

# THE VOICE

Vol. 36 No. 5 Archdiocese of Miami March 3, 1999

**Praise  
God...**

**...with  
timbrel and dance**

(Voice photo by Marlene Quaroni)

Margaret Martinez-Perez demonstrates how sacred dance expresses the Gospels at St. Thomas University in a workshop on liturgical music and movement that included instruction in Latin, Haitian and Gospel styles of dance. The seminar was keyed by Grayson Brown of N.Y.

## Inner-Voice

**Orita:  
'Crossroads'  
for black males**

Afro rites  
at Christ the King.....9



### △ Archdiocese finances

Statement is published.....10

### △ Gangs everywhere

Fill needs for young people.....12

### △ The Homeless

Three different views.....13



## National:

### Parents, alumni band together to prevent closing of high school

CHICAGO (NC) — In what the school's principal called "an amazing tour de force," parents and alumni of Hales Franciscan High School in Chicago convinced Franciscan provincial leaders to reverse a decision to close the school in June. "After a time of shock and discouragement" following the Jan. 5 announcement that the all-black school for young men would close, "the parents and alumni mobilized," Franciscan Father Mario DiCicco, Hales Franciscan principal for the past seven years, told National Catholic News Service Feb. 27. The parent-alumni steering committee which led the battle to reverse the decision is now the acting board of trustees and Father DiCicco, who publicly opposed closing the school, will become its president.

### Dissidents end occupation after officials close church

WASHINGTON (NC) — About 80 dissidents, including two on a hunger strike in a confessional, ended their occupation of a Polish Catholic church in Bridgeport, Conn., Feb. 18 when Catholic officials closed the church indefinitely and asked police to ensure protesters promptly departed. About 100 protesters returned the next day to the church, St. Michael the Archangel, for an outdoor protest of song and prayer, said Msgr. Nicholas V. Grieco, communications secretary of the Bridgeport Diocese. Msgr. Grieco said that two men were arrested for trespassing Feb. 18 when, unlike other protesters, they declined to leave the church voluntarily and engaged in passive resistance. The two, identified as Franciszek Wojenski, a parishioner, and Henry Chmiel, a resident of Milford, Conn., outside the Bridgeport Diocese, were given summons by police, he said.

### Ministries pool resources to begin satellite campus network

NEW YORK (NC) — A campus ministry network that would use satellite telecommunications to transmit a program of Catholic ministry to college students is being developed under the sponsorship of the Catholic Campus Ministry Association and the National Association of Diocesan Directors of Campus Ministry. The network would be designed to produce programs for transmission by the Catholic Telecommunications Network of America, or CTNA.

### American Methodists, Catholics show greatest decline, survey says

WASHINGTON (NC) — One of three Americans raised Methodist and one of 10 Americans raised Catholic no longer identify with the denomination of their childhood, said Jim Castelli, author of the syndicated Gallup Religion Poll column. The decline among Catholics is seen particularly among the young and college-educated, Castelli told National Catholic News Service in Washington Feb. 21. The figures are taken from the Gallup Organization survey, "The Unchurched American, 1988." The survey, completed last spring, was funded by 22 Catholic and Protestant organizations in conjunction with an interdenominational conference on reaching the unchurched.

### Holy See representative warns against space pollution

UNITED NATIONS (NC) — Nations that explore space have a duty to keep it free of debris, said a member of the Holy See observer delegation to the United Nations. "The state of the environment that we will leave to future generations" is "a concern of great ethical content," Vittorio Canuto, the delegation's space expert, told the U.N. Committee for the Peaceful Uses of Outer Space Feb. 21. "The new phenomenon of space pollution should not be viewed apocalyptically, but if we continue to disregard the problem, we may jeopardize the development of man's future activities in space," Canuto said.



### In harm's way

James Shepherd, a parishioner at St. Clare Church in Colesburg, Ky., tries to open the church's door with the help of an oar. The damage caused by the flooding of the Rolling Fork River was the worst since 1978. Nine inches of rain fell on the area in a two-day period and Gov. Wallace Wilkinson declared a state of emergency. (NC photo)

## Bishops, Knights of Columbus join forces to urge reconsideration of abortion law

WASHINGTON (NC) — The U.S. bishops and Knights of Columbus Feb. 23 asked the U.S. Supreme Court to rethink its 1973 abortion ruling before it resolves a dispute over a Missouri abortion control law. The U.S. Catholic Conference, public action agency of the National Conference of Catholic Bishops, and the Knights commented in separate friend-of-the-court briefs submitted on the Missouri

case, Webster vs. Reproductive Health Services, slated for court arguments later this year. "Before addressing the merits of this (Missouri) case," the USCC wrote, "the court should reconsider its decision in Roe vs. Wade," the 1973 abortion ruling. But the Knights suggested that "this case is an appropriate vehicle not only for 'reconsidering' Roe vs. Wade but for overruling it."

## World:

### U.S.-backed fund assists economy in Northern Ireland

BELFAST, Northern Ireland (NC) — Two projects aimed at improving the economy of a heavily Catholic, high-unemployment district of west Belfast are being boosted by grants from an international fund with strong U.S. backing, said a priest promoting the projects. Father Patrick McWilliams said the International Fund for Ireland, to which the U.S. government has contributed \$120 million, is to grant \$1.65 million toward building a town center and an economic development area projected to provide 110 permanent jobs. The project includes a supermarket, shops and offices, Father McWilliams said. Facilities for small industries are also part of the plan.

### Report: Chinese bishop released from detention

HONG KONG (NC) — Bishop Paul Liu Shuhe, a member of the pro-Vatican underground Catholic Church in China, has reportedly been released after a two-and-a-half-month detention. News stories quoted a government official in Yishien as saying Feb. 15 that the bishop was released from jail Jan. 16. Bishop Liu, 69, a native of Mancheng county in Hebei, was reportedly arrested in Peking Oct. 30, 1988, after meeting a visiting Chinese priest from the Philippines.

### Religious leaders say Aquino brought democracy to Philippines

MANILA, Philippines (NC) — Church leaders see democracy as the country's principal gain, offsetting setbacks since the government of President Corazon Aquino came to power in February 1986. "The big gain is democracy or democratic space. Now we are free," said Archbishop Oscar V. Cruz of San Fernando, who is directing preparations for the Philippine church's plenary council scheduled for late 1991. But he added that there is little concrete improvement in the lives of ordinary people. "Living is hard and life is cheap," he said.

### Catholic bishop of S. Africa says country faces collapse

CENTER VALLEY, Pa. (RNS) — Archbishop Denis E. Hurley of Durban, South Africa, said his country is in a "slow drift into confusion, chaos and collapse" because a stubborn white minority refuses to yield its power. In a speech here at Allentown lege of St. Francis de Sales, the Roman Catholic archbishop told about 500 persons that his vision of South Africa's future is bleak. He said the Afrikaans people, 60 percent of South Africa's white population, represent the most recalcitrant resistance to change.

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## What is fate of Tex. refugees now?

### Deportation within hours possible

WASHINGTON (NC) — Church leaders have expressed concern about the U.S. government's proposals to deal with Central American refugees waiting in Texas for their political asylum applications to be processed, including possibly housing them in tents.

"It's better than having people sleep on the streets," said Msgr. Bryan O. Walsh, the director for Migration and Refugee Services at the Miami Archdiocese, which helped the city with a recent influx of refugees.

But Msgr. Walsh told National Catholic News Service it was ironic the federal government would propose a tent city only weeks after a federal judge in Miami ruled that it was inhumane to house prison inmates in tents to ease overcrowding.

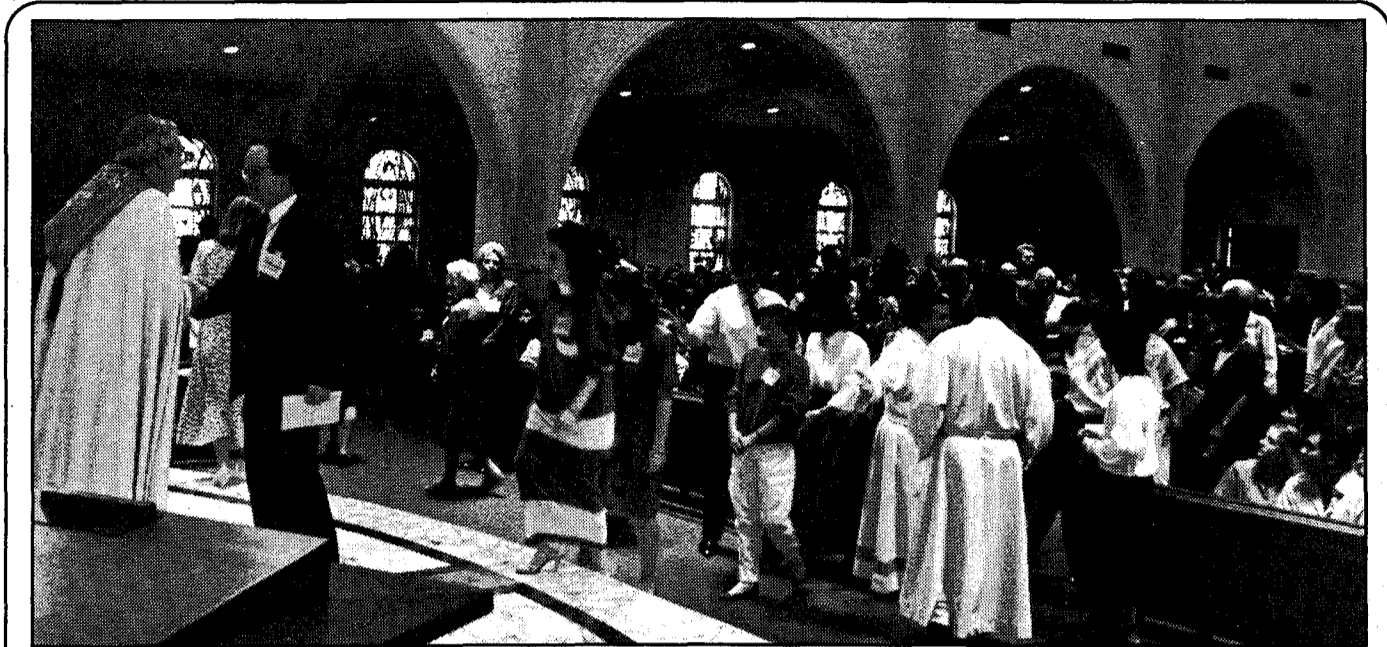
"If tents are cruel and unusual punishment for convicted felons, are they really appropriate for people seeking political asylum?" he said. "Instead of being seen as people with a problem, (the refugees) are seen as the problem."

Immigration commissioner Alan Nelson announced that the estimated 2,000 Central American refugees who cross into southern Texas weekly will be detained and many deported within hours if they do not qualify for asylum. About 500 Immigration and Naturalization Service employees from around the country have been sent to southern Texas to handle the cases within 24 hours of receipt of asylum applications.

The INS plan also called for detention of the refugees at prisons around the state as well as a tent city near Bayview if demand exceeded the 1,300 beds available at the different detention facilities.

If there is a tent camp, it would meet human necessities of adequate housing, food and sanitary conditions, Rep. Lamar Smith, R-Texas, has said.

But E.J. Flynn, an immigration attorney with Proyecto Libertad in Harlingen, and Sister Norma Pimentel, co-



#### Welcome to the Faith!

Archbishop Edward McCarthy warmly welcomes some 500 catechumens and candidates at the Rite of Election in St. Mary Cathedral as some 700 sponsors and parish leaders look on. The rite on the first Sunday of Lent begins the final phase of the 500 from around the Archdiocese who are in the RCIA (Rite of Christian Initiation of Adults) process and who have been studying and preparing to become full members of the Faith. At Easter Vigil Mass they will receive the Sacraments of Initiation, Baptism (for those not already baptised), Eucharist and Confirmation.

(Voice photo by W.J. Burns)

director of Casa Romero, a Texas shelter for about 200 refugees, said the INS Plan would force refugees to take drastic measures to enter the United States.

**'This policy is going to continue the refugees' turmoil. Most people will not take the risk of being detained. They will avoid detention and take possibly more dangerous routes'**

--Sr. Norma Pimentel,  
Casa Romero

"This policy is going to continue the refugees' turmoil," said Sister Pimentel. "Most people will not take the risk of being detained. They will avoid detention and take possibly more dangerous routes."

The INS Plan results from a U.S. District Court order allowing the INS to confine refugees to south Texas while their political asylum applications are processed.

Previously, an INS no-travel regula-

tion was blamed for a backup of hundreds of Central Americans living in squalid conditions in south Texas. On Jan. 9, a federal court order allowed the refugees to travel to their intended U.S. destinations. Many of the refugees then boarded buses for Florida and California.

In Miami, City Manager Cesar Odio turned to Archbishop Edward A. McCarthy for help in dealing with about 2,000 Central American refugees, mainly Nicaraguans fleeing their war-torn and economically devastated country, who started pouring into the city after the Jan. 9 ruling. On Jan. 16, the pastoral activities center at St. Mary Cathedral of the Miami Archdiocese became home to 130 Nicaraguan refugees.

But Miami city officials have begun to phase out the temporary shelter at the pastoral activities center. Most of the refugees have been relocated with about \$80,000 raised from donations. The remaining few were expected to be relocated by now.

"The archdiocese opened this center to help in an emergency," said Msgr. Walsh. "But, the emergency has passed and this place is not appropriate for something permanent. Nor was that the intention."

From Oct. 1, 1987, to Sept. 30, 1988, the INS received 60,736 applications for political asylum, mostly from Salvadorans. Of those, only 5,531 had been granted.

For some city officials, the federal government's proposed plans to step in and deal more strongly with the refugees is good news.

"We hope the government will get involved," said Pablo Canton, assistant director of community development in Miami. "Miami is not prepared to handle this. We don't have the money and it's been a burden on our social services. The government should make a decision at the point of entrance. You can't open the doors and let everyone in."

But for others, relief did not seem near. Brownsville City Manager Steve Fitzgibbons said that if most asylum claims are denied as expected, Brownsville will be a reluctant host during an appeals process.

"That could take weeks, months, maybe more than a year," Fitzgibbons said. "Brownsville is a very poor city without much of a tax base. We have a lot of unemployed people and we have to strain just to provide basic services without these kinds of problems."

## Book dispute may lead to understanding

**'Catholics tend to think of Islam as something that's going on over there...'**

WASHINGTON (NC) — As violence continued over the controversial Salman Rushdie book, and as government and church leaders rallied for an end to the crisis, one priest said the controversy could help Catholics understand the religion better.

Rushdie's "The Satanic Verses," denounced by Moslems as blasphemous, "is simply an occasion to learn more about Moslems," said Father Sidney Griffith of the Institute of Christian Oriental Research at The Catholic University of America in Washington.

"Catholics tend to think of (Islam) as something that's going on over there, but when something like the Rushdie issue comes along, Catholics see the religion is here too," he said.

The book has sparked a wave of protests and violence in several countries with Moslem populations. Moslems have said the book denigrates Mohammed, founder of Islam, and the Koran, the Moslem holy book.

In Islamic belief, the angel Gabriel transmitted the word of God to the

prophet Mohammed, who recorded it verbatim into the Koran. Rushdie's book appears to imply that Mohammed tampered with the Koran. Some scholars said the book also provides a portrayal of Mohammed as an indecisive person, stirring more controversy because in Islam, it is wrong to portray Mohammed at all.

Ten people were killed and about 30 injured Feb. 24 in Bombay when police fired on rampaging Moslems who were protesting Rushdie's book. In Pakistan, police suspect that a bomb which exploded Feb. 26 at the British Consulate in Karachi was connected to the unrest over the book. A security guard was killed in the bombing. On Feb. 12, six Moslems were killed during a book demonstration in Pakistan.

Although Pope John Paul II has not commented on the book or the \$5.2 million bounty set by Iran's Ayatollah Khomeini for Rushdie's execution, other church leaders have denounced the death threat and called for peaceful ways to handle the issue.

Father Michael Fitzgerald, secretary of the Vatican Secretariat for Non-Christian Religions, said it was "understandable" that Moslems would be upset about the book, but that the opinions of more moderate Moslems needed to be heard in the controversy.

"My own reaction is that it makes dialogue even more important," Father Fitzgerald said Feb. 17. "The Christian world needs to try to understand the Moslem sensitivity, and the Moslem world needs to better understand the Western world — where freedom of expression and thought is an important part of life."

A Vatican historian, U.S. Jesuit Father Robert Graham, said the book "constitutes a severe, lacerating criticism of Islam," which he said was a "very serious attack." But he added that he had not read the book and wondered how many condemning it had.

During a Vatican Radio interview, Father Graham also said any Catholic criticism of the book must also make clear that it does not condone the Ayatollah's call for the author's death.

The Milwaukee-based Catholic League for Religious and Civil Rights

said in a statement released Feb. 22 that such defamation of religious belief found in the book and in the recent film "The Last Temptation of Christ," directed by Martin Scorsese, were "not in keeping with the principles of religious freedom precious to Western man." But, the group said such a violent action as a death threat against the author does a "disservice to religion."

New York's Cardinal John J. O'Connor said Feb. 19 that Catholics share with Moslems in the "deep distress" over the attack against Islam in the Rushdie book and that he thought it would be silly for Catholics to buy the book.

"Our Catholics are intelligent enough, mature enough, to realize how foolish attacks against another faith are," he said.

Seventeen U.S. Catholic writers, including Father Andrew Greeley, Garry Wills and Maureen Howard, criticized Cardinal O'Connor's comments, saying they "deplore the moral insensitivity to the plight of Mr. Rushdie and an ecumenical zeal that would appear to support repression."

# Vatican 'summit' nears

## U.S. bishops, officials in Rome to air views

By Agostino Bono

VATICAN CITY (NC) — Vatican officials expect their March 8-11 meeting with U.S. bishops to focus on the tensions between modern, pluralistic U.S. society and the often counter-cultural message of Catholicism.

This, more than specific problems between the Vatican and members of the U.S. hierarchy, is expected to dominate the formal speeches and the over 12 hours of open debate scheduled during the sessions, they say.

The meeting will bring together Vatican officials, including Pope John Paul II, and 35 U.S. bishops. It was planned as a follow-up to the pope's 1987 visit to the United States and the 1988 visits to the Vatican by the U.S. bishops to discuss the status of their dioceses.

The overall theme is "Evangelization in the Context of Culture and Society of the United States with Particular Emphasis on the Role of the Bishop as Teacher of Faith."

Subthemes, however, leave the door open to raising issues such as the relationship of bishops to dissenting theologians, the high number of annulments granted by diocesan marriage tribunals and U.S. hierarchical criticisms of Vatican draft documents on Catholic universities and the nature of bishops' conferences.

### An open forum

"It's an open forum. Anything can be discussed," said Joaquin Navarro-Valls, Vatican press spokesman.

At the same time, "any image that puts the meeting into a dialectical situation between two church groups is erroneous," he told National Catholic News Service.

The tension that exists is between "the church's message, which is at times countercultural, and industrial, developed societies," said Navarro-Valls.

For Vatican and U.S. church leaders, the meeting symbolizes their "awareness of the realities and difficulties and an openness to discuss what should be

structure of the church is something that can be difficult to accept," Cardinal Ratzinger said.

The cardinal's topic for his planned address to the meeting is "The Bishop as Teacher of the Faith."

### Too much divorce

Another scheduled speaker, Cardinal

Edouard Gagnon, president of the Pontifical Council for the Family, cited as a tension-causing issue the growing acceptance of divorce in society.

### Psychological factors

In past years the pope and other Vatican officials have complained that in unnamed countries church courts are granting too many annulments because of too great a reliance on psychological factors.

In a 1987 speech the pope criticized psychiatric and psychological experts who "evaluate every (marital) tension as a negative sign and as an index of weakness and incapacity to live matrimony."

Under church law, courts cannot dissolve a true marriage, but they can declare that a Catholic marriage never took place because the two people involved were not in condition to receive the sacrament at the time of the ceremony.

Reasons for such a decision include not fully understanding the commitments of a Christian marriage and a decision on the part of at least one of the spouses not to have children.

Navarro-Valls said a comprehensive discussion of this issue has to combine church law with what should be the church's pastoral attitude toward these people.

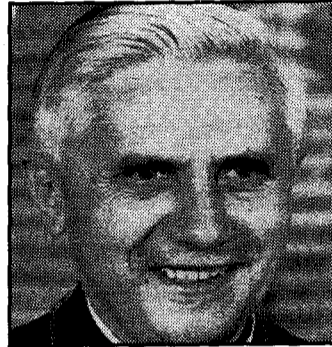
### Family instability

Family instability and other contemporary church troubles "are part of the pastoral challenge" facing the church in many countries, he added.

Other problems, such as dissenting theologians, "are not new, but reappear in different forms throughout church history," said Navarro-Valls.

**'The moral doctrine of the church is not easy and can create (cultural) tension, and...in democratic society the hierarchical structure of the church can be difficult to accept'**

—Cardinal Ratzinger



the pastoral approach of the church," he said.

This view of the tensions between the church and the world is shared by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith and one of the speakers at the March meeting.

During a 1988 visit to the United States, the cardinal emphasized that the church's teachings are at odds with declining moral climate in much of Western civilization.

"In this kind of climate it is important to remember two things: first, that the moral doctrine of the church is not easy and can create tensions, and second, that in a democratic and egalitarian society the hierarchical

structure of the church is something that can be difficult to accept," Cardinal Ratzinger said.

The cardinal's topic for his planned address to the meeting is "The Bishop as Teacher of the Faith."

Edouard Gagnon, president of the Pontifical Council for the Family, cited as a tension-causing issue the growing acceptance of divorce in society.

"A big problem, not only in the States, is that people don't believe in the indissolubility of marriage anymore," Cardinal Gagnon told National Catholic News Service in an interview. "Bishops have to make sure that their priests truly believe and promote the church's teachings in these matters," he added.

Most annulments of Catholic marriages are granted by U.S. diocesan tribunals. According to 1986 Vatican figures, the last year for which comprehensive statistics are available, 78 percent of the more than 73,000 annul-

# U.S. bishops see cultural influence as key

By Cindy Wooden

WASHINGTON (NC) — U.S. culture will be a key issue at the March meeting of U.S. bishops with Vatican officials and the pope, said several archbishops who will participate in the meeting.

Culture affects "the way we have to evangelize, the way we have to work in the United States," said Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops.

U.S. Catholics looking at the Vatican and Vatican officials looking at the church in the United States both have to realize that "the culture in which the church operates differs from country to country," said Archbishop Daniel Kucera of Dubuque, Iowa.

The heads of Vatican congregations and 35 U.S. bishops will have an opportunity to explain to each other their concerns about the church in the United States during the March 8-11 meeting.

Some Vatican officials are unfamiliar with U.S. culture and its positive — as well as negative — effects on the church, Archbishop May said in a telephone interview with National Catholic News Service.

"The pope is better informed than many of the people in the (Vatican) congregations because he has traveled more," Archbishop May said.

The meeting, which the pope has described as a "summit," will give Vatican officials an opportunity to discuss concerns face to face with U.S. churchmen, "not just read letters and reports," Archbishop May said.

The discussion topics — bishops as evangelizers, relations with Religious, the role of the laity, education, vocations, family life, sacraments, ecumenism and the unchurched — are not new areas of Vatican-U.S. church discussions, the archbishop said.

But following Pope John Paul's 1987 U.S. visit and the 1988 "ad limina" trips, which brought every U.S. bishop to Rome to report on the status of his diocese, the meeting is an opportunity "to pull all those things together," Archbishop May said.

The meeting, and the more than 12 hours scheduled for open discussion, "will result in a better bonding of the leadership" of the church, Archbishop Kucera said in another interview. "It is not so much an opportunity to talk about problems, but to get to know each other personally... tightening the bonds that constitute collegiality."

Archbishop Daniel E. Pilarczyk of Cincinnati, vice president of the NCCB, said the U.S. bishops "are not going to Rome to do a task, we are going there for a dialogue."

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## Station cuts Lenten ads which ask compassion

By Sister Mary Ann Walsh

WASHINGTON (NC) — A CBS-owned radio station in Chicago canceled a series of paid messages featuring Cardinal Joseph L. Bernardin because the station said the one-minute messages violated CBS Radio standards and practices.

WBBM told the archdiocese that it prohibits "an announcement for an event or service which invites the public to participate in a religious experience." CBS interprets that "to include anything which resembles a sermon," a spokesman said.

Some aspects of Catholicism "are very controversial," said a CBS spokesperson. Among them, she said, were the church positions on abortion, birth control and ordination of women.

"You don't even have to mention them" in the messages, she said. The message which aired Ash Wednesday at 5:42 a.m. was the result of "a bizarre set of circumstances" and had not been cleared, Ms. Hayter said. She said the archdiocese would not be billed for the messages, the first two of which were taped at WBBM.

In the message for Feb. 10 which did not air, Cardinal Bernardin talked about the "pilgrimage of faith" that Christians undertake during Lent.

The messages were the archdiocese's first attempt at purchasing time.

## Uphold ban on dial-a-porn, Bishops' agency urges court

By Liz Schevtchuk

WASHINGTON (NC) — A ban on graphically sexual "dial-a-porn" telephone services is constitutional and should be upheld by the Supreme Court, according to the U.S. Catholic Conference.

The USCC, public action agency of the National Conference of Catholic Bishops, commented in a friend-of-the-court brief, filed Feb. 22 in response to a legal challenge to the dial-a-porn ban.

Enacted by Congress in 1988, the ban was invalidated by the U.S. District Court for the Central District of California, in a case known as Sable Communications of California vs. Federal Communications Commission.

"The congressional judgment to ban dial-a-porn, an exercise of traditional broadcast regulatory authority, is consistent with the First Amendment,"

state the USCC brief, by General Counsel Mark E. Chopko and attorney Katherine G. Grincewich.

In its freedom of expression section, the First Amendment states that "Congress shall make no law... abridging the freedom of speech, or of the press."

Dial-a-porn communications, widely advertised, involve broad-based transmissions that may reach as many as 7,900 listeners at a time, the USCC said. They thus "could and should be classified as broadcasting" and are characterized by "marked differences" from usual telephone communication, the brief said.

The monologue messages, dialed up by telephone for a fee, feature recorded voices, "usually women, graphically describing sexual intercourse and other explicitly sexual activity," the USCC told the court. "No mere titillation,

these recordings feature throaty-voiced women describing sexual activity with groups and animals, violence directed toward them, such as rape, and similar actions."

"Children's access to dial-a-porn has continued unabated since 1983," the USCC said.

"Given the nature of the sexually explicit service and the consequent harm to children, the failure of alternative measures to stop the harm, and the role of the Congress in protecting children, Congress acted reasonably in enacting a dial-a-porn ban," the Telephone Decency Act, the USCC brief stated.

"Of equal importance in understanding the congressional action is a desire to protect the fundamental interest of parents in inculcating the values of their children," it continued.

The Supreme Court itself, the brief pointed out, "always has taken special care to recognize and support legislative choices that safeguard the mental, physical and moral well-being of children."

Congress' action in adopting the ban "comes after much debate and respects a long-standing prudential consensus that children and adolescents, and their families, deserve special protection," the USCC declared.

"Unless reversed," it added, "the district court's conclusion that such a statute is impermissible will hamper effective regulation of and expose young Americans to continued indecent speech."

## U.S. poor suffer more than India's--Mo. Teresa

PLAINFIELD, N.J. (NC) — Poor people in the United States sometimes suffer more than poor people in India, Mother Teresa of Calcutta said during a stop in Plainfield for the dedication of a convent opened by her order.

In India, "they're contented because they've never experienced anything else," said Mother Teresa at the mid-February dedication of the 402nd house opened worldwide by her Missionaries of Charity order.

"But, the homelessness here is from

people who have had. They suffer the terrible loneliness that comes from being left alone. It's a very great suffering. And that is a great poverty of the rich countries," she said.

In an interview with The Catholic Advocate, newspaper of the Archdiocese of Newark, N.J., Mother Teresa said the suffering is generally not from the lack of shelter but from the feeling of being unwanted by society.

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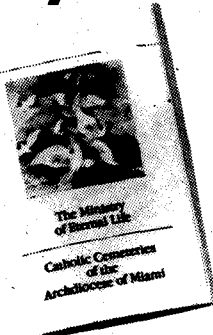
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## Nativity, menorah violate the law?

By Liz Schevtchuk

WASHINGTON (NC) — An attorney told the U.S. Supreme Court in oral arguments Feb. 22 that a local government's Christian nativity scene and Jewish menorah no more violate the Constitution than declaring Dec. 25 a federal holiday, but an opposing attorney argued that such displays represent an "appalling" disregard for

non-believers.

The high court heard arguments in County of Allegheny vs. American Civil Liberties Union and two related actions pitting Allegheny County, Pa., and the City of Pittsburgh, joined by a Jewish group, Chabad, against the civil liberties union, which claimed that government involvement with the menorah and nativity scene is un-

constitutional.

Donated by the Holy Name Society, the nativity scene, or creche, had been placed over the holiday season inside the Allegheny County courthouse, while Chabad's menorah, or candelabra, was installed outside the nearby Pittsburgh-Allegheny city-county building.

Both symbols were accompanied by other decorations, such as Christmas trees, poinsettias and wreaths, a factor that was of interest to the Supreme Court justices.

The nativity scene "was erected as part of a holiday celebration sponsored by the county" and not as a government endorsement of religion, Peter Buscemi, attorney for Allegheny County, told the court.

"Christmas has already been recognized as a national and state holiday," he said. Thus, "the display is no more an endorsement of religion" than the Christmas holiday itself, he added.

But Roslyn M. Litman, representing the civil liberties union, said the creche and menorah entailed government endorsement of Judeo-Christian religious beliefs in "an appalling lack of appreciation for Moslems," Asian-Americans with different religions and non-believers. "This is not accommodation, this is promotion" of religion, she said.

Buscemi contended to the contrary that "they are passive displays. What is a key factor... is the context of the holiday season," and not the religious connections of the symbols or the number of such non-religious items as poinsettias or evergreens included in the display, he said.

In 1984, the Supreme Court, finding that the Constitution does not require total separation of government from religion, upheld the constitutionality of a Pawtucket, R.I., town-sponsored dis-

play that featured a nativity scene but also included such holiday symbols as Christmas trees and Santa's house.

"I don't think the Christmas tree is crucial to the constitutionality of the display," Buscemi told Justice Sandra Day O'Connor, who asked if the menorah, without the tree, would be permissible.

Buscemi said the menorah display included a message from the mayor on citizens' responsibilities in keeping the spirit and light of liberty alive in their own time and that the menorah thus had a secular purpose, "to remind people" of freedom and their civic obligations.

A lawyer for Chabad, Nathan Lewin, said the menorah also serves educational function.

Given the season and the presence of the creche nearby, "what this menorah does at the time of a major Christian holiday is advise the citizenry that there are other faiths that celebrate" during December as well, he said. "I think a state has an obligation not to discriminate among religious faiths."

The justices, including Mrs. O'Connor, and two of the Catholic members, Justices Antonin Scalia and Anthony Kennedy, questioned the extent to which religion and government can be connected.

In doing so, they asked, but provided no answers to:

- Whether poinsettias are crucial to making a creche a sufficiently secular display.

- Whether carolers should be allowed into the courthouse to serenade with songs that include Christmas religious themes if one assumes a Catholic group's creche should not be displayed.

- Whether government officials at a president's inauguration should get up and leave when the invocation prayers start.

## Some church books now may be taxable

By Liz Schevtchuk

WASHINGTON (NC) — Religious press and church officials expressed uncertainty about potential effects of a Feb. 21 U.S. Supreme Court decision striking down a Texas sales tax exemption for religious publications.

In a 6-3 decision in Texas Monthly vs. Bullock, the high court overturned a state law that provided a sales tax exemption to "periodicals... that consist wholly of writings promulgating the teaching of the faith and books and consist wholly of writings sacred to a religious faith."

Effective from 1984-87, the law was challenged by Texas Monthly magazine, which got no such exemption. Texas subsequently reinstated a broad exemption for publications in general.

The Feb. 21 decision "does come as a shock," given other tax breaks, such as real estate tax exemptions, allowed by the Supreme Court in other instances, said Father John T. Catoir,

president of the Catholic Press Association.

According to Mark E. Chopko, general counsel for the U.S. Catholic Conference, "this is a decision which is going to require further study so that its precise impacts can be indentified."

Donald Hetzler, executive director of the Associated Church Press, which serves various religious publications, said that he also was unfamiliar with the case and the ruling's possible effect. "I don't know what that might be and I don't know who else might be aware," aside from perhaps book companies who might be more concerned, he said.

Holy Cross Brother Richard Daly, executive director of the Austin-based Texas Catholic Conference, noting that the law that sparked the case had been revised anyway, said that "my understanding is it is not" of much interest to the church or church publications in Texas. "Nobody paid much attention to it here."

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# Local Section

## Don't lose dream, charities told

### Workers from around state meet here

By Cynthia Thuma  
Voice News Editor

In his parting words to participants of the 1989 Florida Conference of Catholic Charities, Miami Auxiliary Bishop Norbert Dorsey urged those attending: "Don't let anybody spoil your dream; don't get tired of the vision."

"Just step back and look at the vision, at God's way of saying 'I'm the vine and you're the branches.' Realize you're doing what Jesus did."

Catholic charities workers from the Archdiocese of Miami and the dioceses of Palm Beach, Pensacola-Tallahassee, Venice, Orlando, St. Augustine and St. Petersburg gathered at the Rolling Hills Golf Resort and Conference Center in Davie for two days of discussions, lectures and liturgies on ways to better serve the social service needs of Florida Catholics.

"They're all here and working together; it's very positive," said Thomas Horkan, executive director of the Florida Catholic Conference in Tallahassee. "One of the big advantages is this brings people here from all over the state to meet and share our common concerns. Then they go back and share with their own groups and with other ministries within their churches."

One of the major concerns, said Horkan, is long-term health care.

"Health care is a big concern; it becomes more complex with time," he said. "The whole scope of social problems seems to grow more aggravated as we go on."

A panel discussion on long-term care for the elderly and disabled drew crowds on both days.

Moderator Gwen Duncan, director of adult day care for Catholic Community Services in Broward County and Gloria Hansen, director of health services for Catholic Health and Rehabilitation Services, profiled the programs available in the Archdiocese.

"You've got a good program in the Archdiocese," participant Keith Tarr-Whelan told them, "the problem is it's just a drop in the bucket."

"The numbers are staggering. It won't go away, it'll get worse and worse and worse. It's come out from the backwaters. Now it's a major issue."

Tarr-Whelan is the national field coordinator for the National Long Term Care Campaign in Washington, D.C. The panelist was Dr. Jim Furman, president of the United Senior Health Cooperative of Washington, D.C., who discussed the insurance industry.

Other presentations covered a diverse array of subjects, from child care to parish social ministry, ethics, elderly day care, legislative concerns for charities, social advocacy and fund raising.

Another popular feature was a presen-

## ABCD looking good!

With the final reporting date only two weeks away, and 65 percent of parishes reporting so far, \$3.6 million has been pledged in this year's Archbishop's Charities and Development drive, according to Charles Starrs, Archdiocesan director of Development, earlier this week.

By this weekend, he said, the total should be nearing \$4 million. The official goal is \$5.5 million, but that is considered a minimum, Starrs said, as the total usually goes considerably over the pledge goal and is needed to maintain services.

The pastors' final report will be made March 14 at Nativity Parish in Hollywood at 11 a.m.

**Archbishop McCarthy's message to the people regarding the ABCD this year:**

### My beloved:

*As we begin the year 1989, I want to tell you: Thank you! Thank you for being a blessing of God to South Florida: Thank you for being a blessing to the elderly, the young, the sick, the troubled, those who are searching for the faith. Thank you for sharing God's love with your families, friends and strangers.*

*Thank you for sharing God's blessings with the poor!*

*It is you, who are Jesus living in South Florida.*

*It is you, who continue the healing work of Jesus among us.*

*It is you, who work miracles of love in the name of our Lord.*

*For 30 years, you who have made a big difference!*

*For 30 years, since our Archdiocese began, you have always been there to help one another. And you have done it with a tremendous love.*

*For 30 years, our Catholic family has begun to grow to over 1 million Catholics. And you have welcomed all our brothers and sisters. When I think of you, my heart is so grateful.*

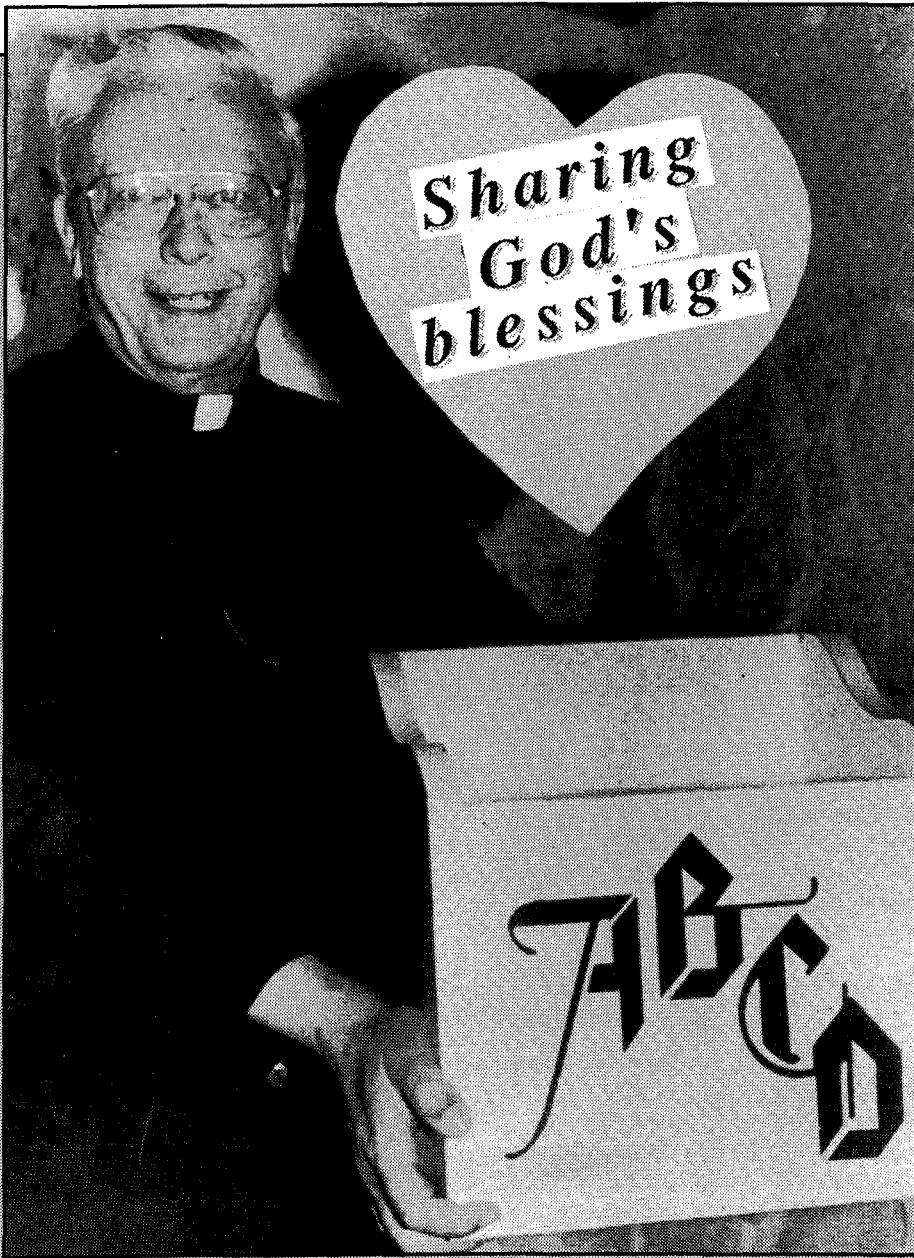
*When people tell me "Thank you Archbishop," I know they are thanking you! for you are the ones that need to be thanked. You are the body of Jesus today!*

*You are Jesus to little Jimmy and many other babies of our Adoption Center. You are Jesus to Mrs. Smith and countless other retired persons in our housing for the elderly.*

tation on possibilities of medical care for the homeless, conducted by Dr. Pedro Jose Greer, chief medical resident at Jackson Memorial Hospital and the Veterans Administration Medical Center and

medical director at Camillus House. His slide presentation, "The sun, the fun and the homeless" dealt with the challenges he and other physicians face in working with the homeless in Miami.

"Out on the streets, a man is choosing what disease he wants," said Greer. "We try hard not to discriminate between one poor and another."



Archbishop McCarthy holds a pledge box at an ABCD dinner. (LaVoz photo by Araceli Cantero)

*Your are Jesus to the Lopez family and many other migrant workers in South Dade. You are Jesus to the youth being helped in our Youth Center in Dade and Broward Counties, - to children in our Inner City schools. You are Jesus to Tony and many other AIDS patients in our new Genesis house. You are Jesus to countless families being helped through our Social Services.*

*Every time a Eucharistic minister brings communion to patients in the hospital, you bring the love of Jesus to them.*

*Every time a Deacon visits those in prison, you bring the love of Jesus to them.*

*Every time a Catechist or Lay Minister proclaims the good news to young and adults alike, you bring the love of Jesus to them.*

*You are Jesus, because you support all these ministries, and the training for these ministries and many others.*

*And how do you do it? You do it every year through the ABCD, the Archbishop's Charity and Development Appeal.*

*Once again, I count on you this year. I need you. Jesus needs you. The Church needs you. The "poor" need you.*

*I am sure this year's ABCD appeal will be a success! For my heart knows how generous you are! We, the Catholic family in South Florida, are a very loving family.*

*It is through the ABCD appeal we have funds to help the elderly, the homeless and AIDS patients...youth, college students, our respect for life, family life programs...train Deacons, and Lay Ministers, and Catechists and Youth Ministers ...*

*--God bless you!*

## Holy Week schedule at the cathedral

Holy week events will begin on Palm Sunday, March 19, with Archbishop Edward A. McCarthy blessing the Palm in a ceremony before the 11 a.m. Mass in the back of St. Mary's Cathedral.

Holy week events at St. Mary's Cathedral include the blessing of the Holy Oils during the Chrism Mass on Monday March 20, at 7 p.m. On Holy

Thursday March 23, Mass will begin at 7:30 p.m. The Eulogy of the Mass will be in four different languages, English, Spanish, French, and Creole.

On Good Friday March 24, at noon the Stations of the Ceremony will be celebrated in English. The Solemn Ceremony will be held at 7:30 p.m. in English, Creole and Spanish.

On Saturday March 23, adults in the RICA (Rite of Christian Initiation for Adults) will be baptized during Holy Saturday Mass beginning at 7:30 p.m. Easter Sunday March 26, the following Masses will be celebrated at St. Mary's Cathedral:

6:30 a.m. in English  
7:30 a.m. in Creole

9:30 a.m. in English  
11:30 a.m. the Archbishop McCarthy will be celebrating a Mass in English  
12:30 p.m. in Spanish

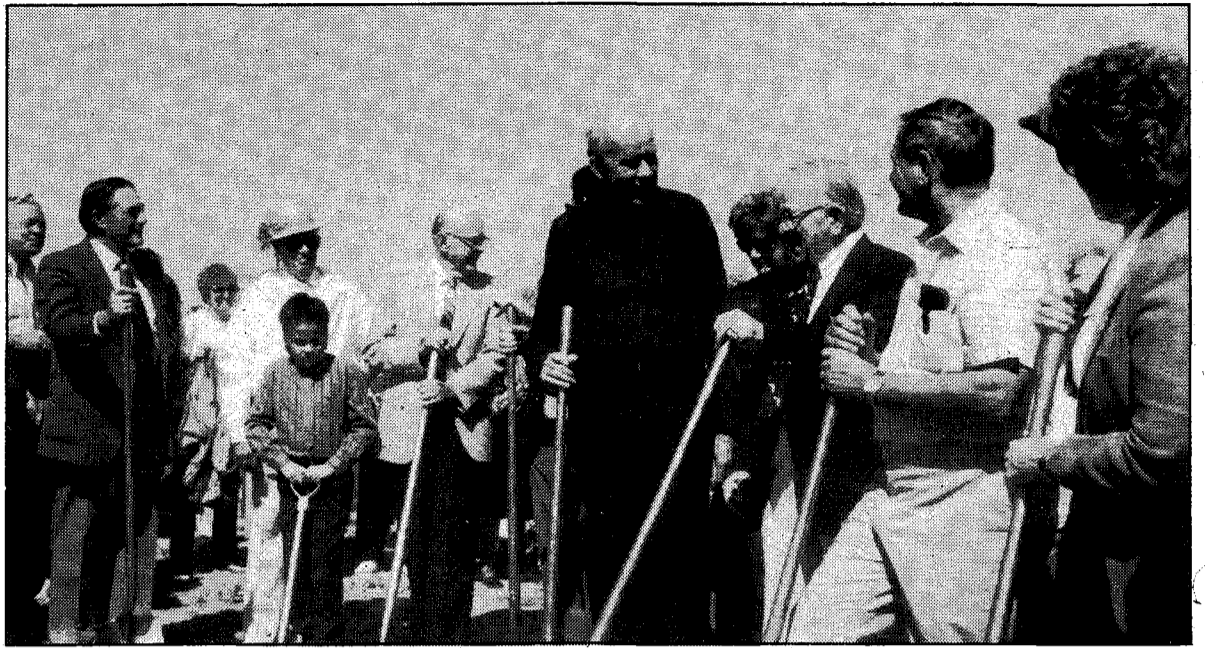
For further information contact the Communications office at the Archdiocese of Miami at 757-6241 ext. 330.



## Building for the future

Father David Punch, pastor of St. Luke Church, (center) speaks with parishioners and city officials at groundbreaking ceremonies for the first phase of construction of a new parish complex at Copans Road near Lyons Road in Coconut Creek. The parish has been renting warehouse space in Margate for church services. The first phase of construction will provide a religious education center and parish center. The 900-seat church will be constructed in the second phase.

(Voice photo by Cynthia Thuma)



## Lent: a time of sharing

Dear Friends in Christ:

Lent is a special time in the Christian community. We, as Catholics, are asked to pray, offer sacrifice, and give alms. We are reminded of Christ's life teachings and are encouraged to find ways to give them expression in our own lives. Over the past thirty years, the American Bishops have appealed to the Catholic community to make a special contribution to support the work of several American Catholic Service agencies.



Abp. McCarthy

Catholic Relief Services (CRS), the largest beneficiary of the collection, is one of the most effective voluntary agencies involved in overseas relief and development assistance and has been working among the world's poor for over 45 years. Through its support of CRS, the American Catholic community has provided assistance to millions of our less fortunate brothers and sisters in over 70 countries worldwide.

Migration and Refugee Services (MRS) is another agency that over the years has done much to comfort those suffering from displacement. MRS is currently easing the pain of relocation for thousands of wayfarers who have been forced to flee their homelands as a result of oppression, war or famine. Other agencies sharing in the American Bishops Overseas Appeal Collection are the Department of Social Development and World Peace of the U.S. Catholic Conference, the Apostleship of the Sea, the Holy Father's Relief Program, and other programs designated by the Bishops.

In the spirit of this Holy Season, I ask you to offer support to the good work of the Bishops' Overseas Appeal, which will be held in our Archdiocese on Sunday, March 19. The world has indeed grown small as travel and daily information bring even the most distant peoples into our lives. By extending our hand, knowledge, compassion, and earthly resources to those in need, we help foster peace and a bonding as one family in God.

With prayers that God will continue to bless you and your loved ones, I remain

Sincerely yours in Christ,

Edward A. McCarthy  
Archbishop of Miami

### Official Archdiocese of Miami

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

**The Reverend Peter Lambert** - to Administrator of Our Lady of Mercy Church, Deerfield Beach, effective February 7, 1989.

**The Reverend Kenneth Whittaker** - to Associate Chairman of the Board of Directors of the Archdiocesan Health Plan, effective February 20, 1989.

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Jeremiah 31:15-17

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# 'Orita' - crossroads for black men



Lateef Battle, whose ambition is to become a pilot, receives the laying on of hands during the Orita ceremony. At right, fathers light their son's candles at the close of the ceremony (Voice photos/Prent Browning)



## ...Learning male pride at Christ the King

By Prent Browning  
Voice Staff Writer

In the film *Roots* Kunta Kinte wrestled a brawny tribesman and tried to catch a bird without killing it as part of a formal preparation for entering manhood.

At Christ the King Church in Perrine Feb. 19 seven high school and junior high school students took part in their own rite of passage ceremony.

Blindfolded and kneeling, they, like Kunta Kinte, received a gift from their fathers at the conclusion of the ritual, a silver medallion engraved with symbols of the African experience. The central part of the ceremony was based on the manhood ritual of the Yorubas, a Christian tribe of West Africa. But the preparation for the rite, called an "Orita," after a Yoruba word meaning "crossroads," was strictly modern in its orientation.

The Orita "pilgrims," as they were referred to in the ceremony, read books about black leaders such as Martin Luther King and Booker T. Washington, listened to a talk about Africa, and studied the Bible.

They also worked on the family budget, visited local governmental meetings and colleges, and spoke with black senior citizens. The ceremony was the culmination of a week of activities at the church marking Black Heritage month during which young men gave reports of their reading and experiences.

All total it was a lot of work, beginning for them in October of last year, and several youths dropped out before February.

Dr. Nettie Dove, the Christ the King parishioner who directed the program, emphasized to the pilgrims the importance of leading a moral life and encouraged the development of a sense of Christian responsibility.

A retired teacher and administrator, she is concerned about the crime and delinquency in her community and believes that positive changes could occur if more black males assumed a leadership role.

"We need to show them that there is a better way than smoking pot," she said.

The young men who spoke with pride of their black heritage during the Sunday event showed signs that Dr. Dove's message had gotten through.

"As a pilgrim I have gained some new

insights into the black experience," said Jimmie Cryer, 17, a Southridge Senior High junior. "In order for slavery to survive the black family had to be destroyed," he

said.

"As a result of the Orita I'm very conscious of my responsibilities as a black man," said Julian Bostic, 16, a junior at

Columbus High School. "I understand why it is so important for black males to de-

*Continued on page 14*

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# Archdiocese Financial Statement

## Figures only part of story

### My beloved in Christ,

I am pleased to present an accounting of our stewardship of the funds you have contributed to the Archdiocese in the fiscal year ended June 30, 1988. The statements will help you to become more aware of the financial commitment of the Archdiocese to furthering the Kingdom of God in South Florida.

Dollars and statistics do not tell the whole story. They are not able to report our greatest resource — the committed services of our dedicated clergy, religious and laity. Please visit one or more of the agencies highlighted in the report and experience the wonderful works accomplished as a result of your generosity.

Many of our parishes, schools and institutions are experiencing financial difficulties. We are reviewing new methods and options for the optimum use of our scarce resources.

I thank all of you most sincerely for sharing so generously the gifts you have received from God. I sincerely believe that Our Lord will convey to you in His own way His special blessings and graces for all that you have done for Him and His mission in this Archdiocese.

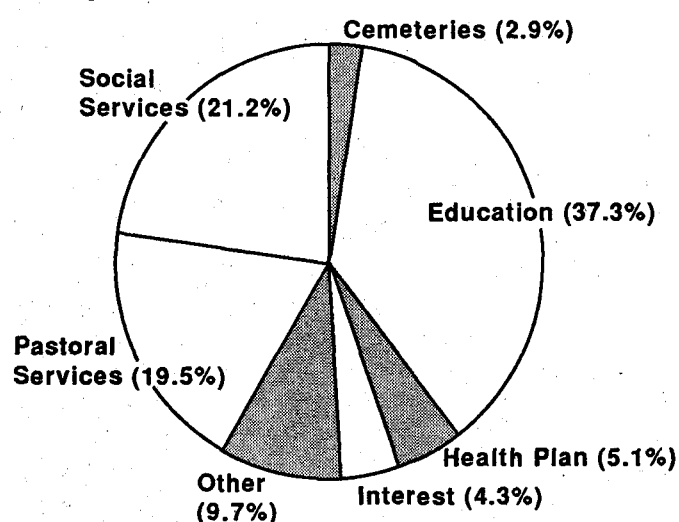
With my prayers and best wishes, I am devotedly yours in Christ,

**Edward A. McCarthy**  
Archbishop of Miami

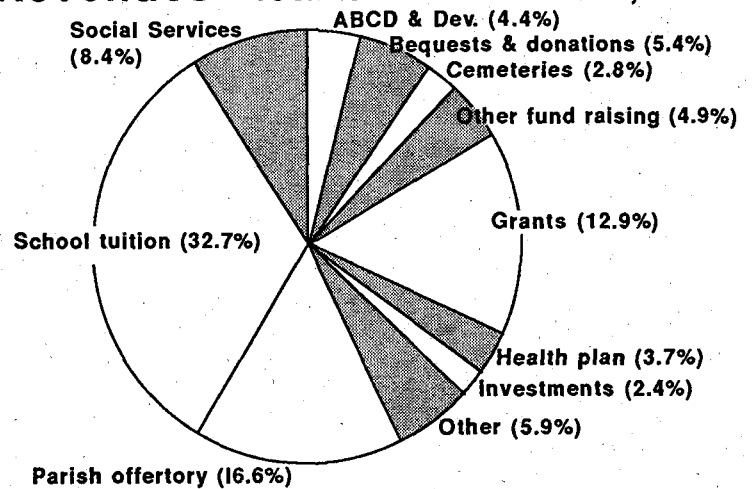
## ARCHDIOCESE OF MIAMI COMBINING BALANCE SHEET AT JUNE 30, 1988 (IN THOUSANDS)

%	Total	SCHOOLS						SOCIAL SERVICES					Amounts Due To/From Pastoral Center
		Pastoral Center	Churches	Elementary Schools	Secondary Schools	St. John Vianney Sem.	St. Thomas Univ.	Cemeteries	Health Plan	Family, Child Substance Abuse Handicapped Services	Nursing Homes and Residences For Elderly (Note #1)		
<b>ASSETS</b>													
4.54	Cash	16,249	5,819	3,427	1,192	802	3,624	362	33	119	871		
0.00	Savings Deposits due from Pastoral Center			14,842	564	232		2,183	925				(a) (18,746)
12.15	Marketable Securities - At Cost	43,480	43,473					7					
0.00	Advances and Assessments due from Parishes/Agencies		16,393										(b) (16,393)
3.86	Trade and Other Receivables	13,805	4,189	642		4	3,414	2,555	167	907	1,879		
(0.97)	Less: Allowance for Doubtful Accounts	(3,457)	(8,054)				(12)	(815)	(171)		(405)		(c) 6,000
1.04	Mortgage Notes Receivable	3,734	3,698				36						
4.70	Restricted Securities/Funds	16,805	4,519	6,580	29	1,318					4,359		
1.31	Other Assets	4,696	1,175	173	8		6	127	1,100	97	14	1,996	
76.91	Land, Buildings and Equipment — At Cost	275,259	38,649	112,940	22,632	14,474	869	22,244	5,072	76	1,251	57,052	
(3.54)	Less: Accumulated Depreciation	(12,655)						(1,683)	(19)	(700)	(10,253)		
<b>100.00</b>	<b>Total Assets</b>	<b>\$357,916</b>	<b>\$109,861</b>	<b>\$138,604</b>	<b>\$24,425</b>	<b>\$16,830</b>	<b>\$911</b>	<b>\$28,630</b>	<b>\$9,425</b>	<b>\$1,279</b>	<b>\$1,591</b>	<b>\$55,499</b>	<b>(\$29,139)</b>
<b>LIABILITIES</b>													
25.79	Notes Payable	92,317	8,375	9,907		71		16,168	1,700		207	55,889	
0.00	Advances & Assessments due to Pastoral Center			16,140	173	80							(b) (16,393)
2.25	Other Accounts Payable	8,050	1,090	343	175	128	35	2,640	1,100	171	1,209	1,159	(a) (18,746)
0.69	Savings Deposits Payable to Parishes/Agencies	2,470	21,216										
0.37	Estimated Health Care Claims Payable	1,342								1,342			
0.52	Estimated Property/Liability Claims Payable	1,854	1,854										
0.86	Perpetual Cemetery Care Reserve	3,077						3,077					
0.91	Deferred Revenues	3,248	99		1,655	682	7	88	287	19	159	252	
0.49	Other Liabilities	1,764		228				631				905	
<b>31.89</b>	<b>Total Liabilities</b>	<b>\$114,122</b>	<b>\$32,634</b>	<b>\$26,618</b>	<b>\$2,003</b>	<b>\$961</b>	<b>\$42</b>	<b>\$19,527</b>	<b>\$6,164</b>	<b>\$1,532</b>	<b>\$1,575</b>	<b>\$58,205</b>	<b>(\$35,139)</b>
<b>FUND BALANCES</b>													
0.23	Undesignated	821	865	(4,989)	(376)	77		(1,865)	(128)	(253)	(535)	2,025	(c) 6,000
3.32	Designated	11,891	9,506					2,385					
0.99	Building Fund Drives — Unexpended	3,544		3,407	137								
12.08	Endowment and Other Restricted Funds	43,233	28,895	5,743	29	1,318		2,889				4,359	
51.49	Equity in Physical Plant	184,305	37,961	107,825	22,632	14,474	869	5,694	3,389		551	(9,090)	
0.00													
<b>68.11</b>	<b>Total Fund Balances</b>	<b>\$243,794</b>	<b>\$77,227</b>	<b>\$111,986</b>	<b>\$22,422</b>	<b>\$15,869</b>	<b>\$869</b>	<b>\$9,103</b>	<b>\$3,261</b>	<b>(\$253)</b>	<b>\$16</b>	<b>(\$2,706)</b>	<b>\$6,000</b>
<b>100.00</b>	<b>Total Liabilities and Fund Balances</b>	<b>\$357,916</b>	<b>\$109,861</b>	<b>\$138,604</b>	<b>\$24,425</b>	<b>\$16,830</b>	<b>\$911</b>	<b>\$28,630</b>	<b>\$9,425</b>	<b>\$1,279</b>	<b>\$1,591</b>	<b>\$55,499</b>	<b>(\$29,139)</b>

Expenditures--Year ended June 30, 1988



Revenues--Year ended June 30, 1988



### ARCHDIOCESE OF MIAMI 1988 STATISTICAL DATA

Total Priests in Archdiocese	365	Total Assisted	1,504	High School Students	2,230
Ordinations:		Protection of Life and Family Centers	3	Elementary Students	29,831
Diocesan Priests	3	Total Assisted	31,265	Total Students under Catholic Instruction	68,469
Transitional Deacons	5	Various Institutions	42	Teachers in the Archdiocese:	
Permanent Deacons	6	Total Assisted	218	Priests	20
Permanent Deacons in Archdiocese	72	Seminaries, Diocesan	1	Brothers	22
Total Brothers	58	Students from this Archdiocese	24	Sisters	102
Total Sisters	432	Students from other Diocese	29	Lay Teachers	1,295
Parishes	105	Students of Archdiocese in other Seminaries	42	Baptisms:	
Missions	3	Colleges and Universities	2	Infant	14,110
Pastoral Centers	98	Total Students	7,581	Converts	677
Dispensaries	1	High Schools, Archdiocesan	8	Marriages:	
Total Assisted	1,467	Total Students	6,681	Catholic	3,198
Homes for Special Care	3	Elementary Schools	51	Mixed	695
Total Assisted	953	Total Students	18,860	Deaths	4,592
Orphanages and Child Welfare Centers	3	Protective Institutions	2	Total Catholic Population	596,650
Total Assisted	331	Total Students	220	Total Population	3,146,000
Nurseries	7	Confraternity of Christian Doctrine:		Source: 1988 Official Catholic Directory	



# Archdiocese Financial Statement

REVENUES AND EXPENDITURES — TWELVE MONTHS ENDED JUNE 30, 1988 (IN THOUSANDS)

%	Total	SCHOOLS						SOCIAL SERVICES					
		Pastoral Center	Churches	Elementary Schools	Secondary Schools	St. John Vianney Sem.	St. Thomas University	Cemeteries	Health Plan	Family Child Care Substance Abuse Handicapped Services	Nursing Homes and Residences for Elderly (Note #1)	Internal Assessments Subsidies & Interest	
<b>REVENUES</b>													
16.56	Parish Offertory	23,641	23,641										
32.67	School Ordinary Income	46,635		21,731	13,971	151	10,782						
4.35	Charity, Development & Debt Reduction Drives	6,214	4,987	1,227									
2.81	Cemetery Income	4,013						4,013					
8.42	Social Services Fees and Rentals	12,016								1,194	10,822		
11.82	Government Grants and Assistance-Current Funds	16,881								6,696	7,701		
0.21	Government Grants and Assistance-Other Funds	300									300		
0.85	United Way Grants	1,216								1,216			
4.79	Bequests and Donations-Current Funds	6,841	3,188	675	479	119	47	1,366		827	140		
0.62	Bequests and Donations-Other Funds	890	667					223					
4.88	Bingo, Bazaars, Ancillary Revenues	6,964		3,708	572	(185)	14	1,244			1,611		
1.38	Interest & Investment Income-Current Funds	1,967	1,016	1,467	75	75					141	(d) (1,082)	
1.02	Interest & Investment Income-Other Funds	1,459	1,240					219					
	Interest Income — Paid by parishes to Pastoral Center		1,039									(e) (1,039)	
0.67	Contributed Services	963					143			820			
3.20	Other Income-Current Funds	4,568	687	2,936	614	45	5	142	83	3	53		
0.38	Other Income-Other Funds	541	520					21					
	Internal Assessments & Subsidies												
1.62	—Property/Liability Self-Insurance	2,309	2,309										
3.74	—Health Care Self-Insurance	5,346							5,346				
	—Parish Subsidies to Schools			410	1,784							(a) (2,194)	
	—Assessment Due Pastoral Center		1,527									(b) (1,527)	
	—Subsidies from Pastoral Center			351	389					1,082		(c) (2,478)	
100.00	<b>Total Revenues</b>	<b>\$142,764</b>	<b>\$17,180</b>	<b>\$34,415</b>	<b>\$25,644</b>	<b>\$14,025</b>	<b>\$1,016</b>	<b>\$16,781</b>	<b>\$4,221</b>	<b>\$5,499</b>	<b>\$11,888</b>	<b>\$20,415</b>	<b>(\$8,320)</b>
<b>EXPENDITURES</b>													
19.51	Pastoral Services	27,438	1,574	26,215									(c) (351)
1.61	Persons — Clergy, Deacons & Ministers Development	2,263	1,921					998					(c) (656)
37.30	Christian Formation — Education	52,467	957		24,805	13,815		13,279					(c) (389)
0.00	Social Services												
9.34	—Nursing Homes	13,139									13,139		
3.46	—Residences for Elderly	4,868									4,868		
8.41	—All other Social Services	11,826	1,082							11,826			(c) (1,082)
0.10	Worship & Liturgy	137	137										
2.86	Cemeteries	4,022							4,022				
0.53	Archdiocesan Newspapers	752	752										
5.12	Health Plan Cost	7,204							7,204				
2.01	Property/Liability Self-Insurance	2,821	2,821										
1.85	Archdiocesan Administration	2,597	2,597										
3.99	Interest Expense	5,605	503	1,288		27		1,432	33		53	3,308	(e) (1,039)
0.28	Interest Expense-Paid by Pastoral Center to parishes	391	1,473										(d) (1,082)
1.35	Papal Visit	1,899	1,899										
0.64	Upkeep of archdiocesan properties	900	900										
1.27	Other Expenditures-Current Funds	1,792	647					1,145					
0.38	Other Expenditures-Other Funds	529	93					436					
0.00	Internal Assessments and Subsidies												
0.00	—Parish Subsidies to Schools			1,784	410								(a) (2,194)
0.00	—Assessment due Pastoral Center		1,527										(b) (1,527)
100.00	<b>Total Expenditures</b>	<b>\$140,650</b>	<b>\$17,356</b>	<b>\$30,814</b>	<b>\$25,215</b>	<b>\$13,842</b>	<b>\$998</b>	<b>\$16,292</b>	<b>\$4,055</b>	<b>\$7,204</b>	<b>\$11,879</b>	<b>\$21,315</b>	<b>(\$8,320)</b>
<b>Excess (Deficiency) Revenues over Expenditures - Note #3</b>		<b>\$2,114</b>	<b>(\$176)</b>	<b>\$3,601</b>	<b>\$429</b>	<b>\$183</b>	<b>\$18</b>	<b>\$489</b>	<b>\$166</b>	<b>(\$1,705)</b>	<b>\$9</b>	<b>(\$900)</b>	

**Note #1**

Nursing Homes and Residences for the Elderly  
—The fiscal year for the most of these facilities is not June 30.

**Note #2**

Pension Plan  
—Not included above. The Archdiocese is a participant in a defined benefit plan covering all employees of the Archdiocese of Miami, Diocese of St. Petersburg, and Diocese of Venice. The Plan had assets of \$58.1 million as of June 30, 1988. Total actuarial present value of accumulated employee benefits was \$58.9 million.

**Note #3**

Excess of revenues over expenditures  
—Excess revenues are funds set aside for debt retirement, extraordinary repairs and renovations and major capital improvements.

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# GANGS

## In all neighborhoods now, symptom of family , social unrest

By Lily Prellezo  
Voice Correspondent

From the "gentile suburb" of Coral Gables to the strife-torn ghetto of Overtown, gangs are a problem in all neighborhoods.

Like an infectious disease, they have spread across economic, racial, and ethnic barriers. A far cry from the choreographed fist fights of *West Side Story*, some of today's gangs are involved in murders, weapons selling and drug dealing.

To address this concern, Little Flower parish's regular Tuesday evening youth group took a different twist recently when it presented an enlightening program on youth gangs, given by Detective David Cortez. Cortez, a former gang member is now head of Gang Detail for the City of Miami police.

Getting youth to understand the real picture on gangs is important: 99.5% of gang members never finish school, never get a job, and never do anything for themselves, said Cortez, to 200 young listeners.

"Anyone can be involved in a gang," said Anneris Silva, director of youth ministry at Little Flower, adding that wealth was not necessarily an excluding factor in youth involvement. Home ability is.

"Kids need a sense of belonging," said Detective Cortez, "and belonging to a gang satisfies this need." He was a 12-year-old Puerto Rican living in the Bronx with his mother when a gang member helped him retrieve his mother's stolen purse. From then on, he was in. He dropped out of school to become a full-time member of the Spanish Cobras, a gang with a 30-year history.

It wasn't until his mother remarried and his family visited Miami that his life changed. His concerned step-father enrolled him in Miami Military Academy.

Cortez says that saved him. "If not, right now, I'd probably be serving some time."

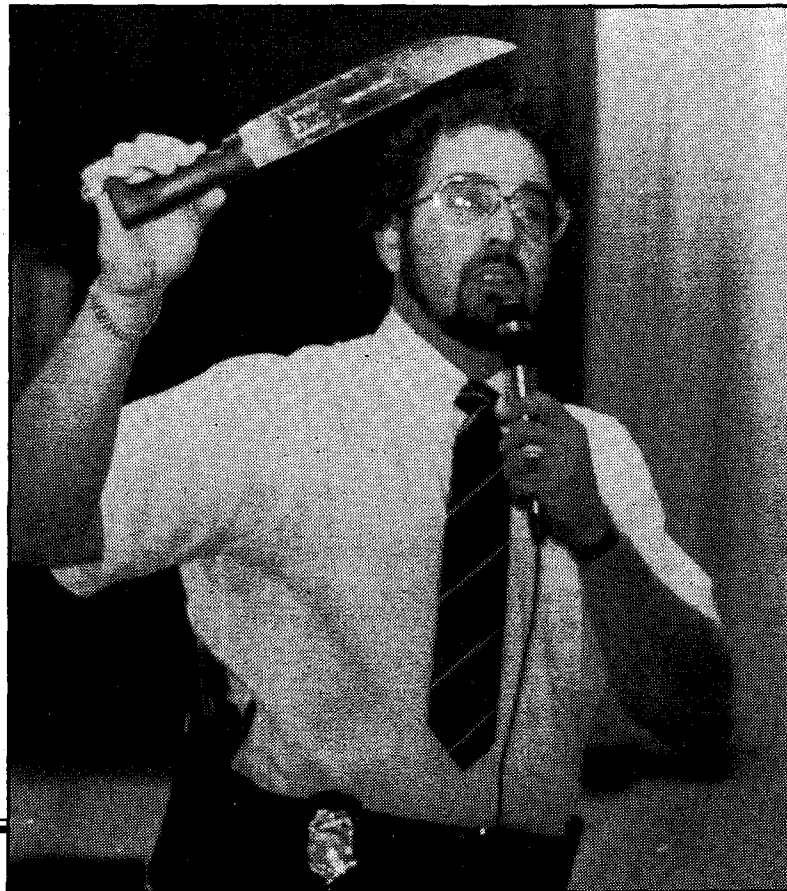
Although gangs have existed since the 1800's, gangs as they are know today started in the 1930's with immigrants from Mexico moving to Los Angeles, said Cortez. Gang formation reached a peak in the 50's and 60's.

Most people think of gangs as loosely organized and unstructured, but the opposite is true, he said. Some gangs are 30-years old, with rules, by-laws, and guidelines written up in their "bibles." Although unbusinesslike in appearance, gang leaders recruit the best "graffiti crews," and maneuver takeovers, with larger gangs units incorporating smaller gangs into their organizations. Leaders carry beepers with pre-arranged codes that signal when and where a confrontation will take place. Members are referred to as "players." Although women-only gangs exist, most females associated with gangs are the girlfriends or simply "women" of the gang members. Their main job is to provide weapons when necessary. Pitch forks, stars,

**'Kids need a sense of belonging, and belonging to a gang satisfies this need'**

--Det. David Cortez, former gang member.

Cortez holds up gang knife and adds that ninety-nine percent of gang members never finish school, get a job or do anything for themselves. (Voice photo by Lily Prellezo)



demons, and bunnies are only a few of their symbols.

And do not let the Latin-sounding names fool you, said Cortez. Traditionally to be a gang member you had to be of Latin descent, but this no longer holds true.

Although Miami's gang problem is far from that of New York, Los Angeles, or Chicago, the numbers are multiplying. In 1984, police identified 4 gangs with 60 members. Today, there are 52 identified gangs with over 3,000 members. "But we suspect there are at least 3,000 more members that have not been identified," said Cortez. Los Angeles has 600 identified gangs with over 70,000 members.

"The elements (see related story) keep gangs growing," said Cortez.

But is the older Miami gangs that are the most menacing. Gang leaders, traditionally high school drop-outs, are now in their late twenties and early thirties. Job placement is virtually impossible, but money is a necessity. It is these older gangs that have moved in to drugs and weapons, and some have joined forces with organized crime groups.

In 1984 the City of Miami police became the first unit to recognize the problem and recruiting began. Today they have six detectives and one sergeant who do nothing but work on gangs. A Multi-Agency Gang Task Force, encompassing 28 municipalities, meets frequently to exchange information.

One of Cortez' frequently criticized approaches to learning more about Miami gangs is to order a pizza delivered to a street corner to rap with teens that are just "hanging out."

"That way we can identify who are the hard core individuals in the gangs, who is an associate, and who is a 'wannabe'." It is those that ant to be in a gang that

most concern the gang officers. They talk with the kids to find out why and what it is that they want out of life.

Some of the rehabilitated youth said they just wanted sense of belonging. Others came for such deprived roots that they had to be taught to eat with a fork, said Cortez.

Janete Hernandez will never forget the day a gang member shot a teen in front of her school. Kinloch Park. When the murderer's father found out his son was in a gang, he refused to believe it. The parents are the last to know "because they don't want to know," said Cortez. "Now, every time we identify a new kid, a letter goes out to the parents."

"Children are influenced by what they see," said Cortez, "and parents don't feel that kids pick it up." Historically, parents thought that by moving away, they would leave the problem behind.

In effect, said Cortez, they just spread the gang problem to their cities. The gang problem that originated in L.A. was transferred to Chicago and New York when parents moved to find a better place to raise their children. Now those children are adults with children who are moving away from Chicago and New York to find better places to raise kids. Miami is one of those places.

Neighborhood groups are one way to tackle the gang problem. NAG — Neighborhoods Against Gangs — is currently awaiting its seal of approval from Tallahassee. Initiated by Detective Cortez in his hometown in Broward, the first open meeting for Broward residents was held last month.

For more information on gangs and neighborhood groups, contact Detective David Cortez at the Miami Police Department, telephone 579-6619.

### 'He's my brother'

*"My brother is 17 now and he's been in a gang since he was 13, after he got kicked out of school in 8th grade. He doesn't do anything all day long, just goes out with his friends. He's been to jail for stealing, just for fun. He's gotten into drugs.*

*They like to show off; they think they're bigger than other people. When they come to the house they just eat everything, make a mess, and steal a few things. My mom says she can't do anything about it. She's here tonight. My dad just insults him and it makes things worse. My older sister doesn't really talk to him. I came here to learn more about it, to see if I can help him. I'm not ashamed. He's my brother."*

-An eighth grader, St. Theresa



### Some symptoms to watch for

Some symptoms of gang behavior parents can look for:

- Do his/her clothes take on a significant meaning: only clothes of a particular color worn every day, or worn a certain way?
- Has skipping school become a problem?
- Has the youth been coming home late from school or from social engagements?
- Does he/she spend an excessive amount of time on the phone?
- Does he/she bring things home that were "found" or "given by a friend"—things like stereos, jewelry, etc.?
- Is he/she scribbling a certain graffiti "logo" all over books, papers, etc.?
- Tattoos?



# Focusing on the homeless

## Lord's Place finds bumps on the road to Broward

By Cynthia Thuma  
Voice News Editor

Among the items cluttering Joe Ranieri's tiny Boynton Beach office are a ceramic model of Michaelangelo's "Pieta" and a small statue of St. Francis of Assisi, items which seem natural in a family shelter called The Lord's Place.

The bottle of Maalox on his desk seems right in character, too.

The walls of Rainieri's office are filled with plaques and certificates heralding his work with homeless families, but Rainieri, on leave from his work as a deacon in the Diocese of Palm Beach, has found little more than frustration in his attempts to establish a Lord's Place in Broward. Two are operating in Palm Beach County and a children's center is under construction in Pahokee.

When Ranieri announced plans to build a shelter at the beach in Fort Lauderdale, local government officials and representatives of other charitable organizations gave him the cold shoulder.

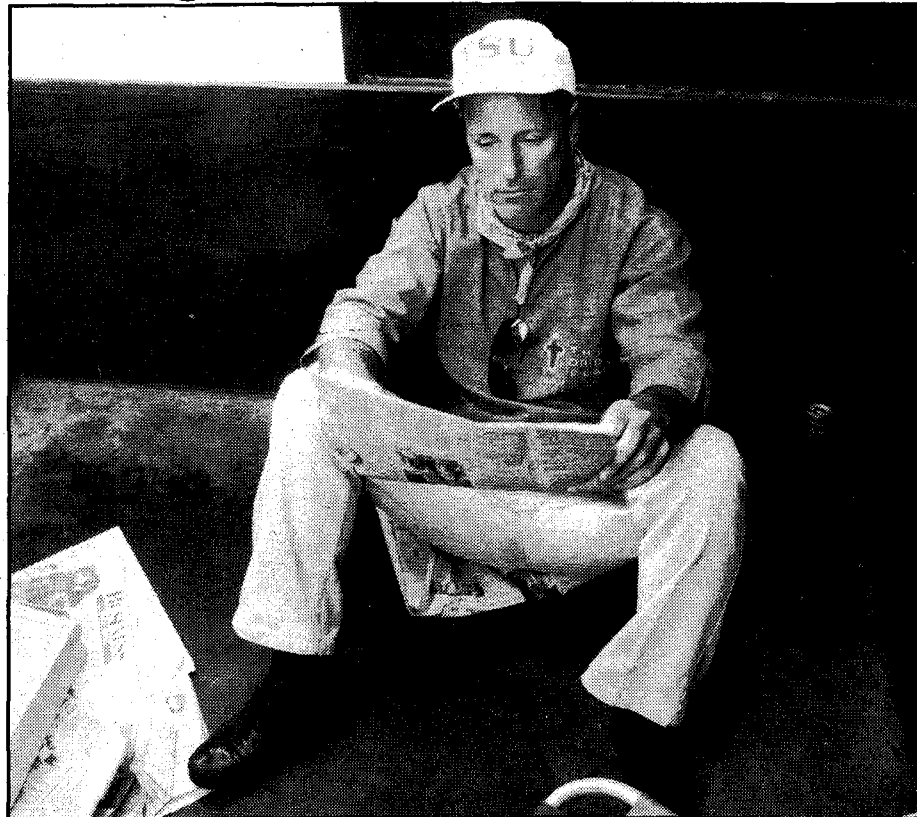
"My feeling is what this is about is money and ego," Ranieri said. "But it's the poor who get neglected."

The government officials "hear the word 'homeless' and automatically they think about drug addicts and alcoholics," Ranieri said. "But not one of them came down from that county to see what kind of a program we run here. What does it take to impress these people?"

"I think there's a lot of fear, fear of bringing the neighborhoods down, but let's not confuse fear with prejudice."

Ranieri began his ministry for the homeless in 1980 with a soup kitchen in downtown West Palm Beach. Bishop Augustin Roman celebrated the facility's dedication Mass amid the noise of neighboring businesses.

"We were between a bar and a massage parlor," Ranieri said. "I started out with the soup kitchen because I believe everyone should be in a ministry



Joe Ranieri raised \$33,000 by spending 28 days in a dumpster

(Voice photo by Prent Browning)

they create themselves. With God's help, prayer, sacrifice, tolerance and perseverance, it should grow."

And Ranieri's did. But with the growth, he found the homeless are neither the darlings of media nor government. Ranieri knew he'd have to be creative to spread his word.

"The homeless catch a bad rap," he said. "They get lumped together with runaways, drug abusers and alcoholics and the word 'homeless' has come to connote a person who just doesn't want to work. Because that's happened, it's created a bias against the homeless. They see the homeless as just being derelicts."

To dramatize their plight, Ranieri decided to sleep on the steps of St. Ann's Church in downtown West Palm Beach, a block from the county jail. He slept on the steps for 30 nights and collected about \$130,000 in donations. He applied those funds toward the purchase of a 16-unit motel costing \$279,000.

The Boynton Beach shelter was built from scratch, a monument to volunteerism. A Palm Beach Gardens architect waived his fee to design the building. Some labor and supplies were donated to help ease construction costs. Even the portrait of Christ on the front of the building was donated.

The immaculately kept shelter is the jewel of its northeast Boynton Beach neighborhood. It provides 11 units of 750 square feet each for two-bedroom family housing. It also can provide space for up to 12 beds for temporary housing for single women. On an adjoining piece of property, the shelter leases the old home there to a pro-life group called "I Love My Baby" for \$1 a year.

At The Lord's Place's West Palm Beach and Boynton Beach shelters, once a family is accepted into the program, one adult family member is required to begin the search for work the morning after admission. Once the wage-earner finds a job, paychecks are turned over to Ranieri, who deposits 75 percent into a bank account and returns 25 percent to the family for incidentals not covered by the shelter. After six to eight weeks in the facility, the family should have enough for apartment deposit, two months rent and utilities deposits.

"They usually leave with about a thousand dollars," he said. "And they have to produce a rent agreement before they can leave."

Ranieri estimates The Lord's Place economically rehabilitates 300 families

Continued on page 14

## Camillus House director: Florida's no trendsetter for the homeless

By Cynthia Thuma  
Voice News Editor

Citing figures that show the United States is "at peace and enjoying the greatest economic surge in history," the 3 million homeless that live on America's streets are "a national disgrace," said Brother Paul Johnson, director of Camillus House, the downtown Miami shelter for homeless men.

In delivering the annual Monsignor Higgins lecture to community members,



Johnson

faculty, staff and students, Brother Paul said Florida is the state with the poorest record of assisting the homeless.

Of the 3 million homeless nationwide, 500,000 are children. More than 10,000 homeless live in Miami.

"New York, California and Florida are trendsetters in this country, but Florida ranks fiftieth when it comes to social services. Why? I say because they've been able to get away with it."

Those figures "are something that

would read very well of the newspaper in Havana or Moscow."

"They are reduced to survival in the richest country in the world in a time of peace and in a time of economic prosperity."

One of the contributory causes to homelessness is the minimum wage, Brother Paul said.

"Have you noticed that minimum wage has remained \$3.35 for the last eight years?" he said.

"Minimum wage is immoral, indecent and must be raised quickly. We have got to start paying people a just wage, a wage on which they can live."

In South Florida, drugs are a problem, too, he said.

"We all see the effects of drugs. In the state of Florida, we are at least 10 years ahead of our expected growth because of drug money. You talk to them and find they never thought that first little puff, that first needle would get them that way.

"It's the No.2 moneymaker in the state of Florida (behind tourism), but No.1 in ruining lives."

Brother Paul said his own awareness of the indignities suffered by the home-

less was heightened when he traveled to New York for a convention. He decided to stow his clothes and keys in his hotel room and see first-hand what living in a shelter was like.

He located a shelter and banged on the door for a while before his knocks were answered.

"It wasn't a friendly face, it was Pinkerton guard," he said. "The man said 'What do you want?' I didn't hit it off too well with him that night. That was the kind of place where you don't get up and want to go to work the next morning. If you had any feelings like a human they dissipated. You felt like a bum."

Brother Paul drew on his experiences in the New York shelter to help plan for the new Camillus House, a hotel-type facility that aims to be "a place equal in comfort to Howard Johnson's."

Other plans for Camillus House include an outreach program and the March 10th opening of a single-room occupancy dwelling that will permit residents to live at low rent in a controlled environment while a large portion of their earnings are being saved to provide for an apartment deposit.

## Bishop gains international perspective

By Cynthia Thuma  
Voice News Editor

When representatives from social service agencies within the Archdiocese of Miami and Florida's six dioceses met at the Rolling Hills Golf Resort and Conference Center in Davie on Feb. 23-24, one of the participants watched the proceedings with a special global perspective on the issues at hand.

Bishop John Snyder of the Diocese of St. Augustine recently had the opportunity to watch the fruits of Catholic charities being put to work in Southeast Asia. At the Davie convention, he was principal celebrant of one of the conference's two liturgical celebrations.

**'Out of tragedy, you saw a sense of hope'**

Bishop John Snyder, Bishop of St. Augustine

"I was in Thailand on behalf of Catholic Relief Services and visited three refugee camps," Bishop Snyder said. "Our invitation to the camps was due to Pope John Paul II's visit. They asked if we couldn't do something to help the hundreds and thousands of refugees there."

Part of Bishop Snyder's duties was to turn over three dental clinics to the refugee assistance groups. He also got to see first-hand how funds raised by parishes in the United States were being used to rehabilitate the refugees and teach them self-reliance rather than just serving up handouts.

Bishop Snyder and his entourage visited three camps. At Phinot Nikom, 19,000 Cambodian and Vietnamese refugees learned job skills. At Site 2, a camp of 170,000, things were not as rosy. United Nations forces brought in 400 truckloads of drinking water daily for the residents, who did not share the same sense of hope as the Phinot Nikom group.

"You wonder how long you can keep people confined," said Bishop Snyder.

At his other stop, called Site B, 50,000 refugees lived there "in a sense of hope that they were going back to their own countries."

"Out of tragedy, you saw a sense of hope," he said. "The work of Catholic Relief Services even goes into areas that are largely not Catholic. It gives you a greater consciousness of not only a worldwide church, but a worldwide concern."

"We can't divorce ourselves from being able to reach out across the seas (and helping Americans in need). It's not an either/or thing; it's both."

Although Catholicism is blossoming in Southeast Asia, particularly South Korea, Catholics in Thailand comprise less than one-half of 1 percent of the population, Bishop Snyder said. The country's primary religious affiliation is Buddhist.



## Orita teaches a sense of heritage, morality

Continued from page 9

velop, and to be brought along to lead our people to the future, because now I understand how the black male was kept down by denying him jobs to support his own family."

There were indications of a new maturity in the way they were able to put some perspective on what often seemed to them like a strict upbringing.

"You tried to teach me a sense of common sense, truth, and pride," said Anthony Galvin, 16, a junior at the Miami School of the Performing Arts to his parents. "I often strayed but you were always there to put me in line."

The pilgrims also told of the importance of God in their lives and, indeed, the Orita was performed within a religious framework, albeit an ecumenical one. Most of the boys were non-Catholic and a Baptist minister, Rev. Walter Richardson, the father of one of the boys, made remarks representing the viewpoint of the fathers at the beginning of the rite.

The ritual itself was the creation of Rev. Frank Fair, a Baptist minister in Morristown, Pennsylvania. Adapted by Dr. Dove it resembled in form the Catholic ordination rite. First, the pilgrims were formally presented to the priest and recommended by the congregation. Kneeling, at the altar they received a prayer of direction from a deacon.

Blindfolded, still kneeling, they received the laying on of hands from their family members. Their fathers then put the Orita medallion around their necks and the pilgrims removed their blindfolds symbolizing their entry into "the light of manhood."

The ceremony concluded when the young men formed a procession out of the church carrying candles lit by their fathers.

But the Orita experience, it is hoped, did not end there.

"I told them that they are going to be my missionaries," said Dr. Dove later, "that they must speak to other young black men

and try to encourage them to learn about the black experience."

Another Orita is already being planned for next year.

"I want this to be perpetuated not only at Christ the King, but throughout the community," said the program director.

It will be continued, at least, on a personal level when the pilgrims who felt the Orita was significant get married and have children of their own.

As part of the rite they formally promised to consider passing the Orita medallion on to their own children when they come of age.



*All one family*

Wilton Gregory, Bishop of Chicago, (middle, with Father Seamus O'Shaughnessy, left, and Deacon George Gibson) spoke at Mass on Feb. 19 at the multi-ethnic parish of Christ the King in Perrine at the end of festivities for Black Heritage Month. "Family is more than blood," the bishop said. Although black Americans are often fascinated with retracing their African roots, "we have found family here" in America, he said. (Voice photo/Prent Browning)

## The Lord's Place gets a mixed reception in Broward

Continued from page 13

per year.

"We have housed over 3,000 families in seven years," he said.

Alcoholics, drug abusers and run-aways are not accepted for the program. "There are other shelters and programs available to help them," Ranieri said.

Also in Palm Beach County, The Lord's Place helps distribute federal surplus foods to the elderly and needy.

In 1988, Ranieri began his move to Broward. To raise funds - and the consciousness of Broward residents - he lived in a dumpster for 28 days, fasting throughout. The dumpster was placed in three

locations: Deerfield Beach, Wilton Manors and Margate. He raised \$33,000, which will go toward the Broward shelter.

Perhaps because his way of illustrating the needs of the homeless is a bit unorthodox, Broward officials and the local media weren't impressed.

"There was one agency from Broward that called me a loner," he said. "I'm not a loner. I'm a friendly guy and pretty well known, but I generally do whatever it takes to get the job done."

"I'm willing to take the heat. Christ was crucified; I can take a little criticism."

After being rebuffed by Fort Lauderdale officials, Ranieri decided to focus his

search northward. He now is negotiating for land in the northern part of the county.

"It's away from the beach," he said.

He has raised well over \$125,000 for the shelter which, he hopes, will be able to accommodate up to 15 families at a time.

Although he is Catholic, the shelters do not receive financial assistance from the Archdiocese of Miami or the Diocese of Palm Beach. The focus on the program, he said, is nondenominational.

"The Catholic church is who got me started and my volunteers here are 95 percent Catholic," he said. "But I'd say 60 percent of the people we get here are Baptists, but we don't get a penny from the

Baptist churches.

"I'd say shelter programs transcend the whole denominational thing."

Ranieri envisions further expansion of The Lord's Place.

"We were the first family shelters in South Florida," he said.

"We'll be going into Dade eventually."

He knows the battles he's fighting in Broward await in Dade, also, but he says he'll be prepared when the time comes.

"There is a competition among the agencies for money," he said. "That's unfortunate. We're not here to compete; we're here to serve."

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## Hollywood producer explains why bad films succeed

Ken Wales is a Hollywood producer with a long string of film credits, including "The Revenge of the Pink Panther" (a Blake Edwards film), "The Tamarind Seed" (starring Julie Andrews and Omar Sharif), "The Wild Rovers" (starring William Holden and Ryan O'Neal), "The Prodigal," (a Billy Graham film) and many others. Wales holds the film rights to "Christy," Catherine Marshall's best selling novel.

**Q. Why does Hollywood make so many offensive films?**

A. Part of the answer is job preservation. If the project is part of an industry trend but it doesn't work, they can say, "Well, everybody else was doing it," and no one loses his job.

**Q. You're suggesting that producers play it safe by making offensive films. Does the public really want violence, sex and profanity?**

A. Well, Hollywood produces what part of the public wants. If you can make a film like "Beverly Hills Cop" and gross \$200 million, that means that more than 40 million people saw that film.

There is a group of people responding to such films and there must be some Christians within that group.

**Q. Why do Christians patronize the bad films?**

A. One answer to that is that films offer us vicarious experiences. People can't really be involved in the car chase in San Francisco, but seeing it in "Bullet" or "The French Connection" is a thrill.

All of us, no matter what our philosophical or religious beliefs, are human and there is that part of us—the kid in us—that craves excitement. That is part of the popularity of horror and gore films like "Friday the Thirteenth" or "Halloween." Nobody would ever dare live through that experience, but they can vicariously feel it through the film experience.

Another factor that enters in is peer pressure relationships. That's another reason people see these films. They want to see "what's in" or "what's cool."

Christians tend to go along with the general public and this presents a real dilemma for believers. My concern is that the alternative has to be there to provide the opportunity for Christians to vote in another direction. Unfortunately, many people have stopped seeing films altogether because of explicit scenes.

**Q. Didn't the rating system established in the 1960s open the door to explicit sex and violence?**

A. I think so. Before the rating system, you could just ignore a film. Now, an "R" rating appeals to many. The sad thing is that filmmakers think a film must have two or three scenes of nudity or seminudity to be commercially successful.

If they don't have nudity in the film, it's like something is missing. It's easy to make a bedroom scene for one of the characters. Films simply reflect the voyeuristic desire of our society.

**Q. "Chariots of Fire," a film about Christians, was not made by Christians. Why is it that Christians can't**

**What does that say about you?"**

Another missing element is financial support of good films. Films take money to be made. The stories are there, but it takes organization and financial backing to provide the missing link. Dedicated Christian businessmen, through their contacts, could underwrite a film project. It would cer-

tainly return very well for them. If you make a good film, it's going to be seen and it will make money.

that present good, enriching stories about people and their lives.

**Q. What impact will there be in Hollywood because of the uproar last year over "The Last Temptation of Christ"?**

A. The uproar is going to send a message to the studios that "we've had enough." I think Christians are saying, "In your attempt to examine the human side of Christ, you have elected a totally unacceptable, insensitive way. Because of the First Amendment rights you have to do this, you have abrogated the responsibility that goes along with it. Your right to say whatever you want does not mean you may degrade the name of Christ and blaspheme that which is dear to me."

**Q. Do you think Universal has been pleased by the attention this film has received, or do you think they'd rather not have the uproar?**

A. There probably were some in the promotional department who were excited and thriving over the furor. To them it is like a war and they were plotting counter moves against Christians.

It would have been interesting to see what would have happened if there had been any attempts by thoughtful Christian leaders to go behind the scenes to meet with executive of the studio to meet and say, "We want to meet as brother to brother with you, as human to human" and begin to share openly. We have passed the point of doing that, unfortunately. But God is not finished with this yet. I think the impact of this is going to go on for months.

**Q. How will our film viewing habits be changed by advancements in video and cable television technology?**

A. By and large, network television is a vast wasteland. That's why we are now into the age of "narrowcasting." We're not broadcasting any more. Video cassettes have allowed people to select entertainment that's more in tune with what they want to see.

The ultimate advancement we'll see is "pay per view" television. You'll be receiving television signals through fiber optic telephone cables. You'll use the telephone touch pad to request any information you'd like.

You'll be able to order the *Encyclopedia Britannica* over your television to help your child do homework. In addition, films will be available through cable and you'll access them by using a credit card with a magnetic strip. An entire feature will be encoded on that strip.

With this new technology, however, it's going to take a strong conscience for adults to resist accessing R-rated materials in the privacy of their homes.

(From *Focus on the Family Citizen*)



**Good Christian films will be seen and will make money, if Christian businessmen would only underwrite them.**

**seem to make commercially successful films?**

A. In the first place, there are very few Christians who can do films. So when Christians attempt a film and it fails, the impact is staggering. The film "Born Again," which was very unsuccessful for many reasons, left a trail not only in the Christian film industry, but in the regular secular industry. The second thing is that many times we Christians are afraid to depict and tell the truth.

In "The Prodigal," the film done by the Billy Graham organization, we tried to make a film showing hurting people. The son is on an island, living with his girlfriend, growing marijuana and alienated from his family. The mother is beginning to have an affair with a writer.

We tried to show that these were dilemmas that were being faced by many, many people in the country. Why not show the dilemma realistically, honestly and then show what a Christian perspective would be?

The film attempted to be real and honest. I think this is what the world is demanding. They're saying to us, "If you are a Christian, you've got to be real to me. Then I can relate to your Christianity. But for you to be higher than I am, more pious, not able to come alongside where I am hurting, what does that say about Christ your Lord?"

tainly return very well for them. If you make a good film, it's going to be seen and it will make money.

To finance such a film, you can form a company or a limited partnership and the filmmaker becomes the general partner. Limited partnerships can be sold in whatever amounts the general partner deems necessary to fund the project. Another way to finance a film is to find 10 men who would be responsible for raising a million dollars each. You could also do a stock offering. People could invest \$5,000 or as little as \$2,500.

**Q. How long will we have to wait for Hollywood to produce films with a moral message?**

A. I hope we don't have to wait another seven years for a "Chariots of Fire." It is amazing how the Christian and values-caring audiences want to make a film a hit. "The Sound of Music," for example was seen by people dozens of times. Every few years some film like "Chariots of Fire" comes along and everybody wants to make it a hit.

"Christy," the film project I'm working on, has the possibility of this kind of reception because of the five million books already in print and because of Catherine Marshall's popularity.

I'm hoping this can be a kind of a breakthrough and enable other films to be made

## Things that disappear from the News

By Gary Ziuraitis, C.S.S.R.

No, this isn't a \$20,000 Pyramid category; it's an update on issues covered in this column in 1988.

In "Hollywood Star Challenges TV Industry" (January), I described how Charlton Heston challenged the TV industry to show what an abortion procedure is really like. An October episode of 48 *Hours* came close.

Without showing the actual surgical procedure, they presented stunning footage of a confused, fearful, and reluctant woman being urged by a friend (?) to go ahead, while the abortionists stood waiting.

In "Reach Out and Corrupt Someone" (June), we treated phone pornography, citing Ma Bell as being a witting or

unwitting accomplice by collecting phone tolls for dial-a-porn services. Since then, AT & T has topped billing for these companies, costing dial-a-porn purveyors millions of dollars.

In September we touched on a related issue in "Pornography in Your Family Hotel?" At our prompting, readers wrote to Holiday Inn to complain about this service.

They received a form letter stating, among other things, that "the preponderance of expert opinion holds that films in this category (R) cause no psychological harm," attempting to associate their claim with the Motion Picture Association of America (MPAA).

Association Chairman Richard D. Heffner disassoci-

ated the MPAA from this claim. Said Heffner, "...no one in my office or at the MPAA itself claims that there is 'evidence showing that R-rated films cause no psychological harm even when they portray graphic sexual activity.'"

Finally, in "Lead Us Not Into the Last Temptation" (October), the media claimed early on that we had lost the battle, that the film's premiere was a box-office bust for Universal.

As of this writing they have barely made back one third of what it cost to produce the film, and Universal will be lucky to ever break even.

(From *the Liguorian*)



## 'Satanic' death orders and our response

The controversy over the Salman Rushdie book "The Satanic Verses" is a sad commentary on the world in our times. But perhaps the contrasts inherent in the issues can also be an opportunity for insight and learning.

Certainly, the Ayatollah Khomeini's assassination order on Rushdie is not surprising. His followers may rationalize his action as a result of righteous religious commitment. But the fact is the Ayatollah has shown an equal willingness to resort to death as an answer to any obstacle in his path, political or social.

He has had thousands of political opponents or even suspects shot summarily with little or no due process. Tens of thousands of young boys were thrown zealously into the war with Iraq—who are also Moslem—with no apparent remorse. He has plunged his country into an atmosphere of Dark Ages repression, the women all hovering under dark cloaks of anonymity, educated men fearful to speak out, the

— Voice Editorial —

nation increasingly isolated.

Yet, what about the moat in our own eyes?

For years we virtually created and supported the Shah and his strong arm policies of right wing existence almost totally out of our desire to use Iran as a buffer against Russia. Only when Jimmy Carter introduced a degree of moral concerns into foreign policy was any pressure put on the Shah to improve his human rights policies. But it proved to be too little too late and now the Ayatollah plays on the built-up anti-Western feelings to maintain his power. All too often our foreign policy has been related primarily toward keeping communism out rather than bringing human rights and justice in.

If we had put as much pressure and applied as much aid on Nicaraguan dictator Somosa to improve the lot of the masses as we have done to combat the Sandinistas, perhaps the Contras and 'Irangate' would never have happened. Even now most of our foreign aid is military rather than development.

As for the religious aspects of the Rushdie situation, while we obviously cannot accept open contracts on authors' lives, we can at least try to understand some differences.

Islam has always contained within it an element of force. Mohammed taught that the faith should be spread peacefully if possible or by force if necessary. Jesus spoke against force, but as we know, Christianity has been allied with the sword more than once, from the Crusades in the Middle East, to the Conquistadors in Latin America.

We also have had a recent incident of mass reaction to a media event in the movie "The Last Temptation of Christ." Of course, no one put out a hit on the director. And, indeed, though the movie presented a false picture of Christ, there is no indication that Martin Scorsese intended disrespect but rather that he was expressing his own limitations of faith in the divinity of Christ.

So, in all this we must not be too self-righteous.

Let us, instead follow the teacher who said, "Forgive them, Father, for they know not what they do."

## Letters

### A lot of Coke but no water as women bear burden

During our two-week study of the living conditions of the people of Mexico, through the Cuernavaca Center for International Dialogue and Development we were privileged to visit the out of the way Indian village of Tlamacazapa in the state of Morelo, Mexico. The tremendous long winding road that lead to the village was graced with palm trees that served as the raw material for the famous Mexican baskets that are made in the village and are sold throughout Mexico.

As we approached the village, the stark poverty filled your eyes. Most roofs were thatched, some walls were made of tin and a few of the 20,000 inhabitants had cement walls. Sanitary conditions were unavailable except for a few pigs that lived off the unsanitary remains. The center of activity were three deep wells that took up most of the time of the women and children. They had to wait three to four hours to get a few buckets of water. We watched as a mother sat patiently waiting for the slow drops of water coming out from the rocks to fall into her bucket. She had been sitting for two hours and had half of her bucket filled. Behind her sat a group of women waiting for their turn. She looked at me and offered me some water. As one watched the women waiting their turn, a Coca Cola truck made its way through the narrow road to a store next to an old church. There was no water to drink but a lot of Coke to buy.

The people made their living from basket weaving. We are told at times vendors come to buy their baskets. The last time someone came, however, was six months ago. The little money they

did have was spent on coke, a liquid that would not make them ill like their water did.

Water pipes were laid in some parts of the village, but the new governor never finished the project. Here were water pipes without water. Along side was a Coca Cola truck waiting to take the place of water.

As we listened to the testimony of the villagers, the hidden anger and frustration began to surface. Men, who had no jobs, were killing their neighbor. One mother spoke of her husband and brother being killed by a neighbor over a ridiculous argument. As the men fail to provide for their families, their frustration is taken out on drinking and uncontrollable, irrational killings. The men's impatience with their living and working conditions was in stark contrast to the women of the village.

As we looked around the village a large truck filled with Corona Beer announced its arrival in the village. Here was the source of escape for the men of the village. The beer would give them a lift of their need to express their machismo. As the multi-national industries express their machismo, their determination over the economy of Mexico, beer would be the drug that gave them the lift of Machismo. The women, now, could look forward to beatings, rape and even killing.

As we drove down the mountain and left the village behind, I wondered since Coca Cola was making a living off of these poor Indians why couldn't Coca Cola become the pause that refreshes and help solve the water problem in the village. There would be a lot more buying of Coke. The Indians would be



healthier because of the water. They would have the energy to make more baskets and become consumers not only of Coke but also of some of the things they have a right to—namely, food, shelter, education, health and the right to buy a Coke.

Fr. Edmund S. Nadolny  
St. Vincent Ferrer Church,  
Naugatuck, Ct.

### Abortion pill unsafe for all

The Miami Herald article: "New Abortion Pill Shall Set them Free" misleads women. What is being hailed as a new, revolutionary technology, RU486, and its "copycats" are in reality as the author herself admits, "powerful drugs that can be dangerous if they're not carefully made and prescribed and monitored."

Pray tell, who "monitors" so-called "safe", legal surgical abortions now? Hundreds, maybe thousands of women have suffered complications (some even death) most of which are seldom reported. In order to abort, they are forced to relinquish their rights by signing abortion clinic consent forms which warn of the possibility of serious complications.

With RU486 it will be no different. One of the most serious consequences of this drug is uncontrollable bleeding. Any doctor or nurse will tell you that a natural, spontaneous abortion can have serious complications—why, then, should an un-natural, pill-induced abortion be safer? This way abortion will be even more trivialized, the rate

will increase, and thus there will be many more victims.

Perhaps women in the U.S. who have more access to medical services will physically withstand RU486 better, but the main target as this pill's promoters have stated, are women in the Third World. They will be handed this deadly pill as they are being handed other dangerous "contraceptive" drugs with no medical follow-up. Who will "monitor" those abortions?

How many will bleed to death because they do not have access to medical services? It is sad enough that U.S. feminists have not been the forefront against one of the most harmful so-called "contraceptives" ever invented, the intra-uterine device, which is still maiming and killing women throughout the world. Do they also have to abandon their sisters in the Third World to RU486, an even worse fate, all in the name of "freedom"?

There is one point in which I agree with the author of the Herald article: Once RU486 is in use, and totally accepted, abortion will be a "private matter"; then as science begins to develop even more efficient ways to kill, other segments of our society like the handicapped, the terminally ill, the retarded etc., will also be targeted.

I hereby call on all who have remained silent while 20 million unborn children were being killed and their mothers victimized over the past 16 years in the U.S. to speak up and act NOW in defense of life!

Magaly Llaguno  
Human Life International  
Miami



## Interest in other faiths

**Q.** I am a non-Catholic married to a Catholic man. My father is Jewish. Would Catholic Church regulations permit my husband to attend services which my father's family may have, such as a bar mitzvah? Also, Jewish men wear a cover over their head. Does my

**By Fr. John Dietzen**



husband do this also, in respect for their religion? (Indiana)

**A.** The answer to both of your questions is yes. Catholics are not only allowed but encouraged to share in prayer or religious services with people of other faiths whenever a legitimate reason exists.

The only limitations on such participation would be actions that might imply identification with that other faith. Such an action for us Catholics would be to receive Communion, for example, in ceremonies of another denomination.

Jewish men usually wear a yarmulke (a kind of skull cap) or a prayer shawl as a sign of reverence during common prayer. It is simply respect for another faith for a visitor to do the same when invited, just as one takes off one's shoes when entering a mosque, a Moslem place of prayer.

**Q.** If the court house record of my marriage shows that I was married civilly (not through the church) and if the church has no record of the marriage, would I be able to marry through the church without going through the annulment process? (Texas)

**A.** Many Catholics and others are confused by the same concerns you have. So let's answer your questions step by step.

As you obviously are aware, all Catholics are obliged to observe the "form" of marriage, to be married before a priest or other qualified Catholic minister.

With what is called a dispensation from the form, the bishop may permit a Catholic to enter a valid Catholic marriage before a non-Catholic minister or other qualified civil official. Apparently this did not happen in your case.

Civil marriage records at the court house indicate the official who performed the marriage. They have nothing to do with whether that marriage was valid or not according to Catholic or other religious laws.

If a marriage which is invalid according to Catholic law is later validated (or, as is sometimes said, blessed) in the church, no record of that validation is sent to the court house. It is an internal church matter which appears on no civil record.

However, the validation of a previously invalid marriage is recorded in the parish where that validation took place. Record of that validation always would be available.

Now to your final point. Let's suppose a Catholic were married outside the church, never had that marriage validated, divorced and later wishes to marry someone else. The process is relatively simple. While the procedure is referred to officially as "annulment because of defect of form," the time and effort involved are nothing approaching what would be required in other types of annulment proceedings.

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# Labels limit us

Maybe some people would be more comfortable if every human being came with a label paste on, like a jar of raspberry jam.

Every day we hear people categorized, wrapped up, packaged and slapped with a label that sums up whatever we want to know about them. We do it dozens of ways.

All we really know about a white, male divorce lawyer or an oriental female waitress are their race, sex and occupation. Yet we make dozens of unconscious assumptions about them. If I said the lawyer was sleazy and the waitress humble, I'd be believed. If I said he worked pro bono and she climbed Mt. Everest, people would think I was kidding. Occupation tells a lot about how a person spends his days. The labels are fine, as long as we do not extrapolate too much from the data.

Socioeconomic categories can be helpful in studying societal patterns and understanding someone's background. But if we assume a Bostonian blueblood is snotty and privileged while a disadvantaged youth is ignorant and tough we may be way off-base.

Socioeconomic labels also distance us. The less we identify with another class, the less compassion we feel.

We risk unfairness and prejudice when we label people by what they have done and where they have been in the past. Someone may be called an Ivy Leaguer because he went to Yale or a criminal because he once committed a crime, but the labels alone tell us next to nothing about either person's present values or character.

What offends me most is psychological labeling. It is bad enough that professionals are often too eager to classify patients as schizophrenic or manic depressive because their personalities seem to fit a textbook definition. But these days the average man in the street or in the office has a grocery bag full of psychological terms to toss around.

When a friend complains that someone has deliberately hurt him, a common response is: "You're just paranoid." The labels

**'Labels make people deficient by packing them and taking away their mystery.'**

**By Antoinette Bosco**



glide off our tongues too easily, and then it's case-dismissed. A person who is packaged and defined doesn't have to be taken seriously by us.

Workaholic is a label that hits closest to home for me. I wondered about it last week while vacationing on the beach in Florida. As I slowly cherished every moment of beauty in the sand, sea, sun and shells, I questioned why people call me that.

Many people work hard because they take their responsibilities seriously, take pride in their accomplishments or want to build good lives for their families.

Others people often find it more comfortable to accuse the hard worker of workaholicism. Instead of respecting him, they dismiss the hard worker as "sick."

Labels make people deficient by packaging them and taking away their mystery. Once defined, they are easier to deal with. It lessens the need for creativity and flexibility in our responses to them.

Instead, if labels were lacking, we could admit the unfathomable mystery of another human being. We could withhold judgement, staying open to the surprising behaviors and thoughts of which every human person is capable.

Knowing someone's type tells us nothing about that person's soul. Ultimately, that is the the only part worth discovering.

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## Why Lent?

Does TV work against your spiritual progress? Think about it. It is important to realize that Jesus Christ and the cross are inseparable. To meet Jesus is to meet the cross. The cross was His destiny.

When you experience your own particular cross it is Jesus whom you meet. The infirmities you bear, the sufferings you endure and the humiliations you experience unite you with Jesus and His Cross.

To understand the connection between your heartbreak, your sorrow, your frailty and the cross of Jesus is to grow in the mystical knowledge that the cross is good.

If your pain is self-inflicted, the result of self-indulgence, carelessness or weakness, Jesus comes to free you from your pain. When things seem darkest, God's love is more evident. Nothing happens without His permission.

He allows you to suffer for a reason; sometimes to purify your soul, sometimes to enable you to win graces for those you love. When He said, "Deny yourself and take up your cross" you didn't realize what the cost would be.

But now you do. Persevere. Renounce self-will and accept your cross with love. Jesus will comfort you along the way.

Why Lent? Among other reasons try this one. After one hour of television the average person has watched more than 30 slick commercials all of which imply that you need instant relief from all your discomforts and you should satisfy every appetite.

**'Lent is necessary for reflection and reevaluation, maybe even for the survival of the Christian message.'**

**By Fr. John Catoir**



How does that square with the concept that the cross is good? What happens when you will is in conflict with God's will? In today's culture Christ's words are drowned out and made to seem unreal, even foolish. Lent is necessary for reflection and reevaluation, may be even for the survival of the Christian message.

Lent is regarded by many as a pious season for old-fashioned Christians who still use the institutional church as a crutch. But everyone of us who is living and breathing and working in today's world knows we need the church.

We need prayer, the sacraments, penance, and we need Lent. Lent is a time to commit your life to Jesus Christ and to take up the cross with renewed conviction. It is a time of grace and growth in holiness.

During Lent I recommend daily Mass and Communion if possible. A radical reduction in TV viewing wouldn't hurt either.

## Time capsules

By Frank Morgan

### 1840- Phrenology swept America

At the time of the Revolutionary War, Franz Gall, a German anatomist, began the pseudoscience of Phrenology. He claimed that a person's mental and moral characteristics could be determined by examining the bumps on his head.

By 1840, phrenology was sweeping America. Daniel Webster and Andrew Jackson actively endorsed the new "science", while General Ulysses S. Grant was supposed to have had many readings of his skull.

General T.M. Harris, a phrenologist, was a member of the military tribunal that tried the Lincoln conspirators. He analyzed Dr. Samuel Mudd thusly: "He might as well have admitted

his complicity in the conspiracy. Mudd's bump of secretiveness was largely developed and he had the countenance of a natural born liar and deceiver."

\*\*\*\*\*

"Figure", the stallion owned by Thomas J. Morgan of Springfield, Massachusetts, was born in 1789, beginning the line of Morgan horses in the United States. The horse became famous for its feats of strength by moving loads of logs that other horses could not budge. The Morgan horse became know as the people's horse for his all around ability. "Dan Patch", the champion pacer was one of his descendants as was General Custer's "Commanche".





## Mothers Without Custody

Until recently it was assumed that a divorced mother would receive custody of her children unless she had abandoned them or had been declared psychologically unsound. Such a woman was treated with disdain and contempt. As the norms of our society have changed, fathers are more often granted primary custody of their children. As a result of the equal rights movement, the roles and women have become more flexible and inter-

**'The assumption is made that if a mother does not have custody of her children, something is wrong with her. She is viewed as an unfit mother and person.'**

changeable in all aspects of life. Men are assuming more responsibility for parenting than in the past and thus demanding custody rights.

Rather than automatically placing children under the care of their mother, the court system considers various aspects as they attempt to do what is in the best interest of the children. Sometimes the father is better able to financially provide for the children and some have equal if not better parenting abilities. Some mothers willingly give up their children, at a great cost to themselves,

By  
**Sister Virginia  
McCall**



knowing they will be better off with their father. Others have no choice and fight a constant battle in their attempt to secure rights which they feel have been denied.

In spite of these changes within our society, attitudes have failed to keep pace. No judgement is made towards men who are non-custodial parents. However, women in similar circumstances carry the burden of social stigma. The assumption is made that if a mother does not have custody of her children, something is wrong with her. She is viewed as an unfit mother and person. Living under this shadow leaves her with a sense of shame, worthlessness and isolation.

The reality is that the majority of non-custodial mothers are loving and fit mothers who for various reasons have lost custody of their children. There are an estimated 1.5 million women in the United States without custody.

Nitza M. Espailat is one such mother. In telling her story Nitza says, "I am a divorced mother without custody of my children. Now I can say it without feeling

guilty or scared, but the pain continues. It took me a long time to realize that it was OK to tell people that I am a divorced mother without custody of my children. That for me was the hardest part of my divorce. I confronted many difficulties, court appearances and financial problems. It seemed like I was never going to see the light.

"After years of reorganizing and putting together the pieces of my life, I met a mother who shared similar experiences regarding custody. At that time I knew I wasn't alone. Through her I discovered a group named MOTHERS WITHOUT CUSTODY (MW/OC), a nation-wide nonprofit organization for women living apart from their children."

The purpose of MW/OC is to provide support and information to mothers without custody of their children. It also disseminates public information to dispel the biases society has placed on these mothers.

A new chapter of MOTHERS WITHOUT CUSTODY is being formed in Miami. The first meeting will be held on March 12 so that these mothers will know they are not alone and can help one another. For additional information about MW/OC call Nitza M. Espailat, Dade County local coordinator, 264-4524 in Dade, Helene Block, State/Local coordinator, 370-0829 in Broward or Sister Virginia McCall, 651-0280.

(Sister Virginia McCall, is director of Ministry to the Separated and Divorced in the Archdiocese of Miami)

## Enhancing the golden years

Dear Dr. Kenny: I am 78 years old, living alone, and till now, I think I've done fine. But in the last year, I have the bad feeling that everything is starting to go wrong.

My general health is fair, but a lot of small failings are beginning to add up. My hearing is not as sharp. My eyesight is blurry and I've had to give up needlework. Even reading is difficult. I'm becoming forgetful. My legs are a bit shaky so that I'm afraid to leave the house.

My daughter says that I can live with her, but it's more than that. I am losing my mind and my senses. Is there anything to do? —Iowa

Old age is not for sissies. As my father-in-law told me, "It's hell to grow old." When you have such physical problems as memory loss, blurry eyesight or shakiness, consider first whether you are suffering side effects from medication.

A little medication goes a long way with elderly persons. The aged need a smaller dosage of most medicines to have an effect. There are other things you can do to make the best of your decreasing abilities. Technology gives us the opportunity to amplify and enhance our senses.

Till now, we have worried overmuch about safety precautions for the elderly and too little about conveniences which will improve the quality of life.

By Dr.  
**James and  
Mary Kenny**



One prerequisite to make use of modern technology and new gadgets is an openness to change. Many elderly persons feel insecure and are afraid to do anything different. You've got to be willing to try something new.

Eyeglasses are a very acceptable way to improve failing vision. There are many other innovations which are destined to become similarly widespread.

—Book tapes. Most libraries offer spoken books, audio tapes, for those who find it hard to read.

—Large print. Readers Digest and many books come in enlarged-print editions.

—Inexpensive reading glasses are available at most drug stores.

—Special telephones for the hearing-impaired are available through most phone companies.

—Auxiliary speakers can be plugged into your TV set or audio system and brought right up next to your chair.

—Closed-captioned programs are common on television, and most TV sets can be modified to receive such programming.

—Memory can be regained and expanded through pocket computers which are small enough to fit into your purse. You can program in birth dates, Social Security numbers, all those things you forget, and have them available at the push of a button.

Technology is not the only way to enhance your golden years and improve the quality of your days. Use the time to enjoy simple pleasures.

—Enjoy the outdoors. Get outside, breathe the fresh air and listen to the birds, even if it's only from your front porch.

—If you don't like cold weather, move to a warmer climate.

—Bathing and water are pleasant. Enjoy a whirlpool bath or a jacuzzi.

—Use skin creams and oils. Enjoy the sensation of daydreaming and woolgathering.

Thank you for pointing out the difficulties of growing old. Don't spend all your time trying to remedy your failings and fight aging. Instead, use the technology available and take time to notice and enjoy the very real beauty that surrounds you.

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## Dismas on the cross

I met a Brother Dismas last year who was affectionately nicknamed Thief by his fellow friars. I asked him whether he chose the name or if it was bestowed upon him by his order.

"I chose it," he replied. "And I'm the only one in the Order who is positive my saint is in heaven." I laughed but in reflection I have to admit he's right. Dismas, identified in scripture as the Good Thief, is the only one who is promised a place in heaven by Jesus.

Luke writes, "One of the criminals hanging in crucifixion blasphemed Jesus, saying, 'Aren't you the Messiah? Then save yourself and us.'"

"But the other one rebuked him: 'Have you no fear of God, seeing you are under the same sentence? We deserve it, after all. We are only paying the price for what we've done, but this man has done nothing wrong.'

"He then said, 'Jesus, remember me when you enter upon your reign.' And Jesus replied, 'I assure you, this day you will be with me in paradise.'"

Let's, for a moment, try to put ourselves in Dismas's thongs. By pure chance he ends up hanging next to Jesus. He finds himself in the presence of a man being murdered for a totally different kind of crime—the crime of heresy.

He hears Jesus's words on the cross during their long

By  
**Dolores  
Curran**



ordeal: "Father, forgive them for they know not what they do." He had to have been astonished and impressed. Forgive His killers who are killing Him for a non-reason?

And he witnesses the women and the beloved disciple John who stay by Jesus at death. Dismas, who is alone, senses the love and compassion flowing from these dear ones.

What stroke of the Holy Spirit touched Dismas to say to Jesus, "Lord, remember me when you enter into your reign," instead of reacting as the other thief? Both heard and witnessed the same Jesus but one taunted Him and one responded to Him. After a wasted life and ignominious death, Dismas is promised a glorious eternity, all

because he turned his life—what was left of it—over to Jesus.

I believe this is the lesson we learn from Dismas. God didn't put him on the cross next to Jesus by chance but to give hope to countless generations of hopeless souls who can be resurrected if they do as Dismas did - admit helplessness and hopelessness and turn their lives over to God. It's understandable that Dismas is the patron saint of prisoners, many of whom have found God through Him. But we are all prisoners of a sort.

We can be imprisoned in an unhappy marriage, in depression, alcohol, poverty, illness and even in a meaningless affluent life, asking, "Is this all there is?"

Whatever our chains and our crosses, Dismas stands as a symbol of resurrection. Perhaps during the final weeks of Lent, we could rediscover Dismas and pray to him to give us hope to break the chains of our varied imprisonments and the hopelessness of others. Like Jesus, we can use Dismas to give others' hope.

Our other choice is to mimic the second thief who railed against Jesus, taunting Him and asking Him why He wasn't working a miracle. The truth is, He was, only He did it in His own way. We have the choice of reaction, too, anger with God or submission to His invitation to become a saint. Like Dismas.

# AT&T presents: 'Day One'

"I couldn't have written this 10 years ago. I wrote about issues then. Now I write about people."

Nevertheless, in a sense, the main character in writer-producer David W. Rintels' newest TV special isn't a person at all; it's the first atomic bomb. "Day One"



By James Freig

is the name of his three-hour TV movie to aired on CBS, March 5, and they day it refers to is Aug. 15, 1945, when the U.S. dropped the A-bomb on Hiroshima, Japan.

The decisions to develop, test and then use atomic weapons form the dramatic basis for "Day One," which stars Brian Dennehy, Michael Tucker, Hal Holbrook

**'Here is a show which will engage you on the most desperately important subject of our age.'**

and Barnard Hughes.

Mr. Rintels has been connected with such quality TV programming as "Clarence Darrow," "Gideon's Trumpet," "Sakharov" and "Choices of the Heart," about the four Churchwomen murdered in El Salvador. When I learned that he was the writer and producer of "Day One," I sought him out and we talked by phone.

I wondered if the special would take sides in the debate over the use of nuclear weapons. "Some people will see the program and regret bitterly that we dropped the bomb," Mr. Rintels told me. "Others will say it was the only decision which could have been made. I hope the film has no ax to grind. It seems to reinforce what people believe. But I hope to God they'll understand why we dropped it and the thinking that went into it."

"The audience should not," he cautioned, "see this as a message or propaganda or the Truth with a capital 'T.' It's a good show about the most important subject there is. The audience will become involved." The difficulty for the writer was to make the story dramatic and interesting when the audience already

knows the final act; there is, after all, no suspense about what happens.

"I want to give the audience a sense, not that these men were debating something intellectually, but that they were people like us going through a difficult decision," he said. "The best definition of drama is taking people you care about and putting them in a situation they can't handle. If the audience is involved with these people and sees how the decision affects them personally, then you can reach the audience's hearts and get them to care about the characters, whether they are scientists or military men or politicians."

The special is sponsored by AT&T (in fact, the precise title for the program is "AT&T Presents 'Day One'"). Mr. Rintels thus found himself producing a drama which could be seen as an argument against nuclear research and weapons development for a corporation involved in both.

"AT&T had one great concern," the writer explained. "They wanted the story to be true and fair. They weren't about to take my word for it so they retained (historian) James McGregor Burns and asked him if it was accurate and fair to all sides. I'm not sure it's so surprising AT&T got into the subject. They want to reach an audience concerned about the role of communications in the future and wanted something on a serious level to attract that audience."

With sponsor support, and what he labels "a wonderful director and cast," Mr. Rintels feels he has "come closer than ever to what I set out to do: to tell the story of this unique situation honestly and dramatically. Throughout the show, there is the gravest ethical and high-level moral debate."

Challenged to sell his special to an audience which has many TV choices these days, Mr. Rintels responded succinctly: "TV has accustomed us to expect fluff, not always, but all too often. Here is a show which will engage you on the most desperately important subject of our age."



## 'Sarafina'

Leleti Khumalo stars as Sarafina in the movie "Voices of Sarafina" Documentary film-maker Nigel Noble takes a behind-the-scenes look at the Broadway hit musical "Sarafina". The U.S. Catholic Conference says that stage violence should prompt parents' caution, but older adolescents and adults will find "much to share and discuss" after seeing the film which deals with school children's protests in South Africa. The film is not rated by the industry, but classified by the USCC as A-II - adults and adolescents. (NC photo)

## New missal for shut-ins

If you are a shut-in and watch the Mass on Sunday mornings the Communications Office is now offering subscriptions to the Leaflet Missal in both English and Spanish.

With this booklet you will be able to follow the readings and prayers of the Mass, right along with the priest. To order, send your name, address, phone number, and parish to: Communications Office, Archdiocese of Miami Mass for Shut-Ins, 9401 Biscayne Blvd., Miami Shores, FL 33138. Also tell whether you would like one missal in Spanish or English.

### Caution.

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## Catholic television and radio schedule

### Television programs

- ☐ **Rosary** In Spanish with Auxiliary Bishop Agustín Román, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; every Sunday at 5 p.m., on Dynamic Cable, Channel 13.
- ☐ **TV Mass in English** every Sunday, 7 a.m., on WPLG-CH. 10.
- ☐ **TV Mass in Spanish** every Sunday, 7:30 a.m. on WLTV-CH. 23; and 9 a.m. on WSCV-CH. 51.
- ☐ **Raíces Cubanas** with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51
- ☐ **El Día del Señor** with Father Federico Capdepón, every Sunday at 9 a.m., on Channel 40.
- ☐ **'Nuestra Familia'** In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- ☐ **'New Breed of Man' / 'El Hombre Nuevo'** Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish and in English at 8 p.m.; Mondays at 9:30 a.m. in Spanish on Channel 51.
- ☐ **Cable Programming** On Storer Cable (Acts / Public Access); Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to

11:30 a.m. on Channel 38 in Dade.

- ☐ **Mother Angelica** Her Eternal Word Television Network

### Radio programs

- ☐ **'Sound and Sense'** Sundays at 9:30 p.m. on WKAT, 1360 AM. Topic: Potpourri, March 5.
  - ☐ **'Lifeline'** Hosted by Father Paul Vuturo, Sundays at 9 p.m. on WKAT, 1360 AM. Topics: Hospice, March 5.
  - ☐ **'The Rosary'** (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM; Sundays at 5 p.m. on Dynamic Cable, Channel 13.
- In Spanish**
- ☐ **'Conflictos Humanos'** Hosted by Father Angel Villaronga, Mondays, Wednesdays and Fridays at 11:30 a.m. on WRHC, 1550 AM.
  - ☐ **'En Busca de la Felicidad'** Hosted by Fathers Francisco Santana and Federico Capdepón, everyday at 2 p.m., on WAQI, 710 AM.
  - ☐ **'Panorama Católico'** Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.

(EWTN) is carried on some cable channels in South Florida; check with your local cable company.

- ☐ **'Los Caminos de Dios'** Hosted by Father José Hernando, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ **'Domingo Feliz'** Hosted by Father Angel Villaronga and Bishop Agustín Román, Sundays at 8:45 a.m. on WRHC, 1550 AM.
- ☐ **'Una Historia de la Vida'** Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.
- ☐ **'Una Vida Mejor'** Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCM.
- ☐ **'Habla el Obispo Roman'** Hosted by Bishop Agustín Roman, at 12 midnight on La Cubanísima, WQBA AM.
- ☐ **'Caminos de Fe'** Hosted by Bishop Agustín Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.
- ☐ **'Mensaje de Fe'** Hosted by Bishop Agustín Roman, at 9:30 a.m. on Radio Mambi WAQI, 710 AM.

### In Creole

- ☐ **'Kok la Chante'** (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays at 7 a.m. on WVCG, 1080 AM.



# What's Happening

## Accepting ministry program applications

The Office of Lay Ministry is now accepting applications for the school of Ministry/Ecclesial Lay Ministry program. This program is open to Catholic men and women who are willing and able to commit themselves for the two year period and who wish to serve the people of South Florida.

All the formation and training courses are offered in English and Spanish in Dade and Broward counties. Classes are held one night a week for two hours from September to May. The course provides a better understanding of Vatican II documents, scripture and an opportunity for spiritual growth, integrating faith experience and prayer life with the ministerial training. There is an application process and the deadline for the 1989-1991 program is March 15.

For more information please call the Office of Lay Ministry at 757-6241 in Dade and 525-5157.

## Aids panel program set for March 8

"Aids-Everyone's Concern" will be the topic of an information panel program which will be sponsored by the Home and School Association of St. Rose of Lima School at 7:30 p.m., Wednesday, March 8 in the school, 10690 N.E. Fifth Ave.

Rich Stevens, Aids Coordinator for the Health Council of S. Florida will moderate the panel who will discuss Aids in Dade County which ranks third in the nation in the number of documented cases.

## Archdiocese employees seek prayer petitions

The employees of the Archdiocese of Miami Pastoral Center gather each Monday morning to pray for intentions of you, our brothers and sisters of the Archdiocese

## It's a date

### Bazaars

St. Mary Magdalen Women's Guild is holding their annual White Elephant sale, March 4th (10 a.m. to 7:30 p.m.) and 5th (10:30 a.m. to 1 p.m.) at the parish hall, 17775 N. Bay Rd., Sunny Isles. Admission free.

St. Joseph's Church, 8625 Byron Ave., will host a spring bazaar on March 18 (10 a.m. to 5 p.m.) and March 19 (9 a.m. to 1:30 p.m.) in the parish hall. Ladies and children's clothing, jewelry, cosmetics and linens.

### Spiritual renewal

The Dominican Laity, St. Thomas Aquinas Chapter, will host a retreat at Barry U., Cor. Jesu Chapel, March 17-19. Fr. Christopher Eggleston, O.P., will be retreat master. Retreat hours: 12:45 p.m. to 5 p.m. Offering \$10. Luncheon \$8. For more information call Emily Schwandt at 949-7331.

The Joyful Noise Ensemble will present *The Witness*, the story of the life of Jesus as seen through the eyes of St. Peter, at St. Vincent Catholic Church in Margate on March 11 at 8 p.m.

The Cenacle will host a Charismatic retreat on March 31- April 2 on the theme

## Lay Ministry conference set for April 8

The 1989 Lay Ministry Conference will be held April 8, 1989 at St. Thomas University. Reverend Richard Rohr, O.F.M. will be the guest speaker. The topics will be Spirituality of Peace and Justice in Ministry Today.

The day will give you the opportunity to hear two stimulating presentations by Rev. Rohr. He is an internationally acclaimed preacher and retreat master who currently directs the Center for Action and Contem-

## Apartments open for applications

300 applications will be distributed for Hurley Hall, Inc., a new apartment building located at 632 N.W. 1st St., Hallandale. This 5 story building has 120 rental apartments; efficiencies for single persons, 1 bedroom apartments for couples, and physically handicap equipped apartments.

All eligibility criteria is subject to third party verification. Some eligibility requirements are (1) ability to live independently (care for self and apartment), (2) 62 years of age or older unless handicapped, (3) living on a limited income (not more than \$11,800 per year single or \$13,500 per

couple). There is Section 8 subsidy for these units. Federal required preferences will apply. The first 300 persons who meet these initial eligibility requirements may pick up a pre-application IN PERSON ONLY at 9 a.m. on Tuesday, March 21st, 1989, at the Community Hall located at 123 N.W. 6th Ave., Hallandale. This is an equal housing opportunity.

## Dominican clergy convene

Miami Shores—Thirty-nine priests and brothers of the Southern Dominican Province from nine states, Peru and Italy will assemble at the Radisson Mart Plaza Hotel, March 3-5.

Culmination of the assembly will be the ordination into priesthood of the Rev. Eduardo Gomez, O.P., originally from Miami, at St. Dominic's Church. The ordaining prelate will be the Most Rev. Augustine Roman, D.D., of Miami.

The brothers are meeting to discuss their "Acts," i.e., the results of their Provincial Chapter deliberations of May 1988. During their stay in Miami, they will host a reception to meet Dominican laity and Sisters.

The Dominican brothers ministering in Miami are located at Barry University in Miami Shores and St. Dominic's Parish in "Little Havana."

sion. For further information contact the office of Lay Ministry at 757-6241, ext. 320, or the Communication Office.

## Formation program has openings

The Center for Wholistic Spirituality at St. Thomas University has openings for the formation program in Spiritual Companionship and Direction.

This program is designed so that participants will acquire the background, the skills and the competency necessary to foster spiritual growth in others. The program is inter-disciplinary, experiential, and process oriented.

The first year covers the foundations of spiritual direction and human development. The core of the second year is a "retreat in daily life" which aims to integrate content and life experience. This retreat includes the entire spiritual exercise of St. Ignatius given over a period of thirty weeks.

During the third year participants will do spiritual direction under supervision. A Certificate of Completion will be given to those who satisfactorily complete this formation program. Enrollment is limited and applications are now being processed for next year. A sponsoring faith community, for example, your parish, may contribute half or more of the tuition which is \$200 a semester. Participants are asked to have a sponsoring community.

## Vocational retreat

A bilingual vocation retreat for high school seniors or older will begin on March 31 at 7 p.m. and will end on April 2 at 2 p.m. The event will take place at the Youth Center, located at 3333 S. Miami Ave. For information call 757-6241, Ext. 270 or 280.

Panelists include Vernon Applebe, University of Miami Aids Clinical Research Unit; Lori Kessler, Community Resource Coordinator and Health Education Supervisor, S. Florida Aids Network, Jackson Memorial Hospital; William Adams, Legal Services of Greater Miami; and Roger Miller, Chaplain in Aids Ministry, Jackson Memorial Hospital and co-chair, Miami Aids Interfaith Network.

The general public is invited to attend.

of Miami.

Prayer requests can be sent to: Prayer Petition, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, Fl. 33138.

"Healing the Heart," with Fr. Gordon Orsino, O.M.I. For information and reservations call/write: Sr. Agnes Forman, The Cenacle, 1400 S. Dixie Highway, Lantana, Fl. 33462. Phone: (407) 582-2534.

The Dominican Retreat House will host a retreat for single men and women on March 10-12. For more information call 238-2711.

### Festivals

Annunciation Catholic Church, 3781 S.W. 39th St., West Hollywood, will host their annual Shamrock Festival on March 9-12. March 9-10 starts at 5 p.m.; March 11, from noon to 11 p.m.; and March 12, from 1 p.m. to 10 p.m. Games, rides, food. All dinners are \$5 per person (Fish on Friday, Italian on Sunday).

Our Lady of the Lakes, 15801 N.W. 67th Ave. in Miami Lakes will host their annual spring festival on March 9-12. Rides, game booths, food.

### Meetings

Mothers Without Custody, a nationwide, non-profit support organization for women whose children do not live with them,

will have their first meeting on March 12. For more information call (305) 264-4524 in Miami and (305) 370-0829 in Broward.

The West Dade Deanery of the Miami Archdiocesan Council will hold their annual spring meeting and luncheon at the Holiday Inn in LeJeune Center from 9 a.m. to 2 p.m. March 18, hosted by the Daughters of Isabella. Donation is \$15. Deadline for reservations is March 11. Call 551-9208 or 551-0127.

### Dances

St. Henry's Catholic Church in Pompano Beach will have a St. Patrick's Day Dance on March 18 featuring the *Vinny Vincent Orchestra* beginning with a show at 7 p.m. Reservations call parish office at 785-2450.

Our Lady Queen of Martyrs School is hosting a St. Patrick's Dinner Dance at the Crystal Lake Country Club in Pompano Beach on March 17. \$22 per person includes dinner, dance, show. *Christy O' Connor Band* from New York featured. For reservations call 583-8112 (day) and 791-3541 (evenings).

### Potpourri

St. Jude Church Separated and

Divorced Group, Boca Raton, is sponsoring a SeaEscape—a 1 day cruise to the Bahamas on June 3. \$69. Includes everything. For more information call evenings Tom Sworsy at (305) 429-8583 or Kathy Besaw at (407) 750-7949.

FIU Catholic Campus Ministry and the Philosophy and Religion Department will be hosting a lecture by Fr. Raymond Brown, the Eminent Catholic Biblical Scholar, who will give a talk on the passion narratives on March 10 (8-9:30 p.m.) at the FIU UH Ballroom.

St. Basil Catholic Church will host traditional folk Easter egg decorating lessons on March 5 from 2 to 3 p.m. at St. Basil Church, 1475 N.E. 199th St. in Miami. Reservations are required. Phone 651-0991.

Due to postal regulations we cannot run notices of bunco or bingo games or raffles. Remember that *The Voice* is a biweekly newspaper. Deadline for announcements is the Monday before each Friday issue. Address all calendar items to "It's a date editor".

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# Author challenges African church to take stand

**Trapped in Apartheid**, by Charles Villa-Vicencio. Orbis (Maryknoll, N.Y., 1988). 250 pp., no price given. Reviewed by Margaret O'Connell, NC News Service.

The failure of the English-speaking churches of South Africa — Anglican, Methodist, Presbyterian, United Congregational — to shape their theory and actions according to the creedal statements they express in prayer has far-reaching consequences, believes Charles Villa-Vicencio.

This failure to express faith in works is exposed, examined and damned in this superbly informative, shocking and, I found, none-too-easy-to-read book.

Villa-Vicencio carefully traces what he sees as the complicity of the English-speaking churches in the destruction of traditional African tribal culture both by providing a theological rationale for it and by actually working at the degradation of an entire people through the destruction of their culture and religion.

He traces the development of apartheid (to the still-flourishing) European cultural-religious imperialism, to the need for both cheap labor and a captive market for European products and, after the Anglo-Boer War (1899-1902) to the need of the defeated, uneducated, unskilled, rural, largely agricultural, non-English speaking Boers (Dutch South Africans) to feel good about their situation by putting non-whites in a worse position than they.

But "Trapped in Apartheid" is much more than a history of the execrable cooperation of some churches in the development of apartheid; much more than a history of what Villa-Vicencio calls the Constantinian captivity of the Christian churches (that beginning with Constantine's Edict of Toleration all the Christian churches have been and continue to be creatures of the state, reflecting the culture and mores of the ruling elite rather than the evangelical values of Jesus Christ).

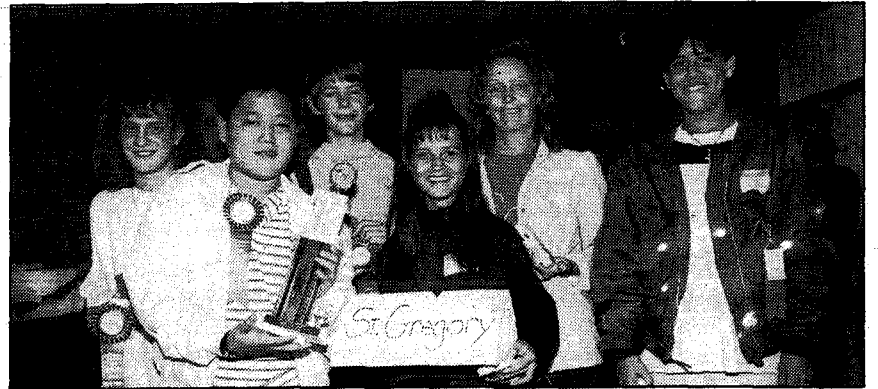
The book is a challenge to the churches of South Africa to "return to their first love," as John the Divine phrased it, to risk

their comfy security by preferring to stand with those at the edge of society, by taking a prophetic, hence dangerous, stance against injustice.

Certainly "Trapped in Apartheid" is also a challenge to all Christian churches everywhere to climb out of bed with the state and

its military industrial establishment, and to take a prophetic stance against injustice.

(Ms. O'Connell is a free-lance book reviewer and writer and an associate editor at The Christophers in New York.)



**MATH WHIZZES.** St. Gregory walked away with the first place trophy at this year's Catholic school math contest, a competition among about a dozen elementary schools. The math whizzes at St. Gregory have carried the trophy home four years running. Pictured above are team members (from left) Chris Hoffman, Anthony Chang, Tara Anderson, Monica Fajardo and Ned Brackelbaum. (Photo by Marlene Quaroni)

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recourse from the depth of my heart and  
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urgent petition. In return, I promise to  
make your name known and you to be  
invoked with Our Fathers, Hail Mary's  
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divine gift to forgive and to forget all  
evil against me and that in all  
instances of my life you are with me. I  
want in this short prayer to thank you  
for all things and to confirm once  
again that I never want to be  
separated from you, even in spite of  
all material illusion I wish to be with  
you in eternal Glory. Thank you for  
your mercy towards me and mine.  
Publication promised. Thank you for  
answering my prayer.  
M.M.

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Oh, Holy St. Jude, Apostle and martyr,  
great in virtue & rich in miracles, near  
kinsman of Jesus Christ, faithful  
intercessor of all who invoke your special  
patronage in time of need, to you I have  
recourse from the depth of my heart and  
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such great power to come to my assistance.  
Help me in my present and urgent petition.  
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## John's Gospel

### A Tap on the shoulder

By Theodore Hengesbach  
NC News Service

Have you ever thought how you might have reacted if Jesus had tapped you on the shoulder one fine day and asked you to be of his apostles?

According to Matthew's Gospel, Simon and his brother Andrew left their fishing nets "at once" and went with Jesus when they were invited. So did James and John, who left their father sitting in the boat. Seemingly without a moment's hesitation, Matthew "got up and followed him."

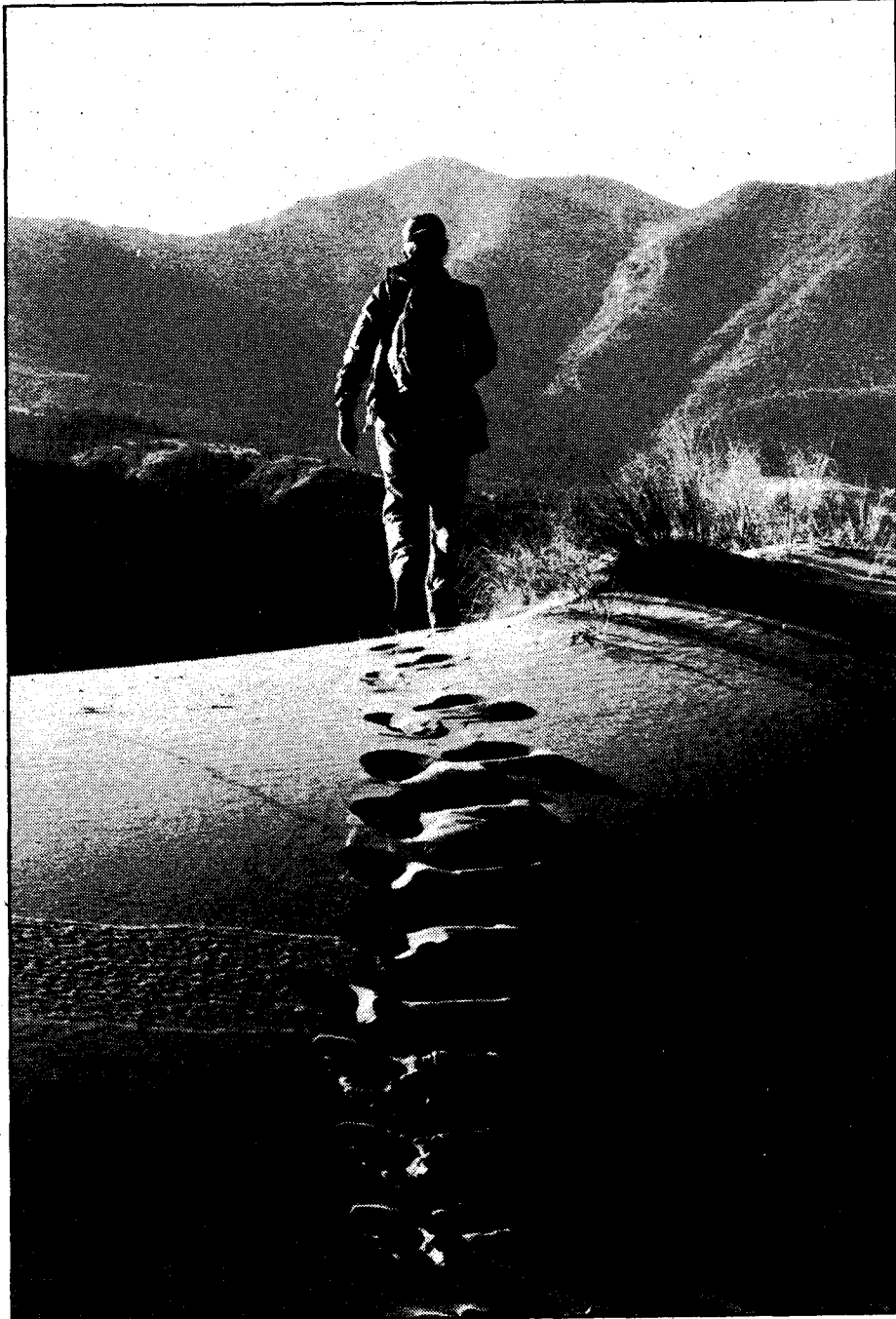
Mark tells it similarly in his Gospel but also notes that Jesus chose just 12 of the many who followed him. I guess we're tempted to think that's where we might have lost out, like not being chosen for a sandlot baseball game!

According to Luke, Simon and his fishing partners, James and John, were terrified of Jesus after experiencing the marvelous catch of fish. But Jesus calmed their fears and, after securing the boat on shore, they "left everything and followed Jesus." Levi did the same. From these accounts, it seems that our response to Jesus' invitation should be instantaneous, without a moment's hesitation.

But John leaves a slightly different impression in his Gospel. The first two disciples of Jesus are referred to him by John the Baptist. "Here is the Lamb of God!" he tells them. With this encouragement, they follow Jesus and after he asks them what they are looking for, they ask, "Where do you live?"

A somewhat strange but, when you think about it, natural question. Don't we often do the same when introduced to someone new? Just to start the conversation we ask where they are from or what they do for a living. It helps to break the ice.

Well, that's what happened in this case.



Then Jesus invited them to where he was staying and they spent the rest of the day with him.

One of these two, Andrew, was so excited that he found his brother Simon, "at once," and introduced him to Jesus. It is natural to share such good news but I'm tempted to think that Andrew may have wanted a little support for his decision to follow Jesus. I can hear him telling Simon, "I'll do it, if you will!" The next day,

**'It seems that our response to Jesus' invitation should be instantaneous, without a moment's hesitation.'**

Jesus tells Philip, "Come with me." Philip finds Nathanael to tell him the good news and, as I also think to get some moral support.

Well Nathanael, not one of the Twelve, isn't so quick to buy into this plan. When he

finds out where Jesus is from he caustically replies, "Can anything good come from Nazareth?" But he tags along just the same.

John pictures the reactions of these first followers as human and cautious. And Jesus reacts positively to them. He answers their question about where he lives by taking them with him spending the day in conversation with them.

He even praises Nathanael's reticence by telling him, "Here is a real Israelite." How might you have reacted if you had been in the shoes of Andrew or Philip or John or James? That really isn't such an idle question. After all, the Lord does indeed tap us on the shoulder and call us.

## From the pages of John

Yes, the Gospel of John deals with weighty topics and great ideas. That's a fact — but it's not the whole story. For, at the same time, the Gospel is what it is because of its cast of characters and the action that unfolds in its pages.

What you discover in John's Gospel are the stories of people who, it might properly be said, now rank among history's most fascinating figures.

These are people busy about their lives and interacting with each other and with Jesus.

Like the woman at the well, they come forward to ask Jesus questions and to probe his thoughts and feelings, giving every evidence of being entranced by the new "wonder worker" in their midst.

John's people "help us understand who Jesus is and through Jesus what god is asking of us," said Neil Parent. And in them we see reflections of ourselves.

Parent is a staff member in the U.S. bishops' Department of Education. During a trip to Belgium last year, Parent gave a speech at the University of Louvain. While preparing for the speech, which took place early in Lent, he went through the Sunday and daily Scripture readings for the Masses of Lent.

What struck him most, he said, was how, taken as a whole, these Scripture readings represented a "cross section of human life" and a "wonderful panorama of incredibly rich stories of people's lives."

For us today looking back, "it is easy to see pieces of ourselves in many of the characters" in John's Gospel, Parent said. Like us, they experience successes and failures, all the ups and downs of ordinary life.

Nicodemus, for instance, is very human in John's portrayal. He represents "the tendency we feel as believers" to want to nail salvation down once and for all, Par-

ent said. Like Nicodemus, we look for the single act to perform that "will secure for us the right path to God."

But the Jesus John portrays won't be pinned down so easily, Parent said. With Nicodemus, Jesus points to a "rebirth of heart," Parent said. "His invitation is a path into mystery" and into a deeper level of relationship with others and with God.

Actually, Nicodemus has a message for Christians today. He reveals that we always are being "beckoned by God to another level of relationship with him," Parent said.

Looking at the people in John's Gospel and how they responded to Jesus' call, we might be struck by the similarities to our own lives. Perhaps we will be led to consider how we too fit into the ongoing story of Christianity.

### Scriptures

## Introducing Nicodemus

By John Castelot  
NC News Service

Nicodemus did not just drop into John's Gospel unannounced. His appearance in Chapter 3 was prepared by the concluding remarks of Chapter 2:

When Jesus was in Jerusalem "many began to believe in his name when they saw the signs he was doing. But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well" (John 2:23-25).

Those people "believed," after a fashion. They were impressed by Jesus' "signs," but failed to comprehend what the signs indicated. Their faith did not lead them past the signs to a commitment to Jesus himself.

Nicodemus typifies that attitude. He also typifies the

official religious leadership. He is "a pharisee (and) . . . a ruler of the Jews."

Jealous of his reputation, Nicodemus can't risk coming to this religious upstart known as Jesus in broad daylight. But he is attracted to Jesus and so he slinks in under cover of darkness, "at night." His opening remarks reveal his attitude: "Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you are doing unless God is with him."

And what does Nicodemus know? All that anyone can know on the basis of external "signs": that Jesus is an accredited agent of God, that God is "with him."

As is usual with the dialogues in John's Gospel, Jesus seems to ignore the implied question. But he doesn't really ignore it, he simply raises the conversation to a

## A familiar face from John

By Father Herbert Weber  
NC News Service

One "fringe benefit" of working in campus ministry is that I frequently am cited as an expert on religious issues in the term papers and reports our college students write.

Many times — often they night before a paper is due — a confused young scholar will ask to interview me about some major religious or ethical topic. I never refuse these requests.

What often happens, I've noticed, is that the student who begins the interview by trying to get information for a term paper eventually discusses why he or she picked a religious topic in the first place. As the dialogue continues, many of these young researchers reach the very heart of the issue, namely, their own faith life.

Many students have questions about religion and the way it can be practiced. They want to know right and wrong, good and bad. But many, like other adults, begin from a safe distance, posing "theoretical" questions. Only later do they progress to a discussion of their own personal spirituality.

These images of our college students come to mind when I read some of the verbal exchanges that take place in the Gospel of John. In addition to Nicodemus or the apostles with their persistent questions to Jesus, we come upon the exceptionally strong personality of the unnamed Samaritan woman at the well.

She begins her interview with Jesus in a spirit of curiosity or self-interest. But, as Jesus challenges her, she is forced to confront her own faith story and the way she is living.

What this suggests is that way she is living. What this suggests is that there are different types of questions that can be asked.

—Some questions simply satisfy a curious desire to know more.

—Other questions attempt to penetrate to the heart of life. That latter form of questioning is much more risky. The very act of asking the questions, as well as welcoming the answers, makes people vulnerable to new ways of thinking about what is most important in their lives.

The Samaritan woman is not afraid to ask questions. She wants to know why Jesus, a Jew, is talking to her. She wonders aloud what "living water" can mean. And she throws out challenging remarks about the appropriate place for worship.

But gradually her heart is softened. She moves on from the original line of questioning to a desire to know who Jesus is. That transition gives the whole dialogue with Jesus its significance.

There are other women today, and men too, who make the same transition in their questioning.

Teri, a straight-A college student who read philosophy and literature, spoke a couple of languages and wrote beautiful poetry, was eager to know more about the faith she had inherited from her parents.

Although I did not know her during her first couple of years in college, she told me that in those days she had many "religious" friends.

Because of her intelligence, she found it easy to act as a foil to their professions of faith. Not really anti-religious, at that point she simply found too much about religion that seemed irrelevant to what she was searching for.

When I met Teri, she already was past the stage of combative argumentation that seemed to be as easy for her as it was for the woman at the well. Teri's questioning, although still theoretical, was starting to be more open and accepting.

Cynicism had turned to a genuine thirst, not for the water that meant so much to the Samaritan woman, but for



The Samaritan woman at the well talks with Jesus first out of a spirit of curiosity. But when Jesus challenges her, she is forced to confront her own faith story and the way she is living.

something that would answer deeper questions: Why was she living? Did Jesus make any difference? How does church affiliation improve a relationship with God?

As Teri continued her search, she made the transition from a faith

that was basically her parents' to one that became her own. In fact, she came to a truly mature, adultlike commitment to God. The constant questioning had opened the doors for her. The Samaritan woman had

asked Jesus what he thought of her worshipping on the mountain as her ancestors had done. His response was that

a day would come when worship would be "in spirit and in truth."

For Teri, as with many others who start the process of searching faith

out by asking questions, genuine worship grows from the spirit and truth of knowing that the Jesus at the well cares about them just as he cared about the unnamed Samaritan woman.

***'The very act of asking the questions, as well as welcoming the answers, makes people vulnerable to new ways of thinking about what is most important in their lives.'***

higher level.

More to the point, Jesus goes right to the heart of the matter. If Nicodemus really wants to understand what Jesus is all about, he must open his mind to the penetrating light of the Spirit. Then, setting a pattern that will mark all of the dialogues in this Gospel, Jesus makes a remark about the necessity of being reborn if one is to see the kingdom of God.

Nicodemus takes it in a literal, physical sense and scoffs. How can an old man be "born" again?!

The misunderstanding sets him up for an explanation of what is really at issue — birth in the Spirit. You can't enter the kingdom of God, the realm of divine knowledge and love, unless you are born into that realm by the Spirit's power.

Some things can be known by natural intelligence, but there is a whole universe of reality that can be understood only if one's power to know is attuned to that universe: "What is born of flesh is flesh and what is born of spirit is spirit."

Nicodemus still doesn't get it, and Jesus uses a simple example from nature. We don't understand how the wind works (and in a prescientific culture they didn't), but we know it is a reality, sometimes a powerful one.

So it is with the activity of the Spirit. You may not comprehend its mysterious activity, but there is no denying its reality.

Nicodemus, however, continues to be puzzled. Soon he vanishes from the scene. He will turn up later speaking rather courageously in Jesus' defense (7:50-52). And he

will risk public disgrace by helping to bury Jesus (19:39-42).

Nicodemus is a real person, but he is also a type. He is typical of those people who, though impressed by outward signs, are right back to their uncommitted, even unChristian lives once the initial enthusiasm dies down.

Nicodemus also is typical of those who come out of the darkness seeking the light. They are sincere, but so set in their ways that they don't open their hearts and minds to God's creative Spirit.

Still, as later references to Nicodemus suggest, the Spirit works in mysterious ways. The seed planted by Jesus can eventually grow into personal commitment and courageous discipleship.



## Nun babysits to foster families

*Foster mother-nun finds it easy to pray while holding an infant*

ST. LOUIS (NC) — Sister Mary Jo Ritter, a teacher, member of the Sisters of St. Joseph of Carondelet and a licensed foster mother, said she finds it easy to pray with a baby in her arms.

Since becoming a foster mother two years ago, Sister Ritter has provided short-term care for 14 newborn babies. After more than 25 years as a Religious, she has managed to fit into her busy schedule infant care at St. Margaret of Scotland Convent where she lives. "I had been babysitting for foster families in the parish for many years," she said, and it was with their encouragement that she began to consider becoming a foster parent herself.

Then during a retreat she heard a Jesuit priest from India speak about motherhood and about how nuns working in Indian orphanages have experienced the bonding between the baby and themselves as mother-figures. "I had a real desire to do something like that," she said. But her decision wasn't final until after a 1986 retreat that stressed that Sisters of St. Joseph of Carondelet are "called to be anything a woman can be."

Looking for a sign that it was the right decision for her, Sister Ritter took a walk, stopping at a garage sale which included many baby items. When the woman holding the sale offered her all the baby things at no charge, "I took that as my sign," she said.

Family Adoption and Counseling Services, a private non-sectarian agency, welcomed her application. She was licensed after receiving 12 hours of foster-care training and instruction in cardiopulmonary resuscitation for infants and children.

Three months later, she received her first baby, a two-day-old girl. The babies she takes remain in her care for about four weeks before either being adopted or returned to their mothers. Like other working mothers, Sister Ritter has found someone to care for her foster child while she teaches at the Montessori pre-school at St. Margaret's. Another licensed foster mother takes care of "sister's baby." In return, Sister Ritter often babysits for the other mother on weekends.

At other times, the baby goes with Sister Ritter. She takes the infant to the Rite of Christian Initiation of Adults sessions that she helps with, and to soccer games, church, shopping and meetings.

Besides caring for the babies, Sister Ritter keeps a daily diary for each one, complete with photos taken each day. She compiles the material into a book for the adoptive parents. She also makes a videotape starring each infant. "It's very rewarding to meet adoptive couples and to hear their stories of infertility and pain," she said. "I love seeing a baby placed with people longing for a child."

Sister of St. Joseph of Carondelet Mary Jo Ritter feeds her new foster baby. Since becoming a foster mother two years ago, Sister Ritter has cared for a succession of 14 newborn babies in the convent at St. Margaret of Scotland Parish. (NC photo)



***'It's very rewarding to meet adoptive couples and to hear their stories of infertility and pain. I love seeing a baby placed with people longing for a child.'***

**-Sister Mary Jo Ritter**

Since Sister Ritter frequently brought children she was babysitting to the convent, the other sisters there were used to the presence of little ones and didn't object to her foster parenting, she said.

In fact, "it's an enjoyable experience for us all," said Sister Catherine Patrice Rice, a retired sister. "The babies

add life and lighten dull evenings," another sister said. "It's a joy to watch them grow and makes me realize the value of life more." Although foster parenting keeps her busy, Sister Ritter said, "if I didn't do this, I'd find something else to do. It's satisfying for me and also very pro-life."

## Playing Archbishop Romero 'difficult,' says actor Julia

By Sister Mary Ann Walsh

WASHINGTON (NC) — Raul Julia played a revolutionary in "Kiss of the Spider Woman," a Nazi-like police chief in "Moon Over Parador" and a drug lord in "Tequila Sunrise." His most challenging role to date, however, has come in "Romero," a feature film in which he plays the assassinated Archbishop Oscar Romero of San Salvador, El Salvador.

Julia portrays the churchman during the last three years of the prelate's life, a time when Archbishop Romero was an outspoken critic of El Salvador's military dictatorship and right-wing death squads.

The movie, which will be distributed overseas by Warner Bros., was produced by Paulist Father Ellwood Kieser, a veteran of the Hollywood scene who produced the Catholic TV program "Insight" for 23 years.

Julia said his portrayal of the archbishop, who was fatally shot in 1980 as he celebrated Mass, was "particularly difficult because I wanted to be faithful to a historical person." "This is a hero for people in Latin America and I had to be faithful to someone many people knew," he said in a telephone interview from his home in New York.

Julia, who was born in Puerto Rico and raised Catholic, said he grew to understand both Archbishop Romero and the church last summer while the movie was being shot, primarily in Cuernavaca, Mexico. As he portrayed Archbishop Romero, he said, "I felt very much he was present in mind and heart." The actor gained insight into the churchman's character by listening to his taped diaries and watching videos of him. Archbishop Romero felt "very much he was in touch with the experience of Jesus." His faith was "not just an intellectual belief or an idea,"

Julia said. "He felt he was part of everybody — what he called the 'Body of Christ.'" "He felt that he was one with the people," Julia said. The oppression of the poor was "like it was happening to him. He didn't see himself as separate from others. He saw all as one."

Julia predicted that the movie will have "a wide appeal" and compared it to "Gandhi," the successful 1982 film about the Indian spiritual and political leader.

Like "Gandhi," he said, the movie is about "somebody who goes beyond himself to contribute to others, to make a difference for others. He goes beyond the 'me' and is willing to give up everything for others." "Even if people are not into Christianity or Catholics," he said, "Romero" will appeal to them because it "shows a hero."

During the filming Julia said he saw firsthand how the church worked with the poor. Though he had fallen away from church attendance, he said, his attitude toward the Church changed and he began to go to Sunday Mass again. He said he also was influenced by a conversation with an American priest, Jesuit Father David Ungerleider, who works with the poor in Mexico. "He was inspiring to me," said Julia, who recounted a three-hour conversation with the priest which evolved to the sacrament of reconciliation. "I was sharing my experiences and he shared his and it turned into a wonderful confession," he said.

"Romero," which may be the first feature film produced under church auspices, had a \$3.4 million production budget. Some of it was provided by the Paulist order, which gave \$100,000, the U.S. bishops' Catholic Communication Campaign, which gave \$238,000, and the U.S. Catholic Conference Latin American secretariat, which gave \$50,000, Father Kieser said.



Raul Julia stands in a bleak prison cell in a scene from the film "Romero" in which he portrays the assassinated Salvadoran Archbishop Oscar Romero. (NC photo)