Bishop: Church belongs to everyone

By Ana Rodriguez-Soto
Voice News Editor

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

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

While acknowledging that much progress has been made in combating racism within the Church — blacks now may aspire to join religious orders and be ordained as priests, which was not the case as recently as 100 years ago — Bishop Moore said "racism still exists in the Church and you hear horror stories from time to time."

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

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

"To be black and Catholic is a good thing," Bishop Moore said. "You don't have to negate your background, culture, tradition — when you become a Catholic... We can make the Church a better place."

Bishop Moore's visit to Miami was sponsored by Catholic Community Services as part of the annual celebrations leading to the commemoration in 1992 of 500 years of Christian evangelism in the Americas.

The Church does not belong to any particular ethnic group...

(Continued on page 9)

INDIA TRIP

Pope reaches out to non-Christians

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

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

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

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

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

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

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

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

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

(Continued on page 9)

Bishop Emerson Moore of New York

Bishops, Castro start talking

By Steve Taylor
First of three parts

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

For a week, the church was home of the Centennial Cross, a copy of the cross Christopher Columbus planted in the New World in 1492. Pope John Paul II gave Cuba, and other Latin American states, the replicas in 1984 as part of a series of celebrations leading to the commemoration in 1992 of 500 years of Christian evangelism in the Americas.

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

When Castro's Communists took over the island-nation they brought Karl Marx's view of religion — that it was an anachronism, a vestige of pre-socialist civilization that would disappear in time.

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

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

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

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

The Catholic Almanac says that (Continued on page 11)
Religious leaders battle gambling industry

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

Conflict erupts at Georgetown over homosexual — lesbian dance

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

Cardinal Bernardin will head study group on nuclear defense

WASHINGTON — Cardinal Joseph L. Bernardin of Chicago will chair a new U.S. bishops' committee studying the morality of nuclear deterrence. Formation of the new Ad Hoc Committee on Deterrence was announced in Washington by the National Catholic Conference of Catholic Bishops. The bishops, at their general meeting in Washington last November, voted to establish the committee. Named with Cardinal Bernardin to the new committee were Cardinal John O'Connor of New York, Archbishop Edward A. McCarthy of Scranton, the first woman president of the 81-year-old organization. The board announced the appointment of Msgr. John F. Meyers, who has a short illness. No specific cause of his death, which was announced by the NCCJ, was reported, The National Catholic Reporter.

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

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

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

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

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

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

Mother Teresa lauded by Tom Dooley Heritage, Inc.

NEW YORK (NC) — Mother Teresa of Calcutta, founder of the Missionaries of Charity and 1979 Nobel Peace Prize winner, has received the Cup and Label Award from Tom Dooley Heritage, Inc., a non-profit organization founded in 1970 to continue Dooley's efforts to provide medical assistance to needy areas. The presentation was made during Mother Teresa's most recent U.S. visit. The Cup and Label (La Copita y el Etiqueta) award is a replica of the specially designed container Dooley awarded posthumously by President John Kennedy to Dr. Thomas A. Dooley. Dooley gained fame for his work as a naval medical officer helping in the evacuation of refugees fleeing North Vietnam. After leaving Vietnam in 1958, Dooley traveled to Southeast Asia and began setting up basic health clinics in remote Laotian villages. He died of cancer in New York City in 1961.

Presbyterian founder of NCCJ dies after brief illness

GUILFORD, Conn. (NC) — Everett R. Clenchy, 99, a Presbyterian minister who founded the National Council of Christians and Jews in response to anti-Catholic bias, died in Guilford after a brief illness. n Methodist, he was a partner in a law firm and, in 1962, established the organization in reaction to strong anti-Catholic bias aroused by the presidential campaign of Alfred E. Smith.

National Catholic Ed board names first woman president

WASHINGTON (NC) — The National Catholic Educational Association Board of directors has elected Sister Elizabeth M. Witters, a member of the Institute of the Redemptorist Sisters, as its first woman president. The board was founded in 1965, and Witters is the first woman president of the 12-year-old organization. The board had asked the convent to select a candidate, and the board announced that she will succeed Msgr. John F. Meyers, who has been president of the National Catholic Education association since 1972.
Pope visibly moved by suffering

CALCUTTA, India (NC) — Pope John Paul II went into the heart of Calcutta Thursday as a woman lay dead and dying in a charity house run by Mother Teresa. In an emotional encounter, the pope greeted and touched 44 women and 42 men who had died in the house since Mother Teresa opened it in 1952. Many literally were picked up off the streets in the city that exhibits some of the most wretched poverty in the world. The pope walked slowly through the house, stopping to hand out plates of sweet card to each of the suffering. Many of them cried as they touched his hands, and one woman, a 42-year-old Bengali: “I am alone, I am alone — come back again.” The pope was visibly moved, a Vatican spokesman said.

Outside the house, tens of thousands packed Calcutta’s old Catholic Cathedral to “meet as many of you as possible,” the pope told Indians that he wanted a real conversation with clarity and conviction, he said during that year’s U.S. presidential campaign. It drew sharp criticisms from Vatican and U.S. church officials — was underscored when a key Hindu religious leader canceled his appearance at a cultural meeting with the pope in Calcutta Feb. 3. Swami Lokeswaranda told reporters that he wanted a “real conversation” with the pope, not an exchange of speeches. The cancellation was embarrassing because the swami was said to have addressed the main greeting to the pope. Some Indian Catholic priests and nuns, too, have questioned whether the pope’s trip might have been designed with more personal contact in mind.

New abortion ad in N.Y. Times planned

WASHINGTON (NC) — The Committee of Concerned Catholics said it will run a full-page advertisement in The New York Times March 28 to protest the Church’s official position on abortion. The committee blamed “Vatican influence” on difficult issues such as abortion, causing Mass on platforms, “disinviting” religious leaders to Catholic institutions, “disinvited” signers and to coordinate any public response to pressures from the Vatican.

In announcing its decision to publish a new ad, the committee cited what it called “increasing attempts by the Roman Catholic hierarchy to proclaim the fundamental mission to proclaim the Gospel. It does so ‘respectfully but firmly,’ the committee said, but this time the word “conversion” was crossed out and “repentance” was added. The dilemma of papal trips — that they do not always make for real personal encounters with the pope, not an exchange of speeches. The cancellation was embarrassing because the swami was said to have addressed the main greeting to the pope. Some Indian Catholic priests and nuns, too, have questioned whether the pope’s trip might have been designed with more personal contact in mind.

Lent begins next week

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

Ashes obtained from the burning of palms blessed on Palm Sunday in 1985 will be distributed to the faithful during Masses in the 10 parishes of the Catholic Archdiocese of Miami which includes Diocese, Broward and Monroe Counties.

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

Archdiocese of Miami Lenten regulations call for abstinence from meat 42 for lent or visiting Catholic in South Florida.

Both Ash Wednesday and Good Friday (March 28) are days of fast and abstinence, that is, only one full meal may be eaten and meat is not permitted. Those who have reached the age of 14 are obliged to observe abstinence on Ash Wednesday and all the Fridays of Lent. Those between the ages of 14 and 59 and 59 are obliged to fast on Ash Wednesday and Good Friday.

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

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

The new ad declares a belief that Catholics who speak out on issue of abortion. “For more than a year,” the committee said, “we have waited patiently for CRIS (the Vatican agency for Religious) to rectify the injustice done to the 24 women Religious” who faced expulsion threats for signing the original ad. “We have waited for our own bishops to end the attacks on the scholars and social activists who also signed the statement,” the committee added. “We can wait no longer.”

The committee blamed “Vatican intransigence” for the fact that most of the sisters’ cases are still unresolved. All three men Religious who signed the ad when it first of the 24 women Religious were known to be cleared by the time the new ad was announced. But 18 women Religious were not yet cleared or had not yet reported a resolution of their cases.

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

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

The new ad declares a belief that Catholics “act within their rights and responsibility” when they “in good conscience, take positions . . . that differ from the official hierarchical position” on difficult issues such as abortion.
Pope tells Vatican: Speed up annulments

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

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

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

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

Pope says Christian media must fight for moral causes
VATICAN CITY (NC) — People in the media should help turn public opinion against the spread of practices of abortion, divorce and birth control, Pope John Paul II said. The pope said Christian communicators have a special responsibility to fight for laws that protect the sick, the handicapped and the unborn. He said the trend in some countries was toward "unjust" laws, such as those legalizing abortion. "A materialistic and hedonistic mentality is spreading, one that sees life as a matter of profit or loss," he said. "It must fight for moral causes." Such interpretations are the result of a "superficial permissive mentality," he said. The pope spoke at a meeting with officials of the Roman Rota, the church's appeals court. Most of its work is reviewing marriage cases from diocesan tribunals.

The pope quoted canon law which says that the rota should strive to conclude each case within six months. He told the officials to commit themselves "to the maximum so that the new is concluded with the solidity that the good of souls requires and which the new Code of Canon Law prescribes."

"May no member of the faithful be able to use the excessive and tedious nature of the process as a reason for refusing to propose a case or for giving in to pressure in clear contrast to Catholic doctrine," the pope said.

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

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

Italian archbishop faces charges of attempted illegal exportation
BRESCIA, Italy (NC) — An Italian archbishop has said he made an "error" in trying to illegally export 30 million lire (about $17,500) out of Italy to a Guatemalan parish. Archbishop Bruno Foresti of Brescia, who faces charges of attempted illegal exportation, said he was taking the money personally to the missions because he was not able to transfer the funds to the church. Archbishop Foresti and an assistant were arrested when they arrived at an airport in Milan. Italy. They prepared to leave for a two-week visit to African missions. The money, from a special Christmas mission collection, was discovered by customs police. The two were released by police a few hours later. If convicted, they could face penalties of one to six years in prison and heavy fines.

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

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

Indonesia's bishops call for unity between clergy, hierarchy
MALAG, Indonesia (NC) — Indonesia's Catholic Bishops have called for greater cooperation between hierarchy and Religious, said laity should be responsible for politics, and suggested greater Christian ecumenical dialogue. Cooperation between bishops and Religious should be intensified, they said.

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"You deserve the best protection. Don't miss this opportunity to protect yourself against the new 23% increase in Medicare out-of-pocket expenses."

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**Medicare Deductible and Co-Payments**

- If you have a question, heed fast service, or enroll today for the plan that pays Medicare Deductible. As of January 1, 1986, it's an additional $492.00 Initial Medicare Deductible. You must pay this amount every covered day in which you're hospitalized during the entire 60-day period — totaling $14,760.00.

**Medicare Pays**

- PAYS in-hospital Part A co-payments plus the eligible Part B medical expenses if you have Medicare coverage; in-hospital Part A deductible if you have Medicare coverage and the new $492.00 Initial Medicare Deductible; and for the correction of normal bodily functions; and for any reason! Enroll today for the plan that pays Medicare Deductible, the new $492.00 Initial Medicare Deductible and the new $492.00 Initial Medicare Deductible.

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- Unless you have your Lifetime Limitation — a back-up for 60 days coverage you can use only once. You must pay $246.00 a day in cash while you're hospitalized during the entire 60-day period — totaling $14,760.00.

**Medicare Pays Nothing**

- Your hospital bill to pay yourself... and that's cash out of your own pocket.

**Medicare Pays 90% of the reasonable charges after you've paid the $75.00 deductible**

- You must pay the $75.00 deductible and the new 23% Medicare out-of-pocket expenses.
Fr. Ritter: We pay for sex industry

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

“And they have to know it,” he 
said, or their failure to know is “a 
fit together,” he said. “But a lack ot 
understanding is not a reason to stop 
loving and trusting God.”

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

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

The New York hearings, which 
were concerned that the adult 
market is not trustworthy — that the 
people who run the world might not 
know what they are doing — especially 
since they’re being told all day long to 
trust adults.”

Fr. Morrison said the Challenger 
explosion can be especially traumatic for 
children because of the American faith 
in science and technology. They saw 
that they could “write” the book on the 
best technology in the world; and they 
see the result of that failure as a 
tragedy, he said. “They’re really 
concerned that the adult 
world is not trustworthy 
... that the people who 
run the world might not 
know what they are 
doing...”
Haitians insist:
Duvalier will fall

Celebrate, pray at local Mass

By Betsy Kennedy and Prent Browning
Voice Staff Writers

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

The elation which spurred the normally reticent Haitian community to convert the streets of Little Haiti into a giant carnival sank quickly into despair when it was confirmed that Duvalier was still in control.

"Duvalier's dead but he doesn't know enough to lie down!" — Fr. Tom Wenski

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

Father Thomas Wensi, director of the Pierre Toussaint Haitian Catholic Center, had learned on Monday that one priest had been fired on in his church by members of Duvalier's army, and two other priests had been arrested for continuing to speak out against the dictator. Fr. Quenel Alphonse in Cap Haitien had gone into hiding, according to Fr. Wensi's sources. The report could not be confirmed.

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

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

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

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

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

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

Many of the Haitians in the chapel had become U.S. citizens many years ago and had no desire to return to their country. Others said they would eagerly go back home if Duvalier is ousted.

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

A few of the Haitians said they could not understand how the U.S. government could make such a major error in its reporting of the events. But the closing mood of the Mass was one of hope as hundreds drove away blowing their horns and shouting Creole words of triumph.

By Ana Rodriguez-Soto
Voice News Editor

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

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

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

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

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

Fr. LaCerra called the increased attendance figures "tangible results" of the success of the Archdiocese's evangelization program, which began in 1980.

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

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

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

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

By Ana Rodriguez-Soto
Voice News Editor

Catholic college students boldly condemned all types of injustices — from racism in the U.S. to oppression in the Philippines and Liberia — during a recent meeting in Miami with Chicago's Cardinal Joseph Bernardin as keynote speaker.

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

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

- Another expressed solidarity with the freeminded people's "struggle for self-determination" and urged Coalition members to "denounce any new repression and support further military aid to the Marcos government."

- A fourth urged the students to write letters and campaigns for freedom of Ezekiel Pajibo, a Liberian college student and fellow Catholic who was imprisoned last year by the ruling military regime and, now free, nevertheless has not been permitted to leave the country.

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

"As Catholic Christians, we're called to be a prophetic voice, to work for justice," explained Mary Teresa McCullagh, a member of St. John Neumann parish in South Dade and an undergraduate student at Florida International University. She is serving a second term as International Affairs Secretary of the Coalition.

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

"There are Catholic students on every campus, but not campus ministers on every campus," she said.

"It's important for Catholic students, to say in the 'Bible belt,' to know that they are not alone."

Getting Catholic college students to work for social justice also is a major goal of the Coalition, McCullagh said.

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

The next step for the Coalition is to become affiliated with their world Catholic Student Movement of Catholic Students. To that end, McCullagh will travel to the IMCS meeting in Barcelona, Spain in 1986. For information on joining the National Catholic Student Coalition, call McCullagh at 238-1277.

Why not, Archbishop?

Teen journalists ask tough questions

By Ana Rodriguez-Soto
Voice News Editor

It was supposed to be a press conference about the Archdiocesan Synod. But when Archbishop Edward McCarthy opened the floor to all questions, teen journalists from nine of South Florida's 13 Catholic high schools wasted no time getting into more controversial topics.

"I don't think we've been slow to stress social justice issues? What is the Archdiocese doing to prevent child abuse and teen suicide? Why can't we have altar girls?" Calmly, frankly, the Archbishop explained.

The Church always has stressed social justice, even "100 years ago" when he was in school. Maybe the "hot" issues have changed — nuclear war and the economy as opposed to farmworkers and civil rights — but the message hasn't: Christians can't separate religion from life.

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

Then the clinker. "Altar girls," said one. "If I were the Pope I wouldn't see any problem at all, Archbishop McCarthy responded.

"But as long as he says so, we have to be loyal to him."

Besides, aren't we overemphasizing the importance of altar boys, he asked. After all, lectors and Eucharistic ministers "have much greater participation" in the liturgy, and women can do all that.

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

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

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

But what about the Synod, the three-year process of listening to the concerns of South Florida's Catholics and taking steps to implement their suggestions? The teen journalists said they definitely would get the word on that out to fellow students.
Black bishop: Church belongs to everyone

(Continued from page 1)

very high on people's priorities," Bishop Moore said. "We've just kind of pushed to the back shelf. That bothers me — and I think that if there was a will there would certainly be a way. There are resources, but the will isn't there anymore." Making it even more difficult to convince blacks to "check us out" as a Church is the lack of black priests and religious, Bishop Moore said. Blacks can have a "sense of ownership" about most Protestant churches because many of their clergy are black. "We need black priests, we need black sisters, we need black deacons, we need black brothers," he said. "It bothers me when I see that in some dioceses and Archdioceses this is not a high priority. If the Church is going to serve in the black community, in addition to having committed white people there you have to have black priests and sisters as role models, to create that sense of ownership."

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

Evangelization of blacks "is not the education and value-formation of the black community. In addition to having committed black people there you have to have black priests and sisters as role models, to create that sense of ownership."

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

WHEREAS each of the faiths represented in The Religious Leaders Coalition of Greater Miami has at one time or another experienced persecution, discrimination, and suffering because of its convictions and beliefs.

WHEREAS the United States of America has taken a strong stand against terrorism in all forms.

WHEREAS over the past several years this community has experienced bombings and bomb threats, disrupting the expression of views by those who hold unpopular opinions and, in some cases, disrupting a church meeting.

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

WHEREAS we recall Edmund Burke who wrote "it takes far too much evil to prevail for people of good will to remain silent" — and the many good people remaining silent in our community encourages terrorists perpetrating terrorism.

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

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

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

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

Religious leaders oppose terrorism

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Life. Be in it.
Ex-bomb maker now makes peace

By Betty Kennedy
Voice Staff Writer

Tom Siemer spent two years in seminary school in Columbus, Ohio, before he got married and abandoned his dream of becoming a priest. But he remained a friendly sort of guy, who believed in settling arguments by friendly negotiation. He raised a big family, always mindful of the disciplines of his Catholic faith.

Then Siemer said something totally against his conscience.

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

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

During the day, Siemer, who came from a proud military family, was working with cruise missiles, and guidance systems (the GDU-15) for dandy machines.

For 23 years, Siemer's conscience had to face God.

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

During the night, he was hiding in a bottle.

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

"I found out I was going to die because of cirrhosis of the liver. Doctors had to give me a year to live. When the prognosis is uncertain, said Siemer. "I was running out for Siemer, who is 52. Last year, he underwent major surgery for his liver, and doctors say the prognosis is uncertain."

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

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

Once he was in Italy during an appearance by the Pope. So intent was Siemer that he and others had done to end this mad race toward nuclear disaster....

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

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

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

But if he personally was attacked by someone who intended to take his life? "I would rather not commit myself to kill my enemy. I'm not at all certain I would defend myself..."

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Repression easing...

(Continued from page 1)

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

By 1984 the Catholic hierarchy and Castro's government were ready for reconciliation. Christian leaders saw cooperation, not confrontation, as the way to engineer the transformation of Cuba's Catholic Church.

Archbishop Ortega had his first face-to-face talk with Castro in January 1985. Meetings followed in September and November. Church leaders have been unwilling to discuss what any specific changes the president of the church would like to see. 

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

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


...But Church seriously damaged

By Ana Rodriguez-Soto

Voice News Editor

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

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

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

It's true that open repression of religion has lessened from what it once was, that the bishops have been able to speak face-to-face with Cuba's "maximum leader," that some new priests have been permitted to come into the country and that the government is now authorizing repairs of crumbling churches, Lasaga wrote. But that's little comfort for the almost decimated Cuban Church, he said.

"The current rapprochement between Fidel Castro and the Catholic Church in Cuba could be compared to what happens in a country after enemy bombings have almost completely decimated its population...Surviving leaders logically are quite happy to accept dialogue in order to avoid total annihilation."

Bishop seeks clemency for refugee

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

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

"Such a drop in one quarter century is unparalleled in any other country during this century, with the exception of Albania," Lasaga wrote. He said the NC article's figure of five to 11 percent regular churchgoers today should be understood as referring to the 40 percent of Cubans who are nominally Catholics, not to the en- 

(Continued on page 12)
By Prent Browning
Voice Staff Writer
You say you’re young, want to meet new people or relax with friends but don’t like the loud, “meat market” atmosphere of local bars and discos?
If that’s the case, the Cornerstone Coffeehouse, a newly opened Christian coffeehouse in Fort Lauderdale, may be worth a visit.
The Cornerstone, located a block East of 1-95 on St. Rd. 84 (707 S. State Rd. 84), will offer snacks, soft drinks and Christian music every Saturday night.
But it also serves a dual purpose, becoming a spiritual outreach center offering Bible classes during the week, while housing the new offices of the Archdiocesan Catholic Charismatic Service.
The building, a former fast food restaurant, is being donated sent free for the next six months. Additional expenses will be paid by the Charismatic office and San Isidro parish in Pompano.
As it happened, a number of purposes cross in the cooperative venture: The Charismatic Service was looking for new offices, Fr. Wilfredo Pena of San Isidro was seeking new ways to offer spiritual education, and Fr. Ricardo Castellanos, the pastor of San Isidro who originally came up with the idea, was concerned about the influence frequent attendance of discos or bars was having on young Catholics.
Fr. Castellanos says he is “not a puritan,” but he has observed that going to discos eventually has the effect of “pulling away” a person from Christian values.
“It’s not enough to complain,” he says, “you’ve got to offer something positive in its place.”

Christian coffeehouse
Modern, moral music for teens, younger adults

‘METANOIA’: blends rock music, rock of ages
Prent Browning
Voice Staff Writer
Christian rock groups face a dilemma: The need to put together an engaging, high energy performance without the music running away with itself and drowning out the Christian message in insistent drum beats and flamboyant guitar riffs.
Metanoia, one of a small number of groups made up primarily of Catholics, has its own way of keeping things in perspective — before each performance the members pray for 15 minutes.
This is typical of a group which isn’t afraid of electric guitars but which
always expresses a desire to keep Christ first.
Charlie Stracuzzi, the group’s leader, says his music was going nowhere before he made a commitment to Christ.
“Then what happens, he says, “when you put ego first and Jesus second? Jesus really is the glue that holds us together.”
Working closely with the Catholic Charismatic Office, the group performs about twice a month at prayer and healing services and a handful of Christian coffeehouses. They recently sang at the opening of the Cornerstone Coffeehouse in Ft. Lauderdale.
Metanoia, whose name means, in Greek, a changing of heart towards God, sing everything from fast paced Christian rock to slower songs of religious praise, a variety they hope appeals to every age group.
The group, which includes Charlie Stracuzzi and two other members who double on guitar, a female keyboard artist, and two female vocalists.
All have full-time jobs and face a problem Stracuzzi says all musicians face when they become committed to Christian music.
They still want to be musicians but aren’t comfortable singing in bars any more. Everyone in the group, which
performs for love offerings, would like to pursue music full time, but the opportunities for Christian music groups are limited.
All this is beginning to change with the formation of a new group, the Christian Coffeehouse.

Cuban Church suffers ‘subtle’ persecution
(Continued from page 11)
tire population.
While using the same building, the group’s numbers, only between two and four percent of the entire Cuban nation attends church regularly today.
Lasaga also noted that the church held some facts unsaid. Among them:
That the government’s systematic expulsions of priests during the past 25 years have resulted in an inadequate number of clergy to care for the spiritual needs of the people.
That “precincts” still are being used to proclaim the gospel of Christ in the Cuban Church.
That children who attend church regularly are systematically ridiculed; and
That Holy Week and Christmas have officially been “erased” from the Cuban calendar, an unprecedented event in the Christian world.
Sociologist Clark, who for the past 15 years has done extensive research on the lives of exiled Cubans and on conditions inside the island, wrote that persecution and discrimination of those who openly practice their religion have not diminished in Cuba.
Instead, they have become more subtle, “so as not to create martyrs.”

Fr. Patrick Slevin, pastor of St. Jerome parish, within whose boudaries the new coffeehouse is located, speaks enthusiastically about the coffeehouse.
“We have developed a lot of zeal in this area,” he said. “Just around the corner from the church is a pеп show and the topless donut shop is right by our side.
The opening of the coffeehouse was “the first positive side” he’d seen in the area in a while.
On a recent Saturday night, a small group of young parishioners and coffeehouse organizers and supporters listened to Catholic rock group Metanoia and heard personal testimony from young people who discovered that Christ led them out of drug abuse and depression.
A member of Metanoia offered that, “Christ saved me from the depths of hell. I was a young alcoholic and drug addict.”
At one point, everyone joined hands and participated in a common prayer led by Saul Iaudio parishioner and donator of the building, Tony Tomosi.
“Tbe music doesn’t have to be the most beautiful,” he said, “just that it tells of how much love Christ is the rock that doesn’t roll.”
Several young St. Bernarid parishioners, who sit in pews during a certain age tend to feel neglected.
Tony Ruo, who said he likes Christianity because “nost of the people’s activities are mostly older people.
This gives us a chance to meet younger people.”
“There’s a forgotten group between ages 18 and 40,” said Paula Zurlk.
But it is hoped that the Cornerstone facility will have something for everyone and group and of spiritual maturity.
Fr. Pena and the Charismatic Office put together several classes that will appeal primarily to the Spanish speaking community.
On Monday nights the Cornerstone will offer a course in Spanish on “Catholic spirituality” sponsored by Archdiocesan radio and TV producer St. Bernard Penabad. Fr. Pena will also teach a course called “The History of the Church” in Spanish.
The group doesn’t want to reach out to a Church faithful. There will also be a Spanish and divided and separated group that will meet.
On Tuesday nights Fr. Hector Gonzalez of Our Lady of Divine Providence will teach a course in Spanish on Catholic Church history. There will also be a Spanish and divided group that will meet.
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Metanoia performs at coffee house in Fort Lauderdale. (Voice photo/Prent Browning)
Established in the fall of 1961 by Archbishop Edward McCarthy, Schools Superintendent Fr. Vincent Kelly, and six Sisters of St. Catherine of Siena, Cardinal Gibbons High School is located on 20 acres of land along University Boulevard, in a residential area of Fort Lauderdale. The school is located on 20 acres of land along University Blvd. There was a bridge across the intercoastal near the school then, as there is now for the busy Commercial Blvd. "Some of the youngsters came by boat and there were two girls who came by horseback," recalled the founding principal.

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

Academic accomplishment

Currently, Cardinal Gibbons is a co-educational institution with an enrollment of 1,150 under the direction of principal Fr. Joseph Kershner, who has been with the school since he was named principal of the boys' division in 1965. Most of the students now come from Catholic grade schools representing some 29 parishes in Broward and Palm Beach counties although other private and public school students are admitted after an entrance exam. The Catholic school is staffed by faculty drawn from parishes, Sisters of St. Francis of Mary Immaculate, Plater Fathers, and lay teachers. Cardinal Gibbons has a long tradition as a college preparatory school with a full 95 percent of its graduates attending college over the years. Taught by a faculty of 63 teachers, half with Eastern District, 25 percent of the students are covered by National Science Talent Search. Two Cardinal Gibbons students, Frank Zamer and Elizabeth Minier, were recently awarded the science scholarships for work on special projects.

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

Friendly spirit

Good relationships between teachers and students, in fact, are typical for most of the school's faculty, say administrators. "If the teacher shows any inclination to bend a little, the students are willing to open up," says Dean Walter Green. The teachers often help out in extra-curricular activities or in extra time given to student lessons, and department heads try to stay knowledgeable in their fields, regularly attending seminars.

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

— Paul Ott, English teacher

"There is a spirit of concern of teachers for students and a reciprocal feeling that the students care," says Fr. Kershner. The principal looks forward to coming to school in the morning. "The students are the kind of people who make you feel very much at home when you come onto campus." English teacher Paul Ott, who graduated from Cardinal Gibbons himself in 1966, agrees. "Basically what we have here are good, wholesome kids. That's why faculty stay when they could work somewhere else for a lot more money," he says.

"Most of the kids here want to get somewhere. They all want to go to college," says Asst. Principal Sr. Marie Schrambo, O.S.F., a former principal of the girls' division, has been with the school since its beginning. Its principal has been an administrator there for 20 years, Dean Green has been at the school for 17 years, and Athletic Director Louise Crocco, herself a graduate, has coached at Cardinal Gibbons for 13 years.

There have been many changes over time. Dean Green finds that students are often looking for adults to talk to in this day of working parents and single family households. The school appears to have found its stride in terms of discipline, though Fr. Kershner can remember stricter days of separate classes for boys and girls and when he required that all the boys wear ties. The ties proved to be too burdensome in the South Florida sunshine.

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

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

— Paul Ott, English teacher

Good athletics

Many of these students along with student boosters fill the stands to watch the Cardinal Gibbons athletic teams, a force to be reckoned with in Broward County. The general good showing of "Redskin" teams was recognized by the Fort Lauderdale News, which presented the school with the All Sports Program Award for the best won-lost percentage on average in all sports for Broward County. The volleyball team has won seven state championships and is ranked among the top five volleyball teams nationally. Several members of the volleyball team have gone on to Georgetown and Holy Cross on athletic scholarships.

The boys' tennis team won a state championship last year and the girls' tennis team was ranked 2nd in state. Softball and baseball teams have won district titles over the years and there are also good track, soccer, cross country, swimming, and golf teams at Cardinal Gibbons.

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

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

Moral commitment

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

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

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

(Continued on page 21)
A priest's journey with ABCD

(THe following article is excerpted from the Miami Voice's Charities and Development fund-raising dinners recently by Father James Fetscher, Pastoral of St. Louis Parish in Kendall and Priest-coordinator of ABCD, Dade County.)

By Father James Fetscher

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

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

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

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

It is now the land on which the Church of the 21st century, South Florida might be. South Florida was one diocese, as some of you may remember. Bishop Carroll was a leader who may not always have been the easiest man to understand, but God has a rotten sense of humor sometimes, and I don't always think that God's sense of humor is appreciated.

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

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

The people of the diocese came up with $850,000 in the D.F.D., — the Diocesan Development Fund — and you guys have never backed off since. In 27 years, because we have a sense of what this commitment really means.

They started these dinners 17 years ago, and Mary Lou Maryig McCallie picked up the bill on the first bunch of them, and when she died, nobody picked up the bill. But the dinners then began to bring the Church of South Florida, the Church of Miami, together, where we began to see that it was necessary to look beyond parish boundaries, that the parish wasn't an end, it was part of a larger Church which was the Church that was centered around the Successor of the Apostle, and that's the Church, looks at many children, and he enables us to be present to one another in ways we could have never dreamed of alone.

Tom O'Donnell (publisher of Sun-Sentinel) was telling us about the Sun-Sentinel's program for Christmas, and how $60,000 came in the first year they tried the outreach program, simply because they became enabled to report the need of people know what needs were. In the year 2014, what is the Church going to be? And I think now, you, simply, is this: I told you about the ABCD dinners. I know back, early on, they used to use hundred-Buck dinners as the cut-off for the dinner. It's up to $150 now. It probably should go to $250 next year. I don't want to get you nervous, but I used to send in $99, so that I was in the position of having to refuse a dinner invitation from the Bishop. I wasn't sure about our little church.

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

All the years that (Father) John Dennelly put in there, all the scraping and searching, and finally he came to the point where he said, "it's got to reverse itself," and that's what ABCD did. And, as a sudden, I was a direct recipient of all that.

I remember, in 1981 — (Father) Dave Russell stood where I stand now — I was going with a small group of people from the Cathedral for the dinner, and saying to myself, "I'm not doing this. I know this all is confusing, I mean I'm stretched," but I had lived with Dave Fedder, and all I could think of was, "He's going to get me — he's going to get me — how are I going to do it?"

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

Last year I filled out the card at the dinner for the first time, because I was out of money. I trusted the diocese, and I wondered if the cards they had filled out at the dinner actually did get credited to the parish, so I filled mine out at the dinner.

You see, the people who are in the diocese, it always gets back to the parish — but God has a rotten sense of humor sometimes, and I don't always think that God's sense of humor is appreciated.

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

When I went to the seminary in 1958, the first two years they sent me to the center where they hadn't built our seminary. Then I went to our second location here in Miami, and in Boynton Beach. You paid for every single minute of those seminary years.

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

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

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

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

A layman might meditate on the Passion produces a deeper love for Jesus. If we analyze our reasons for attending a Passion play which we think probes the truth of the Gospel and the spirit of Christ.

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

There is some attempt in the play to crowd into a few hours the lives of Jesus, but the result is totally inadequate, if not actually ludicrous. They do nothing to help you understand the Jewish and the Greek, the cruel tyranny of Imperial Rome; the climate of the times when Jesus lived, preached and died, nor do they convey the revelation Jesus came to humanity: '•: •-. .

By Jerry Filteau

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

The church groups hope to help restore some kind of balance because otherwise seems headed inexorably toward a bloody civil war.

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

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

Economic pressure to force relatively peaceful change may be the only alternative to violence that might divest its stock portfolios of all shares in certain corporations investing in South Africa, or issue shares to introduce shareholder resolutions against apartheid. A third might focus on efforts at the national level to change U.S. foreign policy, which might lead to each local church to decide what it will or will not do.

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

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

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

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

The USCC said it welcomed Reagan's executive order but still believed "a stronger and broader approach...is necessary."
Drumbeat needed in the domestic city

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

Other social problems are more like cancer, which quietly goes about its business until there is massive destruction before anyone realizes what is going on and starts fighting it.

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

The problem of single parent homes, more and more kids growing up without benefit of solid stable family environment is increasing for all Americans. The solution is not easy; those in the immediacies have it worse, with tragic consequences for the whole country.

It is a difficult problem to approach because blacks, understandably, are sensitive to stereotyping which is, in itself, a rapist disease. That doesn't mean it's a concern in discussing the family dissolution of blacks, as the reason lies in the pattern of things clearly grounded in historically known factors. Black family integrity was destroyed by slavery and held that way by systematic segregation and discrimination.

Slavery took black males who had to be kept ignorant and submissive for the system to work. A proud, responsible male is not a good slave. One who escapes or even looks his "master" in the eye will not long survive. The women, however, had to raise children, run a semblance of a slave household and maintain a degree of responsibility. In the generations following the Abolition black women continued to carry a disproportionate burden in a segregated society that perpetuated the cycle of matrimonial households with men not well integrated into a strong male leadership role.

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

This vicious cycle of reproducing children in the ghetto street environment of drugs, crime and lack of family integrity is breeding more crime and drugs and more generations of blacks with unproductive, meaningless lives. The lack of commitment to being responsible for a child's actions is increasing and are stating bluntly that although racism may be the genesis of the problem, and that although government may have a role to play, the solution must come from a change in attitudes and moral values. Black leaders and others are beginning to attack this problem head on.

Carolyn Wallace who runs a community center in a Newark ghetto, said on a recent TV show that, "We've got to get the young people on the streets to understand that giving responsibility until it begins to soak in. "It's going to be like a drumbeat," she said.

Jesse Jackson said what is needed in black America is a "massive counter-cultural movement" by those whom young people will listen to. Ecumenical conferences on the subject should be held in cities around the country. Appropriate public service television ads aimed at youth should be developed, telling youth that their behavior is not acceptable. Young males should be told that being a father is not the sign of a man. Getting an education and holding a job is a young female should be told that bearing children too early will derail their lives and is allowing them to be used by hit-and-run males who don't respect them — and that the whole thing is wrong. Immoral.

Pride and responsibility must begin to creep into the vocabulary. That applies to white as well as black. But clearly it is a massive crisis in the black community that cannot wait a day. This is a long-range process, but it must begin somewhere.

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

America dying for lack of values

By Dorel Eaton

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

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

American lies in her streets, a victim of an inward cancer of the soul. Here we have, through the years, literally 5,000 teenagers who commit suicide each year. Even more symptoms have become rampant. The movies, video, television, music, art, are more vulgar and more brutal. The once clean music has the power to form character. Sexual promiscuity is now being accepted as the norm. The once cherished spouse can be replaced by a newer or more efficient model. Pride and responsibility must begin to creep into the vocabulary. That applies to white as well as black. But clearly it is a massive crisis in the black community that cannot wait a day.

There is an absorption with abortion of the drugs which circulate freely, not just on her streets but in her schools. Her institutions are rapidly disintegrating. The family unit in America has so rapidly disintegrated that long term marriages are becoming increasingly rare. It appears that it is because of the lack of commitment that people have toward each other; the inability to think beyond self.

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

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

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

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

These symptoms of America's declining health have appeared gradually. If the change had been abrupt, there would have been huge protests and rallies in the streets. There would have been waving American flags, signs, banners to help save a frozen country.

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

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

America lies in the streets. Where will we breathe new life into her by the fresh air of a moral Renaissance? Will we retrieve our national soul with the strength that only truth and goodness and the will to care can bring? Or will we ignore our once wholesome America and heedlessly step over her, contributing further to her demise by our self-indulgence and unconcern for morality?

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

"America! America! God mend thine own.

Confirm thy liberty in law."
Should ladies wear gowns?

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

A. It is understandable that many Catholics still think back, perhaps relics of the past, to days when nuns did nearly everything at Mass, including reading. It is not always performed by other ministers. Perhaps for that reason the tendency has been to set these actions as "undressed" unless they wear something at least approaching clerical vestments for the liturgy.

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

Thus there is nothing, to my knowledge, about the liturgical garb for lectors at Mass that would require, or even allow, some form of special garb.

The assumption seems to be that they will dress as they normally would, obviously with regard for the solemnity and dignity of their role in the Liturgy of the Word.

The same goes, incidentally, for special ministers of the Eucharist, the study text of the American bishops' Committee on the Liturgy on Holy Thursday, describing the lay eucharistic ministers, says simply: "Special ministers do not wear the liturgical garb of an ordained deacon or priest but they should be dressed neatly in a way consonant with the dignity of their functional role (e.g., coat and tie for a lay man). Local usage may dictate other matters (e.g., hat)."

"Lay ministers wear casual dress in the matter" (Study Text, Commentary of the Instruction "Immensae Caritatis," 1973).

Because of longstanding tradition, a few archdioceses have rules requiring one who continues to be used in most places by Mass servers, even though they are most always lay people.

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

A. Your experience is one that frustrates most new members of the church. In the nearly 2,000 years, the church has employed numerous symbolic actions in the liturgy and any of them are the prayer. Some of them die out and some remain. Naturally it's impossible to go into the historic development of any one action so let's just comment on this one, the priest touching his head, mouth and heart.

If it's any consolation, I'm sure that many born Catholics could not answer your question, though they probably think they know the answer. The action is a prayer that the Good News of the Lord, which is continued to be used in most places by Mass servers, even though they are often always lay people.

We also wear a cassock or other special garb by Mass servers, even though they are often always lay people.

The producers of "60 Minutes" told me that they knew we had an im-
Dear Dr. Kenny: I recently took a job as a junior executive with a firm and was shocked to find that one of my former teachers from high school is working there, too. I kept this fact a secret from him for years, but now I realize I made a mistake. I've been deeply hurt by his actions and I'm not sure what to do next.

Do you think you could give me some advice on how to handle this situation? I'm feeling very vulnerable and unsure of my next steps.

Sincerely yours,
[Your Name]
Fans of "St. Elsewhere" are in for a treat this month when a special two-parter of the series goes back in time to show the origins of the hospital, including its birth under the guidance of the father who never-before-seen Father McCabe.

BY JAMES BREIG

Taking that role is actor Edward Herrmann familiar to audiences for his several appearances as Franklin Roosevelt. To find out how he approached the role of a priest in the Thirties who decided to found a hospital, I spoke with Mr. Herrmann recently and found him to be someone who is committed to religion in his own life as well as in his portrayal. An Anglican, Mr. Herrmann said, "It helps" to be privately religious when taking a religious role. "You have to have a spiritual hunger or be disturbed by spiritual problems," he explained. "The state of your soul has to mean something to him. It also helps to know the liturgy. Matters of the spirit have to be important to you." They mean something to him and he proves it by going on retreats to monasteries. The monks are Catholic, Anglican and Buddhist, whom he has observed provided him with some guidance in playing Father McCabe. "God is a matter of fact, of daily experience and thought" to those monks, he said. "He is as much of a fact as your car. Actors tend to sanctify religious characters to a nauseating degree as if they were not of this earth. On the other hand, really holy people are not just your average guy. But holy people don't tell you how holy they are; they just are. And they don't leave their spirituality in the chapel. It goes everywhere with them. They wear it; they are it. They have a sense of the rightness of what they are doing. With that attitude, Mr. Herrmann began shaping his idea of Father McCabe, a painting of whom has appeared on the series several times, it will now have to be changed to match the actor's face. "I tried to make him funny and tough," Mr. Herrmann began. "I re-wrote a bit of the script to show his compelling need to help the sick. I made him from Northern Ireland because we've had enough of sweet Barry Fitzgerald accents to last a lifetime. He's straightforward but aware of his calling!" For inspiration in acting, Mr. Herrmann turned to some past performances. "In 'Jesus of Nazareth' the way Peter was portrayed was as close to someone receiving the Word as you can come. Spencer Tracy was good in 'Boy's Town.' I could believe he was a priest who was concerned about boys. David Niven in 'The Bishop's Wife' seemed to give an extremely accurate portrayal of an Anglican bishop. "Usually," he continued, "I found my inspiration in real life from people like Teresa of Lisieux. People who are disturbed by spiritual problems." Those are still living, vital problems.

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

By Henry Herx

USCC dept. of Communications

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

Someone who has been doing just that for many years is actress Helen Hayes. 85 years old and still going strong. Known as the first lady of the theater, Miss Hayes ended her stage career in 1971. She did not, however, retire and continue to appear in films and television productions. Much of Miss Hayes' energy in recent years has been devoted to the cause of the elderly. Her main vehicle in achieving this is "The Best Years," a 2-minute radio commentary which she presents five days a week, 52 weeks of the year on more than 200 stations.

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

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

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

By James Breig

USCC dept. of Communications

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

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Archbishop asks prayers for Eastern

Archbishop Edward A. McCarthy has called on members of the Greater Miami community for prayers of divine intervention to help him and other priests and officials of the archdiocese resolve the conflicts dividing management and labor at Eastern Airlines. 

Emphasizing that he is not an advocate for either party in a dispute, which he said he is sure is equally damaging to both, the spiritual leader of South Florida Catholics, emphasized that a vast number of people are already heavily involved in the continued operation and prosperity of the area’s largest private employer.

"I am an archbishop," Archbishop stated, "with the help of God’s grace, even the most determined, the most good men will be able to resolve it."

Center for deaf, handicapped to be dedicated

A new center for the deaf and handi capped beneficiaries of Miami will be dedicated by Archbishop Edward A. McCarthy at 11:30 a.m., Saturday, Feb. 8 at 6591 S. 124 Ave., Davie.

Schott Memorial Center is named for bishop’s mother, T. Schott, Jr., in memory of the state of Florida for the Masses which he celebrates for the deaf in sign language, is the director of the center, assisted by Father William Crann, C.M., and Sister Consten Cusick, C.S.J.

An open house will follow the dedication.

Hospice seeks volunteers

Be a good neighbor. Become a hospice volunteer. If you have shopped for a friend, provided a ride to the doctor or just spent some time with them, you are a potential person — you need to try! Miami Beach Volunteer Training will be offered this Saturday, Feb. 8, from 9 a.m. to 11 p.m. A training program is also scheduled for March, 7 to 9 p.m. in North Dade.

Interested persons need to call 325-0245 for an application. Call now and find out how you can become a Hospice, Inc. volunteer.

An important alternative form of care for terminally ill patients, hospice is a home service of meeting the needs of the patient and the family.

Spiritual Renewal

The Connie retreat house in Lantana will give a Lenten general retreat on Feb. 14-16 on the Gospel of John. Conducted by Fr. Alfred Schmidt, 63, of Miami, he was ordained in 1946 for the Diocese of St. Augustine, was an associate pastor from 1949 to 1950 at St. Rose of Lima Church in Miami and The United Way of Dade.

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

The eighth-graders were among 120 students from 5 schools who competed for the awards in an in-school writing competition sponsored by the Catholic all-girls high school in Coconut Grove. The winners are:

First place: Alicia Corral, St. Theresa School, Coral Gables; Second place: Christina Garcia-Rivera, Epiphany School, Miami; Third place: Lisa Argote, Conchita Espinosa School, Miami; Fourth place: Miguel Alvarado, St. Brendan School, Miami; Fifth place: Kiara Mckinlay, St. Brendan School, Miami; Sixth place: Raquel Ran- do, St. Thomas Aquinas School, Miami; Seventh place: Angel Springels; Eighth place: Trujillo and Francis Valdes, both from St. Brendan’s.

Carrollton School honors ‘talented’ young women

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

NCCJ will mark its 50th anniversary in the State of Florida by honoring four outstanding citizens of Dade County recently selected by the NCCJ Awards Committee.

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Kathy’s journey

By James Kenny

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

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

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

“At school I put on the image of a ‘happy parter.’ Back around my parents, the guilt came. I felt worthless. I avoided being at home. When I was, I slept, wound down from being high at school.

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

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

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

“I was 14 years old and scared. Nothing seemed to help. Then I was told I would be going to a place called Straight. I panicked. I locked the bathroom door, sprayed myself with a flammable deodorant and held a lighter to my blouse. When I screamed, staff members came through the door and rushed me to a medical hospital.

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

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

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

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

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

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

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

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

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

“I have a lot of new friends. My family life is better than ever. I’ve gained self-respect and drugs for 19 months. I have learned to face peer pressure, talk about my feelings and keep out of trouble.

“Okay, I have a friend who feels she can be of help. She may be contacted through Dr. James Kenny, in care of Faith Today, 1312 Mass. Ave. N.W., Washington, D.C. 20005.

“Straight is for teens with serious drug and alcohol problems. The address: Box 9, Milford, Ohio 45150.”

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

The fisherman gets caught

Scriptures


Introduction

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

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

It is worn by every pope, and when the Supreme pastor dies, the ring is broken, and from its pieces a new one is cast for the next pontiff. Thus, the person who wears the “Fisherman’s Ring” may change, but the office continues.

Background

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

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

What lies behind the appearance on Luke’s part? Is he simply tampering with history? The answer is “No!” Luke would have history bend its knee before the Lord of History. He is not writing a biography, after all, but proclaiming a theology. Peter will be a “hero” within Luke’s

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

(Straight is a program for teen-agers with drug and alcohol problems. The address: Box 9, Milford, Ohio 45150)
That era, Luke depicts him as strong in faith in the Lord. When Jesus heard, he gets into "one of the boats," that of Simon's. That word, crowds flock to Jesus. That all demons and illnesses departed; now, to hear ready been told (4:33-40). At his word, who are to "rise" in Israel.

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

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

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

This column is excerpted from Share the Word, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Parish Evangelization Association, 301 Fourth Street, N.E., Washington, DC, 20017.

By Fathor Daniel Durkin, OSB
NC News Service

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

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

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

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

But Daniel laughed and pointed to the floor where the king saw on the ash-strewn surface the foot-prints of men, women and children. Daniel had tracked down the culprits.

Lent begins when ashes are placed on the temples of our bodies. These ashes mark the beginning of our Lenten journey. Jesus wants to keep track of us, where we are going. Whom will we follow? Whom will we serve? The idols of our own interests or the living Lord of Lent?

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

This is the year when St. Luke is our travel guide. Throughout his Gospel, Luke has Jesus moving continually. Even before his birth, Jesus makes three different trips in the womb of Mary: from Nazareth to a town in Judah to visit Elizabeth, back to Nazareth and then down to Bethlehem where he is born near "the place where travelers lodged" (Luke 2:7).

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

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

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

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

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

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

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

By Fathor Daniel Durkin, OSB
The Christophers still believe one candle can light the world

By Tracy Early

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

Maryknoll Father James Keller, who founded the Christophers, made this ancient Chinese proverb the motto of the movement, and it continues to serve as a guiding principle. But for the Christophers, it is more than a slogan that might become an outdated cliche, said Father John Catoir, director since 1978, in an interview at the agency’s headquarters in New York.

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

Trying to convince lay people that “it is better to light one candle than to curse the darkness,” he said, does not mean avoiding all direct confrontation with evil. Rather, he said, Father Keller took this motto as an expression of the biblical command to “conquer evil with good” (Rev 12:21).

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

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

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

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

Ecumenism had not yet gained its present level of acceptance in the church, either, Father Catoir said. “But this individual to make a difference continues today. But this individualism, Fr. Catoir said, is not an appeal to egoism but an attempt to enlist the individual in a noble purpose, making the world a better place for the glory of God.”

Not does it, he said, downplay the importance of the church and of working with others in society. “In pursuit of any goal, no sooner do you try to make a difference than you find one person is not enough,” he said.

Father Catoir, a priest of the Diocese of Paterson, N.J., who has been influenced by reading Father Keller’s book, “You Can Change the World,” was chosen to become director in 1978. He heads a staff of about 50, and also chairs the Christophers’ board.

A native of New York, Fr. Catoir worked his way through Fordham University by working for NBC, he said. But he said he was chosen for the Christophers job largely because of the writing he had done while holding diocesan administrative jobs. He is currently leading the Christopher program for young people. In this, he said, they will talk more directly about spirituality than they normally do in their “pre-evangelization” programs directed to adults.

“These kids today are not reading books, and there are many things they are not acquainted with. Some of them don’t know what a vocation is. Some don’t know what prayer is and what it means in their lives. They need to be told why Christ is the light of the world.”

Nun heals bodies and souls in Nigeria

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Nun heals bodies and souls in Nigeria

DETROIT (NC) — Sister Gertrude Ihenacho decided she would help rural mothers and children live a better life when, as a youth, she saw many die of privation during the 1967-70 Biafran War which split her Nigerian homeland.

Today, the 34-year-old nun works with the Holistic Focus Center, a rural health and sanitation organization founded by her order, the Handmaids of the Holy Child Jesus. The center has branches in Nigeria and Sierra Leone, another West African country. Sister Ihenacho said that more than 10,000 children spread throughout 57 villages in those nations are on a waiting list for immunization against various diseases.

Immunization is just one aspect of the center’s work, she said. The organization also builds homes and latrines, and runs rural health and sanitation projects to prevent the recurrence of serious disease.

Sister Ihenacho, who is also a physician, spoke about her work while in the United States to study at Detroit’s Wayne State University School of Medicine.

“While city children have access to health clinics and hospitals, village children are deprived of such facilities,” she said. The center also provides maternity care.

“For those who cannot afford giving birth in the (city) clinics, they come to the sisters,” Sister Ihenacho said.

Sister Ihenacho’s order, founded in 1911 by an Irish member of the Sisters of Charity, specializes in nursing, teaching and social work. There are 300 members. Most of the order’s convents are located in villages and rural areas.

The Nigerian Religious said the Holistic Focus Center has built itself from bits and pieces of aid from a variety of sources. For instance, the Nigerian government donated a van which was turned into a clinic-on-wheels, she said. Other help has come from Religious of the Sacred Heart, the World Health Organization and a London Charity.

The sisters also make and sell African dresses to raise funds. Sister Ihenacho said that with the little money she obtained while in the United States, “I buy medical equipment and ship it home.”

She said the sisters work hard to keep their health and sanitation ministry going.

“If we don’t do it, for sure nobody’s going to do it,” Sister Ihenacho said.
We are all called to serve

Abandoned Voice supplement

We are all called to serve

Archbishop's Charities and Development Appeal

The blest of us help the rest of us

My beloved in Christ:
Greetings and blessings!

Once again I have the pleasure of speaking to you about the Archbishop's Charity and Development Appeal.

Let me speak to you with my heart and with the heart of Jesus Himself. Actually, His message was very simple: "This is how," He said, "All will know you for my disciples, your love for one another."

For 27 years our Church of Miami has done its part because you have heard Jesus' call for love in the Archbishop's Charity and Development Appeal and you have always responded. For that I salute you and I thank you.

Jesus went about preaching the Gospel of love and feeding the hungry, healing the sick, encouraging the lonely. When you help me through the ABCD you give Jesus eyes and feet and hands in our times; eyes to see the needs of our brothers and sisters; hands to help those who are hungry or in need of healing; feet to carry the good news of the Gospel so that the whole world knows that we take Jesus' teaching seriously. Catholics don't simply offer empty words.

When we act together, everyone doing his or her share, we accomplish things that none of us could achieve alone. The blessed of us help the rest of us. We return God's gifts to us. We encourage and support those who are giving their lives in God's service. We can be certain our gifts are well used. When I am worried about preserving and strengthening the faith and prayer life of our people, it is you who help me by supporting the pastoral services of our Archdiocese.

When I am worried about our inner city and mission parishes surviving, you help me support them. When I am troubled about our orphaned children, unwed mothers or senior citizens, you empower me to build centers and shelters where they feel the love of Jesus — and where they feel your love.

Now again in 1986 I come to ask your help, to ask you to be more generous than ever. We have done much in the past, but our growing future has many urgent needs. On us depends that Jesus Christ can be seen in our time and in His church.

I remind you of what Jesus said in the Sermon of the Mount, "Give and it shall be given to you. Good measure pressed down, shaken together, running over, will they pour into the fold of your garment. For the measure you measure with will be measured back to you."

God bless you for all you have done.

Devotedly Yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Archbishop's Charities and Development Appeal

Miami, Florida / THE VOICE / Friday, February 7, 1986 / PAGE 1A
ABCD funds enable parishes such as St. Francis Xavier in Overtown to provide after-school care and enrichment programs for inner-city children. The generosity of South Florida Catholics also helps make possible...

...services to the deaf and handicapped...

'Most charitable organizations have large fund-raising bureaucracies which devour most of the contributed dollars. With the ABCD, we know that what we contribute is being utilized to the fullest to support those works which we are most interested in seeing accomplished.'
— ABCD donor, Miami

'My favorite hymn which we sing is the one entitled, "Whatsoe'er least of my brothers, that ye can sing that hymn more sincerely than I am doing my part thru the

...family and Respect Life pro...

‘Reach out your hand’

A message from ABCD chairmen

No single event in the life of any individual leaves a greater impression than when he reaches out to another person and offers his hand in help. It becomes our hand and it reaches out to help the needs of the people in South Florida. We encourage you to participate in the 1986 ABCD and be as generous as you can be. Your budget your pledge over 10 months. Your contribution to the 1986 ABCD in a wonderful way to respond to this year’s motto, "We are all called to serve.

Joseph M. Fitzgerald
Dade County Chairman
St. Hugh Parish, Coconut Grove
Lawrence Dion
Monroe County Co-Chairman
St. Mary Star of the Sea Parish, Key West

Thomas O’Donnell
Broward County Chairman
St. Anthony Parish, Ft. Lauderdale
Lee Gain
Monroe County Co-Chairman
St. Justin Martyr Parish, Key West
For most of our adult lives, we were admonished to "give until it hurts" and I'm bound to say that it doesn't take much giving for the pain to set in. Lately, though, we've been moved to "give until it feels good," and that has improved both the quantity and quality of our charitable contributions.

- ABCD donor, Miami

You are not seeing some gift from me but you are seeing God allowing me to give you this money ... God speaks the truth in the Bible about returning more than what you tithe ... Ten percent of my salary turned out to be a small token for the riches He returned to me this year.

- ABCD donor, Miami

This year, leadership of the ABCD campaign consists of a chairman for each county and seven deanery representatives. Recently, the leaders met for a planning session with Archbishop Edward McCarthy. From left: John Smyth, husband of Ann Smyth, Northwest Broward Deanery representative; Don Smith, Mrs. Patricia Kolski, North Dade Deanery representative; Lee Ganim, Monroe County co-chairman; Jack Kennedy, Northeast Broward Deanery representative; Charles Dyme, ABCD director; Archbishop McCarthy; Fr. James Fetscher, coordinator for Dade County; Irene Dunn, South Dade Deanery representative; Fr. James Quinn, Broward County coordinator; Richard Rehder, South Broward Deanery representative; Joseph M. Fitzgerald, Dade County chairman; and Dr. Sylvester R. Moss, East Deanery representative. Not shown: Thomas O'Donnell, Broward County chairman; Larry Dino, Monroe County co-chairman; Rev. Mr. Joseph Polcari, West Dade Deanery representative; and Fr. Eugene Quintana, Monroe County coordinator.
ABCD funds serve people through...

- Family Life
- Deaf and Handicapped
- Youth Activities
- Catholic Community Services
- Respect Life
- Campus Ministry
- Department of Schools
- Religious Education
- Lay Ministry
- Evangelization Programs
- Haitian Apostolate
- Ministry to Priests
- Inner City and Rural Parish/School Assistance
- Permanent Diaconate
- Ministry of Worship and Spiritual Life
- Vicar for Religious
- Prison Ministry
- Inactive and Sick Clergy
- The Voice/La Voz
- Clergy/Religious Continuing Education

The blest of us must care for the rest of us'

Please Print
Name ____________________________________________
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Parish ___________________________ (Family Number) __________________
Telephone ____________________________

1986 ARCHBISHOP'S CHARITIES AND DEVELOPMENT
In thanksgiving for God's many gifts, and to help carry on His work in the Archdiocese of Miami, I/We pledge the sum of:

AMOUNT OF GIFT ____________________________ $ ___________
ENCLOSED PAYMENT ____________________________ $ ___________
BALANCE ____________________________ $ ___________

PAYABLE - MONTHLY □ QUARTERLY □ LUMP SUM ON ____________________________

DONOR'S SIGNATURE ____________________________ Date

If you work for a company with a Matching Gift Program, your contribution may be doubled.

Mail to parish or: ABCD/Archdiocese of Miami 9401 Biscayne Boulevard Miami, FL 33138

The Voice/La Voz 1 Peter 4:10

We Are All Called To Serve

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