Casinos a bad bet?

Church, civic leaders say yes

By Betsy Kennedy
Voice Staff Writer

Local hotel owners and some business leaders are betting that casino gambling is just the ticket for improving South Florida’s economy. But facing them squarely across the table in opposition are members of religious groups such as the Greater Miami Religious Leaders Coalition, as well as Gov. Bob Graham, Sen. Paula Hawkins and State Attorney General Jim Smith.

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

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

Groups which have spent more than $1,503,874 in pledges or cash for this year’s Archbishop’s Charities and Development drive is looking good by the influx of high rollers to this area.

Case in point: The Archdiocese of Miami: 
• During the past five years alone, tuition has doubled in many of South Florida’s Catholic schools.
• The average amount being charged by elementary schools for the '85-'86 school year is $900 to $1,000. The high school rate is $1,600.
• But keeping up with inflation and increased costs has caused drops in enrollment, especially in 15 inner-city schools, located in areas where the average family income is between $10,000 and $15,000 a year.
• Tuition still covers only 70 percent of the cost of running a school.

Parishes in the Archdiocese are kick-starting this year to keep their schools open. In the case of inner-city schools, the Archdiocese makes up what the parish can’t afford. Such deficits can’t last forever, Heiens says, “If they do, we’re going to lose schools.”

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

“‘We don’t want to close any schools,” Heiens says. “We are determined in this Archdiocese to keep our inner-city schools open.”

A Phil Donahue-lookalike with a salesman’s personality, Heiens doesn’t let grim statistics get him down. On the contrary, he is extremely en-
Priest: Give migrants clean water, toilets

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

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

The bill, H.R. 4029, demands that toilets, hand-washing facilities and drinking water be available for farm laborers in the field and would apply to employers of five or more workers. It is sponsored by Rep. Joseph M. Gaydos, D-Pa.

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

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

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

Secretory of Labor William Brock, choosing a middle road between government intervention and pushing for a strict federal standard, issued a guideline allowing each state to decide its own standards, with a further Federal Review Board to assess them.

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

Pro-abortion professor protests canceled talks

MILWAUKEE (NC) — Daniel Maguire, a theology professor at Marquette University in Milwaukee, has filed a complaint with the American Association of University Professors after four college colleagues were denied entrance to a conference of Maguire’s abortion stand. Boston College, Villanova University, St. Scholastica College in Duluth, Minn., and St. Mary’s College in Indiana, were canceled for visits by Maguire. Maguire was a leading figure behind the 1984 statement, later published as a full-page advertisement in the New York Times, which relies primarily upon the states to resolve this issue of abortion.

Clergy plan to turn off TVs if networks don’t stem flim

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

Archbishop Mahony promises a hospice for AIDS victims

LOS ANGELES (NC) — Archbishop Roger Mahony of Los Angeles promised to work with a group of health care workers to establish a hospice for victims of AIDS and to initiate a pastoral ministry plan for those suffering from AIDS. The archbishop's comments came in a statement he read during a Mass at Blessed Sacrament Church in Hollywood.

"The Mass was for sufferers from AIDS, acquired immune deficiency syndrome."

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

NEW YORK (NC) — The use of the church’s Rite of Christian Initiation of Adults sparked a lively debate Feb. 11 during a national videoconference sponsored by the National Association for Catechetical Case in New York. Panelists in the two-hour program argued whether the rite was appropriate for all adults converting to Catholicism. The case of Kenneth Boyko, associate director of the Paulist National Catholic Evangelization Association, was presented while the RCA was the "normative way" for converts to enter the church, it should not be the only way. Pastoral experience indicates that "some people simply do not RCIA types," he said. He cited particularly shyness and fear of "public exposure" as reasons for RCIA rejection. Boyko was accompanied by Daughters of Wisdom Sister Barbara O'Dea, liturgy director for the Diocese of Brooklyn. The Vatican conferences also focused on the question of what networks do to stem the "tide of filth." The National Catholic League with the National Catholic Family Action, Catholic Women's League and the House and Senate Committees on Commerce held a joint hearing to determine what role the networks should assume in the battle against "filth." "We have no problem with the networks allowing their programs to be sexy or sensual, but we will not tolerate the networks allowing, condoning or promoting sex for sex's sake," said Rep. Joseph M. Gaydos, D-Pa.

Archbishop Edward A. McCarthy, president of the Voice Publishing Co., Inc.

Editor

Robert L. O'Steen
Church in Cuba:

No God in state classrooms

By Ana Rodriguez-Soto

The atmosphere of mutual mistrust was an environment in which the Vatican revolution had to counteract because the churches had no access to government-controlled media.

"At home and in the parish Sunday school, there were questions about a Catholic education," said Msgr. Carlos Manuel de Céspedes, secretary of the Cuban bishops.

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

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

More recently, however, both sides have shown a new willingness to work together.

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

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

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

But Castro's newly-found respect for religion was not bought by the rearrangement of the conciliatory attitude of the Cuban Church. In all likelihood, his conversion is only a ploy to boost his image, especially in Latin America, where Christians, backed by the theology of liberation, have been playing an important political role in recent years.

"After 27 years of trying to eradicate all the religious sentiment of the Cuban people, of trying to destroy the Church," Castro has been forced to admit that "religion in Cuba has not been destroyed" in a TV interview with the Popular Catholic weekly Pueblo.

Highly-held religious sentiment of the Cuban people, something Castro has tried to eradicate with his "new society," may be a public relations ploy that will backfire in the long run. True, the Cuban bishops have "accepted the reality" of Castro in Cuba. It seems only logical after 27 years of a regime that won't go away.

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British bishops: nurses should aid retarded newborns

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

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

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

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

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

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

An 18-month-old baby had died after the operation.

In the other case, a 65-year-old nurse who admitted she had fed the baby with formula and water until it was easily palatable, as she knew for certain that serious wrongdoing was taking place.

In its report, the committee said nurses are bound by their religious and moral consciences to warn that they die rapidly, and doctors should not be expected to prolong these babies’ lives.

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

Pope calls for worldwide unity in an effort to end hunger

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

Pope impressed by spirituality, “shocking poverty” of Indians

ROME (NC) — Pope John Paul II said what impressed him most about India during his 10-day stay to the Asian nation was its living spirituality and its “shocking” poverty. Speaking to reporters, the 65-year-old pope said he confirmed two impressions he had of the Asian nation was its living spirituality and its “shocking” poverty. Speaking to reporters, the 65-year-old pope said during a Vatican audience, but he added, these “diverse initiatives need to be coordinated and made more efficacious in order to avoid either duplication or dissipation of efforts.”

Pope names Archbishop Hickey as member of Vatican Congregation

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

Aquino’s murdered campaign leader mourned by thousands

MANILA, Philippines (NC) — About 3,000 people packed a suburban Manila Catholic church for the funeral of slain anti-communistorghandalaFernandoMarites, an opposition presidential candidate Cono Aquino. Father Joseph Blanco, who organized Evelio Javier a martyr and drew cheers and applause from the congregation when he welcomed Mrs. Aquino as “our new president,” said those responsible for his murder were killed during the Feb. 7 presidential election and the following week. One opposition strategist said President Ferdinand Marcos has launched an “extermination” campaign against Mrs. Aquino’s workers.

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Pope's Miami, U.S. visit outlined

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

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

"But I do not think it can be maintained that that which existed in Nicaragua is the theology of liberation," Father Gutierrez said.

Supporters and critics of the "popular church" have said it is an effort to form a pro-government church.

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

In 1984, the Vatican issued a major document warning theologians against uncritical use of Marxist concepts. Because they are rooted in an atheistic analysis as such, he said.

Father Gutierrez said that he and other liberation theologians use Marxist concepts as part of their overall use of the social sciences to examine socio-economic problems. He defined liberation theology as a pastoral reflection on "the suffering of innocent people" because of widespread poverty.

"In my parish, every Sunday, I have to proclaim the love of God to people who live as best they can. This for us is an enormous pastoral challenge. I believe that a theology should be born from pastoral problems," he said.

Father Gutierrez also said:
• He disagrees with some of the many branches of liberation theology, but he did not specify which branches.
• Pope John Paul II has a "very important weight" in Latin America because of his sensitivity to the problems of workers and the poor.
• The 1985 extraordinary Synod of Bishops was positive because of its reaffirmation of the church's preferential option for the poor.

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

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Study: Celibacy affects vocations

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

WASHINGTON (NC) — Many U.S. Catholics in college are interested in working for the church, but far more would be if the church allowed married priests or women priests, according to a study on future church leadership by Dean Hoge, a Catholic University of America sociologist. In addition to those thinking of the traditional religious vocations — priesthood or consecrated religious life — college students who showed serious interest in paid lay ministry careers formed a "very large" group, "about 50 times as large as the pool interested in religious life," Hoge said. Nearly half of all the Catholic students surveyed also indicated serious interest "in a one-year experience of volunteer service," he said. "The strongest objection to a vocation is the celibacy requirement," Hoge wrote. "If married men could be ordained, the number of men interested in vocation would increase — as an estimate, fourfold or more. If women could be ordained, the number of women desiring some form of vocation could be fourfold or more." He commented that "a change in the policy to optional celibacy would produce a large number of men interested in the idea of working for the church on social or political issues like training standards the church demands for many ministries."

Hoge's study, funded by the Lilly Endowment, was aimed chiefly at uncovering information that might be used to recruit vocations and identify and encourage lay ministry leadership more effectively. Hoge noted that, aside from celibacy, a "lack of encouragement" was the other bigger factor "deterring men's vocations." Among colleagues who indicated that they were seriously considering vocations, "the most influential encouragement came from vocation directors, religious sisters or brothers, and priests," he said.

He found that the dominance of church structures by men was cited by college men as "a very important" reason for not choosing a religious vocation. Hoge singled out Catholic college students for analysis on grounds that nearly all of the church's future priests, members of religious orders and full-time lay ministers will be college graduates.

Hoge reported that, aside from celibacy, 5 percent found it discouraging. Said this encouraged them and 34 percent said they would be seriously interested. On questions about full-time part-time careers in lay ministry, Hoge reported that, even with the warning that such careers would pay less than comparable secular careers, "large numbers of students are interested in careers as lay ministers. Forty percent of those in campus ministry leaders about 70 percent are, and in the random sample a turing 60 percent are. "This," he continued, "means that in the total Catholic population the pool of people currently interested in full-time lay ministries is about 50 times as large as the pool of people interested in vocations." Even if not all the people who say they are not going to leave active ministry to be, "still there is a large pool," he said.

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

- Many more students felt encouraged to work for the church rather than discouraged by the high training standards the church demands for many ministries.
- "Unpopular stands" by the church on social or political issues like the arms race or the U.S. economy were a source of encouragement for church work to 37 percent of campus ministry leaders and discouragement to only 15 percent, but those figures were almost exactly reversed in the random sample. There, only 18 percent said raising 65 percent said they would then be seriously interested.

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

More than 600 other Catholic students, identified in advance as leaders in Catholic campus ministry activities, were surveyed separately with a mail questionnaire. These were targeted for special study on the theory that, as a group, they were more likely than the average college student to take on future church leadership roles.

Among campus ministry leaders, Hoge said that 13 percent of the men and 4 percent of the women indicated they were "seriously interested" in pursuing vocations. In the separate sample of Catholic students in general, less than 1 percent gave evidence of serious interest in a religious vocation. When men who had not expressed serious intent to vocations were asked how they would feel about ordination if celibacy were not required, among campus ministry leaders 35 percent said they would be seriously interested.

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Gathering place in S.W. Broward

By Ana Rodriguez-Soto
Voice News Editor

The ushers were deaf, the lector and cerebral palsy and the pews were wide enough for wheelchairs. The last time the deaf handicapped of the Archdiocese of Miami celebrated the "miracle" of their new, permanent home recently, with joy and faith that no physical barriers could diminish. "It's a chance, really, for the handicapped to take their place in the Church, not just be recipients of charity," said Fr. Jim Vitucci, director of the Archdiocesan Ministry to the Deaf and Handicapped. "Of many of whose long-held dream came true when the Schott Memorial Center for the Deaf and Handicapped was dedicated Feb. 8. More than 500 people — the deaf, the blind, the wheelchair-bound, their able-bodied relatives and friends — gathered at the plantation-style building for the concelebrated liturgy, which was interpreted for the deaf at the center, and perhaps a gymnasium for the handicapped.

"For them, this is home," said the priest, who has devoted the past 11 years to the deaf-and-handicapped ministry. A Mass, signed for the deaf, is celebrated at the center every Sunday at 1:30 p.m. and on weekdays at 8 a.m. A social get-together takes place once a month and plans are being made for a Saturday-evening coffee-house for the blind. In addition, said Sr. Conleth Brannan, associate director of the deaf-and-handicapped ministry, both young and old will be able to participate in spiritual retreats at the center, and parents will be able to send their children to summer day-camp.

Way off in the future — for financial reasons especially — is the possibility of opening a school for the handicapped. "I have witnessed bright, strong, healthy, deaf persons pushed aside because of their disability and deprived of the... chances to prove themselves [that] I had — and I am bothered," Schott wrote.

"Growing older... I am coming to realize that the only thing of value in this life is trying to make this world a little better for those who will follow us... I pray that all people can be given the same opportunities that I have experienced in life."

Archbishop Edward McCarthy, who concelebrated the dedication liturgy with Auxiliary Bishop Agustin Roman and almost a dozen priests, called Schott God's answer to the persistent prayer of Fr. Vitucci, Sr. Conleth and their associate, Fr. Bill Grass, who ministers to the blind. "The Church must be attracted to this ministry to the handicapped," the Archbishop said, because Jesus Himself ministered to them 2,000 years ago.

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

Religious called 'keynotes, tone-setters'

By Ana Rodriguez-Soto
Voice News Editor

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

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

Archbishop Edward McCarthy, in his homily, called each of the diamond (60), golden and silver jubilarians "keynotes" of the Archdiocese because "by their light...they are the tone-setters of the community," the first note of a beautiful melody of faith. He recalled images of sisters and brothers that have stayed with him throughout his life: women "helping little hands make the sign of the cross and wiping away tears," men to talk and look up to.

"Primarily the religious is not so..." (Continued on page 9)
Can a non-Catholic be buried in a Catholic Cemetery?

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Edward A. McCarthy
Archbishop of Miami

PAGE 8 / Miami, Florida / THE VOICE / Friday, February 21, 1986
Jubilarians honored

(Continued from page 7)
much a profession as a way of life," he said. They serve not so much by what they do as by "why they're doing it." And religious life, far from being restrictive, can be liberating, the Archbishop noted, because along with volunteering to live lives of poverty, chastity and obedience, religious men and women renounce countless other things, notably glomoriness, pettiness, intolerance and prejudice.

"We praise God for giving [these religious] to us," he said. Among the 20 who were honored this year are a majority who specialized in teaching, be it at the elementary, high school or college level, and others who have spent their lives ministering to the sick or to young people in general. One brother has served as tailor and maintenance man for his community and its schools.

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

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

Handicapped center

(Continued from page 7)

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

Father Thomas Anglim, founding pastor of Our Lady of Holy Rosary Church, Perrine, has been appointed to the Pastoral Center announces that Archbishop McCarthy has made the following appointment:

The Reverend Anthony Massi — to

---- Official ----

Archdiocese of Miami
Pastoral Center announces that Arch- 

duch bishop McCarthy has made the follow- ing appointment:

The Reverend Anthony Massi — to 

Coordinator of the English language Tele-

vision Mass, effective January 20, 1986.

Fr. Anglim named to Venice diocese

Vicar General of the Diocese of Venice by 

Bishop John J. Nevins. The Irish-born priest, who was ordaine

d for the Diocese of St. Augustine in 

1954, is presently pastor of St. Francis Xavier Church, Fort Myers, a position he has held for almost 20 years.

In other appointments, Father Jerome Caroella, pastor of St. Martha Church, Sarasota was named Chancellor and Father Neil Fleming, formerly a priest of the Archdiocese of Miami, was named Episcopal Vicar for the central and southern deaneries of the Diocese of Venice.

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

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

All-Catholic league teaches kids about teamwork, success

By Prent Browning
Voice Staff Writer

Basketball is one of the most popular sports in the Catholic league. St. Mary's, here playing against St. Lawrence, had a perfect season a few years ago, even though its players were novices to the game. See story, Page 11 (Voice photo/Prent Browning)

AEF: investment in the future of schools

(Continued from page 1)

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

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

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

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

The Archdiocese is one of only five dioceses in the United States which have endowment funds for their schools. By pre, said Heiens, whose teaching days ended almost 20 years ago, when he could no longer support his family. He directed the Miami chapter of the Red Cross until his appointment to AEF last August.

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

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

held, and invested, by AEF.

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

At a rate of 10 percent, for example, a school with $1 million invested could count on receiving $100,000 a year, a veritable bonanza which it could use to supplement any educational program.

"It's not just one big pot where you put your money, you can use it in different ways," Heiens said. "Once you put it in the foundation, we can use it for any purpose."

A school with $1 million invested could use the money for years to come. Until a few years ago, the winning teams from the different divisions or conferences competed in play-off games to determine the champions for the entire league. But there was general agreement to eliminate the championship games because the seasons were so long they were

(Continued on page 12)
Teachers told: future is in your hands

By Prent Browning
Voice Staff Writer

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

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

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

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

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

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

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

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

"If the county was an independent diocese it would be one of the largest in the country. I don't think that people realize the influence of the church in the county."

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

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

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

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

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

Fund$ aid schools

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

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

"We have a very marketable product that we're not selling to the people—the schooling of their grandchildren," argues Mag. Fogarty.

"What we're giving is quality education. We want to make sure that we continue to improve," Bush says.

"There is nothing so important as the schooling of their grandchildren," argues Mag. Fogarty.

"What we're giving is quality education. We want to make sure that we continue to improve," Bush says.

"We cannot overemphasize Christian values, Miami Archdiocese.
Sports league teaches teamwork

(Continued from page 10) overlapping with those of other sports, and many coaches coach more than one.

More popular sports

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

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

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

Although with a total of four coaching staffs and assistant St. Theresa is better staffed than most schools, coach Frank Ramos encourages others to offer more even at the elementary level. "I feel it's important to make the kids aware of what sports are available so they can make an informed decision when they get into high school," says Ramos, a former basketball and an 18-year veteran of the league.

More schools, for example, could take part in little league baseball and youth cross country events. He says, all that's needed is a practice schedule and players.

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

At Holy Redeemer in Liberty City, for instance, transporting kids to games is a problem, since both parents often work and the school cannot afford bus fare.\n
For St. Francis Xavier School in Overton, "the biggest problem is the distance," says Sr. William Mason, pastor. "The kids are willing to play, but they don't want to travel that far."\n
F. Mason coaches sixth-grade basketball himself, the only ACC sport the Overtown school can afford to play.

The major source of funds for the elementary and junior high schools in Broward County is the annual fundraisers that used to be highlighted by games between ACC kids and members of the Miami Dolphins football team. Cheeringleaders are almost a spectator sport in itself, with the league's annual cheering competition often being better attended than basketball games. Above, St. Mary's cheeringleaders go through their paces. (Voice photo/Fr. Brown ing)

Parental support

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

Cheerleading is almost a spectator sport in itself, with the league's annual cheering competition often being better attended than basketball games. Above, St. Mary's cheeringleaders go through their paces. (Voice photo/Fr. Brown ing)

St. Brendan's dominates in basketball, baseball

By Trent Browning
Voice Staff Writer

St. Brendan coach Jerry Streit has a problem.

You can only pile your trophies so high, before they fall into the field house ceiling — and the ceiling is closing in fast. When are they going to have to get a new one ready in the school lobby anyway?

He's not complaining, though. The enthusiastic, veteran coach of St. Brendan's elementary and junior high basketball teams and baseball teams is anything but cocky about his team's success, putting good athleticism even above winning if necessary.

Fortunately for St. Brendan, knowing only this about Jerry Streit, he has proved you can have both, racking up a total of 22 championships in just six years, without a single loss since he came to the school in 1972.

In baseball they have consistently dominated in their conference, win ning eight conference and division championships since 1973.

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

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

"He definitely knows his basketball really well," says St. Therese of Little Flower coach Frank Ramos. "Besides being a great coach, he is a great teacher. I think he's been blessed with having good athletes too. He's molded some so-so players into good players."

"He tough and he's understanding and he's an excellent coach," sums up Assistant Steve Adams, the girls' volleyball, basketball and baseball teams earn the most money.

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

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

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

Parents sometimes have had to be restrained from arguing with referees. Night and day, in many cases, have become more verbal at games, the priorities of their children may have changed over the years. The days of eating, sleeping, and drinking basketball and baseball are gone for the most part says veteran coach Streit.

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

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

Veteran coach Streit remembers when his athletes "used to go to bed at night thinking about the game for 24 hours ahead of time." He acknowledges, however, that when he played high school football on his school team the pressure was a little too intense. "I remember getting physically sick before games."

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

Novices

Six years ago, St. Mary's Cathedral's Coach Rehm suddenly discovered that he had the makings of a championship basketball team, but the talent never was made up almost entirely of novices.

Novices

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

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

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

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

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

No secret to their success, the kids say. They just practice harder than their male counterparts, beginning in the summer before school starts.

Veteran coaches

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

In a league that is best with turnover, where coaches often stay for only a couple of years, "the teams with the longest histories, during which the kids get to know their coaches that stay," Albertino says.

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

It's impossible to ignore the effort of the kids themselves, and that elusive quality known as team spirit. At the ACC, without the parents' involvement, the girls often work and the school cannot afford bus fare. Without the parents' involvement, the girls often work and the school cannot afford bus fare.

"The girls get along great," says Robles.

The girls get along great," says Robles. "They are a great team, the Thomas team. They know each other's weaknesses and if one misses an important shot the others will give her encouragement. You learn how to lose. You learn how to accept it. The coach won't take any crying.

If the ACC can teach only that, it can call itself a winner.
Church of ‘the living stones’

Nativity parish under the big top in 1960...

By Betsy Kennedy
Voice Staff Writer

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

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

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

deny their visions and found other places to worship.

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

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

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

Many members of the multi-national congregation are the sons and daughters of those pioneer families.

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

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

Father Peter Bush, T.O.R., is the hospital chaplain at Memorial, and Father Quinn, who served at Nativity for 17 years, believes that it is the spirit of harmony and willingness to pitch in, fostered in the church’s early beginnings, which has contributed to its growth.

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

...And today’s church on same spot in Hollywood
Are casinos a bad bet

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

(Continued from page 1)

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

Tourism Impact

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

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

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

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

Cold winters. The population of Miami Beach was reported as 93,702 as com-
pared to 37,857 for Atlantic City, ac-
cording to a report from the U.S. Cen-
sus Bureau for July 1982.

A city's gamble

Atlantic City was originally built in
the 1920s to accommodate the influx
of tourists from Pennsylvania who came
to be close to the ocean. But by the
1970s the city had collapsed into a
downspin, says Father Ron Falcotico,
pastor of Holy Spirit Catholic
Church in Atlantic City. "It used to be
nothing but decay. Now there is some
revitalization. But we've paid a dear
price in terms of family displacement..."

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

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

F. Falcotico says he has watched his
parishioners move out of Atlantic Ci-
ty, pressured by high rents as land-
lords hold out to sell their properties
to casino management. Churches too,
are boarding up their doors.

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

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

Soaring rents

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

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for Florida?

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

Defending what he feels is the social gain reaped from the casino profits, Bob Cabnet, executive assistant to the director of the N.J. Division of Aging, says, "A lot of social programs wouldn't be in existence today if it weren't for the casinos." His department is estimated to get $700,000 for their congregate housing program, which provides meals, housekeeping services, and personal care to seniors in several housing projects.

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

Red and black

"All the casino revenue has been put to proper use," add other cities describing other state programs, such as low-cost transportation and a pharm-
aceutical assistance plan.

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

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

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

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

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

Don North, who is spearheading the Atlantic City Pastor Campaign, says casinos "would bring economic gain, we can't deny this... but most of the jobs created were just inside the casinos, and unemployment is not much better than before..."

According to the New Jersey Department of Labor, the hotel industry generated more than $16 million in labor wages paid in 1977 in New Jersey. By 1984, that figure had risen to $767 million.

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

—Father Ron Falotico, Atlantic City Pastor

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

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

He estimates that if gambling hits big in Dade County, there will be 14,000 more hotel rooms — 4,000 of those renovations of existing rooms. And the 20,000 jobs he believes the casinos will create here won't be limited to inside the hotels but will ex-
tend into variety of other services that tourists need, such as laundries, restaurants.

North argues that many of the peo-
ple who were hired in the 'gold rush' years of casino gambling "have become disillusioned by the type of work and are back in unemployment lines."

Labor force

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

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

High stakes

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

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

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

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

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

"The word 'religion' and many people... work on Sundays and Holy Days... we try our best to understand and accom-
modate the lifestyle, but it's difficult."

(Continued on page 25)
The following religious men and women were honored for their years of service to the Church during a Mass last weekend at St. John Vianney College Seminary. For story, see page 7.

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

Sister M. Roseanne Berna, a native of Utica, Illinois, entered the Sisters of St. Francis of Mary Immaculate in 1923, and made first profession of vows in 1926. Sister is a graduate of De Paul University. Before coming to Florida, Sister had spent 50 years in the field of education, serving in different schools of the Archdiocese of Detroit as principal, teacher, and librarian. Since 1976, Sister has given volunteer service to St. Michael the Archangel School in Miami and St. Matthew School in Hallandale. She is presently serving at Nativity School in Hollywood.

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

Sister Aileen Getrooe entered the Community of Sisters, Servants of the Immaculate Heart of Mary in Monroe, Michigan in 1926. Before coming to Florida, Sister had spent 50 years in the field of education, serving in different schools of the Archdiocese of Detroit as principal, teacher, and librarian. Since 1976, Sister has given volunteer service to St. Michael the Archangel School in Miami and St. Matthew School in Hallandale. She is presently serving at Nativity School in Hollywood.

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

A native of Canada, Sister Mary Mullins entered the Dominican Novitiate in 1926. Her first assignment in Florida was in 1933, at St. Ann High School in West Palm Beach. Having obtained her Ph.D. at Catolica University of America, Sister was professor of theology, philosophy and classical languages for 12 years at St. John Vianney Seminary. After pastoral studies at St. Paul University in Ottawa, Sister came to Florida in 1970 at the invitation of the late Archbishop Coleman Carroll and was Vicar for Religious for 15 years. Sister also taught theology at Barry University and assisted in the summer program of graduate religious studies at St. John Vianney Seminary. In 1978, when Archbishop Edward McCarthy initiated the Lay Ministry program, Sister assisted in the spiritual formation of candidates throughout the Archdiocese. She is presently serving as pastoral minister at Covenant House in Fort Lauderdale.

Golden Jubilarians
Born in New York City, Sister Ruth Anne Baker entered the Sisters of St. Joseph of St. Augustine in 1936 and made her final profession in 1941. She taught in the Dioceses of St. Augustine and Miami. In 1945, she went into training and in service for x-ray technology for Mercy Hospital. Radiology was opened in 1950 under her supervision. She was technologist in St. Cloud Hospital and Mercy Hospital in Orlando. In 1971, Sister returned to

THE CORNERSTONE
OUTREACH MINISTRY OF SAN ISIDRO
1705 W. St. Rd. 84 Ft. Lauderdale
Director FR. RICARDO CASTELLANOS Phone 761-3992
The CORNERSTONE is an outreach ministry of SAN ISIDRO. It is striving to meet the spiritual needs of San Isidro, Pompano Beach and the community of South Florida, under the direction of Fr. Ricardo Castellanes.

WELCOME EVERYONE
Please come and join us.

SCHEDULE
Wednesdays
9:30 A.M. PRAYER MEETING
7:30 P.M. BIBLE STUDY
FR. SAL MIRAGLIA

Saturdays
8:00 P.M.
“COFFEEHOUSE” for youth
Live Christian music, records, dancing, sharing. Come and have a wonderful time.

VIDEO MINISTRY
Friday Feb. 28th 10 A.M. & 8 P.M.
FR. JOHN BERTOLUCCI
For 3 consecutive Fridays-Prayer, Teaching & Ministry
March 10th thru 21st BABSIE BLEASDALE in person
Wed. 7:30 P.M.
Thursday 10:00 A.M. & 7:30 P.M.
Friday 10:00 A.M. & 7:30 P.M.

PAGE 16 / Miami, Florida / THE VOICE / Friday, February 21, 1986
A native of Ireland, Sister M. Marcella Cloran entered the Congregation of the Sisters, Servants of the Immaculate Heart of Mary in 1934. She was professed in 1936 and taught elementary school in Philadelphia for 15 years. Sister was then sent to Peru, where she taught for six years in Villa Maria. Other dioceses where she taught include Alleston, Halle, and Harrisburg. She also taught in Georgia and Virginia. In 1981, Sister came to Miami and taught at St. Rose of Lima School. Sister is presently teaching at Epiphany School in Miami.

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

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

Sister Mary T. Power, born in Canada, entered the Congregation of the Sisters of Mercy in St. John's, Newfoundland, Canada. She received her B.A., B.S. in Education, and M.S. in Administration, all at the University of Ottawa. After 38 years of teaching at all levels, she entered the field of Religious Education and served as a supervisor of Religious Education in Canada. During this time Sister was also involved in the Liturgical Commission and, as an Associate, she gave workshops on liturgical renewal. She received her M.A. in Theology and in Biblical Studies from Providence College, Rhode Island. From St. Michael's University in Hamilton, Ontario, she received her M.A. in Religious Education. She is currently pastor of St. Andrew's Church.

Sister Judith Shield entered the con- gregation at the age of 17. She has spent all of her religious life in education, teaching and administra- tion, at all levels. She received her degree in Economics and Business from the Catholic University of America. She taught in Illinois, Michigan, and Florida. She was Religious Education Coordinator for Elgin Air Force Base, Florida. She has taught at St. Thomas Aquinas High School in Fort Lauderdale, and was assistant principal at Cardinal Newman High School. Sister was in- volved in the early stages of Chritmic Renewal in the diocese and served on the Pastoral Council. Since 1970, she has served as instructor and in many other capacities at Barry University, including beginning the Department of Business. She is cur- rently associate dean of the Andrews School of Business at Barry. Sister is also president of the Pilot Club Inter- national, an executive and profes- sional women's organization serving community needs.

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

Silver Jubilarians
Sister Maria Teresa Aguinaga was born in San Felipe, Guanajuato, Mexico, and made her first profession in the Congregation of Missionary Guadalupanas of the Holy Spirit in 1958. In 1969, she was transferred to Florida. Since then, Sister has been involved in migrant ministry and clinics in Immokalee, Belle Glade, and Fort Myers. She is presently serv- ing at St. Ann Mission in Naranja.

Born in Covington, Kentucky, Brother J. Michael Brady entered the Congregation of the Sisters of St. Joseph of St. Augustine, in 1964. In 1969, he was transferred to Three Rookery in Miami, Florida, and made his first profession in the Congregation of Missionary Guadalupanas of the Holy Spirit in 1959. In 1969, he was transferred to Florida. Since then, Sister has been involved in migrant ministry and clinics in Immokalee, Belle Glade, and Fort Myers. She is presently serv- ing at St. Ann Mission in Naranja.

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group, all Haitians except Battle, started to become almost a team within a team, trouncing their competition in game after game. But despite the fact that they were about a year older and half a foot taller than most junior high athletes it was not all smooth going at first. The Haitians only a couple of years before could hardly speak a word of English and soccer was the only sport that they were really familiar with. Rehm occasionally found himself communicating in sign language to the Haitians on his team but they were eager to learn and practiced late after school.

The result was a perfect season (24-0) with St. Mary's averaging better than most junior high athletes in basketball also. And Val, co-captain of St. Mary's Cathedral. He credits Rehm with doing a good job of teaching the basics and the sisters of St. Mary School with teaching them courtesy.

The four have known each other since 2nd grade and have remained good friends through the years. Partly because they complement each other's games so well Archbishop Curley is currently running through a 22-1 season in basketball on their way to the state playoffs. The team is ranked No. 1 in the state. Each of them is now seniors considering attending college on athletic scholarships. They are hopeful, in fact, that they will all be accepted to Tallahassee's Florida A&M University together.

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

(Continued from page 12)

many other teams. "You have to teach them a complete knowledge of the basics even though some try to get a little ahead of their abilities," he says. This can sometimes mean a daunting series of drills for the kids, but they seem to be willing to put in the extra effort it takes to build a winning team.

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

As kids linger in his field house, he sometimes takes on the role of a spiritual leader encouraging those who may have family problems and giving them a chance to confide in him. On the court he puts a premium on good attitude and sportsmanship. "I coach in a different way," he says. "I'm not too much on cheering. I don't like them jumping up and down with their finger in the air going 'we're number one.'

"I think the first order of business is going over and shaking hands with the competitor. They wouldn't be champions if the other team wasn't there."

Now that he's "retired" Streit is busier than ever teaching history and serving as an assistant coach at Christopher Columbus High School in addition to coaching St. Brendan. He still clearly enjoys the game and he's still learning new coaching strategies. "You never get too old to learn," he says.

St. Brendan's has winning tradition

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d"
No longer children

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

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

By Auxiliary Bishop Emerson J. Moore 
Archdiocese of New York

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

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

What do we have to offer? The most profound or gift of color. Scientists have told us that black is the culmination of all colors, and black Americans are a mixture of many different cultures and heritages. In many ways, we are truly a universal people, truly a catholic people.

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

We offer the joy not only survived cruel times, but grew in the heart of God. Since we know that Jesus and his brothers in Christ to rejoice not only when the labors of others are visible but also to rejoice in their pain. We offer our sufferings. We offer the pain felt by each African family when a loved one disappeared never to return; we offer the indignation suffered as men and women who were hunted in the wilderness like wild animals. We offer the racism that persists today and all we have overcome.

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Again, we can offer the joy we have not only lived in some of our neighborhoods. Certainly, however, not all of where we are now is bad. There is much for which we are grateful.

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

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

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

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

To do this we must let it be known that our church will do all that it can to strengthen the Black family. We must also bring people together to prevent crime. Churches should urge their members to form block associations to serve notice to criminals that they will not be tolerated any longer. Only when they know of our firm resolve will they go elsewhere.

It is important to note that this work of being socially active is not just for the clergy and religious. In fact, most of who have died trying to right all these injustices disappeared never to return; we offer the pain felt by each African family when a loved one disappeared never to return; we offer the indignation suffered as men and women who were hunted in the wilderness like wild animals. We offer the racism that persists today and all we have overcome.

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

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

What a beautiful bird said the eagle to his neighbor clucked. But don’t bother to give it a second thought. You could never be like him.

And so the challenging eagle never gave it a second thought. And so it died, still thinking it was a prairie chicken.

In many ways, this has been the history of Black people in the Catholic Church. As men and women, stamped with and in the image and likeness of God, we are truly eagles in the Church and established a stable life before having children.

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

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Catholic Church's demise exaggerated

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

Not quite yet.

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

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

On the other side of the world in the Philippines, Cardinal Jaime Sin and other bishops have been constant thorns in the side of dictator Ferdinand Marcos, berating him about human rights violations time and again — doing so at some risk in a country where several priests have been murdered and in a ritual sacrament, but are playing a part in a living institution that is helping to mold the history of mankind until the last days, whenever that may be.

In honor of Challenger's crew

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

"There is a quest that calls me in nights when I am alone.

The need to ride where the ways divide

The Known from the Unknown.

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

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

And Everywhere
thy the wind and air
My thought speeds lightning-shod,
It comes to a place where checking pace it cries, "Beyong lies God!!!"

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

Herb Hinkel
Tamarac

Voice editorial

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

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

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

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

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

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

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

The next time you are at Mass, realize that you are not only participating in a ritual sacrament, but are playing a part in a living institution that is helping to mold the history of mankind until the last days, whenever that may be.

Letters

You can stop abortion

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

Sound familiar? We have just mourned the 13th anniversary of another Supreme Court decision which ruled that, like the slaves, unborn children are not persons and therefore have no legal rights.

Once again, those who object are labeled "religious fanatics" and told: "If you think abortion the economy will crumble! Think of the budget deficit! Besides, abortion is really merciful. It would be cruel to let a child be born unwanted or unhealthy!" How many times have you been told: "If you think abortion is wrong don't have one, but don't try to impose your morality on me! If we don't have legal abortion the economy will crumble! Think of the budget deficit! Besides, abortion is really merciful. It would be cruel to make me help a child be born unwanted or unhealthy!"

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

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

Sharon Conlin
Cooper City

PAGE 29 / Miami, Florida / THE VOICE / Friday, February 21, 1986
Creativity’s gift

By ANTOINETTE BOSCO

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

Self-help authors are popping up all over that make acquiring the “Creative Spirit” seem as easy as having a pizza delivered to your doorstep.

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

The latest fad in the world of business is to send employed school to look as if it become creative because there aren’t enough creative ideas coming up from the well to develop. New products

Consulting firms are selling quick, expensive courses in creativity training. They say that anyone can learn to be creative when it’s a gift reserved for the privileged few. I think they are partly right but mostly wrong.

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

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

The observation of this commandment with malicious gossip, for example, or personal in- sults to one’s neighbor is a larger meaning fits well our understanding of the first five commandments: total commitment, total love of God and of our neighbor.

Some things might be said of some other commandments.

Q. I would like to know what the commandments of the Ten Commandments are, with all the additions by church and other preachers. (Louisiana)


The longer and less comprehensive set of commandments is found later in Deuteronomy (10:12-21).

I’m not sure what you mean by “all the additions by the church and other preachers.” How about “thou shalt not bear false witness against thy neighbor.”

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

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

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

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

The observation of this commandment with malicious gossip, for example, or personal in- sults to one’s neighbor is a larger meaning fits well our understanding of the first five commandments: total commitment, total love of God and of our neighbor.

Some things might be said of some other commandments.

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Some things might be said of some other commandments.
Dear Mary: My husband and I are feeling be-
trayed and helpless because our 18-year-old
daughter lies to us. She seems sincere, but on
several occasions we found her out later that
everyday thing she said untrue. I feel we cannot
be close as a family if we cannot trust each other.
Is this likely to pass? Is there anything we can do?
(Pennsylvania)

You describe well a parent’s feelings of dismay.
How can you get your daughter to stop lying? Can
we ever restore a good family relationship?

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

Lying frustrates parents like no other misbe-
havior. They are totally within the child’s control.
The usual suggestions about rewarding good behavior and disciplining misbehavior firmly and promptly do not work with lying. Often parents do not even know when the misbehavior is occur-
ing.

The parent’s only recourse is to take away the
payoff for lying, if lying works for the child it is
likely to continue.

To take away the paycheck for deception a parent
must verify everything from other sources. Is Lisa
staying overnight with her girlfriend? Call the
friend’s parent.

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

Does Tim come home after curfew with the ex-
cuse: “We had a flat tire!” Establish that curfew is
curfew. If he is late because of a misfortune, sym-
pathize but impose the penalty anyway.

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

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

“Where were you?”

“We want to a movie.”

In most cases the parent cannot verify this. Of
course, you can ask about the movie. “What time
did the movie start? Tell me the plot?”

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

Lent: Money and the family

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

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

A lot of families agreed with him because mon-
ey is really a barometer of how well a family is
functioning.

How to handle teen lying

BY DR. JAMES AND MARY KENNY

How can a child return love and caring by lying?

Lying frustrates parents like no other misbe-
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lying. Ideally, you want to ignore lying.

Lent: Money and the family

Find out how much your family has to spend for
how much they have and how each wants to spend it.

Their children know what their parents’ take-
home pay is, what the rent or house payment is, and
how much is left over for discretionary spend-
ing. They hear their parents discuss expenditures.

In many, families, children are brought into spend-
ing discussions. I invite families to rate them-
sexts on a scale of one to ten on how able their
are to talk about money openly, freely, and disposi-
tively.

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

2. Families who deal well with money develop
management techniques. In short, they budget. They don’t always stay within their
budget? Is one person made responsible to make
expected repairs and broken bones so they don’t fall apart when something or someone in the family
does.

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

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

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

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

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

(Alt Publishing Co.)
Shuttle tragedy: How did TV do?

The putty white contrail leading to the horned ball of smoke reminded me of a snail. But the lazy snail took on a new life, changing its head, tentacles of the head were recalled: a shattered shuttle housing seven men and women.

Seeing the fiery chariot once was enough for me, but TV news showed endless re-running the clip at normal speed, in slow motion as the news spun. At the end, I saw the words: "The American Catholic Experience" by James Garner stars as Murphy, a widower who runs a small drugstore and Sally Field plays Emma, a divorced mother who settles in. The USCC gives the film an A-II rating based on its view of marital fidelity and use of profanity. (NC photo)

ROMANTIC COMEDY — James Garner stars as Murphy, a widower who runs a small drugstore and Sally Field plays Emma, a divorced mother who settles in. The USCC gives the film an A-II rating based on its view of marital fidelity and use of profanity. (NC photo)

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

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

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

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

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

"Everything was put on hold," she recalled. "The world stopped and TV let it play in front of us." That demonstrated how the reality of death differs from the fantasy deaths of television and publicity attached to that launch," she explained. "It was almost like pride for the children to have a teacher in space. So it became even more real for them.

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Spring ecumenical minister and lector workshops

St. John's hospital starts arthritis program

LAUDERHILL — St. John's Rehabilitation Hospital & Health Care Center, founded by the Archbishop of Miami five years ago, now has an inpatient Arthritis Rehabilitation Program. This new program, the only one of its kind in the area, will provide intensive rehabilitation for the patient's current problems as well as patient and family education to assist in management of future difficulties. The goal of the program is to help patients achieve their maximum independence.

People with the following arthritic conditions are eligible:

Adult and Juvenile Rheumatoid Arthritis, Ankylosing Spondylitis, Osteoarthritis, Degenerative Joint Disease, and any other person who has recently undergone joint replacement or reconstructive surgery.

St. John's is a non-profit comprehensive rehabilitation and medical center under the auspices of 1092 Archdiocese of Miami. Patients of all faiths have utilized the many rehabilitation programs offered at the facility. The follow-

ing programs are available on both an inpatient and outpatient basis at St. John's: Stroke and Neurological Rehabilitation; Amputee Rehabilitation; Orthopedic Rehabilitation; and General Medical Care.

To obtain more information about the Arthritis Rehabilitation Program call your physician or St. John's directly at 305-739-2233. St. John's is located off North 112th / North Park Boulevard in Lauderdale Lakes.

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

-- FOR NEW ECUMENICAL MINISTERS:

March 8...Little Flower/Holywood March 12... St. Timothy/Southwest Dade

Requirements for commissioning:

1) Candidates must be recommended in letters signed by their sponsor (or, in the case of schools, by the school's ecumenical director(s)).

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

3) Fee: $50.00 per person payable in advance. Registration required.

Numerous workshops and conferences will be offered this year by the Archdiocesan Office of Worship and Spiritual Life. To get your candidates to attend, you may want to consider the following:

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

2) Check to cover their expenses (flights, materials, etc.) and make payable to the Office of Worship and Spiritual Life.

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

b) How many will attend the Southeast sessions and how many the Spanish. Deadline for reservations is Wednesday prior to the workshop to be attended.

3) For LECTORS (or already functioning) (Also Saturdays from 10-3, and in

Sanctuary Songs is having an "Outstanding Singles Party" on Feb. 21 at 9 p.m. at the Diplomat Country Club, 501 Diplomat Parkway, Hollywood. Donations are non-

This includes help with tuition, fees, living expenses, and other needs to assist students in obtaining a college education.

St. Timothy's Separated and Divorced Ministry sponsors a playwrighting workshop on Feb. 24 from 1-3 p.m., and a "Sabbatical" mini-program on April 6 from 6-8 p.m. to discuss "Reflection, and Small Group Dialogue. Presenters are Donita Markham, a licensed psychologist who is currently director of the Dominican Health Care Ministry, an outpatient mental health facility in Miami, and Greg Comella, CPRS, staff counselor at the Cenacle Retreat Center and Spiritual Life in Miami. Registration by Feb. 21 is requested.

Send $7 to March Conference, Florida Rosarian Academy, 266-3585 or 264-3591.

Weekend retreat March 7-8. Begins 7-3 p.m. Fri.

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Augustinian program seeks volunteers, sponsors

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

The Volunteer program serves a minimum one-year full-time commitment at such locations as shelters for abused women, food banks, famine workers health facilities, teen runaway centers and diocesan offices. For additional information how you can sponsor the volunteer program or how to become a volunteer (2 years old and over), please write to Augustine Volunteers, P.O. Box 702, Goldcrest, FL 33713-702 or call (305) 677-8005.

St. Thomas honors Mary R. Newland

Mary Reed Newland, author of twelve books on religious education and family life, has been awarded an honorary degree at St. Thomas University, Friday, February 28th, at 11:30 a.m. Mrs. Newland is a consultant for PACE and St. Mary’s Press and is associate editor for Today’s Catholic Teacher in addition to her publications she has produced her own television series on story-telling/teaching of the Bible to children. Currently she is finishing a high school text on Hebrew Scriptures.

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

Casinos a bad bet?

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

Prayer petitions

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(Continued from page 15)

Editor for Today’s Catholic Teacher; In February 28th, at 11:30 a.m. at St. Thomas University, Friday, 2 with vaults in Garden of Prayer McGarry (Pastoral Counseling Center), University faculty members, Mr. Francis McGarry (Pastoral Counseling Center), Rev. Mark Garrett, OSA, and Rev. Dennis Huran, OSA, pastor of St. Augustine’s Parish in Casselberry, Florida, directs the lay volunteer application review board.

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As for the voice that is "heard," it is Messiah's. They were the disciples and "Elijah." Listening to Messiah is what happened. They were not alone when the two listened to him. Others thought he was "Elijah," and still others "one of the prophets of old" who had "risen." Only Peter stated the correct reply: Jesus is the Messiah! (9:18-22.)

But is Peter's reply entirely correct? Is there something more to the answer?

In this week's Gospel, the question about Christ's true identity had been closed? Is there more to the answer?

As Jesus is transfigured, Moses and Elijah appear "in glory," while the disciples sleep. Upon waking, they only see "glory" even though they see the prophets "standing with him." When Peter had confessed that Jesus is the Messiah, the disciples were still in that portion of the Third Gospel. But with this Sunday, we are thrown abruptly into the close of the Galilean ministry.

Many had "heard of all that was happening," and some were saying that Jesus is John "raised from the dead." Others thought he was "Elijah," and still others "one of the prophets of old" who had "risen." The two prophets speak about the "passage," that is, the disciples' departure isn't even noticed. But when they wake, they respond to him personally. But in the exchange that follows it is as if he disappears; now Jesus speaks.

This same direct communication can happen whenever the Scriptures are opened. God is there to speak to us personally. As for the Trappist abbey church in Spencer, Mass., there are two lamps burning: one before the tabernacle proclaims the real presence of the Lord in the Eucharist. A second lamp burns above the Bible, proclaiming the real presence of the Lord in his Word. The Bible should have a special place in homes or offices too. It proclaims that the Lord is present there. Daily scripture reading can be an encounter with a real presence of the Lord. For centuries the Good news of salvation has been the anointed one of God. But is Peter's reply entirely correct? Is there something more to the answer?
the Bible

remember: There is no need to cover a certain amount of text during this time. Take the leisure simply to listen. This is a time of being with the Lord, being with a friend, to let him speak as he will.

Step 3. Thank the Lord. For, if we want to speak with important people in this world, we usually have to make an appointment with them in advance. Think how different it is with the Lord of heaven and earth, who is willing to come to us any time. Be thankful for such friendship.

Step 4. Take a word, a phrase or a sentence away from the encounter, something that speaks to you. Some days the Lord speaks a word powerfully as we listen. It can remain with us, perhaps for years, or the rest of our lives. On such occasions, the word is given to us.

But other times we need to select a word and carry it with us. Sometimes, it will speak as he will. The whole Bible is a best seller for as long as that classification has existed.

Is the Bible dull?

What about Salome, and Samson and Delilah?

By Father John Castelot NC News Service

Giuseppe Verdi composed a stirring opera titled "Nabucco." That was a sort of nickname for the ancient Babylonian ruler, Nebuchadnezzar, who conquered and enslaved the Jews in 587 B.C.

The powerful opera "Salome," by Richard Strauss, was based on the gospel account of John the Baptizer's execution. It is true that Verdi spiced up his Nabucco and Samson and Delilah had their sordid love affair set to gloriously sensuous music by Saint-Saens.

But those gimmicks only added a bit more human interest and pathos to biblical stories already tingling with excitement. They made a decision.

One of the wonderful words the Lord has spoken was heard first the night before he died: "I no longer call you servants but friends."

In the Scriptures, if we but have ears to hear, we hear the voice of a friend.

Syndrome

Is the Bible dull?

By Father John Castelot NC News Service

Syndrome loaded down with private anxieties.

* At times, too, the meaning of what is read is not immediately clear. Images that made sense to people in a rural, biblical setting sound a little foreign and a person may wonder silently, "What's in this for me?"

* Or physical circumstances interfere. People may tune out if they can't hear well or if the readings are not well read.

* Again, one may be so busy listening for "the lesson" or "the point" of the story that the story as a whole is not heard; the possibility for hearing it in a fresh way is tuned out. This might be called the "I already know what this is about" syndrome.

By Father John Castelot

NC News Service

Humanity itself is fascinating. And the Bible provides a front-seat for viewing how humanity has struggled toward self-realization — toward the realization of God's plan for the universe unfolding in human history.

The Bible is also a mirror in which we can view ourselves in all our personal relationships with each other and with God. For the Bible is not the story of humanity told in abstractions; it is the story of each one of us. And it is far from dull.

It is at first surprising that anyone should consider the Bible dull. But upon reflection one can begin to understand why.

For one thing, the only contact many people have with the Bible is in the weekly liturgy of the Word during the Mass. They hear bits and snatches of books with which they are almost totally unfamiliar. Anything taken out of context is, without further explanation, simply puzzling. That problem could be solved if people familiarized themselves with the Bible — but that leads to another problem.

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Still, the Word of God is proclaimed Sunday after Sunday. It is a living friendship. For one thing, the only contact many people have with the Bible is in the weekly liturgy of the Word during the Mass. They hear bits and snatches of books with which they are almost totally unfamiliar. Anything taken out of context is, without further explanation, simply puzzling. That problem could be solved if people familiarized themselves with the Bible — but that leads to another problem.

Television has anesthetized a large segment of the U.S. population. For many, it has effectively replaced reading as a form of entertainment and personal growth.

Still, the Word of God is proclaimed Sunday after Sunday. It is a living word, one imbued with dynamic power when well proclaimed.

"Indeed, God's Word is living and effective, sharper than any two-edged sword. It penetrates and divides soul and spirit, joints and marrow; it judges the reflections and thoughts of the heart." (Hebrews 4:12-13)

One simply cannot be indifferent to God's Word. It forces us to make decisions one way or another.

If course, one can simply shut one's ears. But to do so already is to have made a decision.
Haitians rejoice at Mass

Archbishop, priests lead celebration

By Prent Browning
Voice Staff Writer

This time it was for real.

After a week of confusion, hope and disappointment, the long awaited news had been confirmed — Jean Claude Duvalier had fled, a new government was in control in Haiti.

At an outdoor Mass Feb. 9 to celebrate the event behind the Pierre Toussaint Haitian Catholic Center in Little Haiti the tense of relief and joy was almost palpable.

Anticipation and frustration were written on the faces of those who gathered for a Mass at the Notre Dame D’Haiti Chapel on the same property a week before when it was clear that news of Duvalier’s exile had been premature.

But now the blue and red flag that was Haiti’s before “Papa Doc” Duvalier changed the colors to black and red was proudly displayed behind Archbishop Edward McCarthy as he processed through a crowd of over 3,000 Haitians to a makeshift altar.

The blue and red flag was more ubiquitous than the American flag on the Fourth of July. The flags waved from car antennas and covered hoods and roofs. They were waved by hundreds in the crowd and emblazoned on T-shirts. Pieces of the blue and red flag were worn as ties and bandanas. Like the American flag they symbolized one thing — independence. The increasing outspokenness of Haitian clergy was evidenced by a role in “Baby Doc” Duvalier’s departure. They said: Y.S., Haiti, Free.

After a tense week, the day he had hoped for and prayed for had finally arrived. Despite revenge taken against members of Duvalier’s infamous secret security force, the Ton Ton Macoute, the ousting of Duvalier had been accomplished without the widespread bloodbath he and other involved clergy feared.

Fr. Wendel later said that the exile of the Haitian dictator served only to increase the church’s credibility in Haiti. But the church has been a credible presence there for some time, speaking out on behalf of the people, particularly after the visit of Pope John Paul II to Haiti in 1983 during which the Pope criticized the corruption and human rights violations occurring under the Duvalier regime.

The increasing outspokenness of Haitian clergy was evidenced by a recent wave of expulsions and arrests. Only days before the dictator’s exile a priest in Port-au-Prince had been shot at and wounded by a soldier during Mass.

Struggling to remain on the air, the Catholic Radio station, Radio Soleil, Haiti’s only independent radio station, played a role in informing Haitians of demonstrations and other news not officially sanctioned by the government.

The identification of the church with the Haitian people was underlined by Archbishop McCarthy, who said during the Sunday Mass that the Church shares in their celebration. “We are united in Christ, and that union is even stronger than blood.”

The celebratory spirit was unbridled there was still time for many in the crowd to consider whether to return.

The celebratory spirit was unbridled there was still time for many in the crowd to consider whether to return.

edral and joy evident in the faces of two Haitian women at Mass. (Voice photo/Prent Browning)