

Δ Youth retreat

They visit poor in their own backyard....Pg. 7

Δ Lady knowledge

Semi-retires from Pastoral Center, tells tales...Pg 9

# THE VOICE

## Altar-ations begin at Tamiami Park



### Just 48 more days!

Construction of the 250-foot altar for the Papal Mass at Tamiami Park in west Dade begins with the spade turning by Archbishop Edward McCarthy (right) surrounded by Patrick Gerrits, contractor of the altar; Fr. Anthony Mulderry, site coordinator; Fr. Noel Bennett, transportation coordinator, Fr. Jude O'Doherty, overall visit coordinator. In about seven weeks the empty field will contain thousands of people, many from upstate or even out of state, and some who will even camp out overnight in a party-like atmosphere at the park in anticipation of the once-in-a-lifetime event--a visit by the chief shepherd of the Catholic Church. (Voice photo by Prent Browning)



## Ex-altarboy Marine

# God, patriotism and Oliver North

### Analysis

By Liz Schevtchuk

WASHINGTON (NC) — God, patriotism and old-fashioned morality all got dragged into the furor surrounding the congressional Iran-contra hearings when Lt. Col. Oliver North testified in mid-July.

And Catholics in and outside of Congress did not hesitate to add their voices to the clamor.

North, himself a former altar boy and product of Catholic religion class who now attends an Episcopal church, invoked God and patriotism when he urged Congress to support the contras — “for the love of God and for the love of country.”

The rebels, waging civil war with the Marxist government of Nicaragua, recently have been provided some U.S. government funding. It is scheduled to end, however, on Sept. 30.

Earlier, such funding was forbidden by Congress, and the House and

***'You, Col. North, are a reproach to many of us... You personify the old morality: Loyalty, fidelity, honor, and most of all, obedience'***

--Rep. Henry Hyde

Senate select committees are investigating a weapons-for-hostages deal with Iran and apparent diversion of profits to the contras at a time the assistance was illegal.

One hostage freed during the period of North's undertakings was Servite Father Lawrence Martin Jenco, who had directed Catholic Relief Services projects in Beirut, Lebanon.

But Father Jenco has emphatically declared he would rather have remained a hostage than been freed as part of “immoral” actions.

The priest criticized North for

employing lies and deception, and added, “He's saying the end justifies the means — but that is absolutely not right. It is immoral. If the means are immoral, the end is immoral. That's basic Christian teaching.”

In his testimony, North admitted earlier lying to Congress and destroying government documents as part of a cover-up, and claimed his operations, including various covert activities now under investigation, were authorized by his White House superiors.

To Rep. Henry Hyde, R-Ill., a prominent Catholic in Congress and member of the select committee, while lying and failing to confer with Congress were “wrong,” North's obedience is a virtue seen too little these days.

As Hyde told North, a Vietnam veteran honored for gallantry, “you, Col. North, are a reproach to many of us... You personify the old morality: loyalty, fidelity, honor, and worst of

***'He is saying the end justifies the means--but that is absolutely not right. It is immoral'***

--Fr. Lawrence Jenco, saying he would rather be a hostage than be freed by immoral actions.

all, obedience. Obedience is so — is so out of step with today's spirit of the age.”

But Auxiliary Bishop P. Francis Murphy of Baltimore, at a Washington news conference, suggested that North's concepts of obedience and morality were the wrong ones for any age.

He described North as “this personable and charismatic Marine” who expressed views presenting “profoundly

(continued on page 3)

## World

### Healthy Church in Ukraine makes papal visit hard

ROME (NC) — The existence of a growing underground Catholic Church makes it difficult for the Soviet Union to invite Pope John Paul II to the Ukraine, according to Cardinal Myroslav Lubachivsky, Rome-based leader of Ukrainian Catholics. An invitation would amount to an admission that the church exists, the cardinal said. A papal visit to Moscow would be counterproductive for the Vatican, he added, because Ukrainian Catholics would interpret this as the pope allowing himself to be used by the Soviets to show that religious freedom exists in the Soviet Union. In reality, the church is thriving despite four decades of repression by the communist government, the cardinal said.

### Italy's top court kills warrants in bank case

ROME (NC) — The highest Italian court has invalidated arrest warrants issued last February for U.S. Archbishop Paul Marcinkus and two other officials of the Vatican bank in connection with a 1982 banking scandal, the Italian news agency ANSA reported. The ruling July 17 by the Court of Cassation, Italy's equivalent to the U.S. Supreme Court, specified that its decision was definitive, with no chance for further appeal. It overturned a ruling by a lower appeals court and apparently ended the possibility that criminal charges would be brought against the three Vatican bank officials. "I'm happy, and I still have faith in justice," Archbishop Marcinkus told National Catholic News Service.

### Vietnam admits 'errors' but warns Church anyway

HONG KONG (NC) — Vietnam's Communist Party General Secretary Nguyen Van Lihn said "errors" have been committed by the government in dealing with Catholics, but warned against "those who abuse religion to act against the country's interests." Lihn told Vietnamese bishops that "there have still been, here and there, shortcomings and errors in implementing the (government religious) policy." But he assured the bishops, including Cardinal Joseph Marie Trinh Van Can of Hanoi, that "an unswerving policy of the Vietnamese party and state is to respect freedom of religion." Lihn spoke to the bishops in Vietnam May 29. His remarks were reported by the Hong Kong-based UCA News in mid-July.

### Philippine land reform pushed if done right

MANILA, Philippines (NC) — The Philippine bishops' conference has called for "radical land reform," but said changes must be realistic. In a pastoral letter issued July 15 after a three-day meeting, the bishops said 70 percent of the 55 million Filipinos live in poverty, calling the situation "a scandal of the first order." The bishops asked the "haves to share with the have-nots, the landed with the landless." However, they said that "no program can be successful if it transcends the capabilities of government to manage and finance." Philippine President Corazon Aquino has pledged to issue a sweeping land reform program before the new Philippine congress opens July 27 and she loses her interim legislative powers. Landowners have opposed a government plan which would limit holdings to 17 acres, effectively dismantling rich sugar, coconut and food plantations.

### Pope to visit Africa but not S. Africa

HARARE, Zimbabwe (NC) — Pope John Paul II is to visit several countries in southern Africa in September 1988, but South Africa is not included because of the political situation and black displeasure over the pope's meeting with President Pieter W. Botha in 1984, according to reports. The agenda includes Botswana, Lesotho, Swaziland, Mozambique and Zimbabwe, all of which border, or are surrounded by, South Africa.

### Prelate says condoms immoral, but lesser evil

GLASGOW, Scotland (NC) — Using condoms to prevent the spread of AIDS is "the lesser of two evils," said Archbishop Thomas Winning of Glasgow. In a letter to the head of Strathclyde region's social work department, the 62-year-old archbishop said the department's efforts to supply prostitutes with condoms "could be justified" but was not a moral act in itself. British government figures show Strathclyde, the largest local authority region in Scotland, has the highest number of AIDS carriers outside London.

### Changes in Passion Play increase use of "rabbi"

BONN, West Germany (NC) — A special commission, responding to charges of anti-Semitism, has completed text changes in the Oberammergau Passion Play. Changes include frequent use of the word "rabbi" to emphasize the fact that Jesus was a Jew and the addition of a scene which presents the argument about Christ as an internal Jewish conflict.



Chuti Tiu is an honors student at Divine Savior-Holy Angels High in West Allis, Wis.

### Junior Miss: today's teens more tolerant

MOBILE, Ala. (NC) — America's 1987 Junior Miss, a Catholic high school student from Wisconsin, says her generation is more open to those unlike themselves.

"I am most proud that we are more tolerant of each other's differences; we are innovators and achievers. We have great potential," said 17-year-old Chuti Tiu.

Miss Tiu, a 1987 graduate of Divine Savior-Holy Angels High School in Milwaukee, took the first-place \$30,000 scholarship at the 30th annual Junior Miss finals in Mobile.

The youth, whose name is pronounced "Chew-tee Too," is a multi-talented honor student who presented a piano variation of the "Hungarian Rhapsody" in the pageant's creative and performing arts competition. She is also accomplished in martial arts and took the pageant awards in physical fitness, poise and appearance and Junior Miss spirit.

"I hope to move up and up," she said, "to start in the House of Representatives, move up to the Senate, the governor, or wherever my career will take me."

## Nation

### Vatican letter: law only reducing abortion still OK

WASHINGTON (NC) — Conservative political activist Paul Weyrich has termed "extraordinary" a letter from the head of the Vatican's family council which Weyrich is using to push a Reagan administration anti-abortion bill. Weyrich criticized the U.S. bishops for not giving greater support for the bill, which has divided some pro-life groups. The June 20 letter, written by Cardinal Edouard Gagnon, said that Catholics may "push for imperfect legislation" limiting abortion even when it does not outlaw abortion entirely. Weyrich called on the U.S. bishops, their staff at the U.S. Catholic Conference and Catholics in general to back President Reagan's pro-life bill.

### Mich. pro-lifers expect abortion funding halt

LANSING, Mich. (NC) — Despite setbacks, Michigan pro-lifers who waged a long battle to end state-financed abortions expressed confidence that a ban on the funding will be implemented. A state appeals court July 10 blocked application of a new law that outlaws state Medicaid-funded abortions except in cases where a woman's life is endangered by pregnancy. The law, approved by the Legislature June 23, had been in force for nine days after a lower court judge ruled that the statute took immediate effect. The appeals court action temporarily reinstated the abortion funding. "We're happy that the state, at least, was out of the abortion business for nine days," said Barbara Listing, president of Right to Life of Michigan, which had promoted a statewide initiative for the measure.

### L.A. bishop urges boycott of porno businesses

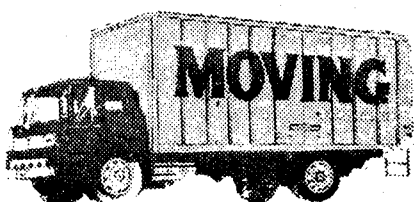
LOS ANGELES (NC) — Archbishop Roger Mahony of Los Angeles has called for a boycott of "all businesses that sell or rent X-rated material" and asked people to get their videocassettes only from family-oriented shops. Archbishop Mahony urged the boycott at a July 11 press conference where he outlined a six-step "battle plan" against what he termed "a major societal moral problem and a major public health problem." In addition to the boycott, Archbishop Mahony also called for: aggressive enforcement of existing laws against obscenity by federal, state and local officials and a broadening of California's anti-obscenity laws; secondary school education about social harm caused by pornography; investigation of the pornography industry by news media; self-regulation by the movie industry; and citizen action to show concern for the dangerous effects of pornography.

### Mary's Pence gets \$10,000 to aid women, kids

WASHINGTON (NC) — In its first two months of existence about \$10,000 has been donated to Mary's Pence, a Catholic foundation to aid women and children, especially the poor. Persons from throughout the United States have given to the fund, with most individual donations coming "in amounts of \$5 and \$10 each," said Maureen Gallagher, one of the fund's staff persons. The \$10,000 also includes a donation of \$1,000 from the Association of Chicago Priests. Organizers of the fund, which is a project of Chicago Catholic Women, established the foundation as an alternative to present church collections.

### Bishops still OK TWA as papal trip airline

WASHINGTON (NC) — In a decision it called "fair and consistent with Catholic social teaching," the National Conference of Catholic Bishops announced July 14 it has signed a contract designating TWA as the airline for Pope John Paul II's Sept. 10-19 U.S. trip. But a union which has engaged in a strike, boycott and court action against the airline criticized the bishops' conference for ignoring what the union called "the immorality of the situation at TWA."



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## Austrian Bishops hit anti-Semitism

SALZBURG, Austria (NC) — The Austrian bishops have expressed "serious concern" over the "revival of anti-Semitism" in their country which has followed Jewish allegations concerning the war record of Austrian President Kurt Waldheim.

A statement issued on behalf of the bishops' conference by its president, Archbishop Karl Berg of Salzburg, called on Christians and Jews to join and fight "latent" anti-Jewish feelings in the country.

The document was issued after a wave of anti-Semitic slogans on walls and desecrations of Jewish cemeteries. Anti-Semitism has been on the rise in Austria in the past year in the wake of accusations by several international Jewish organizations that Waldheim was involved in Nazi war crimes as a German officer in World War II. Waldheim has denied the allegations.

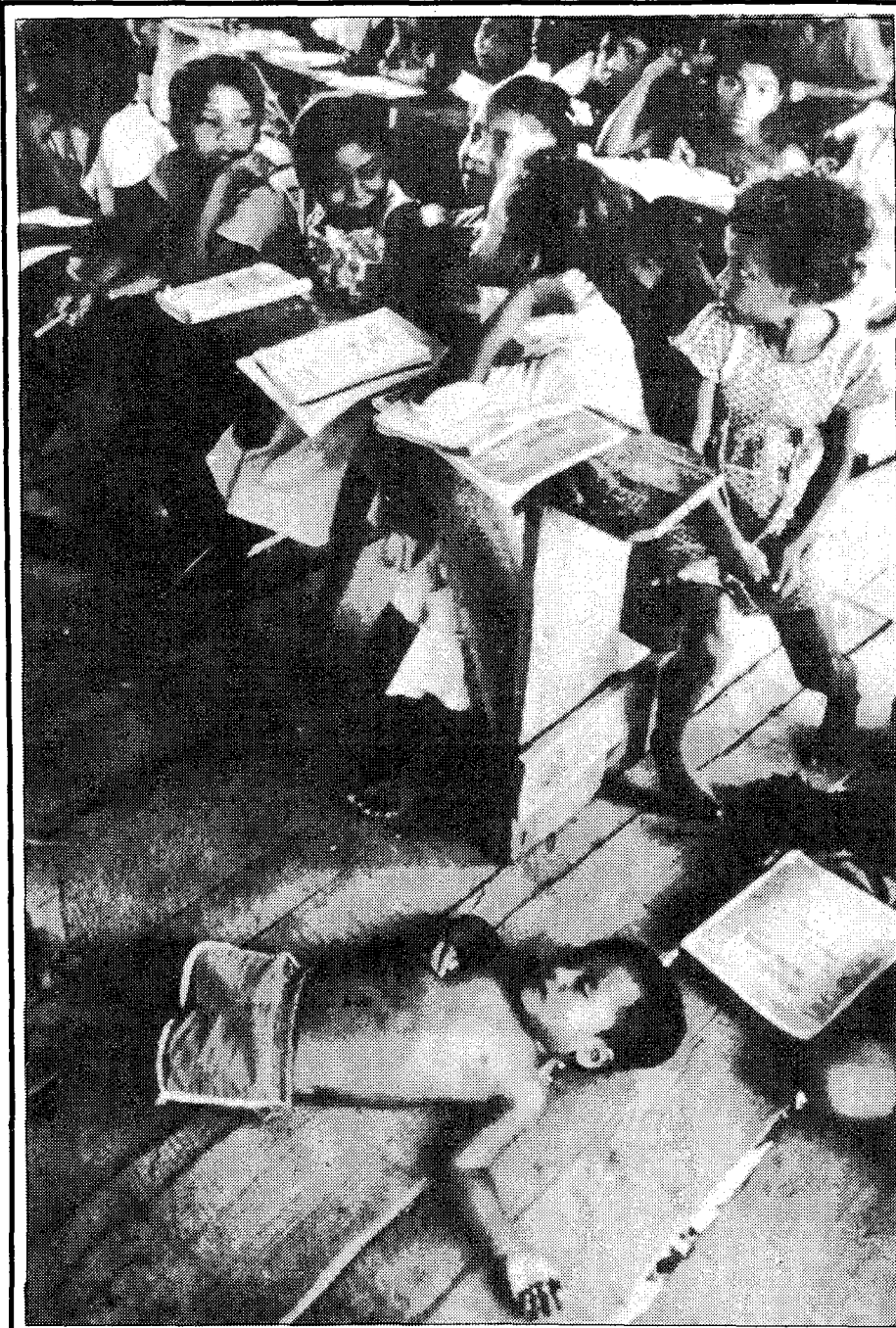
"In view of the indescribable pain National Socialism has brought upon

millions of human beings of Jewish belief and Jewish descent, no one in our country may ignore these alarm signals," said the July 17 statement issued by Archbishop Berg.

"As chairman of the Austrian bishops' conference, in solidarity with our Jewish fellow citizens, I vehemently oppose the injustice done to them by sweeping accusations and polemics as well as personal harassment," the archbishop said.

He said animosity or hatred against Jews was in "complete contradiction" to Christian tradition.

"I invite our Jewish fellow citizens to fight anti-Semitism together with Austrian Christians, bishops included," he said. "The more Jews and Christians are united in rejecting such a disastrous spirit and denouncing any form of hatred, the less anti-Semitism will be able to set foot in Austria."



### Sleeping in class

A Miskito Indian boy, brought to school by an older sibling but too young to attend classes, sleeps on the plank floor of a United Nations school in Klannia, Honduras. Staffed by Nicaraguan teachers who are also refugees, most village schools cannot offer classes beyond the fourth grade for children of Nicaraguans who have fled the civil strife in their homeland. (NC/UPI Photo)

"disagreement with the policies of the government is not evidence of lack of patriotism."

While praising North's devotion to country, he asked the lieutenant colonel to "please remember that others share that devotion, and recognize

that it is possible for an American to disagree with you on aid to the contras and still love God and still love this country just as much as you do."

"Although he's regularly asked to do so," Mitchell added, "God does not take sides in American politics."

## Patriotism and North

(Continued from page 1)

disturbing moral dimensions."

"We raise the issue of public morality, such as his support for contra aid and his commitment to blind obedience," the bishop said. "He has stated that following orders is his job, but I ask whether following orders regardless of the consequences is a moral action."

At the news conference, Bishop Murphy and a coalition of other Christian leaders also endorsed a statement that urged Congress "to protect the balance of powers enshrined in our Constitution" and "to demand strict moral adherence to the rule of law, affirming that military personnel are obligated to question unlawful orders."

The prelate also cited "the immorality of our policy of militarizing the conflict in Central America" and expressed hopes the United States "will seek a negotiated settlement... now, before more innocent lives are taken."

Collectively, the U.S. bishops have opposed military support for the contras and urged a negotiated settlement of the conflict. In 1985 congressional testimony prepared for then-Archbishop (now Cardinal) John J. O'Connor of New York and delivered by Archbishop James A. Hickey of Washington, the bishops termed such assistance "immoral."

"Direct military aid to any force attempting to overthrow a government with which we are not at war and with which we maintain diplomatic relations is illegal and in our judgment immoral and therefore cannot merit our support," the O'Connor-Hickey testimony warned.

God, meanwhile, merited mention during the hearings from more than North when the latter's references to the deity and patriotism — and allegations Congress was "fickle" and "vacillating" — prompted a spirited response from Sen. George J. Mitchell, D-Maine, also a Catholic.

In America, Mitchell told North,

## World vocation outlook getting better?

VATICAN CITY (NC) — The latest Vatican figures present a mixed picture of church vocations worldwide.

The number of priests and Religious continues to drop, and the ratio of Catholics to priests continues to grow.

Yet, the number of major seminarians has been rising steadily during the 1980s and has kept pace with the increasing number of Catholics, offering hope to the hierarchy that the situation eventually might improve.

Priestly ordinations also are on the rise, but these still are not enough to make up for yearly losses due to deaths and departures from the active ministry.

There also has been a sharp rise in the number of permanent deacons, but this has been confined almost entirely to the United States.

The latest worldwide church figures were published in July in the Statistical Yearbook of the Church for 1985. The data was compiled by the Vatican's Central Statistics Office from information submitted by local church officials.

In the 1980-85 period, the number of religious and diocesan priests dropped from 413,600 to 403,480. The major losses were in the United States and Western European countries. Africa,

Latin America and Asia showed slight increases in the number of priests.

During the same period, the ratio of Catholics to priests rose from 1,895 per priest to 2,112 per priest. The ratio also rose in Africa, Latin America and Asia, showing that even where priests are growing in numbers, the increase is outstripped by the overall rise in Catholic numbers.

On the positive side, religious and diocesan major seminarians, those

studying philosophy and theology, rose sharply from 66,042 in 1980 to 85,042 in 1985. The number of seminarians also shows a slight rise in proportion to the Catholic population.

The 1980 figure represents 8.43 seminarians per 100,000 Catholics, while the 1985 ratio is 9.99 seminarians per 100,000 Catholics.

The rise has been worldwide, except for the United States and Canada, which registered drops of 357 and 98

respectively between 1980 and 1985.

There were 7,488 major seminarians in the United States in 1980, compared to 7,131 in 1985. Canada has 1,055 in 1980 and 957 in 1985.

The steady downward trend in the two countries during the first half of the 1980s contrasts with other regions registering increases.

The general rise in seminarians has been reflected in a rise in ordinations, especially, for the diocesan priesthood. During the 1980-85 period ordinations for the diocesan priesthood rose from 3,860 to 4,822. Ordinations to the religious priesthood rose only slightly, from 1,927 to 1,963.

The worldwide Catholic population in 1980 was 784 million. This rose to 866.7 million in 1985.

The number of permanent deacons is also on the rise, jumping from 7,654 to 12,541 in the 1980-85 period. But this is predominantly a U.S. phenomenon. The United States had 7,560 — 60 percent — of the total permanent deacons listed in 1985.

The only other country with a significant number of permanent deacons was West Germany, with 1,108.

Religious brothers and women Religious continue to register sharp losses in membership.

### Nicaraguan decision good for Miami

WASHINGTON (NC) — A Reagan administration decision to permit Nicaraguans to remain in the United States was seen by a U.S. Catholic Conference official as an effort to undercut support for legislation providing "extended voluntary departure" to Salvadorans and Nicaraguans.

But in Miami, news of the decision was welcomed by Msgr. Bryan O. Walsh, executive director of the archdiocese's Catholic Community Services, who said it averted a "major community crisis" in that city.

The Reagan administration announced that Nicaraguan exiles will be permitted to remain in the United States under a liberalized immigration policy. Msgr. Walsh said that had the decision not been made, Miami would have had to contend with an estimated 50,000-70,000 Nicaraguans "unable to work, pay rent or buy food" as a result of employer sanctions detailed in the 1986 immigration reform law.

## The Pope's 'secret' vacation

He startled woodcutter, hiked 30 miles, chatted with children

By John Thavis

VATICAN CITY (NC) — After nearly nine years at the Vatican, Pope John Paul II finally had a real mountain holiday this summer. But in order to enjoy it, he needed the help of several aides, local church officials and the kind of detailed planning usually reserved for foreign trips.

In the end, the pope's week in the sun turned into a full-scale "Operation Vacation."

By the time his visit to Italy's Cadore

**'Only once did we have to box in around the Pope so a group wouldn't recognize him. Otherwise, nobody knew'**

Mountains was over, the pope had hiked an estimated 30 miles, shared a glass of soda pop with a Catholic woodcutter who is an infrequent Mass-goer, meditated by a waterfall and eluded a forest "ambush" by a group of 50 Venetian schoolchildren.

He left behind a group of somewhat disgruntled journalists ("We hope you'll share a glass of soda pop with us some day," one told him), a leaner and sun-tanned papal security corps, and smiling tourist officials, happy that the pope had put their resort region on the map.

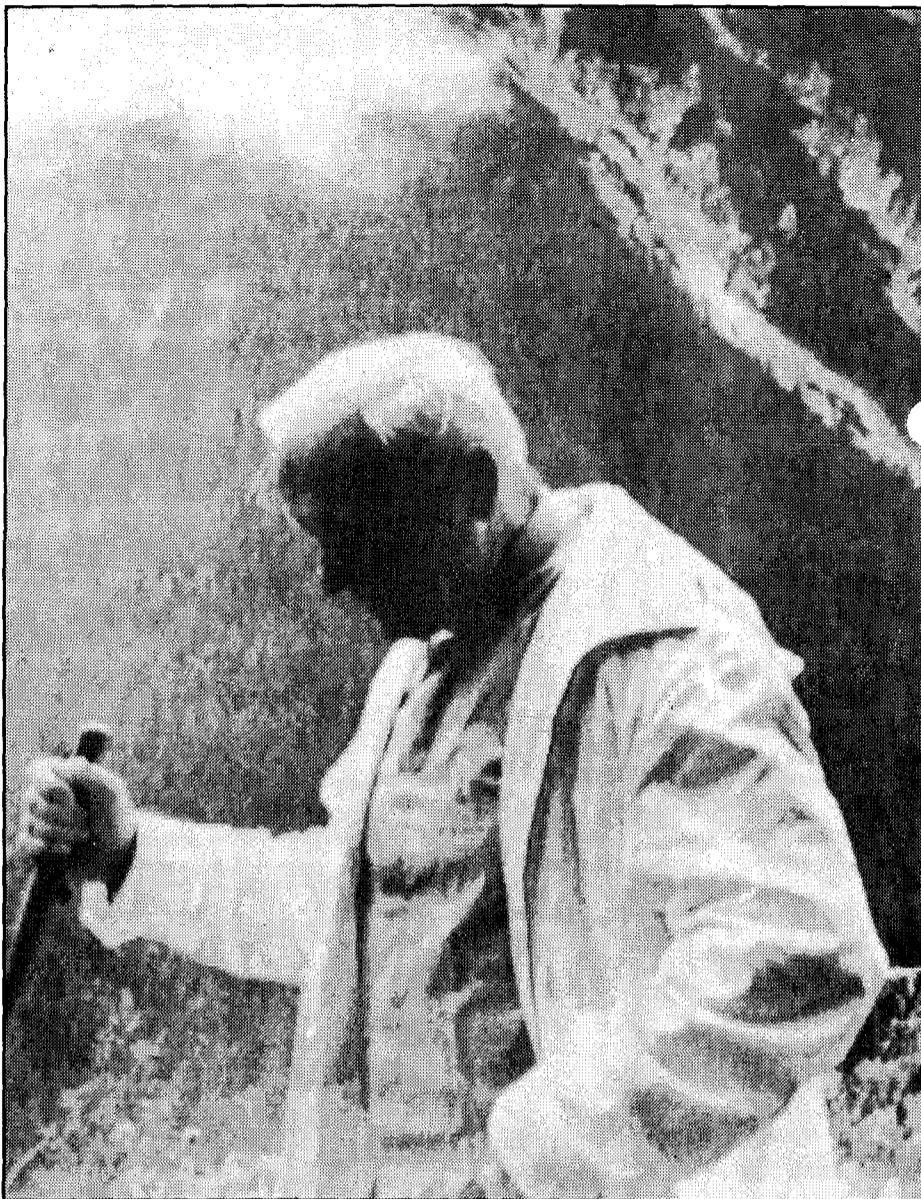
The idea of a no-news vacation was planned by Vatican officials the week before the July 8-14 trip to the mountain town of Lorenzago. Journalists were kept away from the daily hikes and the pope's woodside cabin and had to make do with press briefings from the assistant Vatican press spokesman, Msgr. Giulio Nicolini.

The 61-year-old Msgr. Nicolini, who was named a bishop just two days after the pope's return to Rome, worked overtime during the vacation. He and three others — the pontiff's personal secretary, his valet and a longtime Polish friend — hiked with the pope from 10:30 a.m. to 4:30 p.m. daily. Paths were chosen from several optional routes approved by security personnel.

"We walked at a mountaineering pace — we didn't run," said Msgr. Nicolini, a cigarette smoker. The day was broken up by lunch — sardines, cheese, sandwiches and a glass of local Pinot Grigio wine — which the pope consumed while seated on a folding director's chair. An open-air nap followed, with the pope using an extra windbreaker as a pillow.

Naturally, the dozen or so security agents kept vigil over the slumbering prelates. Dressed as tourists but carrying walkie-talkies, the guards generally tried to keep out of the pope's sight while running interference for him in the woods. At times, encountering

(continued on next page)



Pope John Paul wears windbreaker as he walks six miles on first day of vacation in Italian Alps. (NC/Worldwide photo)

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# Traditionalist: Pope 'has no character'

VATICAN CITY (RNS) — Traditionalist Archbishop Marcel Lefebvre and Cardinal Joseph Ratzinger, the Vatican's top custodian of Roman Catholic Orthodoxy, met July 14 in what was described as an atmosphere of "open and sincere dialogue."

But church sources said there was little reason to expect the encounter to heal the rift between the Holy See and the 81-year-old French-born archbishop, who was suspended "a divinis"

in 1976, but who has threatened repeatedly to consecrate one or more bishops unless the Vatican changes its "liberal and neo-Protestant" ways.

In the Roman Catholic Church only a pontiff can name bishops, so any prelate who consecrates a bishop without the pope's consent would be subject to automatic excommunication.

In Rimini on July 12 where he attended a Mass celebrated by one of 21 new priests he consecrated in June, the

archbishop said he was considering the consecration of new bishops in the next year.

"Being excommunicated by a church that is not truly Catholic would not constitute a sin," Archbishop Lefebvre said. He added that Pope John Paul II "has no character" and "did not impress me as a pope."

The brief joint statement released after the 80-minute meeting with Cardinal Ratzinger made no mention of

the serious divisions that currently exist between Archbishop Lefebvre and the main body of the church. The two churchmen said only that the subject of the meeting requested by Lefebvre was "the problems regarding the relations" between the Holy See and the prelate's Saint Pius X Fraternity.

"Rome has to change. If not, the archbishop will begin consecrating bishops in six months to a year," said a Lefebvre aid.

## Pope's vacation

(Continued from page 4)

large groups, they had to invent stories about mudslides and closed paths so the pope could pass by in relative peace. But most hikers took no notice of the figure in a white windbreaker and grey hiking pants, who carried a walking stick.

"It was really strange," said Msgr. Nicolini. "Only once did we all have to box in around the pope, so a group wouldn't recognize him. Otherwise, nobody knew."

When Luigi Vecellio stepped out of his mountain hut and saw the papal party, he instinctively offered them a glass of wine. On closer inspection, the bearded woodcutter recognized the pope and fell to his knees, offering him a basket of freshly gathered mushrooms.

Later that day, he showed reporters the glass from which the pope had drunk orange soda. It already had a place of honor in a glass case of mementos that included rare rocks and a boomerang from Australia.

Vecellio's wife, who ironically was in church when the pope came to visit, later revealed that her husband was a bit of a fallen-away Catholic.

"It's a blessing from the Madonna because I go to pray every day in church," she said. And her husband?

"He doesn't go much, and he ought to."

When the pope read about that in the next day's paper, he scheduled a brief visit with Mrs. Vecellio, too.

Papal guards successfully outmaneuvered some 50 youths from Venice who, divided into smaller patrols by a guide, tried to "surprise" the pope along the hiking trails. On another occasion, when the pope overheard his guards making up a diversionary story about a landslide, he walked over to an amazed group of children and chatted with them.

The prize for persistence went to 9-year-old Michele Piazza, whose path crossed the pope's nearly every day in the woods. "Urchin!" the pope jokingly told him when he popped into view for the third time.

## Cardinal: Women equal spiritually, not in power

LONDON (NC) — The Catholic Church needs "whole-hearted recognition" of "women's equality," but it should not be simply "an exercise in power-sharing," said Cardinal George Basil Hume of Westminster, England.

It would be a mistake to "apply without qualification" practices suggested "by secular movements for women's liberation," the cardinal said during a Mass for the general assembly of the World Union of Catholic Women's Organizations July 16. About 400 delegates represented 62 countries at the assembly, held every four years.

Secular feminist movements have started "an important debate in the church... and brought to our notice important facts," the cardinal said.

But "the reality of the church and the glory of our calling as children of God and as his people is not to exercise power but, in union with Christ, to serve with utter and unconditional love," he said.

Cardinal Hume said women "must not be relegated permanently to a position where all the major decisions are made exclusively by men and without adequate consultation, complementarity and an effective sharing of responsibility."

However, he said, in speaking of the role of anyone in the church, "we should not be speaking of control or dominance but of ministering to the needs of others."

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## 'Medjugorje fever'

Reported Marian apparitions spur pilgrimages to Yugoslavia, despite Church officials' skepticism

WASHINGTON (NC) — Catholics and others in Southern Louisiana seem to have caught "Medjugorje fever," and area travel agencies are offering pilgrimage tours to the village in western Yugoslavia where Marian apparitions have been reported since 1981.

But one of southern Louisiana's Catholic newspapers, *The Bayou Catholic*, in the Diocese of Houma-Thibodaux, has repeatedly discouraged people from making such trips. At the same time, however, Medjugorje stories in other news media, including first-hand accounts by New Orleans TV reporters, have sparked even more interest.

The Marian apparitions to six young people reportedly began in a field outside the town and later moved to a small chapel in St. James Church in Medjugorje. According to supporters, the young people see, hear and touch Mary during regular visions in the chapel. Some have said the youths have been given secret "messages" foretelling world events.

Many supporters claim that through Mary's intervention metal and plastic rosaries turned to gold. They also say that by staring into the sun believers will see miracles or "the dancing sun," prompting recent warnings from ophthalmologists in Louisiana that anything more than fleeting glimpses of the sun can seriously damage the eyes.

At the request of the Vatican Congregation for the Doctrine of the Faith, a commission formed last January by the Yugoslavian bishops' conference is to carry out "further explorations" of events at Medjugorje.

Until a judgment is made, no church organizations are to make official pilgrimages to the site, according to the doctrinal congregation.

### Investigation

Bishop Pavao Zanic of Mostar-Duvno, the diocese that includes Medjugorje, has publicly questioned the apparitions. A commission he appointed to study the reported events finished its work last year and forwarded its findings to the doctrinal congregation.

Louisiana interest in Medjugorje has been heavy for the past year and a half, said Louis Aguirre, editor of *The Bayou Catholic*, who published a front-page editorial advising readers not to make pilgrimages or get "swept by euphoria and 'Medjugorje fever.'"

"I would say there is general interest in the South," he said, adding that his position on the matter is "not popular. But if the local bishop asks people not to come, we feel we need to side with the bishop."

Msgr. James Songy, a priest of the Diocese of Houma-Thibodaux, also has discouraged readers of his column in *The Bayou Catholic* from making pilgrimages, saying any publicity "given to these alleged apparitions... should come to a screeching halt."

"I have a deep and loving devotion to Mary as the mother of Jesus and the model of all Christians," the priest wrote. "My principal objection... is that I simply cannot understand why anyone with a full measure of faith in

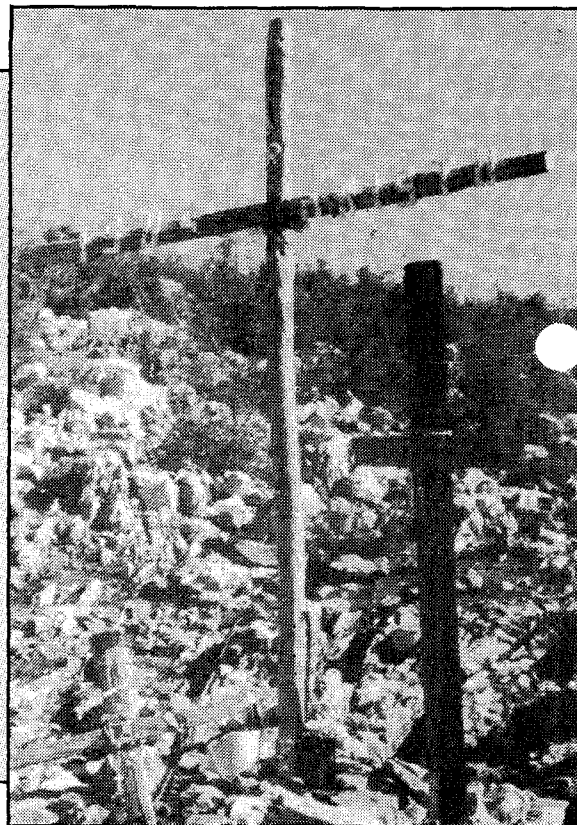
*'I simply cannot understand...why with the continuing presence of God and Christ within us...we need any such events to uphold our faith.'*

Msgr. James Songy,  
columnist,  
*The Bayou Catholic*, Louisiana

*'When we went over there and had some problems, things suddenly turned around...A kind of peace came over us.'*

Mary Lou McCall,  
WEUE-TV,  
New Orleans

Crosses mark the spot of the first reported apparition of the Blessed Mother in the town of Medjugorje, Yugoslavia.



our Christian way of life... why with the continuing presence of God and the Christ within us... we need any such events to uphold our faith and give meaning to our lives."

### Reporters 'affected'

But the interest has been so great that reporters Mary Lou McCall and Jim Bailey of WEUE-TV, an ABC affiliate in New Orleans, went to Medjugorje for a story last October and then went back a few months later. They produced two documentaries, which created more of a stir.

"It was a good news story. It was a great story for our community because we have a large Catholic community," McCall said in a telephone interview with National Catholic News Service. She also said the stories, which ran in a series, boosted the station's sagging ratings.

But she added that the news team, the first from the United States to go, came back with more than a good story. She said she and Bailey were personally affected by what they saw in Medjugorje and are often invited to

New Orleans churches to talk about their experiences.

"Jim's baptist. I'm Catholic. We're not Bible thumpers," McCall said. "But when we went over there and had some problems, things suddenly turned around. All the roadblocks that had hit us were removed. A kind of peace came over us."

Archbishop Phillip M. Hannan of New Orleans, in a recent column in the *Clarion Herald*, archdiocesan newspaper, reminded readers that the church has not officially "endorsed or condemned" the activities and claims of Medjugorje.

But he said the "fruits" of the reported apparitions include conversion, deeper expressions of faith, prayer and fasting for those who have visited, and peace for the Yugoslavian community where there are "age-old antipathies among Catholics, the Orthodox and Moslems."

Corinne Berthelson, a travel agent, said her New Orleans agency only recently began organizing tours but now sends about 120 people in two trips a month to Medjugorje.

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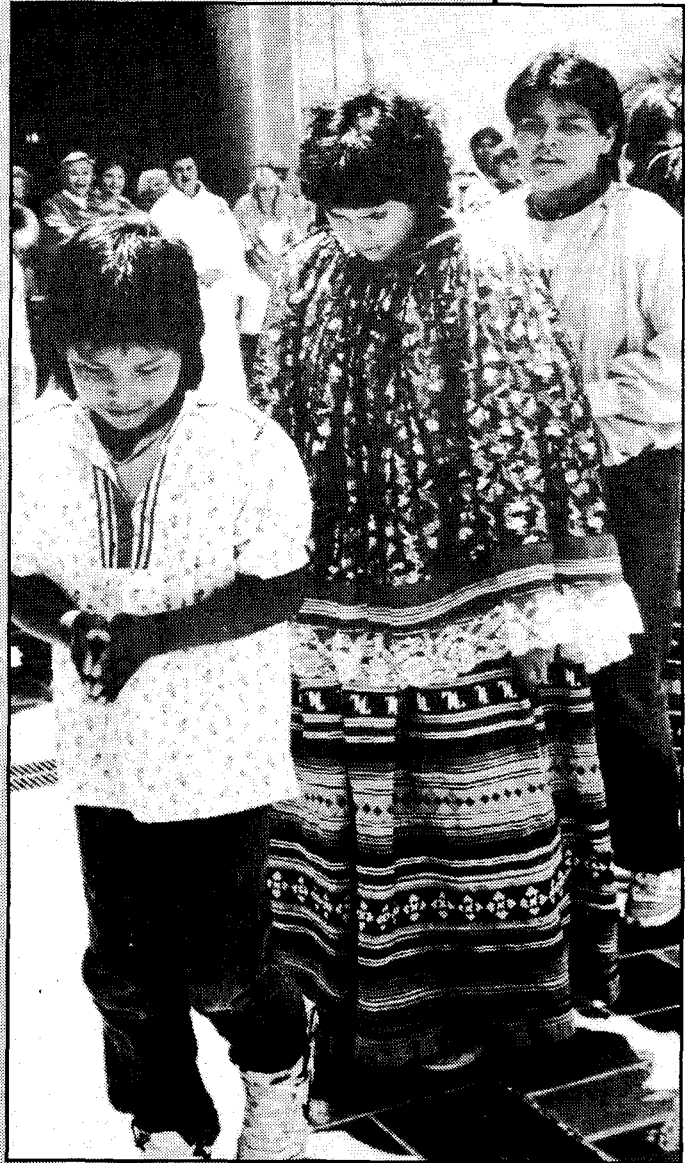
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# Local Section



## In honor of Tekakwitha

Seminole Indian children (right), pretending to be 'fireflies', danced for Archbishop Edward McCarthy and Auxiliary Bishop Agustin Román during the annual Archdiocesan celebration of the feast of Blessed Kateri Tekakwitha, the first North American Indian to be beatified by the Church. "Her name, Tekakwitha, means 'woman prophet,'" explained Seminole Chief James E. Billie, who later presented the Archbishop with a tribal flag (above). As has become traditional in the four-year-old celebration, members of the Archdiocesan Council of Catholic Women gave layette sets to two women, one each from the Seminole and Miccosukee tribes, whose babies are born closest to the Tekakwitha feast. This year's recipients were: Stacey Doctor of the Seminole tribe, who received two layette sets because she is expecting twins; and Evelyn Osceola of the Miccosukee tribe, whose baby, Rebecca Lynn Cypress, is one month old. (La Voz photos/Aracell Cantero)

# Teens meet 'Lazarus'

*Retreat lets them meet, serve the poor in Miami's 'back yard'*

By Mariolga Fernandez  
Special to The Voice

Lazarus. To some he is just the poor beggar in a simple parable told by Jesus and recounted in Luke. But for others, Lazarus still lives.

He can be found in the dirty grime of the inner city, where many refuse to wander even in the daytime. He is in the hungry faces of the poor as they line up at a soup kitchen. He is in the tired souls of the homeless and the crying of their children.

In a world of Cadillacs and condos, Lazarus lives. Nine high school students found that out when they participated in Youth Enjoying Service (Y.E.S.), a week-long retreat sponsored by the Archdiocese of Miami's Youth Ministry.

The young people spent five days dedicated entirely to serving others and learning about teamwork and poverty; but as they learned these things, they gained something else.

"I wanted to do a service thing to maybe get closer to God and my faith," said Aileen Vargas, one of the participants. "I ended up feeling good about myself."

The students rolled into bed each night exhausted from the work they had accomplished that day. "But I didn't mind," said Christina Wade. "It helps me to understand poverty."

The consciousness-raising began every morning with breakfast, as each student received a styrofoam cup to use for the rest of the day. None of the meals were prepared for them. They took turns cooking and cleaning up afterwards.

There were also prayers and singing sessions and group discussions. The first night, they attended a special beach



During Y.E.S. (Youth Enjoying Service) retreat, Tarance Smith, Nina Smith and Susan Baker clean the screens of Mother Teresa's shelter for homeless women. (Voice photo/Mariolga Fernandez)

concert by "Cross Reference," a Christian rock band.

But the prime objective was service, so the first day the students were taken to Gesu Church in downtown Miami. They cleaned layers of dust and grime from the altar, the statues, the floors. They also had lunch with some of the participants in the Church's senior citizens program.

"If you can still move around and have all your marbles," one elderly gentleman told Tarance Smith, "you're not old. Age is a state of mind."

Smith found this statement so moving, he wrote it down and posted it on the bulletin board at the Archdiocesan Youth Center, where the students were living during the week.

Another day, the young people were taken to Mother Teresa's shelter for homeless women. They were told to clean it --spray for bugs, wash the

windows and screens, scrub the floors.

"I wouldn't do this at my house," said Miguel Salhuana. "It'll be nice to look back on this and say, 'they got me to do that?'"

Retreat participants agreed, however, that working at Camillus House, a soup kitchen and shelter for homeless men in downtown Miami, was the most rewarding experience of all. So much so that some of the students say they would return there on their own.

"I think Camillus House was a major factor in changing everyone's way of thinking, because we came in contact with the people we were helping," said Vargas.

"Looking at them, seeing them in front of you, made it real to us," said Carlos Gomez.

"We learned to appreciate the people on the streets and learn their hard-

ships," he continued. "They really don't want to be there. We learned to appreciate how lucky we really are."

According to Lora Hoggard, coordinator of Youth Ministry, that was the purpose of the Y.E.S. retreat: to make the students think outside their own worlds, and to let them "see Jesus in the poor."

It was the first time the Archdiocese has offered such a program, and "we are really excited about it," said Hoggard. "It helps all of us see the need and see the actual people."

She added that most people, especially teenagers, are afraid of service. But the Y.E.S. retreat helped the teenagers conquer their fears and enabled them to grow spiritually.

"It's a scary thing to meet people who are different than us," Hoggard said. "But these people aren't as scary as we think."

# Local

## Take a break

*Catholic Life and Health Center will care for elderly so you won't have to worry*

It is generally accepted that even the most ardent of "care-givers," those who personally care for elderly parents or relatives in their own homes, need a break --respite-- from their responsibilities regularly.

Psychologists say the vacation break refreshes the mind and renews the

**Single and double suites are available on a daily or weekly basis. Maid service, recreation programs and three meals a day are included.**

strength. But caregivers have always been concerned about who would replace them, on a temporary basis, as "care-giver"? Who would assume their responsibilities to Mom or Dad, even on a short-term basis?

South Dade Catholic Life and Health Center, the Archdiocesan elderly care facility on Quail Roost Drive in

Miami, has introduced a concept that may answer that need.

"Respite Care" is an adult care program for the semi-independent or dependent elderly whose caregivers need a "break". Using the suites designed for adult congregate living residents, South Dade offers daily or weekly accommodations in single and double occupancy.

The full facilities of South Dade are included --and the Respite guests have maid service, recreation programs and three meals served on china and crystal service.

Perhaps "community" is the best word to describe the atmosphere at South Dade. The Respite guests will be ushered into the relaxed congregate community flourishing there --a community of full time residents who live independently but share meals and recreation events.

Daily rates for Respite guests approximate \$75.00, which includes all meals, service and programs. Care-givers can keep in touch with their



Residents of the South Dade Catholic Life and Health Center describe a day's activities to a visitor, Angela Adams of Catholic Home Health Services.

loved ones as they enjoy their 'break'.

Perhaps the most significant to feature of this new program, according to Dan Lasso, the administrator of South Dade facility, is the operation of the skilled nursing center adjacent to the Respite quarters.

"It gives some additional peace of mind to the care-givers to know that Mother or Dad will have full medical protection in case of an emergency,"

says Lasso. "And, it's right in the same building!"

Respite Care is a new concept, according to Lasso, and the initial reaction of the families who have tried it is that the time is right.

South Dade Catholic Life and Health Center is located at 11855 Quail Roost Drive (SW 186th Street at 118th Avenue). The telephone number is 252-4000.

## Report: Mass attendance increasing in S. Fla.

### Official

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

**The Rev. Thomas Stack** to Associate Pastor, St. Ambrose Church, Deerfield Beach, effective July 22, 1987.

Weekly Mass attendance in the Archdiocese of Miami has almost doubled in the past five months.

According to figures released by the Chancellor's office, the average number of Catholics attending Mass each week in March of 1987 was 353,942, an increase from 185,644 in October 1986.

The figures are obtained each year by a simple census at each parish.

According to a professional survey conducted last year as part of the Archdiocesan Synod, there are approximately 1.1 million Catholics in Dade, Broward and Monroe counties.

The ethnic breakdown in total March Mass attendance is as follows:

**English-speaking:** 859,888, compared to 520,547 last October;  
**Spanish-speaking:** 279,063

compared to 208,660;

**Creole-speaking:** 18,325, compared to 13,026;

**French-speaking:** 17,692, no earlier comparison available;

**Polish-speaking:** 249, compared to 198;

**Vietnamese-speaking:** 152, compared to 145; and

**Latin:** 1,019, no earlier comparison available.

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# Got a question? Ask Marge

After 48 years at Archdiocese, she knows all the answers, and then some

By Ana Rodriguez-Soto  
Voice News Editor

Ask a question, any question. If it has to do with the Catholic Church, Marge Donohue knows the answer. And if she doesn't, she knows where to look it up.

Indeed, until she retired earlier this month, 'asking Marge' had become almost a ritual at the Archdiocesan Pastoral Center, right up there with daily Mass and lunch. If a lay caller, employee, priest and even, on more than one occasion, a bishop needed to unearth an ancient fact or track a current rumor, Marge was their infallible source.

Perhaps even you have 'asked Marge'. Ever wanted to subscribe to *L'Osservatore Romano*, the Vatican newspaper? Ever had a question about how to obtain old baptismal records or get your marriage annulled? Ever asked about the Lenten rules for fast and abstinence? Ever wondered if a certain priest or group was really Catholic? Ever harbored doubts about a detail of Church doctrine or South Florida Church history?

Chances are, eventually, someone transferred you to Marge, who since 1978 has served as director of community relations for the Archdiocese. And if, by some miracle, she didn't know or couldn't help you, well, don't worry. As Msgr. Peter Reilly, pastor emeritus of Little Flower Church in Coral Gables and a longtime friend of Marge's once said, "if Marge doesn't know, nobody knows."

## Encyclopedia

Hard work, a good memory, and 48 years of reporting on the Church in South Florida have made Marge "a walking encyclopedia," according to Adon Taft, veteran religion writer for *The Miami Herald*.

In fact, the more you talk to her, the more it seems that Marge Donohue can tell you the news *before* it happens.

"I have always said that if I only sit at my desk, sooner or later everything comes across it. Because I know so many people," she told *The Voice* in an interview just prior to her retirement, which included a Mass celebrated by four bishops and nearly 40 priests, a fancy lunch at the Miami Biscayne Country Club, several "official" plaques from the Archdiocese and dozens of more personal gifts from friends and fellow employees.

An old-style reporter's reporter, right down to the chain-smoking, Marge is like an oyster: tough and opinionated on the outside with a warm, soft streak inside, a gem when she opens up. Her other outstanding traits are uncompromising honesty and fierce loyalty: to her family, her friends and especially her Church, outside of which, she once was told, she would be "like a fish out of water."

She started working for the Church in 1939 at the age of 18, fresh out of what was then St. Patrick High School on Miami Beach. The late Msgr. William Barry, whose brother Patrick was Bishop of St. Augustine, was starting the state's first Catholic paper, *The Florida Catholic* (at that time the diocese covered all of Florida east of the Appalachian River), and he hired Marge on the strength of her work as feature editor of the high school



Friends, family, fellow employees and 'bosses' such as Archbishop Edward McCarthy (right) and Father Gerard LaCerra, and chancellor, bid Marge Donohue a 'happy retirement' this month, and thanked her for a job well done. (Voice photo/Prent Browning)

yearbook --which, by the way, included a "class prophecy" that she would be a writer.

"Of course I didn't know anything, you understand." The late Charles Dunn, first editor of the paper, taught her about news leads and sources; the weekly deadlines taught her how to be a workaholic.

"I've always said that when I die the Archdiocese will owe me time" she says, recalling 60-hour work-weeks and stories written while riding the "Havana Special" from St. Augustine to Miami, or on the front seats of photographers' cars as they trekked from one coast to another.

Marge has always covered a lot of territory, even if she never has learned how to drive. The telephone is her best friend.

In 1942, when the offices of *The Florida Catholic* moved to St. Augustine, she found other work, including an eight-year stint as secretary and publicity director of her parish, St. Rose of Lima in Miami Shores. "I took the first school enrollment there," she remembers proudly, recalling also, to this day, the names and faces and current whereabouts of many of those students.

She never really left the business, however. In 1953, she became (and still is) South Florida correspondent for the National Catholic News Service (NC), joining what was then a select group of less than a dozen female NC correspondents in the entire world. The job came about "primarily because of the influx of people from Latin America," Marge adds. Who says history doesn't repeat itself?

Later, she also resumed work for *The Florida Catholic*, this time as correspondent. And at night she worked as proofreader for *The Miami News*, "to supplement one's income," she notes wryly: by this time she had two daughters to feed.

## Anecdotes

Then in 1959, less than a year after the Diocese of Miami was created, the late Archbishop Coleman Carroll started *The Voice*, and Marge signed on for a 17-year engagement. "I've covered everything from shrimp fleet blessings to JFK, with a few cardinals and bishops thrown in along the way," she notes.

As Archbishop Edward McCarthy pointed out during her retirement Mass, Marge was the chief chronicler of "an era in which the Church of South Florida grew up, an era made colorful" by a multitude of devoted and visionary people, including Bishops Barry, Hurley and Carroll, and laity such as the Maytags, the Atkins, the Fitzgeralds.

It truly can be said that Marge met them all at some point, and many still remain friends. Moreover, she has anecdotes to tell about them all --and

about herself as well. "I could almost make a book out of the anecdotes," she says, recalling:

□ The time she and a *Voice* photo-

grapher were sent to cover the blessing of the shrimp fleet on Fort Myers bay. But they were late, and the boats had left

(continued on page 10)

'If I only sit at my desk, sooner or later everything comes across it. Because I know so many people.'

Marge Donohue

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## Judaica

### Exhibit testifies to longstanding ties between Catholics, Jews

By Ana Rodriguez-Soto  
Voice News Editor

The Vatican collected them and scholars have studied them. Now, for the first time in history, the public may see them --and the Pope as well.

"They" are 57 rare and impressive Hebrew manuscripts: prayer books, Scriptural commentaries and translations of ancient Greek, Christian and Islamic philosophers, many vividly and colorfully illustrated by Medieval Christian artists. Several Latin Bibles also are exhibited along with a copy of 12th century philosopher Moses Maimonides' Torah.

Dating from the 8th through the 18th centuries and kept in the Vatican Library since the 15th century, these scholarly works are now on display at the Center for Fine Arts in downtown Miami. They represent a fraction of the 801 Hebrew manuscripts in the Vatican's collection of more than 75,000 manuscripts.

South Floridians are the first in the world with the opportunity to view them, and, by happy coincidence, Pope John Paul II will do the same when he visits Miami on Sept. 11. Shortly after he leaves, on Sept. 16, the exhibit will begin a two-year long tour through other cities in the United States.

#### 'Wish-come-true'

"A Visual Testimony: Judaica from the Vatican Library" is the wish-come-true, after 20 years, of Rabbi Philip Hiat, and the result of two-and-a-half years of cooperation among the Union of American Hebrew Congregations (UAHC), the Vatican, and the National Conference of Catholic Bishops (NCCB).

During opening ceremonies last week, the exhibit was described as visual proof of the spiritual and theological ties that bind Christians and Jews.

"The fascinating thing about this is the evidence that Catholics and Jews

were working together during these centuries," said Msgr. Bryan Walsh, chairman of the Archdiocese's Ecumenical and Interfaith Commission.

"We aren't as different as we have been raised to believe we are," said Dr. Philip Miller, UAHC scholar and curator of the exhibit. There may be differences of interpretation but "in an intellectual and religious sense, we are the same."

He was referring to pieces in the collection which prove that, throughout the Middle Ages, Jewish and Christian scholarship moved along "parallel roads." Both rabbis and Church Fathers "commented on the same texts," even if "they rarely agreed" on the interpretation, Dr. Miller said.

#### Quoting Aquinas

At times, however, the two traditions intersected: such as when a Christian scholar quoted a Jewish one and vice versa. Although there was not the organized interfaith dialogue that exists today, he said, "one on one they respected each other and they exchanged ideas."

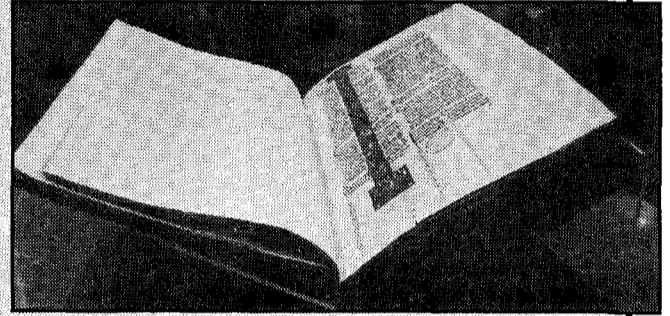
Included in the Judaica exhibit is a 14th century Hebrew commentary on Aristotle's "De Rhetorica"; a 15th century Hebrew translation of the four Gospels; a collection of philosophical essays, translated into Hebrew, which includes excerpts from St. Thomas Aquinas; and the homilies of Pope Clement XI, written in Latin and Hebrew on facing pages.

The exhibit also provides breathtaking examples of the art of "illumination" or illustration of books. In many cases, because Jews were denied access to the guilds, Christian artists decorated Jewish prayer books and scholarly commentaries.

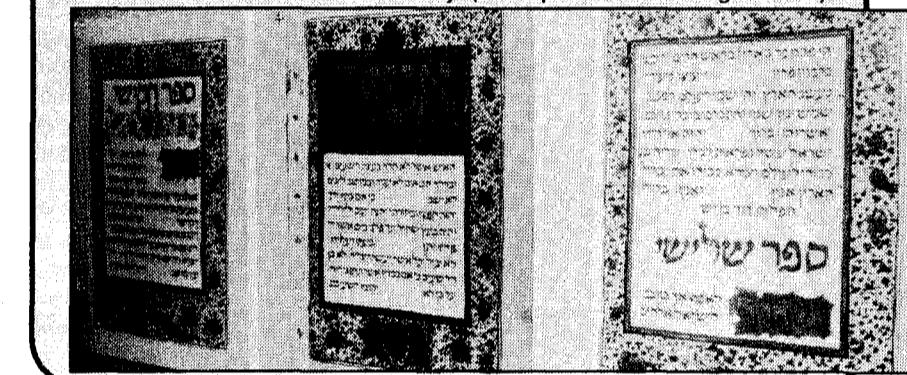
Rabbi Hiat, who came up with the idea when the Second Vatican Council's document "Nostra Aetate" officially recognized the shared spiritual roots of Jews and Catholics, said the exhibit



Above, Rabbi Philip Hiat, the guiding force behind the Judaica exhibit, examines a display with Msgr. Bryan Walsh. Below and right, Psalms



and a commentary on the Book of Genesis dating from the 12th century. (Voice photos/Ana Rodriguez-Soto)



proves that "the bridges we started to build 20 years ago have a firm foundation."

Indeed, "the exhibition...has its own role apart from the controversy of the moment," said Melvin Merians of the UAHC, in a reference to the Pope's meeting with Kurt Waldheim, Austrian president and alleged Nazi war criminal.

Although Merians urged the Pope to "respond, in an appropriate manner, to the anguish expressed by the entire

Jewish community," he added that "the exploration of the ties that bind us together and the differences that keep us apart must not be halted. The appreciation we have gained of each other must not be lost. The dialogue must go on."

"Judaica" will be at the Center for the Fine Arts, 101 W. Flagler Street, thru Sept. 16. For more information call 375-1700.

## For 48 years, she reported on S. Fla. Church

(continued from page 9)

without them. So they hitched a ride on a rowboat, caught up with the fleet and came on board: she by hanging on to a rubber tire and being pulled up the side, high heels and all. "I could visualize myself landing in the water while going back down the way I came up."

□ The time when Bishop Carroll was installed as Bishop of Miami and 18 rolls of film needed to be developed, printed and on the train to St. Augustine that same afternoon. The photographer worked out of his own house, but then the print dryer broke: so Marge and his wife "took turns ironing the prints dry on the ironing board."

□ The time, at the consecration of Our Lady Queen of Heaven Cemetery in Fort Lauderdale, that the priest who was acting as master of ceremonies forgot to bring along the incense. In desperation, throughout the hour-long ceremony, he burned pages from Marge's reporting pad instead. "They had the smoke," she says, "but they didn't notice that they didn't have the scent."

□ And the time "an official of the diocese" complained that women - meaning Marge - should not be allowed into St. John Vianney Seminary. To which her "good friend" Msgr. John Fitzpatrick, then editor of *The Voice*, former Miami Auxiliary and now Bishop of Brownsville, Texas, firmly replied: "Marge is not a woman. She's a reporter."

#### Cuba exclusives

In addition to covering the ordinations "of only God knows how many clergy in the state of Florida" (if Archbishop McCarthy had been a priest of this diocese, she probably would have covered his ordination), Marge also broke some major national stories.

In November, 1959, she was the first to report on Fidel Castro's

This time, *The Voice* ran a full page of pictures, and "we also provided the CIA with a set."

She is equally proud of her exclusive story on singer Kate Smith's conversion to Catholicism, "for which," she notes sardonically, "I got a \$5 bonus from NC."

Reportorial accuracy has always been Marge's trademark, and it has

**An 'official of the diocese' once complained that women, meaning Marge, should not be allowed into St. John Vianney Seminary. To which Bishop John Fitzpatrick of Brownsville, Texas, then editor of *The Voice* replied, 'Marge is not a woman. She's a reporter.'**

persecution of Catholics. The story ran in every Catholic newspaper in the country, except *The Voice*. "That was at a time when everybody thought Castro was great, including Archdiocese of Miami officials," she explains.

During the early 60s, she spent most of her days at Miami International Airport, waiting for the arriving flights of refugees. Her tenacity paid off when a Jesuit priest handed her a roll of film as he got off the plane: "excellent pictures of tabernacles and the inside of churches being desecrated by Castro's troops," Marge remembers.

earned her the respect of colleagues both inside and outside the Catholic press. John McMullan, former editor of *The Miami Herald*, wrote after reading her coverage of his speech to a Catholic gathering: "sometimes, usually several times a day, I wish that we had the same sort of accuracy throughout the *Herald*."

#### Retirement?

The hectic pace slowed a little in 1978, when she left *The Voice* to become the Archdiocese's first director of Community Relations. Much to the chagrin of her husband Frank, however,

Marge didn't relinquish her workaholic ways.

She made her home phone number available to the media, day or night, and sure enough, they called: at 4:30 a.m. when the Archdiocese of Miami was split to create the dioceses of Palm Beach and Venice, and at 2 a.m. when, she stresses, "both Popes [Paul VI and John Paul I] died."

What probably saved the marriage is the fact that Frank also works for the Archdiocese and is himself a veteran of the Catholic press --an editor for 20 years who is also experienced in radio and TV production. Marge does admit, however, "he'll be very happy not to be awakened with these calls."

Still, her retirement will not mean knitting and a rocking-chair. She plans to continue writing and reporting on a free-lance basis, both for NC News and for *The Voice*. And there's also her volunteer work as a member of the Archdiocesan Communications Committee which is planning for the Pope's September visit, and as chairperson of the Synod Secretariat on History.

Those are the people who will advise Synod members --and the Archbishop-- on the past history, practices and traditions of the Archdiocese. The appointment couldn't be more fitting, after all: a Catholic encyclopedia by any other name is still Marge Donohue.

## Televangelism scandal: A time-bomb ticking for years

By Darrell Turner

NEW YORK (RNS)-- "I want to emphasize the fact that we are taking the lead in accountability to the public," said Robert Manzano. "To my knowledge we are the first major religious organization to do so."

When Manzano made that statement 10 years ago he was public relations director of the PTL network. He was announcing that PTL had agreed to provide a financial audit to the state of North Carolina under a law --since declared unconstitutional-- that required financial information and solicitation licenses from organizations that receive most of their funds from non-members.

A month earlier, in August 1977, Manzano had announced that PTL was halting all expansion plans until its unpaid bills --totaling about \$2 million-- were paid.

For long-time observers of teleministries like PTL, the scandal that erupted this year was a time bomb that had been ticking for years. Although it took a widely-publicized sexual indiscretion to focus national attention on the financial matters at PTL, questions about fund-raising tactics and proper use of donated money have been raised regularly over the years in connection with a variety of TV ministries.

On the PTL matter, newspapers like the Charlotte (N.C.) *Observer* had been reporting on its financial problems long before they became a daily "item" on the Style page of *The Washington Post*.

In 1979 the Federal Communications Commission investigated claims that PTL had diverted or delayed spending money raised for overseas mission projects. Instead of ruling on the matter, the federal agency approved the network's sale of a television station it owned in Canton, Ohio, thus ending its jurisdiction in the case.

In a stinging dissent, three of the seven FCC commissioners voted against the action and declared that PTL was "under a cloud of serious misconduct, including substantial and material questions of fraudulent use of the airwaves."

### Luxurious lifestyles

The luxurious lifestyles of Jim and Tammy Bakker have also come under criticism for years. In October 1984 then PTL vice president Richard Dortch defended Bakker's purchase of a \$449,000 house and \$100,000 worth of automobiles by saying that Jim and Tammy "do not care about material things."

Dortch told a PTL television audience the "they have given things away like no two people I have seen in all my life, more than all of their critics combined. Jim Bakker has the kind of spirit that if he has to live in a clapboard house, he will do it."

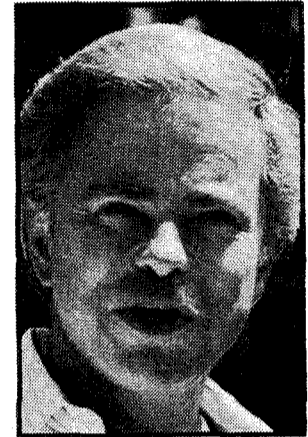
The Rev. Jerry Falwell, who took over PTL from Bakker this March, has also had his financial problems. In August 1973 a federal judge appointed five businessmen in Lynchburg, Va., who were not members of Falwell's Thomas Road Baptist Church to oversee the congregation's financial affairs.

Judge James C. Turk took the action in response

Questions about fund-raising tactics and proper use of money have been raised regularly over the years in connection with a variety of TV ministries...The



Rev. Jerry Falwell (left), who took over PTL from Jim Bakker (right), has also had his financial problems.



to a civil suit filed by the Securities and Exchange Commission (SEC), which became involved because of two programs of bond sales carried out by the church in 1971 and 1972 when it was facing multi-million-dollar debts.

George W. Rogers, the chief executive officer hired by the financial committee, said the great majority of the deficits resulted from Thomas Road's expansion of radio and television programs for Mr. Falwell's "Old Time Gospel Hour" broadcast. Under the plan approved by Judge Turk, the church paid off its 3,000 creditors by 1976.

### Questionable fund-raising

Falwell's fund raising techniques have also been called into question. A letter sent to his supporters in 1982 featured pictures of emaciated children with captions such as: "By the time you read this, this child will probably be dead." In the body of the letter was the information that only \$100,000 of the \$500,000 that the appeal was expected to raise would be turned over to a refugee relief organization. The rest was channeled to the "Old Time Gospel Hour."

Another TV preacher who has had problems with his fund raising is the Rev. Rex Humbard, the Akron, Ohio-based evangelist. His Cathedral of Tomorrow ministry underwent a court-ordered reorganization in the mid-1970s as a result of civil suits filed by the Ohio Commerce Department and the SEC.

By November 1975 Humbard had completed the repayment of some 4,000 persons who had purchased \$12.5 million in securities in his enterprise. To help overcome a mortgage of more than \$6.7 million, Humbard sold a girdle company in Brooklyn, N.Y., that

his enterprises had purchased in 1965.

"I wasn't saving any souls directly with Real Form Girdle," the evangelist told *The New York Times*.

In 1980 Mr. Humbard was in the news again when the *Cleveland Press* reported that he and his two sons had purchased a home and two condominiums near Palm Beach, Fla., for \$650,000, only a few months after the preacher had said his television ministry was \$3.2 million in debt.

Humbard said the debt was cleared when 200,000 of his followers sent in \$20 each. "My people don't give a hoot what I spend that money for," he told the *Cleveland Press*. He said his organization had taken surveys of its supporters and found that 99.5 percent "don't care what we do with the money."

In 1979 the Evangelical Council for Financial Accountability (ECFA) was organized to set accountability standards for evangelical organizations. But today, only 354 of the more than 2,000 parachurch ministries belong to the council. Of the most famous evangelists only the Rev. Billy Graham, who was one of the founders, is still a member.

Falwell spokesman Mark DeMoss said the Lynchburg evangelist left the ECFA in 1983 because of controversy over his Moral Majority activities. DeMoss said Falwell was afraid the controversy would hurt the council.

PTL had been an ECFA member until last year, when it dropped out. Since membership in the organization is voluntary, it has obvious limitations in what it is able to accomplish in enforcing its standards.

## A Supreme Court history lesson for NOW

By Dale Francis

The National Organization for Women's (NOW) pro-abortion campaign against the Supreme Court nomination of Robert Bork includes this television tactic: "In 1975, the Senate turned down President Washington's nomination of John Rutledge as chief justice of the Supreme Court. If the Senate turned down George Washington, it can turn down Ronald Reagan."

The example isn't appropriate. It's true Washington nominated John Rutledge as chief justice. The Senate not in session, Rutledge was sworn in and is historically our second chief justice. It is also true that the Senate later rejected the nomination of Rutledge. But they didn't turn down George Washington --by that time he was glad to have Rutledge rejected.

The historical context of this story resembles in

some ways the situation now. It began on April 22, 1793, when Washington issued the Neutrality Proclamation with the intent of ending the hostilities with the British. It was not well-received.

But Washington was convinced the future best interests of the nation required friendly relations, so he sent Chief Justice John Jay as his emissary to London. The senators might not have been so willing to approve the appointment had they known Jay was given the secret mission of signing a treaty with the British. It was after Jay's appointment that President Washington nominated John Rutledge as chief justice.

What became known as the Jay Treaty was signed Nov. 19, 1794. But the treaty and its contents were not made known in the United States until March, 1795.

The response was explosive. The President was denounced for secret negotiations. In the South, where

most of the indebtedness was, there was rage because the treaty agreed that U.S. citizens had an obligation to pay debts to British nationals. One of the strongest critics was South Carolina's John Rutledge, the chief justice. The outrage continued, but the treaty was eventually ratified.

It was at this point that the Senate came to the consideration of John Rutledge. He was an open opponent of the President, yet Washington couldn't withdraw the nomination because Rutledge was already in office. It was thanks to Washington's friends that the Senate ultimately rejected John Rutledge.

So NOW is wrong, the Senate didn't turn down George Washington in 1795 and, considering the undoubted qualifications of Robert Bork for the Supreme Court, it can be hoped that the Senate won't turn down Ronald Reagan in 1987.

# Editorial Page

## Boycotting over tax is clear hypocrisy

Welcome, NBC, to the wonderful world of censorship!

Recently, to protest Florida's new five per cent tax on just about everything including advertising, NBC cancelled a scheduled 1988 convention at Walt Disney World. The convention for affiliated stations usually draws about 1,000 people.

What makes this ironic is that NBC emitted wounded cries of "censorship!" when the Coalition for Better Television proposed a boycott of the sponsors of TV's sex, violence and profanity not too long ago.

Now guess who is using boycott as a weapon to get its way? Hint: does a peacock bring anything to mind?

Another group which cried censorship when that boycott was proposed was the Association of National Advertisers. The ANA has joined NBC in cancelling Florida conventions, cancelling meetings

### Voice editorial

scheduled for 1988 and '89.

And the Magazine Publishers Association, which cried censorship when a boycott of 7-Eleven and other stores led to the ouster of Playboy, Penthouse and other magazines which demean and degrade human sexuality, has cancelled meetings scheduled in this state for 1988-89.

Such cancellations are no mere symbolic gestures, the choking cries of Madison Avenue vultures. These cancellations cost our state and employees millions of dollars a year. NBC spokeswoman Helen Manasian told the press: "The more people that protest, the more unpopular this tax is shown to be, the more possibility there will be some change."

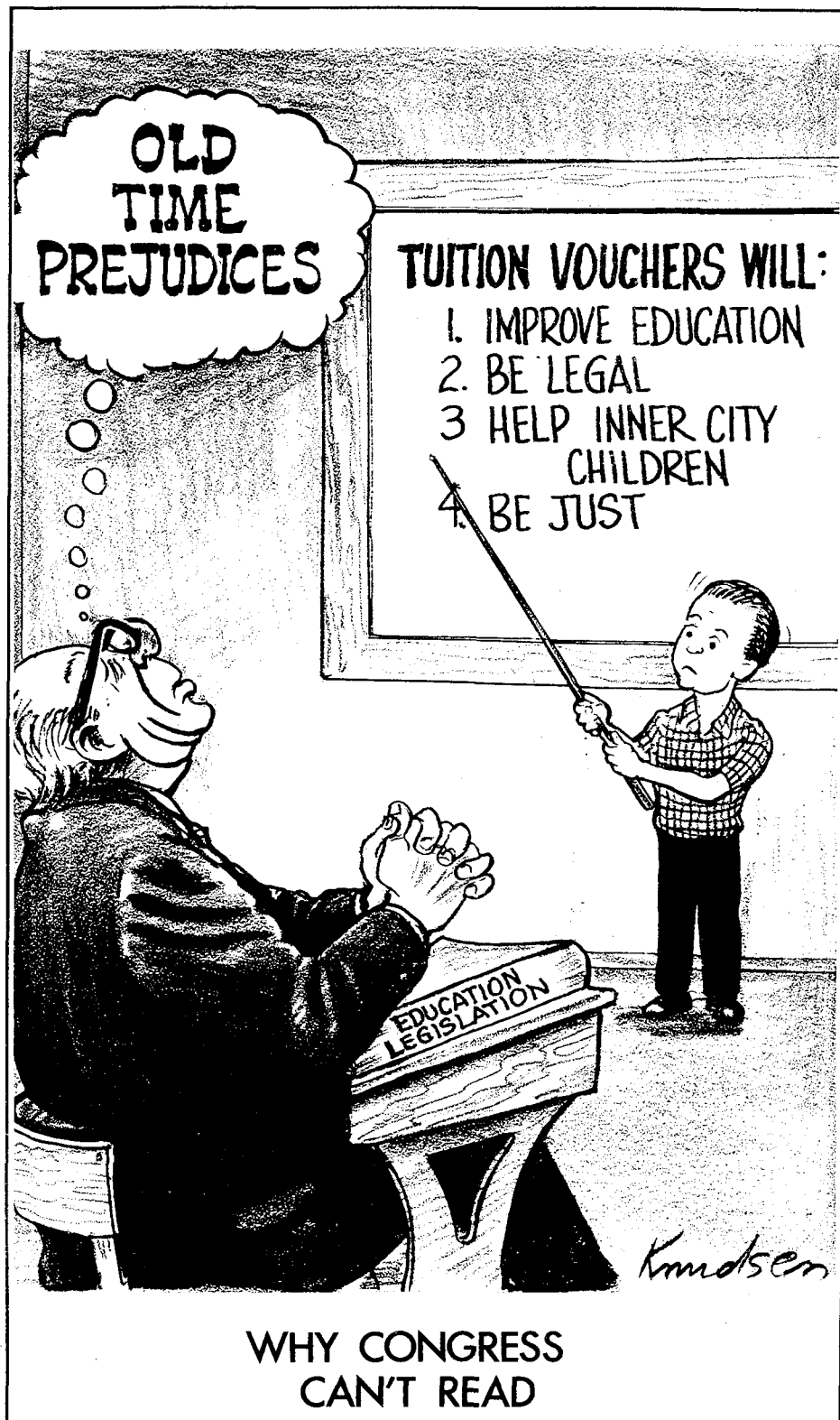
Soon a new coalition, Christian Leaders for Responsible Television (CLear-TV), will be announcing a boycott against the leading sponsors of sex, violence and profanity.

Clear-TV is the largest and most diverse group of Christian leaders in this country ever to address such a single social issue. It includes more than 1600 Christian leaders, including the heads of more than 70 denominations.

No doubt, cries of censorship will be heard 'cross the land once again, but don't hold your breath to see the media point out the hypocrisy. What you have is one group boycotting for a healthy environment in which to raise children and the other boycotting over paying a few bucks that will help children, handicapped, mentally ill, and other necessary social needs in this until-now undertaxed state.

The simple truth is that any group has the right to choose where it will hold its convention and to urge others to do the same. Likewise any group has the right to patronize whichever TV sponsors it chooses and to urge others to do the same.

A boycott is not censorship, it is stewardship.



To paraphrase NBC's Ms. Manasian: "The more people that protest TV's vulgarity, the more unpopular that vulgarity is shown to be, the more possibility there will be some change in television programming."

## Letters

### Prison chaplain needs a hand

**Editor:** Despite its somewhat pleasant name, the South Florida Reception Center is a major prison facility of the State of Florida located just eight miles west of the Miami International Airport. At present, we serve the Criminal Courts of Dade, Broward and Monroe Counties as the in-take facility through which men are processed into the Florida State prison system.

Our population is generally around 1,000 men, 800 of whom are here for approximately eight weeks before being transferred to another facility.

This population presents a variety of challenges, particularly from a pastoral perspective. Huge numbers of our inmates are Hispanics; many were reared in nominally Catholic homes with no real understanding of the Faith; most have had only limited involvement with any form of worshipping community; and, in general, the Catholic community is almost completely absent in much of the prison system.

Fortunately, I am assisted by a rabbi who comes on a voluntary basis, a part time associate chaplain, and approximately 25 volunteer chaplains from a large number of

primarily fundamentalist Christian churches in the Miami area. Unfortunately, the Catholic community, while very much involved in other facilities, is not involved here.

We are in serious need of well prepared Catholic lay men and women and religious who might offer basic courses in Roman Catholic theology; direct a para-liturgical or non-liturgical prayer service; visit with inmates in the mental health, infirmary and confinement areas; and, most especially, provide some kind of music for the Sunday Masses celebrated here.

Additionally, we would be more than happy to accept appropriate

### Catholics, Jews must continue to build

**Editor:** As chairman of the board of the Broward National Conference of Christians and Jews, I express the hope that those of the Catholic and Jewish faiths in our community will continue to build on the foundation of good will and respect that exists between individuals of these two groups.

In this multi-religious, multi-ethnic county, our lives are intertwined and bonds of friendship and fellowship have developed as we work side by side to build a better community. I urge Catholics and Jews in our

reading materials, particularly copies of the Scriptures in both Spanish and English.

**Fr. Francis J. ("Skip") Flynn, M.M.**  
Supervising Chaplain

### Why women want changes in liturgy

This is in answer to Mr. Frank Locki's letter in the June 26th issue of The Voice, referring to language revision of the new Testament being a waste of time and money. What an appropriate week for his letter. I ask Mr. Locki to go back and re-read Sunday's gospel (Matt. 10:37-42) and

area to face the challenge, posed by recent events, to seek deeper understanding of each other through face-to-face dialogue, to listen to each other with increased attention and regard, thereby strengthening the cordial relationships that we have achieved. I am convinced that the inherent good will between Catholics and Jews, based on common values and mutual interests, will prevail.

**David H. Rush**  
Chairman of the Board  
Broward National Conference  
of Christians and Jews

count how many times the masculine noun as pronoun is used. At least 20 times I heard "he, his, himself & man." Never a female reference but that's not unusual, as the Gospels were written by men. (I find it hard to believe Jesus really spoke that way.)

Mr. Locki labels any woman who objects to the masculinization of our Religion, insecure. Not true. We ask for recognition as female persons, not to be lumped in by using masculine collective nouns.

If Mr. Locki will listen closely during the creed at Sunday Mass, I'm sure he'll hear women saying "for us people and for our salvation." Many of us are making the changes ourselves and are pleased that our Church is recognizing the need to cultivate the feminine image in writings and liturgy.

I don't accuse Mr. Locki of being a chauvinist. He has just become accustomed to the way things have been for years. I would ask him though to try to look at it from our side, put himself in our place and pay close attention to this aspect of Church writings and encourage the remissions that will bring true wholeness to our Church.

**Margaret Kenebech**  
Miami

## Churches with few beliefs

Q. My friend was born Catholic but now goes to a non-denominational church. What kind of church is that?

She tells me a lot of Catholics belong to it and that it would help me understand my religion. Is that true? Some of the people I know who go with her seem awfully confused. (New Jersey)



By Fr. John Dietzen

A. For anyone who believes faith is important and that faith involves belief in certain truths, there is no such thing as a non-denominational church.

It is not a matter here of which denomination or church is better or worse, or which is holier than another. It is simply that even to speak of a non-denominational church makes little sense and denies the real life situation of Christianity.

Usually that title is claimed by certain groups who believe that no particular doctrines or truths of faith are significant or important. All that's necessary is that you believe something, no matter what, or even that you believe nothing.

If it claims to be a Christian organization (which immediately denies its non-denominational basis) it usually will add that one must accept the Bible but interpret it solely as the spirit moves.

By that very list of qualifications the church already is denominational. In taking this position, it aligns itself with a certain wing of Protestant faith and Protestant interpretation of Scripture which many (perhaps most) other Protestant denominations and certainly Catholics would reject as at least watered down and insufficient for true Christian faith.

That such churches have some elements in common with other Protestant or Catholic denominations is not surprising.

It is also not surprising that people who attempt to "mix" the two types of denominations usually end up hopelessly confused and, often, badly shaken in whatever faith they once had.

Our Christian faith is, after all, a precious gift from God which we always must treat with utmost reverence and prudence.

We must be willing to explore new depths and challenges of that faith. But, we must always beg the wisdom of the Spirit to help us carry this treasure of faith with care, prayer and humility.

Q. I understand what the word "Catholic" means but would like to know where it came from. Who started using the name for the Catholic Church? I am told it is not in the Bible. (Colorado)

A. Our English word "Catholic" comes from the Greek word "katolikos," which means universal or worldwide.

Obviously we apply it to the church founded by Jesus Christ because we believe it is intended for all peoples of the world for all time.

(NC News Service)

## Stay-at-home mothers

A reader recently wrote urging me to encourage mothers to stay home with their young children. She spoke of having undergone a "culture shock" after she moved from a "family-oriented city, Cincinnati," to a city in northern Virginia.

She said that in her new subdivision there are two day-care centers where babies are left all day to be cared for by someone other than their parents.

She told of a party at her husband's office where a secretary, moving from part-time to full-time work, remarked that her children now would have to spend more time in day care. They hated it, she said, but they "would adjust."

She also spoke of hearing a new term for the first time when someone referred to all the "DINKS" at their parish. "I was surprised to hear it means, 'Double income, no kids,'" she said.

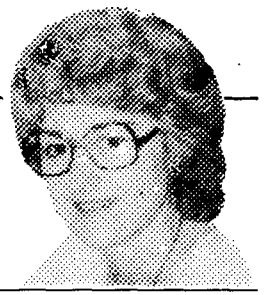
Not having researched the family situation throughout the country, I cannot speak with authority on whether or not more young couples are choosing to remain childless and whether more parents are relegating their young children to day care so that both parents can work, even if finances don't mandate this.

But what I have observed is that many young mothers in the area where I live are not running back to work. They are staying home to care for their babies and loving it.

Talking to several mothers in their 30s recently made me realize that these women, who all had careers, saw this as an incredibly blessed period in their lives.

"When you're in your 20s, you're more selfish. You want a career, travel and fun. But when you get to your 30's, you ask, 'What's ahead?' And the answer is '40!' That gives you a very different perspective," said a mother, explaining why she had a baby and why she stays home.

Another mother, a dress designer who had a notable career in fashion in New York City, said she is finding a new joy she never experienced before in being home with her 8-month-old child.



By Antoinette Bosco

Another mother said, "Once you have a baby, you really learn what's important in life -- seeing the continuation of your life on this planet, knowing you've been a partner with God."

Nothing else that one has accomplished comes close to this and most of the mothers I know are not embarrassed to admit it. They want to be with their babies to share this early, precious time. "If we can't take two or three years out of our lives to be with our babies, that's very sad," said one.

The consensus was that the choice is a question of time -- between having precious time to spend with a baby and being rushed all the time.

Anyone who chooses to combine career and parenting is "running like a crazy person, shuffling the baby and paying a lot of money for sitters and transportation," said a mother.

My correspondent commented in her letter that she was lucky to have lived in Virginia at a time (in the early 1970s) when other young mothers also stayed home. "We formed friendships, swapped kids and shared our talents and day-to-day problems raising children," she said.

That kind of camaraderie seems to be coming back in some areas. Where it is missing, young mothers who chose to stay home should find ways that work for them to get the companionship they need.

A woman always can resume a career but babies are only babies once --and for a short time. (NC News Service)

## Holiness vs. perfection

"The road to holiness for most of us lies in our secular vocations. We need a spirituality which calls forth and supports lay initiatives and witness not just in our churches but also in business, in the labor movement, in the professions, in education and in public life. Our faith is not just a weekend obligation, a mystery to be celebrated around the altar on Sunday. It is a pervasive reality to be practiced every day in homes, offices, factories, schools and businesses across our land." (The American Catholic bishops pastoral letter on economic justice, Par. 25.)

Holiness was once presented as the pursuit of perfection. One was holy if one was pious, charitable and especially if one was sexually pure. But the bishops offer us a broader vision of holiness. Jesus told us we would be judged according to how we respond to the hungry, the thirsty, the naked, the stranger. The bishops remind us that "in any society the 'litmus test of its justice or injustice' is how it treats its poor and powerless."

How does this insight which the bishops are stressing square with our traditional notion of holiness? Obviously, one does not cancel out the other, but I think some confusion comes from a mistranslation of the line, "You therefore are to be perfect as your Father in heaven is perfect." (Mat. 5:48). Read the entire section to get the sense of it (Mat. 5:43-48).

Perfection as we usually understand it means being pure, immaculate, stainless. But we know according to Scripture that the just man sins seven times daily. God cannot be



By Fr. John Catoir

asking us to be perfect in the sense of being entirely free of faults. In the book "The Essential Reinhold Niebuhr" (Yale University Press) we read, "...The Aramaic words of Jesus which were rendered in the Greek translation 'Be ye perfect' actually meant 'Let your love be all inclusive as God's love includes all.'" Niebuhr continued, "This would make the demand a part of the consistent love-universalism of Jesus."

The universality of God's love is what Jesus preached and asked us to practice. Our primary concern is not perfectionism.

"Our primary concern is to see that our love doesn't fail." (Julian of Norwich)

(For a free copy of the Christophers News Notes, Ways to Say 'I Love You,' send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

## Time capsules

By Frank Morgan



### Pied Piper tale based on facts

In 1284, Hamelin, Germany became known as the place where the legend of the Pied Piper took place. Frescoes illustrating the legend adorned the rat-catcher's house until it was destroyed by Napoleon's troops in 1808.

The legend which has the Pied Piper first disposing of the rats and then, because he wasn't paid, causing all the kids in the villages to follow him to a cave in the Koppen Hills appears to be based on facts. It seems that in 1284 an emissary from the Bishop of Olmutz did lead 130 children to the Bishop who settled them in Moravia.

\*\*\*

Eleanor of Castile was the Queen of Edward I of England. She accompanied him on his crusade of 1270. After her death, Edward had crosses erected to mark the stages of her funeral journey. The crosses at Geddington, Northampton and Waltham are still in existence.

But there was another side to Edward which was not as sentimental as that which he displayed toward his wife. In 1284, he conquered Wales. One of the first things he did was to kill all the singing bards of Wales. It wasn't that he hated

their singing that much, but what he hated was the fact that they composed and sang anti-English songs.

\*\*\*

In 1273, St. Bonaventure, who is credited with having written the hymn, "Come All Ye Faithful," was the head of the Franciscan Order. He reluctantly agreed to become a Cardinal. When the papal emissaries arrived at his monastery near Florence, they found him washing dishes. He told them to hang the cardinal's hat on a nearby tree until he was finished with the dishes.

\*\*\*

A small, nervous man met Dr. Niels Bohr, one of the highest authorities on atomic energy, on the street one day and asked, "Tell me, professor, is it possible that a single bomb could destroy the world?"

Dr. Bohr shrugged his shoulders and said, "Perhaps, but what of that? After all, the earth is only one of the minor planets."

## Terms of encouragement

Dear Mary: My younger daughter is a freshman in college. She needs my help, and I feel I'm failing her. She called last week because she has been working hard and is getting C's while some of her friends seem to be getting B's with less effort. She was very upset.

The problem is not really her -- it's me. For some reason, encouraging words fail me. This daughter is such a good a person -- she's everything anyone would want in a daughter. She deserves to have the best.

Our older daughter was somewhat of a problem. I worked hardest with her because I felt she needed more help.

My youngest and I have never been very verbal because there was no call for it, and now I'm at a loss. I write her every day and she calls once, twice a week, but it's hard for me to find encouraging words. I've got to find or learn the words that need to be said, no generalities like, "Be supportive." (Pennsylvania)

Perhaps you are being hard on yourself. If you write your daughter every day, you hardly are neglecting her. A girl who gets mail every day must be the envy of the dorm.

Nevertheless, you have focused on a problem that perplexes almost every parent with more than one child: The difficult child gets attention and concern;

By Dr.  
**James and  
Mary Kenny**



the great kid who does everything right is ignored.

Recognizing the "great kid" when you see her is a good first step. If you are aware of what a fine person she is, you are likely to communicate this. Your second question is, How do you support and encourage the great kid?

1. Be specific. Whether your child is 5 or 25, notice specific good things she does. "That's a good report. You explained it in your own words and didn't copy it out of the book." -- "It was kind of you to drive your little brother and pick him up. I know there are other things you'd rather do." Whatever the act, notice it.

2. Be honest. Do not tell your daughter she really deserves A's. You do not know that. Do not run down her friends who do better. Sympathize with her. You cannot make her world better at this time, but you can say, "I'm so sorry. It's rough when you work so hard, then feel disappointed with the results."

3. If words fail you, try greeting cards for a time.

Today there are greeting cards for almost every person and occasion. Try a "friendship" card or a "special person" card. Add your own words. Perhaps later you will prefer to use only your own words.

4. Try spontaneous gifts. How about a teddy bear or a huggable soft doll for a freshman in her first venture away from home? Send flowers when there is no occasion. When she has a little free time, arrange a visit just for you and her. Drive to her college and just spend the day with her.

5. Share yourself with your daughter. When children are little, parents learn to conceal their own hurts, fears and anxieties so as not to upset little ones. When children are adolescents, teens are unaware that anyone except them has hurts and fears. Finally, as adults, children often want to know their parents -- friends who have hurts and fears as well as joys.

I do not suggest that you send a laundry list of your troubles. But as you tell her happy, sad or funny news from home, try to express your own feelings.

In your letter you told me very clearly that your daughter is a terrific person. If you can tell me, you can tell her.

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

(NC News Service)

## On salmon loaf and parish love

I laughed aloud while listening to Garrison Keillor (*Lake Wobegone Days*) talk about the woman who was cooking lunch for her lady's circle at Lake Wobegone's Lutheran church. The ladies were due in a half-hour and the cover came off the salt box she was using and she dumped a cup and a half of salt into the soup. Totally unusable.

She looked around frantically. The only food in the church kitchen was institutional-sized cans of mushroom soup. Now, Keillor went on, mushroom soup is the basis of every casserole in the church. "They even find a way of putting it on steaks," he said, "sort of the Lutheran binder."

But nobody ever ate it just as soup so when she served it, the women loved it and asked her for the recipe, refusing to believe it was canned mushroom soup.

His monologue brought to my mind the many church festival, bazaar, and funeral dinners and the interaction -- sometimes acrid, often funny -- that takes place during these marathon cooking sessions in church halls everywhere.

I remember the time salmon loaf split the parish. The women (who else?) were preparing a dinner during Lent and they were tired of tuna casseroles so they got together to turn out massive amounts of salmon loaf.

The first argument arose over whether or not they should crush the bones from the canned salmon and use

By  
**Dolores  
Curran**



them in the loaf. Half the women were for it and the other half were outraged at the idea. Four women left when they lost, and they refused to bring their families to the dinner. They also called others and warned them about the bones in the loaf.

The next argument arose over how much to prepare. When one woman insisted on more than the rest, someone implied, none too subtly, that she *always* wanted to prepare too much food so she could take some home. She left.

Then there was the question of dryness. A long argument ensued over whether it was too dry or too moist and whether they should add more eggs or Lutheran binder. A few more women left, throwing up their hands and saying they didn't want to be associated with a shoddy salmon loaf.

Well, the salmon loaf ended up tasty but only half

the parish came out to eat it. The parish had chosen up sides and those friends of the miffed walkout-cooks kept their families home.

The question then came up -- what to do with all the leftover salmon loaf. Nobody wanted to take it home lest they be accused as they had accused. "My family doesn't like it," said one. "Mine either," echoed everyone else.

A light bulb struck. "That's why so few came." They had their rationale now for poor attendance and decided on the spot that from then on it would be tuna casserole only during Lent.

They sent the uneaten salmon loaf to the convent where the sisters groaned at the thought of eating it for the next three weeks. The pastor refused to get involved in the controversy although, secretly, he loved salmon loaf.

Eventually the walkouts ran for office in the Altar Society and won. They were vindicated -- and alone -- in the church kitchen at the following parish dinner. Finally, they decided that the parish had outgrown dinners because so few were attending. They decided to hold bake sales instead.

But then one woman contributed farm fresh eggs instead of a cake. The eggs sold right away but some of the women implied she was lazy and... Ah, the pains of building parish community.

(c. 1987 Alt Publishing Co.)

## Family matters

### Divorced: A time for healing

By Sister Virginia McCall  
Director of Ministry to Separated and  
Divorced  
Family Enrichment Center

There is a season for everything, a time for every occupation under heaven:

- A time for tearing, a time for laughter;
- A time for mourning, a time for dancing.
- A time for losing, a time for keeping,
- A time for tearing, a time for sewing;
- A time for war, a time for peace.

*Ecclesiastes 3*

For those who are experiencing separation and divorce, there is a time for denying, a time for admitting; a time for withdrawing, a time for reaching out; a time for unburdening, a time for accepting; a time for holding on, a time for letting go. The experience of divorce is a process of moving from death to life.

The time for each person varies, but the process is a shared experience of those who have faced a similar loss. It is essential that this process is understood when forming support groups.

For those who have not yet publicly emerged as

divorced persons, there may be a need for a one-to-one sharing. This is a time of ventilating anger and bitterness; a time of verbalizing fears, alienation and pain. But more important to the divorced person, it is a time of telling one's story over and over in an attempt to make sense out of what has happened.

Some persons can greatly profit from sharing within a small rap group. These are sessions designed for those experiencing a particular time within the healing process. It may be a time of limbo prior to the divorce, the time of initial grief immediately following the divorce or the time of coping with specific problems related to the living out of this new life style.

There is a time when one needs information. Questions concerning legal rights, parenting, personal growth, the Church, decision-making and many others can be part of an on-going enrichment provided through formal presentations.

Part of the divorce healing process and essential to growth is the time to re-establish meaningful relationships. So built into the support group is a time for socializing as a group such as eating out, a pot-luck dinner, outings, ball games or a family picnic.

Opportunity for spiritual growth follows in time.

Often the divorce experience leaves one with a hunger for God which had never previously existed. However, for many there needs to be a freedom to distance oneself from God in an effort to rediscover a God who speaks to their experience; a God who is loving and forgiving; a God who leaves one free to choose, yet is ever present within the struggle towards new life.

It is important to remember that people are in different places of time throughout this process. Planning for support groups requires a varied and flexible structure through which people can move freely according to their needs.

Any parish or group of divorced persons interested in starting a support group should first assess the needs of their people and then plan accordingly. For assistance in setting up a support group, contact Sister Virginia McCall, 651-0280.

Essential skills for support groups include the ability to listen and to facilitate sharing within a group. Training for such skills will be offered by Dr. Robert E. Farmer, director of COR Counseling Center, on August 8 from 9 am to 4 pm at the Family Enrichment Center, 18330 NW 12 Ave, Miami. The cost is \$15 which includes noon lunch. Pre-registration is required. Call 651-0280.

## Take the T.V. addiction test

If Newsweek can copy GQ and if Sports Illustrated can copy Newsweek copying GQ, then surely I can copy Sports Illustrated copying Newsweek copying GQ.

This round-robin began when Gentleman's Quarterly magazine (GQ)

By  
**James  
Breig**



recently celebrated its 30th anniversary by publishing "99 Things Every 30-Year-Old Must Know." These included how to pick a ripe cantaloupe and how to sew on a button.

Recognizing classic silliness when it sees it, Newsweek responded with a

3. Have spent one complete hour zapping around 34 cable stations without pausing longer than 10 seconds on each while not admitting that there's nothing on.

4. Start admitting that you prefer the regular programming --any regular programming-- to coverage of congressional hearings.

5. Be able to recite the won/loss record of Ricky "The Dragon" Steamboat.

6. Fully believe that "Entertainment Tonight" is more informative than "60 Minutes."

7. Lie convincingly when you say, "No, I didn't watch 'Wheel of Fortune' last night."

8. Know the complete lyrics to "I Wish I Were An Oscar Meyer Weiner" and be willing to sing them at the slightest provocation.

9. Have convinced at least three other people that Ed McMahon is totally sincere when he laughs at Johnny's jokes.

10. Have stockpiled up to 10 hours of videotapes featuring Benny Hill

**'Start admitting that you prefer the regular programming --any regular programming-- to coverage of congressional hearings.'**

satirical essay on "20 Things A 30-Year-Old Regular Guy Should Know," like how to keep score in bowling. SI then answered items which 30-year-olds should know.

So guess what you're in for. That's right: My own list. But I'm broad-minded and don't limit my list to any age group. It's simply "15 Things Which Identify Every TV Addict." You're invited to check yourself against it and then score your results.

If you're a TV-aholic of any age, you should:

1. Be able to name every person who ever played one of the Stooges (including Curly-Joe).

2. Be incapable of spelling "encyclopedia" except by singing in Jiminy Cricket's voice.

because you're convinced you'll want to see them in 25 years.

11. Know the precise moment when every network series has its lengthiest commercial break, leaving you enough time to construct and return to the set with a three-decker sandwich.

12. Have spent more time with any of the following than you have with your immediate family: Merv Griffin, Betty or Vanna White, Bob Barker, Art Linkletter or Daffy Duck.

13. Have ordered at least one pan-pipe record by Zamfir.

14. Be willing to testify under oath that the videos on MTV make sense.

15. Honestly believe that TV

breeds.

Joker, a journalist for Stars and Stripes, the military newspaper, faces the moral dilemma of ending the suffering of a wounded enemy sniper who has just killed his best friend. It is a writhing, agonizingly lengthy scene in an otherwise unremarkable film. But it distills eloquently what the film had awkwardly tried to explore for most of its dreary length.

Joker is the "peacenik" whose mettle has been tempered by his training as a killer. Just how hard he has become isn't evident until he's called upon to exercise his humanity in the



### 'Snow White' returns

The dwarfs and Snow White have a merry time in Walt Disney's "Snow White and the Seven Dwarfs," being re-released this summer to mark the 50th anniversary of Disney's first full-length animated feature. The film is classified A-I, general patronage, by the U.S. Catholic Conference.

makes you a better person.

#### Scoring:

•16-20 right: Congrats! Your eyeglasses are ready.

•11-15 right: You need to spend more time with Larry "Bud" Melman, Regis Philbin and the Gobots.

•6-10 right: Please hand in your radios and books; you're obviously spending too much time with them.

•1-5 right: Applications for canonization are available now.

•Zero right: Welcome to Earth.

A home video of the "Prayer for World Peace" telecast of June 6 is now available.

The Rosary led by Pope John Paul II and seen around the nation on 100 stations has been made into a videotape with an additional message from Mother Teresa.

Available on VHS and Beta, in English and Spanish, the 75-minute video costs \$29.95. All profits go to the Catholic Media Foundation to further Catholic TV programming.

To order, call 1-800-635-5442 or write Prayer for Peace, PO Box 2150, Los Angeles, CA 90051.

## Kubrick fails to capture Vietnam's essence

In "Full Metal Jacket" (Warners), we follow a raw recruit-nicknamed Joker through Marine Corps basic training. He survives the dehumanizing experience, but others are not so resilient to ridicule and humiliation.

He's thrust into the Vietnam combat zone as a journalist and is reunited with his boot-camp buddy and a range of normal to psychotic Marines trying to flush out a sniper in the ruins of a city shortly after the Tet offensive.

There is only one moment in Stanley Kubrick's film that enlightens viewers in this surface treatment of the adverse effects of war and the killers it

breeds. Joker, a journalist for Stars and Stripes, the military newspaper, faces the moral dilemma of ending the suffering of a wounded enemy sniper who has just killed his best friend. It is a writhing, agonizingly lengthy scene in an otherwise unremarkable film. But it distills eloquently what the film had awkwardly tried to explore for most of its dreary length.

**'...A depressing war-time tone poem on de-humanization and demoralization set against a bogus landscape...'**

both an act of mercy and a resignation of his inability to kill.

This emotional ambiguity is at the heart of Kubrick's underdeveloped drama and it is the clearest point of the film. War obscures the criteria for moral judgments, and the value of human life gets lost in the process of weighing

the merits of duty against conscience.

Kubrick has tried but failed to get to the essence of Vietnam's moral wasteland. He's packed the first half of the film with representative, albeit excessive, profanity common to the military, reflecting the desensitizing process. He's spotted the second half with predictable wartime blood and guts, graphic violence, the vulgarisms of prostitutes and the disillusionment of the combat infantryman. The result is a depressing wartime tone poem on dehumanization and demoralization set against a bogus landscape that's as much World War II England as it is Vietnam, peopled by Marines that look like bespeckled, spiritually impotent accountants.

The U.S. Catholic Conference classification is A-IV --adults, with reservations. The Motion Picture Association rating is R --restricted.

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# What's Happening

## Lay ministry training program begins this fall

The Office of Lay Ministry of the Archdiocese of Miami is accepting applications for its two-year School of Ministry program, which begins this September.

The School of Ministry is open to men and women with a demonstrated commitment to Christ and the Catholic Church, whose lifestyle is congruent with Gospel values and who wish to serve the people of South Florida.

In Dade County, the formation and training course will be offered in both English and Spanish on Tuesday evenings from 7:30 to 9:30 at St. Brendan High School, 2950 SW 87 Avenue, Miami.

In Broward, the course will be offered only in English, from 7:30 to 9:30 on Thursday nights, at a location yet to be announced.

After completing the course, those who wish to make a longer-term commitment to the Archdiocese by

becoming Ecclesial Lay Ministers must complete an additional six months of field experience.

Ecclesial Lay Ministers make a five-year commitment to serve the Church in a specified area of ministry. They serve alongside the clergy and Religious of the Archdiocese, and the Office of Lay Ministry provides ongoing training, support and supervision.

For applications and more information, call the Office of Lay Ministry at 757-6241, Ext. 371.

### Obituaries

#### A. DePaoli, bishop's father

A Mass of Christian Burial was concelebrated July 20 for Jack DePaoli, 91, in Visitation Church, of which he was a pioneer member.

Archbishop Ambrose DePaoli, papal pro-nuncio in Sri Lanka, was the principal celebrant of the Mass for his father, who died on July 16 after a long illness.

Concelebrating with Archbishop DePaoli, a former priest of the Archdiocese and the only American member of the Vatican diplomatic corps, were Archbishop Edward A. McCarthy, Miami's Auxiliary Bishops Agustin Roman and Norbert Dorsey, C.P., Auxiliary Bishop Richard Karpinski of Lublin, Poland; Father Brendan Dalton, pastor of Visitation Church; and 30 priests of the Archdiocese of Miami and the Diocese of Palm Beach.

Archbishop McCarthy expressed the sympathy of the priests, Religious and laity of the Archdiocese to the DePaoli family.

A native of Northern Italy, Mr. De Paoli came to the U.S. as a young man

and then returned to Italy to marry his wife, Domenica. They returned to America and settled in Jeannette, Pa., where he was a glazier in a glass factory.

In 1943 the family moved to North Dade, where Mr. DePaoli was a dairyman for the late Savino Enrico at Enrico's Dairy. Mrs. DePaoli was a cousin of Enrico, a benefactor of the Archdiocese of Miami who donated the property on which the Family Enrichment Center and the Respect Life office are located. Mr. DePaoli retired about 20 years ago.

When his only son was ordained to the episcopacy in 1983 at St. Mary Cathedral by Archbishop Pio Laghi, Vatican envoy to the U.S., Mr. DePaoli participated in the ceremonies from a wheelchair, since he was recuperating from a broken hip.

In addition to his wife and son, he is survived by a daughter, Mrs. Sylvia Hershberger; a brother, Batista; a sister, Pavetto Francisca; and two grandchildren, Justine and Ryan.

#### St. James' celebrates feastday

The parish community of St. James Church, 131 St. and NW 7th Ave., will celebrate the feast of its patron saint on Sunday, July 26.

The public is invited to join in this festive occasion, said Father Juan Sosa, pastor.

Auxiliary Bishop Agustin Roman will celebrate Mass at 10:30 a.m. Combined parish choirs will lead the assembly in prayer and song as the great

deeds of James, the missionary apostle of Jesus, whom tradition lastly places in Spain, are recalled.

At 1 p.m. the Cuban Chorale will lead the singing at the Spanish Mass.

Father Sosa has chosen the subject of vocations to highlight the parish festival this year.

Children's games and a variety of foods and entertainment are planned.

### It's a Date

**Patricians:** A discussion meeting sponsored by the Legion of Mary will be held on Thursday, Aug. 13 at 7:30 p.m. at the Legion of Mary House, 8700 NE 2 Ave. The topic will be the Assumption of Mary. All Catholics are invited. For more information, call 757-3286.

**The Queen of Peace Fraternity** of the Secular Franciscan Order holds its regular meeting on Sunday, Aug. 2 at 1 p.m. (and on the first Sunday of each month) at St. Richard Parish Center, 7500 SW 152 St., Miami. Public invited.

**St. John Neumann's "Cruisin' for Jesus"** group invites all Christian motorcyclists to join them every second Saturday of the month at 10 a.m. at St. John's, 12125 SW 107 Ave., Miami. Next trip, Aug. 8, members will be cruising through Old Cutler, Matheson Hamocks, Gables Estates and Coconut Grove, and having lunch at Monty Trainers.

**St. Andrew's Single Again** group meets the second and fourth Wednesday of every month at 8 p.m. at St. Andrew Towers in Coral Springs. This is a support organization for those who have been recently separated, divorced or widowed. For information or a calendar, call Bob at 741-3935.

**North Dade Catholic Widow and Widowers Club** will hold a meeting and social this Friday, July 24 at 7:30 p.m. at Visitation Church Social Hall, 100 NE 191 St. (near North Miami Ave.), Miami. All faiths welcome. Call 651-5539 or 652-3052.

**Catholic Singles Together** meet every first and third Sunday of the month at 7:30 p.m. at the parish center of Our Lady of the Lakes Church, 15801 NW 67 Ave., Miami Lakes. The group is open to singles in both Dade and Broward counties. For information, call Milce, 821-3270.

**St. Joseph Church**, 8625 Byron Ave., Miami Beach, is having "Christmas in July" this Saturday, July 25 from 10 a.m. to 5 p.m. and Sunday, July 26, from 9 a.m. to 2 p.m. Among the things on sale are trees, ornaments, gifts, crafts, children's and ladies' wear, toys, jewelry, cosmetics, linens, baskets and dolls, both new and antique.

**St. Brendan Women's Guild** is holding its annual rummage sale July 25 and 26 and Aug. 1 and 2 from 9 a.m. to 2 p.m. Refreshments and baked goods will be sold during the sale, which will take place at the parish, 8725 SW 32 St., Miami.

**Catholic lay evangelist Charlie Osburn** will be ministering at San Isidro Church, 2310 Hammondville Road, Pompano Beach, on Thursday, Aug. 6 at 7:30 p.m.; Friday, Aug. 7 at 8 p.m.; and Saturday, Aug. 8 at 8:30 p.m. He will also tape an appearance on "The New Breed of Man" TV show. The taping is open to the public and will take place on Aug. 6 at 10 a.m. at Channel 45 in Pembroke Pines. For more information, call 989-6220 or 981-6123.

**Alumni of Archbishop Curley High School and Notre Dame Academy** are reminded that the 35th anniversary "year of celebration" will begin next September. Anyone who is not on the Alumni News mailing list should call Emily Romanik at 751-5131 or write: Archbishop Curley-Notre Dame High School, 300 NW 50 St., Miami, FL, 33137.

#### Mother of St. Martha's pastor

A Mass of Christian Burial was concelebrated on July 9 in St. Martha Church for Mrs. Helen G. McLaughlin, 79, who died following a heart attack.

Father John McLaughlin, pastor, was the principal celebrant of the Mass for his mother. Concelebrating with him were Auxiliary Bishops Agustin Roman and Norbert Dorsey and clergy of the Archdiocese of Miami. Archbishop Edward A. McCarthy presided at the Mass and gave the final commendation.

A native of Boston, Mrs. McLaughlin and her husband, John Joseph, an Irish-born immigrant in the tea import business, successfully operated McLaughlin's Greyhound Kennels in

Boston and in Palm Beach for 30 years before retiring about 11 years ago.

Starting with just four dogs, they eventually had 60 including Silent Sam, who tied the world's speed record for greyhounds in the 1950s. Mrs. McLaughlin pioneered in the field of women associated with raising the dogs at a time when women trainers were scarce.

Two years ago the McLaughlins moved to St. Martha parish to be near their son. Mr. McLaughlin died in January, 1986. Mrs. McLaughlin was an active member of St. Martha Women's and Friendship Clubs.

Burial was in Our Lady of Mercy Cemetery.

#### 2 Religious make their commitment

The Sisters for Christian Community recently held their commitment ceremony at the John Paul II Jesuit Retreat House in Miami.

The two Sisters in the ceremony were Sr. Barbara Kennedy of Deerfield Beach, a Catholic school teacher in the

Archdiocese of Miami, and Sr. Bette Wismann of Zephyrhills, FL, who will soon begin teaching migrant children in the Diocese of St. Petersburg. Father Richard P. Sherer, chaplain at Mercy Hospital in Miami, celebrated the commitment liturgy.

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# St. Thomas U. offers course in spiritual direction

This October, St. Thomas University's Institute for Pastoral Ministries will begin a non-academic, two-year formation program in "Spiritual Companionship/Direction."

Meetings will be on Monday evenings from 7:30 to 9:30 p.m. at the university, 16400 NW 32 Ave. Miami.

The program will cover: foundation of spiritual companionship; human development and spiritual direction; refining approaches in spiritual direction; and understanding our spiritual heritage.

Applicants must be sponsored by a faith community and will intern the second year under supervision. The interview process will begin Aug. 17.

For applications or information, please call Sr. Helen Rosenthal at 625-6000, Ext. 141.

The Institute also will be offering the following graduate-level courses this fall

**•Symbolic Mediation of Faith**, taught by Dr. M. Iannone, Tuesdays from 5 to 7:30 p.m.

**•Scriptural Foundations**, taught by Dr. R. Apicella, Wednesdays from 5 to 7:30 p.m.

**•Basis of Pastoral Counseling**, taught by F. McGarry, Tuesdays from 7:30 to 10 p.m.

**•Demonstrated Psychologies**, taught by F. McGarry and team, six

Saturdays from 9 a.m. to 5 p.m.

Registration is Aug. 26 and classes begin Sept. 2. For more information, call 625-6000, Ext. 141.

**"Call to me and I will answer you"** (Jer. 33:3). Pastoral Center employees gather each Monday morning to pray for the intentions of our brothers and sisters in the Archdiocese of Miami. Anyone with a prayer request is invited to write to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138

## New K of C leader

Frank X. Scandone was installed as the new leader of Florida's 30,000 Knights of Columbus during an impressive ceremony July 11 at St. Mary's Catholic Church in Fort Walton Beach.

Bishop J. Keith Symons of Pensacola-Tallahassee was the principal celebrant of the Mass, which was attended by more than 300 Knights from across the state.

Scandone, a resident of Fort Walton Beach and a Knight for 23 years, is the first State Deputy in the 86-year history of the Florida Knights to be elected from north-west Florida.

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kinsman of Jesus Christ, faithful  
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patronage in time of need, to you I have  
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humbly beg you to whom God has given  
such great power to come to my assistance  
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known and you to be invoked with Our  
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problems. Who light all roads so I can  
attain my goal. You who give me the  
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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  
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you in eternal Glory. Thank you for  
your mercy towards me and mine.  
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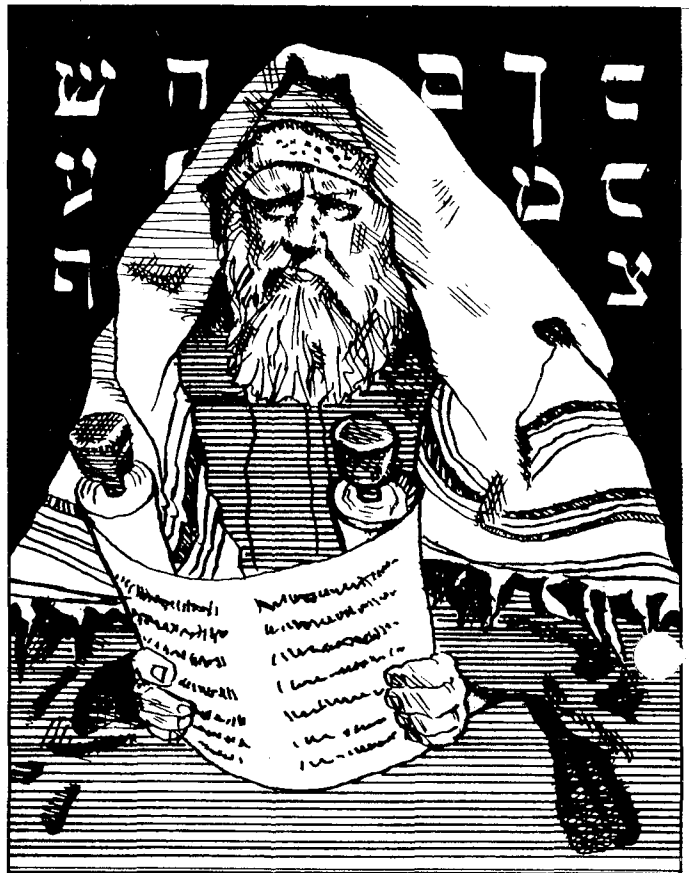
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# ? Is the Bible boring ?

*Not if we pay  
close attention to  
details*



By Father Eugene LaVerdiere, SSS  
NC News Service

The Bible has taken a central place in the lives of a large and growing number of Catholics since the Second Vatican Council.

Not that Catholics are unfamiliar with Bible stories. Even when the Bible was a closed book for most Catholics, many of its stories were well-known. Everyone knew about Adam and Eve, Noah, Abraham, Jonah and Jesus' encounter with the woman at the well.

Today some of these passages are so familiar that we need to be re-sensitized to them.

How many know that the central portion of the book of Jonah is a psalm, filled with images? How many know that the book makes no mention of a whale? It speaks of a great fish and tells us that the belly of the fish (Jonah 2:17) is really the belly of Sheol, that is Hades or the netherworld (Jonah 2:2).

Without checking closely to see what the Bible really says, we take what we have heard for granted. Obviously, familiarity can be a problem, and it is important to get around it. But how?

A good approach is to pay close attention to all the physical details in a Bible story in an orderly fashion.

First, there are the details of space. Notice where a Biblical event is situated. Does it take place by the shore of the Sea of Galilee? Is it in a synagogue, on a mountain, in a home? Is Jerusalem the setting?

Second, there are all the indications of time. Some events, of course, are presented as timeless, as when the story starts with, "Once when Jesus..." But other times we are told exactly when something has taken place or will take place.

For example, Peter will deny Jesus before the cock crows twice. Anyone who has lived in a warm climate and savored life there knows that the cock crows all night long. Today, the words "before the cock crows twice" might be expressed something like this: "before you take two deep breaths."

Some events are said to occur at dawn, while it was still dark or on the Sabbath.

Focusing on "the first day of the week" in a New Testament story helps us recognize Easter events. For the first day of the week is when the early Christians proclaimed the Gospel of the resurrection and experienced the person of the risen Lord in their midst.

Third, there are the people. Who is in the story? How are they described?

Look, for example, at the way Zacchaeus is

presented in Luke, Chapter 19. Zacchaeus, the chief tax collector in Jericho, is a rich man, also a short man. He climbs a sycamore tree the better to see Jesus.

Then look closely at what each person says. Note to whom he or she is speaking. Is there a reaction?

These are simple points but they help us see aspects of the stories that we might never have noticed. They force us to visualize the story in all its concreteness. Considering the time, space, the people in a story stirs the imagination with images, releasing the message in all its richness. Then we can carry the story around with us and slowly reflect on it without an open Bible in front of us. We become a living home for the Biblical stories.

Focusing on the physical details is helpful for everyone. For anyone just beginning to read the Bible, I suggest approaching a story such as that of Martha and Mary in Luke 10:38-42 with the same questions: Where? When? Who?

Bible stories are not boring unless we make them so. For those who read the Bible accounts as stories of life and faith, of God and ourselves, and who are open to their graphic details, the Bible will never be boring.

## Scripture's message can be real 'eye-opener'

For a member of the church, Scripture is "just always there." You might say it is part of faith's very atmosphere.

The Mass would hardly be the Mass without Scripture! From virtually beginning to end, the Mass finds its native language in the Bible.

Other prayer, too, owes a large debt to Scripture, whether one thinks of the "Our Father," the "Hail Mary" or of monks singing the Liturgy of the Hours in their abbeys.

Scripture's themes dominate the art, the sculpture and even the architecture of many church buildings. Without the Bible, the music sung during sacramental celebrations would be entirely different.

The fact is that the people of the church could hardly escape Scripture if they wanted to. It is rooted in the worshiping community's life. Christians would hardly be recognizable without it.

Could you get along OK without the Bible then? Probably not. And for a member of the church, knowing Scripture is like knowing the world one lives in. Of course, it is possible to take a passive stance toward one's environment.

When people turn actively to Scripture, however, their reasons are many. For some, Scripture provides a vast panorama opening out to God, the world, and the meaning of human life. Others seek a style of just and charitable behavior in the Bible's pages.

For some, Scripture's pages hold the stimulus to prayer, contemplation. For others, the actual study of the Bible is a sort of prayer. They feel in contact with the things of God as they pursue understanding of the forces of faith behind the Bible.

As people turn to Scripture, they find that it is inviting; it has a capacity to draw people into itself.

On the other hand, Scripture is a force that changes people, renews them.

And so you might say that Scripture isn't "just always there," not if you mean that it is some sort of passive fact of life. Actually Scripture is dynamic. Its message can be a real awakener, as the epistle to the Ephesians suggests:

*"Awake, O sleeper,  
arise from the dead,  
and Christ will give you light." (5:14)*

Benedictine Father John Main once wrote that the whole of Christian life is a conversion, "a further degree of awakening" ("The Present Christ," Crossroad). "To awaken is to open our eyes...to the divinizing light," he said. "What we see transforms what we are."

That is the inescapable message of the Bible.

### Scriptures

## Scripture through the ages

By Father John Castelot  
NC News Service

When St. Jerome set out to revise the current Latin translation of the Psalms in the fourth century, St. Augustine was very upset. His reason? The people were accustomed to singing the Psalms as they worked in the fields. They knew these hymns by heart and a new version would get them all mixed up.

That incident is interesting for what it tells about the use of Scripture in the lives of the people. Right from the beginning of Christianity the Bible played an intimate role in everyday affairs.

It is astonishing that when St. Paul wrote his letters he could simply presume that readers would understand his numerous references to Biblical events and people. Take the letter to the Galatians, for example. They were a Celtic people in what is now northern Turkey. Paul's letter to them relies on sometimes involved arguments from Scripture to

make its point.

Now, the Galatians were converts from gentile religion. They brought with them not even a passing acquaintance with the Old Testament.

So one can only conclude that instruction in Scripture had formed a vital part of their initiation into the Christian community. Otherwise Paul's writing would have been gibberish to them, and his message was far too important to risk that.

As the Christian faith spread to lands where Latin was becoming the language of the people, care was taken to translate Scripture into that language. But the "Old Latin" version, which originated in Northern Africa and Gaul, was not a very good translation.

It was this unsatisfactory version -- in the case of the Old Testament, a translation of a translation -- which Jerome, at the bidding of Pope Damasus, set out to correct.

Actually Jerome did more than correct it. He

# Know Your Faith

## How to read the Bible

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

How do you read the Bible? Where does an ordinary person start in a 2,000-year-old story of life that took place halfway around the world? These are questions I had to ask myself a few years ago when I started a parish Bible study class.

The people in the group would not have extensive knowledge of the Bible. They were in the group for religious reasons. As a woman told me: "I've heard the Gospel read at Mass. I've listened to sermons and I've picked up bits of information along the line. But I've never really read the Bible."

Fortunately I remembered my own first Bible-study class 30 years ago. Our teacher decided he would try to introduce us to the person of Jesus Christ. What was he like, what did he talk about and what did he do?

Like my former teacher, I would have to bridge centuries and cross cultures to do this. Since Americans enjoy biographies, his approach seemed appropriate. But how would the Gospels be employed in this approach? The four evangelists each wrote for other purposes and for different audiences.

Luke wrote to bring hope to the poor and marginal in the Roman world. Mark wanted to talk of suffering. The Gospel writers took events in Jesus' life and presented them for their audiences in a way the audience would understand.

Factual biographies, with all their events carefully listed in the proper order, were not written until the last few centuries. Thus, simply picking up Matthew, Mark, Luke and John wouldn't do. We began with a continuous narrative that used all four stories.

To help modern readers, some Biblical scholars have taken the four Gospels and constructed a narrative that appeals to the Western mind and helps to ease the way into the Bible. Let me talk about our first session.

We began with John the Baptist's preaching and Christ's baptism in the Jordan. Luke gives us details about the time and place. Mark and Matthew tell us about John's life in the desert. Matthew gives words between John and Jesus.

When all those details are included, the picture presented appeals to the modern mind. We think as reporters and we would like to know who was there, what they said, where they work and live, and what it looked like.

Interestingly, the combined Gospels have a wealth of such details. John the Baptist's preaching and baptism took place on the edge of the wilderness and in the cold waters of a dangerous river. People had to leave the comfort and safety of the cities and go into the desert to hear John.

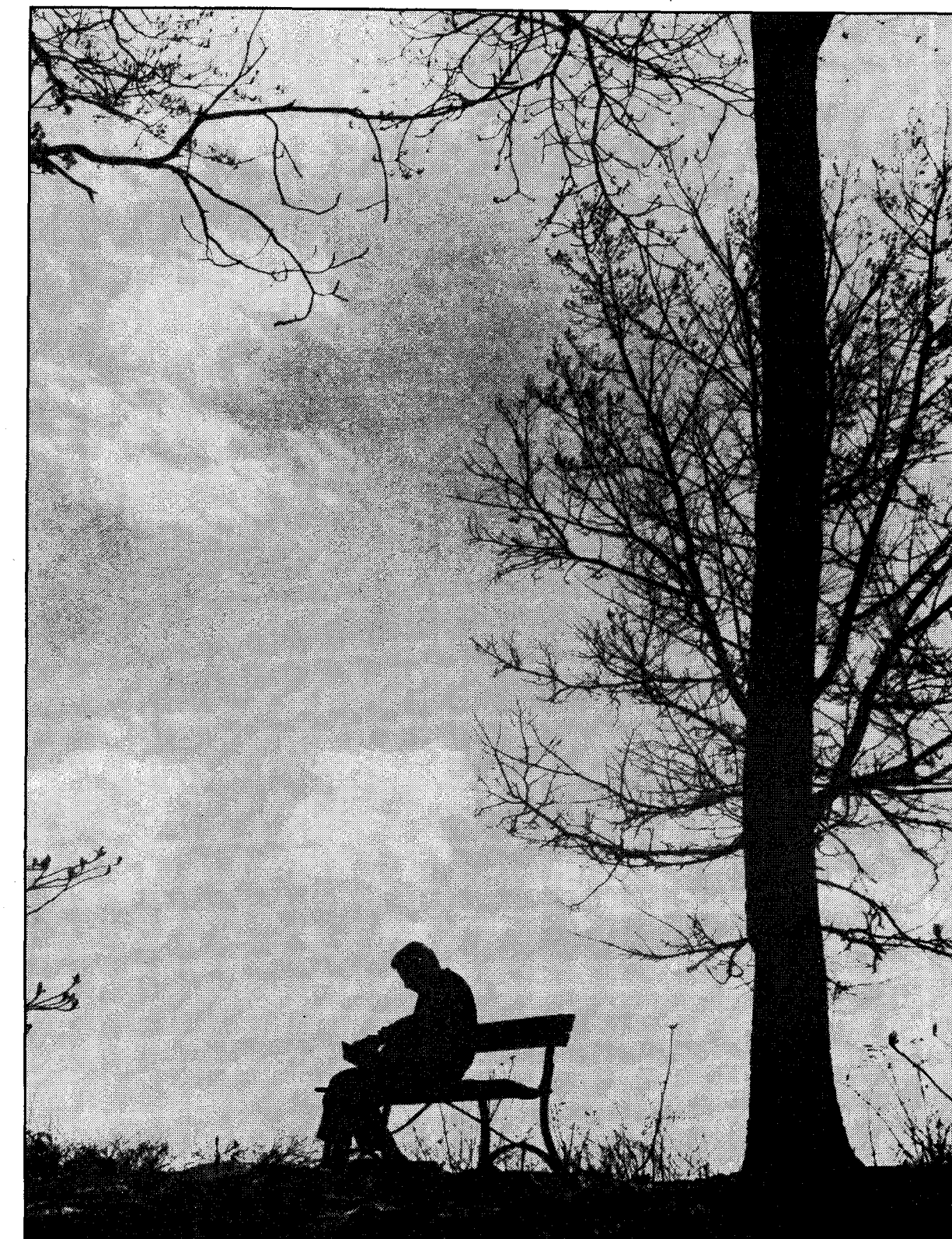
But they came, from Jerusalem and all Judea, the religious leaders as well as the common people, down the 4,000-foot drop to the Jordan Valley and into the wilds. In this forbidding context Jesus began his

went back directly to the original languages and produced a completely fresh version. This came to be known as the Vulgate (common), and it remained the official Bible of the Western church into modern times.

All this concern to make Scripture available and understandable indicates its importance in Christian life. When you read the homilies of the early fathers of the church, you cannot help being impressed by their strong scriptural flavor.

In one way or another people were made familiar with God's word. For several centuries it was only through hearing that Christians became familiar with Scripture. Before the invention of printing, copies of the Bible were produced by hand. As a result, Bibles were prized possessions, in short supply and prohibitively expensive.

Even if they had been more generally available, relatively few people could read --only the clerics trained in the cathedral schools or monasteries. But



**Considering the time, space, and people in a story stirs the imagination with images, releasing the message in all its richness. Then we can carry the story around with us and slowly reflect on it without an open Bible in front of us.'**

ministry.

The details serve as a commentary on the beginning of Christ's ministry. They also help us bridge the gap of 2,000 years.

And they can raise the questions that Bible study can try to answer: What were these people looking for that they came so far and at such effort? Why did John choose the wilderness? Why did Christ want to be

baptized by John?

Here, as elsewhere, learning is as much a matter of asking the right questions as finding the right answers. We found that this vivid approach, appealing to the imagination as well as the mind, helped provide a first approach to the Bible, one that could be built upon as questions arose, and expanded in many ways later.

this did not prevent people from knowing and using Scripture. They heard frequent Biblical homilies and, in the absence of printed books, developed prodigious memories.

When the great cathedrals were built in the Middle Ages, their stained-glass windows became "the Bible of the poor." One could walk around the church and reflect on the whole sweep of salvation history in living color. Of course, there was the risk of getting a stiff neck, but...

**'When St. Paul wrote his letters, he could simply presume that readers would understand his numerous references to Biblical events.'**

It was a tragic turn of events when, in reaction to the emphasis on the Bible among leaders of the Reformation, its private reading fell off in Catholic circles. Not that it was forbidden; it was simply not encouraged.

Ever since the Second Vatican Council there has been a Biblical renaissance in Catholic life. The revision of the readings at Mass, with passages from all the Biblical books spread over a three-year cycle, has opened people's eyes to the wealth of their Biblical heritage.

Homilists are urged to preach on the sacred text and in increasing numbers people find that even this isn't enough. They flock to classes on Scripture in parishes and elsewhere, hungry for God's word. I teach such classes several nights a week throughout the year to people who are not just curious for information, but find nourishment for their Christian lives as well.

In this they rejoin their ancestors in the faith.

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