Time, treasure, talent
National meet here of stewardship leaders

By George Kemon
Voice Feature Editor

More than 130 representatives of dioceses and parishes from around the United States met in convention this week in Ft. Lauderdale to hear how to advance stewardship among Catholics in this country.

Meeting at the Bahia Mar Hotel, the members of the National Catholic Stewardship Council, Inc. heard Archbishop John L. May of St. Louis say, "Stewardship is the use of all we have and have, soul, body, time, and wealth, wisely and generously for the love of Christ to the glory of God and the good of our neighbor, knowing that we will be accountable to God for such use, since we only return to God what is rightfully His."

In his keynote elaboration on stewardship, Archbishop May continued, "When I discover that what is left over after giving God His share is enough, and more than enough, for my needs, I am filled with joy. This fulfills a requirement — money ceases to be a worry and becomes in stead a source of joy."

The Archbishop told the conferees that stewardship bases the appeal to people to give not on their desire for a reward, but on their sense of needs, the Archbishop said, "There will be items which for some are controversial. About the need of the giver to give, however, there can be no controversy! It is universal."

The NCSC members heard Archbishop Edward A. McCarthy tell them in his homily at a concelebrated Mass earlier: "I like to think of stewardship as evangelization. I like to think that stewardship, the challenge of contributing time, talent, and treasure, is not so much a matter of receiving, but of giving; of enriching the contributor with a new blessed eye vision opening, a new commitment to the meaning of the Gospel, and of Gospel values — the Church by stewardship giving as much as receiving from its people."

The Archbishop continued, "The Catholic fund raiser has a unique role in the Church, for he or she who is in the position of a spokesman for the Church in asking help is at the same time in the position of offering and sharing and revealing the treasures of the kingdom that enrich the donor, as they inspire him to respond. The Catholic fund raiser is unescapably an evangelist as well."

The stewardship council members have a full four-day agenda. There are talks, panel discussions, seminars and meetings on the parish and diocese levels on such topics as: "Using Direct Mail Successfully," "Getting into the Spirit of Stewardship," "How we did it, how it works!"

There were talks scheduled by parish pastors to educate and recount their experiences in stewardship and fundraising techniques. On the diocesan level, examples of methods and kinds of mailings are talked about.

NOTICE
The Voice, with this issue, has begun printing in a new shop, which is expected to improve photo reproduction, typography and consistency of mailing.

'Haitian victims should haunt us'

"May we all be haunted by the silent voices of these victims of inhumanity until there is adequate response to their plight," said Archbishop Edward A. McCarthy of Miami of the Haitians who drowned off the coast of Florida.

More than 30 Haitians drowned Oct. 26 just north of Miami after their 30-foot boat cap-sized. The Coast Guard said at least 30 other passengers survived by swimming about a mile to shore.

Some reports gave the death toll as 33, but Dr. Donald Wright, the Broward County medical examiner, said he placed the number at 35. "There were two ladies pregnant with near-term babies," he said. "We got them born. Then we issued them death certificates."

"May we all be haunted by the silent voices of these victims of inhumanity until, in genuine brotherhood, there is an adequate response to the misery of the Haitians, to 'the wretched refuse of teaming shores . . . the homeless, tempest-tossed' of our days," Archbishop McCarthy said in a statement Oct. 27.

"On behalf of the brothers and sisters of the Catholic Church, I express in this tragic hour deep and prayerful sympathy to all of our Haitian brothers and sisters and especially to the relatives of those who died so pitifully within sight of the shores of America that were their hope," he said.

"MY PRAYERS are that they are now finally at peace enjoying eternal happiness in their true home of heaven, where they have been warmly received by God."

Archbishop McCarthy planned to officiate at a Mass Nov. 2, All Souls Day, for all of the Haitians who have died in their efforts to get to the United States. The Mass will be in the chapel of the new Haitian Catholic (Continued on page 5)
Priest, nuns resign Nicaraguan posts

MANAGUA, Nicaragua (NC) — The rector of the Managua Seminary, Father Canuto Barreto, has resigned, saying that Nicaragua’s bishops are divided on many issues and thus provide no clear direction regarding priestly formation.

Also resigning were three nuns working in the seminary’s administrative office.

The four are Mexicans.

Father Barreto said he found it increasingly difficult to run the seminary because “the tensions of the church under the impact of political and religious issues” are affecting the seminarians.

Many of these tensions have revolved around the attitude the church should take toward the revolutionary government which came to power in 1979. Several priests have taken ministerial posts in the new government, but most of the bishops have been cautious about church identification with the government and the Nicaraguan Bishop’s Conference has asked the priests to resign their government jobs. Instead, the priests decided to suspend their priestly ministry while remaining in their state posts.

Mgr. Bosco Vivas, Managua archdiocesan spokesman, said the resignations “do not mean the seminary is going to close” but that a new teaching team will be chosen.

Father Barreto said that “the church must be open to change” but that the bishops were divided on the issue and there was no clear direction or support from the bishops regarding priestly formation.

Benedictines ask “Theology of Peace”

ERIE, Pa. (NC) — Some 950 Benedictine Priests, sisters and brothers have asked the U.S. bishops to develop a comprehensive “theology of peace” as part of their current deliberations on war and peace in the nuclear age. In a letter to a special committee of bishops established last year to take a new look at church teachings on war and peace the Benedictines called the peace issue “the most critical problem in the history of the human race.” “It is time, we think, for the American Catholic Church to say a forthright NO to further development of nuclear arms by our nation,” said the letter.

Lutheran justification agreements helpful

LONDON (NC) — Catholic-Lutheran agreements on justification, the way in which a sinner regains God’s favor and friendship, may be a big help in future Anglican-Catholic talks, according to Bishop Alan Clark of East Anglia, England. Catholic co-chairman of the Anglican-Roman Catholic International Commission. Bishop Clark offered his support to a suggestion by the Anglican Consultative Council that future Anglican-Catholic dialogue take up the issue of justification by faith “in the light of the extensive agreement on justification already achieved, internationally and nationally, in Lutheran-Roman Catholic discussions.”

Pentecostals - catholics, Some accord

VIENNA, Austria (NC) — A high-level ecumenical dialogue with representatives of Pentecostal churches has produced surprisingly large areas of agreement, according to one of the participants. The Vatican Secretariat for Promoting Christian Unity held its ninth annual meeting with the Pentecostals in Vienna in early October. The doctrine of Mary was discussed. Father Robert Wister, professor of church history at Immaculate Conception Seminary in Darlington, N.J., who was at the meeting, said, “Both groups recognize the biblical foundations of Mary. Classical Pentecostals don’t pray to Mary, but they have great respect for her as the mother of God.”

Don’t condemn poor to death

RIOBAMBA, Ecuador (NC) — The summit meeting of 22 world leaders at Cancun, Mexico, must succeed in assuring mutual cooperation for development or else it will condemn the poor to slow death, said Bishop Leonidas Proano of Riobamba. The bishop is known for his social reforms in a poverty-ridden Andean region and for his defense of Third World causes. The economic imbalance between rich and poor countries, the bishop said, results “in a growing and permanent oppression or lack of respect for workers in poor countries.”

New Code of Canon Law reviewed

VATICAN CITY (NC) — A document which Catholic authorities said involved the widest consultation in church history is receiving a top level examination prior to its promulgation. The church’s proposed new Code of Canon Law, in preparation for the past 18 years, is being reviewed by a committee of 74 cardinals, archbishops and bishops. The committee began their meeting Oct. 20. Although it will probably not be published until the spring of 1982, the new code is said to be more pastorally oriented, providing, for example, a reduction in the number of situations for which church penalties such as excommunication are incurred.

Bishop seeks to ordain married man

TULSA, Okla., (NC) — Bishop Eusebio Beltran of Tuba has decided to ask Vatican permission to ordain a married man, a former Lutheran minister who has converted to Catholicism, to the priesthood. Bishop Beltran said the man’s case has been under consideration for several years. He did not reveal the man’s name but said he currently lives in Pennsylvania and is supporting his wife and two children by manual labor. Though the case is unusual, it is not unprecedented.

Pope Pius XII quietly allowed several married Lutheran ministers who became Catholics to be ordained priests in West Germany after World War II.
Charities mark 50th year

Catholic Service Bureau is commemorating 50 years of service to this area next month and the following is a list of events that will take place.

November 8, at 9:30 a.m., a trilingual Mass will be celebrated at St. Mary Cathedral.

November 9 through the 13 will be open house week at all CSB programs. Many events are taking place at the individual centers. There will be art shows, tours and presentations.
Seminary dedicates new library

Building will house 80,000 volumes, offices, Archdiocesan archives

By Prentice Browning
Voice Staff Writer

Archbishop Edward A. McCarthy, seven other bishops from Florida, the Bahamas and Puerto Rico, and many priests and seminarians of the diocese formally dedicated the Mary Louise Maytag Memorial Library Sunday on the campus of St. John Vianney College Seminary in Miami.

The new, 20,000 square foot building, named after the generous benefactress who died in 1978, will serve as a library for the college seminary and for the ministry programs of the Archdiocese.

THE CLASSIC brick two story building will also house the administrative offices of the seminary, a conference-meeting room, the archives of the Archdiocese, and 80,000 volumes.

Built in ten months by the contracting firm of Altman-Myers, the Mary Louise Maytag Library is also home for a collection of paintings by the French artist J. Vibert which the late Mrs. Maytag had given to the late Archbishop Coleman Carroll during his lifetime. A bronze medallion has been struck by the Italian sculptor, G. Macri of Rome, containing an image in bronze relief of Mrs. Maytag.

On Sunday, Archbishop McCarthy was joined by Bishops W. Thomas Larking and J. Keith Symons of the diocese of St. Petersburg, Bishop Lawrence Burke, new Bishop of Nassau, Bahamas, Bishops Enrique Hernandez of Caguas and Miguel Rodriguez of Arecibo in Puerto Rico, and Miami Auxiliary bishops John Nevis and Agustin Roman for the blessing of the new library, followed by a Eucharist of Thanksgiving in the seminary chapel.

At the Mass Archbishop McCarthy said, "In that library are the tools to communicate with God in prayer and to learn more about him and his way of love in faith."

Rector Fr. Robert Lynch congratulated Archbishop McCarthy on continuing the work of Archbishop Carroll, who began the seminary in 1959.

"The Archbishop has gone against the current trend of closing college seminaries and has chosen instead, with faith in God, to erect a new library facility to serve his priests and people." The dedication climaxed a three day celebration at the college seminary.

On Friday night, a solemn Eucharist of Thanksgiving was celebrated for the alumni of the 23-year old institution.

On Saturday, the seminarians from St. Vincent de Paul Seminary in Boynton Beach were guests of the college for the annual Major-College day and the traditional football game between major and minor seminaries.

It was followed by the ordination of The Rev. Mr. Sergio Carillo to the diaconate.

The new library will have two special rooms dedicated to previous librarians at the seminary.

The reference room will have a special dedication to Fr. Louis Roberts, librarian from 1971 until 1978, now associate pastor of St. Thomas More parish in Boynton Beach.

The periodical room will commemorate Fr. Leonard Stachura, most recent librarian at the seminary who retired in May of this year and now lives in Deerfield Beach. Father Stachura assisted in the planning and moving of the library.

The building of the new library enabled extensive remodeling of the previous library facility into eight classrooms and four additional double student sleeping quarters. The seminary capacity now rises from 58 to 70 students, a figure which Fr. Lynch sees as attainable in two or three years.

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PAGE 4 / Miami, Florida / THE VOICE / Friday, October 30, 1981

RILLO — Deacon, St. John the Paul Society, Miami.

NON — to Associate Pastor, St. Cle-.

checks to "Burial Fund", Haitian Conferenee of the St. Vincent de Defray funeral expenses may send to bury the dead.

that have come to our shores are Catholic, the Church in this case since most of the Haitian refugees have come to our shores are Catholic, the Church in this case that can to fulfill the Corporal Works of Mercy, which is being planned.

The Archbishop donated the burial plots at Our Lady of Queen of Heaven Cemetary, explaining that since most of the Haitian refugees that have come to our shores are Catholic, the Church in this case should do what it can to fulfill the Corporal Works of Mercy, which is to bury the dead.

Anyone interested in helping to defray funeral expenses may send checks to "Burial Fund", Haitian Conference of the St. Vincent de Paul Society, 110 NE 62nd Street, Miami.

The drownings "just underscore that there are serious problems down there" in Haiti that must be solved at the source, according to Don Hohl, associate director of the U.S. Catholic Conference's Migration and Refugee Services (MRS).

"The United States absolutely must increase discussions with Haiti," Hohl said and "take steps which will keep people from feeling they must flee."

Hohl called it "a tragic commentary that it could take place on the shores of the United States, the country which had pleaded with countries of first asylum" in Southeast Asia to take in refugees.

He noted that many boat people had drowned in Southeast Asia and said he fears it may happen there again because of the poor example the United States is now setting in its handling of refugees off its own shores.

IMMIGRATION authorities called the Oct. 26 drownings the worst such accident recorded since the wave of immigrants from the impoverished Caribbean country began. Survivors of the wreck said the vessel's crew abandoned them. There were indications that the refugees had been loaded into the small boat from a mother ship a short time before the boat capsized.

In the last 10 years about 44,000 Haitians have arrived in the United States without entry documents and South Florida has been inundated with immigrants from Central and South America and the Caribbean.

The federal government has taken the position that the Haitians are economic immigrants, not political refugees. Two months ago the Reagan Administration ordered the Coast Guard to intercept Haitian boats with illegal aliens on the high seas and return them to Port-au-Prince, the Haitian capital.

The first interdiction came Oct. 25, 123 miles northwest of Port-au-Prince, when the cutter Chase intercepted a leaky 30-foot boat filled with 57 passengers. That boat also capsized in rough seas shortly after the Haitians were transferred to the Chase.

Fr. Altonaga Dies at 73

Fr. Louis Altonaga, 73, a retired archdiocesan priest residing at St. Michael parish in Miami, died this week in Spain.

Fr. Altonaga came to Florida from his homeland Spain in 1952, ministered to migrant workers and taught Spanish and Latin at the high school level in South Florida. Before his retirement he served as a pastor and assistant pastor at several parishes in the archdiocese. Funeral services were held by two surviving brothers and sisters this Sunday in Spain. Mass, locally, will be on Nov. 4, 7 p.m. at St. Michael's.

A Journey into the Depths of Self

A Journey into the Depths of Self

Two roads diverged in a wood,
And I took the less traveled by,
—(Robert Frost)
St. Joan of Arc’s 25th

Big parish with small-town spirit

By Dick Conklin
Voice Correspondent


Not an ordinary week in the history of St. Joan of Arc Church in Boca Raton, but a series of events marking the 25th anniversary of one of the Archdiocese of Miami’s largest parishes.

The Silver Anniversary celebration brought together former members of St. Joan’s who now belong to three new spinoff parishes and others who have moved away over the years. It also reunited the three pastors who served the rapidly-growing South Palm Beach County church through its first quarter century.

THE PARISH’S beginnings at the dawn of the space age were certainly appropriate. For it was in 1956 that Father David J. Heffernan, the first Air Force chaplain, where he had become the first clergyman to serve as an Air Force chaplain, where he pastored, came to his Boca Raton parish.

Father Heffernan found a temporary home for his new church across the street from the Lab, and later acquired land for the permanent parish grounds.

In addition to the task of establishing his own new church, he initiated efforts for two new parishes in Pompano and Deerfield Beach. Finally, in 1961, the existing St. Joan of Arc Church building was dedicated. That event also marked the start of a new drive to build a Catholic elementary school.

THE ORIGINAL four Sisters of Mercy who staffed St. Joan of Arc School came to Boca Raton quite unexpectedly. They arrived in Florida in 1960 from County Cork, Ireland, ostensibly to start a new school in Stuart. When that effort failed to acquire facilities, they were asked to come to St. Joan’s instead.

When they arrived, the school year was already under way — without a school. In just a few days classes were set up and the first 70 students, grades 1-4, transferred in from local public schools and St. Vincent Ferrer in Delray Beach. Today the school has 610 students enrolled, and the CCD program serves 650 more.

The colorful history of the parish was researched for the Silver Anniversary by Mr. and Mrs. Joseph Massarella and Mr. and Mrs. Charles McCutcheon, and compiled in the form of a narrated slide show. Their presentation was made at the October 25 Champagne Luncheon, to the delight of longtime parishioners who remembered the events, and new arrivals unaware of their church’s origins.

AT THE LUNCHEON, founding pastor Heffernan, a master of the one-liner, entertained the guests (“I was born in Miami so that I could be near my mother”). St. Joan’s second pastor, Father Paul Leo Manning, also reminisced about his days there.

Accolades were also given the third and current pastor, Fr. Ronald Pusak, for his leadership during the past 10 years, a period in which St. Joan’s has kept pace with the rapid growth in the area by founding three new parishes — Ascension, Our Lady of Lourdes, and St. Jude’s, while his own parish grew to over 3,000 families.

Father Manning described the special spirit that characterizes St. Joan’s, which today is a large community that still retains much of the small town spirit of 25 years ago.

“The espirit de corps of this community is the greatest thing a priest can have. The bond that is forged between the priest and people — the collaboration and the cooperation — is what makes it all happen. I’m looking forward to your Golden Jubilee!

National laity meet here

MIAIMI — The fourth annual meeting of Lay-in-Mission sponsored by International Liaison, the U.S. Catholic Coordinating Center for Lay Volunteer Ministries, will convene at Biscayne College, Nov. 5-7.

“Christian Witness and Social Responsibility in the Contemporary World” will be the theme of workshops, seminars and conferences open to all persons in the vanguard of Church renewal.

Bishop Thomas J. Gumbleton, Auxiliary Bishop of Detroit and president of Bread for the World, will be the keynote speaker. Archbishop Edward T. O’Meara of Indianapolis and chairman of the National Conference of Catholic Bishops Committee on Missions, will speak on “The Missions and the Mission of the Church.”

Archbishop Edward A. McCarthy will preside at 5 p.m. Mass in the college chapel on Friday, Nov. 6. Auxiliary Bishop Joseph A. Francis, S.V.D. of Newark, Episcopal Adviser of the International Liaison, will be the principal celebrant and homilist.

Topics slated to be discussed include “Volunteerism in the U.S.,” “Cultural Uniqueness and Common Witness in the Church,” “Women in Mission,” “How to Organize and Maintain a Lay Volunteer Program,” and “The Use of Media in Mission Awareness Programs.”

International Liaison was organized to coordinate and facilitate efforts of lay volunteer mission organizations by communicating to the laity the urgency of their role in the mission of the Catholic Church. It maintains contact with all U.S. dioceses and with Religious communities to ascertain their immediate needs for lay expertise in mission areas of the U.S. and around the world.
Hang in there, pro-lifers told

Orlando — Pro-life volunteers from every part of Florida met in Orlando last weekend to learn about recent medical and legislative gains in the effort to save babies from abortion, and to prepare for the most crucial step of all — the passage of a Human Life Amendment to the U.S. Constitution.

Nationally and state leaders discussed strategy and local activists exchanged ideas on effective ways to provide counseling, raise money, and educate the public.

Mrs. Mary Hunt, a National Right to Life director from Indiana, told the delegates, “I know that many of you are getting tired, but we’ve got to hang in there a little bit longer. We are part of the greatest and the most unselfish movement going today. We are going to win. We are absolutely going to win.”

Former National Right to Life President Dr. Carolyn Gerster described her well-publicized role in the opposition of Sandra O’Connor’s appointment to the U.S. Supreme court, while defending President Reagan’s commitment to stop abortion.

“We DID WHAT we had to do, even though we knew that she (O’Connor) would be confirmed. In the Senate hearings, Senator Michael Monbebaum (Ohio) told me that it was ‘Un-American’ to oppose a Court nominee based on a single issue. I asked him if he would support someone who was openly anti-semetic or for segregation. He wouldn’t answer.” Gerster recalled the controversy in 1970 over Florida Judge Harold Carswell who was prevented from taking a Supreme Court seat due to his opposition to abortion.

“WE DID WHAT we had to do, even though we knew that she (O’Connor) would be confirmed. In the Senate hearings, Senator Michael Monbebaum (Ohio) told me that it was ‘Un-American’ to oppose a Court nominee based on a single issue. I asked him if he would support someone who was openly anti-semetic or for segregation. He wouldn’t answer.” Gerster recalled the controversy in 1970 over Florida Judge Harold Carswell who was prevented from taking a Supreme Court seat due to his opposition to abortion.

Gerster recalled one meeting with Reagan during his campaign in which the candidate told her a story about a senator friend who had been undecided about abortion.

“A DOCTOR who was a close family friend decided to educate the senator by showing him pictures of a developing baby in the womb of his mother. After each picture, the doctor asked if the fetus looked like a live, human baby. The senator agreed that it certainly did.

“He said ‘okay’, said the doctor. ‘That’s your son!’ It turned out that the doctor had taken the pictures with a special intra-uterine camera during prenatal examinations of the senator’s wife.”

The national Voter ID program also received enthusiastic support from the people attending the convention. The project, well underway in Florida, has volunteers telephoning registered voters to find out how they stand on the abortion issue.

The names are tallied as each precinct is finished, and the voters are called back at election time to let them know the positions taken by various candidates.

ACCORDING TO FLORIDA Voter ID Chairman Carol Tague, “We have to work twice as hard on this — nationally there are 14 pro-abortion senators up for re-election. Last time around, the states that elected pro-lifers had identified every pro-life voter in the state!”

Another popular speaker was Coral Gables attorney and former state representative Bob Brake. He cited several key decisions regarding abortion that had been decided not in the legislature, but in the courts. “If we sit back and let (Governor) Bob Graham continue to appoint court members from the ACLU who have represented abortionists, we won’t get anywhere in the courts.”

The subject of rape — long used as a reason for justifying abortion on demand — was discussed by several of the workshop participants. According to Braco, “The rape exception ‘trivializes rape’. Only in the last ten years are we beginning to take it seriously. We now have rape treatment centers and we are beginning to treat it as the crime of dominance that it is. The rape exception makes rape look like an excuse for abortion.”

Dr. Gerster cited extensive statistics on rapes, showing that a resulting pregnancy is extremely rare.

“Rape treatment done within 24 hours renders the chance of pregnancy virtually zero. We’ve let the feminists take over the rape crisis center. We should be in there staffing them, just as we do the emergency pregnancy services.”

Newspaper columnist and feminist Rosemary Bottcher spoke to an afternoon workshop. “Phil Donahue said on his TV program that no one could be a feminist and oppose abortion. Well, I’m a pro-life feminist. Abortion causes tremendous harm to the women’s movement in general and to women as individuals.”

“BEING UNWANTED, the feminists say, should have no effect upon their inherent value, but in the case of their unborn child, being unwanted is a death sentence. Playboy magazine is considered by feminists to be the ultimate in male chauvinism. Yet they are a major supporter of abortion rights.”

During a question and answer session, one woman asked about a recent television special about pre-natal and post-natal care. In the program, two couples with pre-mature births resulting in braindamaged children were interviewed, and both blamed the advanced medical care for keeping their children alive instead of allowing them to die.

Suddenly a young blind woman with a guide dog jumped up and interrupted the speaker. “I was one of those six month fetuses they were talking about, and I’m pretty glad I’m alive!”

Miami-born Maria Figuredo spoke of her summer’s national Spanish-Pro-Life Convention held in New Jersey, where she represented Florida. Over 300 people attended the weekend meeting, which was done entirely in Spanish.

THE FLORIDA pro-life gathering was not without its detractors. A group of local pro-abortion pickets circled the hotel one afternoon, receiving local media coverage that exceeded that of the convention itself. The Florida Abortion Rights Action League (FARAL) distributed a pre-printed “ballot” for its members, intended to elect a “reformist” slate of candidates. The names of the reformist slate had already been checked, prompting one observer to question the group’s “Pro-Choice” slogan.

As the convention drew to a close, Orlando was announced as the tentative location for the 1983 National Right to Life Convention, the first time that the annual meet has been held in Florida. 1983 will be the tenth anniversary of the legalization of abortion, and could be, as many pro-lifers pray — a celebration of the passage of the Human Life Amendment.

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Miami, Florida / THE VOICE / Friday, October 30, 1981 / PAGE 7
'Take risks,' Catholic editors are urged

WASHINGTON (NC) — Both sides of an Oct 22 debate agreed that tuition tax credit proposals are experimental, but disagreed whether the experiment would bring justice to poor parents or destroy the public school system.

Albert Shanker, president of the American Federation of Teachers, and Chester Finn, senior legislative assistant to Sen. Daniel Patrick Moynihan (D-N.Y.), debated the tax credit issue at a seminar in Washington sponsored by the Institute for Research on Educational Policy and Governance of Stanford University, Palo Alto, Calif.

SHANKER CALLED tax credit proposals "a vast social experiment which is irreversible." He said that once parents of children in non-public schools receive tax credits for their tuition costs, the public school system will be like "a Humpty Dumpty" which cannot be put back together again.

Tax Credit proposals include both legislation on the national level, such as the bill sponsored by Moynihan and Sen. Robert Packwood (R-Ore.), which would give credit for half of tuition costs up to $500, and state and local level proposals, such as the District of Columbia initiative which would give $1,200.

Public schools, according to Shanker, could become charity wards for the students who are too economically, intellectually or behaviorally poor for private schools to accept.

Finn, now a professor of public policy at Vanderbilt University, Nashville, Tenn., agreed that tuition tax credits are experimental, but said the experiment might give equity to poor parents by allowing them a choice of schools for their children and could improve educational quality by promoting different types of schools.

TAX CREDIT is an issue of justice, he said, and an issue of social peace which will cause acrimony as long as it remains unsolved. Finn added that tuition tax credit is not necessarily the best way to achieve these goals, but "there should be something."

Finn disagreed that aid to private schools is bad for public schools, saying that other countries have successfully given aid and "certainly at the college level, the private colleges don’t hurt the public colleges."

Addressing the contention that aid to private schools means aid to the rich and white, Finn said, "I get a little sick of this. Of course private schools are rich and white. That’s why we need tuition tax credits."

Finn said he does not expect tax credit legislation to be passed "any time soon," and its prospects depend enormously on the Reagan administration. For legislation to pass, according to Finn, it must be non-discriminatory and it must not be seen as aid at the expense of public schools.

Shanker said that although "everyone involved in tuition tax credits says nice things about public schools" the proposals could cause grave risks for the system. He called on people to respect that system, "Don’t roll the dice and destroy it."

THE CONSEQUENCES of tuition tax credit, "depends on the rules of the game," Shanker said. Finn had called the D.C. initiative an interesting experiment and said it would be interesting to see what happens in the small arena.

Shanker questioned the responsibility of such experimentation.
What about Haiti?

The horror story goes on — human beings, so desperate for a decent life that they climb into leaky boats, pay every dollar they can scrape up for a hazardous journey to a new land and then are intimidated, beaten for more money and thrown overboard.

Finally, they make it to the shores of the new land. But they are dead, washed up, literally, as so much human refuse.

And blame?
The immediate blame falls on the Haitian "captains" and/or crews who, through greed and viciousness, can act in such a bestial manner.

But such men are acting in a larger context, just as black African slavers two or three centuries ago were acting in a larger context.

The context now is: The desperate desire of Haitians to escape utter poverty and oppressive leadership; America's unwillingness to accept them as economic refugees; their lack of any legal status which makes them highly exploitable, especially on the high seas; and the lack of any hope for change in their native land.

And the recent summit conference in Cancun — at which President Reagan told the poor countries that the U.S. is preoccupied with its own economy and that the needy nations should use free enterprise to solve their problems — is of little comfort to a nation which has virtually no resources to enterprise.

Further, the Administration is cutting back on the little aid now being sent to Haiti.

Yet, $1 million a day is being spent to have the Coast Guard turn back what few refugee boats it might be lucky enough to spot on the vast reaches of open seas. Where is the priority?

Wouldn't it make more sense to put the equivalent resources to work helping Haitians develop simple economic improvements on their own soil?

Otherwise, the horror will go on right under our noses for these simple, gentle people.

Mafia admiration

It is now reported that one of the two men charged with brutally assaulting a nun in New York City gave himself up to the police because the Mafia reportedly had a contract out on him.

Well, lest anyone should harbor any secret admiration for the Mafia, it should be remembered that this is the same organization that makes part of its money — aside from loan sharking, drugs and prostitution — from the multi-million dollar pornography business which specializes in violence, sexual perversion and bodily indignities, such as were perpetrated on the holy Sister.

Letters to the Editor

Why criticize Msgr. Walsh?

To the Editor:


First of all, I congratulate Msgr. Walsh for his timely, inspiring articles, which I enjoy reading in "The Voice", as well as for having the courage to say what needed to be said about Fr. Greeley's book. It is ironic that the two readers who wrote in condemning the monsignor, made no mention of the possible scandal Greeley's book will bring our beloved Catholic Church, to say nothing of the anti-catholicism and division it will promote and inspire.

In my opinion Msgr. Walsh's great love and zeal for Jesus Christ and His church are apparent from the way he reacted to reading Greeley's book and throughout the article he subsequently wrote. If our Lord had written the article, perhaps he would have said to Greeley: "Were it an enemy who insulted me, I could put up with that, had a rival got the better of me, I could hide from him. But you, a man of my own rank, a colleague and a friend, to whom sweet conversation bound me in the house of God." (Psalm 55).

Mrs. Magaly Llaguno
Catholic League, Miami
For Month we've heard President Reagan talk about how he's going to see the private sector pick up where the government leaves off when it comes to funding some social and cultural programs. I guess this is to make it possible for the poor, unemployed, aged, ill and disabled with some degree of comfort and dignity.

The September issue of "Christopher News Notes" points out that more than 25.2 million people in America lives under the "poverty line" in 1979. That means a family of four had an annual income of less than $7,412. Another 40 million said to be very close to the poverty line.

It is reasonable to expect that the private sector can even make a dent in alleviating the conditions of so many millions. If they could, would they then neglect their worldly goods with the less affluent. I love the way that sounds. I'm just not at all sure that it is true.

Granted, there are some philanthropic organizations like the Ford Foundation. Publicly supported by generous donations, Bishop's drives inspire parishes to cooperate with the less affluent.

It was Father Virgil Blum, the Jesuit political scientist from Marquette University, who was the force behind it. As an observer of the modern scene, it irked him to see that Catholics and the Catholic Church were not doing their part in this country? Will the private sector - can it - provide the necessities that make it possible for the poor, unemployed, aged, ill and disabled with some degree of comfort and dignity?

Where are The Catholics?
Seldom has any American leader enjoyed the respect shown Roy Wilkins who died in September. Yet I must confess sadly that he did not receive the enthusiastic admiration he deserved. Wilkins had a quiet and unassuming manner which was a blessing for the civil rights movement. He took the civil rights movement to the streets and was immensely successful precisely because of his quiet reasonableness and intelligence, his talent for calmness at a time when black power was raging especially in places like Newark and Detroit.

Wilkins was arrested first in a public demonstration for equality for blacks in 1934 and later took part in many demonstrations, notably the marches in Washington, D.C., Selma and Montgomery, Ala.

As a top leader with the National Association for the Advancement of Colored People, Wilkins became a superb diplomat and a genuine strategist in solving the vast complex of problems haunting the big cities: discrimination in housing, segregation in schools, disenfranchisement and bias in employment. During his years with NAACP, membership grew from 25,000 in 1931 to 400,000 in 1977.

Wilkins was an optimist who traversed the country to persuade his fellow citizens to accept each other on equal terms. Probably his most baffling problem was the difficulty of persuading his fellow blacks to reject the whole concept of black power. Wilkins abominated the concept of using strong-arm methods to solve problems.

He said black power was the "father of hatred and the mother of violence" and could only lead "to a black death." He denounced black students carrying guns on campuses.

Wilkins was critical of both the Nixon and the Ford administration. The former, he said: "had turned back the clock on racial agreements" and certain appointments to the Supreme Court and by failing to bring about proper enforcement of civil rights laws.

Some radical black leaders have accused Wilkins of being an Uncle Tom. But the all-important fact is that Wilkins' policies have worked successfully. He was no firebrand, but a highly successful and possessing a special courage in dangerous times.

Ramsay Clark, former attorney general of the United States, aptly described Wilkins as "a man of gentleness and integrity who enriched all our lives with justice."
Ralph Renick

'May the good news be yours'

‘Dean’ of TV journalists is shy,
seeker of truth,
a ‘modern day scribe’

By Victoria Stuart
Special to The Voice

Never ask when Ralph Renick arrives at work.
The WTVJ-Channel 4 staff members will shrug their shoulders,
smile and glance cautiously in the direction of Renick's office, a plush two-room suite.

Sometimes they'll tell you — quietly — that there is no "usual" time that Mr. Renick arrives every day. He sets his own hours.

He can afford to.

Ralph Renick is king of TV news in South Florida because he commands a lion's share of the ratings.

He always has.

RENNICK has been broadcasting the news for more than 30 consecutive years — longer than any other TV newscaster in America.

"I'm in the fortunate position of having a good reputation," said Renick, vice-president in charge of Wometco Television News Operations, and news director/anchor for WTVJ-Channel 4. "I have some latitude to make mistakes."

Ralph Renick is also a Catholic.

"Goodnight, and may the good news be yours!," is not just a sign-off. Renick said he believes these words, that he ends his news broadcast with, are almost prophetic.

"When I first started signing off with that thirty years ago," Renick said, "the 'good news' meant just that. But today, of course, people tend to associate it with the Gospel."

Maybe it was prophetic; it certainly seems inspired. As one of the most prominent and well-known Catholic figures in South Florida, Renick has participated in his religion and his community since his days as altar boy for St. Mary High School.

Renick wrote a column for The Voice for 10 years (1968-1978), and has a knowledge of this community and its unique problems, said. "This is my town. It's also the newsmaking capital of the county."

"I'm introverted and shy even now," said Renick, age 54. "I never lose food back in restaurants, even if it's bad."

"And I am terrified of the guy who fills up my gas tank; he's always smoking. I've wished to say something to him, but I've never gotten up the courage," he said.

"I can be pushed to the breaking point and become non-shy when it comes down to important things, but I don't like to waste my time on trivia."

But when it comes to matters of principle, Renick said he can be downright "hardnosed, difficult, temperamental and obstinate."

Some people, he said, have taken his "obstinate" attitude as arrogance.

"He's never been particularly friendly to me; always very cool and aloof," said Ann Bishop, co-anchorperson for WPLG's Newswatch 10.

"But columnist Charles Whited calls Renick 'a fixture in South Florida. He has a marvelous sense of history and proportion in the community.'"

"It is the nature of TV to emphasize glamour and youth, but old pros are still dominant," Whited added.

"Although networks are now employing 'readers' and actors for anchors — who could sell breakfast cereal as easily as they sell the news — there is always room for established journalists."

"Renick is careful with his facts, and has a knowledge of this community and its unique problems," Whited said.

"THIRTY YEARS ago, a 22-year-old Renick broadcast the results of a local election from the steps of Dade County's Courthouse. It was the first television newscast in Florida, and it was carried by WTVJ — the only TV station in South Florida at the time.

"One year later, Renick became News Director at WTVJ and initiated the first daily television newscast in Florida.

"Since then, the "Ralph Renick Report" has become the nation's longest continuous-running newscast, and the highest rated early news program here — according to American Research Bureau and Nielsen Station Index surveys — averaging an audience of 400,000 people each weekday."

Renick's show has become something of an institution, and so has Renick. His deep, drawl baritone and sober delivery characterize his singular style — speech that has brought him an air of professionalism and respectability much criticized field of broadcast journalism.

Recently Renick fought to keep the six o'clock news to a half hour, rather than jump to the hour format Channel 7 or the new 90 minute show that Channel 10 has begun.

RENNICK said he has been criticized for this policy, but whatever length of his broadcast, Renick knows his community well enough to make an appropriate decision. He has lived here since 1940.

"I've got an equity here," Renick said. "This is my town. It's also the newsmaking capital of the county for action news."

"Miami is in pretty bad shape right now; economically, because of the "

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riots and because of the passage of the anti-bilingualism ordinance. There is a tremendous hatred and polarization," Renick said.

"It's an incredible situation that I don't think many cities have faced in history."

So, for one week, Renick granted his editorial slot to community leaders, airing their particular viewpoints to try and "get people at least talking about it and thinking about it."

Renick started getting people to "think about it" on Sept. 2, 1957, when he broadcast the first continuing daily editorial in the nation. In the broadcast, he called for the creation of a county fire department station on Key Biscayne, which was an unincorporated area of Dade at the time, and had been relying on volunteers in emergencies.

"TEN YEARS later I attended the dedication of the new fire station," Renick said. "So it (the editorial) really had an impact; it only took ten years to do it."

But despite his kidding, Renick is worried about the impact of TV news on its audience and the direction in which it is moving. He is especially concerned about the new attitude regarding news anchors.

"Across the country now you see 'the gang' there, and the little quips back and forth, and everybody's happy. The news is one great frolic, without any basic regard for the intelligence or the experience of the person delivering the news," Renick said.

He added that most of this began 10 years ago when "News Consultants" were first hired to do scientific studies on what types of personalities were well-received by audiences.

When these news consultants offered their information to local stations, promising them improved ratings, it was a tempting offer that most stations did not turn down, Renick said.

"I don't think the phonies can last," Renick said. "But if that's the only person on the screen — the plastic people — then you have to take it or leave it."

"What I've tried to do is bring in real people," he said, "although I hate to use that term. But there is not a magic formula for success. Some of our weakest-rated shows have real people on them."

"I WORRY about this. But on the other hand, if you have a news department with its cadre of experts, and a front-man whose hair is coiffed, maybe that's not the worst thing in the world."

Television broadcasts are liable to fall into an even greater trap, according to Renick, because of their emphasis on the visual. He used network coverage of last year's presidential conventions as an example.

"It became a show, choreographed for television," he said. "But I don't think we'll see conventions like that any more. Four years from now they will probably only last two days, and networks won't want to cover them from gavel to gavel."

If anyone has the authority to predict the future of TV news it is Ralph Renick, a man who has been on the air longer than Walter Cronkite, a man who has seen the beginning of broadcast journalism and who was part of that beginning.

Ralph Renick entered the University of Miami in 1945 as an art major, but realized after drawing his first nude that he didn't have the talent for it. So, he studied radio and journalism — eventually with a passion.

A SPEECH impediment (buck teeth) — which was corrected while he was in college when an orthodontist took him on as a charity case — only made him want to work harder.

In 1949, with a Bachelor of Science degree in radio and and H.V. Kaltenborn Foundation Research Fellowship, Renick became the first FM radio announcer on the first FM station in Florida (WCRD).

However, he was fired soon after, for mumbling.

"With a deep voice you tend to mumble," Renick said. And at that time he was still taking a phonetics course at U. of M. to correct his speech.

But even Ralph Renick isn't serious all the time.

Renick says he considers himself a student of humor, but not the "do you want to hear a joke with a punchline" sort. His wit comes unexpectedly, and it is very dry.

"A FRIEND of mine in Highpoint, a small northern town, had it in his mind that he was an eligible bachelor," Renick related. "I asked him how he was doing, in his dating, and he said the perfect formula: he dates 2 1/2 women."

"I said I didn't understand and he said, 'Well, I live in a small town and everybody knows what you do, so I date a nurse and a woman in public relations. I date them on alternate weekends and they both know about each other, so they both know I'm not going to get too serious.'"

"Then I've got another girl that neither of the other two knows about, which helps to maintain some balance."

"I said that it seemed to be working for him," Renick said, "and a month later my friend married the nurse."

GRACE WING Bohne, society columnist for The Miami Herald, called Renick one of the most eligible bachelors around. Renick laughs at this, "Do I look that bad? But really, I date a lot of different people — too many I guess."

Renick shrugged off more in-depth questions about his more serious dating since his wife's death in 1964, asking, "What's your definition of serious?"

But Inez Andreas said she sees him at almost "all the parties, society balls and fund raisings."

Renick admits he enjoys the parties as a way of winding down after a newscast.

But although TV news is "a frenetic business," Renick said he does not find it difficult to relax. He said he has the ability to separate his public life from his private one.

HE ENJOYS shopping for antiques and spent one weekend several months ago putting together a pair of camp chairs. Another weekend was spent varnishing his new boat, "Good News II", which he docks behind his Miami Shores residence.

You can't miss this house, with its two stone lions flanking the steps of his front entrance.

Ralph Renick is a Leo, but he follows astrology only incidentally, although he is intrigued by the coincidence that some characteristics for sign seem to be valid.

And speaking of star signs (or is it star's sign?), Renick has fulfilled the prophecy made by his graduating class at St. Mary High School: THEY FORETOLD that Renick would be the H.V. Kaltenborn of television, before TV made its dramatic breakthrough.

Kaltenborn, a respected newscaster in the 1930's and 1940's, was famous for his distinctive, deep-throated voice and deliberate way of speaking.

Kaltenborn was also known as THE DEAN of radio broadcasters. Among his contemporaries, Renick's nickname is "the Dean" of TV newscasters. Coincidence?
The Church encourages us to remember and pray for all those who have died in Christ. Death is never an easy thing for the loved ones who are left, yet we all are comforted by our Christian faith that gives us the assurance of eternal life with God himself.

Bless us this family night. Amen.
ALL SAINTS DAY

By Fr. Richard Murphy, O.P.

Catholics are strange people. Although the Bible plainly says, “There is only one mediator between God and mankind: Jesus Christ” (I Tim 2:5), Catholics cultivate devotion to the saints. Why do they do that with the help when they can go right to the top?

Here, as elsewhere, it quickly becomes evident that Catholic devotion to the saints makes a lot of sense. As a nation, we honor our great heroes; is it then unreasonable to honor heroes in the struggle between good and evil? The New Testament often salutes the early Christians as “saints” (Romans 1:7 etc.) for that was their ambition and calling. Jesus had said, “Be perfect!” and they set out to climb the mountain of holiness. Many begin that ascent, and many never get beyond the foothills; the saints made it to the top. They prove that it can be done, and for this they deserve recognition.

On Baptism

By Fr. John Dietzen

Q. While our son was in the military service he married a non-Catholic girl from the South. A child was conceived, and was born eight months after our son died.

A. Around Christmas time I asked his wife if she would have the baby girl baptized. She said, “What is that?” After I explained, she said her parents had recently joined a Protestant church but there were no Catholics in her area of the state. She wasn’t too anxious but consented for us to have the baby baptized.

Our parish priest then told me the mother would have to promise to raise the child Catholic before he could perform the ceremony. As a CCD teacher I teach that when you are baptized you become a child of God. An innocent baby receives all the graces, and I believe this rule should not apply in these particular circumstances. The priest said he believes as I do but has to obey the rules. Don’t you think he should have baptized the baby? (Texas)

A. Apart from the danger of immi-

grant doctrine, the child should ever be baptized in the circumstances you mention. At least three weighty con-

siderations are involved:

1. First, the baptism would place that burden on her. Why do they do that with the help when they can go right to the top? (Texas)

2. Not being Catholic herself, and they intend to fulfill that responsibili-

ty. Not being Catholic herself, and isolated from any significant support from Catholics, she is right in being reluctant. It would be totally unfair to place that burden on her.

3. Second, the sacrament of baptism does bring with it many precious gifts of identity with Jesus and his mystical body on earth. Our concern for the importance of baptism, even for infants, is most legitimate. However, the Catholic Church does not possess and never has taught, that God’s love and the life and promise of saving grace are denied to the unbaptized.

On the contrary, as Vatican II noted, we believe that the Father’s providen-
tial care and Christ’s redeeming love are at work in all. Baptism is impor-
tant in the Lord’s plan for us, but we mustn’t panic if someone is not bap-
tized.

Finally, baptism might place the child in some jeopardy later on because of her relationship to many church laws. For example, with no chance of being raised Catholic, even the validity of a future marriage (ac-
cording to Catholic marriage legis-
lation) may be in doubt through no fault of her own if she is baptized a Catholic in the present circumstances. Baptism is a great and powerful sacrament. But it isn’t for the church’s guidelines for it are intended to keep it in proper perspective. The priest was right in his advice to you.

Q. We have a dear friend, a boy 9 years old. His parents do not want him baptized until he is old enough to decide for himself if he wants to be a Catholic.

A. If he were baptized by a Catholic priest would he automatically become a Catholic? I always thought this didn’t happen until after instruction, con-

fession and First Communion. (Nevada)

Q. When a child is born and baptiz-
ed into a Catholic community, whether baptized by his parents, priest, or someone else, that child is consid-

ered a Catholic. Of course, he may repudiate that faith and that church later in his life.

If as you say the parents do not intend to raise him Catholic, much the same answer would have to be given as in my answer to the previous question in this week’s column.

(Responses for this column should be sent to Father Dietzen, St. Mark’s Parish, 1113 W. Bradley, Peoria, IL 61606.)

Far from taking anything away from Christ, the saints are outstanding signs of His presence and love upon earth. They give holiness a human face and make the mystery of God accessible. An innocent baby receives all the graces, and we believe that the Father’s providential care and Christ’s redeeming love are at work in all. Baptism is important in the Lord’s plan for us, but we mustn’t panic if someone is not baptized.

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At-home ethnic dialogues

Living Room Dialogues were held last Sunday, in two homes in Broward County, one white and one black, in a pilot program sponsored by the Interfaith Council.

The guests, including Protestants, Catholics and Jews, black and white, met in an effort to bring about better interfaith and intergroup understanding in the community as well as to gain insights about each other and to discuss ways in which Broward County could become a more cohesive community.

The groups talked candidly about issues that have divided them in the past; attitudes and stereotypes and issues of common concern in the community. Among the guests were clergymen, business people; representatives of government agencies; educators, representatives of volunteer organizations; homemakers and retired persons.

The groups sponsoring this program through the Interfaith Council are Broward County Clergy Council; Catholic Archdiocese of Miami; Church Women United; Community Relations Committee of the Jewish Federation of Greater Fort Lauderdale; Human Relations Division of Broward County; National Conference of Christians and Jews; Reformed Orthodox Church; Specialized Urban Ministries; Urban League; Women's Interfaith Committee of Pompano Beach. The National Conference of Christians and Jews coordinated the program.

More Living Room Dialogues are planned for the future and anyone interested in being a host or guest may contact one of the sponsoring organizations.

St. William's in Naples plans school

A third Catholic elementary school is planned for Collier County beginning in the fall of 1983. The Archdiocese of Miami has purchased Seagate Baptist Church and Seagate Christian School of Seagate Drive in North Naples on behalf of St. William Church in North Naples. Tom McBride, a Naples realtor and St. William spokesman, said the Catholic church will take over ownership in two years.

McBRIDE said the Archdiocese bought a little over 1.5 acres plus the two Baptist buildings for $500,000. He said St. William's will be repaying the Archdiocese.

Fr. Dominic O'Dwyer, pastor of St. William's, confirmed the sale, but said plans are not formulated yet.

Fr. O'Dwyer recently told his parishioners at Sunday Masses that $1 million would be needed for the new grade school. Tom Hayer, a retired newspaper executive, will be running the fund-raising campaign, according to McBride.

The Rev. James Odom, pastor of Seagate Baptist said his church will move to a 40-acre site off the Pine Ridge Road extension.

McBride said St. William's will probably be utilizing the existing classrooms in the two-story Christian School, with renovations being prepared by Naples architect Mario LaMendola.

Citing the 4000 youths involved in the CCD program at St. William, McBride said, "The need is there for a school."

Leonard Usina, benefactor

A Mass of Christian Burial was concelebrated Monday in Gesu Church for Leonard A. Usina, Florida banking pioneer who died on Oct. 26 at the age of 92.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for the prominent member of the lay apostolate who was a benefactor of the Archdiocese of Miami since coming to Miami in 1931.

Also concelebrating the Mass were Auxiliary Bishop John J. Nevins and priests of the Archdiocese.

A descendant of Minorcans who settled in Florida in the 1700s, Usina was a native of St. Augustine where he began his 76-year banking career at the age of 16.

A member of the Knights of Columbus for more than 60 years he served as state deputy of the fraternal organization from 1925 to 1927, was a member of the Fourth Degree K. of C. and a founder and first grand knight of Marian Council in North Dade. He was also a charter member and a past president of the Miami Sierra Club and served on the advisory board of Biscayne College.
Two held in nun’s rape

NEW YORK (NC) — Two suspects jailed in New York and Chicago have been charged with the attack on a Sister of Charity who was raped and beaten Oct. 10 in her convent in New York City.

The men, who reportedly lived at the same New York residence, were arrested separately in Chicago and New York Oct. 23.

Police in Chicago said the man held there, 22-year-old Harold Welles, had admitted he and an accomplice attacked the nun. He has been charged with sodomy, assault, robbery and burglary and is expected to be extradited to New York.

HE TOLD authorities he fled to Chicago, where he was arrested when he stepped off a bus, because of a $25,000 “Mafia” contract out on him and his alleged partner, Max Lindeman, 23.

New York Criminal Court Judge Francis X. Egito Oct. 25 charged Lindeman with rape, sodomy, assault, burglary and robbery and ordered him jailed without bail and put under a 24-hour suicide watch.

The judge gave no reason for his order. At the request of his attorney, Lindeman also was supplied with a bullet-proof vest to wear when he is taken to and from court.

The unidentified 30-year-old nun was attacked when she was alone in the convent of Our Lady of Mount Carmel Church, a Hispanic-Italian-American parish in East Harlem.

Police believe she discovered intruders who entered the convent through a door on the roof. She was beaten and raped and 27 crosses were cut into her body with a knife during the incident.

Police said “hundreds and hundreds” of interviews, the cooperation of neighborhood residents and “good police work” by the 25th Precinct and Sex Crime Unit led to the arrest of the suspects.

A POLICE spokesman, Officer Gilbert Starkey, said it was the information revealed by area residents during interviews which led authorities to suspect Welles.

Residents of the building where the two suspects lived then told police Welles had left for Chicago, where he was apprehended.

An Archdiocese of New York spokesman in turn praised the efforts of police and said the arrests had prompted feelings of relief.

“It’s important to apprehend these people, not for retribution, but because there was so much fright and anxiety in the community,” said Father Edwin O’Brien, archdiocesan communications officer. "The arrests reinforce their own faith in the law enforcement abilities of police officials."

“Would that the police were able to arrest all such people as quickly as the alleged attackers, he said.

The brutal attack on the nun outraged neighborhood residents as well as people throughout the New York metropolitan area and made headlines far from the city. Enraged Our Lady of Mount Carmel parishioners and neighbors expressed desires for vigilante-like “instant justice” if they found the attackers before police did, said Pallottine Father Terzo Vinci, pastor.

Moon cries racism in tax charges

NEW YORK (NC) — The Rev. Sun Myung Moon, under indictment for allegedly filing false tax returns and conspiring to defraud the government, pleaded not guilty Oct. 22 and added.

“I AM HERE TODAY only because my skin is black and my religion is Unification Church,” he said.

Mr. Moon, founder of the church whose adherents are known as “Moonies,” is charged with not reporting $112,000 in interest earned on $1.6 million in personal bank deposits.

Mr. Moon told a rally across the street from the federal courthouse after he entered his plea.

“I AM HERE TODAY only because my skin is black and my religion is Unification Church,” he added.

Mr. Moon, founder of the church whose adherents are known as “Moonies,” is charged with not reporting $112,000 in interest earned on $1.6 million in personal bank deposits.

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AWAITING HER NIGHT — A witch silhouetted beneath a gnarled oak tree at sunset causes many a double-take from motorists along U.S. 101 near Salinas, Calif. A teen-ager whose family owns property adjacent to the highway donned the spooky outfit to hex drivers at Halloween time. (NC Photo from Wide World).

UNIVERSITY PARK, Pa. (NC) — What the Christian calendar marks as the eve of the feast of All Hallows, or All Saints, popularly called Halloween, originated in the church's effort to replace Celtic ancestor worship on Nov. 1 with the commemorations of the saints, said a professor at Pennsylvania State University.

Robert Lima, professor of Spanish and comparative literature at Pennsylvania State University, recalled in an article on the origins of Halloween that the feast of All Saints, instituted in the seventh century, was first celebrated on May 13.

BUT THE DATE was changed in short course, due in part to the pagan traditions associated with the coming spring," Lima said. "The church found it inappropriate to risk tainting its celebration of sainthood with the remnants of rituals which extolled the fertility of nature, often with human acts of sexuality meant to induce productivity in the soil and among animals through sympathetic magic."

Transforming the feast of All Saints to Nov. 1, a date with long-established religious significance in pre-Christian Europe, the church "sought to supplant Celtic ancestor worship which that day highlighted with the appreciative commemoration of saints, the ancestors of the Christian church," Lima said. "To this end it tampered with the basic beliefs which the day represented."

"Nov. 1 was sacred to the Celts as the day of death," he continued. "It was the beginning of their winter."

The Celtic year ended on Oct. 31, the eve of Samhain, Lima noted.

"AN IMPORTANT aspect of this crucial night was the momentary visitation by the dead," he said. "The souls of ancestors fled from their bodies to seek shelter and the relative warmth of hearths where kinsfolk welcomed them as beneficent spirits, extending them every hospitality. Other souls, less fortunate in not having kinsmen, were attended to as well, their offerings of food and drink placed at crossroads, where spirits were believed to wander, and near the large bonfires, which might attract good spirits with the promise of warmth against the piercing cold of the northern European night."

Lima continued: "Sacred fires were lit atop high places at sunset to demain the departure of the sun's light, the life-giving force, and to attempt to arrest the subsequent death of nature, which winter was about to embovy. The Celts knew that their efforts were futile, but they believed in miraculous events, as their mythology attests."

Lima said the feast of Samhain "recognized the death of nature and of man through homage to the powers that make such an end inevitable. The sun, god of life, was dead; thereafter the powers of death and darkness had to be appeased."

IMPOSING CHRISTIAN theology on Celtic beliefs, the church intentionally muddled the concepts and practices of Samhain, Lima said. The church, he said, celebrated eternal life instead of Samhain's celebration of physical death.

"Christianity's position effectively squelched the beneficent image of the dead in Celtic religion," Lima said. "What remained was popular superstition which, no longer rooted in a living faith, forgot the positive image of ancestor worship and remembered only the evil spirits which had been but a peripheral element in Celtic tradition."

The professor concluded: "The giving of fruit and candy to the little monsters who come knocking at one's door is but a faint reminder of ancestral visitors being feted in the Celtic Festival of Samhain."

From ancestor worship to Halloween

WASHINGTON (NC) — "Nothing has been done to try those responsible for the murder of four U.S. missionary women in El Salvador last December and nothing will be done unless Americans and their government keep pressure on the junta," said Sen. Christopher J. Dodd (D-Conn.) following his mid-October visit to El Salvador.

Sen. Dodd was responsible for an amendment requiring that the Reagan administration certify that progress is achieved in human rights, the military reforms and political freedoms before delivering further military aid to the three-man civilian-military junta, which is fighting leftist guerrillas. The aid package amounts to $114 million.

The aid is tied to efforts to investigate the murders of the missionaries and of two U.S. advisers on land reform killed recently.

SEN. DODD ALSO reported on conversations he held with the two civilians in the junta and with anti-government guerrilla commanders in Mexico City, saying both sides assured him they were willing to start talks regarding a non-military solution to their conflict. The military would not have it, "they are the impediment," he added.
Hollywood's priests: From saints to sinners

By Michael Gallagher

NEW YORK (NC) — If you want to talk about the irony of the Catholic priest in Hollywood movies, you most have to start with Bing Crosby and Barry Fitzgerald in "Going My Way.

Now I happened to have liked "Going My Way." I liked it a lot.

The point I'd like to make about "Going My Way" is that there was something genuine in it. Its sentiment spilled over into sentimentality, but it based upon something true. It wouldn't have had the impact it did if those who saw it did not instinctively feel that priests were indeed good men, who had made an incalculable sacrifice for the sake of an ideal that held out hope to everyone. Nor was the feeling mistaken.

Look at a picture of the young Maryknollers about to set out for China before the First World War. Most of them and their immediate successors died young because of overwork and inadequate medical attention. Some were murdered by the Japanese during the Second World War. Some, like Bishop James Walsh, suffered long imprisonment at the hands of the Chinese communists. These young men were everything Bing Crosby's Father O'Malley was and much, much more. And not a few of them were a lot better looking than Bing Crosby.

HOLLYWOOD erred in the old days, not from painting too benign a picture of the Catholic priest, but too superficially looking. Bing Crosby, Spencer Tracy, Barry Fitzgerald — each of them conveyed in his own way the quality of compassion and gentleness that we recognized as priestly, but Hollywood never gave us even a glimpse of the price paid for that quality or of the spiritual depths from which it emerged.

To do so was to get more serious than Hollywood was capable of. Seriousness, could be mistaken for reverence, and Hollywood didn't dare risk the wrath of the Legion of Decency. Thus when John Ford did his mediocre movie version of Graham Green's "The Power and the Glory," Greene's anonymous whiskey priest was shorn of every flaw, including his drinking. And the illegitimate child who was the sign of his fall probably succumbed at the first script conference.

Hollywood still has a problem with seriousness.

As I noted in my unkind review of "True Confessions," there is not much to the character of Robert DeNiro's ambitious but troubled monsignor. We see some surface ripples of what's supposed to be his inner struggle, but writers John Gregory Dunne and Joan Didion are unable to give the talented DeNiro much to work with. There's one scene showing D'Niro sitting on a chair in his room staring into space, there are a few lines about lost ideals, and that's about it. Not even Laurence Olivier could convey much spiritual anguish on those terms.

IN EXPLOITING the Catholic element in general, Dunne and Miss Didion go for the obvious sins as surely as Hollywood in the old days went for the obvious virtues, gaining an extra measure of titillation by playing the movie's lurid goings-on against a church background.

But what of the more subtle sins and temptations? How about pride? How about coldness of heart? How about wondering if God exists? How about wondering if there's any meaning to anything? Since the movie doesn't deal with questions such as this, the positive "Catholic" ending to "True Confessions" — the monsignor finding peace of soul in the desert — is fully as contrived as the ending of "Going My Way" and is without the latter's emotional impact, for those who contrived this ending had no real feeling for what they were doing.

From sentimental reverence to shallow irreverence — hardly a gain for either religion or art.

Holocaust hero's tale 'stings conscience'

Reviewed by S.J. Miragliotta

"Rich and Famous," a story of 20 years of friendship, rivalry and loyalty between two women. The U.S. Catholic Conference review calls the movie a "glamour soap opera" with good performances despite a "general air of vivid amoralitv and two graphic sexual scenes." (NC Photo).

CONFRONTATION — Jacqueline Bisset, left, and Candice Bergen star in "Rich and Famous," a story of 20 years of friendship, rivalry and loyalty between two women. The U.S. Catholic Conference review calls the movie a "glamour soap opera" with good performances despite a "general air of vivid amoralitv and two graphic sexual scenes." (NC Photo).
West Coast Deanery

Auxiliary Bishops John J. Nevins will speak at the annual meeting of the West Coast Deanery, Council of Catholic Women on Sat. Nov. 7 at St. William Church, Seagrove Dr., Naples.

A deanery is a geographical sub-division of the Archdiocese. Nine Deaneries with eighty-three affiliations (Parish Groups) comprise the Miami Archdiocesan Council of Catholic Women.

Six Parishes are sponsoring the program—St. Ann, Old Naples, St. William, North Naples. St. Peter, East Naples. Church of San Marco, Marco Island. St. Margaret, Clewiston and Our Lady Queen of Heaven, La Belle. Delegations from St. Elizabeth Seton, Golden Gate and Our Lady of Guadalupe, Naples, will be guests as will be Fr. Laurence Conway, former Pastor of St. Ann’s and Mrs. Al Masso, President of the Miami Archdiocesan Council of Catholic Women.

The program will begin at 10:00 a.m. A continental breakfast will be followed by luncheon. Reservations required by Nov. 4, Donation $5. Please CALL 261-2777 or 261-7899.

FATHER SOLANUS GUILD MEETING will be held on November 8 in Blessed Sacrament Parish Hall, 1701 E. Oakland Park Blvd., Ft. Lauderdale, from 2 to 5 p.m. Meeting starts with Rosary. Refreshments served. All welcome.

ST. BRENDA ARTS AND CRAFTS SHOW, 8725 S.W. 32 Street, 9 a.m. - 5 p.m., Saturday and Sunday, Nov. 7-8, 1981.

Over 50 booths, including Xmas boutique, plants, macrame, ceramics, paintings, handmade articles, glassed, minatures, white elephant and raffle.

LAV CARMEN’s meeting will meet on Nov. 7 at 2 p.m. at Villa Maria Nursing Home, 1050 N.E. 125 St., No. Miami. Call 635-6122 for information.

College Night

Biscayne College and co-sponsor Eastern Airlines will host Florida’s largest College Night at Biscayne Nov. 3 from 7 to 9 p.m. Reservations from early 200 colleges and universities across America will be on hand to help students and their parents plan every aspect of the college admission process.

In addition, two free round-trip airline tickets will be given away to a student and his or her parent or guest to visit any participating college in a city served by Eastern Airlines.

Biscayne College is located at 16325 N.E. 32 Avenue, North Miami, off the Palmetto Expressway at 32 Avenue.

For more information, call the Administration Department at Biscayne College at 625-6000.

Dante Alighieri Society 
Hosts Benefit for Children

The Dante Alighieri Society of Miami, Inc. will host an event on Saturday, November 7th, 8:00 p.m. at Hialeah High School, 32nd Street & 2nd Avenue, to benefit the children of the Town of Colliano, Italy. Proceeds from this event will go towards building a school to replace their school totally destroyed during the recent earthquake in Southern Italy.

Dante Alighieri Society

Dante Alighieri Society Hosts Benefit for Children

Sister Lucia Ceccotti, Director of the Marian Center, will be honored as “Woman of the Year,” for her many years of working with mentally retarded and developmentally handicapped children.

The gala will feature Italian wines, crafts, food, raffle, auction, music, dancing, and Italian entertainment. Admission $15.00; pay at door. For information call: 595-0656 or 758-4261.

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stories make a community

by neil parent

some years ago, i was a member of a parish group that was meeting as part of a lenten program. each week, we read and discussed the scripture selections for the coming sunday mass.
during one session, some members began by trying how they experienced periods now and then when they had doubts about aspects of their faith.

in the midst of the discussion, a man in his early 70s lowered his head and quietly began to weep. astonished and concerned we immediately attempted to discover the cause of his distress.
in a voice choked with emotion, he began to explain that his tears were from relief, not from sorrow. he had just come to realize for the first time, as a result of our exchange, that he was not the only one who ever experienced any questions about faith. he was not alone.

for years, the man continued, he considered himself out of favor with god because he could not fully resolve all his questions. there were times when he even wondered about god's existence.

he went on to describe how, when he went to mass on sundays, he would sit in the back of the church because he felt unworthy to be in the house of god.

he recalled how frequently he would search the faces of others at church to see if he could detect another person who also was in anguish. but everyone appeared so devout, he reported, and he felt all the more alone.

finally, he thanked the group for helping him to see his struggles in a new light — to recognize that there are other active believers who sometimes go through periods when god seems far away. he said it was as if a great burden of guilt and self-criticism had been lifted from him.

the experience made me more aware than ever of the importance of telling about our belief. in disclosing our faith to others, we frequently gain new insights of our own. looking back at our journey in life can bring to light some important aspect that previously had escaped our attention. faith, like life itself, seems to be lived forward, but best understood backward.

a christian community, like a family, requires a certain degree of trust and personal openness among members if an environment that is supportive is to be created. it is hard to see how christian communities can become true communities if members remain strangers to one another.

through sharing our stories of belief, we can raise the levels of trust and acceptance that bind us together as believers. we give enriched meaning to our common identity as christians.
Telling stories can be fun

By Katharine Bird

No one listens to a Bible story neutrally, said Father John Shea, a theologian at St. Mary of the Lake Seminary in Mundelein, Ill. Instead, we listen and “automatically look at what impact the story can have in our own lives,” he explained.

When people listen to the parable of the Prodigal Son, they quite naturally begin to relate the story to “their own family life,” Father Shea added. “They think about the parent-child relationship and the questions of resentment and abandonment.”

Father Shea thinks that people are either telling stories or listening to stories all the time. It happens when people are sitting around the kitchen table, for instance. Parents tell children how they met and about grandfather’s problems and happy times.

THE THEOLOGIAN explained there are two sides to storytelling:
1. The personal stories individuals tell of themselves, their families and ethnic groups;
2. The stories told and retold by a community.

When people tell their own stories, he suggested, it somehow gives them a new insight into their own values.

On the other hand, the stories passed on from generation to generation by a community exert a powerful influence because they connect individuals with their tradition. In Christianity, these stories retell the events of Jesus’ life and those of the Christian community.

As part of the church’s revelation, the stories continue to be told, Father Shea believes, because they allow people to listen again to times when their ancestors experienced grace and hope. At the same time, the community story “intersects our individual story” and helps us to understand our lives today, the theologian stated.

The process of translating the community’s stories into individual lives works very effectively in a group setting, Father Shea asserted. To illustrate, he related an experience he had with a group at a workshop.

THE BIBLE STORY involved was about the woman taken in adultery and brought before Jesus to be stoned. Father Shea explained that the group began with the question of stoning the woman and soon found themselves discussing stone throwing in a contemporary setting.

First one person and then another observed that certain people in their neighborhoods or at work seemed to be chronically put down by others. Next, Father Shea related, people switched into a conversation about gossip and the harm it causes.

According to the theologian, the story, as Christian stories often do, brought to the surface an everlasting concern for people: How do you live in a world where justice is so difficult to achieve?

The author of a recently published book about why Christians tell their stories, called “Stories of Faith,” Father Shea finds people are usually shy at the beginning of workshops or seminars. Therefore, he strongly favors an indirect approach for leading people into telling their stories.

Don’t ask people, “What is your image of God?” he said. Such a direct question “always freezes a group.” Instead, Father Shea recommended using easy opening questions which draw on people’s own experiences. Questions he often uses include:

- “Is there a story people always tell about your mother?”
- “What is the funniest thing that ever happened to you?”
- “Think of a time when you were really lonely and tell us about it.
- “Tell me about one time when you felt a deep sense of mystery in your own life.”

MOTHERS almost always respond to the last question by talking about the birth of their children, Father Shea said. Other times, individuals respond with experiences related to death or the beauty of nature.

Sometimes, the answer to the question is related to a time when people “have felt a significant shift in their ambitions about life,” he mused. Often people have a sense of mystery when they are struggling to “reach conclusions about how to live.”
The ‘bridge priest’

Helps avert suicides

By Owen McGovern
JAMESTOWN, R.I. (NC)

Whenever someone attempts a suicide jump from the Newport Bridge, three things happen: Bridge authorities call the state police, alert the Coast Guard and send for the “bridge priest.”

Father Joseph B. Coleman, pastor of St. Mark’s Church, Jamestown, is police chaplain for Newport and Jamestown. He has been repeatedly summoned to the bridge to talk to people who think there is no reason to live. He tries to change their minds.

“EVERYTIME I GO up there,” he said, “I pray I say the right words,” said Father Coleman. “There is no set formula; each person up there is an important individual.”

James F. Canning, director of the Newport Bridge, said there have been 42 attempted suicides at the bridge opened in 1969. He said 14 persons have jumped to their deaths but only one jumped after talking to Father Coleman.

“Quite frankly, we rely heavily on Father Coleman” Canning said. “We try to talk to them until he gets here.”

Canning said no one has survived the 200-foot drop from the roadway. He said some people even manage to climb to the top of the 400-foot-high suspension towers.

The bridge director said that state police have jurisdiction over the bridge but that when Father Coleman arrives, the authorities step back. Canning said people who attempt suicide don’t trust authorities and will not speak to someone who wears a badge.

Father Coleman “has an insight into the troubled person,” said Canning. “He somehow imparts a reassurance that it isn’t all that bad.”

FATHER COLEMAN said the feeling of being alone in the world is the common thread among suicide victims. Often, the threatened suicide “is a cry for help,” he added.

“God said, ‘Love thy neighbor as thyself,’” he said. “Some people forget to love themselves.”

Father Coleman, for all his calm demeanor when he talks to a potential suicide victim, is himself afraid of heights. He recalled that he once agreed to paint the peak of his mother’s house and was almost paralyzed by fright. He closed his eyes and begged, “Please God, one more step.”

The same faith helps him face the dizzying heights of the bridge above the waters of Narragansett Bay. “I have to do it through prayer,” he said. “I can’t do it on my own.”

He has something besides prayer to hold him up, too. It’s a special harness designed for him at the request of the bridge authority. He keeps it handy in his car, which is equipped with a two-way radio.

The first time Father Coleman was called to the bridge, in 1974, he talked for about an hour to a young woman. She was depressed because of her relationship with her boyfriend. Eventually, she jumped.

“I DIDN’T sleep for a couple of nights afterwards,” Father Coleman said. He wondered if she could have stopped her.

Since then, his efforts have borne happier results. Monte Neronha Jr., Newport Bridge supervisor, is also a eucharistic minister and lector in Father Coleman’s parish.

When Father Coleman is summoned to the bridge, Neronha goes too.

One time, though, he couldn’t. It was during a Sunday Mass when Father Coleman’s emergency “beeper” sounded.

“Monte will take it from here,” Father Coleman said, and left. “I was shocked,” Neronha said. “I didn’t know what to do. We said a prayer for Father (Coleman) and the person on the bridge and then I asked the leader of the choir to sing a hymn.”

He distributed the consecrated hosts alone.

Father Coleman doesn’t like to talk about the persons he has helped. He said the episodes in their lives are better forgotten and he is more interested in discussing the emotional and personal problems that make a person regard the bridge as the only alternative.

“No one can make you happy. You have to have the happiness in yourself,” he said. “What’s wrong is that we’ve let other people become our happiness. When they move out of our lives we feel we are not important.”

SOMETIMES ANGRY motorists regard the suicidal person as an attention seeker. Delayed in traffic, the motorists shout to the person, “Hurry up and jump.”

Father Coleman said that attitude is disturbing. “The day no one cares and lets them go, we put a cheapness on life,” he said. “You have to treat this person as a special creation of God. They are really a very wounded human being.”

“The church should not make judgments presuming the disposition of a suicide victim’s soul,” he added. “No one knows what goes on inside a person’s mind.”

Halloween is...

By Hilda Young
NC News Service

Halloween is trying to convince Marie she cannot design and execute a Cinderella costume, like her friend Carrie’s, in 15 minutes before she goes trick or treating.

Halloween is finding Snickers wrappers under the sofa cushions.

Halloween is trying to convince Carrie that she should not wear old skirts, old blouses, old earrings and old scarves. Halloween is the smell of scorched jack-o’-lantern lids.

Halloween is hot apple cider and counting who has the most big candy bars.

Halloween is 7-year-olds trying to talk 4-year-olds into trading Baby Ruth candy bars for suckers and Tootsie Rolls for popcorn balls.

Halloween is building R2-D2 out of 5-year-old paper sacks, hard board and silver paint.

Halloween is the reason I won’t let spouse cut my old sheets into rags.

Halloween is adults telling each other stories about what they did on the Halloween of their youth, and agreeing they’re glad their children don’t do things like that.

Halloween is turning out all the lights and spouse reading a scary story under the light of the gap-toothed, grinning pumpkin.

Halloween is not a good time to start a diet.

Halloween is not a good time to start a diet.

Halloween is wishing we did not have to turn on the lights.

Halloween is finding Snickers wrappers under the sofa cushions.

Halloween is creating hoboes with eyebrow pencil, Vaseline and coffee grounds.

Halloween is trying to convince Marie I cannot design and execute a Cinderella costume, like her friend Carrie’s, in 15 minutes before she goes trick or treating.

Halloween is hot apple cider and counting who has the most big candy bars.

Halloween is 7-year-olds trying to talk 4-year-olds into trading Baby Ruth candy bars for suckers and Tootsie Rolls for popcorn balls.

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Halloween is not a good time to start a diet.

Halloween is not a good time to start a diet.
Las silentes voces de las víctimas habrán de perseguirnos: Arz.

Por Stephenie Oman

Más de 30 haitianos se ahogaron a pocas millas de la costa al norte de Miami en Octubre 26, después que el barco de 30 pies de eslora en que venían naufragó. Los guardacostas dicen que otras treinta personas se salvaron nadando hasta la costa. Entre los ahogados había dos mujeres en estado de gestación, según reportes del médico forense de Broward Coun-

ty Dr. Donald Wright, quien también estimó en 35 el número de los ahogados.

El Arzobispo Edward McCarthy de Miami en unas declaraciones hechas públicas en Octubre 27 dijo: “Todos debemos ser perseguidos por las silentes voces de estas víctimas las inhumanidades hasta que en her-

mandad genuina, haya una respuesta adecuada a la miseria de los hai-

tianos, al negar ‘al miserable la orilla de la convención’.”

Más de 300 delegados, se celebró la Primera Convención Hispánica del Comité Derecho a la Vida de N.J. En la Auditorio de St. Peter’s Col-

lege en Jersey City se dieron cita los representantes de todas las regiones de N.J. donde reside un nutrido núcleo de hispanos. Bergen, Passaic, Hudson, Mercer, Essex, Somerset, Middlesex y Union alzaron sus voces en favor de la vida humana desde la concepción, en contra del aborto, la eutanasia y el infanticidio.

La invocación religiosa estuvo a cargo del Padre Juan Murphy, de la iglesia de San Antonio en Elizabeth y dirigente de los Apostolados Hispánicos en el condado de Union. Con palabras llenas de emoción la Sra. Lyda Figueredo, Presidente y Fundadora del Comité, dío apertura a la Convención. Ocho conferencistas hablaron durante el evento. El Dr. Oscar Ro-

ías, P.K.J. en Ginecología y Obstetricia, habló del feto como ser humano y de los procedimientos abortivos actuales. La Sra. Luz Elena Ortega, enfermera y ex-directora de la Sala de Maternidad y cuidados de bebés pre-natales del Hospital de Medellín, Colombia, habló de los procedimientos y cuidados hacia los bebés prematuros.

La audiencia escuchó emocionado el testimonio del matrimonio Mariay José Santiago, de Trenton. Ella se negó a abortar a su cuarto hijo, aun-

que el embarazo y el parto pudieran haberle costado la vida. Milagrosamente el trastorno cardíaco que afectaba gravemente desapareció durante el parto. El pe-

queño Juan es hoy día un bebé saludable de seis meses.

La charla Genética fue ofrecida por la Hermana Cristina Mendez, el Dr. Ricardo Esquivel, abogado y periodista habló sobre las consecuen-

cias legales de la decisión de la Corte Suprema del 22 de enero de 1973 legalizando el aborto.

Durante el almuerzo hablaron el Sr. Rafael Olivé, Presidente del Col-

egio Nacional de Periodistas Cubanos en el Exilio, Delegación de N.J. y Editor de la Revista Actualidades, habló a nombre de los periodistas provida y el Ing. Isidoro García, del Comité de Acción Política, enfatizó la importancia del voto hispánico para elegir candidatos pro-vida.

Terminado el almuerzo siguieron las siguientes charlas: “Sexualidad Juvenil, a cargo de Armando y Gladys Martínez, de la Arquidiócesis de Newark; “La Posición de la Iglesia Católica hacia el Aborto,” por el Padre Juan Quill, Iglesia Ntra. Sra. del Buen Consejo de Newark; “Ayuda a las Madres Necesitadas,” por la Sra. María Luisa Velasco, en-
cargada de dicho programa para el Comité.

El gobierno federal ha tomado la posición de que los haitianos son refugiados económicos y no políticos. La administración ha dado órdenes a los guardacostas de detener a los bar-

cos con refugiados y devolverlos a Haití.

La primera de estas detenciones fue en Octubre 25 en unas 123 millas de Port-au-Prince, capital de Haiti, cuando el cutter Chase interceptó un barco con 57 ilegales dentro y los transfiirió al cutter para devolverlos. Se salvaron milagrosamente porque el barco contrabandista se hundió poco después en alta mar.

Un vocero de los guardacostas dijo “es una lástima esta tragedia. Es lo que hemos tratado de evitar inter-

ceptándolos.”

Pero Don Hohl afirma que las in-

tercesiones no prevendrán tales tragedias porque es físicamente im-

posible poner en el mar suficientes naves para impedirlas. “Unos cuan-

tos barcos guardacostas no harán ninguno efecto en el movimiento de estas gentes; si están desesperados continuarán desafiando la muerte para llegar aquí.”

El Hispano está con las causas nobles

María Santiago, de Trenton, N.J., sostiene al pequeño Juan Carlos quien juega con un globo de “Derecho a la Vida” mientras mira a su padre José.
El hombre, causa fundamental de la Iglesia

Por José P. Alonso

Cuando comprendemos que toda nuestra riqueza viene de Dios, inteligencia, habilidad física, creatividad, etc. y que ésta riqueza tiene una función social que cumplir en favor de aquellos menos afortunados que nacieron sin ella, entonces podremos comprender cabalmente las palabras de Cristo: “Amaos unos a otros como Yo os he amado” y habrá paz en el mundo.

Es también una perenne verdad que el come su pan con el sudor de su frente, es decir, no solo por su esfuerzo sino por su consciencia consciente de lo que unida a la realidad del trabajo altera la vida de las sociedades individuales y de toda la humanidad.

Advierte Juan Pablo que estamos en la alborada de nuevos descubrimientos y desarrollos tecnológicos, económicos y políticos que influirán el mundo del trabajo y la producción tanto como la revolución industrial del siglo pasado. Además hay que tener en cuenta muchos otros factores, como el costo de las materias primas siempre en aumento, la generalización del automatismo en muchas industrias, la conveniencia de que la riqueza natural es limitada y además contaminada y el avenimiento a la escena política de países por siglos despreciados que ahora demandan su derecho a estar presente en el coro de las naciones y tomar parte en las decisiones internacionales.

Todo esto hace imperativo un reordenamiento, una reestructuración del orden económico y de las normas distributivas del trabajo.

Señala el Papa que lo anterior causará desasosiego entre millones de expertos técnicos y hábiles trabadores profesionales, pero que posiblemente querrán un reentrenamiento para ponerse al día en la nueva economía tecnológica y que el bienestar material de las naciones mas avanzadas no aumentará con tanta rapidez pero en cambio el tráfico aliviar y esperar a miles de millones que hoy viven en vergonzosa y despreciable miseria.

Dice que no es la Iglesia la llamada a analizar las consecuencias de estos cambios pero que sí es debido llamar la atención sobre la dignidad y derechos del que trabaja, cualquiera sea el que lo hace en un sentido y denunciar cuando esos derechos y dignidad sean violados y ayudar a guiar dichos cambios asegurando un auténtico progreso para el hombre en particular y la sociedad en general, es decir universal.

Desarrollo de la enseñanza social de la Iglesia

No es nada nuevo este derecho y obligación de la Iglesia de enseñar sobre el asunto social. Tan temprano como el nacimiento de la humanidad, ha estado la Iglesia preocupada por la cuestión social y que ello no es otra cosa que la relación del hombre entre sí y de unos pueblos con otros. De modo que las enseñanzas de todos los Papas y de los obispos en sus diócesis y naciones no son sino el eslabón de la misma cadena que es la tradición de la Iglesia al respecto. El trabajo es tan antiguo como el hombre mismo y los problemas relacionados con el no son nada nuevo, pero si es nueva la necesidad de estudiar y analizar al hombre y el trabajo en el mundo moderno, para descubrir los varios significados del trabajo humano según su condición geográfica y cultural.

En este contexto hay un llamado a la formulación de nuevas tareas que en el campo encarnado del individuo, la familia, cada nación y toda la raza humana y finalmente la Iglesia misma.

La problemática social no cesa de atraer la atención de la Iglesia en todos los niveles, tanto en el internacional como en el nivel local. Las intervenciones y enseñanzas de la Iglesia en la materia que nos ocupa son tantas y de tan antigua, que sería una tarea demasiado extensa sabar que la Iglesia cuenta con una comisión especialmente ocupada con los asuntos sociales: la "Comisión Pontificia de Justicia y Paz" que estudia la materia social no solo en su relación con el trabajo y el capital sino en su total y compleja magnitud.

(Finalizará)
Cruzados de Fatima, familia de South Miami

Por José P. Alonso

"Nosotros hemos tomado el mensaje de Nuestra Señora en Fátima como máxima prioridad de nuestras vidas," dice la Sra. Mary Carmella Ciochon, mientras su esposo el Dr. Francis Ciochon, agrega que es un "compromiso de toda la familia.

El matrimonio Ciochon vive en South Miami desde hace 22 años, todos en la misma casa. Sus caminatas con el fin de extender la devoción al Santo Rosario, así como su activismo en favor del movimiento Pro-Vida son bien conocidos de todos en su vecindario. Allí pudimos ver el enorme volumen de hojas sueltas y otros materiales de Respeto a la Vida que son distribuidos casa por casa con la ayuda de los muchachos de la zona, tanto como material de divulgación de todo lo relacionado con el mensaje que la Santa Madre de Dios dio al mundo a través de los humildes niños en Fátima.

La familia Ciochon es oriunda de Royal Oak, Mich. donde, confiesan ellos, fueron influenciados por las charlas radiales del famoso sacerdote Padre Charles Coughlin, ya fallecido, dedicado a la devoción a la Santísima Virgen y a la propagación del Santo Rosario hasta el punto que decidieron dedicar sus vidas a este apostolado.

La familia del Dr. Francis y Mary Carmella Ciochon está compuesta por cuatro hijos: Francis Victor, 27 años, Bernardette Marie, 26, Thomas Louis, 22 y Michael Marion, 18. Michael en sus horas libres se dedica a hacer escapularios carmelitas que distribuye gratuitamente a quienes lo pidan y a organizaciones. Estos escapularios siguen el diseño original de simplicidad, libres de adornos antiguas alumnas


Misionero en India

Misionero en India

No dudan en celebrar el acto de San Benito y de la Virgen María por penitencias, oraciones y reflexiones. "Debieramos tener más Rosarios de Bloques. Nosotros rezamos el Rosario en nuestros bloques todos los miércoles a las 7 p.m. y los vecinos se reúnen para recitarlos juntos. Esto es una reunión puramente religiosa, no un acto para socializar; terminado el Rosario cada uno regresa a su casa," dice Mary Carmella.

La devoción del Rosario por bloques comenzó en 1945, en Detroit, aunque no tiene aprobación oficial de la Iglesia, que tampoco la ha rechazado, ha sido recomendada por muchos conocidos prelados americanos y su práctica se ha extendido a todos los continentes, incluyendo a las bosques del Brasil donde no existen otras iglesias y en las calles que formen bloques o cuadras.

El Dr. Ciochon y Mary Carmella nos dicen que "todos tenemos que hacer sacrificios para cumplimentar el pedido de la Virgen María" y recuerdan las palabras de Pío XII que dicen: "Yo puedo escribir encíclicas; puedo hablar por radio, escribir sobre la doctrina social de la Iglesia pero no puedo ir a las fábricas, los talleres, a las oficinas ni a las minas... ni tampoco puedo hacerlos los obispos ni los sacerdotes porque no son lugares adonde ellos puedan concurrir. Por lo tanto necesitamos en la Iglesia la actividad devota de miles y miles de misioneros militantes laicos."

La devoción del Rosario ha llegado incluso a algunas iglesias protestantes, en todo el mundo, las cuales ven en esta práctica una bella oración grata a los ojos de Dios por su carácter de meditación bíblica.

Pero más importante aún para nosotros es el hecho de que todos los Padres de nuestra Iglesia Católica han insistido en la obligación de todo cristiano de rezar el Rosario y con este propósito fue instituido el mes de Ocotubre como el Mes del Rosario para toda la Iglesia Universal.

Crecemos que la familia Ciochon no es la única en los Estados Unidos dedicada a tan hermosa devoción pero es una de las que hablara el Obispo William McGrath cuando dijo: "Gracias a Dios no todos han desistido. Unas cuantas almas valientes en América están tratando de levantar a la nación del letargo de la muerte... porque parece que la mañana de la olvidadiza amenaza comunista contra nuestro país."

Y el Papa Pío XII declaró que "si hay alguna esperanza para nuestra salvación, espiritual y aun esperanza de sobrevivir, es la esperanza que se planta de nuestra Madre que nos prometió salvarnos.

"Las fuerzas de satánas están organizadas y nunca antes tuvieron tan enorme poder de desecrar ni ejercido tal poder tan persistente sobre aquellos que combaten sus obras. El diablo esta día es un diablo. No dudo que millones están haciendo su trabajo. No sólo la cristianidad encara la destrucción sino la civilización toda."

Pedimos al matrimonio Ciochon tomar alguna foto de ellos y nos dijeran que el espacio que ibamos a ocupar con las fotos lo dedicamos a hablar más del mensaje de Nuestra Madre Celestial. Así nos comentamos con tomar una foto de los hermosos mosaicos que reciben a todo el que llega a su puerta: uno presenta a San José y a los Niños de los brazos, el otro el Sagrado Corazón de María traído de Fátima en una peregrinación que hicieron.

Cena de Gala de antiguas alumnas de la Inmaculada

En el Ballroom del Marriott Hotel, 1201 NW 42 Avenida (Le Jeune) tendrán lugar este lunes de Gala las Antiguas Alumnas del Colegio la Inmaculada de La Habana, el Sábado 7 de Noviembre a las 7:00 p.m.


Por favor, ayúdenme a comprar esta casa de oración para los 3000 católicos pobres de esta región, con su ayuda personal y con la ayuda que usted pueda obtener de sus lectores y amigos.

Y si lo desea, puedo enviarle una recomendación de mi Obispo. Puede rogarle el envío de rosarios, estatuillas, medallas, escapularios, estampas, tarjetas de navidad y gasuca florida y ropas usadas que tengan sobrantes para los pobres que sirvo yo por el Señor?

Que Dios le bendiga! Rev. Padre Pablo Cruz

Iglesia de Nuestra Señora Kannaanallor P.O. Box 691576, Kerala, India.

Miami, Florida / LA VOZ / VIERNES, Octubre 30, 1981 / PÁGINA 3A

Misionero en India necesita ayuda urgente

Sr. Editor: Estoy recabando su ayuda para un caso desesperado. Por favor, me la niegue.

La Iglesia de Kannaanallor era muy vieja y se desmoronaba debido a la corrosión. Por el peligro que constituía para los fieles fue demolidada hace un año. Con el sacrificio máximo de nuestra pobre gente, y con la ayuda que he recibido de los católicos de Alemania, hemos comenzado la reconstrucción de nuestra iglesia; entre tanto, celebramos los servicios religiosos en una choza de techo de guano. La iglesia nueva se ha comenzado pero los fondos ya se han agotado y estoy desesperado.

Por favor, ayúdenme a comprar una casa de oración para los 3000 católicos pobres de esta región, con su ayuda personal y con la ayuda que usted pueda obtener de sus lectores y amigos.

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Iglesia de Nuestra Señora Kannaanallor P.O. Box 691576, Kerala, India.
“Doy apoyo al crédito por gastos de escuelas”: Reagan

El Arzobispo de Miami, S.E. Mons. Edward McCarthy confirió la sagrada orden diáconal al seminarista Sergio Carrillo en Solemn Misa celebrada en St. John Vianney Seminary, quien en la foto, arrodillado, pone sus manos entre las del Arzobispo prometiendo fidelidad a la Iglesia. Sergio Carrillo nació en Cuba y comienza sus estudios en Miami. Después la Arquidiócesis le envió al Seminario Cristo Sacerdote en Colombia donde terminó sus estudios y ya en Miami servirá un tiempo como diácono para ser ordenado sacerdote proximamente. Que Dios te bendiga, Sergio

Misa especial para niños


Teniendo en cuenta, unos cuantos laicos comprometidos en la parroquia Little Flower, de Coral Gables, con la cooperación de la Arquidiócesis de Milwaukee.


El está prometiendo su esfuerzo para ejecutarla durante el Congreso #97. “Apoyaremos su enfoque de que los derechos paternos en la educación y su apoyo para lograr una expresión realista de esos derechos,” continuó el sacerdote.

Monseñor Francis X. Barrett, director ejecutivo de CACE, dijo que el telegrama de Reagan era una respuesta a la invitación enviada por CACE para que asistiera a la conferencia. Reagan se dirigió a los ejecutivos de CACE el pasado Octubre de 1980 en Cincinnati prometiendo en aquella ocasión su total apoyo al papel de las escuelas no-públicas.

En el telegrama, recibido en CACE el 18 de Octubre, el Presidente Reagan dice: “¿Qué es cuando el papel del gobierno en el campo de la educación? La responsabilidad del gobierno, según yo lo veo, es asistir a los padres en su carga más llevadera, no interfiriendo con ellos.

“El gobierno puede y debe asegurar que todos los padres tengan la libertad de escoger, para sus hijos, la educación formal que ellos consideren más beneficioso y esto conlleva la libertad de enviar a sus hijos a la escuela que refleje los valores culturales y morales de los padres.

Envié de la página 1A

Estesosa M.D., de Cincinnati, Ohio, ofreció la última conferencia titulada “La Eutanasia no es Saludable.” Al terminar la disertación toda la asamblea, puesta de pies, le brindó una muy merecida ovación.

y por último, el Dr. Gerónimo Domínguez, del Comité Derecho a la Vida de Budapest, quien en la Asamblea de Budapest, dirigió las últimas palabras a la concurrencia.

La Convención terminó con una entrega de certificados de Honores a aquellas personas que se han distinguido por su dedicación y esfuerzo en favor de la santidad de la Vida en todo su sentido. La Sra. Maria Figueredo recibió una orquídea blanca, símbolo de la pureza de la causa pro-vida, a nombre de la Convención.

La Sra. María Figueredo, del Comité de Miami leyó la carta de una madre de su ciudad quien en un momento de grandes tribulaciones decidió abortar a su hijo. Catorce años después ese niño le salvó la vida al rescatarla del mar cuando ya se hallaba inconsciente.

La Misa de clausura fue con celebrada por cinco sacerdotes y dos diáconos fue el final de un día lleno de emociones y trabajos.

El Maestro de Ceremonias, Sr. Cesario de la Cámara, dijo al clausurar la Convención: “Esta reunión ha servido para demostrar una vez más, que el hombre no se encuentra con un trabajo social y la Iglesia tiene en sus manos las mejores soluciones.”

Se puede obtener más información a la dirección mencionada.

PAGINA 4A / Miami, Florida / LA VOZ / VIERNES, Octubre 30, 1981

Ultimos cursos del SEPI en 1981

CATÉQUESES Y CULTURA HISPANA.

Noviembre 16-24, 1981

Sera dirigida por el Sr. Soledad Galerón, R.M.I., especialista en Catequesis Hispana y Asistente Directora del SEP.

El curso presenta la catequesis como un elemento fundamental de la Misión Evangelizadora-liberadora de la Iglesia. Se dará un marco teórico de una catequesis dentro de la cultura hispana y una metodología catequística que incluye el rol esencial del catequista.

Invitamos a padres y madres de familia “primeros educadores de la fe de sus hijos,” personas encuadradas en el ministerio del evangelio, DRE’s y catequistas.

El curso dura una semana y se pueden obtener 2 créditos o tomarse sin crédito.

HORARIO DE CLASES: Lunes a viernes: 7:30 a 10:30 p.m. 10:00 a 1:00 p.m. 4:00 a 5:00 p.m.

LUGAR: SEP, St. John Vianney College Seminary, 2900 S.W. 87 Avenida, Miami, FL 33165.

Se puede obtener más información en el teléfono 223-7711.

PRINCIPIOS ÉTICOS Y DOCTRINA SOCIAL DE LA IGLESIA.

Noviembre 2-14, 1981

Será dirigido por el P. Ricardo Antioncich, S.J., teólogo especialista en la Iglesia. El P. Antoncich es actualmente teólogo residente del Equipo de la Conferencia Religiosa de Relaciones Interreligiosas (CLAR).

Después de una introducción sobre los principios éticos, su importancia y valor para la vida cristiana, relacionados con el mandamiento del amor, se centrara en la doctrina social de la Iglesia en una interpretación actualizada de las Eneclicas Sociales, concentrando en tres aspectos: la libertad como una conquista, un derecho humano, el conflicto social y el problema religioso.

Invitamos a sacerdotes líderes de Movimientos y organizaciones, catequistas, laicos comprometidos con los mismos que sienten este llamado a una reflexión para un renovado compromiso social.

El curso dura dos semanas y se pueden obtener 3 créditos o tomarse sin crédito.

CATEQUESIS Y CULTURA HISPANA.

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