Charity workers hit budget cuts

'No matter what happens in Washington, the poor will still be there, the aged will still be there...'

LAS VEGAS (NC) - Participants at the annual meeting of the National Conference of Catholic Charities expressed concern about the short- and long-range effects of the Reagan administration budget cuts on the poor, the choice of Las Vegas for a meeting site and the role of the handicapped in society.

Concern about the fate of the poor under the Reagan budget cuts was summed up by one delegate, who said: "No matter what happens in Washington, the poor will still be there; the aged will still be there, the sick will be there and so will all those others who have depended upon us for counseling, for advocacy, for concern. We cannot abandon them, even, or especially if, the government does."

CONCERN ABOUT a national charities convention being held in the gambling center of Las Vegas was addressed by Bishop Norman F. McFarland of Reno in his homily during the opening liturgy in Guardian Angel Cathedral - which is adjacent to the Las Vegas strip.

"The choice of Las Vegas as your convention site this year was not without expressed concern and serious reservations on the part of many, which is not surprising given a commendable sensitivity to the image of who you are and who you represent, and the gaudy hedonistic image that Las Vegas unhappily reflects around the world," he said.

"A certain incompatibility of images might indeed be alleged."

But, as he added, if those reservations were carried to the limits, "I suppose it would have to be said that Our Lord himself might have been a little more careful about some of the dinner invitations he accepted; that St. Paul should have stayed out of Corinth, the notorious city of his day; and, of course, St. Peter would never have ended up in pagan Rome."

Likewise, church members in Nevada, "who live and work here, would have to consider seeking a new milieu," he added. "Obviously these are not defensible conclusions."

Instead, as he added, given the "certain incompatibility of images," Catholic Charities participants should be a sign of contradiction.

"ISN'T THAT what it is all about? Are we not, as Christ's church, to be a sign of contradiction - and where better to raise that sign than where the contradiction is more apparent?" he asked. That's how the church in Las Vegas sees itself and how it regards Catholic Charities as well, he said. "We don't expect you to meld into the crowd; on the contrary, we ask that you be a sign of contradiction."

Also at the meeting, delegates discussed the responsibility to be political advocates for the handicapped; a policy paper criticized social attitudes which suggest handicapped persons should be relegated to the fringes of society.

The NCCC proposed as "expeditious and responsible action" on the local level that:

- Disabled persons should be invited to join Catholic charity boards.
- Support services to prevent institutionalization should be developed.
- Disabled persons should be recruited by Catholic agencies.
- Catholic Charities should form alliances to develop programs for handicapped persons.
- Special efforts should be made to accommodate handicapped persons in churches, such as providing wheelchair ramps, interpreters for the deaf, large print or Braille materials and specialized religious programs.
- Promotion of equal opportunity for handicapped persons.

The conference included discussions on emergency pregnancy services, immigration and refugee settlement, elderly housing and the economy, Christian values in management, Native Americans, battered spouses and the death penalty.
Iran wants elimination of Baha'i faith

GENEVA, Switzerland (NC) — A dependency of the U.N. Commission on Human Rights said the Baha'i community in Iran is being persecuted because of religious intolerance by the Islamic government and a desire to eliminate the Baha'i faith.

The "perilous situation" facing the Baha'i community should be constantly reviewed by the United Nations, said the Subcommission on the Prevention of Discrimination and Protection of Minorities which met in Geneva in September.

A subcommission resolution said information received by the body demonstrated "the systematic persecution of the baha'i in Iran, including arrests, torture, beatings, executions, murders, kidnappings, disappearances, abductions and many other forms of terrorism." The Iranian government appears to have ignored previous approaches and the Baha'i community, added the resolution.

The Baha'i community is a sect formed in Iran in the 19th century. It advocates the spiritual unity of mankind and the equality of men and women.

Pope: Negotiations — not bloodshed — Poland

CASTELGANDOLFO, Italy (NC) — In a strong and emotionally charged voice, Pope John Paul II has appealed for negotiations rather than bloodshed in his native Poland.

The pope told an audience of 10,000 visitors in Castelgandolfo that "too much Polish blood was spilled during World War II for people to be able to talk or think about a new spilling of blood.

Speaking in Polish, Pope John Paul II said, "We know very well that it is impossible," the statement said.

Guatemala — campaign to discredit Church

GUATEMALA-CITY (NC) — The bishops of Guatemala in a pastoral letter sharply denounced what they called a government "campaign to discredit the church." "Besides the assassination and disappearance of 12 priests...." the bishops said.

"The church in Guatemala today has to act to protect itself from various forms of violence...." the bishops added.

The bishops called for full freedom of communication.

Warsaw, Poland (NC) — In sharp language, the Catholic bishops of Poland called for full freedom of the press, television and all other media of communication. In a statement read in churches throughout Poland the hierarchy termed constraints of such freedom inadmissible. Access to the government-controlled media has been one of the key issues in the battle between Solidarity, the independent labor movement, and the ruling Community Party. "The monopoly of a social group or an ideology to proclaim its own opinions through the social communication system is inadmissible," the statement said.

Guatemala — campaign to discredit Church

CASTELGANDOLFO, Italy (NC) — The of summer vacation provides a good opportunity for Christians to renew their commitment to the Gospel's spiritual, cultural and social goals, Pope John Paul II said recently.

Addressing a crowd of about 12,000 people before his noontime recitation of the Angelus in Castelgandolfo, the pope spoke of the recent feast of St. Matthew.

"This period of the year, when activities begin again in schools, in parishes, in associations, offices, in factories and in fields, this Gospel can well be reread as a key to spiritual, cultural and social commitment and action," Pope John Paul said.

After the Angelus prayer, the pope spoke in eight languages, including Dutch. He had special greetings in French for a Canadian pilgrimage from Quebec and in English for a group from Our Lady of Victory Parish in Baltimore and members of the Divine Word Missionaries.

Pope John Paul II spoke at length to visitors from his native Poland, telling them that "every day, I pray unceasingly for my homeland."

To a group of pilgrims from Czechoslovakia, the pope said in Polish: "The church in Czechoslovakia and the Czech and Slovak peoples are dear to me and are always the object of my daily prayers."

He did not mention the tense political situation in Poland, but it is believed that he was being updated by two of Poland's top churchmen who had recently arrived in Italy. They are Cardinal Franciszek Macharski of Cracow, and Auxiliary Bishop Benigno Dabrowski of Warsaw, general secretary of the Polish Bishop's Conference.

THE TWO ARRIVED in Rome Sept. 21 and it was generally believed that they would have private meetings with the pope.

Sources in Rome said the two prelates arrived to get papal approval for the test of a new bulletproof glass to be delivered in the near future by Archbishop Josef Glemp of Warsaw and Gniezno, primate of Poland.

The Vatican would not confirm that Pope John Paul met with Cardinal Macharski and Bishop Dabrowski.

Bullet proof glass at Castelgandolfo

CASTELGANDOLFO, Italy (NC) — A new chapter in the protection of the pope summer residence in Castelgandolfo. Pope John Paul II stood behind the chest-high shield as he spoke to some 7,000 visitors in the square below.
Msgr. Higgins visits Poland, lauds Solidarity

By NC News Service

Msgr. George G. Higgins relayed the "profound admiration and respect" of the American people to the Polish Solidarity workers in his homily at a concelebrated Mass Sept. 26 in Gdansk-Poland.

Msgr. Higgins, who teaches at the Catholic University of America in Washington and is former secretary for special concerns of the National Council of Catholic Bishops, planned to celebrate Mass each day during his Sept. 24 - Oct. 1 visit in Poland. He was in the country as a private citizen.

MSGR. HIGGINS also distributed a speech by the AFL-CIO's president, Lane Kirkland, who had prepared the speech for delivery at the congress of Poland's independent trade union, Solidarity. But Kirkland and other AFL-CIO leaders were denied visas by the Polish authorities.

Kirkland's speech, which was read at the congress and was loudly applauded, described Solidarity as the 'authentic voice' of Polish workers. Solidarity reconvened its controversial national congress Sept. 26 after an interval of three weeks since the first stage of the congress. The 824 delegates from all over Poland gathered in Gdansk, although an intense propaganda campaign against Solidarity had been conducted by the communist authorities.

In his address Msgr. Higgins told the Polish delegates of the fellowship between American and Polish workers, but added, "I have absolutely no intention whatsoever of getting involved, directly or indirectly, in the internal affairs of your movement or the internal affairs of the Polish nation."

Msgr. Higgins, quoting from Pope John Paul II's recent encyclical, "Laborem Exercencs" (On Human Work), said, "In order to achieve social justice in the various parts of the world, in the various countries, and in the relationships between them, there is need for new movements of solidarity of the workers and with the workers. The church is firmly committed to this cause, for she considers it her mission, her service, a proof of her fidelity to Christ, so that she can truly be the church of the poor."

"Moreover, I have long since come to realize that labor unions in Pope John Paul's words, are 'an indispensable element of social life, ...a mouthpiece for the struggle for social justice, for the just rights of working people,' " Msgr. Higgins said.

He called unions "an integral part of our Catholic tradition," and said the American labor movement, with the support of the Catholic Church and other religious bodies in the United States, has been struggling for many generations to enable the working people of the country to achieve the sublime goals set up in the papal encyclicals.

Msgr. Higgins said the presence of Solidarity's leader, Lech Walesa, at the AFL-CIO convention in November will "help American workers immeasurably. His visit to the United States as your official representative will inspire them to keep up the good fight for social justice and, needless to add, will also help to prevent the cause of working solidarity so dear to the heart of Pope John Paul II."

PAPERS DROP GREELEY

NEWARK, N.J. (NC) — Archbishop Peter L. Gerety of Newark, publisher of The Advocate, archdiocesan newspaper, said in his column that the paper will no longer carry the syndicated column of Father Andrew Greeley.

Recently, The Florida Catholic also dropped the sociologist-priest’s column.

Saying that he took the step "regretfully," Archbishop Gerety said he objected in particular to a Father Greeley column which criticized American priests for what Father Greeley called "arrogance."

The Archbishop wrote, "I simply cannot permit that the rantings of Father Greeley about my brother priests be given forum in the pages of The Advocate."

"No one has to tell me about the faults and foibles of priests," he added. "We are just like any other members of the human race. Priests are human and our people are well aware of the fact."

Father Greeley was unavailable for comment.

SISTERLY KISS — Oakland A’s manager Bill Martin gets a hug from a nun in the stands at Arlington Stadium between innings as his team played the Texas Rangers in Arlington. Martin was talking to a friend when the nun approached him. (NC Photo from UPI).

Suffering expected

continued from p. 1

because of the anticipated increase in project applications for grants, he said. Last year, even before the threat of federal cuts, the campaign received applications requesting more than $40 million in funding. (CHD) had less than a sixth of that amount to divide up.

"We got 600 applications this year and next year we expect double that. We're going to be hard-pressed, there's no doubt about it," Father Motet said.

"Once the cuts are felt and things begin to hurt, people are going to be harder to motivate," he added.

"The American public is very volatile. It swings back and forth quickly on issues.

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"In North Florida Over 30 Years"
Bible-toting hecklers over-simplify Scripture

By Dick Blow
The late Father Eugene Maly, one of America's leading biblical scholars, complained of groups who called themselves "born-again Catholics." They once crowded a lecture he gave in the Miami area, Bible in hand, and they looked up every reference he used, carefully read the passage "in the spirit," and then heckled him from their seats. Whenever his understanding of a passage did not match their own, these folks were discourteous, loudmouthed and abusive, unchristian in other words, but they justified their behavior by attributing it to the "unadulterated spirit." At the extreme right of the spectrum, he found folks who attack biblical scholars by calling their statements "catical error," and to contrary doctrine, such judgments are arrived at independent of contact with sources; a newspaper summary of a scholar's lecture is compared with incomplete memories of what was once said in a parochial schoolroom and, if these don't match, excommunication is too good for the poor scholar.

"What understanding of the place of Scripture in a catholic's life is appropriate? We will never find an answer as simple as those offered by extremists, because the supernatural (that which is above nature) is by definition a bit over our heads in certain aspects. The supernaturally-inspired Bible, its uses and its understanding cannot be dealt with by any simplistic approach or summary; the honest reader acknowledges that there will be uncertainties and complications, and he welcomes these as opportunities for acquiring wisdom. Which means, before anything else, that he is willing to work. Which means he is willing to study. Which means he is willing to listen— not merely to inner voices but to the Spirit speaking through his Church's bishops, theologians and scholars.

Anyone who wishes to pray as the Church prays needs no outside encouragement to read the Bible, because he sees how deeply the Church is on the Bible in her liturgy. In a most significant sense, the Mass is Scripture, and to the extent that we would have a mere distribution of Communion plus a bit of music and personal prayer, this does not mean that everyone should read Scripture the same way. The Pope does not rule in a vacuum; he rules within the Church. In the same sense, the Bible can guide and inspire only as one of the tools of the community which forgé the tool; it must be read "in the Church" or it is merely one of many "Great Books," uplifting but never inspiring. Protestant sects disagree with this assertion; indeed, that is how they earned the name, Protestant. We may respect their position, yet we cannot assume it ourselves, without strudging off one of the essentials of catholic belief.

By attributing it to the "unadulterated spirit," at the extreme right of the spectrum, he found folks who attack biblical scholars by calling their statements "catical error," and to contrary doctrine, such judgments are arrived at independent of contact with sources; a newspaper summary of a scholar's lecture is compared with incomplete memories of what was once said in a parochial schoolroom and, if these don't match, excommunication is too good for the poor scholar.'
Archbishop retires, was Miami pastor

WASHINGTON (NC) - Pope John Paul II has accepted the resignation of Archbishop Thomas J. McDonough of Louisville, Ky., former auxiliary bishop of St. Augustine and first pastor of St. Rose of Lima Church in Miami Shores.

The archbishop, 69, will be apostolic administrator of the archdiocese until a successor is named, said Archbishop Pio Laghi, apostolic delegate in the United States, who announced the resignation Sept. 29.

Archbishop McDonough, a native of Philadelphia, served in St. Rose of Lima in 1948. From 1947 to 1947, he was auxiliary bishop in St. Augustine, and prior to that was executive director of Mercy Hospital, where he supervised the building fund and construction of the first hospital building before its opening in 1950.

In his 14 years as head of the Louisville Archdiocese, Archbishop McDonough was actively engaged in ecumenical and social justice issues and in postconciliar church renewal.

With a Catholic minority of 200,000, about 15 percent of the 1.3 million people in his rural-urban archdiocese, the archbishop was a leader in numerous efforts at interfaith sharing.

UNDER HIM, the Catholic and Episcopal cathedrals and another pair of Catholic and Episcopal parishes in Louisville in the 1970s entered covenant relationships of joint prayer, study and action.

In 1979 the archdiocese joined with six Protestant denominations in an effort to give united witness to the Gospel and attract their members to Christian renewal. The year before, it had joined Protestant and Jewish bodies in initiating the Interfaith Covenant of Kentuckiana, an outgrowth of a seven-year-old interfaith organization in the Kentucky-Indiana area around Louisville in which the archdiocese also held membership.

Archbishop McDonough was also active on a variety of social issues.

Following a court order for desegregation of public schools in his area, in 1974 he declared that Catholic schools "must not become havens for those trying to escape integrated public schools." He ordered all Catholic schools in the archdiocese to follow strict guidelines for admitting new students, with "the objective of furthering racial integration."

TWO YEARS later, shortly after archdiocesan offices were picketed by anti-busing forces, and a number of anti-Semitic and anti-black incidents occurred in the area, the archdiocese and 23 other religious groups joined in a broad-based anti-bigotry campaign.

Miami Archdiocesan Council of Catholic Women

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The National Council of Catholic Women is composed of organizations of Catholic women from throughout the United States and reflects a membership of ten million.

The Florida Council of Catholic Women, whose President/Province Director serves on the National Board, is composed of the Presidents and Moderators of the Councils of Catholic Women in the five Dioceses in the Province of Miami State of Florida.

The Miami Archdiocesan Council of Catholic Women is composed of organizations in the nine Deaneries, representing eighty affiliated groups and numerating a membership of 8,500 women.

The objectives of the MACCW are to unite Catholic Organizations of women in purpose, direction and action in religious, educational, social and economic fields; to stimulate these groups to greater efficiency and usefulness in meeting the needs of the times and to render them assistance in these efforts.

Areas of Council Programs are directed through six commissions designed to serve the community and to fulfill the objectives of this Council.

The CHURCH COMMUNITIES COMMISSION aims to create a community of God's people that is educated and dynamic. Programs of study, prayer and action will lead to achieving the ideals of a complete life in Christ in an ever-deepening love for God and neighbor.

The aim of the COMMUNITY AFFAIRS COMMISSION is to involve the members of MACCW, and all people in working to answer the needs of their individual communities. Programs are focused on all areas that affect the well-being of the people of the United States.

The FAMILY AFFAIRS COMMISSION strives to assist families in achieving a truly Christian life and to preserve Christian principles in those areas that pertain to the welfare of all families, and to help the family to carry out its responsibilities within the Church, the civic community and the world.

The concern of the INTERNATIONAL AFFAIRS COMMISSION is to awaken in all Christians a conviction of their relationship to and responsibility for mankind around the world, especially as set forth in the Decree on the Apostolate of the Laity and the Pastoral Constitution on the Church in the Modern World.

The LEGISLATION COMMISSION has as its premise the obligation to provide information and techniques for influencing legislation, to encourage needed action in legislative areas and in general to keep the membership informed and up-to-date on pending legislation.

The ORGANIZATION SERVICES COMMISSION acts as the "Service Bureau" for officers and all chairmen. It assists the Council by providing tools and training, maintaining membership and dues records, distributing publications and obtaining publicity.

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Archdiocese offers help in many forms

By Marjorie L. Donohue
Coordinator of Public Relations

The Voice is a magazine that provides information about the Archdiocese of Miami. It covers topics such as social services, immigration, and community events. The magazine is published monthly and distributes it free of charge to parishes and community centers. The Voice is also available online at the Archdiocese of Miami's website. The Voice is an important resource for the Haitian community in South Florida, providing a platform for them to learn about their faith, culture, and history. It also serves as a platform for the Archdiocese to communicate with the community and to provide them with information about the various programs and services they offer.
The Biscayne College Chapel, was rededicated last week in memory of Msgr. James F. Enright, long-time pastor of St. Rose of Lima parish.

In his homily, Archbishop McCarthy said, "This chapel where the Lord dwells, Where the Lord is near to all who call upon him," in the words of today's liturgy, is the heart, the center of this college. That is why the renewal of this chapel speaks of the renewal of this college, a new vitality, enlivening it as it seeks to provide intellectual services and a habitable place from the Way, the Truth, and the Life, the Word, Jesus Christ."

The Archbishop continued, "For this reason, it is appropriate that in the rededication honor is paid to the good and holy priest who spent 53 years seeking, praising, experiencing God in South Florida, Monsignor James Enright, former pastor of St. Rose of Lima Church, of Miami Shores."

"WE ARE GRATEFUL to Mr. Whittaker and all whose generosity used this opportunity to pay tribute to this pioneer pastor of our Archdiocese who came to St. Patrick's in Miami Beach, in 1927, and spent the last 11 years of his life at St. Rose of Lima Church until his death just 11 months ago," said the Archbishop.

"May his memory live on here in the prayer life of this beloved Biscayne community. May this rededicated chapel signal an intensification of prayer life here and the renewed flow of blessings upon Biscayne College and upon all who come to pray in this holy place."

Fr. Patrick O'Neill, president of the college, said, "One of the focal points in our Biscayne College Community is our chapel which is a place in which we place God, give thanksgiving and go to for spiritual refreshment, prayer and reflection. In rededicating this chapel in memory of Msgr. Enright, we honor a person who held all of these aspects of communication with God in high regard."

FR. GERRY SHAW, OSA, Director of Campus Ministry, said, "We have attempted to make the chapel a place which is very conducive to prayer and worship—a place where a student or member of the staff can go to pray and have quiet time and a place where the college community can gather to express its love and commitment to the Lord."

Concelebrants included, Archbishop Polanco Brito, Archbishop of the Dominican Republic, a visitor to Miami, and a guest for the occasion, Fr. O'Neill; Fr. James M. McCartney, Dean of the College; Fr. P. Gerard Shaw, OSA, Director of Campus Ministry; Fr. Thomas Pohoto, Fr. James Mc. Douggall, R. Robert Burke, all of Biscayne College; Msgr. Bryan Walsh, Fr. Pablo Navarro and Fr. Michael Hougan.

Music was coordinated by Sr. Doreen Lynch, IHM, and a liturgical dance was represented by Mrs. Virginia Shaker. A reception hosted by Fr. O'Neill was held in the Center for Continuing Education.

The chapel was primarily designed by Brother Richard Canalli, OSA, of the Art Department, Villanova University, Villanova, Pa. Work on the chapel was done by Roger Desjardins of Andover, Ma., a former student.

PAPINGS WERE done specifically for the chapel by Dr. Raul Shelton, Dean of Financial affairs who pointed portraits of St. Augustine and St. Monica. A painting of Our Lady of Charity was done by a member of the Art Department at Biscayne.

Mr. Kenneth Whittaker, a member of the Board of Trustees of the college and long-time friend of Msgr. Enright, offered a reading during the Mass. More than 200 guests and students attended the ceremonies.

**Release of political prisoners**

LONDON (NC) — Amnesty International has appealed to the Chilean military government to release political prisoners, to halt tortures and killings by the security forces and to account for the estimated 1,500 people who disappeared between 1971 and 1977. The appeal, made by the London-based independent human rights group, came eight years after the current military government overthrew President Salvador Allende, a Marxist. Reports from Chile indicate improvements in human rights in recent years, but Amnesty claims that over the past year several people have been killed after arrest or abduction.

**Pope welcomes Lebanese Patriarch**

CASTELCONDOLFO, Italy (NC) — Welcoming the Maronite-Rite leader of Lebanon, Patriarch Antoine Pierre Khoraiche of Antioch, Pope John Paul II spoke of his "desire for the battle-scarred country in his Angelus talk Sept. 9. The pope told the several thousand pilgrims that the presence of the patriarch presented an opportunity for him 'to express our love for this country, Lebanon, which suffers to much, and to offer the assurance of our continued prayer.'"

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Auxiliary Bishop John Nevins addresses congregation of parish he once served.

By George Kemon
Feature Editor

Last Sunday two days of almost steady rain abated. The clouds parted, the sun came through and more than 1200 joyful parishioners came to help celebrate the Silver Jubilee anniversary of St. Lawrence parish in North Miami Beach.

Archbishop Edward A. McCarthy was joined in procession by Bishop John Nevins, Bishop Agustin Roman and several former pastors and administrators, all present to con-celebrate the Mass. Msgr. Francis J. Fazzalaro, J.C.D., present pastor, welcomed the clergy and parishioners and introduced Bishop Nevins who gave the homily.

BISHOP NEVINS who was administrator of the parish in 1969 spoke in glowing terms of the people of St. Lawrence — a community of St. Lawrence whose members love each other, a sincere openness to others, a place where our past tells us who we are, and a place of hope for the future.

St. Lawrence Parish, at 2200 N.E. 191 ST. St., in North Miami, was created by a decree of Archbishop Joseph Hurley of the Diocese of St. Augustine on Sept. 27, 1956. The territory which presently comprises the parish was originally within the sprawling area covered by Holy Family Parish in North Miami.

In 1958, the Diocese of Miami was formed and a school and convent (now the rectory) were added to the Church complex. Both were dedicated in 1960 under Fr. David Heffernan.


In 1971, the Sisters of the Immaculate Heart of Mary from Monroe, Mich. took over St. Lawrence School. A kindergarten was added in 1976, and the school received full accreditation from the Florida Catholic Conference in 1976 and now has an enrollment of 280 students.

St. Lawrence has about 1200 families registered in the parish. The program concluded with a reception held in the parish hall at which the former pastors greeted old friends.
Tax credits ARE American way

(The following was originally a letter from Archbishop McCarthy to Howard Kleinberg of the Miami News. We reprint it here as an editorial of The Voice.)

May I respectfully take issue with the lead editorial in your September 23 edition, “Tuition Tax Credit Not American Way.”

As the cost of education skyrockets, it is becoming increasingly difficult for parents who in conscience cannot approve the public school curriculum to provide an alternate education for their children.

Is it really the American way to deprive parents of a fundamental parental right — namely, to determine the education of their children?

Is it the American way to give the government monopoly over the formation of children’s minds by providing no viable alternative?

In the American way cannot union of school and state become as threatening as union of church and state?

Is there not a danger indicated in the fact that, according to reports, one out of ten delegates to the recent Democratic Convention was associated with the public school system?

Isn’t elimination of all competition contrary to the American way?

Is a system in which citizens cannot benefit from the substantial taxes they pay without renouncing the free exercise of religion truly the American way?

Since there were no public schools until the 19th century, long after the founding of our nation, since at one time religious schools did receive some forms of tax help, since the highly restrictive decisions of the Supreme Court relative to any expression of religion in the public schools only came in our times, can the present system really be considered the American way?

Since other English-speaking democracies provide tax assistance to parents who choose to provide religious-oriented schooling for their children, can the so-called American way be truly considered the right way, especially with the alarming growth of crime in our nation since the secularization of education? Would not the Packwood-Moynihan tax credit bill truly support public education since it would permit all citizens to benefit from their taxes?

The editorial curiously states that the public schools provide for plurality and diversity of education. Would it not be more accurate to say that assisting parents to educate their children according to their conscientious choice surely provides for plurality and diversity in education?

The editorial speaks of the public school system promising equal opportunity in education. Really! Let freedom of choice be the true equal opportunity of our system. Incidentally, it has been statistically established that there is more integration in parochial schools than in public schools.

The editorial strangely makes all kinds of fast judgments — namely, that the private schools would simply raise their rates. What right does the editorial writer have to predict that the law would permit students carrying only half a credit-load to be eligible? What right does the editorial writer have to state that the tax credit arrangement would clearly violate the spirit of the Constitution’s restriction on government establishment of religion? If that were so clear, why do not tax credits for gifts directly to churches violate the Constitution?

I support public schools. If there were none the churches would have a responsibility to promote them. I have too much appreciation and confidence in public schools to believe that they
This column is about Captain Kangaroo—a television personality I consider a great asset to our children, our families and our country.

Why am I writing about Captain Kangaroo at this particular time? Recently, CBS-TV announced plans to cut "Captain Kangaroo" in half and move it to an earlier hour, 7 a.m., a time when many Children are up and ready for watching TV.

IT MAKES NO SENSE to me that this show, one of the few that makes a difference in children's television, should be diminished. Captain Kangaroo has delighted children for 25 years. His show is the only preschool children's program aired weekdays by a commercial network.

Why is CBS changing its successful format? Apparently so CBS can expand its evening network programming. The logic is impeccable. CBS must compete with the "Today" show on NBC and "Good Morning America" on ABC.

Meaning what about the children? One opinion I got from a professor was this: TV is only a "baby sitter" anyway. So what difference does it make if kids watch news or morning cartoons?

On the other hand, the show's format is one of the few that makes a difference in children's TV programming. Maybe this is because the show never intended to be baby-sit. Instead he put together a show that stimulated young imaginations to wonder, to think and to consider the meaning of life and goodness.

The threat of U.S. employment of neutron bombs, we wonder: Will there be other Vietnams? Will there be other Vietnams? As I was saying, Captain Kangaroo is a national institution. He has done more for the country the last quarter of a century than the National Guard.

It's not a new dream. In fact, the late Pope Paul VI, in his memorable talk at the United Nations, warned us and the world of the war that was then being conducted. He declared, "No more war. War never again!

And the U.S. bishops in 1971 denounced the Vietnam War. They said: "At this point in history it seems clear to us that whatever good we hope to achieve through continued involvement in this war is now outweighed by the destruction of human and moral values which it inflicts. It is our firm conviction that the speedy ending of this war is a moral imperative of the highest priority."

ONE OF THE GREAT LEADERS of the anti-war movement was Martin Luther King, Jr. I remember especially his role in a prayer for the Vietnam War dead which took place on the lawns of Arlington National Cemetery.

"One of the greatest leaders of the anti-war movement was Martin Luther King, Jr. I remember especially his role in a prayer for the Vietnam War dead which took place on the lawns of Arlington National Cemetery."

In that Christmas sermon he emphasized love of neighbor, especially black and white, and against all violence who seemed to bring a new animosity to our communities and dificult as it is, we will still love you. Send your hooded perpetrators of violence into out communities and difficul as it is, we will still love you.

A father himself, Keeshan developed a role that makes him, in effect, an assistant to parents. He stressed the importance of parent-child relationships with me, observing: "The cleanest house in the world means nothing if you haven't taken the necessary steps to build a proper relationship with your children."

I feel perfectly at home during the interview, and why not?: My children grew up with Captain Kangaroo, Mr. Moose, Bunny Rabbit and Mr. Green Jeans.

I found the Captain to be a man of good sense and good humor with a creative mind who shows consideration in relationships—characteristics very much in evidence in his TV show.

His wife told me, then, "I love everything, my husband does in his work. He's wonderful on the screen—and he's just the same at home.

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I think all advocates of good television programming for children should encourage Keeshan to continue his fine work. Right now he could probably use a vote of confidence.

Write Captain Kangaroo at 555 W. 57th St., New York, N.Y. 10019.

Q. My mother does something that really bugs me. Every time I leave the house, whether it's to go to a party or a football game or just on an errand, she says, "Be careful." Doesn't she know I'm not a kid any more? Doesn't she trust me? Why does she keep saying, "Be careful"?

A. Last July I talked long-distance with a young friend, age 22, about our plans to get a together at his home, which is about 150 miles from mine.

I would make the trip up the interstate in my yellow Volkswagen. As we came to the end of our phone conversation, he said: "See you next Sunday."

Then he added, with warm sincerity: "Drive carefully, Tom."

The remark surprised me, and the concern and loving spirit behind it touched me.

About an hour later as I was cutting my front grass, something from my past caught me up short . . . and, in a way, embarrassed me.

I suddenly remembered how my mother, like yours used to say to me frequently, "Be careful," or "Drive carefully."

It annoyed me just as much as it does you. And she said it not only when I was 17 but even when I was 27. Often it is difficult for parents to stop parenting.

Sometimes I got hopping mad. I would wonder, as you are doing now: Doesn't she know I'm not a kid any more? Doesn't she trust me?

Both my parents are dead now and many years have passed since they left me. Seldom do I hear the phrase, "Be careful.

So, when a guy less than half my age says to me, "Be careful, Tom," I don't cuss him out. Instead my heart is warmed by his concern and loving spirit.

Could it be that this same fine spirit animated my mother in those long ago days of my adolescence? Maybe her heart was filled not with distrust but only with a love and concern that didn't want anything harmful to any of her children, ever.

(Questions on social issues may be sent to Tom Lennon at 1312 Mass. Ave. N.W., Washington, D.C. 20005.)
By Msgr. James J. Walsh

Sacrament of the moment

Now and then I have been asked to repeat some thoughts expressed here before about seeing the hand of God in everything in life. Spiritual authors in the past took for granted there was an often overlooked reality in the spiritual life called the "Sacrament of the Moment." Not referring to the seven sacraments instituted by Christ, which we receive at birth and death and all the stages in between, some of which abides with us, constantly bringing divine help.

The sacrament of the moment takes into account the events of daily life — all the so-called little happenings. Each of these is a sign, each allowed by God or arranged by him, each a means of transmitting grace designed for "where am here and in..."

THIS IS THE SACRAMENT OF THE MOMENT.

It takes more than a little practice to bring this into focus and keep it clear, from where we stand on planet earth, we can in no way see what God has in mind. We surely see many things happen which hurt us, sometimes crush us. We try to believe that even these sharp, painful events make sense to him, because he has always a long-range plan which takes in all of this.

We try to believe that even these sharp, painful events make sense to him, because he has always a long-range plan which takes in all of this. And do so for good or ill? Not one of these things represents a break with God or a strong rebellion against his will or a test of faith which contains a contradiction the moment of life, we begin to realize the great truth — namely, nothing happens by accident.

Nothing comes as a surprise to God. Frequently what appears to be a chance decision to go in this direction or that, to do this or that, turned out later to be a crossroad in our life. So each so-called trivial thing has a great potential. The sacrament of the moment is a sign given by God, intended to draw us closer to him.

St. Joseph became a past master at this. He had greater reason to complain at the way he was pushed around than anyone in the history of relationships with god. He is visited by an angel, but why in the middle of the night with a wild message that Jesus was to save his people? And why did Mary have to have her baby in someone's messy cave instead of in their own house? And why have to walk all the way to Bethlehem? Yes, and why fear a corrupt king?

May '75 marked the anniversaries of four of the most significant papal documents on social issues: Leo XIII's "On the Condition of Labor," Pius XI's "On Reconstructing the Social Order," John XXIII's "Christianity and Social Progress" and Paul VI's "A Call to Action."

Pope John Paul II had planned to commemorate this fourfold anniversary with a social encyclical of his own, and he intended to speak on labor at his May 13 general audience when, as he puts it, "what happened before the start of the audience" — his woundinging by a would-be assassin — "prohibited me from speaking on this problem."

"The new encyclical," he said, "stirs up a rather heated controversy in the United States, I expect it may be too "radical" for those who criticize its predecessors." Several participants at a recent seminar on church social teaching, including some Catholics, charged that the writings of the earlier popes betrayed a misunderstanding of contemporary capitalist economic theory and practice. If not altogether, they are "incomprehensible," because they are incompetent...and... "legitimize envy and spread confusion about the meaning of charity."

"Does the Pope reject all forms of Capitalism? No. Neither does he reject all forms of socialism. While he points out the weaknesses and dangers in both systems, he does not choose between them. His key criterion for judging either is to the degree to which "the primacy of man over things" is recognized."

BAUER SAYS THE SPIRIT of the encyclicals "is contrary to the most durable and best elements in Catholic tradition. They are indeed un-Christian" and are "immoral on several levels...because they are incompetent..." and..."legitimize envy and spread confusion about the meaning of charity."

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Bauer and several other seminar participants said church documents pay too much attention to the distribution of wealth and little if any to the need for greater productivity. Said one, with specific reference to the social documents of the American bishops, "Ethics seems to be confined to workers and their rights and to distribution, without ever considering how and why things are freely produced and distributed."

Thankfully, the new encyclical is guilty on most of these counts. The Pope understands the importance of productivity and the need for greater production of wealth. But starting from "the principle of priority of labor (human work) over capital" and the "primacy of man over things..." he concludes that "the justice of a socioeconomic system, and in each case, its just functions, deserve in the final analysis to be evaluated by the way in which man's work is properly remunerated in the system." A just wage, he says, "is not only the way of checking, but it is a particularly important one and in a sense the key means."

THE PRINCIPLE OF the "common use of goods" — an ancient one in Catholic social teaching, leads the pope to reject "the position that defends the exclusive right to private ownership of the means of production as an untouchable 'dogma' of economic life. The principle of respect for work demands that this right should undergo a constructive revision both in theory and practice."

Does the pope reject all forms of capitalism? No. Neither does he reject all forms of socialism. While he points out the weaknesses and dangers in both systems, he does not choose between them. His key criterion for judging either is to the degree to which "the primacy of man over things" is recognized.

Miami, Florida | THE VOICE | Friday, October 2, 1981 | PAGE 11
Respect Life Office is here to HELP

By Fr. Dan Kubala
Archdiocese Respect Life Director

It is a SAD time for our United States of America when in a country dedicated to life, liberty and justice for all, we have to fight for the lives of the unborn, the elderly and the handicapped. But it is also a joyful time in our country, joyful because there are people throughout the country who are literally willing to give their own lives, by way of time, talent and creative energies, to preserve life at all costs.

Here in this Archdiocese we have Respect Life Offices in Miami, South Dade, Hollywood, Coral Springs, West Palm Beach and Stuart, all deeply concerned about human life. The offices have adopted the Pastoral Plan for Pro-Life Activities designed by the National Conference of Catholic Bishops. The Plan works in three main areas: Public Information/Education, Pastoral Care and Public Policy.

In the area of Education/information the Respect Life Offices serve as resource centers, complete with speakers, films, slides, tapes, books, pamphlets and other materials dealing with life issues. The motto of all the offices is: WE’RE HERE, TO HELP YOU BE INFORMED so that you, too, can have the necessary courage and faith on the respect due to all human life.

The area of Pastoral Care which we offer young pregnant women is very important. Pope John Paul II, speaking to pilgrims had this to say: “the pregnant mother must not be left alone, left alone with her doubts, her difficulties, her temptations. We must stand next to her, so that she might have the necessary, courage and faith, so that her conscience will not be burdened... Everyone must in a certain way be with every mother who is to give birth and offer her every possible aid.”

Since abortion illicitly has now become one of the nation’s ten biggest industries and also the most popular “surgical operation” in the United States, and the yellow pages in our local telephone directory substantiate this, it is our duty to do everything possible to counteract abortion and bring life to its full term.

In order to do this we are offering the best possible services in a positive, practical, personal way... services that are free, confidential and non-judgmental. These services are offered in conjunction with local pro-life doctors; we also provide an emergency pregnancy intervention service. Volunteers are available on a 24-hour emergency telephone counseling service.

The residents of St. Andrew Towers, Josephine Fornerre, right, and M. June Nicoliatti.

By Ana M. Rodriguez
Voice Staff Writer

Coral Springs—When it comes to respect life, Cherie Bowman knows her business—intimately.

The mother of five, now pregnant with her sixth, has what she considers living proof that life in the womb is too “tremendously great” to tamper with, and the proof is in her second youngest child, a girl named Mary.

Now 3, Mary was born at six months, weighing just a little more than one pound. An incubator kept her alive, although her twin sister Monica lived only three days. Now Mary is healthy, happy and developing. "We are extremely grateful to God for giving us Mary as well as Monica," "tremendously great" to say it is not an easy time for her.

Bowman, a member of the Respect Life Office in Coral Springs, which opened last March. There, about 40 volunteers, many of them elderly, concentrate on getting young people, even Catholics who might not care about their, to stress the value of the life within her and the important part she plays.

The easy, fast solution is to get an abortion, but there is only a temporary solution, according to Bowman because having it can lead to many more problems, both physical and psychological.

The side-effects of abortion, even legal abortions, she says, include infections, hemorrhage, sterility, and even death. "If she's lucky enough to have another child, (the abortion) is still there in her brain. Her decision for that child can trigger a lot of guilt and remorse. "Once a life is concerned," Bowman adds, "you already have a baby. The decision is whether or not to allow the child to continue to live."

To those who argue that legalizing abortion has helped women who would have had the abortion anyway, probably in unsafe and unclean conditions, Bowman replies, "We don't legalize something that is wrong just because a lot of people are doing it anyway. And it will be wrong and always will be the taking of a human life."

"Any civilized nation will protect its young and establish laws to safeguard their people, young and old," she ad-

Cherie Bowman, standing, instructs two Respect Life volunteers from St. Andrew Towers, Josephine Fornerre, right, and M. June Nicoliatti.
When Respect Life Sunday rolls around this Oct. 4, it will be the 10th time the U.S. has celebrated this event. In that time, the program has grown, not in the bureaucratic sense, rapidly, but in more significant ways. It has expanded from a week-long affair to a year-round effort, reaching out to growing numbers of individuals and associations in the Church, challenging their creativity and deepening their concern for others in the process.

At the first decade of the Respect Life Program draws to a close, it might be useful to remember how and why it began, and to consider some of its accomplishments.

The program can trace its origins to efforts in the late 1960s to liberalize state abortion laws. Many bishops, as well as others, viewed such efforts as the beginning of an assault on human life, and searched for ways to counteract this trend.

"IN THE BEGINNING," the response of the American Church to increased violence against the unborn, the aged, the handicapped, emerged from a small segment of concerned bishops, deans and lay workers who saw the hand-writing on the wall," recalls Sister Margaret Carney, executive director of the Respect Life Program.

"Their efforts were greeted with some support, but with anxiety and apathy too," she says. "Gradually, however, a chilling realization took hold. The Catholic underpinnings of the American dream were eroding. The work for legalization of abortion spread, blatantly affronting a collective Catholic conscience sensitized to it in the decades just past in the John Kennedy-John F. Kennedy-VI era. Like the proverbial sleeping giant, the body of U.S. Catholics began to respond.

It was against this background that the Respect Life Program was born. Its goals, since its inception in 1972, are:

• To proclaim the sanctity and value of human life as a gift from God and the foundation of human rights.
• To oppose and ultimately do away with that which destroys or endangers human life; with particular concern for such evils as war and violence, abortion and euthanasia.
• To correct those situations that diminish life itself or limit the appropriate enjoyment of life.
• To support and encourage the development of that which sustains, nourishes or provides for the proper enjoyment of life.

By William Ryan

"A pro-life position is not complete if it fails to concern itself with the nuclear arms race," Fr. J. Bryan Hehir states, Director of the Office of International Justice and Peace, United States Catholic Conference. He calls attention to the 1981 Respect Life Manual in an article entitled "The Sanctity of Life and the Nuclear Arms Race." Hehir outlines the Church’s concern with the problem of nuclear weapons and discussed the issue of the Church in the United States in regard to the arms race.

"THE MORALITY of war and peace has always been a central part of the Catholic Church’s teaching," he states, "the sanctity of human life." Hehir says, "We have a serious problem in the current nuclear arms race today:

• There are major arms control discussion in progress at the present time.
• The size of the nuclear arsenal on both sides has multiplied with each superpower moving toward possession of 10,000 warheads which can be delivered against the civilian or industrial centers of the opposing country.

• After two decades of an official U.S. position that the only reason for stockpiling nuclear weapons was to deter the use of such weapons by a potential aggressor, a new nuclear ‘doctrine’ now seems to say that a nuclear war can be controlled and is ‘deterable.’

SINCE CATHOLICS cannot shape the direction of U.S. nuclear policy alone, Fr. Hehir says, “We need to build a moral consensus across religious lines to form the basis for public policy. "But Catholics can become a much more cohesive force and cohesive voice by tying our concern about abortion and euthanasia to the problem which literally could destroy civilization in less than an hour," he adds.

We possess an integral sanctity of life ethic which encompases a series of problems from abortion to capital punishment, from hunger to the care of the terminally ill. An integral part of the Church’s concern for the sacredness of life is the challenge of a centuries-old tradition which speaks to the problem of war.

Today … the Catholic witness concerning the nuclear threat must be a visible and vocal manifestation of our commitment to the right to life of the entire human family.
Loosening the ties that bind

Dear Dr. Kenny: Our only child, a 28-year-old daughter, is divorced and the mother of two children, 10 and 5. Her constant male companion for three years is seven years younger than she, served a term in jail and has not worked for a year. For three years now, we have had a bad relationship with our daughter. We see her daily, but things are never pleasant. We are never invited to her home and she rarely has a meal with us because of this boy.

She lives in a home we own, rent free, and I babysit many hours a week. We love the children and I feel they need us and the feeling of security and stability we can offer.

I’m unhappy about the mess. What can we do?

There is a constant exchange of hurting words and I wish we could experience love the way Christ meant us to. I think when help is given the advice goes with it.

You are worried that your daughter is divorced, that as a young mother she must work to support herself and her children, that her relationship with the young man has many drawbacks, and that your relationship with your daughter was soured.

Can you understand your frustration and upset?

However, while your worries may make sense, your strategy does not seem to be working. Part of the problem may be your frank statement, “When help is given, the advice goes with it.” Advice giving is rarely effective in accomplishing behavioral change, even when the advice is right.

It appears you are still treating your grown daughter as a child. Grown children (more than 18) should be treated as adult friends.

Imagine treating your daughter as you treat one of your best friends. Probably, you would be more supportive of friends, responding to the positive aspects in their personality and situation.

The support you provide need not be financial. When you provide financial support for your daughter, you reinforce the parent-child role and dependency in her.

You say you provide a house and that your baby sits regularly. While it may sound harsh, I suggest you rethink this. You and your daughter will experience some immediate distress, but your daughter will have to assume greater responsibility for her life.

Permitting someone to be responsible for his or her own life is a much more effective way to effect change than giving advice. If your daughter must pay rent, she may be angry with you at first and eventually move out. If, however, you also cease to give advice, then the door is open for your daughter to relate to you on a more adult basis.

You say you enjoy babysitting for your grandchildren while your daughter works. I’m sure your daughter appreciates the help and your grandchildren benefit. However, I would expect your daughter to be left to problem-solve the way, perhaps by helping you with meals or housework.

By expecting her to provide for herself and her children, you are treating her as an adult. By ceasing to undermine her leisure time, you are pressing her to find a lifestyle that she can manage herself. You may lose her for a while, but you will have given her a real push toward adult responsibility.

(Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys; Box 67; Rensselaer, Ind. 47978.)

What do you want for your children?

Two or three young children could be seen in the background as the narrator asked the old woman where she worked for her children. I thought of my own family of six and responded mentally to the question: go on? Here was the, in some way, happy marriage, healthy children, a sense of service. Given another split second ten other ideas would have popped into my mind. But here answer stopped me, numbed me. I felt my heart and stomach muscles contract when she answered: “Just mainly that I could keep them from starving.”

The hour long film I was watching was not concerned with hunger in Bangladesh or Africa or even in Appalachia. It was made in Florida, about Floridians. It was entitled; “A Day Without Sunshine” and explored the lives of the migrants who labor in our state’s orange groves.

After the film, Fr. Frank O’Laughlin, pastor of Holy Cross parish in Tindtown, FL spoke for another hour, of peting more facts and stories from his own experience and answering our questions. He spoke of the little victories within the legal system, of the powerfulness of the citrus industry, of the children whose childhood is forever changed by it. Probably spans twenty years shorter than the average American’s of dedication and continuing hope, and much desperation over the greater lack of concern today than twenty years ago. At evening’s end, I was informed but drained.

I knew that I fell into the category of people who were unaware of the tragedy, of the situation, and not knowing, didn’t really care. But now I am aware. I do know. And knowing is not enough. My life got snagged on family as a unit, a small community; best hope for their children was that: they would not starve to death. I could hardly imagine what she felt. And I knew that they could not imagine for her children what I feel and hope and expect for mine.

So what can people do to narrow the gap that exists in our hopes and dreams for our children? The kind of intensity that this cause deserves is not mine to give. It is already at work in my family, in my work and in those places where I have chosen to be.

But I also know that there are two things that are always necessary, effective and possible to some extent: prayer and money. Those are the two commodities and the two levels on which most problems have to be tackled. I keep our own funds. “The poor have what little money and talents to work in this way, because sharp and our priorities and actions in line with God’s will. Money is the earthly, tangible symbol and agent of change. How we spend our money and time are always accurate indicators of our values. Many services and programs are threatened by a lack of funds. “The poor have what little they have taken from them.” It is within the power of all of us to positively and directly affect the lives of those migrants served by Fr. O’Laughlin and his co-workers throughout Florida.

There is much that can be done by groups which would put their energy and talents to work in this way. Father suggests that any migrant mission would be thrilled to respond to the question that could be asked by any community or Church service group: “What do you need? How can we help?” Anyone living along the East coast of Florida from Homestead nor-thward is within easy driving distance of a migrant mission. Youth groups have often worked as teams to rehabilitate housing. Youth is a time of life meant for idealism, for heroism. Migrant ministry could be a powerful antidote to the taking-care-of-number-one poison that infects so many lives.

Groups more oriented to impacting legislation and social change might consider forming some of the “energy” into advocacy groups. Work which is already being done in the area of legal aid for migrants is a challenge to our country as well as to our own church.

This space is not large enough to begin to include all the possibilities for action (that). O’Laughlin can suggest for more contact his address.

Together we can find and pursue the answer to the question: “What do we want for our children?”

OPENING PRAYER
Heavenly Father, we are so aware of your harvest of blessings all around us. Help us to pass over what may not be so obvious — the blessings of the people in our own family. Help us to recognize in each other the good that is there and to help each other grow in as many ways as possible. Be with us during this growing time of Family Night.

SOMETHING TO THINK ABOUT
Among God’s wonderful gifts and blessings, his greatest gift are people, especially people who love one another, care for each other, and are always ready to help. That pretty well describes the family. This Family Night gather together to look calmly at each other and to celebrate your “Family Harvest.”

ACTIVITY IDEAS
Young Families
Family harvest scrapbook Materials: family scrapbook, family tree, special trips and occasions, paper, pencils, crayons. Concentrate on your family as a unit, a small community. Take out the family scrapbook and talk about special trips and occasions. Perhaps each member could share a special souvenir with the family group. Think about the time you most appreciated belonging to this family. Each one draw a picture of that memory. Share the pictures in a discussion and put them together in a “Family Harvest” scrapbook.

Middle Years Families
Talk about how difficult it can be to always show love for each other and what we can do when we have been unloving. At the end of the discussion each have one write and complete these sentences:
1. I am going to show love this week by... by... by... by...

SNACK TIME
Combine snack time with a little entertainment by bobbing for apples.

CLOSING PRAYER
The Lord’s Prayer.
Let's Go to the Races

The Winners Circle

'100 Winners

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USDA Choice Beef—Boneless Lb.

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NEW YORK (NC) — It was just at the end of World War II when the word went out in 1945 to American Catholics: “Better to light one candle than curse the darkness.”

The 1,000-year-old Chinese proverb chosen by the late Father James Keller, author of “You Can Change the World,” became the slogan for the Christopher movement and is still very much a part of its philosophy.

The movement marks 30 years on television with a “Christopher Closeup” program to be carried on 77 commercial stations in the United States (locally, at 9 a.m. Saturday, Oct. 3, on WCIX-TV, Channels 6 and 3). According to its director, Father John Catoir, 50, the program will be one of reminiscence. But the format will be switched.

Actor Ann Blyth, who was among other film luminaries such as Irene Dunne, William Holden and Paul Douglas on the original 1951 shows, this time will do some of the interviewing of Father Catoir and Joanne Glynn, the program’s co-hosts.

The key words remain, according to Ms. Glynn, “information, inspiration and entertainment.” Each person has his unique ability and a responsibility to create a better world.

“Studies have shown that each individual has the capacity to affect, significantly, at least eight other persons positively or negatively,” Father Catoir said during an interview in New York. “This has a ripple effect.”

“If you can influence eight and they can each influence eight, you have 64 persons right there. It is possible to make this world a little better when you leave it. After all Christ only took 12.”

Christopher movement marks 30th year with nostalgic TV show

TOO MUCH STEAM IN ‘BODY HEAT’

BODY HEAT

A mediocre lawyer in a small Florida town (William Hurt) pursues a married woman (Kathleen Turner), who in time persuades him to rid her of an unwanted and very wealthy husband in this slavish imitation of a dark romantic melodrama of the 40s, written and directed by Lawrence Kasdan. The only modern touch is the laboriously explicit quality of the sex. Because of the latter, the U.S. Catholic Conference has classified it C, condemned. The Motion Picture Association of America has rated it R, restricted.

ONLY WHEN I LAUGH

Neil Simon has written another vehicle for his favorite actress, wife Marsha Mason. In this extensive reshaping of Simon’s unsuccessful Play The Gingerbread Lady, Mrs Mason plays a successful actress, a reformed alcoholic, whom circumstances conspire to push to the brink once more. Kristy McNichol plays her faithful teenage daughter and James Coco and Joan Hackett are her close friends, a homosexual failed actor and a rich man’s wife pathologically afraid of growing old. The movie, directed by Glenn Jordan, is moderately entertaining, a blend of laughs and seriousness, but everyone is just a little too nice, and the whole thing a bit too, continued to be really moving. Aside from some occasional foul language, everything is pretty innocuous. The U.S. Catholic Conference has classified it All — morally unobjectionable for adults. The Motion Picture Association of America, because of the language, has rated it R — restricted.
Calling Catholic educators

By Paulette Martin

Are you a Catholic educator interested in Christian fellowship, spiritual renewal and educational growth? If the answer is yes, the Catholic Educator's Guild can offer you all that for $7 a year. The friendships, inspiration and good times are free.

Since its founding as the Catholic Teacher's Guild, under the auspices of the late Archbishop Coleman Carroll, the Guild has strived to realize its three goals of fellowship, renewal and growth in a Christian setting through its members' participation in retreats, days of recollection, workshops, seminars and special Masses followed by dinners.

Every year, the Guild recognizes outstanding contributions to education through its presentation of the Lumen Christi Award to people who truly have been "Lights of Christ" in their spiritual and professional lives. Last year's winners were Josephine Giuliano of Holy Family parish in North Miami.

GROWING FROM 50 members to its current 115, the Guild has also been blessed with dedicated and ambitious leadership over the years, including as its presidents Carl Khetta, Peter Papalardo, Conchita Garcia and Margaret Miller. Last year's activities were a Cuban dinner at the Shrine of Our Lady of Charity, presided by Auxiliary Bishop Agustin Romani, an evening of reflection at the Dominican Retreat House, a community outreach project in the form of a panel discussion on the theme, "Evangelization: The Community — Our Commitment," held at Holy Redeemer parish in Miami, and a Mass and luncheon at the Church of the Little Flower in Hollywood.

Plans are underway to make this year's calendar of events better.

Officers for 1981-82 are:
- President: Jeanette O'Connor, a principal at North Miami Middle School and a charter member of the Guild;
- President-elect: Elvira Dopico, associate superintendent of Dade County Public Schools;
- Vice-President: Edward Doyle, counselor at Cutler Ridge Jr. High School;
- Recording Secretary: Josephine Danich, teacher at the Gardiner School;

The Franciscan Sisters of Naples will sponsor a three day celebration this weekend in observance of the eight hundredth anniversary of the birth of St. Francis of Assisi Oct. 4, 1181.

Sister M. Kathleen Winkelman, O.S.F., director of the program, announced highlights will be a Confraternity of Christian Doctrine Presentation starting Oct. 2 in St. Ann Parish Hall, Children's Mass and film "Brother Sun — Sister Moon" the lite story of St. Francis, every evening at 7:30 P.M. The Sisters of St. Ann School Mass in honor of St. Francis, devotions at every Mass on Oct. 4 blessing of the animals on the convent grounds, with the celebration closing at 7:30 P.M.

Sister Kathleen said, "More is known of St. Francis than of any other medieval saint, from his own words, Rule, letters and writings and those of his contemporaries. From his great store of authentic material a clear picture of the man emerges. He is the saint both Christian and non-Christian unite in honoring for his unique simplicity, love of the poor and all creatures great and small. "Giving up a life of wealth and the glamour of knighthood, he not only attracted many to serve in the religious family he founded but also drew the laity who became Secular Franciscans. It has been said of St. Francis "That of any man who walked the earth he must have resembled Christ." Francis expected his followers to be active and to contribute to the common good. His Rule is based on the fact that God meant material things to be shared by all. Not that wealth be controlled by a few while others lacked the basic needs of life."

The Sister's staff St. Ann's School, the first Catholic School in Collier County, opened in 1956. They conducted CCD and adult education programs, visit the sick, bring Holy Communion to patients at the local hospital and serve as Lectors and Eucharistic Ministers. Sister Kathleen is also Spiritual Assistant to the Lay group of Secular Franciscans who meet at St. Ann's Parish Hall on the second Saturday of every month.

Other members of the Board of Directors are Richard de Aquino, Enrique Ferrer, Josephine Giuliano, Paulette Martin, and Marjorie Wessel.

Father Peter Kenny, S.S.J. of Holy Redeemer parish is the newly appointed chaplain.

To join, or for more information please contact Ruth Barbick, 1500 N.E. 9th Ave., Biscayne Park, N. Miami, Fl., 3361.
**It's a Date!**

**Maccw Deanery Meetings Set**

**North Broward Deanery**: Fall Meeting and Luncheon will be held on Tuesday, October 20, 1981, 8:30 A.M. at St. Gabriel Parish Hall, 710 N. Ocean Blvd., Pompano Beach, FL. Luncheon at The Sea Garden Hotel. Theme: "Vocation...The Call to Life". Speaker: Cathy Fischer and Rev. Gustavo J. Miyares. Admission $2.00 including luncheon. Call Catherine DePalma 782-0686 for reservations or information. Deadline Oct. 10, 1981.

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The Annual Fall Meeting of the East Coast Deanery will be held on Oct. 13, 1981 at 9:30 A.M. at St. Ignatius Loyola Social Hall, 10014 North Military Trail, Palm Beach Gardens, Fl. 33410.

**Merit semiinalists**
The Office of Education of the Archdiocese of Miami is pleased to announce the following semiinalists in the twenty-seventh annual (1982) Merit Scholarship Competition. Congratulations to the students, their teachers and parents.

- **St. Thomas Aquinas High School**
  - Patrick T. Brilfain

- **Stephen A. Mixsell**
  - Joseph Labno

Congratufott as to the students, their... announcements the following semifinalists in... Theme "Vocation...The Call to Life".

**Gustavo J. Miyares. Admission $8.00**

"Vocation...The Call to Life". The Sea Garden Hotel. Theme "Vocation...The Call to Life". Meeting and Luncheon will be held on... "Vocation...The Call to Life". The Sea Garden Hotel. Theme... Meeting and Luncheon will be held on... "Vocation...The Call to Life". The Sea Garden Hotel. Theme... Meeting and Luncheon will be held on... "Vocation...The Call to Life". The Sea Garden Hotel. Theme... Meeting and Luncheon will be held on... "Vocation...The Call to Life". The Sea Garden Hotel. Theme...

**Our Lady of Lourdes Academy**

Christopher Columbus High School

- Benjamin P. Brown

- Terrance J. Weaver

Immaculate LaSalle High School

- Brett C. Schwey

Our Lady of Lourdes Academy

- Kelly A. Chambers

- Ramona A. Cortez

Cardinal Newman High School

- John L. Brown

- Alina R. Garcia

- Judy E. Pinsky

**Catholic Daughters of America**

Court Holy Spirit, No. 912 Pompano Beach will hold a business meeting at St. Elizabeth's Gardens, on Friday, October 9, 1981 at 2:00 P.M. For information call: Rosalie Lidest, Regent at 781-5008.

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**Catholic Widow & Widowers**

Club will have a social gathering on Monday, Oct. 5, at 7:30 P.M. at St. John the Baptist Social Hall, 4595 Bayside Dr., Ft. Lauderdale. For information call 772-3079 or 561-4867.

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**The Maranatha Bible Class**

which meets every Thursday at 10:30 A.M. at 322 N.E. 108th Street, are sponsoring the "Little Flower thrift shop." Proceeds go to Mother Angelica's Eternal Word TV ministry. Extraneous selection of clothing, bedlinens, silver, electric appliances, miscellaneous. Anyone who has good baby and adult items to donate for Mother Angelica's TV fund, we'll be happy to pick up. Call 661-6131 or 757-4297.

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**Mercy Hospital Auxiliary Volunteers**

invite you to join them at a coffee, Friday, Oct. 2, at 10 a.m. at the Key Biscayne Yacht Club. Dr. John V. Hanover, Mercy's senior attending, will give a brief talk on "The Rewards of Volunteering." For additional information call the Mercy Hospital office of Volunteer Services, 854-4440, Ext. 2771.

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**The Memorable Society**

a social club for Catholic widows and widowers, will hold this monthly meeting at St. Ignatius Loyola Church 927 E. Okeechobee Rd., Miami, on October 9th at 8 p.m. The program includes Mr. Carl Aro, Roman Catholics may not fulfill their... Pro-life on CBS

**Peter Gemma**, executive director of the Pro-Life Political Action Committee, discusses the abortion issue's influence on the 1978-1980 elections with host Mike Wallace in "Up to the Limit," the CBS news program which airs Monday, Oct. 5, at 9:45 A.M. Appearing with Gemma are former U.S. Senator Dick Clark, of Iowa, and Peter Fenn of "Democrats for the 80s." The program also includes the first-time network broadcast of a saline abortion, taken from the pro-life documentary, "Assignment Life."

**Our Lady of Peace Church**, located at 6105 N.W. 9th St., Margate and Santamaria Santiago Church, 3820 N.W. Eighth St., Miami, are not affiliated with the Roman Catholic Church nor the Archdiocese of Miami according to an announcement made by the Archdiocese.

**Roma Catholic Church**, may not fulfill their obligations to participate in Mass or receive the sacraments at either of these two churches according to the Very Rev. Gerad LaCerra, Chancellor of the Archdiocese.

**Fort Lauderdale**

- 955-5591

- Pompano Beach

- 941-4111

- 946-2900

**Kraeer Funeral Home**

- Hialeah, 946-2900

- Margate, 597-7500

- Boca Raton, 597-7500

**Fairchild**

**Funeral Homes**

- 581-6100

- 4901 W. Broward Blvd.

**Eucharistic Ministers Training**

Saturday, Oct. 31 - 10:00 A.M. - 3:00 P.M. - St. Mark, 620 N.E. 7th Ave., Weston Beach, Fl. Fee for each training session is $4.00, which includes lunch.

Pasts wishing to send people to these training days should write a letter or recommendation to the Office of Worship and Spiritual Life (Rev. James T. Fretter, Director), Archdiocese of Miami, 6101 Biscayne Blvd., Miami, Fl. 33138. Letters should include check for payment of fees (made out to the Archdiocese of Miami, please), and should specify which Training Day they will be attending. Letters should be received by the Office no later than the Wednesday before the date you have specified.

For further information call the Office of Worship and Spiritual Life, 757-243, Ext. 241.

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**Van Orsdel Funeral Chapels**

Miami - Coral Gables - No. Miami - Hialeah - Gratigny Rd. - Bird Road

page 18 / Miami, Florida / THE VOICE / Friday, October 2, 1981
Marriage Returno... for couples who hunger for something deeper

By Diane Pastular

Among all the programs available in the Archdiocese of Miami there is one that is often overlooked – the Marriage Returno.

The Returno (the word means "turning toward") originated in Spain. It was begun by Fr. Gabriel Calvo, who also founded Marriage Encounter. But there is no direct connection between the two programs. The Returno is not a movement.

A Prayer Experience

Basically, the Returno is for couples who are hungering for something deeper. It is primarily a prayer experience, and the prayer is based on Scripture. Essentially, the couples are given questions to answer. Scriptural passages to read, time to pray alone, time to pray together and an opportunity to reflect with each other.

The weekend goes from Friday evening to Sunday morning. The sites can be a retreat house or a private home, but there should be a place of quiet and no distractions. The weekends here, in South Florida, are in a private home. The team consists of one couple and a priest.

Although a couple needn’t have been "encountered" to attend a Returno, the Returno came about when Encountered couples asked Father Calvo where to go for "something more." There are some major differences between a Marriage Encounter and Marriage Returno. The Encounter tends to involve more socializing and often results in people feeling "high." The Returno is much more low-key and quiet. It is more a "depth" rather than a "high" experience.

Repeatable Experience

The Returno is open to any couple if they feel they are at the point in their marriage where they know they are seeking a more prayerful, spiritual relationship. The weekend is very peaceful and contemplative. It’s a more strengthening kind of experience. It’s not a "letting go" kind of thing. It’s a solid kind of thing. It is not the kind of program that you can just try, but couples who do experience a hunger for more should know that the Returno is available.

WEEKEND AGENDA

The weekend actually starts two weeks before, when a couple is sent a list of Scripture passages and questions for their reading and reflection. They are also asked each to bring a Bible either the Jerusalem Bible or the New American Bible.

On the opening night, the couple are first escorted to their room where they are asked to "be quiet, settle down, maybe look at the questions again and read the Scriptural passages."

After everyone arrives, the group assembles for orientation with such questions as "What I want the weekend to be," and "What I don’t want the weekend to be," and "Why I’m here."

An important part of the weekend is the "Vivagenza" or lived experience. The team share their own experiences in helping the couples make the connections between Scripture and their own lives. The Friday night session ends with a short prayer service and everyone leaves quietly.

At the Saturday morning session the focus is reconciliation between the couple.

On Sunday afternoon, the Returno begins in earnest the three phases of discernment between Scripture and their own lives. After everyone arrives, the group assembles for orientation with such questions as "What I want the weekend to be," and "What I don’t want the weekend to be," and "Why I’m here."

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Married Partners Course

A course on communication between married partners is being offered by the Catholic Service Bureau’s Miami Regional Office. It will run for six consecutive Wednesday nights from 7:30 to 9:00 p.m. at 9345 N.E. 6 Avenue, 4th floor, in Miami Shores, beginning October 14, 1981.

The cost is $30.00 per couple and the deadline for registration is October 9, 1981. To register, call 758-0024.

“This program is designed for people of all religious denominations who want to improve communication skills in their marriage,” says Father Michael Flanagan, who will teach the course.

“We are looking for prevention of future problems in a marriage.”

Catholic Service Bureau also has the following services available at the regional office: Family counseling, foster care, adoption, psychological testing and evaluation, couple counseling, and crisis intervention.

Fees are based on a sliding scale depending on client’s ability to pay.
GREAT EXPECTATIONS

By Fr. Richard Murphy, O.P.

Socrates once said that an examined life is not worth living. He certainly had something there. Surface lives are shallow laves. "Errors, like straw upon the surface flow / He who would seek for truth must dive below." The Holy Scriptures invite us in a thousand different ways to take a deep look at ourselves, and at God.

The enormity of God's love for us is simply staggering. "While we were yet sinners, God sent His only Son to save the world." But His love is quite different from ours. Our love is ever-inventive, discovering goodness in people or things. We have only to stroll down a street to be suddenly attracted, by what we see. We meet people, notice their good points, and are drawn to them by mutual interests. Friendship is a kind of love that rests upon goodwill, and are drawn to them by mutual interests. Friendship is a kind of love that rests upon -

By taking a close look at ourselves and our performance, using the gifts God has given us; by acknowledging the infinite creativity of God and responding to it with love; by being profitable servants, carrying out God's plan to the best of our ability, we shall live lives even as Socrates would have wished - "worth living."

GREAT EXPECTATIONS

Readings: Isaiah 5:1-7; Philippians 4:6-9; Matthew 21:33-43

Q. Several weeks ago you answered a question about Protestants receiving Communion in the Catholic Church. You said that they may do so providing they believe in the Eucharist as Catholics do. I certainly disagree with your answer. I wonder if a Protestant who wants to receive Communion could ever receive Communion in a Catholic Church since the Eucharist is a sign of unity. In response I noted the requirement that Protestants "have a faith in the sacrament in conformity with that of the Church" is only one of the necessary conditions before such a Communion.

Protestants and Communion

By Fr. John Dietzen

These conditions are not new. They have been repeatedly affirmed in the Catholic press, including in this column, during the last 15 years, and are contained in the "Directory for the Applications of the Decision of the Second Ecumenical Council of the Vatican Concerning Ecumenical Matters," approved by Pope John Paul VI in April, 1967.

As the directory points out, since the Eucharist and other sacraments "are both signs of unity and sources of grace, the church can for adequate reasons allow access to those sacraments to a separated brother."

Other conditions in addition to the one noted above are:

1. The situation must involve danger of death or urgent need - for example, in time of persecution or in prison.
2. The individual has no access to a minister of his or her own Protestant community, and spontaneously asks a Catholic priest for the sacrament.
3. The individual is rightly disposed for the sacraments. (This means that to receive the Eucharist, for example, the Protestant should be conscious of no unrepented serious sin, and should be in a state of grace.)

The local bishop, or the bishop's conference of a particular country, may judge other cases of "urgent necessity" to be sufficient for a Protestant to receive Communion. An instance would be allowing a Protestant spouse to receive Communion at the Mass of his wedding to a Catholic. This could be permitted (and has been, I've heard) by the local bishop if the above conditions are fulfilled.

So don't jump to conclusions if you see this happen sometime. It may be in perfect accord with the regulations of the church.
Thanksgiving
Novena To St. Jude
Oh, holy St. Jude, Apostle and martyr, great in virtue and rich in miracles, near kinship of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, you have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

See 3 Our Fathers, 3 Hall Marys and Glories. Publication must be promised. St. Jude, pray for us and all who invoke your aid. Amen. This novena has never been known to fail. I have had my request granted. Publication promised. Michael Giblin.
Science, faith can join forces

As I waited at a traffic light early one recent morning, a jogger passed by. He seemed lost in his running — and his music. His gear included not only a sweat suit and the required shoes, but a headset — one of those new walking stereos — as well.

I wondered momentarily what beat he was tuned in to. And I thought: Technology is certainly part of his life!

Technology and science are part of our modern mental landscape. Developments in health care, trans-communication, environmental conservation and other fields have significantly altered our lives while intensifying our dependence on technology.

At the same time, religion has experienced problems. According to a recent report, the percentage of churchgoers in the United States steadily has been dropping. Is there some kind of inverse relationship between science and technology, on the one hand, and religion, on the other?

‘It would be a gross oversimplification to view religion as somehow retreating before the advances of science and technology — as if they were adversaries.’

TWENTY YEARS ago a theologian named Charles A. Davis wrote: ‘The conviction grows that the age of religion is past, that faith is an incongruous feature in our modern mental landscape.’ His words were meant to describe an attitude he had observed. It would be a gross oversimplification to view religion as somehow retreating before the advances of science and technology — as if they were adversaries. To the contrary, despite past difficulties, these two important spheres of human activity have much in common that warrants their earnest cooperation.

But ‘earnest cooperation’ in what sense? If leaders in science, technology and religion were to meet, what would they discuss?

Human values would certainly be on the agenda. The leaders might try to answer this question: If something can be done, does that mean it should be done? For example:

- Are the modern communications media contributing to the unity of humankind? Are they dividing family members who no longer look to each other for conversation and entertainment, but look to television instead?
- Does the jogger benefit from his walking stereo, or is it isolating him from the world?
- Does the jogger benefit from his walking stereo, or is it isolating him more and more from others, from himself, and from nature?

Again, the leaders might discuss ways for people in medicine and religion to cooperate in the care of the sick. (This is seen more and more as trained pastoral workers counsel the sick about matters as varied as financial problems and the fear of death.)

RELIGION, SCIENCE and technology form a partnership in fulfilling God’s command to ‘fill the earth and subdue it.’ Since the dawn of human life, science has been the means by which humans have sought dominion over the earth and their place as stewards of creation.

Religion offers a vision of man’s destiny; science and technology strive to make it a reality.

In the New Testament, Jesus heals the sick, feeds the hungry, and addresses the plight of the oppressed. The resurrected Lord continues such work through the dedicated service of his followers — men and women who share his desire to alleviate suffering.

In this regard, science has already contributed much. Diseases such as smallpox, diptheria and polio, which once took enormous tolls in human suffering and life, now essentially have been confined to the annals of medical history. Also, thanks to scientific efforts, the world is making some headway against the ravages of hunger and malnutrition.

Today, science and technology are on the verge of new breakthroughs. Technical knowledge is even available for creating new life forms. Such prospects are at once breathtaking and frightening.

IT IS RELIGION’S task to hold before science those values which conform to humankind’s ultimate destiny. The vast potential of science must be used for good and not evil.

Today religion, science and technology might be seen as essential ingredients — through different modes — of God’s redemptive process of drawing all things to himself.

But to be seen that way, it is essential that religion and science and technology collaborate to ensure that authentic values guide developments — values that serve life.

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But to be seen that way, it is essential that religion and science and technology collaborate to ensure that authentic values guide developments — values that serve life.
The wonder of science

Brother Nivard Scheel likes to tell the story of a famous physicist at the end of the 19th century who was certain all the major scientific discoveries had been made.

The physicist lamented that future scientists would have nothing interesting to do except spend their time measuring the world to the next decimal point.

It wasn't much later, Brother Scheel remarks with a laugh, that scientists discovered the atom has parts — a discovery which shot the famous physicist's theories to pieces. Scientists soon realized their "previous knowledge, though not wrong, was not yet complete," Brother Scheel said.

Presently serving as associate director of the Conference of Major Superiors of Men (a national association of heads of men's religious orders) in Washington, D.C., Brother Scheel is a physicist and a former vice president for student affairs at The Catholic University of America.

For him, however, science isn't a field for specialists alone. It is part of everyday reality and it "teaches us everywhere we go," he says. "People are doing science whenever they begin to understand what is happening in the physical world."

THINK OF the homemaker in Denver, Colo., Brother Scheel suggests. "When she boils an egg for four minutes instead of the usual three, she is recognizing that water boils at a lower temperature and that an egg cooks slower a mile above sea level."

Furthermore, scientific research sometimes leads to practical applications which affect people in many ways. Aware of this, corporations are willing to hire scientists to do research in their laboratories with the hope that their discoveries now and again can be turned into commercial products.

According to the Xavers Superiors of Men, a good example of this occurred at Bell Telephone Co. Psychiatrists there were studying the "properties of metals and discovered they could use semiconductors to amplify sound," he says.

This discovery "made miniaturization possible leading to the development of tape recorders and computer games which are so familiar to us today."

Brother Scheel feels strongly that scientists have to be concerned about the use to which their research may be put. They face a special hazard in being tempted to think there can be value-free science. According to the educator, a scientist doing research in genetics might think: "I'm working on this for the sake of gaining knowledge. What others do with it is none of my business."

But, asserts Brother Scheel sharply, scientists "can't simply play with nature without worrying about the implications of their research."

TO EVALUATE the possible outcome of scientific research, therefore, Brother Scheel thinks scientists as well as nonscientists need to cultivate "a well-developed value system." And he makes it a point to discuss values and science as thoroughly as possible whenever he teaches physics.

He also expresses gratitude and admiration for the example presented by his professor at Catholic University, physicist Karl Herzfeld. According to Brother Scheel, Herzfeld refused "on moral grounds" to take part in the Manhattan Project aimed at developing the atomic bomb during World War II. Realizing what the outcome of the research was likely to be, Herzfeld said simply, "I can't be part of that," Scheel reported.

The long journey

By Father John J. Castelot

Mark had to give the Gospel he wrote a form which would convey a meaningful, practical message to his particular community.

Since Mark geared his presentation to meet the people's needs, a careful study of the way he arranged his material can give us a fairly good idea of what those needs were. This works both ways.

The more clearly the situation of the community comes into focus, the better we can understand Mark's particular approach to the mystery of Jesus' life.

Anyone who reads the Gospel will be struck by the family's need for signs and wonder. They do not demand signs. They believe.

Mark's obvious lack of comprehension. Jesus goes on to make the first prediction of his coming death, and Peter objects strenuously. Jesus reacts just as vehemently and gives an instruction on discipleship which, in the general context, is clearly aimed at Mark's readers.

IT STRESSES the cost of discipleship, a cost that means rejecting all self-seeking and glory and courageously taking up the cross.

What is most striking is the fact that the opposition, rejection, and lack of comprehension we see here follows an almost uninterrupted series of miracles of all kinds. They lead no one to recognize Jesus for who he is.

The only one who sees the light is the Roman centurion at the foot of the cross. And what does he see? A miracle! He sees the lifelessness, the battered corpse of an apparently disgraced and defeated man, and he cries out: "Clearly this man was the son of God" (Chapter 15).

Such an arrangement by Mark of the Jesus-traditions was obviously purposeful. In all likelihood it was designed to counter a dangerous tendency in the community, a tendency to what we would call a theology of glory.

This attitude would have led to concentration on the miracle stories as evidence of Jesus' power and glory, along with a de-emphasizing of the meaning of Good Friday.

Mark counters, not by denying the miracles, but by showing that they did in fact reveal Jesus even to those most well disposed. Mark knew that to look for God in the miraculous could lead to disillusion.

Miracles are hard to come by. But suffering, rejection, failure and death are really the ways in which disciples encounter and recognize their Lord and their God.

They do not demand signs. They believe.
**St. Francis' 800th**

Rich, poor flock to "little man" who preached poverty, love of creation

By Father Kenneth L. Doyle  
NC News Service

Although speaking of saints in comparative degrees seems awkward and untheological, St. Francis of Assisi is often called among Catholics “one of the church’s better saints.” The statement may lack theological accuracy, but it points to the fact that Francis is one of History’s most popular saints.

One could quantify the argument by pointing to the religious orders which have sprung from Francis work.

The major orders of religious men - the Friars Minor, the Conventual Franciscans, the Capuchins and the Third Order - have more than 45,000 members. The Poor Clares are a large international order of nuns. In addition, more than 400 religious orders of women and 30 orders of men share a Franciscan spirituality and follow the Franciscan rule.

ADD TO that hundreds of thousands of lay Third Order members across the globe and you get a picture of the breadth and permanence of the work of the 13th-century saint.

There are other measures too. He is the saint most storied in film, who can claim the works of some of the world’s most noted directors, including Franco Zeffirelli, who was responsible for “Brother Sun, Sister Moon” several years ago.

Currently, playwright Frank Brittain, a Texan living in Rome, is writing the script of the life of St. Francis for a public television presentation next spring.

One could soon point, too, to the hundreds of thousands of Franciscan years of celebration which will mill around Francis’ birthplace Assisi on Oct. 4 for ceremonies beginning a year of celebrations marking the 800th anniversary of his birth.

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La vida es tremendamente grandiosa para destruirla

Por Ana M. Rodríguez

Cuando se trata de "Respeto a la Vida", Cherie Bowman conoce el asunto muy íntimamente.

La señora Bowman es madre de cinco niños y está esperando el sexto. Ella tiene lo que considera una "prueba viviente de que la vida en el vientre es tremendamente grande" para jugar con ella. La prueba es la cuarta entre los cinco, una niña de tres años llamada Mary.

Mary nació a los seis meses pesando un poco más de una libra. Una incómoda la maternidad viva pero su hermanita gemela vivió sólo tres días. Hoy Mary es una saludable niña, feliz y juguetona.

Además, Mary es un recordatorio especial para "mami" de que "toda vida es un exceso de regalo de Dios."

Cherie Bowman es Directora Ejecutiva de la Oficina de Respeto a la Vida en Coral Springs. Cuenta con 40 voluntarios que la ayudan a auxiliar a las mujeres de West Broward que creen tener embarazos problemáticos. Su esposo, Jay Bowman, es presidente de la Liga Pro Derechos religiosos y Civiles del Sur de Florida. Ambos han estado enuestos en el movimiento provida desde hace unos diez años, cuando nació su primer hijo.

Los Bowman se mudaron al sur de Florida desde Atlanta hace un año y medio, incorporándose enseguida a Respeto a la Vida, esta vez a través de la Iglesia Católica. Confiesan que "nunca pensaron envolverse tanto en actividades religiosas."

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Hacer algo esta vez significó dirigir la oficina junto a su parroco, el Padre Brendan Crogan de la Iglesia St. Andrew's Tower, Josephine Fornero (izq.) y M. June Nicoletti. La señora Bowman es Director Ejecutiva de la Oficina de Respeto a la Vida de Coral Springs. Cuenta con 40 voluntarios de la Oficina de Respeto a la Vida.

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Respeto a la Vida" pero que cuanto más leían acerca de los abortos y su...
Es triste tener que luchar por la vida

Por P. Dan Kubala

Es triste cuando en un pas dedicado a la vida, libertad y justicia para todos, como son los Estados Unidos de América, tengamos que luchar por la vida de los no nacidos, de los ancianos y de los incapacitados. Pero es también motivo de jubilo, jubilo si cuando al mismo tiempo vemos personas capaces de dar su vida, su tiempo, conocimientos y energías para, a toda costa, conservar la vida.

Aquí, en la Arquidiócesis de Miami, tenemos oficinas de Respeto a la Vida en Miami, Sur de Dade, Hollywood, Coral Springs, West Palm Beach, Y Stuart y todos los que en ellas colaboran están, conscientes de lo que la vida humana significa. Las Oficinas han adoptado el Plan Pastoral de las Actividades Pro-Vida ideado por la Conferencia Nacional de Obispos Católicos. El plan trabaja en tres áreas diferentes: Información / Publicidad, Cuidado Pastoral y Acción Pública/Legislativa.

En el área de Información / Publicidad, las Oficinas de Respeto a la Vida sirven como fuentes de recursos, con oradores, películas, visitas fijas, tapes, libros, folletos y otros materiales relacionados con el tema de la vida. El lema de nuestras oficinas es: ESTAMOS AQUÍ PARA AYUDARLOS A ESTAR INFORMADOS; para que podamos hablar con propiedad y convicción del respeto debido a toda vida humana.

El área de Cuidado Pastoral, que ofrecemos a las muchachas jóvenes embarazadas es muy importante. Como dijo su Santidad Juan Pablo II, hablando a los peregrinos: "A la madre embarazada no se le debe dejar sola con sus dificultades, sus tentaciones, sus dudas. Debemos de estar cerca de ella, para que tenga el coraje y la fe suficientes; para que en conciencia no se sienta culpable. Cada uno de nosotros debe de estar presto a ayudar a la mujer proerna a tener un hijo y ofrecerle toda la ayuda posible.

Desde que el aborto ha venido a ser uno de los diez más grandes negocios en la nación y la operación quirúrgica más popular en los Estados Unidos, cuando la páginas amarillas de nuestro directorio telefónico lo confirman, es nuestro deber hacer todo lo humanamente posible por contratarlo y tratar de que las vidas se respeten hasta el final de las mismas. Para esto tratamos de ofrecer los servicios en una forma práctica, positiva y personal . servicios que son gratis, y confidenciales. Estos servicios son gratuitos, en contacto con médicos locales y también tenemos un servicio de emergencia de embarazo. Contamos con consejeras voluntarias 24 horas al día en nuestro servicio telefónico.

Entre otros servicios, ofrecemos gratuitamente: están pruebas de embarazo, ropa de maternidad y para bebés, muebles, asesoramiento y apoyo moral; facilidades de alojamiento y ayuda para obtener los recursos legales y económicos dentro de la comunidad.

Acción Pública/Legislativa es un área en la que debemos de estar listos para luchar, cada día que una vida humana sea amenazada. Los analistas han determinado que una Emenda de vida humana es la única forma de revocar la decisión de la Corte Suprema de 1973 en relación al aborto. Sin legisladores deben conocer su opinión en este aspecto.

Su amor, preocupación y respeto por toda vida humana pueden transformarse en acción para defender esa misma vida, uniéndonos a nuestros esfuerzos de hablar por aquellos que no pueden hacerlo por sí mismos. Por favor ayuden de cualquier forma que puedan. Si quieren hacer una contribución escriban o llamen. Ustedes pueden encontrar información en relación con estas áreas a través de nuestras oficinas del Sureste de la Florida que aparecen en esta página.

San Juan Leonardi

OCTUBRE 9

San Juan Leonardi nació en Demicci, cerca de Lucca, Italia en 1543. En su juventud fue ayudante familiar mercantil. A los 26 años comenzó sus estudios para el sacerdocio; Pero no fue hasta a la edad de 48 años que fue ordenado. Llegó a ser uno de los más preclaros sacerdotes italianos del siglo XIV.

Fue fundador de la Congregación de Cerlóigon Regulares de la Madre de Dios, dedicados a la enseñanza de la doctrina cristiana. Sin embargo el Padre Juan Leonardi ardió en deseo de propagar el Evangelio en tierra de misiones. Trabajó mucho junto a San José de Calasanz. El piadoso cardenal Juan Bautista Vives, natural de Valencias, se lo pidió para formar una congregación de sacerdotes misioneros y para la creación del sacro colegio de la Propagación de la Fe, dedicando a ello toda su dedicación.

San Felipe Neri le disuadió de su idea de irse al extranjero como misionero diciéndole que su misión e taba entre los fieles de Italia. Este convincente San Felpe no amortiguó, su ardor misionero y aunque no salió de Italia siguió trabajando en la formación de los sacerdotes que irían en misiones de la Propagación de la Fe, de la que se considera uno de sus pioneros junto al cardenal Vives.

San Juan Leonardi hizo mucho de su apostolado entre enfermos y de emergencia de embarazo. Con-

Amnistía Internacional
Sigue siendo práctica de las fuerzas de seguridad. Sin embargo Al sigue
Baja y moderna el llanto y al luto del pueblo cubano y de las víctimas del

Las fieles de la Iglesia Católica desde New Jersey invitado por el Family Emrichment Center para que

La Iglesia Our Lady of Peace, situada en la calle parroquial de la Iglesia St.

El Rev. P. Carl Arico, sacerdote que puede contarse entre los pioneros en Preparación Matrimonial en los Estados Unidos, ofreciendo una charla en el salón parroquial de la Iglesia St. James, a las 8 p.m. el 14 de Octubre próximo.

El Padre Arico dirigió el Comité de Preparación para el matrimonio de la Conferencia Católica de EEUU, y fue el Comité de los Obispos de EEUU, en Vida Familiar. Veihe

PAGINA 2A Miami, Florida / LA VOZ / Viernes, Octubre 2, 1981
La encíclica "Sobre el Trabajo" debiera ser enseñanza mandatoria

Por José P. Alonso

La reciente encíclica del Santo Padre Juan Pablo II "Sobre el Trabajo Humano" tiene tal importancia que no, no sólo para la Iglesia en su conjunto, sino también para la sociedad en general. Se entiende que no simplemente para el cristiano, sino para todo el hombre de buena voluntad. En particular, eso que se dice de la "base" aunque al niño que tiene la ética de Dios y sin cuya base el hombre se sentiría aludido a las enseñanzas de la Iglesia hasta la más sutil. De la base de la Iglesia no se puede olvidar ni siquiera un momento. No se entiende, por ejemplo, la idea de la humanidad, ni se puede entender al hombre en el mundo, ni se puede entender la Iglesia si no se tiene en cuenta aquella 'base'.

Las enseñanzas de la encíclica "Sobre el Trabajo" deben ser enseñadas en las escuelas, en las universidades, en el mundo laboral, en el hogar. Es necesario que el hombre comprenda el ideario que la Iglesia nos inculca: el amor de Dios, el amor del prójimo, el amor por la Iglesia, el amor por la humanidad. Es necesario que el hombre comprenda el ideario que la Iglesia nos inculca: el amor de Dios, el amor del prójimo, el amor por la Iglesia, el amor por la humanidad. Es necesario que el hombre comprenda el ideario que la Iglesia nos inculca: el amor de Dios, el amor del prójimo, el amor por la Iglesia, el amor por la humanidad. Es necesario que el hombre comprenda el ideario que la Iglesia nos inculca: el amor de Dios, el amor del prójimo, el amor por la Iglesia, el amor por la humanidad. Es necesario que el hombre comprenda el ideario que la Iglesia nos inculca: el amor de Dios, el amor del prójimo, el amor por la Iglesia, el amor por la humanidad.
Bendijo el Arzobispo el nuevo Colegio de Belén

El Dr. Gonzalo Lage, el P. Francisco Pérez Lerena S.J., y el P. Richard Chisholm, S.J. recibiendo la Proclama del Sr. Alcalde del Condado Sr. Steve P. Clark.

El sábado 19 de Septiembre se realizó el Domingo de la Encarnación, con la celebración del primer domingo de Mayo. En el evento, el Arzobispo Daniel Baldor S.J. bendijo el nuevo Colegio de Belén, ubicado en la Avenida 80 del Condado de Dade, Miami, con un acto multitudinario que congregó a miles de devotos.

Universidad Católica agradece donación de Miami

Washington, D.C. - Recientemente, el presidente de la Pontificia Universidad Católica de América en Washington, D.C., Dr. E. D. Pellegrino reconoció el apoyo de la Arquidiócesis de Miami y el Sr. Alcalde Steve P. Clark por su contribución de $44,000 a la Universidad Católica de América.

Al finalizar el evento, el Arzobispo Daniel Baldor S.J. bendijo el nuevo Colegio de Belén, a su vez bendijo a los devotos que asistieron a la ceremonia.

Amor en Acción

BAILE DE SAN FRANCISCO
DONACION: $5.00
PARA EL PROYECTO DE HAITI.
amentan . ORQUESTA CARIBE. THE NEW DIMENSION DJ.
Lugar: The Knights of Columbus Hall, 5650 N.W. 7 St., Miami, Fla.
Fecha: Sábado 3 de Octubre, 1981
9.00 p.m. a 2.00 p.m.