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

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

On Monday the Archbishop will be the principal celebrant of the Mass of Chrism at 6:30 p.m. at the Cathedral. During this Mass, offered only once each year, the holy oils used in South Florida Churches throughout the year at baptism, confirmation and in anointing the sick, will be blessed. All priests in the Archdiocese will renew their priestly commitments at the Mass where 15 priests from Broward and Dade Counties will be honored on the occasion of their golden or silver jubilees. (See page 16.)

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

Ceremonies will include the washing of the feet and a procession by the Arch-
bishop in imitation of Christ who washed the feet of the Apostles.

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

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

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

By Ana Rodriguez-Soto

Voice News Editor

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

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

Some Catholics — perhaps a growing number — are embarrassed by the association. This is especially true when the issue of legalized gambling comes up, as it has in South Florida. Often, Catholics find they cannot state their opinion without first defending their devotion to this game of chance, which feeds on them, and its effect on the community. (See related story, Centerfold.)

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

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

“Catholics per capita simply do not give as much [money to their churches] as members of other religious orders to serve as a bishop. “It was just such a shock, and you can’t help but think that you have so many inadequacies,” says this 54-year-old member of the Passionist Order who candidly admits he shed many tears over the news.

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

Bishop Dorsey is the first member of a religious order to serve as a bishop in the state of Florida, and the fifth auxiliary bishop to be appointed to the Archdiocese of Miami since its estab-
lishment in 1958.

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

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

“I don’t think he ever anticipated that he would be chosen,” says broth-

er Damian Carroll, a fellow Passionist who has known Norbert Dorsey for 50 years by being tolerant and sharing common goals. “I’m the boss, but she commands,” jokes Ramon. They were among 110 other couples celebrating their silver and golden jubilees at a Mass at St. Mary’s Cathedral. (Voice photo / Betsy Kennedy)
Bishops refuse to give records to abortion rights group

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

Archbishop Casey of Denver dies after surgery for a blood clot

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

Bishop wants confirmations to include rejection of drugs

BRIDGEPORT, Conn. (NC) — Bishop Walter W. Curtis of Bridgeport said in a letter to the 91 diocesan parishes in his diocese that he will ask youth at their confirmation to affirm their commitment to reject drugs and alcohol, which he called an epidemic. The bishop said that beginning with the April 16 confirmation schedule candidates will be asked: "Do you reject the misuse of alcohol and drugs which are special obstacles to our living in the freedom of God's children?" He said the question will be included in the baptismal profession which will be used during the confirmation rite. Bishop Curtis said the Catholic Church has the "obligation to point constantly to the presence of sin in our society and to the threat of sin to the whole of human life."

Catholic coalition backs proposed gay rights bill

NEW YORK (NC) — An ad hoc coalition of Catholics — the Consultation on Homosexuality, Social Justice and Christian Theology — has publicly backed a proposed homosexual rights bill pending in the New York City Council. Consultation director Kevin Gordon, a professor of moral theology at The Catholic University of America, said the group said in a joint letter to Cardinal Jerome Hickey, head of the Vatican's Congregation for Religious and Secular Institutes.

Bishop won't include women in Lenten liturgical rites

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

High priority

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

Catholic laity call for dismissal of nuns who signed abortion ad

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

U.S. Education department to probe remedial aid case

SAN DIEGO (NC) — U.S. Education Department officials will investigate complaints by Catholic educators that parochial schoolchildren in San Diego are denied their fair share of remedial aid. Father Dennis R. Clark, San Diego diocesan superintendent of schools, filed a formal complaint with the San Diego Unified School District over the way the district provides remedial education services for students in Catholic schools. He wrote that the programing "is inequitable to programming for public school students." Father Clark said U.S. Education Department representatives will visit San Diego March 25.

Sandinistas, U.S. accused of human rights violations

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

'Swim upstream' pastoral director urges social justice workers

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

Catholic theologian won't retract views — may lose job

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

"Scrap Vatican rules, say college heads"

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

The educators' views are contained in a synthesis of responses from Catholic college presidents to the concern expressed last year by the Vatican Congregation for Catholic Education. Most U.S. educators responding to the norms "would find it more advantageous to the work of the church in American education if this kind of juridical document were not issued at all," said the report.

"Citing other documents that already discuss and identify the purposes of Catholic higher education, the report said the majority of U.S. update the sense and the norms. They would say 'non place' (a 'no' vote) to the proposed norms.

A major point of contention for the college presidents was the up "external ecclesiastical control" of universities.

The norms, for example, give hierarchical authorities, prelates and others the right to hire and firing of professors on non-academic grounds.

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

May hit $5 million mark

By Pret Browning
Voice Staff Writer

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

Once again the Archbishop’s Charities and Development drive has surpassed its goal, raising a total of $4,82,467 for Catholic charities and ministries.

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

ing with pastors, Deanery representatives and the Archdiocese staff.

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

About 100 pastors gathered at Immaculate Conception parish in Hialeah along with lay chairmen from Dade, Monroe and Broward counties to plan their program for the campaign to the final ABCD tally. Expert advice was given that this year’s ABCD drive would achieve its goal were raised when it was announced several weeks ago that 72 percent of the goal had already been reached.

Even now late pledges are still coming in and it is hoped, based on the number of late tallies last year, that ABCD will ultimately raise over $5 million.

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

The Archbishop also said that when he is outside the Archdiocese he realizes "that we have a national reputation for being successful," because of the high sum of the average ABCD drive and the ability of the Arch-

dioce to regularly go over even more charitable goals.

This year, several actions were taken that may have had the effect of broadening the campaign’s base of support. A total of nine charity dinners, several more than the previous year, were held and instead of one overall chairman, chairmen were appointed for each county. There were also priest coordinators and seven deanery re-

presentatives who acted in a liaison capacity.

For whatever reasons, the number of new donors, 35 percent, was notable.

A total of 80 parishes reported passing their individual parish goals with Dade County contributing over its combined parish goals and Broward County, less than half of the goal.

The highest total in Dade County was St. Louis Church which raised $182,727 and the best total in Broward County was St. Ambrose Church with a sum of $223,225.

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

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

But dry statistics alone do not convey percent of meaning and the usefulness of the annual drive. The Archbishop said that some peo-

ple think “there’s something a little bit dirty about fundraising.”

"But I see it as a very pastoral ac-

tivity," he said.

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

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

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

Devotedly Yours

A visit to liberated Haiti

Dearly beloved:

It is Sunday afternoon, March 9, and I am abroad an Eastern Airlines flight to Haiti. Three American Bishops have been there to meet with the Haitian Bishops and to explore how the American Church can collaborate at this time, and in the future, to lend a helping hand.

My episcopal companions were Bishop Anthony Bevilacqua, of Pitts-

burgh, chairman of the Bishops’ Committee on Migration and Tourism, and Bishop Daniel Reilly, of Norwich, Connecticut, chairman of the Board of Catholic Relief Serv-

ices. (Bishop Bevilacqua’s brother is Dr. Bevilacqua, of our Archdiocese.) We are accompanied by three staff members of the Bishops’ Confer-

ence, Father William Lewers, Father Silvano Tomasi and Mr. Thomas Quigley.

The small airport in Port au-

Prince seemed normal. There was a large crowd welcoming one of the Haitian Bishops returning from exile and a CBS Television crew was there to interview me about my mis-

sion.

I was received graciously on be-

half of the Haitian government by the Prime Minister and Bishop Joseph Lafontans, rector of the Seminary. The entry formalities were expedited and I was escorted to the VIP lounge where I happened to meet a large Haitian delegation going back to Haiti, Mr. Clayton McManaway.

The crowded city seemed fully at peace as I was driven to the Villa Mantra, a conference cen-
ter across the road from the government house which forms the city that was built by the Jesuit Fa-

thers before they were expelled from Haiti by the Duvalier regime. There I

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

Early the next morning, we Ameri-

can Bishops and associates were taken to the home and office of Archbishop Paolo Rometo, who is the Papal Nuncio (representative) in Haiti. There we met with him and the con-

clusive a contribution to the liberat-

ing process as the non-violent cam-

paign of the Catholic Church through the Catholic radio station, pastoral letters and the small Chris-

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Two most exciting projects of the Hai-

tian Bishops is to teach, over a five year period, three-and-a-half million of six million Haitians how to read and write. The government literacy program has failed and the program is ap-

parently because it was suspect as a propaganda effort and the people had little incentive to improve.

The Church’s effort is being re-

ceived with great enthusiasm because it is trusted and will include an orienta-

tion in personal dignity and human rights. Our own American Catholic Relief Services has contributed $100,000 seed money to this project and hopes to give substantial addi-

tional assistance if, under evalua-

tion, the program proves to be suc-

cessful.

The Haitian Bishops are also con-

cerned about feeding their hungry.

The members of our committee vis-

ited a feeding station in a desperate-

ly poor section known as Brooklyn where the Labadie brothers provide 15,000 meals to poor children daily. Our United States Catholic Relief Services is distributing annually $32,000,000 of food as part of the United States Government relief program.

The various American relief agen-

cies are assigned specific areas to serve in Haiti. There is a fear that certain of the other religious agen-

cies may be using the distribution of United States Government food as a means of proselytizing.

Similarly, there is a concern that,

(Continued on page 8)
Polish bishops: school programs are atheistic

ROME (NC) — A statement sharply critical of government school programs in Poland, which bishops say may amount to a campaign of "intense atheistic propaganda," was being aimed at the nation's predominantly Catholic school system.

The bishops said teachers were being asked to educate young people according to an "atheistic program." Regulations are aimed at teachers who fail to comply, they said, in violation of their consciences and their basic human rights.

The statement was made available in Rome March 17.

"Unfortunately, the school is becoming, under the motto of secularism, the terrain of a more intense atheistic propaganda," the statement said.

"Polish families are overwhelmingly Christian, and cannot accept that outside their domestic walls their children are educated in a climate hostile to the church and to religion.

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

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

Radio Veritas plans to resume broadcasting in the Philippines

MANILA, Philippines (NC) — Radio Veritas, the Catholic-based radio network whose transmitters were destroyed by supporters of then-President Ferdinand Marcos, plans to resume partial broadcasting by the end of March, said Auxiliary Bishop Teodoro Buhain of Manila, the station's general manager.

The station's transmission was interrupted by armed men in a series of raids at the height of the successful revolt against Marcos Feb. 23-24. Bishop Buhain said he was sad to lose the station. But he said he and his colleagues viewed the station as a martyr in the revolt.

<image>

Palm procession

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

Nuns and priests compete for ministries, nun tells Vatican

ROME (NC) — A sense of competition between priests and nuns for ministries is one of the tensions impeding the church's growth, a U.S. nun told Religious and Vatican officials.

"Collaboration, not competition, is the call of our times," said Divine Providence Sister Charlene Wedelich at the 20th assembly of the U.S. Conference of Bishops.

"Religious do not want to compete with the clergy but to collaborate with them, to free them for priestly functions which only they can perform," she said. However, Sister Wedelich said, "we lack skills for collaborative, team ministry."

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

VATICAN CITY (NC) — Liberation theology, "purified of elements which can water it down," is a necessary part of the church's social thought and is necessary for collaborative, team ministry," said Pope John Paul II.

"Furnish the people of God the means to make a 'hot issue,'" Pope John Paul II told a group of Brazilian bishops called to the Vatican to discuss church problems in their country. The pope emphasized that the church is "purified of elements which can water it down," is a necessary part of the church's social thought and is necessary for collaborative, team ministry.

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

(undated) (NC) — South Korean primate Cardinal Stephen Kim has barked opposition against reform and challenged the government to show its practices are different from those of the administration of ousted Philippine President Ferdinand Marcos.

"The fundamental way to solve the present crisis and to achieve national reconciliation lies in constitutional revision," Cardinal Kim told an estimated 1,000 people in Seoul's Myongdong Cathedral.

Bishops' wage campaign against company linked to arms sales

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

Jesuit magazine has cautious hope for proposed British-Irish accord

ROME (NC) — A Jesuit magazine which often reflects Vatican thinking has expressed cautious optimism over an accord giving Ireland a consultative voice in the affairs of British-ruled Northern Ireland. The accord "could be valid if it is considered as a compromise rather than a victory for either winners nor losers, only a considerable effort to get peace to reign and to get tolerance, understanding and reconciliation to replace sectarian hate," said an editorial in Civita Catholica, published in Rome by the Society of Jesus. The magazine's editorials and major articles are reviewed by the Vatican Secretariat of State prior to publication.

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Barry University
in the Tradition of
The Adrian Dominican Sisters
Recommits Itself
to Continue to Serve This Community
Through Fulfilling its Mission

THE MISSION OF
BARRY UNIVERSITY

Barry University is an independent, coeducational Catholic institution of higher education which fosters academic distinction in the liberal arts and professional studies within the Judeo-Christian and Dominican tradition.

PURPOSE
To provide a learning environment which challenges its students to accept intellectual, personal, ethical, spiritual and social responsibilities.

OBJECTIVES
Barry University
...helps its students to understand how God is experienced and encourages them to seek a fitting response to His presence in their lives.
...affords the opportunity to examine the fundamental questions of human experience and the responses to these questions proposed, in the liberal arts tradition, by theology, philosophy, the humanities, the natural sciences and the social sciences.
...combines programs of professional study with the liberal arts, giving students a basis for continued professional and personal development.
...demonstrates concern for the individual in an atmosphere in which students, conscious of their own dignity as persons, become aware of their attendant responsibility toward other persons and toward their environment.
...encourages its students to assume community leadership in religious, social, economic and political affairs as a means of effecting needed social change.
...recognizes its contribution toward international understanding, world peace, and community self-awareness by providing an international dimension to its student body and educational curricula.

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

The Vatican made the brief announcement following a visit there March 17. The details of the program were made public, but a Vatican source said it probably would include a joint prayer service with local Jewish leaders.

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

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

Pope to visit Rome synagogue

He compared the planned synagogue visit to the pope's 1983 encounter with Morocco's King Hassan II, a leader of the Islamic religion, and his meeting in February with non-Christian religious leaders in India.

"It is essential to the church that the "social aspect" of priestly ministry be recognized," Navarro-Valls said. "It's one that the identity of the priest be safeguarded," he said. Priests, he said, should be models of prayer, obedience and renunciation.

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

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The pope's visit should not be seen in political terms.

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By Betsy Kennedy

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

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

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

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

In Catholic school classrooms, students held discussion groups and made videos of former addicts discussing their disapproval of experimentation with any chemicals — including cigarettes. Many of the school's anti-drug prayer services and special assemblies. "The whole school was excited for a week. It's good to see the kids on their best behavior. It's been a very positive week," said Sr. Theresia, principal of Immaculate Conception School, Hialeah.

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

At St. Hugh Catholic School in Coconut Grove, a Coral Gables police officer gave a drug awareness presentation to the children and showed them samples of the dangerous drugs that dealers might try and offer. Former addicts talked to LaSalle High School students, where a week earlier a drug awareness program had been conducted by DARE Director Jose Cruz.

The 21 students are in the final week of training for a peer counseling program at Brownsville Junior High, a predominantly black school at NW 24th Avenue. Although they're afraid to say it aloud, many of them are taking drugs to counteract the problems on their own.

"I wish I could make a drug counselor out of him. He had dropped out of school, got high on the Lord: 'If you're going to get high, get high on the Lord.'"

Archdiocese of Miami Director of Drug-Abuse Prevention, Father O'Sullivan, and many priests from the Archdiocese, consecrated.

"The students made certain they were all aware of the meaning behind the events," said Sr. Patrice, who attended the ceremony. "They now assembles independently, aided by Mrs. O'Sullivan, director of the Substance Abuse Division.

Dr. Arnetta, principal of Immaculate Conception School, Hialeah, said Townsel. "They don't do drugs."

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

By Betsy Kennedy

...By fighting drugs on Red Ribbon Day

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

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

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

"People do things that destroy their lives.""It changes behavior, it makes people do things that they don't do drugs." "They do things that destroy their lives."

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

Juan says there are a lot of troubled kids his age with family conflicts. Since he began peer counseling many of his friends have sought his advice. Although the students in the Brownsville program were selected by teachers to participate, they were permitted to decline if they wanted.

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

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

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

When her grandmother heard of the discovery the relative was sent away. She worries about her 12-year-old daughter and son who are teachers at Brownsville Junior High, get high on the Lord: 'If you're going to get high, get high on the Lord.'"

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

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

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

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

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

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

"It's a good way to learn responsibility and how to solve problems on your own."

...By fighting drugs on Red Ribbon Day

On Red Ribbon Day, students at St. Hugh School in Coconut Grove made a huge anti-drug banner for the entrance to their school, requesting money. They were not afraid to say it aloud, many of them are taking drugs to counteract the problems on their own.

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

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"It's a good way to learn responsibility and how to solve problems on your own."

...By fighting drugs on Red Ribbon Day
Archbishop visits liberated Haiti

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

— Bishop Willy Romelus

The principal celebrant of the inauguration of the Literacy Program. The apostle Nuncio preached a forceful homily and the Haitian Bishops took turns reading in French and in Creole a stirring document of hope, prepared for the occasion. The document reviewed the role of the Church in bringing freedom to Haiti and appealed for a new commitment by Catholics, especially youth, to justice, respect for human dignity and commitment to the Literacy Program as a means of preparing Haitians to be responsible citizens. On Saturday we visited with Ambassador McManaway and made the three hour drive to Les Cayes for the ordination of a new Haitian Bishop, Alex Verrier. The evening drive gave us an opportunity to view the countryside where I am told the little villages are quite similar to those in Africa. There seem to be no utilities. The individual homes are tiny — seemingly of one room and used primarily for sleeping, shelter from the rain and storing what few possessions the family has. Living and eating, otherwise, seem to take place outdoors. Over the years, the countryside seems to have been permitted to become deforested and the soil has eroded so that one wonders how the little garden produce to markets, sometimes miles away are able to survive. As we drove into the town, we saw welcoming signs stretched over the street, some printed in English for us American Bishops. The ordination ceremony of the new Bishop in the huge, old, decrepit Cathedral was glorious. The people participated singing at the top of their voices. All Sunday Masses of the area were cancelled so priests and people could be at the Cathedral. A public address system accommodated the many worshippers outside who could not enter the crowded Cathedral for the four hour ceremony. I have many thoughts as I fly home from Haiti. My imagination has been joined. We can become so absorbed in life at home that we may become less conscious of the Church alive elsewhere, and we take for granted the blessings we have. I was deeply impressed with the heroic Haitian Bishops who have led their people to freedom without violence, without politics, but simply by proclaiming the Gospel of justice and peace. I was impressed by the restraint of the Haitian Bishops in exposing the bitterness of the past, their hope and confidence in the future, their desire for reconciliation and understanding of their nation. I was impressed that a potentially explosive and grave situation seems to be resolving itself as the people exercise restraint and good sense and, somehow, life is going on, the necessary development is happening. We were told that an expected 5,000 violent incidents were reported to less than a thousand, that the aroused people seemed careful to burn the homes or exercise violence only on those whose abusive behavior had been truly criminal and outrageous.

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

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

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

Devotees yours in Christ,

Edward A. McCarthy
Archbishop of Miami

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announced the government for the

Haitian visit in 1983 in which he de-

with the Pope's

They were familiar with his reputa-

and had heard tapes of a sermon he

delivered on the eve of the Pope's

He told his audiences that there is a

new possibility of change in Haiti now but that it has to begin with a personal spiritual transformation.
Cuba’s Catholics break silence: we will participate in society

First of two parts

By Araceli M. Cantero
Editor, La Voz

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

After a 27-year underground that officially professes atheism and rejects religion, Catholics representing the seven dioceses of the island have met with 27 years of atheistic press were told that it is not the press alone that is responsible for the Church in Cuba’s silence, but also the spiritual and material conditions that prevail in the country.

"Cubans do not speak. They cry," said Msgr. Carlos Manuel de Cespedes, spokesman for the Cuban Bishops Conference, at ENEC.

"We have never abandoned the road," said 35-year-old Juan Urqui-jo Galindo, a student from Cienfuegos province. "This is not new, only we are now more conscious and we do it as a body..."

Father Octavio Cisneros, who attended the meetings, said New York Cuban Church that has been reduced in time of tensions...'' She also said that "without ideological compromises..."

The Cuban Church has found "its Gospel identity with hope." To him, "the Church in Cuba" is," said Bishop Jose Dominguez of Matanzas province. And to the questions raised by a future of political and administrative leaders who find it difficult to understand the similarities of Catholics who want to be faithful to both their faith and their country.

"We are not here to change governments, but to function wherever the Church is," said Bishop Armando Rodriguez.. "All Cubans are brothers and sisters... We offer to this our country, the commitment of the Cuban Bishops Conference, said calmly.

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

Interviewed in Rome during the last Extraordinary Synod of world bishops, the bishop of Camaguey said that "without ideological compromises..."

"Reciprocal (mutual) condemnations..."

"Jesus has come to strike down walls of separation..."

"In the Church in Cuba there is little talk about the Theology of Liberation," he said. "But I believe it is possible to talk about it, to translate it into the reality of our day and time."

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

(Continued from page 9)

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

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

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

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

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

He says that there is lack of communication and also enduring hurts that “it is not fair to doubt our fidelity to Jesus Christ. During 25 years we have been discriminated against for being faithful to Him, and now some brothers outside are calling us traitors to the Lord and to His Church.”

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

New paths

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

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

“We would not expect the government to teach religion, but at least let it be an education that is scientifically and culturally valid,” he said recalling a fifth grade history book that says Jesus is the result of a rumor started in the second century. “That is historically absurd,” he added.

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

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

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

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

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

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

- Next week: A cardinal’s comments, and a walk through Havana.
The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

THE MOST REVEREND NORBERT DORSEY, C.P., V.G. — to Vicar General of the Archdiocese of Miami; member of the Board of Consultants; member of the Presbyteral Council; member of the Archbishop’s Advocacy Council; Executive Director of the Ministry of Persons, effective March 19, 1986. THE REVEREND PATRICK MURNANE — to Administrator, Nativity Church, Hollywood, effective April 9, 1986. THE REVEREND JAMES E. QUINN — to Administrator, St. Catherine of Siena Church, Miami, effective April 9, 1986. THE REVEREND CYRIL HUDAK — to Administrator, St. Sebastian Church, Fort Lauderdale, effective April 9, 1986. THE REVEREND MONSIGNOR WILLIAM DEVER — to Administrator, St. Helen Church, Fort Lauderdale, effective April 9, 1986. THE REVEREND GARY WIESMANN — to part-time Priest-Secretary to Bishop Norbert Dorsey, C.P., V.G., effective March 19, 1986.

"I didn’t pick Korea specifically. I was interested in working overseas and with the Church. I think what I wanted was some way to make a commitment. When I came to St. Vincent’s I just fell in love with the children. I let them know they’re wanted! . . ." — Debra Bartelli

Debra Bartelli, a lay missionary, chose to give three years of her life serving at St. Vincent’s Home for American Korean children who are not accepted in Korean society. Through your prayers and sacrifices for the Propagation of the Faith you share in the work of lay missionaries like Debra Bartelli.
Pace celebrates 25: from small

By Prent Browning
Voice Staff Writer

The school's academic programs have also recently benefited from increased ties with St. Thomas University, located literally a stone's throw away on adjacent property. Pace students now have access to computer equipment at St. Thomas and will soon be able to use physics and chemistry labs at the university. Advanced courses are available for Pace seniors that count as college credits at St. Thomas and many other colleges, and those participating have full access to St. Thomas's spacious new library.

"It's a tremendous savings," says Fr. John Maloney, an Augustinian priest who became supervising principal when Fr. Hennessey left the school last summer. "When we measure them for caps and gowns some are crying, saying "I don't want to leave," jokes Fr. Maloney.

There is also the desired longevity of some of the students themselves. "Our biggest problem is the seniors who don't want to leave," jokes Fr. Maloney. "When we measure them for caps and gowns some are crying, saying they don't want to leave!"

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

"This is part of the responsibility of a Catholic high school, to build the generation of those who will take the form of mischievous pranks against the school or individual teachers as in the case of the high school's best students. Indeed, about a quarter of Pace's graduates attend the neighboring institutions. Augustinians are now administering both schools, and this year Pace High School added six new Augustinian priests to its faculty.

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

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

Family spirit

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

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

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

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

There is also the desired longevity of some of the students themselves. "Our biggest problem is the seniors who don't want to leave," jokes Fr. Maloney.

In 1969 then-Auxiliary Bishop John Fitzpatrick directs new wing including triangular classrooms for team teaching, while 665 students look on. (Voice photo)
start to Spartan achievements

Catholic community,” the principal says.

“I don’t know where the Catholic Church would touch teenagers if it wasn’t for Catholic education, I really don’t.”

Four years of religion courses are required at Pace with emphasis on Church history, sacraments, and moral theology. There is a class Mass every Monday, and a Mass for the whole student body each quarter. Also each quarter there are encounters for seniors at the Dominican Retreat House.

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

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

In addition to religious instruction there is an emphasis on social justice and social responsibility with a requirement that seniors must volunteer 30 hours a quarter at a community service agency of the Miami Archdiocese.

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

History teacher Margi Scott, herself a ’77 Pace graduate, sees that the school degree, not only the degree but the experience and the learning,” she says.

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

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

Baseball champions

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

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

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

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

Although the baseball teams have a heavy record, coaches make sure the students don’t forget education at Pace is the priority.

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

Coach Messina sends out a form to teachers requesting for students’ attendance and academic grades.

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

“Making sure the priorities are kept straight is an important part of Catholic education which ultimately is not judged by good sports teams or even high grades but by the values it is able to impart.”

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

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

“If it is very important to give people an opportunity if they so choose it to be able to think about the ultimate principles of life: why we have come here, what are we going to do while we’re here, where are we going to go.”

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

“Something started (back in the early 1960’s) that was very catching, something that you could feel even when you came in as a freshman.”

“We always called it the Spartan spirit.”

With a new generation of Pace students, that Spartan spirit lives on.
Bingo: pastors say they don’t like it

(Continued from page 1)

as other religious denominations do," says Fr. M. Lombardi, a professor of Church history at St. Vincent de Paul Regional Seminary in Boynton Beach. "That's why we're trying to find some place. That's the bottom line."

Not a majority

Out of 104 parishes in South Florida, 44, or 42 percent, have bingo. The vast majority sponsor it only once a week, although a few operate it two or three times a week.

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

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

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

The nights take vary greatly from parish to parish, from "a few dollars" to about $1,000. That's the net profit, after all winners are paid off, house expenses are deducted, and expenses, that, typically, about 70 percent of gross bingo earnings are paid out in prizes, with the other 30 percent going to the parish.

One misconception among many who do not play bingo is that the game is the exclusive domain of the Catholic Church. Nightly bingo games are very much a part of the lives of people of different religions, and that's the beauty of it.

There is an intensity among the players, however. Nobody speaks, and everybody seems at least a quarter of a century older than they normally dress.

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

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

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

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

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

"We're saving the taxpayers what research would reveal to be millions of dollars [in public education]. Without bingo, our schools ... tuition would be up to $4,000 a year. Very few parents can afford that." — Fr. James Connaughton, pastor, St. Ambrose, Deerfield Beach

Veterans of Foreign Wars clubs.

Some Archdiocesan high schools also use bingo to supplement their income, as does the Knights of Columbus. Another fact about bingo is that the players usually can not except, without exception, are elderly, mostly women over 65. A perhaps surprising fact is that most are not understanding of the game.

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

He says that only 30 percent of the players make more than $50 a night bingo.

"I see the social value, all the things that bingo offers, and that's the bottom line." — Msgr. Louis Blair, a parishioner of St. Rose of Lima, Knights of Columbus hall, Tuesday, at Immaculate Conception in Hialeah. "I play money goes for the Church. [Voice photos]

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

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

"We don't make the same kind of money there. We just play... We want people to meet their friends and have a good time... We try to be friendly and we try to let them make a little money."

Bennett figures that only 30 percent of those who play bingo at Immaculate Conception, who says the twice-weekly bingo is...
church view: gambling not necessarily sinful

by ana rodriguez-soto

voice news editor

the church faces stiff competition from north dade bingo parlors whose legality is questionable, since they are run by professionals with, at best, weak links to charitable groups. these halls do give out bigger jackpots than his parish.

for another, "i personally feel..." says dr. michael mcnamara, church history professor, "when you consider the hassle [cost of maintaining the hall, paying for the air conditioning, etc.] you run it, it's a lot of work for nothing." mgr. delaney says.

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

"but it's very difficult," he adds...all people might easily spend $100 on a bingo game, "if we were to ask them to put that $100 in the basket on sunday, they wouldn't do it.

"i would prefer not to have bingo," "in my opinion," says dr. michael mcnamara, actor's guild president. the fact that the parish has bingo "means our people are not contributing as much as they should." fr. dorrity of sacred heart, homestead, agrees. "i'd love to do without bingo," he says. "i could use those two nights to do other things that are a lot more pastoral. [but the school is very important to me. i would never want to appear before my maker and say i had closed a catholic school]."

many don't play

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

fr. james murphy of st. patrick church on miami beach discontinued the bingo there two years ago, when he saw that the majority of the players were not parishioners.

"personal sacrifices never look like bingo," he says. "unless it has a real socializing value for the church [community] i don't see any purpose to have it."

st. patrick's has a school, but the parish simply has found "other ways" of fundraising, fr. murphy says, with endless efforts.

st. louis in kendall also found other ways to keep its operations afloat. the parish began a stewardship program. most of fundraising, fr. murphy says, without elaborating.

st. boniface in pembroke pines, fl, by contrast, has done it and now it has really given the catholic church a bad image. we determined here...that we would find other ways of raising money."

the parish began a stewardship program a few years ago during which each family was asked to make a weekly or annual pledge to the church, whatever they considered "a fair share." the goal, fr. eivers says, is to raise among families, and this really reduced the size of the rectory staff to compensate for the loss of income. "the salaried staff is being sent back toward keeping the school open," he says. once the new hall is built, "we would very definitely consider having bingo."

"the only problem: seminole indian bingo is nearby, with jackpots that are $20,000 to $30,000 a year. the average parish goes to "voluntary outreach day"...to help the poor. in st. louis' case, that translated to only $137,000 that st. louis contributed to diocesan and community institutions, not including $40,000 raised by the parish's only annual fundraising activity, the thanksgiving bingo.

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(continued on page 25)
15 Priests celebrate jubilees

The following priests will be honored on the occasion of jubilees (50 years) on the occasion of the annual Chrism Mass Monday at St. Mary Cathedral at 6:30 p.m. Archbishop McCarthy will concelebrate.

Fr. Vincent F. Andruska
Born on January 13, 1913 to Alexander Andruska and Vincenta Skankvietek on November 1, 1936 by Archbishop Francis Karveicins in Lithuania. He received a Doctorate in Moral Theology in 1940, four years in Lithuania and two years in Canada and was with the Marianists Fathers until 1960. Fr. Andruska has served the Archdiocese of Miami in the parishes of St. Pius X, St. Bartholomew, Sacred Heart, Homestead, Sacred Heart, Lake Worth and presently at St. Peter and Paul, where he celebrates the Liturgy the second Sunday of the month in Lithuanian.

Born May 2, 1911 to John J. Betz and Caroline Mary Miller in Indiana, Pennsylvania, Fr. Betz was ordained June 2, 1936. His first assignment was as an assistant in the Territorial Province of Orleans. He has been an administrator and pastor of several parishes in Riley, Indiana. He retired from St. James the Greater in Indianapolis. Fr. Betz retired in 1961 but continued to serve parishes in Indianapolis, then came to Florida to assist in several local parishes. He is presently assigned at St. Bernard Church, Sunrise.

Fr. John R. Betz

Born in Eddystone, Pennsylvania to Martin Joseph Dillon and Mary Reilly, Fr. Dillon was ordained June 6, 1936. He served the Diocese of Syracuse, N.Y. in many capacities: chancellor, pastor at Blessed Sacrament for his vicar general, pro-synodal Judge-Diocesan Tribunal. Among his many duties, he has been a chaplain and moderator for many church groups. He was named Protonotary Apostolic by Pope John XXIII in June 1960.

Fr. Robert D. Dillon

Born February 4, 1911 in Ringhamton, N.Y. to Martin Joseph Dillon and Mary Reilly, Fr. Dillon was ordained June 6, 1936. He served the Diocese of Syracuse, N.Y. in many capacities: chancellor, pastor at Blessed Sacrament for his vicar general, pro-synodal Judge-Diocesan Tribunal. Among his many duties, he has been a chaplain and moderator for many church groups. He was named Protonotary Apostolic by Pope John XXIII in June 1960.

Fr. Andrew J. Pusak

Born on July 9, 1936 to Michael and Anastasia Grogan, Fr. Grogan was ordained by the Archdiocese of Miami in 1961. He has had numerous assignments including chaplain at Jefferson National Facility, Washington, D.C. and at the University of Scranton in Pennsylvania. He was ordained by the Archdiocese include director of Campus Ministry at F.I.U., St. Raymond, St. Patrick, St. Brendan, St. Agatha, St. James and parish associate at Our Lady Queen of Martyrs, Fort Lauderdale.

Born on September 19, 1931 to Jeronimo and Adelina Casabon, Fr. Casabon was ordained on December 23, 1960 in Rome, Italy.

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

Fr. Paul L. Deyo, S.S. CC.

Born on April 13, 1928 to Charles Deyo and Lena Boutin in Holyoke, Massachusetts, Fr. Deyo served with the U.S. Air Force for three years with then Lackland, A.F.B., Texas. Along with his military assignments, he has been active as a chaplain, as well as conducting retreats and missions throughout the United States.

Fr. Luis Casabon

Born on April 19, 1910 to Michael and Daniela Casabon in Troy, N.Y. Fr. Nowak attended St. Mary Seminary in Baltimore, Maryland and was ordained June 6, 1936.

After ordination, Father served as assistant in St. John the Baptist Church, Campbell, Ohio and was assigned to St. Anthony Church in Fort Lauderdale.

Fr. John Betz

Born in Bogota, Colombia on April 30, 1911 to Salvador Perez and Margaret, Fr. O’Shea attended Franciscan College, Multyfarnham, Ireland where he earned his high school diploma. He was ordained by the Archdiocese of Miami on June 6, 1961 at St. Patrick’s College, Carlow, Ireland. He received a B.A. from the University of California, Santa Barbara, California, then an M.S.W. and Ph.D. from the University of California, Berkeley.

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

Fr. William Powers

Born in Chicago, Illinois to Michael and Stella Nowak, Fr. Nowak attended Franciscan College, Multyfarnham, Ireland where he earned his high school diploma. He was ordained by the Archdiocese of Miami on June 6, 1961 at St. Patrick’s College, Carlow, Ireland. He received a B.A. from the University of California, Santa Barbara, California, then an M.S.W. and Ph.D. from the University of California, Berkeley.

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

Fr. Jose J. Hualde

Born in San Ignacio, 1931 to Juan Hualde and Josefa Azcarate, Fr. Hualde was ordained June 2, 1936. His first assignment was as an assistant in the Territorial Province of Orleans. He has been an administrator and pastor of several parishes in Indianapolis, then came to Florida to assist in several local parishes. He is presently assigned at St. Bernard Church, Sunrise.

Born November 12, 1911 to Maria Luisa Siniskevicius, Fr. Andriuska was ordained June 2, 1936.

Mr. David L. Pusak

Born on March 5, 1928 to John and Mary Pusak, Fr. Pusak was ordained June 18, 1956. He has had assignments including chaplain at Jefferson National Facility, Washington, D.C. and at the University of Scranton in Pennsylvania.

Fr. John R. Betz

Born in Chicago, Illinois to Michael and Stella Nowak, Fr. Nowak attended Franciscan College, Multyfarnham, Ireland where he earned his high school diploma. He was ordained by the Archdiocese of Miami on June 6, 1961 at St. Patrick’s College, Carlow, Ireland. He received a B.A. from the University of California, Santa Barbara, California, then an M.S.W. and Ph.D. from the University of California, Berkeley.

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

Fr. Enrique Perez, CO.

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

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

Fr. Ronald Pusak

Born in Eddystone, Pennsylvania to Andrew J. Pusak and Marie Pusak, Fr. Pusak was ordained June 18, 1956 at Waterford Cathedral, Ireland.

Fr. Pusak has had numerous assignments including chaplain at Jefferson National Facility, Washington, D.C. and at the University of Scranton in Pennsylvania. He was ordained by the Archdiocese include director of Campus Ministry at F.I.U., St. Raymond, St. Patrick, St. Brendan, St. Agatha, St. James and parish associate at Our Lady Queen of Martyrs, Fort Lauderdale.

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Bishop Dorsey looking forward to new role in ‘exciting’ Miami

(Continued from page 1)

whole life is completely changed,” Bishop Dorsey says. “All of his life has been dedicated to the internal ministry in the community.”

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

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

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

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

“The first day the Archbishop took me around this [Pastoral Center] it was one of the most exciting things in my life,” he says. “There’s so much here...I was just so impressed when you think that this Archdiocese is just over 25 years old.”

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

Parents’ influence

Traveling around the world, then settling in a city that gave America refugees, cocaine and a glitzy new look — “Miami Vice” — is a long way down in Miami’s St. Mary Cathedral, he remembers. His father, a police detective and Army officer, was the “protective and Army officer, was the ‘extrovert’; my mother was the ‘introvert’; my mother was the ‘extrovert.’”

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

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

Between then and now have come a series of assignments within the Pas- (Continued on page 18)
'He was ... extremely dedicated. But not a workaholic. He knew how to relax.'
— Brother Damian Carroll, CP

he workaholic. He knew how to relax.'

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

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

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

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

"When you see that repeated and realize what that means in human life, that’s what, after a while, you begin to carry with you. That becomes your anxiety," Bishop Dorsey says. "How can you change society to make present the Kingdom?"

In First World America, the challenge is to make people "sensitive to the importance and richness of the [Christian] value system, so that after a while we just don’t take our religion for granted," he says, "so that it really is...a yardstick with which we measure everything."
Father Charles Curran, a moral theologian at Catholic University of America, was recently notified by the Vatican that he should recant certain of his views or face the possibility of excommunication from his position as a Catholic theologian at a Pontifical school. He subsequently held a news conference, declaring his views to be within the broad range of Catholic theology and declaring that he was not being rebuked.

By Jerry Filteau

WASHINGTO (NC) — The Vatican has notified Catholic University of America that "religious submission of the will and the intellect must be given, in a special way, to the authentic teaching authority of the Roman Pontiff!" — Cardinal Joseph Ratzinger.

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

"Artificial contraception, direct sterilization, as a basic criterion for infallible teaching, Father Curran questions the "moment of conception" view, arguing instead that "true individual human life begins at the time of individuals becoming conscious between the 14th and the 21st day after conception". In facing issues of conflict resolution, he would not require an absolute prohibition, but would argue that "one can be justified in taking truly individual life only for the sake of the life of the mother or for a value commensurate with life itself."

On euthanasia, he says he never wrote an in-depth study, but he has argued "tentatively" that "when the dying process begins there seems to be no difference between the act of omission (not using extraordinary means) and the possible act of bringing about a death". He also argues that the "issue of position in practice would differ only slightly from the official hierarchical teaching" which considers infallible. For centuries a common formula, attached by popes and councils at the end of formal definitions of settling disputed points of belief, was the condemnation, "if anyone, God forbid, should hold otherwise, let him be anathema."

"But nobody will confirm infallibility to these explicit declarations," added Father Dulles, who teaches systematic theology at Catholic University. As a basic criterion for infallible teaching, Father Curran questions "the implications of the Declaration on religious freedom" and must therefore always be considered gravely wrong. Father Curran says that "homosexual relationships fall short of the full meaning of human sexuality," but "on the basis of a theology of compromise I propose that for an irreversible, constitutional or genuine homosexual, homosexual acts in the context of a long-term relationship serving the greater good can in a certain sense be objectively morally acceptable."
Bingo—does church really need this?

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

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

The Voice report on bingo (page 1) brings forth certain points. Many voters feel bingo is a handy or necessary way to raise needed funds. Schools, especially, are more strapped than ever for funds. Since it is considered small-scale “recreational” gambling, bingo is morally acceptable. Further, it is a social activity for some. Therefore, what is the harm? Why any issue at all?

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

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

Voice editorial

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

There is the more startling fact that most of the players are not even parishes. About two-thirds of the players, you have a parish, in effect, running a game of chance for the gambling public — for a profit.

That may seem a harsh depiction, but in many cases it is not far from the truth. Perhaps that is why many priests will not have bingo in their parishes.

Some have it but reluctantly, though in some cases the reluctance is due to the administrative headaches.

Others have it but reluctantly, though in some cases the reluctance is due to the administrative headaches.

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

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

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

Bottom line: Would Jesus play bingo?

Letters

Notre Dame takes but returns much

Editor:

I was interested in the comment made recently that the University of Notre Dame takes a great deal of money out of this community: I read the comment in print for the first time in The Voice, of March 5. We are very pleased with the chairman of the Archdiocese of the Archdiocese Endowment Fund. He states in the interview that Notre Dame comes down here and takes out of this Archdiocese $2 million a year.

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

Many Notre Dame graduates do not originally from Miami have made it their home. In addition to the doctors, lawyers, journalists, teachers, bankers, accountants, managers, and clergy who are now residing in Notre Dame, there are many graduates in-
volved in social work as well. To mention just the chairman of the board of the Board of the Board of Trustees of the University of Miami Bridge.

Looking down to the University of Notre Dame are also benefactors of the Archdiocese. As the number of Notre Dame graduates in Miami in-
creases, so will their contributions — material or otherwise.

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

Irish still suffer in homeland

As St. Patrick’s Day has just pas-
sed, we may reflect that Ireland was
certified to Christianity without a single martyr. The thousands who have since died for the faith in Ireland were victims of a foreign oppressor. Most were unfortunates like St. Oliver Plunkett who made no use of force. They were sheep-slaughtered for no other crime than being Irishmen.

The Catholics of the six counties of northeastern Ireland continue to suf-
ders daily tyrannies of discrimination and government violence because they refuse to abandon their national herit-
ages symbolized by their religion. It is a living martyrdom. Because of the propaganda war against them, they are condemned as terrorists instead of being admired for patience and forbearance in the face of cruel provocation. Power broker like Ian Paisley and Margaret Thatcher who treat them as less than human, and Princess Margaret has publicly declared, “The Irish are such pigs.”

Basic to the character of the Irish is their lack of aggression, a willingness to endure injustice rather than fight. Ireland is the only nation in Europe that has never attacked a neighbor. The Republic of Ireland has been a shining example to the world of tolerance and peace since its in-
dependence. The six counties are not.

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

A. R. Franklin
Fort Lauderdale

Latinization divides

Editor:

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

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

A. R. Franklin
Fort Lauderdale

Refusenik saluted

Editor:

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

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

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

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

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

Bert T. Heffernan, M.D.
Fort Lauderdale

Take pride in dictators’ Fall

Editor:

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

We can be proud in that, as jour-

nalists, diplomats and others genera-

lly agreed, “Catholic Church opposi-
tion was perhaps the most crucial fac-
tor in the demise of both Duvalier and Marcos governments.” (The Church and the dictators; The Voice, March 7, 1986).

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

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

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

Susan Talena Harris
Miami

The Voice welcomes letters to the editor. All letters must be signed. Write to: Letters to The Voice, The Voice, P.O. Box 38-1059, Miami, FL 33234-1059.
Part II: indulgences

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

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

The traditional teaching about indulgences was based on two ancient Christian truths. First of all, every sin is not only a disobedience of God; it is a violation of the order established by God and a rejection of his love. As such, complete forgiveness of sins is not possible without a reintegration of the divine order and plan. This process involves pain and cleansing (purification) either in this life or in some "temporary" condition after death.

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

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

The remission of temporal punishments for sins, and the condition of penitents, through prayer, fasting and good works continues to be "indispensable for the Church" for hundreds of years, though the principles of faith involved go back to the beginning.

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

A few things are worth keeping in mind:

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

2. "Vitual indulgences" are granted using only those words, with no determination of days or years as with the "Plenary indulgences. "It is among other things to avoid confusion, in conformity to the official teaching of the Holy Church..." Catholic's believed, an indulgence of one year, for example, did not mean one year would be added to the length of time the soul would be in purgatory. However, for as long as one kept the soul in purgatory, it could be granted using only those words, with no determination of days or years as with the "Plenary indulgences."

3. Pienary (full) indulgences can be granted only on the day with proper conditions fulfilled.

BY FR. JOHN DIETZEN

A new grandson

For the first time in nearly 15 years there's a baby in my house, and I'm enjoying every minute of it. After six children of my own, I still find the presence of a newborn nothing less than amusing.

Three weeks ago, my daughter, Margaret, gave birth to a boy, Tom. Her and her husband had been living and working in Tahiti for several years and decided to come to this United States to have the baby, spending a few months with us.

As a grandmother, I can experience the pleasures of motherhood again each day through my daughter's eyes. Every evening I look forward to the precious moments I can spend cuddling the new baby.

My house is overflowing with joy. We all take turns holding the baby and spend hours watching him. My grandson, I am learning, is her first child and my son-in-law bears with fatherly pride.

This baby has become the focal point for the entire family as my sons come home to enjoy being uncles and my other daughter, Mary, can hardly tear herself away.

If Margaret says to them, "She's ours." The baby is perfect in the truest sense of the word, which comes, my daughter tells me, from the Latin "thoroughly made" or "completed."" The cycle of pregnancy and birth literally brings life from conception to perfection. As we gaze on that perfection we can witness the miracle of life with fresh eyes.

There is probably no experience on earth that brings us as close to God as an infant does. The infant doesn't seem to be needing for us or proving himself; he brings joy just because he exists.

My grandson, with his purity and innocence, seems a direct link to the Creator.

My daughter's delivery was unusually difficult with serious complications. While the normal is natural and without medication, my daughter had to be rushed to emergency because of water retention.

I had prayed that her experience of childbirth would be easier. My daughter had prepared herself so well with books, classes and exercises. She never dreamed that pain could reach such intensity.

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

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

It occurred to me that Margaret had just experienced the final loss of innocence. It's as if her innocence was passed on to her child at the moment of birth. Seeing that innocence, a mother has mixed emotions. For it is at once a view of the same kind of beauty and a foreboding of the pain a child will have to endure on his or her own path toward knowledge.

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

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

Lenten prayer

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

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

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

But the desert was not necessary for us to go to a desert to pray? I don't think so. Carlo Carretto himself believes that "to pray is to love." In his book "In Search of the Be-}

"A few things are worth keeping in mind:

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

2. "Vitual indulgences" are granted using only those words, with no determination of days or years as with the "Plenary indulgences. "It is among other things to avoid confusion, in conformity to the official teaching of the Holy Church..." Catholic's believed, an indulgence of one year, for example, did not mean one year would be added to the length of time the soul would be in purgatory. However, for as long as one kept the soul in purgatory, it could be granted using only those words, with no determination of days or years as with the "Plenary indulgences."

3. Pienary (full) indulgences can be granted only on the day with proper conditions fulfilled.

BY FR. JOHN DIETZEN

A new grandson

For the first time in nearly 15 years there's a baby in my house, and I'm enjoying every minute of it. After six children of my own, I still find the presence of a newborn nothing less than amusing.

Three weeks ago, my daughter, Margaret, gave birth to a boy, Tom. Her and her husband had been living and working in Tahiti for several years and decided to come to this United States to have the baby, spending a few months with us.

As a grandmother, I can experience the pleasures of motherhood again each day through my daughter's eyes. Every evening I look forward to the precious moments I can spend cuddling the new baby.

My house is overflowing with joy. We all take turns holding the baby and spend hours watching him. My grandson, I am learning, is her first child and my son-in-law bears with fatherly pride.

This baby has become the focal point for the entire family as my sons come home to enjoy being uncles and my other daughter, Mary, can hardly tear herself away.

If Margaret says to them, "She's ours." The baby is perfect in the truest sense of the word, which comes, my daughter tells me, from the Latin "thoroughly made" or "completed."" The cycle of pregnancy and birth literally brings life from conception to perfection. As we gaze on that perfection we can witness the miracle of life with fresh eyes.

There is probably no experience on earth that brings us as close to God as an infant does. The infant doesn't seem to be needing for us or proving himself; he brings joy just because he exists.

My grandson, with his purity and innocence, seems a direct link to the Creator.

My daughter's delivery was unusually difficult with serious complications. While the normal is natural and without medication, my daughter had to be rushed to emergency because of water retention.

I had prayed that her experience of childbirth would be easier. My daughter had prepared herself so well with books, classes and exercises. She never dreamed that pain could reach such intensity.

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

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

It occurred to me that Margaret had just experienced the final loss of innocence. It's as if her innocence was passed on to her child at the moment of birth. Seeing that innocence, a mother has mixed emotions. For it is at once a view of the same kind of beauty and a foreboding of the pain a child will have to endure on his or her own path toward knowledge.

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

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

Lenten prayer

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

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

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

But the desert was not necessary for us to go to a desert to pray? I don't think so. Carlo Carretto himself believes that "to pray is to love." In his book "In Search of The Be-
**Family Life**

**Motivating teens for chores**

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

Dear Dr. Kenny: I have a 17-year-old boy. He is very lazy. They just need to be pinned down and motivated properly.

What do you recommend? (Mrs. Soderberg, Kentucky)

What chores or tasks do you expect of your teens? To expect everything often means that you get nothing except a constant struggle. Instead, list what is expected of each of your youngsters. A written chore list on the kitchen wall may serve your purpose. Useful chores include setting tables, dishes, making the bed, cleaning the bathroom, washing floors, woodwork or windows. Select one or two jobs, and assign them at a family meeting. Alternate them monthly so no one gets bored. Each task should have a deadline. The discipline is usually very simple. No going out or no television until the task is satisfactorily completed.

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

Finally, keep track of the work done. All successful industries keep statistics. Somewhere, parents should have a record of all the work done, kept either in work units or time units. Keeping track is important for two reasons. First, the parent is reminded of his or her responsibility to save, police and pay attention to the work done, rather than simply nagging the youngster for work avoided. Second, the parent may want to provide some reward for doing chores. Perhaps you will have an hourly wage for the tasks handled, such as washing windows. Perhaps you will go out to lunch on Saturday after the weekly housecleaning. Or perhaps there will be a surprise reward after so many work units or hour units are completed.

Stay positive but firm.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 672, St. Joseph's Col- lege, Rensselaer, Ind. 47978.)

**Everyday resurrections**

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

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

A mother in New Orleans wrote a poignant account of losing two sons to alcoholism. But although her husband died of the disease, she never gave up on her sons. She prayed constantly, supported them, and let them know she loved them.

And she witnessed a rebirth in 1985 when both sons in their forties found God and gave up alcohol. Sober for a year now, they both conduct spiritually directed lives in recovery programs and are... (Illinois)

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

But they, too, never gave up hope. "We knew God wouldn't create such a beautiful son to allow him to destroy himself," they said. "We loved him and prayed him into goodness." A Korea City resident who survived an earthquake and with the help of thousands of compassionate friends, comes to life again. A woman in the Columbian mudslide is alive long after everyone gives up hope for life.

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

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

A nine-month pregnant woman's family and goods are thrown out in the street in a snowstorm by a disgruntled landlord. In a seedy bar across the street, patrons watch her plight, and they don't do anything to help.

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

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

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

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

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

Have a glorious resurrection year. And Happy Easter.

-- Dr. James and Mary Kenny

**Family matters**

Putting out the welcome mat

By Carol A. Farrell

Director, Family Life Ministry

Archdiocese of Miami

Our friends Sharon and Bill, along with their two daughters, recently relocated in the greater Philadel- phia area. Being a Catholic, I was interested in how they would have preferred the West Coast where their extended family lives.

Their first priority was finding a place to live, their second was finding a place to worship. They are Christians who have been affiliated for some time with particular denomination and they spent a good bit of time "shopping" around to make sure their needs would be met. They didn't find the perfect parish but, anxious to be settled, they affiliated with a nearby church where they tell me that the pastor knows each other is one of the simplest community building projects invented. Just as it happens in our families, the parent may want to provide some reward for doing chores. Perhaps you will have an hourly wage for the tasks handled, such as washing windows. Perhaps you will go out to lunch on Saturday after the weekly housecleaning. Or perhaps there will be a surprise reward after so many work units or hour units are completed.

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-- Dr. James and Mary Kenny
Let me begin by being clear about what this column does not say. This will all serve you the posture which you would have spent to write to me to inform me that you thought I said these things. I didn't.

BY JAMES BREIG

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

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

"The Cosby Show," in other words, is like a favorite child: it has so much going for it that it can be forgiven that much more glaring against what is right. What's right about the series is that it is funny, clean, positive and popular. The last adjective is significant in a time that viewers want only the shedding of blood and clothing. The successes of "Cosby," "Family Ties," "60 Minutes" and other quality programs indicate that people will watch good comedy — if they are given a chance to select it.

But let's get back to my objections about the unreality of "The Cosby Show." For example, has any program in which the Huxtable family ever prays. It would also be interesting to know if anyone in the Huxtable family ever prays. I know you're mad at me now.

"The Cosby Show" is a throwback to the Nelsons, the Cleavers and the Andersons, and, while I partially en dorser the nostalgia yesteryear, I think Cosby is capable of doing more than lounging in the Fifties. He could be doing more relevant material without losing any of the warmth or laughs which make the show so successful.

"Poltergeist" that has some fun and fright. He left in, however, some gore and harsh language in Vietnam War flashbacks which flow, intermittently, from their life of bondage at the plantation. The significant talents of Glenda Jackson and Ben Kingsley are insufficient to render the suddeities and nuances of this delicate, contemplative narrative. It is a testament to and celebration of working Digest.

"Pottergasm"! that some fun and fright. He left in, however, some gore and harsh language in Vietnam War flashbacks which flow, intermit- misterly, from their life of bondage at the plantation. The significant talents of Glenda Jackson and Ben Kingsley are insufficient to render the suddeities and nuances of this delicate, contemplative narrative. It is a testament to and celebration of working Digest.

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

But that's not why I'm jealous. I'm jealous because of the greatest unreality of all: The Huxtable family members think that Cliff is hilariously funny. Now, admit it; no wife or child has ever thought that dad was even the slightest bit amusing. When Cliff can turn aside a whining child with a funny face or cause Claire to grin

'Crossroads' weakened by casual sex

CROSSROADS — A-III, R

This musically inclined teen romance relates the story of an inspiring adolescent music student who finds an old blues musician fromconference in a run-down home and helps him win back his soul from the devil. With his musical allegory about determination and growing up is weakened by harsh language and a permissive treatment of casual adolescent sex while downplaying some fine performances by Ro Coo.

PRETTY IN PINK — A-III, PG-13

This film offers a compassionate dissection of the teen psyche. Featuring Molly Ringwald as the self-confident, self-assured high school junior hoping to be invited to the prom, the John Hughes film overcomes harsh language and sexual innuendoes to provide a sensitive portrayal of a teenage boy who maintains her individuality despite her classmates' prejudices.

HOUSIE — D-R

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

CAPSULE REVIEWS

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The Dade Catholic Single Club will attend Easter Vigil Services at Little Flower in Coral Gables on March 25th. Call Victor at 221-5479 for details.

The Dade Catholic Widow and Widowers Club will hold a meeting and games at 7:30 p.m. on March 21st at St. Vincent de Paul Church Hall. Call 465-2929 for more information.

The Council of Catholic Women of St. John Vianney, 13340 N.W. 23rd Ave., Hollywood, will hold a meeting on March 22 from 9 a.m. to 4 p.m. at the Vocations Office at the Church. Call 939-8120 for details.

St. Joseph's Women's Club, 8625 Byron Rd., North Bay Village will hold a meeting on March 23 at 8 a.m. Call 557-6154 for information.

The Catholic Widow-Widowers Club of Holy Family Church, 1701 E. Oakland Park Blvd., Fort Lauderdale will hold a meeting and games on March 23 from 1 p.m. to 3 p.m. Call 952-9597 for more information.

The Catholic Widow-er Club of Our Lady of Perpetual Help Catholic Church, Opa-locka will hold a meeting on March 23 at 10 a.m. Call 559-9577 for details.

The Catholic Widow-er Club of Sacred Heart Church, Pembroke Pines will hold a meeting on March 23 at 7:30 p.m. Call 477-9827 for more information.

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Church view: gambling not necessarily sinful

(Continued from page 35)
games help keep the parish school open.

When the Catholic Church opposes casino gambling, it does so not on the moral ground that gambling itself is wrong, but on sociological grounds.


Dr. Plinton concurs. "The gambling is important, but it's important only with our creeds and our people. What is important to the community, and what makes the casinos bring in an undesirable level of involved people, like organized crime... [This] is what the parishioners fear.

"Don't we have enough crime in South Florida? We don't need any more criminal activity in our midst," says Fr. Vagho.

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

Casinos, on the other hand, are "big bucks... a major industry... a way comparable forms of gambling.

It "takes care of a few people who are exploiting you, and making 'suckers' out of rich, real loving drugs and alcohol."

Students of Catholic schools, said the Archbishop, can rely on their faith to acquire enough strength to turn down drugs and follow God; to avoid the mistakes and hopelessness and financial havoc wrought by addiction.

Father Daniel Kent, spiritual director
at St. John Vianney College Seminary, in Miami, gave a dramatic homily, drawing parallels between the darkness of the tomb in which Jesus spent three days before his Resurrection.

"There are people among us using drugs who as if dead, who live in fear, without any feelings of worth. They need to be set free... let freedom ring!"

After the Mass, dozens of students stood outside, still holding up the school banners which they had carried in the Red Ribbon Day procession during the Mass.

The events whose sons and daughters had triumphed—or perished—in their battle against drug abuse, were the most impressive that the long-awaited day came to a close. Teenagers who had been ostracized by their peers for staying straight were enjoying their newfound peer power.

One member of the Red Ribbon Council said that although she was Jewish, the Mass had meant a great deal to her.

"I have brought up four teenagers in Dade County and I've seen how widespread the drug problem has become, and how intense the peer pressure is to try them... our kids have enough problems. We have to help them learn how to say no to drugs."

Church view: gambling not necessarily sinful

Fighting drugs on Red Ribbon Day

(Continued from page 7)

Greater Miami Religious Leaders Coalition, Carolee Maseling, chairperson of the Red Ribbon Council, members of Miami Citizens Against Crime, Catholic seminarians, local elected officials and the media.

Speaking to the congregation, some of whom were seated on the floor near the altar, the Archbishop repeated a sobering fact about alcoholism: "Drunk driving is the single leading cause of deaths among young adults." 

He called upon the youth to "commit yourselves to the Lord. Liberate yourselves from the drug lords who are exploiting you, and making 'suckers' out of rich, real

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

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Of light and night

Reflections on Easter's Gospel, John 20:1-9

Introduction
We associate Easter with sun and brightness, and many Christian groups traditionally gather for an "Easter Sunrise Service."

Scriptures
The ancient Catholic practice, however, celebrates the Resurrection at night, and in total darkness. At the Easter Vigil, as the faithful gather at the door of the church, the New Fire is kindled, dispelling that darkness.

Darkness is the place where our Easter festival begins. And darkness is the setting of the Fourth Gospel's Easter narrative.

Background
Like the first moment of creation, the Sunday of the Lord's Resurrection shares one notable fact: an absence of witnesses. The precise moment of the Resurrection is hidden from us, even as the fact of the Resurrection is revealed to us.

The four Gospels share common points: The day is Sunday, the "first day" of the week; the hour is about dawn; women approach the tomb, and Mary Magdalene is always mentioned; the "stone" that seals the tomb is a prominent factor; finally, all the women depart.

John's Gospel, however, has a unique viewpoint. The evangelist tells us that it was not only "early in the morning" but so early that "it was still dark" (20:1). One could easily dismiss the difference as unimportant.

But "darkness" plays a vital role in this Gospel, especially in the second half, which opens at the Last Supper. As soon as Judas departs, we learn that "it was night" (13:30).

In the closing remarks of his public ministry, Jesus declares that he came to the world "as its light," to "prevent anyone who believes" in him "from remaining in the darkness" (12:46). By withdrawing into the night, Judas has indicated that he was no longer a believer.

But the "darkness" John reports is even deeper than one person's absence. "The Prince of this world is even deeper than one person's unbelief. Only when it is night, Judas has indicated that he was no longer a believer.

The significance of that empty tomb has not yet dawned upon her. As a result, she runs to Simon Peter and the beloved disciple with the news, not of the Resurrection, but of a "body" that has been taken away. Later, as her story ends, she will once again make a report to the disciples, telling them that she has "seen the Lord" (v. 18).

Two Disciples
Our attention now shifts to the two disciples to whom Mary ran, Peter and the disciple "whom Jesus loved." Both are important. Peter is first among the apostles, and the "beloved" disciple is that figure who is the "hero" of this Fourth Gospel.

It is this disciple whose remembrances form the nucleus of this Gospel, its principal author. The community that preserved his teachings, and from which this Gospel evolved, looked to him as their guide. For them, his importance is often symbolized by the fact that he is usually found in Peter's company.

But their appearance together here serves another purpose as well. As important as Mary's testimony is, Jewish practice demanded two adult males for any authentic witness. Women and slaves were excluded from giving such testimony in court, and the evangelist wishes "the empty tomb" to be witnessed in accordance with the law.

Both disciples run to the tomb, with the younger arriving first. But he steps aside for the "elder," for Peter who holds first place among the disciples, and lets him enter.

The "beloved" disciple had peered in and noticed the wrappings, the same sight that greeted Peter upon entering. It is light enough to notice the burial cloths, but darkness still prevails, the darkness of misunderstanding.

But both see, but only the "beloved" disciple "saw and believed." Thus, without lessening Peter's authority, he emerges as the "hero" of this incident. He is the first to cast darkness aside and understand the significance of the empty tomb: his Lord has risen from the dead.

It is this Beloved Disciple whom the Fourth Gospel sets before us as an example of Easter faith. Quick to arrive at the tomb, he is quick to arrive at the conclusion that must be drawn from that empty tomb.

He is, after all, the disciple whom Jesus loved. He is the disciple who returned that love. For us, who have never "seen" the Lord but believe in him and "love" him, it is this disciple whom we most closely imitate.

Mary and Peter can be forgiven for their failure to understand; after all, they had not yet understood the Scripture "that Jesus had to rise from the dead." But the one who loves, and who is loved in return, such a one walks in the light.

This column is excerpted from Share the Word, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3031 Fourth Street, N.E., Washington, DC, 20017.
By Father David K. O'Rourke, O.P.  
NC News Service

This is an Easter story. It took place from the sacred places we associate with the life of Christ. But it is, nonetheless, a story about resurrection.

The resurrection, we are told by theologians, is more than an event in the life of Jesus. It truly affects the life of Jesus. It truly affects the lives of Christ and the knight of the road for eternity. Though only a few dozen miles from the clang of the cable cars, they are in a different world. It is a world of steel mills like Pittsburg's, of thousands of assembly plants like Detroit's.

In the last few years that world has been transformed by plant closings and unemployment. And the plant closure brought one couple to the point of despair. The man — I'll call him Ed — and his wife, Barbara, were employees of a large assembly plant right after the Korean War. The plant eventually covered dozens of acres and employed thousands. Ed knew the plant and pension, a house in the suburbs like Detroits.

Then the ax fell. First, sales and profits were off. Then there were layoffs. Then a drastic cut in the work force. A year later came word that the plant was closing. Ed received some termination pay and was informed that the plant was closing. Ed knew the plant and pension, a house in the suburbs like Detroits.

He married Barbara and they had four children. In 1960 they bought a small house and in 1970 moved to the suburbs. As Barbara told me, "We thought we had it made. A good job, a solid income, health plan and pension, a house in the suburbs, money being put aside for the kids' education."

But there was no house market and the rate of inflation was rapid. Their savings were spent. When friends offered food, Barbara's pride made her tell them, "We're doing OK." But she was frightened because now she had to do the laundry•", Barbara said.

Ed started sneaking into an early morning Mass on his way to work. He pulled a small, worn Bible from the inside pocket of his jacket where he had hidden it. He was afraid to take it to church. Ed thought it was crazy. "We need something to do, and we're giving us a fancy night out."

But for the first time in months the couple laughed.

By the time they came home that night their hope was restored. They began to look for the future again with some confidence.

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It is a story of hope, the same hope that restored the friends of Jesus to the Emmaus road.

"The third wise man thought for a time. Finally he spoke, saying that he could foresee the day when food would be grown on the floor of the ocean to feed the world and God would be found there."

"So this wise man said: 'The only place we can find God so that we can live and find him again is inside man himself. No one will find God there."

"The man said, 'Let me tell you about the God I believe in.' And he proceeded to tell the following story, which was in no way boring:"

"There was once three wise men who were given the task of hiding God so well that no one would ever find him again. They set down around a council table to ponder the problem."

"The first wise man said that God should be hidden on the farthest star."

"The second wise man feared that rocket ships would one day reach that star and God would be discovered. 'Let's put God at the bottom of the ocean,' he said. 'No one will find him there.'"

"The apostles thought it was an idle tale and did not believe the story. They were filled with exceeding great joy. They sang a hymn of praise to God. They were filled with exceeding great joy. They sang a hymn of praise to God."

"The friends did something both simple and extraordinary. They sent Ed and Barbara out to dinner in a French restaurant."

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Dear Family,

Nights can be very dark in the middle of the ocean. Frequently, after leading the evening prayer and going over the ship's public address system, I stop off at one of the observation platforms that surround the bridge of the ship. The rushing wind and sloshing of the passing waves against the hull are the only sounds that break the silence. In spite of the darkness, I gradually recognize the silhouette of the young sailor on watch. I'm always greatly encouraged, shared their hopes with me — and remembered of you.

Many of these people are not Catholic. As a Navy chaplain, I have had the unusual opportunity to work shoulder to shoulder with chaplains of many faith groups: rabbis from Brooklyn, Lutheran pastors from Minnesota, United Methodist ministers from Alabama, Mormon elders from Salt Lake City. They have taught me a great deal. They have challenged me to explore and affirm my own Catholic spirituality. They are friends.

In addition to the variety of faith groups and cultures, another big difference is that the vast majority of our people are young. As I get older, I'm quite young at heart. These young men and women are at the age when they are making important decisions about marriage, career, jobs, and their faith. It's a privilege to be a part of their struggle to mature and use all of the gifts God has given them.

There are times when I am lonely. There are time when I miss you very much. Now that I'm finally writing this letter, I really am grateful for how important my roots — my family — are to me. As a primary focus in my life you deserve to be heard more often. I want you to understand what I am doing and why I am doing it. I am accountable to you.

When I finish this letter, I will start preparing for tomorrow's Eucharist by reading and praying over the scriptures. When I tell them about old neighborhoods, parishes, and the rest of my life in service to God they stressed we should try to

Dear Family,

Navy chaplain has been the primary opportunity to remind people daily how much God loves them. Eucharist consists of both a Mass and a Coast Guard Cutter in the Caribbean, in the field with the Marines on Okinawa, in a small ship in Sicily, always proclaims the same powerful message: He forgives, redeemed, hope-filled family.

I've met many of your sons, daughters and neighbors during these celebrations. When I tell them that we're from Catholic background, their faces light up and we talk about old neighborhoods, parishes, and people we know.

There's an added poignancy to celebrating Eucharist with Navy, Marine Corps and Coast Guard people. The setting is usually austere. There is a conscious realization that the Eucharist reunites us with you back home.

"The gifts of God for people of God," span time and geography. The gift of the Eucharist bonds us together as His people, a united family.

Our family sacramental celebrations are an integral part of my life. Every day is a work and prayer and celebration for me. A young sailor and his fiancé will begin the paperwork to prepare for their marriage when he returns from his next deployment to the Middle East.

The Mass has been planned for a Hospital Corpsman who died in a recent motorcycle accident. It's not unusual for a sailor to ask if we could find a quiet spot for the Sacrament of Reconciliation.

The sacraments are the — strong expressions of God's love and acceptance. What has changed is the variety of locations where they are celebrated. As a Catholic priest, I expect my next assignment may be to a ship anywhere around the world; to a Marine Corps base in the United States or, perhaps, in the Middle East; to a Coast Guard base; to a Naval Station in Alaska or Japan. The list goes on and on. I'm never sure where I'll be sent next.

My life has been rich, full and exciting. There is a spirit of adventure in many of the assignments I've been given. I think the best way to describe it is to say that my horizons have been broadened. I've seen places of immense beauty and other places of poverty and pain. I've met people who constantly amaze me by their spirit of commitment and commitment to church. These people have challenged me over the years, supported me in discouragement, shared their hopes with me — and remembered of you.

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When I finish this letter, I will start preparing for tomorrow's Eucharist by reading and praying over the scriptures we will use. Why did you choose to include the way how often comes to mind of my years back in South Florida. I've used the stories of St. Enda, the church, and your parish in my homilies all over the world. I think God uses this daily hint to remind me that you are my roots, my family. You will be in my prayers at Mass tomorrow, as you are every other day. Please remember me in yours. In Jesus, Our Brother and Lord, Fr. Gerald R. Grogan