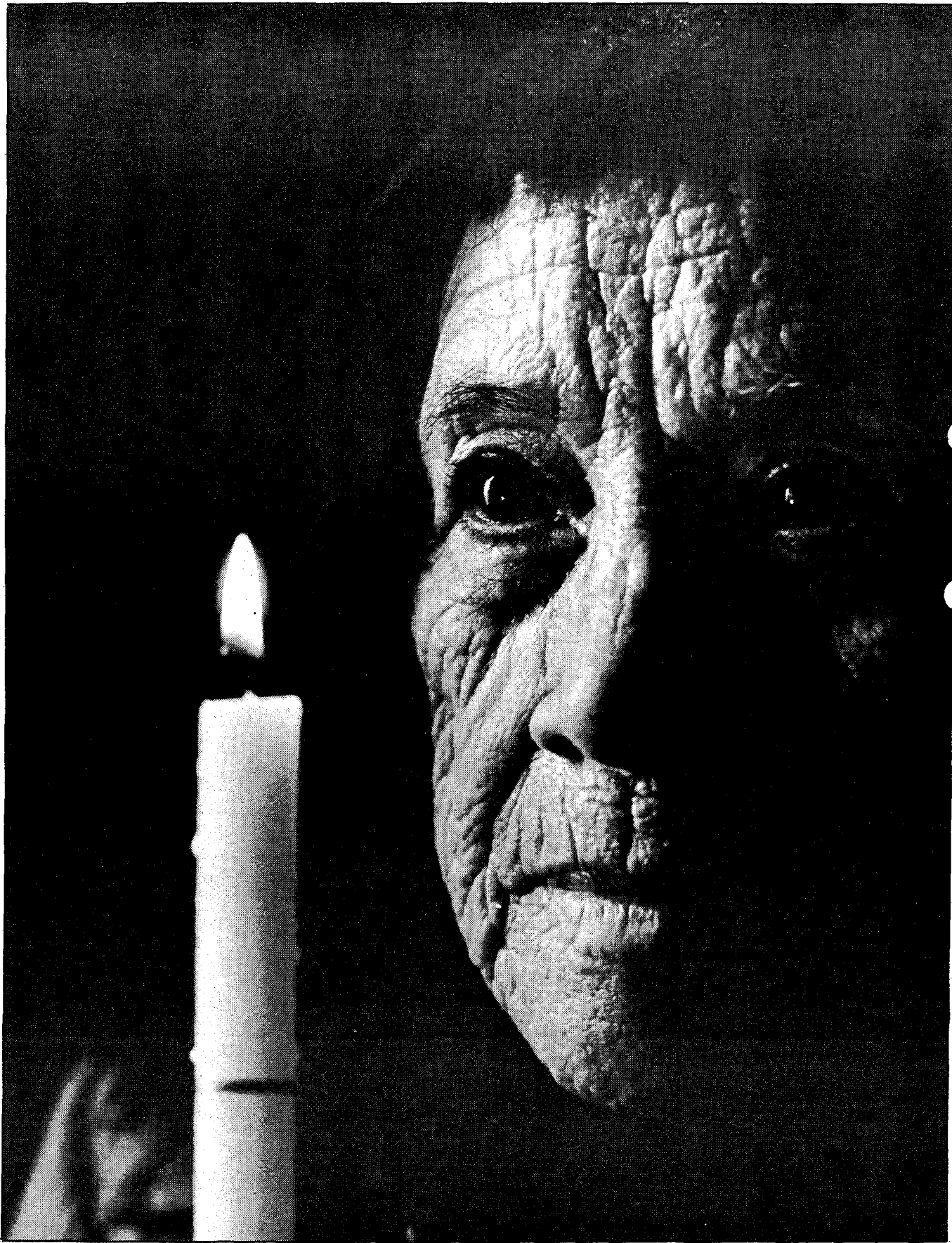
But "darkness" plays a vital role in this Gospel, especially in the second half, which opens at the Last Supper. As soon as Judas departs, we learn that "it was night" (13:30).

In the closing remarks of his public ministry, Jesus declares that he came to the world "as its light," to "prevent anyone who believes" in him "from remaining in the dark" (12:46). By withdrawing into the night, Judas has indicated that he was no longer a believer.

But the "darkness" John reports is even deeper than one person's unbelief. "The Prince of this world is at hand," Jesus declares (14:30). It is the hour of dark evil, and the time is so dark that those who come to arrest Jesus must resort to "lanterns" and "torches" as well as "weapons" (18:3).

Once Jesus has been buried the darkness is total. With the death of him who is "the light of the world" (8:12), there can only be darkness!

Evil has appeared to triumph, as has unbelief. Only when it *dawns* upon Christ's followers that he is no longer dead will daylight appear.



An elderly woman holds a candle during the Easter Vigil at St. Patrick's Church in Salt Lake City. (NC photo)

### Commentary

#### Mary Magdalene

There must have been enough light, of course, for her to arrive at the tomb and to notice that the "stone had been moved away." But the predominant note throughout is one of darkness. The true "light" has been "taken from the tomb." The significance of that empty tomb has not yet dawned upon her.

As a result, she runs to Simon Peter and the beloved disciple with the news, not of the Resurrection, but of a "body" that has been taken away. Later, as her story ends, she will once again make a report to the disciples, telling them that she has "seen the Lord" (v. 18).

#### Two Disciples

Our attention now shifts to the two disciples to whom Mary ran, Peter and the disciple "whom Jesus loved." Both are important. Peter is first among the apostles, and the "beloved" disciple is that figure who is the "hero" of this Fourth Gospel.

It is this disciple whose remembrances form the nucleus of this Gospel, its principal author. The

community that preserved his teachings, and from which this Gospel evolved, looked to him as their guide. For them, his importance is often symbolized by the fact that he is usually found in Peter's company.

But their appearance together here serves another purpose as well. As important as Mary's testimony is, Jewish practice demanded two adult males for any authentic witness. Women and slaves were excluded from giving such testimony in court, and the evangelist wishes "the empty tomb" to be witnessed in accordance with the law.

Both disciples run to the tomb, with the younger arriving first. But he steps aside for the "elder," for Peter who holds first place among the disciples, and lets him enter.

The "beloved" disciple had peered in and noticed the wrappings, the same sight that greeted Peter upon entering. It is light enough to notice the burial cloths, but darkness still prevails, the darkness of misunderstanding.

Both see, but only the "beloved" disciple "saw and believed." Thus, without lessening Peter's authority, he emerges as the "hero" of this

incident. He is the first to cast darkness aside and understand the significance of the empty tomb: his Lord has risen from the dead.

It is this Beloved Disciple whom the Fourth Gospel sets before us as an example of Easter faith. Quick to arrive at the tomb, he is quick to

arrive at the conclusion that must be drawn from that empty tomb.

He is, after all, the disciple "whom Jesus loved." He is the disciple who returned that love. For us, who have never "seen" the Lord but believe in him and "love" him, it is this disciple whom we most closely imitate.

Mary and Peter can be forgiven for their failure to understand; after all, they had not yet understood the Scripture "that Jesus had to rise from the dead." But the one who loves, and who is loved in return, such a one walks in the light.

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.

## Resurrection / A modern Easter story

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

This is an Easter story. It took place far from the sacred places we associate with the life of Christ. But it is, nonetheless, a story about resurrection.

The resurrection, we are told by theologians, is more than an event in the life of Jesus. It truly affects today. But what does this mean? A story might explain.

Along the outer edges of San Francisco Bay are factories that support northern California's economy. Though only a few dozen miles from the clang of the cable cars, they are in a different world. It is a world of steel mills like Pittsburgh's, and automobile assembly plants like Detroit's.

In the last few years that world has seen plant closures and unemployment.

A plant closure brought one couple to the point of despair.

The man — I'll call him Ed Montoya — went to work in a new assembly plant right after the Korean War. The plant eventually covered dozens of acres and employed thousands. Ed knew the place inside and out.

He married Barbara and they had four children. In 1960 they bought a small house and in 1970 moved to the suburbs. As Barbara told me, "We thought we had it made. A good job and a solid income, health plan and pension, a house in the suburbs, money being put aside for the kids' education."

Then the ax fell. First, sales and profits were off. There were a few layoffs. Then a drastic cut in the work force. A year later came word that the plant was closing. Ed received some termination pay and unemployment compensation. This was extended for six months by the government.

Ed kept looking for work, but there was no work. "Who hires a 50-year-old expert in assembling equipment they don't make any more?"

Should they sell the house? Should they move in with relatives?

### A quiz for Easter

By Theodore Hengesbach  
NC News Service

Here's a little quiz for Easter. For extra help, open a Bible to the Gospel of Luke. Read from Chapter 23, verse 50 to Chapter 24, verse 53.

- Who took Jesus' body down from the cross and buried it?
  - Joseph of Arimathea
  - Mary, the mother of Jesus
  - Peter
  - The women who had followed Jesus from Galilee
- Who granted permission to bury Jesus?
  - Pilate
  - Herod
  - The Sanhedrin
  - No permission was sought because none was needed
- Who did the women find at the tomb on Easter morning?
  - Two men in dazzling apparel
  - Jesus, disguised as a gardener
  - John, who had just beaten Peter in a race to the tomb
  - No one, the tomb was empty
- How did the women react?
  - They were perplexed and frightened
  - They were filled with exceeding great joy
  - They returned immediately to tell the disciples that the tomb was empty
  - They sang a hymn of praise to God
- When the women told the apostles what they had seen:
  - The apostles thought it was an idle tale and did not believe them
  - They were filled with exceeding great joy
  - They sang a hymn of praise to God
  - They were perplexed and frightened
- Luke records the account of the disciples of Emmaus. Where is Emmaus?
  - About seven miles from Jerusalem
  - It is a suburb of Nazareth
  - In Samaria
  - On the Dead Sea
- The disciples of Emmaus had visited the empty tomb before they decided to return home.
  - True
  - False
- When did the disciples of Emmaus recognize their walking companion as Jesus?
  - When he was at table with them, took bread, blessed it, broke it and gave it to them
  - Immediately when he joined them on the road
  - After Jesus vanished from their sight
  - After the Holy Spirit descended upon them at Pentecost
- Which specific apostle does Luke say ran to see the empty tomb?
  - Simon
  - John
  - Matthew
  - Nathaniel
- When Jesus appeared to the disciples in a group they:
  - Were startled and frightened
  - Sang a hymn of praise to God
  - Discussed among themselves who this might be
  - Fell to the floor and bowed their heads
- Jesus tries to convince the disciples that it is truly he by:
  - Telling them to touch him
  - Singing their favorite psalm with them
  - Praying with them
  - Quoting Scripture to them
- Jesus even ate something to try to convince them that he was alive. What did he eat?
  - Broiled fish
  - Bread
  - An egg
  - Olives
- What did Jesus command the disciples to do?
  - Stay in Jerusalem
  - Preach the news of his resurrection in Galilee
  - Go to the temple and pray
  - Tell Pilate that he had risen from the dead
- After the resurrection, the disciples never entered the Jewish temple to pray again.
  - True
  - False

Answers  
If you haven't already figured it out, the correct answer is always a. Questions 7 and 14 are both false.

But there was no house market and the relatives didn't offer.

All their savings were spent. When friends offered food, Barbara's pride made her tell them, "We're doing OK." But she was terrified they might believe her.

At some point they lost hope. "It really hit me the day I didn't have soap for the laundry," Barbara said.

Ed started sneaking into an early Sunday Mass at a distant parish so he wouldn't meet people. The rest of the time he hid at home, hoping no one would call, and disappear-

ing if they did. Barbara passed the day in useless tasks: lining shelves in the near-empty food cabinets, moving towels from one closet to another and then back again.

She managed to keep her cool until the day their medical insurance ran out. Then she dissolved into tears and hysterics.

Close friends for many years came to the rescue.

This is where the notion of resurrection comes in. The friends did something both simple and extraordinary. They sent Ed and Barbara out to dinner in a French restau-

rant.

Ed thought it was crazy. "We need soap to do the laundry, and they're giving us a fancy night out!"

But for the first time in months the couple laughed.

Together they had fun.

By the time they came home that night their hope was restored. They began to look to the future again with some confidence.

An Easter story? I think so.

It is a story of hope, the same hope that restored the friends of Jesus on the road to Emmaus.

## Christ and the knight of the road

By Father Patrick W. Collins  
NC Service Service

While I was a seminarian on the way from my hometown in central Illinois to St. Paul Seminary in Minnesota, I had to pass through Chicago. Since I had several hours between trains, I decided to walk to St. Peter's Church downtown to attend Mass and receive the Lord in Communion.

No sooner did I leave Union Station than I was approached by a knight of the road who asked for a quarter for a cup of coffee. The pastor in my hometown had warned me not to give money to folks like this because they would probably use it to make their lives even more wretched. Instead, he had suggested that we take them to buy what they asked for, if there was time.

Well, time I had. So the man and I entered the nearest restaurant, which was a cafeteria — a mistake. The man not only took coffee but a full meal. At this point I began to question my pastor's wisdom. For some reason I could not explain, I felt compelled to sit with this fellow as he ate.

Instead of quickly disposing of the large feast I had rather reluctantly purchased for him, the man talked endlessly. I looked at my watch again and again, wishing he would shut

up and eat so I could get to Mass before catching my train.

His conversation was utterly inane and boring to me. Finally he asked, "What do you do, mister?"

When I replied that I was studying for the priesthood, his line of talk changed.

He pulled a small, worn Bible from the inner pocket of his tattered coat. Pointing to it, he said with pride: "The God I believe in is in this book."

"Me, too," I said, muttering under my breath, "How long, oh Lord?"

Then the man said, "Let me tell you about the God I believe in." And he proceeded to tell the following story, which was in no way boring:

"There was once three wise men who were given the task of hiding God so well that no one would ever find him again. They sat down around a council table to ponder the possibilities.

"The first wise man said that God should be hidden on the farthest star.

"But the second wise man feared that rocket ships would one day reach that star and God would be discovered. 'Let's put God at the bottom of the deepest ocean,' he said. 'No one will find him there.'

"The third wise man thought for a time. Finally he spoke, saying that he could foresee the day when food would be grown on the floor of the ocean to feed the world and God would be found there.

"So this wise man said: 'The only place we can hide God so that no one will ever find him again is inside man himself. No one will discover God there.'

I did not go to Mass that day or receive the Lord in Communion.

But like the disciples who encountered the risen Lord on the road to Emmaus, I knew I had already met him and served him, though unwillingly, in the breaking of the bread with this man of Chicago's streets.

He was a living symbol for me. Through him and the parable he shared with me, I could now imagine more deeply the truth that God had become man.

To this day that story remains a vivid memory, yet I have no memory of the man's facial features. Perhaps that is just as well, as it makes him everyone — or it makes him Christ.

My eyes were opened. I knew something of the mystery of God in the presence of that man.



## A navy chaplain's spiritual voyage

Dear Family,

Nights can be very dark in the middle of the ocean. Frequently, after leading the evening prayer over the ship's public address system, I step out onto one of the observation platforms that surround the bridge of the ship. The rushing wind and sloshing of the passing waves against the hull are the only sounds that break the silence. In spite of the darkness, I gradually recognize the silhouette of the young sailor on watch. His job is to constantly search the horizon, to be another pair of eyes for our ship.

"You're the new chaplain, aren't you?" the lookout asks, the eyes never leaving the sea.

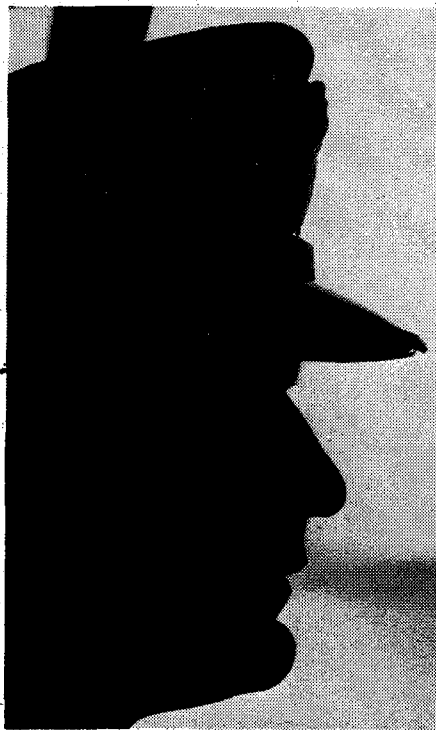
"Yes, I am," I reply. "Have I met you before?"

"No, Chaplain, I'm not a steady church-goer these days." The lookout adds, "Somebody said that you are a Catholic priest. You know, I was raised a Catholic. I was an altar boy. I was hoping that I'd run into you. Can I ask you a question, Father?"

The question the sailor asks is always unique, personal and important. It may have been years since the courage has surfaced to deal honestly with a matter of morality, a confirmation postponed or a shaky marriage. Three factors have now bolstered this courage: I've approached him where he works; the tranquil isolation of being at sea is a catalyst for human contact; and the anonymity of the darkness offers the sailor a feeling of security. The questions vary from person to person, from ship to ship; but the questions always come and the contact is made.

I've often thought of writing to you about these young questioners. During the past years there have been literally hundreds of young men and women like this lookout. I know that it's not a good excuse, but I've put this letter off because I was always too busy. Now I'm determined to make the time and write.

I am a priest ordained for your diocese, the Archdiocese of Miami. It really doesn't seem that long ago that I lay prostrate during the ordination ceremony in St. Mary Cathedral. I still remember the kaleidoscope of thoughts and emotions that pulsed through me during that occasion. One thought and feeling were prominent. The



thought was that I wanted to spend the rest of my life in service to God by my service to you — the people of our Archdiocese. The feeling was, and still is, one of gratitude that God granted me that opportunity.

On my ordination day, I was so sure that I knew what the coming years would bring: celebrating with you in parish liturgies; working with your children in youth groups and in religious education programs;

*The questions vary from person to person and ship to ship, but they always come...*

working beside you on parish projects. For a few years that's exactly what happened. Then everything changed. I became a Navy chaplain.

This letter began by calling you family. I always think of you that way. Someone once said that family is where your strongest roots are. Family are those people who must receive you when you come home.

You are the church family I committed myself to serving at ordination. That commitment is what really compels me to write to you now. This is a letter of accountability — how have I expressed the gift of priesthood?

Celebration of the Eucharist as a

Navy chaplain has been the primary opportunity to remind people daily how much God loves them.

Eucharist celebrated onboard a Coast Guard Cutter in the Caribbean, in the field with the Marines in Okinawa, at a large bootcamp in California or in a small chapel in Sicily, always proclaims the same powerful message: we are a forgiven, redeemed, hope-filled family.

I've met many of your sons, daughters and neighbors during these celebrations. When I tell them that we're from the same diocese, their faces light up and we talk about old neighborhoods, parishes, and people we know.

There's an added poignancy to celebrating Eucharist with Navy, Marine Corps and Coast Guard people. The setting is usually austere. There is a conscious realization that the Eucharist reunites us with you back home. "The gifts of God for the people of God," span time and geography. The gift of the Eucharist bonds us together as His people, a united family.

Our family sacramental celebrations continue to shape my day. A young Marine and his wife have a nine o'clock appointment to begin the baptismal catechesis program for their baby due in about a month. At 10 o'clock, a Machinists Mate and his fiancée will begin the paperwork to prepare for their marriage when he returns from his next deployment to Northern Europe. This afternoon, a memorial Mass has been planned for a Hospital Corpsman who died in a recent motorcycle accident. It's not unusual for a sailor to ask if we could find a quiet spot for the Sacrament of Reconciliation.

The sacraments are the same — strong expressions of God's love and acceptance. What has changed is the variety of locations where they are celebrated. As a Navy chaplain, my next assignment may be to a ship anywhere around the world; to a Marine Corps unit in the United States or, perhaps, in the Middle East; to a Coast Guard base; to a Naval Station in Alaska or Japan. The list goes on and on. I'm never sure where I'll be sent next.

My life has been rich, full and exciting. There is a spirit of adventure in many of the assignments I've been given. I think

the best way to describe it is to say that my horizons have been broadened. I've seen places of immense beauty and others of poverty and pain. I've met people who constantly amaze me by their spiritual depth, generosity and commitment to church. These people have challenged me over the years, supported me in discouragement, shared their hopes with me — and reminded me of you.

Many of these people are not Catholic. As a Navy chaplain, I have had the unrivaled opportunity to work shoulder to shoulder with chaplains of many faith groups: rabbis from Brooklyn, Lutheran pastors from Minnesota, United Methodist ministers from Alabama, Mormon elders from Salt Lake City. They have taught me a great deal. They have challenged me to explore and strengthen my own Catholic spirituality. They are friends.

In addition to the variety of faith groups I encounter, another big difference is that the vast majority of the people are young. As I get older, they look younger still. These young men and women are at the age when they're making important decisions about marriage, children, jobs, and their faith. It's a privilege to be part of their struggle to mature and use all of the gifts God has given them.

There are times when I am lonely. There are times when I miss you very much. Now that I'm finally writing this letter, I realize again how important my roots — my family — are to me. As a primary focus in my life you deserve to hear from me more often. I want you to understand what I am doing and why I am doing it. I am accountable to you.

When I finish this letter, I will start preparing for tomorrow's Eucharist by reading and praying over the scriptures we will use. When I do this, it's remarkable how often examples come to mind of my years back in South Florida. I've used examples about you, your children, and your parish in my homilies all over the world. I think God uses this daily hint to remind me that you are my roots, my family. You will be in my prayers at Mass tomorrow, as you are every day. Please remember me in yours.

In Jesus, Our Brother and Lord,  
Fr. Gerald R. Grogan

### the Saints *by Luke*

ACCORDING TO LEGEND, ENDA WAS AN IRISHMAN NOTED FOR HIS MILITARY FEATS. HE WAS CONVINCED BY HIS SISTER, ST. FANCHEA, TO RENOUNCE HIS WARRING ACTIVITIES AND MARRY. WHEN HE FOUND HIS FIANCEE DEAD, HE DECIDED TO BECOME A MONK AND WENT ON A PILGRIMAGE TO ROME, WHERE HE WAS ORDAINED.

ENDA LATER RETURNED TO IRELAND, BUILT CHURCHES AT DROGHEDA, AND THEN SECURED FROM HIS BROTHER-IN-LAW KING OENGUS OF MUNSTER THE ISLAND OF ARAN, WHERE HE BUILT THE MONASTERY OF KILLEANEY, FROM WHICH TEN OTHER FOUNDATIONS ON THE ISLAND DEVELOPED. HE DIED AROUND 530.

WITH ST. FINNIAN OF CLONARD, ENDA IS CONSIDERED THE FATHER OF MONASTICISM IN IRELAND. HIS FEAST IS MARCH 21.

### ST. ENDA



## God's attention-getters

By Hilda Young

I went on a Lenten retreat once where they stressed we should try to be aware of the little signs God provides us in the ordinary events of everyday life. I distinctly remember the retreat master saying, "Nothing in God's land is accidental."

That thought popped to mind for some reason this morning when I crawled out of bed and went directly to the dresser and stubbed my baby toe on the corner.

On my personal pain scale, stubbing my little toe ranks about a nine, just below root canal and childbirth.

Taking deep breaths through gritted teeth, I limped and hopped into the bathroom. Once there I immediately dropped my toothbrush on the floor. Bending over to pick it up I bumped my head on the sink.

I sat down on the edge of the tub where I could comfortably hold my head in both hands, watch my toenail turn purple and groan at the same time.

From that vantage point I could see the children's wet towels and underwear stuffed behind the door, the empty toilet-paper spool and a new tube of toothpaste lying behind the commode.

I stood up only to notice I had been sitting on a wet wash rag that had been draped over the edge of the tub.

"If this is your way of getting my attention, Lord," I said, "I'm all ears. If this is punishment for putting cabbage on the kids' bologna sandwiches and telling them it was lettuce, I confess."

"Talking to yourself again?" my husband yawned, coming into the bathroom.

"No, to God," I said.

"In the bathroom?"

"It's OK," I said. "I washed the mirror and the guest towels are clean."

"Say, did you know the back of your nightgown is all wet?" spouse called after me.

"Sign of the times," I told him.