CATECHESIS

...means 'to share, to grow, to be alive'

By HELEN SHEA JOHNSON
Voice Correspondent

"Catechesis," Monsignor John Barry, said softly, "means to share, to grow, to be alive. You can't sit down and let life lap around you. You have to plunge into it, you have to dive into it, you can't save it, you can't store it, you can't throw it in the vault. You've got to taste it, you've got to use it, and the more you use, the more you have. And that's the miracle of life."

In that spirit, parishes all over the Archdiocese plunged into preparations for Catechetical Sunday this weekend, a yearly reminder of the need "to share, to grow, to be alive." Many parishes will be commissioning CCD teachers this Sunday.

St. Joan of Arc parish held celebration last Friday night for 18 area parishes, and the principal attraction of the evening was Msgr. Barry, an Irishman who could charm the ears off a leprechaun.

MSGR. BARRY gives a lively presentation at St. Joan of Arc in preparation for CCD Sunday.

He lives in California, "very close to the Rose Bowl Parade route," in the rectory of Holy Family parish, where he spends most of his time writing his Lord of Life series, put out by the Sadlier Press, and a multitude of other catechetical texts and materials for nearly everyone from five-year olds to 95-year olds.

In his spare time, he is director of religious education for the Archdiocese of Los Angeles.

CAUGHT IN AN off-Broadway moment before the evening began, in the Boca Raton parish, Monsignor spoke from the heart. "We don't just deal with children. We deal with youth, with adults, with parents, with singles, with aging people, the whole community."

He did admit that that might be a (Continue on Page 6)

Despair on Krome Avenue

By ANA M. RODRIGUEZ
Voice Staff Writer

"The expression in their eyes was one of weariness and hopelessness," said Archbishop Edward McCarthy after celebrating Mass with the Haitian refugees living at Krome South. And even though he told them that the Church does not have immigration laws, very little seemed to cheer them up.

They have good reason to be sad. "If they had put me in this camp for four days," says Siro del Castillo, on the fifth I would have jumped the fence."

DEL CASTILLO is coordinator of Krome Ave. North, the camp where over 1,000 Cubans who recently arrived on the Freedom Flotilla are being held while awaiting processing and sponsors. A few blocks down, if blocks could be measured where only trees, crabgrass and sand border the road, sits the Haitian camp. Here, over 1,000 other refugees await the same thing the Cubans do: sponsors, jobs, a chance to get out.

The camps, sitting in the Everglades, are not the healthiest or most comfortable of facilities. The refugees sleep in tents which are often overcrowded. Mosquitoes abound.

But conditions at Krome South, as the Haitian camp is known, are worse. Snakes interrupt the refugees' sleep. A pool of standing water, run-off from the men's showers, breeds algae and creates a stench. At night, there are no lights. Worse, the odds are that few of the Haitians will be able to leave any time in the near future.

"ANYBODY'S patience can wear thin if they're held in a place like this without any hope of getting out," says Larry Mahoney, spokesman for Krome South.

The camps, like Tent City in Miami, Fort Chaffee, Eglin, (Continued on Page 11)
Sought for Family Life, Campus, Youth, and Adult Ministries

WASHINGTON — (NC) — The U.S. Catholic Conference's Department of Education is seeking representatives for family life, campus and young adult ministry and youth ministry. Father Thomas G. Gallagher, USCC secretary for education, announced.

Japanese Bishops Conference Invite Pope to Visit

NAGASAKI, Japan — (NC) — The Japanese Bishops' Conference has decided to invite Pope John Paul II to Japan in November 1981. A preparatory commission has agreed to begin negotiations with the Vatican on a specific itinerary.

Churches in Hanoi Seem more like Historical Monuments

HANOI, Vietnam — (NC) — Catholic churches in Hanoi appear to be historical monuments rather than places of worship, according to an article by Reuters, the British news agency.

Msgr. Ligutti Receives Iowa Awards

DES MOINES, Iowa — (NC) — Msgr. Luigi Ligutti, former executive secretary of the National Catholic Rural Life Conference, has been named recipient of the Iowa Award, given once every five years to a distinguished Iowan or former Iowan by the Iowa Centennial Memorial Foundation.

Mayors picture grim urban world

ROME — (NC) — It was a grim picture: a world of more than 3.5 billion city dwellers, increasingly dependent for food on the dwindling rural areas; helpless to cure pollution-related diseases killing millions; and battered by the perennial urban problems of unemployment, crime and poverty.

The picture emerged not from a new futuristic novel but from the sober ponderings of the year 2000 by 60 high-city mayors at a recent international conference in Rome on "Population and Urban Future."

In a 19-page closing document called "The Rome Declaration," the mayors warned that "there are few countries in which a plan of urbanisation exists."

"THEREFORE IT will be necessary in as short a time as possible to draw up plans of action at the national, regional and local levels," the declaration added. "But for their success an effective cooperation and international assistance are necessary."

Background papers presented at the conference showed the enormity of the problem.

Philip M. Hauser of the University of Chicago and Robert W. Gardner of the East-West Population Institute estimated that by the end of the century the earth's population will be about 7 billion, more than half of them living in urban areas.

At the beginning of the 20th century, the Hauser-Gardner study said, only 13.6 percent of the world's population lived in cities.

The report was prepared for the United Nations' Fund for Population Activities, sponsor of the conference.

The population experts listed 25 metropolitan areas which will have populations of more than 10 million by the year 2000.

The list was headed by Mexico City (31 million) and Sao Paulo, Brazil, (23.5 million) and included the New York-northeastern New Jersey area (22.8 million) and Los Angeles-Long Beach, Calif. (14.3 million) in fourth and 12th place, respectively.

"Direct collaboration between the governments of the two cities is necessary to plan and, as far as possible, prevent an uncontrolled growth that could lead to disaster," Mayor Julio de Moraes Coutinho of Rio de Janeiro told the conference.

"Even today the two cities face considerable problems in organization and ecology to satisfy the needs of the 10 million inhabitants of (greater) Rio and the 16 million of (greater) Sao Paulo," he added.
New horizons in Catholic education

Catholic educators are thinking big around here these days. The Archdiocese Education Foundation, a new vision in local Catholic education is now officially incorporated and ready to start making strides toward total development in the Archdiocese of Miami.

The AEF is based on the concept of an endowment to provide supplemental funding for every educational need that might arise in the Archdiocese that cannot be met through regular school or parish funds.

By 1990," said Father Vincent Kelly, Archdiocese Superintendent of Education, "eighty percent of parochial schools will be supported by endowments" or will be in danger of collapsing.

ADDRESSING a meeting of principals and lay supporters of the program, Father Kelly said, "Five dioceses in America, including Miami's, have similar foundations and 15 others are looking into the possibilities."

He pointed to recent surges of rank and file Catholic support for Church education and said, "If the Church ever neglects its children, it will have lost its greatest resource."

The Foundation is based on donations of virtually any sort—cash, stocks, insurance policies, bequests or other gifts. Trusts, bonds, and such. Many Catholics, it was pointed out, never think of Catholic education in terms of long term donations. Now they can.

The AEF is a nonprofit Foundation run by professional investors who will handle the tax exempt funds which will be perpetual, with only the proceeds going toward educational needs of the diocese.

AN INDIVIDUAL donating to the AEF may designate the gift to be used at the parish level for a specific school or program of his choice, such as St. X's Parish's CCD or elementary school. Or the gift may be for the general fund to be used at the directors' discretion at the Archdiocese level.

Father Kelly said seven needs have been identified as priority areas at the Archdiocese level:

1. Teacher supplements for parishes that can't afford enough teachers.
2. Assistance for needy students, the sick or handicapped.
3. Help for inner city schools, of which there are seven such schools now needing aid.
4. New schools needed in certain areas.
5. Help for schools with special problems such as declining enrollments.
6. Funds for retraining teachers. (Within 10 years 50 to 90 percent will be lay teachers.)
7. Help for migrant children who can't break out of the poverty cycle.

By ANA RODRIGUEZ Voice Staff Writer

Sex education is not just for kids. Carol Farrell, Assistant Director for Parenting of the Family Enrichment Center, says parents need it just as much, if not more.

In keeping with that philosophy, the center is offering its third six-week "human sexuality for parents" course, to be held at the Archdiocese level.

"It's just a question of who's going to do the job. If we don't, someone else will," Farrell says. "The children are living in a sex-saturated world. We have to help them cope." Her favorite phrase is, "We were never their age."

"The kids are growing up in a very different atmosphere than we were growing up in... We just can't afford to trust that God's going to take care of what is essentially our responsibility..."

"No one can take the place of what the parents can and have to do." Unfortunately, "most adults have not really had good experience in training," Farrell says. "There are lots of things we were taught that are inaccurate..."

She stresses that, whether they know it or not, parents are teaching kids about sex from the day they are born. "Education in human sexuality starts with day one and only ends the day you die. It's a process that continues."

At each different stage of a child's life, he or she is developing sexuality, and parents have to be able to answer questions each step of the way. Farrell hopes that eventually a course in human sexuality for parents will be incorporated into each stage of the sacramental preparation program.

In addition to giving out facts and "deconditioning" parents to be able to discuss sex "just like you would discuss geography," says Farrell, the course allows parents to "help each other."

It also stresses communication. "If they (children) can talk to us about this," she says, "they can talk with us about everything."

Although wary at first, parents who take the classes are enthusiastic about it afterward, according to Farrell.

Luis and Gladys Gonzalez took the leadership training and eventually conducted a six-week course in Spanish for their fellow parishioners at St. Benedict's in Hialeah. Gladys says in addition to helping them as a couple and making them more aware of the individuality of their children, the course "moved us to speak to our eldest daughter, and that was a marvelous experience. We treasure it and will treasure it always."

For more information, contact Carol Farrell at the Family Enrichment Center, 651-0280.

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Sex Ed for parents offered

Fr. Kelly explains innovations at luncheon meeting as Archbishop looks on.

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OFFICIAL

Senate Officers

The Senate of Priests of the Archdiocese of Miami has elected officers for the 1980-81 year as follows:

- President: Fr. Vincent T. Kelly
- Vice President: Fr. James Reynolds
- Corresponding Sec.: Fr. Thomas Wenski
- Rec. Sec.: Fr. John Vereb
- Tres.: Fr. Michael Kish.

The Chancery announces that Archbishop McCarthy has made the following appointment:

THE REV. DAVID PUNCH - to Director of Pastoral Care at the St. John's Nursing and Rehabilitation Center, Lauderdale Lakes, effective July 17, 1980.

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Members of the Black Catholic Advisory Committee (above) meet at St. Mary's rectory for a lunch meeting following a concelebrated Mass on Sept. 9th at the Cathedral in honor of the Feast of St. Peter Claver, a Black Saint. Right, Archbishop Edward A. McCarthy gives Communion to a young participant at the Mass honoring the saint who worked with slaves arriving in the New World from West Africa, in early 1600. (Photos by George Kemon)

"...and God made the sun, the moon and the stars..."

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Msgr. John J. Donnelly
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'Church of the Handicapped'

St. Brendan's hosts 200 for Mass, food and study

By George Kemon

'I assure you that your coming here today to visit this community means more to us that we can ever do for you.' This was part of Msgr. David E. Bushey's greeting to almost 200 handicapped people who came to St. Brendan's last Saturday morning. Set for lunch hour, and fellowship, and enjoy a Bible lesson.

St. Brendan's played host to the 'Church of the Handicapped' a service, ecumenical in nature, provided for the handicapped in thegreater Miami area and sponsored by more than 22 churches of various denominations.

The lame, the blind, came together from all over Miami and Miami Beach to worship together, to enjoy each other's company, and to learn of the Word of God. They came by private auto, by wheelchair van, transported by the Knights of Columbus, after arrival by St. Brendan's CYO, and ministered to by various members of the parish working under the able direction of Mrs. Claire Gregory, General Chairperson, and hard-working members of several committees.

This program of fellowship and worship for the physically handicapped was initially sponsored by the Miami Shores Presbyterian Church. The first services were held in June 1973, and they now have become monthly events.

In the more than 7 years since then, services have been sponsored by more than 22 different churches ranging from North Miami Beach to South West Miami and representing seven major denominations. Attendance is frequently in excess of 100 handicapped persons.

The program has evolved in the church for the Handicapped. Basically, the program provides a once-a-month worship opportunity for the physically handicapped who, because of physical condition, transportation problems or other personal situations, cannot attend regular church services.

In addition to preparing and

Liturical Dance Demonstration

The St. Maurice Liturgical Dancers will present a Liturgical Dance Demonstration on the "Historical and Contemporary Applications of Sacred Dance." The presentation will take place on Friday, September 26, at 7:30 p.m., at the Church of St. Maurice, 2651 Stirling Rd, Ft. Lauderdale. (one mile west of 1-95). There will be a $2.00 charge per person.

Dessert/Card Party

Catholic Daughters of America, Court Holy Spirit No. 1912, Pompano Beach, Fl., will sponsor a Dessert Card Party on September 27th, 1980 at 12:00 Noon - St. Elizabeth's Gardens, Pompano Beach. Donation $1.25. Refreshments served. For Information call 941-5546.

Young at Heart

St. Coleman's 'Young at Heart' Club will hold their first meeting of 1980-81, Sept. 29, at 1:00 p.m. in the Parish Hall. New members and guests are cordially invited.

New Superior at Conacle

Sr. Marie Halligan, Provincial of the Eastern Province of the Congregation of Our Lady of the Retreat in the Conacle, has appointed Sister Kathleen Flannigan to

The program was held, and this was enhanced by a fine luncheon of Chicken a la King and accotements provided by the ladies of St. Brendan's.

The program is currently coordinated by a central committee made up of Paul L. Date, John J. Reinecke, and Robert D. Rose of Miami Shores Presbyterian Church and John Winters, Executive Director of GOAL, Inc.

It was a very special day for the handicapped, and for many present who were not.

A three-year term as Collegial Superior of the Sisters at the Conacle Retreat House in Lantana.

Attracted by the prayer life and the apostolic ministry of retreats and spiritual direction, Sister Flannigan entered the Congregation in 1951 and made her final profession in Rome in 1969.

Currently, Sister is on the Advisory Board of the AT-HOME RETREATS, an international training and resource organization under the auspices of the Conacle Sisters with headquarters in New York. This program will be introduced to the Archdiocese of Miami in the near future by the Lantana Sisters.
Catechesis Means to Share

(Continued from Page 1)

new emphasis in the catechetical movement to the poor, who form a majority in this oil-rich country of $13.5 million.

Church schools win on unemployment tax

NC News Service

In a significant victory for parochial schools, a federal appeals court has ruled that church schools should not be forced to pay unemployment compensation taxes for their employees.

To force the schools to pay the taxes would be contrary to the intent of Congress, ruled a three-judge panel of the 5th U.S. Circuit Court of Appeals in New Orleans Sept. 9. THE RULING overturned a decision by Secretary of Labor Ray Marshall that the schools must be covered by state unemployment compensation plans and thus must pay unemployment taxes.

"If Congress desires to change the established exemption of unemployment compensation coverage for elementary and secondary parochial school employees, it is well within its ability to amend the law to reflect that desire by drafting a clear statement to that effect," ruled the appeals court.

But it is not the responsibility or function of this court to perform linguistic gymnastics in order to upset the plain language of Congress as it exists today," the court added.

In Washington, a Labor Department spokesman said the department had no immediate comment on the decision.

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Page 5 / Miami, Florida / THE VOICE / Friday, September 19, 1980
Priest fights club racism, gets flack

INDIANAPOLIS — (NC) — The efforts of a priest to persuade officials of a swimming and recreation club to allow blacks to become members has caused some Catholics to quit his parish and alienated others.

The priest, Father David Lawler, pastor of Immaculate Heart Parish in Indianapolis, has been involved in an effort to integrate the Riviera Club in the same neighborhood as the parish since a black student of the parish school drowned on Memorial Day 1979, while swimming with a group of white friends in the White River near the club.

THE YOUNGSTER would have gone with his friends to swim in supervised circumstances at the Riviera Club, Father Lawler said, but they felt that, although their families belonged to the club, he would not be welcome there.

Established in 1933, the Riviera Club has a mostly middle-class membership. It provides outdoor and indoor swimming pools, athletic facilities, picnic areas and dining halls. It has more than 9,000 voting members and about 17,000 people use its facilities.

Recently, the club rejected the membership applications of an attorney, a banking executive, an Indiana university medical professor and an Army officer. All were black or members of biracial families.

For years, the club's refusal to admit blacks has "been known and taken for granted," Father Lawler said.

He has become involved in efforts to change that policy because he regards the matter as a moral one. All are black or members of biracial families.

"The parish is heavily involved in that club," Father Lawler said. "Over half of this parish belongs to the Riviera."

The priest said that most members of the parish do not support this stand.

"THEY LIKE the Riviera Club the way it is. Over 90 percent of the parish wishes that I would shut up and get out of this thing. I can name on one hand the families that are behind me on this," he added.

One of the parishioners who disagrees with Father Lawler is John White, a long-time member of the club. In a letter to a now-disbanded parish council committee that selected not to take a stand against the club's policies, White wrote: "Clearly, this is not a case of racial discrimination but rather one of private property rights...The principle of private property ownership and control is deeply ingrained in the American tradition and is inviolate."

In a telephone interview, White said the club does not racially discriminate. "I believe," he added, "as a private citizen it is my right to assert freedom of choice in the selection of clubs and whom I associate."

George Callahan, a Catholic member of the club's board of directors, said, "The Riviera Club is a private club. A private club has the right to accept or reject any application for membership."

Callahan would not explain what the criteria are for membership in the club nor why admission of blacks would violate their property rights.

JACK SNYDER, an attorney who is a member of Immaculate Heart Parish and the club, said he and a small group of club members have sought unsuccessfully for years to integrate the club through rule changes. The club's membership committee "Plainly discriminates on the basis of race," he said. "I can reach no other conclusion."

The club is geographically close to and well within the financial resources of many black families living in the integrated, middle-class neighborhoods surrounding the club. Snyder said: "That's why it's such a crime. It's within the reach of so many black families."

Holy Days backed in Philly

PHILADELPHIA — (NC) — A survey of Catholics in the Archdiocese of Philadelphia by its Commission on the Sacred Liturgy indicated that 96,308 or 64 percent of the Catholics responding wanted the holy days of obligation left intact.

They were commenting on a U.S. bishops' proposal, announced in mid-May, to change or eliminate four of the six current holy days.

Stress can squeeze years off your life if you don't know how to handle it.

The problem with stress is not how to get rid of it. It's a part of life. And it's not even all bad. The real problem with stress is how to recognize it and control it. So it doesn't control you.

Your body reacts to stressful situations with its nerves, glands and hormones. And because these systems function throughout the body, what affects them can affect other parts of your body that may be vulnerable at the time.

That's why stress is a factor in many people's heart attacks, hypertension, ulcers, asthma, possibly even cancers, and probably many other ailments. That's also why, in these times of many stresses, it's a major factor in increasingly costly health care.


The key to handling stress is learning. Learning to air your feelings in constructive ways, to train your body to relax, to repair a lifestyle before you're faced with expensive medical repairs. You have to learn what your stresses are and the best ways for you to deal with them.

But they must be dealt with. Because the longer you remain in the grip of stress, the more crushing — and costly — its effects.
'One-issue' issue common sense

Some common sense needs to be applied to the so-called "one-issue" voting question that seems to pop up every election time. The issue centers primarily around the question of pro-life groups qualifying or disqualifying a candidate based on his abortion stand.

First of all, it has to be admitted by any fair person that voting based on one key issue is hardly restricted to pro-lifers. Giant unions will endorse a candidate or whole party based on self-interest (which is their democratic right), elderly persons will often vote for the pro-Medicare candidate, while doctors may vote against that candidate for the opposite reason. The examples could go on and on.

The pro-lifers' view is that, while other social issues such as welfare, war, hunger, are important, being born is a basic right that must be fulfilled before the others can even apply e.g., you can't be hungry if you are never born. That is all true.

However, that is where the reasoning must be carefully applied so as not to do a disservice to the pro-life ideals and the Church.

The problem comes, not with the "one issue" but with how you make it the ONLY issue you even look at. Statements and documents of the Popes and Bishops, taken as a whole, have said.

...in effect, that abortion is a primary concern, often ranking ahead of all others, BUT, you still cannot make a true moral judgment without looking at the other issues.

Surely, this is unassailably logical and valid.

Why? Because you simply cannot judge a candidate's total moral turpitude, even as applies to life, by a simple yes or no stand on abortion, without looking at a lot of factors.

For instance, Larry Flint, publisher of the infamous Hustler magazine is "pro-life." He flatly opposes abortion. Some noted Southern fundamentalist politicians have opposed abortion while taking racist stands in other areas or supporting the total decimation by bombing of North Vietnam during that war.

Neither the pro-life movement nor the Church can be well served by identification with, say, a racist or war monger. To be truly for life, one must understand the spirit of life.

On the other hand, some candidates, while theoretically supporting abortion rights, might actually vote for the Hyde restrictions or other pro-life measures as a matter of legal rights for taxpayers. This is at least worth consideration.

In other words, even if the right to life is the paramount issue, a look at all the issues, will more truly certify a candidate's pro-life stand.

When it comes right down to it, every issue is a life issue.

Editorial

Of marriage and death

Q. If a man and woman have been legally married for a number of years and then an annulment is obtained, for whatever reason, are the children born to this couple considered illegitimate?

A. If the man and woman in question were free to marry in the first place, any children born during their legal union would be considered legitimate by the church, even if the marriage was annulled sometime later.

Such a union is called a "putative" marriage; that is, everyone thought it was a marriage and there was no overt reason to think otherwise. The fact that some condition was present throughout the marriage that enabled it to be annulled some years afterward does not change the fact that this couple was thought to be married by everyone, probably including even themselves.

Their children would be considered legitimate for all purposes of church law and, to my knowledge, also of civil law.

It is quite possible, of course, that children could be injured emotionally more or less seriously by the awareness that their parents, at this late date, feel they were never married at all and that such a declaration has now been made by church or law. Legally, however, no stigma whatsoever devolves on the children because of the annulment.

Q. A friend of mine, a former Catholic, died recently. I say "former Catholic" because for years she did not go to Mass. She requested that she be brought into church after her death. In spite of this there was a funeral Mass for her.

Is this usual practice? Would a person like this always have a funeral Mass? (Massachusetts)

A. When a person dies after years of neglect in the practice of his or her faith, every benefit of doubt is given in determining the type of funeral rite that is provided. Often the children of such individuals are aware of situations in the family that color the attitude of the dead person quite differently than the person appeared to outsiders, possibly even to the parish priest.

On the other hand, the church does not feel it has a right to impose religious ceremonies on people who have explicitly rejected them.

It certainly does not presume to make any judgments on how that person stands before God, but the position of the church is that it must respect the clear intent and will of the individual as expressed when that person was alive.

It is impossible to judge from this distance the circumstances of the individual and family you mention. In fact, I would guess that many elements of that person's religious and family life are unknown, even to you as a close friend.

I assume, as I would suggest you do also, that the parish priest on the scene acted with as great a concern as possible for the woman who died and for her family and friends.

(Questions for this column should be sent to Father Dietzen, St. Mark's Church, 1113 W. Bradley, Peoria, Ill. 61606.)

Babies at Mass

Explaining heaven

To the Editor:

Why do so few Catholic churches provide nursery services for the parents of small children? The answer I have most often heard is that Catholic priests believe in a family atmosphere of worship which can only be achieved if the entire family attends Mass together. This is a beautiful ideal, but it rarely works out in reality (which is probably why most Protestant churches have nurseries, their clergymen having discovered this fact from their own fatherhood experiences).

Most of us have had experience, in some form, with crying babies or energetic toddlers at Sunday Mass; and rather than gain anything from the service, we come away frustrated and sometimes angry. The young child cannot understand why he must be quiet and still; his parents, often not edgy and far more attention to the child than to the altar. Adults sitting near often glare at the parents, wondering why they must bring a young child to church.

The solutions that parents find to this problem usually go in complete contrast to the "Catholic ideal" of family worship. Most often the husband and wife attend different time Masses while the other stays home to babysit. This, of course, hardly works for the single parent or for the wife whose husband works on weekends.) Others (and I know a few mothers in this situation) stop going to Mass until their children are old enough to behave. Then there are others (a minority) who are fortunate enough to be able to hire a babysitter for an hour each Sunday.

It seems to me that the ideal of family worship could be much better achieved if churches provided nursery services for a few selected Masses each week. I'm sure many would volunteer to babysit (I know I would), and everyone children, parents, and the rest of the congregation would benefit.

Bonnie Reilly

Plamanton
God has a worse track record than Adolph Hitler with some people. He gets blamed for all kinds of events which touches the lives of people. Let there be a devastating storm, a very harmful drought, a plane crash or any kind of public disaster, and some are quick to murmur, "Why did God allow this?" All the more so in our personal lives do we put the blame on him. Let there be cancer or just a broken hip; let a youth be killed in a car wreck; let a youth get hooked on drugs, let a baby be born deformed or an old man linger on in a coma and who gets blamed for it all? The Lord God Almighty.

By Msgr. James J. Walsh

Some blame God for Everything

Mr. Falwell contends that the Russian people are to be punished for their sinful ways. "A political leader, as a minister of God, is a revenger to execute wrath upon those who do evil" and is to be a "terror to evildoers and without the nation."

One can only pray that this country will never elect leaders who subscribe to this incredibly vengeful philosophy of government.

Mr. Falwell's militarism is coupled with an extreme form of intolerance. He repeatedly says, "God promoted America to a greatness no other nation ever enjoyed because her heritage is one of a republic governed by laws predicated on the Bible. I should think that respect for the opinion of the rest of mankind would have restrained him from putting such a view into cold print.

His ability to discern the hand of God in those political, social and economic causes that he approves and the hand of Satan in those he opposes leaves no room for rational debate in the political order. The Bible has settled almost every conceivable issue in public policy. He maintains: "The free enterprise system is clearly outlined in the Book of Proverbs"; the welfare system has gotten out of hand in clear violation of "God's law" of tithing.

If Mr. Falwell's fundamentalism were confined to religious matters, I would not be disposed to take issue with it. However, I suspect that Moral Majority aims to elect public officials who will bring the nation back to "biblical basics" in Mr. Falwell's sense.

For this reason, people like von Hoffman are speaking out. They are afraid of what might happen to the freedoms of those who interpret the Bible differently if the Moral Majority should ever become a political majority. I think their fears are well-grounded.
What people want from parishes

By FATHER PHILIP J. MURNION

When the U.S. bishops decided in 1977 to establish a special project on parish life, one writer suggested that the project conduct hearings to find out what people want from parishes. In point of fact, however, people have expressed their hopes and concerns for parishes in many ways. They have spoken through various national, diocesan and parish polls and surveys as well as in national conventions and countless discussion groups on many levels.

What points have been making about parishes?

1. Many people have said they want parish activities that will engage them much more personally. They may ask for more home Masses and for help in developing a spirituality that fits their lives. Or they may look for opportunities to reflect on the Bible and for groups of people who play together.

2. A lot of people hope their parishes will be able to help with matters very close at hand: family life and raising children. Family life often is difficult these days. It is of such concern that it is the focus of the International Synod of Bishops which meets in Rome this fall.

PEOPLE SAY they look for help on how to make their family lives more stable, more nourishing and more meaningful. And they want help with their children: the gradual revival of youth ministry in parishes is a testimony to the concern people have about this.

3. There are people who say they judge a parish by the quality of its liturgy and preaching. Liturgy must offer them a real possibility for contact with God and for faith. However, people have expressed their hopes for parishes to be active partners in the promotion of justice. This is particularly true in parishes, such as health care and housing, education and job training.

WHAT PEOPLE want from their parishes is neither novel nor surprising. They want to see the love of Christ despite the barrage of temptations and suggestions to do otherwise.

Many parishioners also say they want respect for their own lives and views. Perhaps they want to be involved in decision-making and parish work: often they say they want neither to be regarded as the mere recipients of services provided by professionals nor as anonymous individuals to be mobilized around a cause.

It has been my experience consistently that when parishioners feel a parish is vital to their lives, the pastor and other parish ministers are spending endless hours trying to make the parish vital.

These ministers consider the work of the parish their life. As taxing as this effort is, it serves as evidence that people are important and that the mission of the parish is urgent.

Their brother’s keeper

By FATHER JOHN J. O'CALLAGHAN, S.J.

It was close to midnight at Dulles International Airport outside Washington, D.C. I was one of a group of about 30 people who had come to see a friend off for home.

Observers might have noted that few of us could speak to this friend: We didn’t share his native Spanish, nor he our English.

Three weeks before, he had arrived in the United States with his wife seeking expert medical treatment for her grave illness. He had known no one, but had a contact with me as a frie nd of a friend. Within two weeks his wife had succumbed to the cancer that was eating at her brain.

Going home, he was accompanied only by a coffin. But he was surrounded by friends.

THE HUMAN sadness of his wife’s death was terrible and very real. But the community that had formed around this man in a few short weeks was also real — and profoundly comforting.

It had happened unexpectedly. I had mentioned the couple’s plight from a pulpit, asking the prayers of the parish. Inside two hours people had called offering prayers — and much more: a place in their home for the husband during his wife’s hospitalization, an apartment for their use during what was expected to be her long convalescence, transportation and still more.

I was dumbstruck by this outpouring of care from “strangers”. It never abated, all the way to the midnight departure.

As we embraced at the gate, the man whispered in his eyes filled with tears, “Look, Father John, at these people! Three weeks ago I knew no one — now these are my friends!”

SOME DAYS later at a parish liturgy we were singing. “They’ll know we are Christians by our love!” It struck me that what had happened during these weeks had dramatically brought into focus what we ought to expect of a eucharistic people.

Similarly, if others do not know us by our love, as earlier Christians were known, then we ought to ask whether our reception of the Eucharist is — working, whether this food is building up our Christian strength and helping us love “the brother we can see.”

POPE JOHN PAUL said it loud and clear in Brazil last July: The Eucharist signifies and achieves the removal of all that divides people...and thus becomes the great instrument of our unity and the instrument to bring people close to each other. Whenever the faithful partake in it with a sincere heart, they cannot fail to receive a fresh impulse toward relating better to each other.

I think I have seen the Eucharist fail to make a difference. I have experienced myself as cranky, intolerant and self-centered a few times in sharing the Eucharist. Many people have run into examples of “devout” communicants who are holy terrors at home and at work.

But I think I have seen lives changed by the Eucharist, too. I have watched parish congregations grow in the awareness that they are indeed “their brother’s keepers.”

I have seen programs start in Eucharist communities, reaching out to the young, the old, the divorced, the alienated. I felt the tangible and growing concern of the well for the sick, the haves for the have-nots, the befriended for the have-nots, the well for the sick, the have-nots for the haves, the well for the ill, the sick for the well, the rich for the poor, the poor for the rich, the have-nots for the haves, the haves for the have-nots.

And I've stood at an airport departure gate among a real community of friends.

Catholics generally support liturgical changes, but they yearn for a more truly religious experience in liturgy.
Creating a parish community in which people would know each other and care about each other was a top priority for Father William Bausch when in 1973 he became pastor of St. Mary’s Church in Colts Neck, N.J. At that time, few parishioners knew each other outside the context of their brand new church building.

Accordingly, Father Bausch and his assistant, Franciscan Sister Joan Kolis, mingle informally with parishioners in a variety of ways. In the summertime, they go off on neighborhood bicycle tours. With minimal foregrounding, they “stop by, rap and rest” in the homes of their parishioners.

On most Saturday evenings, the pastor dons a chef’s hat and becomes dinner host at the parish house. The guests, often a couple, are randomly chosen from parish lists some time in advance. The dinners serve as “delightful icebreakers,” says Father Bausch, who admits he has sharpened his cooking skills since becoming pastor.

For several years a neighborhood visitation program has been in operation at St. Mary’s. Every three weeks, in differing regions of the parish, a host couple invites two or three dozen neighbors to come together for a relaxed social evening. Either Father Bausch or Sister Kolis asks the host couples to take charge of these evenings.

CONVERSATION at these “non-threatening,” informally structured evenings usually “flows very easily,” according to Father Bausch, perhaps because the people feel very free and are uninhibited.” The topics of discussion? Perhaps the concerns of commuting fathers, youth recreation, economic action or better ways to communicate parish information.

During the neighborhood visitation program, parishioners help to direct participants to specific topics only when the conversation lags badly. This rarely happens because “people are too busy meeting each other,” Father Bausch insists.

A formal assessment of the needs of parishioners took place through a detailed parish census three years ago. The census provided a detailed profile of parishioners. It led to greater diversity in liturgy as well as to a program of stewardship which identifies people’s talents as well as the kind of activities in which they want to participate.

In the friendly atmosphere of this parish, the staff members, parishioners and others from the local community trade ideas and insights. Opinions and suggestions often surface which lead to special programs and activities.

**THIS YEAR** the emphasis at St. Mary’s is on lay spirituality. The parish has a new spiritual center, housed in an octagonal building that has a cornerstone from the original St. Mary’s church erected in 1879. Lay directed, the spiritual center contains a chapel for retreats as well as a library stocked exclusively with spiritual and biblical books.

A multipurpose building for the Colts Neck community as well, the spiritual center contains a 120-seat theater, classrooms, counseling rooms and a crisis center. The focus here, as in the whole parish, is on adult education with several courses planned for the year ahead.

Today, St. Mary’s Parish is heading into its second century. It is a busy, active community of 800 families in which ongoing efforts to promote communication have led to many visible signs of community.

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**By FATHER JOHN J. CASTELOT**

The churches Paul founded on his missionary journeys were relatively small, small enough to meet in private homes for the celebration of the Lord’s Supper and other community affairs. Larger cities probably had several such house churches.

Until the early fourth century, as far as the Roman Empire was concerned, Christianity was an outlaw religion, an underground movement of sorts. So for Christians to build a church publicly could have invited disaster.

The people of the Pauline churches, much like parishioners now, represented a cross section of the city’s social, cultural and economic life. The church in the city of Corinth (in what we call Greece), surely was one of the most typical and interesting of the Pauline churches.

**PAUL STARTED** this community around the year 51, toward the end of his second missionary journey. During this eventful trip, he revisited churches founded on the first missionary journey. The churches Paul founded on the first missionary journey were typical and interesting of the Pauline churches.

**PAUL,** in Corinth

A serious, most unpleasant illness forced Paul to stop in Galatia, in the region now known as Turkey. However, he took advantage of this opportunity to found a church there.

Led by the Spirit, Paul then swung west (toward Greece) and started communities in Philippi and Thessalonica, in spite of fierce opposition. He could not get his foot in the door at Berea, and the politely cold reaction of the Urbane Athenians was the last straw.

Despite some successes along the way, Paul was tired and he must have been a bit depressed. Corinth would be his point of departure for home, and it was hardly the type of city to raise his spirits.

**CORINTH** was a cesspool of immorality, the sin city of the empire. Paul decided not to stay long. But God had other plans. In his own mysterious way, God encouraged Paul to preach the Good News in Corinth. The result was a sojourn of about 18 months.

If Corinth was lively, so were Paul’s converts. The population seems to have been roughly a third Roman citizens, a third freedmen and a third slaves. The church was a mixture of rich and poor and those between: educated and simple: Jew and Gentile.

Judging from the account in Acts 18, even Paul’s non-Jewish converts came at first by way of the synagogue. Accordingly, they had a knowledge of the Old Testament and could understand Paul’s allusions to the Scriptures.

Paul corresponded with the Corinthians while in the city of Ephesus on the third missionary journey. This important city was just across the Aegean Sea from Corinth in what we now call Turkey.

Paul got news that the Corinthian church was having serious problems. He wrote a letter to which he refers in 1 Corinthians 5:9. Presumed lost, part of that letter may actually be included in 2 Corinthians 6:14-7:1.

**PERSISTENT BAD** news occasioned another, more detailed letter — what is now known as 1 Corinthians. The reaction to this missive was alarming so Paul decided to make a quick personal visit to Corinth. That turned out to be a near disaster.

While back in Corinth, Paul was insulted and deeply hurt. On his return to Ephesus he wrote a scorching letter, to which he refers in 2 Corinthians 2:3-9. This, too, appears to be lost. Although many scholars feel that part of it has been preserved in 2 Corinthians 10-13.

Then, forced to leave Ephesus, Paul met Titus, the bearer of the “bitter letter” and learned to his relief and joy that the letter had brought the Corinthians to their senses. This good news prompted him to write what is known now as 2 Corinthians.
By Dr. James and Mary Kenny

Judging others doesn't work

Dear Dr. Kenny: We are parents of 10 children all of whom are grown. We have always tried to raise our children to love God and his church. However, the world has taken its toll on their spiritual welfare. We pray daily for their eternal salvation.

We read your article on house rules for grown children. You said, "First stop judging. Does telling her she is wrong or bad do any good? No, she will either defend herself or ignore you. Whether you are right or wrong does not matter. Criticizing her or telling her what to do does not work."

We hear so much about not judging! We are instructed by the Lord himself to admonish sinners. We certainly should let our own children, living under our own roof, know when their actions are wrong. Certainly we can continue to love our offspring even in their sinfulness. Jesus loves sinners and so should we. We should pray for them. But Jesus never approved of sin nor should we. We hope not too many will be misled by the paragraph we quoted. (Missouri)

A Thank you for your very direct letter and for bringing a difficult issue to our attention.

An important distinction can be made between judging others and making judgments. It is almost always inappropriate to judge others, even and perhaps especially our own children.

Such judgments are best left to God, as he on several occasions urged us to do. On the other hand, we must all make our own judgments about right and wrong and act accordingly.

You mention that Jesus told us to admonish sinners. He also said other things, including: "Judge not, lest you yourself be judged." Jesus felt love was a better way to obtain Christian behavior from sinners than5.4.3.

The basic problem with judging others is that it does not work. It may be satisfying. The moral order is set straight through our words. But if, despite our insistence and angry authority, words are not followed, then we have not achieved our desired outcome.

Some parents may feel satisfied when they have established their own position. Frankly, I would rather have my children do what I want them to do.

Most people react to judgment with resistance and non-compliance. Even worse, judgments often interfere with personal relationships. Nothing spoils human relationships so much as our tendency to judge. A poor relationship is the last thing I want with my children.

Having made my point against judging others, I would now like to agree with you. Of course we must make judgments. Of course we must decide what to do when our child steals, when our teen-agers get into pot and alcohol, or give every indication of blundering into a premature sexual experience.

What to do? I'd like to suggest a simple two-step response to these difficult situations. First, know what you are doing. Second, use "I" messages.

1. Know what you are doing. Uninformed judgments are dangerous. Be sure you know all the facts before you make a judgment about what your child is doing and what your response ought to be. Otherwise you might be all bluster with no foreknowledge and no follow-through.

2. Have the courage to state your position while leaving your teen-ager his self-respect. It is OK to make judgments about where I stand, how I choose to live my life, what I choose to permit in my home. It is not OK for me to tell you where you should stand and how you must think and act.

The difference between judging others and making judgments may seem subtle. But it is critical, especially in parent-teen relations.

Thoughts while washing dishes

By Carol Farrell

There is something about getting my hands into dishwasher that seems to bring on a state of thoughtfulness. It's probably just that washing dishes is such a mechanical job that it frees my mind for its flights of fancy. But it does have its practical moments too.

Recently while camping I was doing the dishes outside on the picnic table. Sue was wiping down the sink and stove inside, Tim was drying for me, my husband Pat was putting things away and Kevin was sweeping out the camper. A spirit of quiet cooperation filled the scene. Doing the dishes and cleaning up the kitchen at home is one of my daily thorns. Not that I do it the children are responsible for that. One of them is primarily accountable for the clean-up of the kitchen after dinner. (on a rotation basis) with each of the others contributing five minutes to the cause. Everyone gives their five minutes and then disappears satisfied that they've fulfilled the terms of the contract on the kitchen.

The system is practical. It cut out a lot of the fights and hassles over who was doing what, when and how well it was being done. That's the reason we established it in the first place. But now I regret it because when I think about it, I realize it also fosters an attitude of, "I did what I bargained for, buy anything we can afford and then verbally condemn "big business" for being con-

SUBJECT: Family Night

OPENING PRAYER: 1 Peter 3:8-12 New Living Bible

And now this word to all of you: you should be like one big happy family full of sympathy toward each other, loving one another with tender hearts and humble minds. Do not repay evil for evil. Don't snap back at those who say unkind things about you. Instead, pray for God's help for them, for we are to be kind to others, and God will bless us for it. If you want a happy, good life, keep control of your tongue and guard your lips from telling lies. Turn away from evil and do good. Try to live a peace even if you must run after it to catch it and hold it. For the Lord is watching his children, listening to their prayers, but the Lord's face is hard against those who do evil.

SOMETHING TO THINK ABOUT: "And now this word to all of you: you should be like one big happy family, full of sympathy toward each other." Sympathy can take many forms: the one to whom we think of the death of a friend's loved one or when a little one falls and scrapes a knee. Sympathy can help to heal many a wound whether it be a small or big physical hurt or a wounded mind or spirit. Sympathy draws us outward into the feelings of others.

ACTIVITY IDEAS:

• Young Families: Write out 1 Peter 3:8-12 on poster board. Have individual family members write different verses. Look for pictures in newspapers and magazines that illustrate the passage you've cut out and paste them on the poster board.

• Middle Years Families: Each family member make a list of five ways sympathy is expressed in the home. Put the lists on the kitchen wall for the week.

• Adult Families: Discuss what our cultural and family environment has taught us about showing sympathy.
New school in Collier -- 'Dream come true'

By GARY BARANIK
Voice Correspondent

Naples — "A dream come true" is how Archbishop Edward A. McCarthy described St. John Neumann High School in dedication ceremonies held at St. Elizabeth Ann Seton Church in Golden Gate last week.

The Archbishop concelebrated Mass at the church along with other area priests, including new principal Fr. Bernard Powell.

The Archbishop called the first 28 students "trailblazers" as they started school last month in portable classrooms on 53rd St., S.W., across the street from St. Elizabeth Ann Seton Church.

ARCHBISHOP McCARTHY told the students, "This is an exciting challenge to you," as he spoke of "spiritual vitality.

"You are going to be the leaders and the atmosphere and the spirit of this new building," he added.

The archbishop cited the background of St. John Neumann, the first American Catholic saint and the founder of the parochial school system in Philadelphia.

He called St. John Neumann "a fighter" who will be an inspiration to the students, "The pioneers" of Catholic secondary education in Collier County.

FATHER VINCENT Kelly, Superintendent of Schools for the Archdiocese of Miami addressed the growth potential in the area and what Catholic education means. He called for "a value orientation program" in describing Catholic education "as people helping people establish a good value system.'

The school superintendent said St. John Neumann is the 18th high school in the archdiocese, but he pointed out to the students that 12 of the schools began with smaller enrollments.

Fr. Kelly cited the students' good fortune in having on the school's permanent faculty three sisters from the Order of St. Francis. All three, Sr. Judine Brennan, Sr. Ansilon on Masur, and Sr. Curaka Wolda, are veteran teachers from the midwest who hold graduate degrees.

The Monday Mass and reception was attended by many Catholic officials in the county, including sisters from St. Ann School in Naples, the only Catholic elementary school in the county, and Fr. Pat Farrell and Fr. Richard Sanders of St. Peter's, Fr. Thomas Goggin of St. Ann, Fr. Leonard Puisias of San Marco, and Fr. Dominic O'Dwyer of St. William.

CONSTRUCTION of the school is expected to start next month and will be located on a 30-acre tract on the south side of Golden Gate Parkway between 53rd street and 35th Avenue. The land was purchased by the Archdiocese of Miami. Completion is expected in the Fall of 1981.

Fr. Bernard Powell who will serve as first principal of St. John Neumann is also the first pastor of Elizabeth Ann Seton Church, which only opened its new church building doors last December.

Fr. Powell was installed as pastor the day before the school dedication in a concelebrated Mass. The new priest came to Elizabeth Ann Seton Church from St. Thomas Aquinas High School in Ft. Lauderdale where he had been director of guidance counseling. He holds a B.A. degree and Masters in Divinity from St. Bernard College, a B/A in Philosophy, a Masters in Guidance Counseling from Boston College and a Masters in Psychology from Nova University in Ft. Lauderdale. He has served ten years as principal of Central High School in Montgomery, Ala. St. Elizabeth Seton was founded seven years ago as a mission of St. Ann Parish in Naples, with approximately 20 families. The first Mass was celebrated in the new church on Christmas Eve, 1979, numbering now about 265 families.

Sister Ansilon Masur teaches a class at the newly opened St. John Neumann High School in Golden Gate.

Rev. Bernard F. Powell, pastor of St. Elizabeth Ann Seton parish is also principal of the new high school.
**Women's Clubs**

The Fall Season of St. Agnes Woman's Club begins with a Welcoming Tea on Saturday, September 27th from 2:00 to 4:00 p.m. in the Parish Hall at 100 Harbor Drive, Key Biscayne.

**ST. BONIFACE WOMEN'S CLUB** - will sponsor a card party in the Parish Hall, September 30, 1980.

**Separated / Divorced**

The St. Hugh Renascence Group of Caring and Sharing Ministry to formerly married men and women, will meet on Sept. 21, at 3:30 p.m. at the Parish House, 3455 Royal Rd., Coconut Grove. For further information please call 606-1158, or 448-3845. Speaker for the meeting will be Mrs. Beth Collier on "Money Matters."

**St. Bartholomew Women’s Club** will sponsor a morning of reflection on Sat. Sept. 20, from 9:30 a.m., til 12:00 N. Fr. James Reynolds will be the speaker. Free babysitting will be available. St. Bartholomew’s is at 8001 Miramar Pkwy, Miramar.

**Sacred Heart Ladies Guild** will hold a card party at Madonna Hall, 430 N. "M" St., Lake Worth, Sat., Sept. 27, 1980. 12:30 p.m. to 4:00 p.m. Dessert, door prizes, table prizes. Bring your own cards, please. Donation $2.00.

**Palm Beach Deaneey**

Palm Beach Deaneey will hold a combined Workshop and Fall Board meeting on Monday, September 29, 1980 at 9:00 a.m. at the Cenacle Retreat House, 1400 Dixie Highway, Lantana.

You will have the choice of attending one of five Commission Workshops, three of which will be "Caravan Workshops" and two will be held at the Cenacle. Dr. Kathy Aiello from the Women’s Center at Palm Beach Community College will speak at the Organization Services Commission Workshop.

Reservations are requested by Monday, September 22, Please call Sue Blum, Boca Raton, 368-3232 or Dottie Flodder, Lantana, 985-7015.

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**CHRISTMAS TREES WHOLESALE**

**Parish Groups, Home-School Groups** Cut late November.

FOR INFORMATION CALL: 667-3233

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**TV SALES-SERVICE RENTALS**

LINCOLN TV

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Miami, Florida / THE VOICE / Friday, September 19, 1980 / Page 15
Fr. Drinan urged not to back pro-abortionner

BOSTON — (NC) — Seventy priests, nuns, and Protestant clergymen have appealed to Jesuit Father Robert F. Drinan, Democratic representative from Massachusetts, to reconsider his endorsement of a candidate they accuse of backing state funding of abortions and the legalization of prostitution.

The candidate, Massachusetts state Rep. Barney Frank, is seeking the Democratic nomination for the congressional seat Father Drinan is giving up after being ordered last May not to run again by his Jesuit superiors in Rome. That directive, the superiors said, reflected "the express wish" of Pope John Paul II.

At a press conference at the state Capitol in Boston, Msgr. Leo Battista, director of Catholic Charities in the Worcester Diocese, released a letter to Father Drinan signed by priests, nuns and Protestant clergymen living in the 4th Congressional District.

"As a member of the Massachusetts state legislature, Barney Frank has been the sponsor of legislation which we strongly believe is a direct threat to the Judeo-Christian family," they said.

"He has sponsored legislation which would legalize prostitution by establishing 'combat zones' in each city and town in the Commonwealth of Massachusetts. He has also sponsored legislation which would allow the public sale of obscene and offensive materials, legislation to allow the showing of X-rated movies on home television."

They said Frank has also repeatedly voted for state funding of abortions.

"BY YOUR endorsement of Barney Frank, you also endorse his programs," the signers told Father Drinan. "We cannot believe that you endorse pornography or legalized exploitation of women and categorically emphasize that you do not speak for nor represent the clergy in this district."

Father Drinan has opposed a constitutional amendment banning abortion and supported federal abortion funding.

Choir festivals slated

Exciting sounds will be heard around the diocese at four locations in October as choir members and directors join in festivals of liturgical choral music.

Planned for the Saturday mornings of October, the programs bring together choirs from many parishes in order to learn new repertoire, to grow in understanding of vocal technique, and especially to have the opportunity to enjoy making music together.

The choir festivals, sponsored by the Office of Worship and Spiritual Life, will feature Paul Eisenhart as guest conductor and clinician. Eisenhart, who has an extensive background in choral music at church, community and college levels, is remembered by diocesan musicians for his workshops and the outstanding performance of the Miami Boychoir at the Pastoral Musicians Convention last April.

Each festival will be held on a Saturday afternoon from 1 to 5 p.m. The following parishes and their choirs will serve as hosts:

October 4 - St. Joseph, Miami Beach
October 11 - Epiphany, South Miami
October 18 - St. Coleman, Pompano Beach
October 23 - Rosarian Academy, West Palm Beach

Those interested to find a convenient day and location to come. The festivals will provide ideas, stimulation and support for those who minister to the parish community through music.

For further information call The Office of Worship and Spiritual Life and contact Mrs. Betty Blank. 757-6241 Ext. 241.
Priest: Don't panic on refugees

"No legislation and no wishful thinking can change the facts of geography or history. There is no way the Federal government can completely seal off the Florida coast line."

With those words, Msgr. Bryan Walsh, Executive Director of the Catholic Service Bureau, told the Florida Advisory Council on Intergovernmental Relations "not to panic" over the recent influx of Cuban and Haitian refugees and urged the establishment of a permanent Federal refugee reception center in South Florida not combined with a mass-relocation resettlement program would give priority to those refugees for whom the United States is the country of first asylum. He also blamed "indecisive policies" of the last two administrations for the unprecedented influx of Cuban refugees from Mariel.

WHILE ADMITTING that Dade County is "suffering some temporary inconveniences" due to the arrival of over 120,000 Cubans in four months, and recognizing the need for "limitations to the number of people admitted each year to this country," Msgr. Walsh said, "I find it very difficult to get excited about 120,000 Cubans fleeing Communism from a few miles off our shore, while the United States government brings in 300,000 other refugees from all around the world, people who have already found refuge in another country."

Of the million people who take up permanent residence in the United States every year, he said, one third are "illegal immigrants" who come here with visas to work, another third are "refugees" from around the world, 160,000 from Indochina, 30,000 Soviet Jews, 1,000 Ethiopians, etc., and one third are "people who come here to work but for whom no quota visas are available."

"Mariel has added approximately 10 percent to the national total of new arrivals calculated to throw this nation into hysteria."

Within that million are "10,000 Haitians who claim to be refugees and whom the government has claimed are simply illegal aliens seeking work."

"MARIEL," he said, "has added approximately 10 percent to the national total of newcomers for this year, hardly an increase calculated to throw this nation into hysteria."

In urging restraint and a clear-headed look at today's refugee situation, Msgr. Walsh reminded the council of this nation's history, and said, "anti-refugee and anti-immigrant attitudes are, of course, nothing new."

"Today," he continued, "was only a few years old when fear of hordes of wild Irishmen swept the nation. No immigrant group was spared and the ancestors of many who now fear the latest newcomers...

(Continued on Page 18)

Wait is long for aliens

(Continued from Page 1)

Indiantown and Fort McCoy up north, are examples of the bureaucratic nightmare that has become the freedom of flight under U.S. Immigration policy as a whole. But more vividly, the camps reflect what happens to the people tangled in that red tape.

Due to the large numbers of refugees arriving, processing is slow. Bad publicity about the Cubans and the economic recession affecting many parts of the country have drastically reduced the number of sponsors. Frustration among workers, volunteers, refugees and relocation agencies alike is high. Tensions mount. Everyone wants the government to do something — now. But no one knows for sure exactly what.

Some of the Cuban refugees have ideas. They just want jobs, they say, not sponsors, not places to stay. They'll sleep anywhere, as long as they can be on the outside, as long as they can work.

THE GOVERNMENT should set up trailers here, says one. No, says another. It's cheaper to give them the necessary building materials and we'll build our own homes. We're not afraid of work, they say. We don't want to get out and do something.

"I will like the government give me a paper, can I find a job anywhere in the city, in the country, says Joseph Renelique, a Haitian who arrived at Krome South about three weeks ago. "I don't want no problem with Immigration."

For the others, he says, "They say that they're in jail here. They like to get free." Conditions at the camp are "not well.

CAUTION: Don't panic on Refugees

The intricate legal battles and the difficulty of the resettlement process are not fully understood by either Haitian or Cuban refugees. They only know that they are here and they can't go back.

"It's a problem that is not likely to end," says Krome South's Mahoney.

So the task force is trying to improve conditions at both camps in order to meet the 45-day clean-up or shut-down period imposed by the Dade County Public Health Department.

AMONG OTHER THINGS, the task force is purchasing more tents to relieve overcrowding, making sure the water supply is properly chlorinated, installing wooden bottoms on tents and raising the portable toilets to prevent rain water from seeping in, hauling away sewage that before wound up in the water supply, installing better lighting, putting up exit signs in case of a headlong rush, providing more towels and soap, and perhaps even getting automatic washer and dryers.

"The federal government is definitely committed to the 45-day period," says Mahoney. But the refugees don't like to hear that their stay will be a prolonged one.

Says Benelli: "If I find a job I'll be happy. I can live anywhere."
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"My first plea, therefore, to you
is not to panic. This too will pass
and the nation will survive."

Msgr. Walsh: don't panic

(Continued from Page 17)
were themselves the subject of such
rejection.

"Instead, it is interesting to read
that the reasons have not changed.
The newcomer was seen as a threat
to one's job and a burden on the
taxpayer because they burdened the
almshouses and poor houses of the
day."

"My first plea, therefore, to you
was to stem the influx is disturbing
to say the least...we are very far from
suffering a disaster. With some
patience and with some careful
planning, this latest tide of refugees
can be turned to the advantage of
this community."
YOU ARE HEREBY NOTIFIED that a proceeding IN RE: Petition of against you. WITNESS my hand and seal of said Court at the Clerk of the above-styled Court on or before the date set forth below.

1. The Petition for Adoption

2. The relief demanded in the Petition for Adoption.

3. Telephone: 665-5485

4. Address: 6940 Saagrape Drive

5. Miami, Florida, on this 25th day of August, 1980.

VINCENT SACCHETTI,

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Miami, Florida / THE VOICE / Friday, September 19, 1980 / Page 19
By JAMES FIEDLER

DENVER — (NC) — "I don't have to pray for a miracle," 24-year-old Carla Trujillo of Denver said. "I've already got one."

That miracle is her five-year-old son, John, who has brain damage, is blind, cannot hear, is unable to walk, and so far cannot talk.

"He weighed only two pounds and one-and-a-half ounces when he was born. He was premature and they didn't expect him to live. He lost weight and went down to one pound and 11 ounces. But he has come such a long way. I have faith in God," she said.

WHEN JOHN was born doctors asked if she would be able to take care of him and suggestions were made about putting him in an institution, but she wouldn't hear of it. She is not married and when she was pregnant there were some people, Miss Trujillo said, who wanted her to have an abortion. But she wouldn't hear of that either.

The father of her boy took off, she added. "He couldn't take it, the way John was."

WHEN JOHN was born is when I really started to believe in God. They didn't expect him to live, and I wanted him so bad. He was my first baby. I couldn't see losing him, he said.

She exercises with weights that her father, Daniel Trujillo, has made for her in order to be able to continue carrying John. "I don't want anyone taking him away from me, so I have to learn to handle him by myself," she said.

In addition to taking John to the Mother Cabrini Shrine, Miss Trujillo also takes him to the shrine at Chimayo in New Mexico, to place him in what many people call the "holy dirt."

The Chimayo shrine contains a small hole in the floor from which people "obtain dirt that they believe has miraculous powers."

"SOME PEOPLE do feel I'm superstitious," she said. "But I don't listen to what those people say. I do believe that each time I have taken him to Chimayo and the Cabrini shrine John has made an improvement."
Contrasta Situación en Krome Ave.

Por Ana Rodríguez

"La expresión de sus ojos era de cansancio y desesperanza", dijo el Arzobispo Edward McCarthy después de celebrar la Santa Misa para los refugiados haitianos del campamento de Krome South. Aunque él les dijo que la Iglesia no tiene leyes de inmigración para sus hijos, muy poco pudieron entender estas palabras levantando el anímåo de los mil haitianos que aguardan lo mismo que los cubanos al otro lado del campamento: patrocinadores, empleos, un chance de salir, de sentirse libres.

Siro del Castillo, coordinador del campamento para los cubanos, representó al Depto. de Estado, visita a menudo a los haitianos; mas aún, ha creado un intercambio entre los refugiados que anima un campamento cubano. "Aqui los tenemos organizados en "teams" de cubanos a ayudar y enseñar a los haitianos a mejorar su propia condición, a hacer en su campo lo que ellos han hecho en el nuestro, y también hemos tratado de crear juegos compartidos, de pelota por ejemplo, pero todavía no lo hemos llevado a cabo," asegura Siro.

"Aquí los tenemos organizados en equipos de varios hombres, rotativamente se ocupan de la distribución de los alimentos, recogida de basuras, limpieza de las tiendas (las de uso personal las limpiamos, limpieza de las tiendas también, pero la mayoría de ellas no tienen las plataformas de madera que tienen los cubanos, lo que permite que no tengan que estar en el fango cuando llueve. Los mosquitos son comunes en ambos lados, abundan más en el haitiano, donde también abundan las serpientes, que inundan el campo, ofenden al olfato más curtido. El agua de las duchas corre hacia un especie de piscina donde se acumulan y corrompen; es un criadero de mosquitos. Por la noche no hay luces. Pero lo peor de todo es que muy pocos haitianos podrán dejar este sitio en un futuro cercano."

Larry Mahoney, vocero de Krome South, dice que "la paciencia de cualquier agotar sí se le pusiera en un lugar como éste sin esperanzas de salir."

Los campos como éstos y los de otros estados son ejemplo de la pesadilla burocrática en que se ha convertido la "flotilla" y la política de Inmigración como un todo. En ellos se refleja lo que sucede a la gente atrapada en esta máquina burocrática.

Parte por la mala publicidad que se ha dado y parte debido a la recesión económica, el número de patrocinadores ha decrecido grandemente. La frustración entre empleados, voluntarios, refugiados y agencias de relocalización es visible y la tensión aumenta. Todos quieren que el gobierno haga algo pero nadie sabe qué.

Cardenal Beros, Misa en Mercy Hospital

Por José P. Alonso

Por primera vez en la historia del Mercy Hospital un principio de la Iglesia Católica celebró una Misa de Acción de Gracias en la hermosa capilla del Hospital.

Su Eminencia Octavio Cardenal Beros Rojas, Arzobispo de Santo Domingo, ha sido también el primer cardenal que el Mercy Hospital ha tenido como paciente en sus 30 años de servicios.

Concelebraron la Santa Misa con el Cardenal Beros Rojas, el Obispo Auxiliar de Miami, Mons. Agustín Román en representación del Arzobispo Edward A. McCarthy; el Obispo Priamo Tejada, auxiliar del Cardenal; el Secretario de la Conferencia Episcopal de Santo Domingo, Mons. José Arnaiz; el Rev. P. Richard
"Iglesia de Inválidos" Visita a St. Brendan

Por George Kemon

"Puedo asegurarse a ustedes que vuestra venida aquí hoy, para visitar nuestra comunidad pastoral significa más para nosotros que lo que nosotros podamos nunca hacer por ustedes." Estas palabras son parte del saludo de Mons. David Bushey, párroco de St. Brendan a más de 200 personas incapacitadas que se reunieron en la iglesia parroquial para asistir a la Misa, disfrutar de un espléndido almuerzo y agradecer a los misericordiosos voluntarios por sus servicios.

El grupo —Of Human Rights— (Por Derechos Humanos) de la Universidad de Georgetown, Washington, DC, siguió con su campaña para obtener la liberación de dos norteamericanos, Walter Thomas White y Melvin Lee Bailey, que fueron condenados y encarcelados por dejar caer una literatura cristiana dirigida a los comunistas sobre suelo cubano.

En un vuelo que comenzó en las Bahamas en mayo de 1975 y terminó en Jamaica, los dos pilotos se vieron forzados a aterrizar en suelo cubano por falta de combustible a causa de una tormenta que les forzó a alejarse de Jamaica cuando estaban a 140 millas del suelo. Aterrizaron en el mar y estaban en el Combinado del Este.

Ambos, que profesaban una fe Católica, fueron condenados a 24 años de prisión y estaban en el Combinado del Este.

Mercedes García de 21 años, y Martha Jiménez, de 20 años, llegaron a la "Flotilla".

"¡Cuánta vergüenza tienen que pasar algunos cubanos que tratan de salir de Cuba y ser inválidos! Así lo patetizan estas dos amigas, ambas naturales de Matanzas y que recientemente llegaron a Miami en la "Flotilla de la Libertad". 

Mercedes García, de 21 años y Martha Jiménez, de 20, nos dijeron que "para salir de Cuba tuvimos que ir a la oficina que extiende los permisos de salida que se conoce como la "Iglesia de los Inválidos", para los incapacitados y para los presentes que no lo eran."

El grupo "Of Human Rights" (Por Derechos Humanos) de la Universidad de Georgetown, Washington, DC, siguió con su campaña para obtener la liberación de dos norteamericanos, Walter Thomas White y Melvin Lee Bailey, que fueron condenados y encarcelados por dejar caer una literatura cristiana dirigida a los comunistas sobre suelo cubano.

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“Si Vas Una Vez, Vas Siempre…”

UNA COMUNIDAD QUE VIVE EL GOZO DE ESTAR UNIDA EN FAMILIA.

Después de tres meses de preparación, 40 adultos se incorporaron a la comunidad de Fe a través del Bautismo, otros recibieron la comunión y algunos más se santificaron con su matrimonio por medio del Sacramento. Casi todos estos adultos son cubanos recién llegados vía "flotilla" desde Mariel.


Aunque era el fin de semana de "Labor Day", en que muchas familias suelen irse fuera de la ciudad, la iglesia estaba repleta; muchísimas personas no pudieron entrar asistiendo al servicio religioso desde el área de estacionamiento.

Desde que el Arzobispo invitó a la arquidiócesis a la Evangelización, el Consejo Parroquial de la Divina Providencia comenzó a trabajar en varios programas que están dando muchos frutos a la comunidad.

Uno de estos programas es el llamado "Día del Visitante". Este día cada feligrés invita a una persona que conoce y que sabe no asiste a la iglesia. Después de la liturgia especial para los invitados se les ofrece un almuerzo y donde experimentan el espíritu de la comunidad.

Otro de los recursos de Ntra. Sra. de la Divina Providencia para atraer nuevos miembros al catecumenado es el sacramento del matrimonio. El Consejo Parroquial, los sacerdotes y las religiosas encuentran en este momento una nueva forma para recibir al sacramento del matrimonio en una comunidad donde el matrimonio es la norma.

Un proceso similar se usa en los que piden el bautismo de sus bebés. Las hermanas religiosas, un laico y el párroco proveen las cuatro sesiones de instrucción y también les invitan a formar parte de la familia parroquial, lo que se logra en una atmósfera de familia antes del bautizo.

"No hay seguridad de que los padres puedan asumir la responsabilidad de educar cristianamente a su niño a menos que ellos mismos practiquen su religión", asegura el párroco P. García Rubio, “y esto es lo que pide la ley canónica.

Pero para todos todos la gran sorpresa, el secreto de Ntra. Sra. de la Divina Providencia están en el espíritu de comunidad en que viven sus miembros: en el gozo que es característico de esta convivencia.

Como nos dijo una persona de la comunidad: “Uno viene por primera vez y sigue viendo por el resto de su vida”.

La parroquia tiene otros programas de orientación social, incluyendo una oficina de empleo, atención a los ciudadanos mayores y ayuda a los necesitados y a los enfermos.

Aunque la arquidiócesis ha tenido una gran celebración con los resultados de 40 nuevos miembros, el catecumenado tiene 16 adultos más que se incorporaron a la comunidad en unos tres meses, y se preocupa también por los que están alejados de la Iglesia, como los separados y los divorciados.

Folletos Gratís en Español de Cristóforos

The Christophers, organización fundada en 1946 por el P. James Keller, sacerdote católico, remarca la importancia del individuo como parte responsable en la formación de una sociedad mejor. Su actual director, el Padre John Catoir.

The Christophers ofrece copias gratuitas de sus folletos en español, “Ecos Cristóforos” conteniendo material educativo destinado a motivar a la gente para que prefieran el cambio social constructivo, a todos lo que las soliciten.

Lindas Escorias (Vive de la Pág. 2A)

inglés con Síster Bertha y ella nos ha tratado con mucho cariño (Síster Bertha Penabad tiene su cargo como escuela de inglés gratuita en la Iglesia de St. Francis de Sales en Miami Beach.)

Ninguna de estas dos vocaciones está aun trabajando y viven en Miami con una familia que les ha brindado albergue y calor humano hasta que consigan un empleo. Ambas ayudan en lo que pueden en las tareas de la casa y la familia les asigna una cantidad semanal para sus gastos personales. Ellas hablan con mucho calor de estas generosas personas que les han dado un hogar más que un refugio.

Marcha cumplirá los 31 años el próximo día 23 de Septiembre, su primer cumpleaños en un ambiente de libertad. A ambas les deseamos mucha suerte en Miami.

Encuentros Familiares: Mejores Familias

"Los Encuentros Familiares ayudan a formar mejores familias y crear mejor comunicación entre padres e hijo. Esta es la experiencia ganada por las familias que han tomado parte en los 78 Encuentros ya celebrados.

El Padre Florentino Azcolin, Sj, Director Espiritual de Encuentros Familiares anuncia e invita a todas las familias al próximo Encuentro que tendrá lugar los días 27 y 28 de septiembre. Para más información llamar al 731-2453.

Serie de TV en Español de Oblatos

El Centro de Oblatos de Comunicaciones está presentando una serie de 13 programas de media hora en español, a todo color, por las estaciones de la cadena SIN de los EE.UU. En Miami la estación afiliada es el Canal 23.

La serie, titulada "El Visitante", presentará entrevistas con personalidades del mundo hispánico como Ricardo Montalvan, Vicky Carr, Gilbert Boland y otras; enfocará la vida de los hispanos en EE.UU, poniendo énfasis en los aspectos culturales y religiosos y el progreso alcanzado durante esta década de los 70.

El Arzobispo McCarthy vierte el agua del bautismo sobre uno de los adultos refugiados que por este sacramento se unen a la gran familia Católica.

También el Arzobispo McCarthy administró el sacramento de la Eucaristía por primera vez a muchos refugiados que fueron evangelizados en Our Lady of Divine Providence. Lo asistió el párroco R. P. Ernesto García Rubio.
Grandiosa Ultreya en St. Dominic

El Padre Rivas eleva la Hostia durante la Santa Misa que clausuró la Ultreya.

Rompío record de asistencia la Ultreya llevada a cabo en St. Dominic el pasado martes 9 de septiembre, y como es sabido organizada por los Cursillos de Cristiandad.

Más de 500 personas se dieron cita en el vasto templo parroquial para oír las mensajeras de los dirigentes, algunos testimonios y asistir a la hermosa Liturgia Eucarística en la que doce sacerdotes muy ligados a Cursillos, todos bien conocidos, concurrieron con el P. Rivas, asistidos por un joven diácono quien recibirá la sagrada orden el próximo año.

Eric Vega, coordinador del Grupo de Cursillistas de St. Dominic actuó como anfitrión y maestro de ceremonias.

Jorge Montelongo, vocal de Piedad del Movimiento, expuso la labor apostólica y católica de Cursillo en el caso de los refugiados cubanos.

Pero la nota más sorprendente la dio el Coordinador de Cursillos, Enidio Gómez quien anunció que a pesar de los múltiples obstáculos para alcanzar la nueva "Emaus" ya se está llevando adelante el plan para la adquisición de la Nueva Casa. Sin embargo, aún necesitan ser aumentados y para ello dependen del próximo Balle de Colores que se efectuará el 25 de Octubre en el Club de las Américas, la entrada será de $10 y del Festival de Colores que se llevará a cabo el 6 al 9 de Noviembre en los jardines de la Parroquia de St. Agatha desde las 6 de la tarde y el domingo desde las 12 del día.

Para adquirir las papeletas para ambos eventos deben dirigirse a la Escuela del Movimiento que está funcionando temporalmente en St. Agatha.

Damas está añadir la obligación moral de todos los Cursillistas en cooperar con estos actos ya que en gran manera de ellos depende la realización de nuestro ideal: una nueva Casa de Emaus nuestra.

Contrastante Situación...

Es lo que debe hacer.

Entre los cubanos hablamos con docenas de ellos, a solas y en grupos; a todos les hicimos las mismas preguntas: ¿Cómo están ustedes? ¿Cómo se sienten? ¿Están contentos? ¿Cómo están ustedes? ¿Cómo se sienten? ¿Están contentos? ¿Cómo están ustedes?

la Iglesia en Santo Domingo se alegro muchísimo al ver cómo ha resuelto sus necesidades. En Santo Domingo también tuvo durante los meses de vacaciones la visito de Mons. Cardenal Beros, párroco de St. Francis de Sales también tuvo durante los meses de vacaciones algo lo que llamaron Campamento Bíblico para Niños del cual es la foto que mostramos.

GRAN PARROQUIA. En un sector bastante pobre de Miami Beach está enlazada la parroquia de St. Francis de Sales cuyo párroco promovió el plan de evangelización, además de tener un catecumenado de adultos, un curso bíblico quincenal también para adultos y una escuela de inglés gratuita para hispanos recién llegados. Mons. Orlando Fernández, párroco de St. Francis de Sales también tuvo durante los meses de vacaciones algo lo que llamaron Campamento Bíblico para Niños del cual es la foto que mostramos.

Cardenal Beros... (Viene de la Pág. 1A)

Después preguntamos a Mons. Priamo Tejada, Obispo de Santo Domingo, cuál era la situación del país después de los desastres destruidos por el ciclón.

La nación se ha ido recuperando de los efectos del ciclón, la situación es casi normal. La Iglesia ha ayudado mucho en esta recuperación a través de "Caritas" de Santo Domingo.

A nuestro deseo de saber cuál es la situación de la Iglesia se respondió en el número de sacristeas que cuenta para el cuidado pastoral, nos dice:

"Es para nosotros un gran gozo poder anunciar que este curso ha comenzado con 210 estudiantes de filosofía y teología en el Seminario de Santo Tomás.

Quiero destacar también que la Iglesia en Santo Domingo está muy agradecida y feliz de la extraordinaria ayuda que tiene en miles de laicos comprometidos para atender a la población en muchas de sus necesidades. En Santo Domingo la Iglesia Católica es la única institución que tiene toda la confianza del pueblo y en especial de los campesinos.

Para terminar el Obispo Priamo nos dio su mensaje para la población de Miami y también un saludo para los dominicanos residentes en esta Arquidiócesis. Nos dijo:

Deseo expresar a todos mi gratitud por sus bondades en el pasado y que siempre sepan seguir siendo generosos en su abundancia con los que no tienen nada. Muchas gracias. Que Dios los bendiga.

El Cardenal Beros quiso dejar su saludo y un mensaje para el pueblo fiel de Miami a través de La Voz.

"Que el Señor derrame sus bendiciones sobre todo el pueblo de Miami por su generosidad con sus hermanos de Santo Domingo con motivo de las desastres causados el año pasado por el huracán David. Los saludos con gratitud, no olvidar en mis oraciones."