New canon law ups role of the laity

ROME (NC) — The proposed new code of canon law encourages expanding the role of lay people in the church, according to an American archbishop and a priest who were part of the Pontifical Commission for the Revision of the Code of Canon Law meeting in Rome Oct. 20-28.

Archbishop Joseph L. Bernardin of Cincinnati said the new code "reflects the thinking of Vatican II" and "promotes the role of the laity."

Among the provisions in the new code, which is expected to be promulgated next spring by Pope John Paul II to replace the current code established in 1917, are:

- The use of lay people in marriage tribunal work as judges and defenders of the bond.

- The noting of the importance of various consultative bodies, such as diocesan pastoral councils, parish councils and financial advisory boards on the parish and diocesan levels.

- In priest-poor areas the possibility of allowing much of the pastoral work of a parish to be delegated to lay people.

ARCHBISHOP Bernardin said that the new text gives much more discretionary power to local bishops and national bishops' conferences. In so doing, Archbishop Bernardin said, the code incorporates an ecclesial theology highlighted by the documents of the Second Vatican Council.

Archbishop Bernardin and Msgr. John A. Alesandro, who was Archbishop Bernardin's "Peritus" (canon law expert) for the commission, said the new code is "an important step forward." Msgr. Alesandro and the other members of the commission "are happy with the results." Alesandro said the new code will be "more equitable and just for all." He added that the new code will be "more in line with the spirit of Vatican II."
**Priest Speaks on Teen Suicide**

BARRE, Vt. (NC) — What makes anyone, particularly teen-agers, attempt suicide? Father Thomas V. Mattison, of St. Mark Parish in Burlington, noted four conditions, all of which are usually present in those who try to take their own lives — being in a subordinate position, fear of being told on, having a life that is not fulfilling and being mistreated by peers.

Father Mattison noted that “even the littlest things can bother you,” Roberts said during the discussions. "One woman asked how parents, friends or neighbors could help adolescents they think are troubled or thinking about committing suicide. Roberts suggested talking to them "to let them know someone cares," he said.

VATICAN CITY (NC) — The Critical Care van which transported Pope John Paul II to Rome’s Gemelli Polyclinic after the May 13 attempt on his life now follows him on his trips outside the Vatican, according to sources.

"It’s not so easy to do bad things that could break that trust," Roberts said during the discussions.

"More and more of those 12.5 are people under 25," he said, adding that 300 children under 14 took their own lives last year in the United States.

"That’s a lot of children dying," Roberts said. "Father Mattison noted that ‘even people you wouldn’t think had problems’ think about suicide, although such thoughts are often brought on by “dumb things.”

When one is a teen-ager, “even the littlest things can bother you,” Roberts said, citing the discussions. "One woman asked how parents, friends or neighbors could help adolescents they think are troubled or thinking about committing suicide. Roberts suggested talking to them “to let them know someone cares.”

**Critical Care van for Pope**

VATICAN CITY (NC) — The critical care van which transported Pope John Paul II to Rome’s Gemelli Polyclinic after the May 13 attempt on his life now follows him on his trips outside the Vatican, according to sources.

"...and it is planned to increase its usefulness," said a church official.

suicides.

Father Mattison said about 12.5 of every 100,000 people in the United States each year for the past 30 years have killed themselves. In 1968, 1,000 of those who took their own lives were in the 10-19 age bracket and 2,000 were 20-24 years old. But in 1978 those figures had increased to 2,000 10-19-year-olds and 3,500 between 20 and 24.

"More and more of those 12.5 are people under 25," he said, adding that 300 children under 14 took their own lives last year in the United States.

"That’s a lot of children dying," he said.

Father Mattison noted that “even people you wouldn’t think had problems” think about suicide, although such thoughts are often brought on by “dumb things.”

When one is a teen-ager, “even the littlest things can bother you,” Roberts said during the discussions. "One woman asked how parents, friends or neighbors could help adolescents they think are troubled or thinking about committing suicide. Roberts suggested talking to them “to let them know someone cares.”

**Cardinal Kroll, on State aid for schools**

OMAHA, Neb. (NC) — Cardinal John Kroll of Philadelphia called for state aid for non-public schools in a talk in Omaha, stressing the need for religious and moral education. Speaking to more than 400 persons at the fourth annual Educational Development Dinner, the cardinal cited statistics showing an increase in crime, abortion, premarital sexual activity, suicide, vandalism and illiteracy among teen-agers and others. "If government fails to encourage the teaching of virtue, religion and morality," the cardinal Kroll said, "then be, default, it gives free reign to vice."

**Italian Communists attack Vatican exhibit**

ROME (NC) — A week-long exhibition which included several gold artifacts owned by the Vatican and never before exhibited publicly prompted a battle of words between Italy’s Catholic and communist newspapers on the issue of world hunger. Shortly after the exhibition opened Oct. 19, L’Unita, the official paper of the Italian Communist Party, accused the Vatican of ignoring the needs of the world’s hungry by retaining such items as a gold crown presented to Pope Pius VII by the people of Rome. Avvenire, the national Catholic newspaper, said the church’s continuing missionary efforts are “worth more than any gold."

**Bishop opposes military alliance**

SAN SALVADOR, El Salvador (NC) — Proposals for a military alliance among Central America were opposed by Bishop Arturo Rivera Dama, apostolic administrator of San Salvador. In such proposals which were discussed during Guatemalan President Romeo Linares Garcia’s visit to El Salvador, "I must voice my fears that the joining of three armies could result in the internationalization of our domestic conflict and unnecessarily prolong blodshed," said Bishop of a military alliance say it is needed to prevent guerrillas from moving freely across borders.

**New Hispanic bishop for San Antonio**

WASHINGTON (NC) — Basillian Father Ricardo Ramirez, 45, a member of the Mexican-American Co-Cathedral of Our Lady of the Assumption in San Antonio, Texas, has been appointed an auxiliary bishop for Archbishop Patrick Flores of San Antonio. The appointment brings to 14 the number of Hispanic bishops in the United States. Ten are auxiliaries and four are Ordinaries or heads of dioceses.

A son of migrant workers, Father Ramirez, born in Bay City, Texas, attended the University of St. Thomas in Houston. He studied theology at St. Basil’s Seminary in Toronto.

**Lutherans, Catholics observe St. Francis**

WASHINGTON (NC) — Catholic and Lutheran bishops have adopted a resolution encouraging joint participation in observances marking the 800th anniversary of the birth of St. Francis of Assisi. The resolution was made public at the conclusion of the seventh annual meeting of Lutheran and Catholic bishops in Washington. The Oct. 20-21 meeting was held at the secretariat of the Catholic Bishops’ Committee for Education, Culture and Inter-religious Affairs. At the meeting the bishops studied reports they have received indicating a high degree of Catholic-Lutheran cooperation on the celebration of the anniversary of the Augsburg Confession, the major working document of the Lutheran position.

**Jesus says he joined guerrillas**

GUATEMALA CITY, GUATEMALA (NC) — Jesuit Father Luis Eduardo Pellecer, who said after spending more than three months in the custody of security forces that he had belonged to a guerrilla group, “must have been very confused” when he joined the guerrillas, according to Cardinal Mario Casariego of Guatemala City. Father Pellecer disappeared June 9 and police said he turned himself in custody July 8. In a television press conference the Jesus said he had been a guerrilla and implied other church people and organizations in subversive activity. Jesuit officials and the Guatemalan Catholic bishops have denied the claim.
ARCHDIOCESE DOES NOT OFFER JOB OPPORTUNITIES OR SUGGESTIONS ON WHERE TO APPLY FOR EMPLOYMENT. THIS NEWSPAPER DISPLAYS ADVERTISEMENTS AS A SERVICE TO ITS READERS.

Bishops: Sexism ‘grievous sin’

CROOKSTON, Minn. (NC) — In a joint pastoral letter, the Catholic bishops of Crookston and New Ulm have called sexism “a grievous sin” and have appealed for efforts to eliminate sexist attitudes and practices.

In the letter, “Male and Female God Created Them,” Bishops Victor H. Bauke of Crookston and Raymond A. Lucker of New Ulm said:

“A grievous sin, directly opposed to Christian humanism and feminism, is the erroneous belief or conviction or attitude that one sex, female or male, is superior to the other in the very order of creation or by the very nature of things.

“WHEN ANYONE believes that men are inherently superior to women or that women are inherently superior to men, then he or she is guilty of sexism. Sexism is a moral and social evil. It is not the truth of the biological, sociological or psychological sciences, nor is it the truth of the Gospel. Sexism is a lie. It is a grievous sin, diminished in its gravity only by deliberate ignorance or by pathological fear.”

The bishops recalled that Pope Paul VI, in an address in 1975 to the Committee for the International Women’s Year proclaimed by the United Nations, appealed for efforts “to bring about the discovery of, respect for, and protection of the dignity of each person and that view as threats those others who wish to enter into fields generally occupied by men. In addition, emotional dependency and false humility are often the prices of sexism for women.

“For men,” they continued, “the costs of sexism are also high. They are victimized by hyper-rationalism, by an underdeveloped affective life, by the need to dominate and control. This means they value taking over listening, competition and conflict over measured growth, pride over humility, decisiveness over thoughtfulness, an aggressive approach over a persuasive one. And from what has been said, the tendency towards male violence, both physical and psychological, is evident.”

Stating that “in Christian life and faith our model is Jesus Christ,” the bishops pointed out that in Palestine at the time of Christ “women had a very inferior status — a status based on the assumption that they were inferior as persons.”

In discussing the question of divorce, Jesus referred to the account of creation in Genesis, the bishops recalled. According to that account, dominion over created things “belongs to women and men alike and equally,” they said.

The bishops cited various incidents recounted in the Gospels in which Jesus treated women as equal with men.

ALTHOUGH JESUS prayed to God as Father, the bishops said, “It must be noted, however, that there is no male or female in God, for our God transcends all such distinctions. The word ‘Father’ by which we, in imitation of Jesus, pray to God is a metaphorical term, and in terms of metaphor God both mothers us and fathers us.”

They added: “Moreover, to imply that the male is superior to the female because the historical Christ was male, is also both insensitive and wrong, for through baptism we are all one in the Risen Christ.”

The bishops included an extensive examination of conscience on attitudes towards women and on pastoral practices relative to women. In the section of the examination on pastoral practices, the questions focused on the extent of women’s participation in decision-making and of women’s roles in the church. The bishops letter was dated Oct. 24.

Archbishop at Mass for dead: ‘deports’ Haitian situation

A memorial Mass was celebrated Monday for the 33 Haitians who drowned off the coast of Broward County Oct. 30. The bodies of 23 of the refugees were returned to Haiti Nov. 1. Relatives claimed the bodies of the other 10.

Archbishop Edward A. McCarthy was the principle concelebrant of the memorial Mass at Notre Dame d’ Haiti Chapel in the archdiocesan Haitian Center. The Mass, in Creole, was concelebrated by the priests of the Haitian Center.

A funeral for those to be buried in the United States was scheduled for Nov. 7 at Our Lady of Mercy Cemetery Chapel. The Miami Archdiocese donated graves for the Haitians at the cemetery.

The refugees drowned when their 30-foot boat capsized just a mile off shore. About 30 other people swam to shore. Following the accident there was some conflict with familiar Haitian government and various religious groups seeking to claim the bodies.

The Broward County medical examiner said he would count 35 victims because two of the women were pregnant and close to delivery. Records were not immediately available showing which bodies were sent back.

“Their love for them by praying that they will soon reach heaven, which they desire much, much more than the shores of the United States,” the archbishop said.

In the last 10 years about 44,000 Haitians have arrived in the United States without entry documents. The government has taken the position that most of the Haitians are economic immigrants, not political refugees. The Reagan administration has ordered the Coast Guard to interdict boats with illegal aliens on the high seas and return them to Haiti.

NOTICE

This newspaper and the Archdiocese of Miami are not in any way connected to a publication based in Key West which is also titled The Voice & La Voz and which is a politically oriented publication.
Canon cuts excommunications

Continued from page 1

Canon cuts excommunications

was initiated by Pope John XXIII, 14
lay persons had been consulted by the
commission in preparing its draft.

ONE OF THE sections of the draft
code deals with "ecclesiastical
penalties" which the church applies
to acts which are especially reprehensible
in its eyes.

Msgr. Alejandro said the penalty of
automatic excommunication for abortion
would not be withdrawn in
the new code.

Excommunication for a person
having an abortion is retained by the
new formula, said the canon law
scholar, who noted that part of the
reason was the commission's concern
that to do otherwise would be
misconstrued as a change in the
church's attitude on the sacredness of
preborn life.

The new code would, though, reduce
from 37 to six the acts for which
automatic excommunication is incurred.

"The Americans said these are abortion,
a violent attack on the life of a pope,
the consecration by a bishop of another bishop without
proper Vatican authority, the pro-
fanation of the species of the Eucharist, a priest’s breaking of the
seal of confession and a priest’s self-
solving in confession an accomplice
in his own sin.

Msgr. Alejandro said that church sanctions are incurred only if the per-
son committing the act is aware in adv-
ance that such a sanction applies to
the act. This he said occurred more
seriously than the penalty is the fact that the
sinful act itself fractures the in-
dividual’s personal relationship with
God.

AN EXCOMMUNICATION is ap-
piled by the proposed code, said
Msgr. Alejandro, only when a certain
act clashes with a value so strongly held by the church’s believing com-

The priest said that the church ap-
sends a sanction only to remind people of the seriousness of an act and wants
always to welcome a person back to the
church.

In most dioceses in the United States priests have permission in the
confessional to forgive a sin and remove its sanction at the same time.

Regarding the grounds which would warrant marriage annulments,
the proposed code is said to simply put into formal language the princi-
ples which have been in force for
decades, the Vatican’s marriage
situation. He said that for the last two
decades, the Vatican’s marriage
court, the Roman Rota, has incor-
porated the insights of psychological
research and allowed of annulments for
such situations as the next text
describes. Under the language of the
current code such cases are con-
sidered under the heading of "lack of
due discretion."

Archbishop Bernardin thinks Catholics will generally be pleased
with the final text of the code, in-
cluding some theologians who ob-
jected to earlier drafts as not being pastoral enough. He said that,
although there are people who ques-
tion the need for a code, "as a practi-
cioner on the local church level, I see
the need for and am grateful for a
code which brings together all the
laws of the church."

THE TEXT of the proposed code
will incorporate the amendments
made at the October meeting of the
commission members.

The text will then be given for final
approval to Pope John Paul.

The pope will determine when to
promulgate the new code, and after
the promulgation there will probably be a period of one year before most,
of the code goes into effect.

Speculation on the release date for

The current code was promulgated on Pentecost in 1917.

THANK YOU...

"All that you make possible through your zeal
is meant to be
an expression of the Savior’s love."

—(Pope John Paul II)

...FATHER!

This Japanese family
gives thanks for the gift of
faith brought to them
through the work of
missionaries.

These dedicated mis-
sionaries depend on your prayers and generosity to expand their work to
many others in Japan... or Kenya... or Papua New Guinea... who do not
know of Christ’s love.

In the spirit of Thanksgiving, won’t you say "thanks" for your gift of
faith by a sacrifice for the Holy Father’s missionaries?

Thanks!

In thanksgiving for my gift of faith, I enclose a gift to help share that faith:

$1,000 $500 $250 $100 $50 $25 $10 $5 $ Other $

Name ____________________________

Address ____________________________

City State Zip ____________________________

Please ask the missionaries to remember my special intentions in their Masses and prayers.

11/81

Send your gift to:

THE SOCIETY FOR THE PROPAGATION OF THE FAITH
Rev. Msgr. William J. McCormack
National Director
Dept. C, 366 F Avenue
New York, New York 10001

NEARING 50 YEARS OF AUTO PAINTING AND BODY REPAIR WORK IN SOUTH FLORIDA

Our Work Is Guaranteed
Our complete BODY SHOP is equipped
to handle all of your needs.
OPEN FOR FREE ESTIMATES:
7-5 Daily, 9-12 Sat.
Insurance Claims Welcome

Talking the Paint Technologies
2 STAGE, MULTI COAT
POLY-ACRYLIC

$229.95

ECONOMY
$199.95

DELUXE
$229.95

$164.95

Larger station wagons, vans, trucks, reds slightly higher. Exterior only.

Johnnie & Mack

Rag. 154.95

53-7 Post Rd.

Fl. Lauderdale — 2121 W. Broward Blvd., Phone 561-8500
MIAMI — 3047 N.W. 36th Street, Phone 633-0181

PAGE 4 / Miami, Florida / THE VOICE / Friday, November 6, 1981
How to deal with ex-cultists?

By Jeanine Jacob
TAMPA, Fla. (NC) — Thousands of young Americans leave pseudo-religious cults each year. When they do, parents, clergy and professional counselors are not prepared to deal with them.

"Each year there are more people going into cults and more people coming out who need help," said Dominican Father William Burtner, director of campus ministry at Southern Oregon State University. "Clergy and therapists have no useful data on how to deal with that."

The 2,000 or more cults in America keep their activities and beliefs secret, so people often do not know what they're dealing with, said Father Burtner. "They say they have the secret to solve all problems but their main activities are recruiting new members and getting more money," he said.

FATHER BURTNER spoke at the annual meeting in Tampa of the Citizens Freedom Foundation, a group committed to helping individuals involved in cults, and their families.

A student of the mind control strategies employed by cults, Father Burtner said he prefers to leave the deprogramming to ex-cult members, although he has heard called 14 times to help ex-cultists readjust to life outside the group.

"If parents have raised a decent, idealistic kid with a strong tendency to good, they've got a prime candidate for a cult," Father Burtner said.

"Cultists are not dishonest, lazy or weak-willed," said Kathy Hansen, a former member of the Children of God. "They're looking for something extra they can do for God or for country. It's a spiritual quest."

NEW RECRUITS are "love bombed" when they enter the group, Miss Hansen said. "There's a lot of eye contact maintained and you get a lot of attention," she said.

At the same time, recruits are saturated with classes and information and told to hold their questions until later. There is no physical, emotional or psychological privacy, Miss Hansen reported, even to the extent of not being allowed to go to the bathroom alone.

"Fear or anger or doubt aren't allowed," Miss Hansen said. "You can only feel joy."

Fear of displeasing God or the group keeps many in, even though their own families are trying to persuade them to leave, she said.

Some states allow parents to remove their children from cults legally. In states where such removal is illegal, some parents kidnap their children to get them away from the influence of the group.

Despite the many fearful aspects of cult membership, Miss Hansen said, she urged parents not to treat the period of cult involvement as if it never existed. "Remember why they went in; it was a spiritual quest. That's still going to be primary with them when they come out," she said.

Poll of women:

let abortion be legal though it's wrong

NEW YORK (NC) — Most women think abortion is morally wrong but also feel a woman who wants an abortion should be able to obtain it legally, according to a poll published by Life magazine.

The magazine, which published the results of the poll in its November issue, said the poll was believed to be the first national survey on abortion in which only women were questioned.

IN THE POLL 56 percent of those questioned said from their own personal point of view having an abortion is morally wrong, while 39 percent said it is not a moral issue. The remaining nine percent either did not respond or were uncertain.

In another question, though, 67 percent agreed that any woman who wants an abortion should be permitted to obtain it legally. Twenty-nine percent percent disagreed.

In response to other questions:
• By a 53-38 margin the women surveyed said Medicaid funds should not be used for abortions, but in a separate question the same women by a 73-22 margin said such funds should be used for abortions in cases of rape or incest;
• Seventy-eight percent said a girl who is under 18 years of age should have to notify her parents before having an abortion;
• Forty-four percent said the mother should suggest an abortion, while 36 percent said they were not sure;
• Those polled were almost evenly split on whether or not it would be morally wrong for an unmarried teenager to have an abortion. Forty-one percent said it would be morally wrong and 48 percent said it would not be morally wrong;
• Of those who said they knew someone who had had an abortion, 66 percent said the abortion was the right thing for that person to do while 28 percent said it was not the right thing to do;
• Of those who said they had had an abortion themselves, 90 percent said the abortion was the right thing to do while eight percent said it was not the right thing to do;
• Asked when they thought a fetus becomes a human being, 39 percent said at conception, 11 percent said when the nervous system begins to function, nine percent said when the fetus can survive outside the womb, five percent said when the baby is actually born, and 30 percent said the question cannot be determined one way or another.

THE POLL was conducted for Life by Yankelovich, Skelly and White. Questioned were 1,015 women from across the country chosen to represent all age, race, religious, political and income groups.

Poll, according to Life, is subject to a sampling error of roughly three percent.
Vatican's gold sparks debate

By Nancy Frazier

ROME (NC) — A week-long exhibition which included several gold artifacts owned by the Vatican and never before exhibited publicly prompted a battle of words between Italy's Catholic and communist newspapers on the issue of world hunger.

Even after the exhibition closed in Rome Oct. 25 the debate continued in the pages of Avvenire, the national Catholic newspaper, and L'Unita, the official paper of the Italian Communist Party.

Shortly after the exhibition opened Oct. 19 L'Unita accused the Vatican of ignoring the needs of the world's hungry by retaining such items as a 12-pound gold sword presented to Pope Pius X by his pontifical guards and a gold crown given to Pope Pius VII by the people of Rome.

The EXHIBITION, sponsored by the city of Rome, the Rome Chamber of Commerce and the International Gold Corporation, included works from the 13th century to the present.

The Vatican should be the first to take action in feeding the world's hungry, said the Communist newspaper.

Among the other items on display were antique reliquaries, chalices, bishops' rings, crosses, mitres and contemporary gold jewelry.

"The vatican should be the first to take action" in feeding the world's hungry, said a L'Unita article.

The next meeting is scheduled for June 1982 at Collegeville, Minn. Following that conference, the working papers used at the meetings over the last five years will be published, along with the agreed statements.

Besides Father Wister, Catholic participants at the Vienna conference included one of the meeting's co-chairs, Benedictine Father Killian McDonnell, president of the Ecumenical Institute at St. John's Abbey in Collegeville, and Jesuit Father William Dalton, rector of the Catholic Biblical Institute in Jerusalem.

Among Pentecostal representatives were meeting co-chairman David Duplessis, a personal invitee of Pope John Paul II to the Catholic charismatic meeting in Rome earlier this year; the Rev. William Car- michael, a member of the Assemblies of God and president of the Virtue Ministries Sisters of Oregon; and the Rev. Howard M. Ervin, professor of Old Testament at Oral Roberts University in Tulsa, Okla.

The real world of old age

An expert offers advice on ways to guide confused older persons back to reality instead of labeling them "senile" on this week's Christopher Closeup, airing at 9 a.m. over WCIX-TV (Ch. 6) on Sat., Nov. 7.

Dr. James Folsom, director of ICD Rehabilitation and Research Center in New York City, discusses his "Reality Orientation" techniques with Christopher Closeup co-hosts Jeanne Gunn and Father John Catoir.

Reality orientation, says Dr. Folsom, a psychiatrist who's worked with older persons for more than 30 years, is "total involvement with the individual," where family and health care staffs convey their concern while letting the elderly know they're expected to participate in their own lives.

The program is interpreted in Sign Language by Carol Tipton.
Morality

Catholics, Protestants may reach same conclusions, but through different approaches

WASHINGTON (AP) — Even when Catholic and Protestant scholars arrive at the same moral conclusion, their approach to it is often quite different, a United Church of Christ theologian told a predominantly Catholic audience in Washington, Oct. 26.

Catholics tend to start from a natural law basis while Protestants work more from a personalist or interpersonal approach, said James M. Gustafson, professor of theological ethics and the University of Chicago’s Divinity School.

Gustafson delivered the Eighth Annual Paul Wattson Lecture at the university. The lecture series is sponsored by the Atonement Friars and named after their founder, Father Paul Wattson, a leading American Ecumenist.

"Young at heart" get-together

On Oct. 27, the St. Brendan Young at Heart Club invited the St. Timothy Senior Citizens and the Senior Citizens of Little Flower parish to join them in St. Brendan for a fellowship meeting.

With 100 people in attendance, the meeting was opened by St. Brendan club President Claire Gregory. After praying the St. Brendan Young at Heart Theme Prayer, all joined in a Sing-A-Long led by the "Sunshine Girls," Henrietta McCaffery.

Several games were played and enjoyed by all. Individuals sang solo, recited poetry and some participants wore costumes. Prizes were awarded to the winners, Margaret Zemlock and Peggy Hayes.

Colorful procession to mark Barry president’s inauguration

The inauguration of Sister Jeanne O’Laughlin, O.P., Ph.D., as president of Barry University Friday, Nov. 13, will be preceded by a colorful academic procession into the Barry auditorium.

It will involve delegates from more than 80 institutions, learned societies, and associations throughout the United States; and it will include Florida civic and political leaders as well as more than 150 Barry faculty, students, administrators, trustees, past presidents, and Sisters of the Adrian Dominican Congregation.

Archbishop Edward A. McCarthy will be the main celebrant of a con-celebrated Eucharistic Liturgy which will open the inaugural ceremonies in Cor Jesu Chapel on campus at 2 p.m. The Liturgy will include a homily delivered by Fr. Neal W. McDermott, director of the Saint Louis University campus ministry and former director of campus ministry at Barry.

The inaugural convocation will conclude with a benediction from Archbishop McCarthy.

A reception in the gallery area of the library will follow the convocation.

Sister Jeanne, Barry’s fifth president, is expected to deliver an inaugural address relating to higher educational issues for the ‘80s.

DAY CARE CENTER

Entro Hispano Catolico Day Care Center was established in January 1961 to provide essential care and protection to children outside their homes for a major part of the day on a regular weekly basis. The center serves primarily, but not exclusively, Spanish speaking families.

In its initial years the program served 40 children daily. Very soon the number went up to 80, then grew to a licensed capacity of 121 children.

In a letter to President Reagan, Sister Jeanne also said that further cuts, if enacted, "can only result in cuts, if enacted, "can only result in

Barry head says stop the cuts

The president of Barry University testified recently in Washington D.C. at a special hearing of the U.S. House of Representatives Subcommittee on Postsecondary Education concerning the impact of federal student aid budget cuts.

Sister Jeanne O’Laughlin, O.P., Ph.D., Barry president, expressed concern about the impact on students, their families, the university, and the larger community in which Barry is situated.

She told Congressmen that more than 51 percent of Barry’s students received some form of student aid during the 1980-81 fiscal year, and that Barry’s students who rely on the money they earn to help get them through school.

Further cuts, she said — as proposed by the Reagan Administration for Congressional action this month — would seriously hurt many of Barry’s students who rely on the money they earn to help get them through school.

At the same time, she asked students, faculty, and staff with direct knowledge or experience of cuts already in place to write to their respective Congressmen and Senators with facts.

In a letter to President Reagan, Sister Jeanne also said that further cuts, if enacted, “can only result in increased tuition increases to fund for higher education; and a more disastrous result will be the diminishing productivity of thousands of men and women in future years who are thus deprived — further fragmenting the local, state, and federal costs which will increase as a result.”

Miami, Florida / THE VOICE / Friday, November 6, 1981 / PAGE 7
**Church ‘crisis’ in Latin America**

TULSA, Okla. (NC) — The revolution brewing in Latin America is the “most serious crisis to hit the Catholic Church since the reformation,” said a professor at Tulsa's Oral Roberts University who has visited Latin America at least a dozen times.

“There is a revolution within the church, even more than within the society of Latin America,” said William Walker, assistant professor of Spanish and humanities at Oral Roberts University, who is doing research on the Christian-Marxist encounter in Latin America.

“LATIN AMERICA is essentially Catholic” Walker said in an interview with the Eastern Oklahoma Catholic, Tulsa diocesan newspaper. “The revolution has to do with the church’s historical role.”

Many priests and Religious don’t like the results of the church’s alliance with colonialism for the past 350 years, he added.

The church has two choices in missionary activity, Walker said. It can continue and encourage the upper class to help the poor, or it can teach the poor to look out for themselves. The church in Latin America traditionally has opted for the first choice with little success, Walker said.

“Conditions in Latin America are more miserable now than when colonialism set in,” Walker continued. He said much of the blame belongs to the many repressive governments in the region.

“Americans do not understand that these governments are only a notch or closer from fascism. These are repressive governments, and in order to maintain their power, they depend on the people remaining politically unaware,” he added.

WALKER SAID priests like the late Father Stanley Rother, a missionary to Guatemala from Oklahoma, are a threat to repressive systems because they are helping people become aware of their rights. Father Rother was murdered after he ignored death threats and the government had made only a cursory investigation of the crime.

“Father Rother was training the people how to organize against their oppression and have leadership, and when you train people, they feel responsible and naturally look for answers,” Walker said.

“Conditions in Latin America are run by a centuries-old, top heavy, monied class through military control. The ruling classes are ‘good Catholics.’ They are rightwingers who call themselves defenders of family and property. The church has supported them in the past, but now the church is finding itself in a straddle position with more priests and bishops on the far left,” he said.

Because such clergy are defending the rights of the poor in Latin America, they are being branded Marxists, but in reality, they are Christian socialists, Walker said.

“THIS TERM IS scary to many Americans because they have not studied enough to know about the various kinds of socialism. One of the most excellent examples of socialism were the ‘reductions’ of Paraguay,” he said.

“The people have risen up against this political oppression and have taken care of,” he said.

If the U.S. increases its aid to the country, the conflict will evolve into a regional war producing a second Vietnam, he said.

COMMENTING ON the murder of three U.S. Catholic nuns and a laywoman last December, White said that the government troops killed the women because one of the nuns, Maryknoll Sister Ita Ford, was working in a poor area of the country where “passions were running high against the government.”

She was put on a “hit list,” he said, because the government identified her with agrarian action in El Salvador. The troops killed the other three because they happened to be with her when she was detained, White added.

“The subsequent investigation into their deaths is all subterfuge. The government’s policy is not to punish their soldiers for atrocities because, if that would happen, their whole system of terror would unravel,” White said.

**Salvador’s ills caused by military, rich**

SPokane, Wash. (NC) — The cause of El Salvador’s civil unrest is the privileged rich — a handful of family dynasties who own most of the land and who, through their immense wealth, control its military and political systems, according to Robert White, former U.S. ambassador to El Salvador.

Enriched by their coffee lands, this elite-military monopoly has “systematically destroyed all civil, judiciary and organized institutions that pose a threat to their hold on the country,” White said.

The result of this situation is an active guerrilla movement which White predicted would eventually defeat government troops.

The former diplomat, who was replaced in El Salvador by President Ronald Reagan because of his disagreements with U.S. policy, criticized the Reagan view of El Salvador.

THE REAGAN administration believes that the rich families and their soldiers for atrocities because, if that would happen, their whole system of terror would unravel,” he said.

If the U.S. increases its aid to the country, the conflict will evolve into a regional war producing a second Vietnam, he said.

**‘You must blame the injustice, hunger and dictatorship of a corrupt government . . . and not convenient scapegoats.’**

—Ex-Ambassador White

Gonzaga University in Spokane.

“Forget about the charge of communist aggression in that country,” White said, claiming such a charge cannot be made to stand up. The Reagan administration “can’t see any Third World crisis in any other light than an East-West confrontation,” he added.

Because of the dominance of the minority rich, unions have been banned, civic centers have been closed lest they become a place where demands their just rights, but the response of the rich has been that “if we give an inch, we will lose all our power,” he said.

White predicted the insurgents will eventually win in El Salvador.

“If the U.S. increases its aid to the country, the conflict will evolve into a regional war producing a second Vietnam, he said.

**‘You must blame the injustice, hunger and dictatorship of a corrupt government . . . and not convenient scapegoats.’**

—Ex-Ambassador White

Gonzaga University in Spokane.

“Forget about the charge of communist aggression in that country,” White said, claiming such a charge cannot be made to stand up. The Reagan administration “can’t see any Third World crisis in any other light than an East-West confrontation,” he added.

Because of the dominance of the minority rich, unions have been banned, civic centers have been closed lest they become a place where demanded their just rights, but the response of the rich has been that “if we give an inch, we will lose all our power,” he said.

White predicted the insurgents will eventually win in El Salvador.

“If the U.S. increases its aid to the country, the conflict will evolve into a regional war producing a second Vietnam, he said.

**‘You must blame the injustice, hunger and dictatorship of a corrupt government . . . and not convenient scapegoats.’**

—Ex-Ambassador White

Gonzaga University in Spokane.

“Forget about the charge of communist aggression in that country,” White said, claiming such a charge cannot be made to stand up. The Reagan administration “can’t see any Third World crisis in any other light than an East-West confrontation,” he added.

Because of the dominance of the minority rich, unions have been banned, civic centers have been closed lest they become a place where demanded their just rights, but the response of the rich has been that “if we give an inch, we will lose all our power,” he said.

White predicted the insurgents will eventually win in El Salvador.

“If the U.S. increases its aid to the country, the conflict will evolve into a regional war producing a second Vietnam, he said.
A public forum on private schools

The Miami Herald, in an editorial Nov. 4, is playing a subtle verbal game that borders on bigotry and the un-American principle of setting up public and private schools as competitors. They also throw in the Bogeyman of public school disintegration along with the entire collapse of society, all because of what? A Russian invasion? A fascist takeover? No. An increase in the number of private schools (such as is already the case in most Western European democracies with no apparent ill-effects).

The Herald’s reasoning is full of all kinds of fallacies and inconsistencies.

How could an expansion of private schools, whether through passage of tax credit legislation or through further sacrifice by parents, be unhealthy, undemocratic or un-American?

Our democracy was founded and flourished for decades with church-educated leaders and general public.

The editorial does support one worthwhile thing: the formation of a public forum of officials, private and religious education leaders to discuss the effects of expanding private education.

We don’t like the implication that such discussion is needed to head off some dire threat from the private schools. Nevertheless, such dialogue might clear the air and shed some light.

Private educators might, for instance, point out the inconsistency in opposing tax credits on the one hand and on the other decrying the possibility that public schools could become a dumping ground for the “unwanted and the poor.”

Tax credits would give the poor a greater chance to attend other than a government school, thus alleviating some of their minority burden.

The editorial questions some of the ethical values taught at some of the private schools, an obvious reference to segregation academies. Well and good, but another fallacy. Neither tax credit dollars nor state licensing need go to such schools, so why penalize the other private schools? And if the editorialist is so concerned for values, why then does he not support the kind of schools (non-government) which are free to teach prayer and basic Judaic-Christian morality of the kind taught even in public schools throughout this country’s history up until about 25 years ago?

One last thing that might be brought forth in a public forum is at least an acknowledgement from public educators of the billions of dollars worth of education the private schools have provided while its parents also supported the public schools with all their tax dollars.

Letters to the Editor

Yes, on Sadat;
No on judgment

To the Editor:
The articles in the October 9 VOICE regarding assassinated Egyptian President Anwar Sadat were very moving. He will be remembered as a great statesman, a man of peace, and a believer in God, though he knows God by a different name.

What I didn’t like was the other article on the first page of the same issue of the VOICE where Archbishop McKinney is quoted as saying, “Remember that those who are evangelized have to become members of the Church. If they don’t, it’s all going to wear out. They’re not going to enter salvation.” Isn’t this excessively judgmental of all Moslems, Jews, Christians, and other non-Catholics? Is it official Catholic doctrine that all these will burn in hell for all eternity?

Seems to me Jesus said, “Blessed are the peacemakers, for they shall be called sons of God.”

Mrs. Rita Mocarski
Sunrise

Dancing in the aisles?

To the Editor:

Thanks to divisive, patronizing articles such as “The Church You Left Behind” (Oct. 16), it won’t be long before we of the American Catholic Church will be dancing in the aisles during worship.

Your effort to direct the opinion of others has been successful because the week this article was published our church bulletin mentioned it and one of our parish priests discussed it during Mass.

Confusion and doubt assail us from within the church. Dissident theologians, in conflict with Catholic tradition, seem to be making a studied effort to undermine church discipline and authority. Renewal in the name of Vatican II has led to many liturgical abuses. Will all of this confusion end in indifferentism?

This post-conciliar period has been confusing to many church-loving Roman Catholics, but I hadn’t realized how bad it really was until I heard a priest say that he found it difficult to adjust to our way of worship.

God help the church.

Charlotte Leidy
N. Palm Beach
A Third Place: A Gathering Place

HER SUGGESTION reminded me of an article I read in Psychology Today magazine. It said there are only two places for people to be on a regular basis today — home and work. Other times and other cultures usually provided a location where people could socialize with friends, where they could be human and warm, jovial and even angry.

The places ranged from neighborhood kitchens for sewing bees, to pool rooms on the corner. Today the article continued, people go from home to work, from work to home, with little time in between, with no place to go where they feel they really belong.

The article stated that as human beings we need something to look forward to — a need which usually is not filled by home and work alone. We need, the author said, a third place.

It seems to me the idea of a third place has merit. Most of us are searching for a third place — a place that does not require membership and that offers a sense of belonging and provides refreshment and comfort. A place, above all, that provides a kind of peace.

I WOULD challenge parishes today to experiment with creating a third place. How wonderful it would be if there were a place where anyone could go and feel welcomed, wanted and loved.

Suppose in each parish there was an area set aside, perhaps in the school or the rectory basement, or an empty convent or storefront. Open from 9 a.m. to 10 p.m., it could be staffed by parish volunteers. A place where the coffee pot was always on, it could have a library of good, spiritual books and offer a roster of activities. These could include lectures as well as arts and service activities. Maybe the area could even have a record or TV room. It could be a place for everyone, old and young, single and married. I KNOW OF NO PARISHES today that offer such a third place. If there are any out there, would you let me know?

A great women among us

I first heard her in North Carolina 35 years ago. She had come to speak to Catholics and she said there was one man she had hoped to meet, such a kind man with such a great concern for the Negro people. I was one of the people he had been providing with their own drinking fountains, their own balconies in the theaters. She knew my name, she said she had been told, was James Crow and she really hoped she would have a chance to meet him to thank him for all he had done for the Negro people.

SHE STUNNED her audience, not expecting satire, and then she moved into the conversation, saying she knew just the place for the Catholic parish to offer a place where people could come to — a need which usually is not filled by home and work alone. We need, the author said, a third place.

Shyness

Q. I am so shy it hurts. I'm afraid to go to a party or to dance. I'm even afraid to ask the teacher to explain something to me. How can I get over this? (Maryland)

A. Like many people, you'll probably get over it slowly. It may help you to learn some adults experience shyness at times. For example, a grownup may be at a party where almost everyone is a stranger, and he or she has to work at conquering an unexpected feeling of shyness.

Here are a couple of ideas that may help you gradually to conquer your shyness:

1. Put yourself in other people's shoes. Try to imagine what they're thinking and feeling.

2. Bet on it that some of them may envy a particular quality you possess. Bet on it that some of them are having as much trouble as they do.

3. Keep on, too, that some of them are having as much trouble as they do. Bet on it that some of them are insecure and scared.

4. Try to realize they are not looking at you through a microscope to detect your tiniest faults and failings. Some may envy a particular quality you possess.

5. Try to realize they are not looking at you through a microscope to detect your tiniest faults and failings. Some may envy a particular quality you possess. Bet on it that some of them are having as much trouble as they do.

6. Keep on, too, that some of them are having as much trouble as they do. Bet on it that some of them are insecure and scared.

7. What are some ways you might help these other shy people feel not so scared? A smile to start with. A warm, "How are you doing tonight?"

8. Or try a compliment: "Your teeth look great, Steve. I'll bet you're going to get rid of all that metal." A Third Place: A Gathering Place

9. Shyness, even as some adults have to, probably get over it slowly.

10. Shyness, even as some adults have to, probably get over it slowly.

11. Older now and less shy, he regrets those two years and all the fun he might have had if he had risked another phone call.

12. Love people. Instead of concentrating on what impression you are making on others, try to think about how you can be helpful to others.

13. What might you contribute to the parish youth group or to some class project?

14. Take note of the people in your class who seem to be lonely. How might you make friends with them and ease their loneliness?

15. Often a loving spirit that cares about the needs of others is most useful in overcoming shyness.

16. Again, risk will most likely be involved. And so will the courageous willingness to risk again if you happen to fall flat on your face.

17. Questions may be sent to Tom Lennon, 1312 Mass., N.W., Washington, D.C. 20005.)
A disturbing aspect of the troubled times in which we live is the way religious differences are used to fuel political conflicts. Iran, Lebanon, Northern Ireland and the recent assassination of Anwar Sadat are good examples.

SHOULD WE CONCLUDE from this that religion itself is the problem? Not according to a group of Jewish, Christian and Moslem scholars who condemned the political misuse of religion in a recent statement.

Their message is a timely one and, because they were able to overcome ancient animosities to speak to us with one voice, a message of hope and peace.

They can speak with one voice is the result of the dialogue or, better, “trialogue” in which these scholars have been engaged. Working under the auspices of the Kennedy Institute of Ethics at Georgetown University, they have met regularly for the past four years to probe the possibilities and problems of interreligious reconciliation among the three great monotheistic traditions, Judaism, Christianity and Islam.

“WHILE IT IS EASY enough to see that religion has contributed toward creating or aggravating a number of current problems,” they say, “it is not so easy to recognize the reconciling power in a world which is more and more divided by hatred and hostility blasphemously proclaimed in the name of God.” Strong words, these, but essentially accurate ones.

The trialogue scholars maintain that in all too many cases where conflicts have erupted between and within the three religions, religious ideals and symbols are being manipulated to distort and sometimes even destroy the fundamental truth of our religious traditions — the call to peace and justice.

The whole basis for hope is in the first line of the brief prayer: “Relying on your infinite goodness and promises . . .” There it is. No reliance here on any person, no matter how holy or wise or willing. No person can keep me from despair. Only God. I rely upon Him because He is good. I am inclined to be enthusiastic about this reliance because He has made promises. And what glorious promises there are. Three of them is all the prayer needs to offer us. 

1) The pardon of my sins. I cannot despair when I am full of trust, no matter how great my sins or crimes, His mercy is greater. He has given Me His word. “Even though your sins be as scarlet . . . Go in peace; sin no more. . . Your sins are forgiven you. . . This day you will be in paradise with Me.”

2) The help of His grace. I need more than forgiveness of sins. I need strength beyond my own to keep out of sin today and tomorrow and for the rest of my life. I need His grace to keep me from tempting myself to sin as God only a fool does. I need His divine help for every thought, word and action to enable me to bear witness to Christ in my daily life at home and work and play. I cannot do without His grace as I take my place among His followers and with legitimate pride seek to evangelize in my little mission field assigned me.

3) Life everlasting. The goal of all. The ultimate reason for hope. I cannot be satisfied with earth. My whole being is intensely and unceasingly demands lasting joy and the fullness of truth. I cannot find either on earth. I hope for both in eternity.

NO WONDER CHESTERTON ended his thought on hope with this. “Like all the Christian virtues, it is as unreasonable as it is indispensable.”

World Religions and the search for Peace

A disturbing aspect of the troubled times in which we live is the way religious differences are used to fuel political conflicts. Iran, Lebanon, Northern Ireland and the recent assassination of Anwar Sadat are good examples.

SHOULD WE CONCLUDE from this that religion itself is the problem? Not according to a group of Jewish, Christian and Moslem scholars who condemned the political misuse of religion in a recent statement.

Their message is a timely one and, because they were able to overcome ancient animosities to speak to us with one voice, a message of hope and peace.

They can speak with one voice is the result of the dialogue or, better, “trialogue” in which these scholars have been engaged. Working under the auspices of the Kennedy Institute of Ethics at Georgetown University, they have met regularly for the past four years to probe the possibilities and problems of interreligious reconciliation among the three great monotheistic traditions, Judaism, Christianity and Islam.

“WHILE IT IS EASY enough to see that religion has contributed toward creating or aggravating a number of current problems,” they say, “it is not so easy to recognize the reconciling power in a world which is more and more divided by hatred and hostility blasphemously proclaimed in the name of God.” Strong words, these, but essentially accurate ones.

The trialogue scholars maintain that in all too many cases where conflicts have erupted between and within the three religions, religious ideals and symbols are being manipulated to distort and sometimes even destroy the fundamental truth of our religious traditions — the call to peace and justice.

The whole basis for hope is in the first line of the brief prayer: “Relying on your infinite goodness and promises . . .” There it is. No reliance here on any person, no matter how holy or wise or willing. No person can keep me from despair. Only God. I rely upon Him because He is good. I am inclined to be enthusiastic about this reliance because He has made promises. And what glorious promises there are. Three of them is all the prayer needs to offer us. 

1) The pardon of my sins. I cannot despair when I am full of trust, no matter how great my sins or crimes, His mercy is greater. He has given Me His word. “Even though your sins be as scarlet . . . Go in peace; sin no more. . . Your sins are forgiven you. . . This day you will be in paradise with Me.”

2) The help of His grace. I need more than forgiveness of sins. I need strength beyond my own to keep out of sin today and tomorrow and for the rest of my life. I need His grace to keep me from tempting myself to sin as God only a fool does. I need His divine help for every thought, word and action to enable me to bear witness to Christ in my daily life at home and work and play. I cannot do without His grace as I take my place among His followers and with legitimate pride seek to evangelize in my little mission field assigned me.

3) Life everlasting. The goal of all. The ultimate reason for hope. I cannot be satisfied with earth. My whole being is intensely and unceasingly demands lasting joy and the fullness of truth. I cannot find either on earth. I hope for both in eternity.

NO WONDER CHESTERTON ended his thought on hope with this. “Like all the Christian virtues, it is as unreasonable as it is indispensable.”

There is the despair of some illnesses, the despair of unfulfilled ambitions, the despair of reconciliation, the despair of hatred, the despair of loss, the despair of death, the despair of life, the despair of love, the despair of justice.

Despair is the absolute extreme of self-love. It is the state of the most selfish man. Thomas Merton described it in these words.

"Despair is the absolute extreme of self-love. It is the state of the most selfish man. . . . The whole basis for hope is in the first line of the brief prayer: "Relying on your infinite goodness and promises . . ." There it is. No reliance here on any person, no matter how holy or wise or willing. No person can keep me from despair. Only God. I rely upon Him because He is good. I am inclined to be enthusiastic about this reliance because He has made promises. And what glorious promises there are. Three of them is all the prayer needs to offer us."

"Glance at the papers and listen to the evening news and you witness daily the birth and death of hope and the reality of despair. It is sickening in its destruction of human beings made to the image and likeness of God."

The whole basis for hope is in the first line of the brief prayer: "Relying on your infinite goodness and promises . . ." There it is. No reliance here on any person, no matter how holy or wise or willing. No person can keep me from despair. Only God. I rely upon Him because He is good. I am inclined to be enthusiastic about this reliance because He has made promises. And what glorious promises there are. Three of them is all the prayer needs to offer us.
Polish pope after 3 years

Through travels and an assassination attempt,
John Paul II’s style has been marked by warmth, humor

By Father Kenneth J. Doyle
VATICAN CITY (NC) — Three years ago, on Oct. 22, 1978, Pope John Paul II officially opened his papacy with a Mass in St. Peter’s Square. In his homily he asked Christ to “make me be a servant.” He could not have foreseen that the service would be given a new dimension on May 13, 1981, by the bullets from the gun of a would-be assassin.
The 250,000 people who crowded the square at the pope’s installation had no crystal ball either.

But they knew that a sharp change had taken place, that for the first time in 455 years the pope was a “man come from afar,” a non-Italian. What they could not know was the highly personal touch the 58-year-old smiling Polish man with the broad shoulders would give the papacy.

AS POPE John Paul begins the fourth year of his pontificate his brush with death has affected him profoundly. On the first three Wednesdays of October, in audiences with thousands of people, he has reflected on the meaning of what he continually calls “the event of May 13.”

His two operations, his 93 days in the hospital, the 47 days of his convalescence, have given the pope time for meditation and enriched his spirituality. He has said that the experience has made him more conscious of the “gift” which life is, more empathetic with those in pain and more sensitive to the need to forgive.

The big question now is what other effects the interruption in the pope’s ministry will have on his style of papacy now that he has regained his health.

Many analysts of Vatican affairs feel that the temporary halt in papal trips, coupled with the hours of reflection and consultation with Vatican advisers during his convalescence, will lead the pope to update the Curia, the church’s central administrative offices.

Such a task is one with which the pope is not entirely unfamiliar. While archbishop of Cracow, Poland, he supervised the reorganization of the archdiocese’s administration, transforming it from a slow-moving bureaucracy to a streamlined and efficient agent of religious education and pastoral aid.

Cardinal Carlo Confalonieri, the 88-year-old dean of the College of Cardinals, recently said: “A new pope must first study his environment. I think that these past years have been a period of study for Pope John Paul II.”

CHANCES could involve the system of Vatican communications which has sometimes shown an unresponsiveness to the inquiries of the world’s media.

The full disclosure of the Vatican’s finances is said to be another pet project of the pope and he seems certain to encourage the commission of cardinals currently studying the fiscal problems of the church’s central administration.

As the “spiritual major superior” of the 27,000-member Jesuit order, the pope is faced with having to help fashion a procedure to elect a successor to the ailing Father Pedro Arrupe, the Jesuit’s superior general.

Another project said to be high on the pope’s agenda is the announcement of several new cardinals. Best guesses predict an announcement for November and a consistory for December.

Whether kissing a child in Poland (above) or touching hands outstretched to reach him, the Pope’s style emphasizes the personal. An assassination attempt (below) last May curtailed his traveling, but recent appearances at St. Peter suggest he is not about to stop touching and greeting his people.

In Puebla, donning a Mexican peasant’s hat and hugging a child, John Paul won the hearts of all the people of Latin America.
The experience of May 13 may have added an urgency to the mission of the man softening the immorality of consumerism. Those who do not agree with him are inclined to the pope away from the people, but you'll never keep this pope away from the people, remarked James Mclntyre, who returned to Vienna Oct. 30 as one long-time Vatican observer marked, ‘You might be able to keep the people away from the pope, but you'll never keep this pope away from the people.’

Early in his convalescence there were those who t that the experience of May 13 might cramp the formation of the 120 electors of the Vatican Secretariat for Non-Believers, a Frenchman; Archbishop Giuseppe Casoria, pro-prefect of the Congregation for the Doctrine of the Faith; Archbishop Jean-Louis Tauran, pro-president of the Vatican Secretariat for Non-Christians; Archbishop Carlo Maria Pappalardo, pro-president of the commission which ad

Three days later the pope rode in his jeep through a huge throng in the square, dispelling the notion that this gregarious man would change his

People who do not agree with him are inclined to the pope away from the people, but you'll never keep this pope away from the people. The experience of May 13 may have added an urgency to the mission of the man Time magazine has called ‘perhaps the only natural leader on the world scene.’

VIENNA, Austria (NC) — Pope John Paul II has accepted an invitation to visit Vienna in 1983, a spokesman for Cardinal Franz Konig of Vienna said Oct. 30. The spokesman said the pope will attend church celebrations marking the 300th anniversary of the defeat of the Turkish army at Vienna by Polish King John III Sobieski.

Historians consider that battle a turning point in saving Christian Europe from the threat of being overrun by Islam.

According to the spokesman, the Polish-born pope confirmed the trip in a meeting with Cardinal Konig, who returned to Vienna Oct. 30 after a visit to Rome.

In 1683 the Turkish forces, led by Kara Mustapha and numbering from 115,000 to 210,000 men, laid siege to Vienna, which Emperor Leopold of Austria had abandoned.

Sobieski, at the request of the Holy See, marched on the city with 25,000 Polish soldiers. The Turks were driven back by 51,000 from the Holy Roman Empire, including 23,000 from Austria, to form a force of 76,000 under Sobieski’s leadership.

On Sept. 12 he personally led the Polish cavalry in a charge that decided the battle, broke the siege and led to the liberation of Hungary from the Turks. After that Turkey ceased to be a serious threat to Europe.

A devout Catholic, Sobieski actively promoted the cause of Eastern-rite Catholicism within his kingdom, but also promoted reform in the Orthodox Church, assisted the Protestants and protected the rights of Jews.

POPE JOHN PAUL, a student of Polish and Christian European history, has repeatedly emphasized the Christian cultural unity of Eastern and Western Europe destined for a major occasion to emphasize that theme.

ALSO SCOTLAND

The visit of Pope John Paul II to Scotland will be a great event for it will mark the arrival of the head of a major Christian denomination, said the Rev. John McIntyre, who will be the next moderator (head) of the General Assembly of the (Presbyterian) Church of Scotland.

“We have a very large Catholic Church in Scotland and it is inevitable that we treat it very seriously,” said Mr. McIntyre.

He will assume his moderator post next May just before the pope is expected to arrive.


Mentioned as future cardinals by the Roman and many Vatican sources are Archbishop Ulrich Maria Marx, an American recently promoted pro-president of the commission which administers the government of the Vatican City; Archbishop Giuseppe Casoria, pro-prefect of the Congregation for Sacred Divine Office; Archbishop Godfried Danneels of Brussels-Brussels, Belgium; Archbishop Paul Sulpice, pro-president of the Vatican Secretariat for Non-Christians; Archbishop Jean-Louis Tauran, pro-president of the Vatican Secretariat for Non-Believers, a Frenchman; Archbishop James Hickey of Washington; Archbishop Jean

The hierarchy of England, Scotland and Wales have already announced that the green light is on for a papal visit to Great Britain during late May and early June of next year.

Recently the pope told some Spanish visitors he hopes to visit Spain soon in fulfillment of a promised trip which had been planned for October. There is the probability of rescheduling a trip to Switzerland, originally planned for last June.

Two months ago the bishops of Poland urged the faithful to prepare spiritually for a visit from the pontiff during the coming year.

In three years Pope John Paul II has become a truly international figure. By braving rainstorms, by donning hard hats, ski caps and African head dress and by singing songs with young people he has shown the world his humanity and indicated the church’s concern for people.

Some members of the hierarchy would like an adjustment in the pace of each papal trip to give more time to “listening sessions” so that the pope can hear more fully about local concerns.

The hope is being expressed by some that a more moderate itinerary for each trip, instead of the former schedules which included as many as six or seven major talks a day, might be less rigorous for the pope and more productive for local Catholic leaders.

What is not expected to change is the pope’s penchant for using the trips to champion social causes. Wherever he goes, he has spoken boldly: in the Philippines on the importance of human rights; in the United Nations on the horror of nuclear proliferation; in Yankee Stadium on the immorality of consumerism.

The effect has been, according to most observers, that the magnetism of the man softens those listening to receive the message.

There were incidental differences, like wooden riers and hand-held metal detectors, but these were obviously compromise gestures conceived of by security agents who knew the fruitlessness of trying to talk an itinerant pope into becoming a hermit.

As one long-time Vatican observer remarked, “You might be able to keep the people away from the pope, but you’ll never keep this pope away from the people.”

This means more papal trips to add to the nine journeys outside Italy during the last three years and the 20 countries visited.

The experience of May 13 might cramp the pope away from the people, but you'll never keep this pope away from the people, remarked James Mclntyre, who returned to Vienna Oct. 30 as one long-time Vatican observer marked, ‘You might be able to keep the people away from the pope, but you'll never keep this pope away from the people.’

Early in his convalescence there were those who t that the experience of May 13 might cramp the p style forever, and that although he would have no...
Dear Dr. Kenny: My closest friend was divorced recently, her ex-husband has left the area. She is alone with three small children. We have had some long talks, and I know she feels lonely and overwhelmed. However, when I have invited her over for a party or to accompany us on trips, she has declined. How can I support her? I know she needs her friends now, and I want to be of help. *(Ohio)*

You are surely correct in sensing that your friend needs support. Being a single parent today is very difficult. Decisions about parenting, criticism from the children, joys over their growing up, worries about their health and behavior, all must be faced solo. To make it worse, with a divorce there is often the gnawing thought that somehow one has failed.

Apparently your friend's primary needs at this time are not social. What kind of support does she need? Ask her! What can I do to make your life easier?

THEN USE YOUR HEAD. Remember that her husband provided many tangible services: an income, help with the dishes, chauffeuring, baby-sitting and so forth. Now she must do it all.

Remember also that we Americans are very independent and do not like to ask for concrete help. Even though you ask her, she may not be inclined. How can I support her? I know she needs her friends now, and I want to be of help.

*(Ohio)*

Halloween is over, with its costumes and candies, and now November has arrived with its tensions and anticipations of holiday times soon to be coming.

The weekend before Thanksgiving the Family Enrichment Center has scheduled something very special on Saturday, November 21, at Nativity Parish in Hollywood.

We are holding a large celebration day for the Family Life Ministry for the Archdiocese. The day's theme is Families as "Households of Faith." This exciting day will begin at 8:30 a.m. with registration and start at 9:15 with the keynote address by a Catholic sociologist, Dr. William McCreary, from Chicago, Illinois.

Terry and I have known Bill for some years now. He is an entertaining speaker and very knowledgeable about our Catholic families and parish life. We will have a rare treat hearing from Bill.

The day will then proceed with the following workshops:

1. Dr. Cecilia Alegre will give a presentation on "How to Handle Stress in the Family."
2. Father James Fetscher and Deacon Mary Tindel will give a presentation entitled "Liturgies for Families, Keeping 'em All Awake."
3. Father Thomas Foudy will speak about "Christian Morality for Families in the '80s."
4. Miss Myrna Gallagher will talk about "TV, the Most Popular Family Member — Not For Better or For Worse."
5. Dr. Richard Lopez will give a workshop about "Talking to the Adolescent About Sex."
6. Dr. Mercedes Scoppetta and Father William Sheehan are conducting "Leadership — Important Skills and Techniques."
7. The Young Families — Bob, Irene, Patrice, Kristen and Melissa — are talking about "Family Spirituality."
8. Father James Vitucci and Sister Conleth Brannan will be speaking about "Handicapped — and the Family."
9. Father Mario Vizcaino will be speaking about "Matrimonial Spirituality."

Along with all these workshops there will also be three special workshops in Spanish only. One in the morning by Father Angel Villaronga and two in the afternoon by Father Mario Vizcaino and Dr. Cecilia Alegre.

With all these interesting choices we each can attend only two. It will be a hard decision to make.

At noon there will be a liturgy celebrated by the Archbishop, there will be time for lunch, looking at books that will be available for purchase and even time to listen to the Visitation Parish's children's choir for a short songfest delight.

The workshops will be conducted once again in the afternoon and then Dr. William McCreary will give a closing address. The day will end at 4:00 p.m. Anyone is welcome to join us for the day. If you are interested in Families, please do come. Whatever your involvement in our Archdiocese, you are more than welcome to attend the day. It's going to be terrific!

The fee for the day without lunch is $7 and with lunch included is $10. Do call the Family Enrichment Center for a registration form to pre-register, 651-0280, 18330 N.W. 12 Avenue, Miami, Florida 33138.

Happy November. Hope to see you at the Family Ministry Conference, "Households of Faith."

*Much Joy in Christ,*

*Mimi Reilly*

---

**How can I help my friends?**

Dear Dr. Kenny: My closest friend was divorced recently, her ex-husband has left the area. She is alone with three small children. We have had some long talks, and I know she feels lonely and overwhelmed. However, when I have invited her over for a party or to accompany us on trips, she has declined. How can I support her? I know she needs her friends now, and I want to be of help.

*(Ohio)*

You are surely correct in sensing that your friend needs support. Being a single parent today is very difficult. Decisions about parenting, criticism from the children, joys over their growing up, worries about their health and behavior, all must be faced solo. To make it worse, with a divorce there is often the gnawing thought that somehow one has failed.

Apparently your friend’s primary needs at this time are not social. What kind of support does she need? Ask her! What can I do to make your life easier?

**THEN USE YOUR HEAD.** Remember that her husband provided many tangible services: an income, help with the dishes, chauffeuring, baby-sitting and so forth. Now she must do it all.

Remember also that we Americans are very independent and do not like to ask for concrete help. Even though you ask her, she may not be inclined. How can I support her? I know she needs her friends now, and I want to be of help.

*(Ohio)*

Halloween is over, with its costumes and candies, and now November has arrived with its tensions and anticipations of holiday times soon to be coming.

The weekend before Thanksgiving the Family Enrichment Center has scheduled something very special on Saturday, November 21, at Nativity Parish in Hollywood.

We are holding a large celebration day for the Family Life Ministry for the Archdiocese. The day’s theme is Families as “Households of Faith.” This exciting day will begin at 8:30 a.m. with registration and start at 9:15 with the keynote address by a Catholic sociologist, Dr. William McCreary, from Chicago, Illinois.

Terry and I have known Bill for some years now. He is an entertaining speaker and very knowledgeable about our Catholic families and parish life. We will have a rare treat hearing from Bill.

The day will then proceed with the following workshops:

1. Dr. Cecilia Alegre will give a presentation on “How to Handle Stress in the Family.”
2. Father James Fetscher and Sister Mary Tindel will give a presentation entitled “Liturgies for Families, Keeping ’em All Awake.”
3. Father Thomas Foudy will speak about “Christian Morality for Families in the ’80s.”
4. Miss Myrna Gallagher will talk about “TV, the Most Popular Family Member — For Better or For Worse.”
5. Dr. Richard Lopez will give a workshop about “Talking to the Adolescent About Sex.”
6. Dr. Mercedes Scoppetta and Father William Sheehan are conducting “Leadership — Important Skills and Techniques.”
7. The Young Families — Bob, Irene, Patrice, Kristen and Melissa — are talking about “Family Spirituality.”
8. Father James Vitucci and Sister Conleth Brannan will be speaking about “Handicapped — and the Family.”
9. Father Mario Vizcaino will be speaking about “Matrimonial Spirituality.”

Along with all these workshops there will also be three special workshops in Spanish only. One in the morning by Father Angel Villaronga and two in the afternoon by Father Mario Vizcaino and Dr. Cecilia Alegre.

With all these interesting choices we each can attend only two. It will be a hard decision to make.

At noon there will be a liturgy celebrated by the Archbishop, there will be time for lunch, looking at books that will be available for purchase and even time to listen to the Visitation Parish’s children’s choir for a short songfest delight.

The workshops will be conducted once again in the afternoon and then Dr. William McCreary will give a closing address. The day will end at 4:00 p.m. Anyone is welcome to join us for the day. If you are interested in Families, please do come. Whatever your involvement in our Archdiocese, you are more than welcome to attend the day. It’s going to be terrific!

The fee for the day without lunch is $7 and with lunch included is $10. Do call the Family Enrichment Center for a registration form to pre-register, 651-0280, 18330 N.W. 12 Avenue, Miami, Florida 33138.

Happy November. Hope to see you at the Family Ministry Conference, “Households of Faith.”

**Much Joy in Christ,**

*Mimi Reilly*
### Grand Union ad

**Let's Go to the Races Winners**

**When You See the Red Dot • You Save a Lot**

**USDA Choice Genuine Spring Fresh American Lamb Sale!**

<table>
<thead>
<tr>
<th>1 lb. Whole or Stir-fry Half</th>
<th>1 lb.</th>
<th>1 lb.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shank Half</td>
<td>2.99</td>
<td></td>
</tr>
<tr>
<td>Lamb Neck for Stew</td>
<td>1.99</td>
<td></td>
</tr>
<tr>
<td>Lamb Breast</td>
<td>79</td>
<td></td>
</tr>
<tr>
<td>Shoulder Blade</td>
<td>1.99</td>
<td></td>
</tr>
<tr>
<td>Lamb Chops</td>
<td>2.99</td>
<td></td>
</tr>
<tr>
<td>Loin Lamb Chops</td>
<td>3.99</td>
<td></td>
</tr>
<tr>
<td>Fresh Lamb Chops</td>
<td>3.99</td>
<td></td>
</tr>
<tr>
<td>Rib Chops</td>
<td>3.99</td>
<td></td>
</tr>
</tbody>
</table>

**Save 10¢ a lb. to Family Fresh Whole Fryers**

<table>
<thead>
<tr>
<th>Item</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Split Fryer-Broilers</td>
<td>69¢</td>
</tr>
<tr>
<td>Roasting Chickens</td>
<td>69¢</td>
</tr>
<tr>
<td>Lamb Lakes Turkeys</td>
<td>79¢</td>
</tr>
</tbody>
</table>

**Fresh Whole Fryers**

<table>
<thead>
<tr>
<th>Item</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boneless Stew Beef</td>
<td>1.09</td>
</tr>
<tr>
<td>Plate Short Ribs</td>
<td>1.99</td>
</tr>
<tr>
<td>Caged Steaks</td>
<td>2.99</td>
</tr>
<tr>
<td>Fresh Western Park Lobs</td>
<td>1.49</td>
</tr>
<tr>
<td>Assorted Chops</td>
<td>1.49</td>
</tr>
</tbody>
</table>

**Save 10¢ a lb. to Family Fresh Seafood**

<table>
<thead>
<tr>
<th>Item</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ocean Perch Fillet</td>
<td>3.99</td>
</tr>
<tr>
<td>Flounder Fillet</td>
<td>3.99</td>
</tr>
</tbody>
</table>

**Super Grand Union Coupon**

- 2¢ off Orange Juice
- 2¢ off Minute Maid-Frozen
- 2¢ off Celestial Sugar
- 2¢ off Celestial Salt
- 2¢ off Kashi "U"-Out Cereals
- 2¢ off Great Value Cereals
- 2¢ off Celestial Ketchup
- 2¢ off Celestial Mustard
- 2¢ off Celestial Mayonnaise

**Corner Deli**

- Salad Bar: $7.99
- Family Deluxe with Heller’s Mennonite Bread: $7.99
- Rare Roast Beef: $4.99
- Roast Beef: $4.99

**Orange Juice**

- 89¢ (24 oz.)

**Silkience Shampoo**

- 27¢

**Pick your own savings...at Grand Union**

<table>
<thead>
<tr>
<th>Item</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Golden Apples Delicous</td>
<td>59¢</td>
</tr>
<tr>
<td>U.S. No. 1 - Early Fancy - 18 to 20 Ib.</td>
<td>59¢</td>
</tr>
<tr>
<td>Green Squash</td>
<td>49¢</td>
</tr>
<tr>
<td>U.S. No. 1 - Early Fancy- 18 to 20 Ib.</td>
<td>49¢</td>
</tr>
<tr>
<td>Cucumbers</td>
<td>79¢</td>
</tr>
<tr>
<td>Golden Yams</td>
<td>2.69</td>
</tr>
<tr>
<td>U.S. No. 1 Early Fancy - 18 to 20 Ib.</td>
<td>2.69</td>
</tr>
<tr>
<td>Seedless Grapefruit</td>
<td>6.10</td>
</tr>
<tr>
<td>U.S. No. 1-Blogonia-18 to 20 Ib.</td>
<td>6.10</td>
</tr>
<tr>
<td>Florida Avocados</td>
<td>2.89</td>
</tr>
<tr>
<td>Florida Limes</td>
<td>6.69</td>
</tr>
<tr>
<td>Green Onions</td>
<td>3.99</td>
</tr>
<tr>
<td>Florida Limes (for Family)</td>
<td>6.69</td>
</tr>
<tr>
<td>Cranberries</td>
<td>6.99</td>
</tr>
<tr>
<td>Golden Yams</td>
<td>2.69</td>
</tr>
<tr>
<td>Green Peppers</td>
<td>6.99</td>
</tr>
<tr>
<td>McIntosh Apples</td>
<td>1.09</td>
</tr>
<tr>
<td>Red Onions</td>
<td>5.99</td>
</tr>
<tr>
<td>Mushrooms</td>
<td>1.39</td>
</tr>
<tr>
<td>Fresh Mushrooms</td>
<td>1.39</td>
</tr>
<tr>
<td>Crisp Fresh</td>
<td>1.39</td>
</tr>
<tr>
<td>Stonewall</td>
<td>69¢</td>
</tr>
<tr>
<td>Emperor Red Grapes</td>
<td>69¢</td>
</tr>
<tr>
<td>Cool Whip Topping</td>
<td>79¢</td>
</tr>
</tbody>
</table>

**Super Grand Union Coupon**

- 2¢ off Orange Juice
- 2¢ off Minute Maid-Frozen
- 2¢ off Celestial Sugar
- 2¢ off Celestial Salt
- 2¢ off Kashi "U"-Out Cereals
- 2¢ off Great Value Cereals
- 2¢ off Celestial Ketchup
- 2¢ off Celestial Mayonnaise

**When You See the Red Dot • You Save a Lot**

**Promotions**

- USDA Choice Genuine Spring Fresh American Lamb Sale: 1 lb. for 1.99
- Save 10¢ a lb. to Family Fresh Whole Fryers
- Fresh Whole Fryers: 1 lb. for 55¢

**Dates**

- Prices effective from Thurs. Nov. 5 from Sun. Nov. 11, 1981
- Not Responsible for Typographical Errors
- We reserve the right to limit quantities.
HAUNTED BY VIETNAM — “Frank: A Vietnam Veteran” (top photo), is a documentary about one soldier’s experiences in Vietnam and subsequent 10-year struggle to readjust to life. Sally Carr tells of the 10 years of ulcers, car accidents and nightmares which followed her husband’s combat experience in “Warrior Woman” (bottom photo). Both PBS documentaries are part of a special Nov. 11 Veterans Day schedule, “The Vietnam War: A Matter of Life and Death.” (NC Photos)

Books for Catholics

WASHINGTON (NC) — Here is a list of new books of particular interest to Catholic readers:

“Your Money — Their Ministry,” by Edward J. Hales and J. Alan Youngren, Eerdmans, $3.95, 113 pp., suggests ways to distinguish responsible, reputable charitable agencies from unsavory ones.

“The Liturgical Year,” by Adolf Adam, translated by Matthew J. O’Connell, Pueblo, $12.95, 343 pp., is an explanation to the church of the theological and spiritual substance of the liturgical year.

“Roles in the Liturgical Assembly,” Pueblo, $12.95, 343 pp., contains papers presented at a conference held in 1976 at the Saint-Serge Institute, Paris.

“Wave Good-bye to the Jones,” by James Breig, Fides-Claretian, $5.95, 115 pp., provides practical guidelines to help concerned citizens in meeting their obligations to their less-privileged fellow human beings.

“Bread Broken and Shaped,” by Father Paul Bernier, S.S.S., Ave Maria Press, $3.95, 140 pp., offers a new look at the Eucharist intended to make Christians sensitive to its meaning.

“Creative Marriage,” by Mel Krantzler, McGraw-Hill, $12.95, 415 pp., is a veteran psychologist's advice on how to establish a really happy marriage.


“Kang in Conflict,” edited, with translation and commentary by Leonard Swidler, Doubleday, $17.95 cloth, $8.95 paper, 627 pp., contains virtually all of the important documents from both sides of the controversy that swirled about Father Hans Kung plus some relevant reactions from various parts of the world.

“The Case Against Suicide,” by Canon William V. Rauscher, St. Martin’s Press, $10.95, 127 pp., refutes the arguments that suicide quickly and painlessly is sometimes better than life.

“The Other Side of God,” edited by Peter L. Berger, Doubleday, $15.95 cloth, $7.95 paper, 304 pp., is a compilation of papers dealing with monotheism in its encounter with the great religions of southern and eastern Asia.

“Theological Investigations,” by Father Karl Rahner, Crossroad, $14.95, 260 pp., continues the widely known theologian’s series on Jesus, man and the church.

“God or Christ?” by Jean Milet, Crossroad, $12.95, 261 pp., argues that what may be perceived as today’s religious crisis rests upon a philosophical crisis as well and that people no longer seem to know what to base their faith on.

“The Christian Parish,” by Father William I. Bausch, Twenty-Third Publications, $7.95, 224 pp., trumpets the affirmation that Christian churches succeed or fail as effective centers of faith renewal in direct proportion to the vigor and imaginative activity of the parish community.

“Smouldering Fire,” by Martin Israel, Crossroad, $10.95, 190 pp., is related to the problem of good and evil and their reconciliation in Christ.
The Church and prisons

Chaplains seek reforms, fight 'inhumanity'

By John Maher
NC News Service
First of a Three-part Series

Father Henry Wasilewski, chaplain at the Maricopa County Jail in Phoenix, Ariz., said his jail pass status is "up in the air." The county sheriff sees the priest's efforts at reforms as a "conflict of interest" with caring for the spiritual needs of prisoners.

Father Wasilewski said that in many of the 3,600 jails across the country the same conflict exists between prison officials and chaplains, "but it does not explode." Not just priests are involved in reform efforts, but religious men and women and the laity too.

The Phoenix priest said that Kenneth Schoen, former director of the Minnesota Correctional System and now the director of the Justice Program for the Edna Clark McConnell Foundation in New York City, referred to this problem in a talk in Phoenix.

Schoen said some chaplains saw abuses in prisons and did not report them because they feared losing their jobs as chaplains or believed that they were not called to reform prisons, but only to preach religious doctrine.

The Committee on Social Development and World Peace of the U.S. Catholic Conference (USCC) addressed the issue of prisons and jails and alternatives to them in a statement on "Community and Crime" issued in February 1978.

"OUR PRESENT prison system clearly does not reflect Christian values," the committee said. "Numerous studies document the fact that prisons are dehumanizing and depersonalizing. Prison life denies individual decision-making and responsibility; it provides the opportunity for an education in crime rather than rehabilitation."

The USCC committee recommended seeking alternatives to the current approach to incarceration. "As a Christian community," the committee said, "we should seek to express to the offender disapproval of his or her criminal behavior together with a strong willingness to accept that individual's reintegration into society as a contributing member."

American prisons today "are all terrible" says one sister who works with inmates in the New York archdiocese.

Most jails do not meet this standard, said Father Robert Schramm, coordinator for the chaplaincy ministry to correctional institutions in the Detroit Archdiocese. Most jails are "holding facilities, cages for people who are poor and can't afford to pay bond," with the exception of those being held on first degree murder charges, Father Schramm said.

"We see jail ministry and prison ministry as advocacy of those oppressed by the prison system, who are generally black, generally poor," he said.

Though funded "to a great extent" as volunteer, "we're not called to reform prisons, but only to preach religious doctrine," said Sister Kelly. "That's where they'll dump the poor, the mentally ill, the disabled. They're not interested in alternatives."

SACRED HEART of Mary Sister Clare Kelly, a member of the staff of the New York archdiocesan prison apostolate, agreed that prisons are generally in poor condition. "No matter what correctional institution you go into, they're all terrible," she said. "The whole system is rotten."

But Sister Kelly said chaplains in the New York apostolate try to work within the system. "We feel we go in as volunteer," she said. "We're always very careful not to cause any problems, because in the long run, it's the inmate who suffers."

Father Donald Ball, an Episcopal priest who is one of the full-time chaplains at Osining (N.Y.) Correctional Institution, popularly known as Sing Sing, recognized a dilemma in saying, "You can be as strong an advocate for the rights of the men within the institution as you can without, but you can't do both at the same time."

Publicizing poor conditions in a prison, he said, often creates hostility in prison authorities and does not lead to reform. On the other hand, being on good terms with the prison superintendent and other prison officials can enable a chaplain to work for the elimination of the brutality and pettiness that sometimes mark prison life, Father Ball said.

He added: "If you're going to be in the prison on a full-time basis, your work should be within the system."

Maryknoll Father Thomas Payton, justice and peace coordinator for the National Federation of Priests' Councils (NFPC), stated the opposite point of view. "There is a trend," he said, "toward having chaplains paid by the federal or state government."

"IF YOU'RE an employee, your primary responsibility is for the security of the prison," Father Payton said. "In some cases, as when prisoners tell a chaplain about a planned breakout, that responsibility conflicts with the chaplain's obligation to keep confidential what prisoners tell him, the priest said.

The NFPC's position, he said, is that "no jail is a good jail; there have to be alternatives."

Father Payton said that the social affairs office of Catholic Charities in the Des Moines, Iowa, Diocese developed a program for a new release program for prisoners. "The government never picked up on it," he said. "They're not interested in alternatives. They want to get rid of those people when they have uprisings among the poor, that's where they'll dump the leaders."

(Next: Service to Prisoners.)

Saint MARY MAGDALENE

St. Mary Magdalene represents the sinner for whom Christ died, and the repentant whom He loves. She is the woman who weeps for her sins, as she anoints the feet of Jesus with her tears and wipes them dry with her long hair. "Because she has loved greatly, therefore has she wiped them," says Jesus, making her the supreme example of His compassionate love for all sinners. Converted, Mary Magdalene shares her Ministry; is at the foot of the Cross, and at His Burial. She is the woman called by Christ on Easter morning, the privileged first witness to the Resurrection. Next to the Blessed Mother, she is the woman closest to Christ, our loving Sister, eager to fill our lives, and those of others with the consuming love that touched His heart. Truly, she is the greatest of all saints.

Her tomb is preserved in France, and since 1925, the Dominican Priests of Tyebouse guard her remains, venerated for centuries by Popes, Kings, Saints and devoted pilgrims. Please send for free information brochure and unique picture of her remains, venerated for centuries by Popes, Kings, Saints and devoted pilgrims. Please send for free information brochure and unique holy card blessed with her relics. Also share in our special Week of Prayer for all new friends (Nov. 15 to Nov. 22). When you ask Saint Mary Magdalene to intercede for all matters, especially Forgiveness, Return to Sacraments, Reconciliation, Healing of Body and Mind, and Mind, Peace, Conversions, and any personal intentions, kindly write your petition for yourself or others.

To: Father Thomas Bernard, O.P., The Society of St. Mary Magdalene, Box 16, Newton Lower Falls, Massachusetts (01602)

Please send me Free your holy picture and brochure, and enter my petition in your Week of Prayer:

My petition.

Name ________________________________
Address ________________________________
City ___________________________ State ______ Zip ______

Loyola Press, 1940 W. Sheridan Road, Chicago, Illinois 60648
**Biscayne College to air Holocaust series**

Now for the first time in South Florida, classroom lectures on the Holocaust will be aired when Biscayne College, the largest Catholic Coed College in Florida, will offer a 13-lecture series about the Holocaust over radio station WLRN-FM, 91.3 in Miami.

Rabbi Rubin R. Dobin, of Miami Beach, adjunct Professor of Jewish Studies at the Biscayne College Pastoral Institute, is serving as Coordinator. The series is being sponsored jointly with the Jewish Committee of University of the Air. Beginning on Tuesday evening, Nov. 3, from 7:30 to 8 p.m., the lectures will be broadcast throughout Dade and Broward Counties in South Florida.

**Sisters of Mercy to mark 150 years**

Sisters of Mercy from all over Florida will gather at Holy Cross Hospital in Fort Lauderdale on Saturday, November 7, 1981, to celebrate the 150th Anniversary of the founding of the Sisters of Mercy.

The celebration will begin at 10 a.m. with Mass in the Holy Cross Interfaith Chapel. Archbishop Edward McCarthy is to be the principal celebrant. Father David Russell from St. Louis Church in Kendall will deliver the homily.

A social hour will follow the Mass at 11 a.m. where exhibits from various Mercy communities will trace the history and good works of the Sisters of Mercy around the world.

An Irish theme will set the stage for the luncheon... a theme which will trace the roots of the Sisters back to their homeland.

The afternoon program, scheduled to begin at 2:30 p.m., will feature two guest speakers. Sister Joanna Regan of Mercy, Penn., who has written a book on the life of the foundress of the Sisters of Mercy, will outline the life of Mother Catherine McAuley. The life of Sister Frances Warde, the American Foundress of the Religious Order, will be told by Sister Kathleen Healy of the Pittsburgh Congregation.

Friday, buffet supper served from 6:00-7:15 p.m.; the retreat closes on Sunday after lunch. The offering is $20, which includes the cost of the retreat.

**Weekend Gratitude Retreat**

Dominican Retreat House, November 20-22, 1981. Come and enjoy the fellowship of a spiritual retreat for those who regularly attend AA and Al-Anon meetings. The retreat, given by Father Al and assisted by Edith E., provides an opportunity to be grateful to yourself by getting away from your daily routine and by spending time in the peaceful surroundings of our retreat house.

Registration begins at 5:00 p.m. on Friday, buffet supper served from 6:00-7:15 p.m.; the retreat closes on Sunday after lunch. The offering is $60 per person ($110 per married couple), confirm your reservation immediately, send the entire offering by Friday, buffet supper served from 6:00-7:15 p.m.; the retreat closes on Sunday after lunch. The offering is $20, which includes the cost of the retreat.

**Family Ministry Sets All-Day Seminar**

The Family Ministry Conference of the Archdiocese of Miami will hold a workshop on November 21, 1981, from 9 a.m. to 4 p.m., at Nativity Parish, 5200 Johnson St., Hollywood.

The program whose theme is "Households of Faith" will cover such topics as, "How to handle stress in the Family," Liturgy for families --How to Keep them Awake," "Families --Households of Faith"

The place where the Knights of Columbus have in that history,"

Sir Knight William J. McCluskey of Hialeah, presented the class and acted as Master. The degree team consisted of: Sir Knights Fr. John Caulfield, Harold F. Bryant, Sr., William J. McCluskey, Joseph F. Corso, Leon F. Kool and Eugene Weston. Sr. Knight John Young was District Marshal for the degree and led the procession of formally-attired Knights into the Exemplification Mass held at St. Ambrose Church, Deerfield.

**Fourth Degree KC Candidates Presented**

The largest class of Fourth Degree Knights of Columbus, ever presented in Florida, were recently presented to Auxiliary Bishop John J. Nevis at a ceremonial Mass and banquet hosted by the Edward A. O'Neill Assembly, Fourth Degree, Pompano Beach.

Mr. Nevis received 212 class members and in his remarks reminded the members of the "tremendous contribution made by Catholics in the founding, expansion and development of America and what this great country has done for all of us, and the place that the Knights of Columbus have in that history."

Sir Knight William J. McCluskey of Hialeah, presented the class and acted as Master. The degree team consisted of: Sir Knights Fr. John Caulfield, Harold F. Bryant, Sr., William J. McCluskey, Joseph F. Corso, Leon F. Kool and Eugene Weston. Sr. Knight John Young was District Marshal for the degree and led the procession of formally-attired Knights into the Exemplification Mass held at St. Ambrose Church, Deerfield.

**Play set at Curley-Notre Dame**

The first major production of Archbishop Curley-Notre Dame High School Drama Department will be The Diary of Anne Frank.

The dramatization of this moving story of Nazi war-torn Germany will be staged at the school cafeterium, 300 N.E. 50th Street, on Thursday, November 19, and running through Saturday, November 22. Curtain time is 8 p.m.

Tickets can be purchased in advance by calling the school at 751-8367 or on the night of the performances. A special alumni night, to be held for all graduates of Curley and Notre Dame, is slated for Saturday, November 21.

**CSB Officers installed in Palm Beach**

The installation of new board members, officers of the board and officers of the Women's Auxiliary, of the Catholic Service Bureau, Palm Beach section, took place in the chapel at Mauraowood recently.

Mass was celebrated by Msgr. John J. Keefe, of St. Ambrose Church, Deerfield.
**GOD IN OUR LIVES**

**Readings:** Wisdom 6:12-16; 1 Thessalonians 4:13-18; Matthew 25:1-13

By Fr. Richard Murphy, O.P.

In our Bibles, sandwiched between the historical and the prophetic books, are seven books that contain proverbs and wise sayings distilled from the ancient Near East. They are called the "Wisdom Books," and they contribute much to our understanding of the nature of God and the human condition. These books are: Proverbs, Ecclesiastes, Song of Solomon, Wisdom, Job, Ecclesiasticus, and Sirach.

The Wise Sayings of Wisdom

Wisdom is often described as a personification in these books. Proverbs 8:22-31 reads: "Wisdom is the principal thing..." and "The fear of the Lord..." which implies that wisdom is an object of worship. In this sense, wisdom is like a God who is worthy of reverence and praise.

Wisdom and the Church

In the context of the first Christians, wisdom was a way of thinking about the world and about God. It was a way of living that was rooted in the scriptural tradition. The early Christians saw themselves as following the wisdom teachings of Jesus. They were called "wise" because they had discerned the truth of Christ's message and were living it out in their lives.

Wisdom and the Modern World

In the modern world, wisdom is often seen as a virtue that is important for individuals and societies. It is a way of living that is marked by discernment, knowledge, and judgment. The wise person is one who has the ability to see the big picture, to connect the dots, and to act with integrity.

Wisdom and the Church Today

As a Christian community, the Church seeks to live the wisdom teachings of Jesus. This is evident in the way it teaches, in the way it makes decisions, and in the way it relates to the world. The Church understands itself as a community of wisdom, where individuals are encouraged to learn and grow, and where groups strive to work together for the common good.

Q. I would like a clarification of one of your recent columns in which you explained why children should not be baptized Catholic unless the parents seriously intend to bring the child up in the Catholic faith. As one reason, you said that Catholic baptism could "place a child in some jeopardy" in its relationship to the church. I would like to understand this more clearly.

By Fr. John Dietzen

The church respects a clear choice expressed during the life of the deceased person that he or she wants nothing more to do with the church.

As long as we are alive, however, the church considers herself our mother. If we abandon that relationship, the church is always there if we want to come back. This is why the church has many regulations, or ways of living out this relationship between all its members. Those who are baptized into our faith, theoretically and sometimes in every practical way, are responsible for following these regulations and laws in their life.

Some may be matters of purely personal spirituality in which moral responsibility and other effects depend largely on the conscience of each individual. Some of them, however, have consequences that go further. For example, every baptized Catholic must be married before a priest in order to be validly married in the eyes of the Catholic community. A person baptized Catholic but never raised in that faith, who perhaps is not even aware of any particular relationship to the church, and who contracts a marriage, for instance before a judge, would be entering an invalid marriage as far as Catholic law were concerned.

This might not affect him at all for the rest of his life; but it could if some time later he or she wishes to re-establish some relationship to the church.

The marriage places no obstacle whatsoever in the way of such a move. But I have known several instances in which people were baptized but not reared as Catholics and felt some disappointment and personal confusion over this relationship that, through no fault of their own, was largely lacking in their past lives.

I repeat, in all this, the church cannot and would not wish to suggest any judgment whatsoever about the individuals involved. It indicates only, however, the profound effects that make the baptism of a child a very serious decision, with wide implications both for the parents and for the rest of the church.

(For questions on this column should be sent to Father Dietzen, St. Mark's Parish, 1115 W. Bradley, Peoria, IL 61606.)

**ONE QUALITY OF SERVICE**

We offer only one quality of service — the best we know how to provide — and which we think is unequalled in quantity or quality in this area. Throughout our 55 year history in Miami we have always given full attention to the needs of every family regardless of the complete funeral selected.

40 regular funerals, including casket, pallbearers, cars and visitation, from:

- $595 - $689 - $769 - $909 - $997

**Van Orsdel FUNERAL CHAPELS**

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

Miami, Florida / THE VOICE / Friday, November 6, 1981 / PAGE 19
ST. KIERANS will hold a boutique sale on Saturday, Nov. 7, from 1 p.m. to 5 p.m. and on Sunday, Nov. 8, from 9:30 a.m. to 2 p.m. St. Kieran is located at 3605 South Miami Avenue on the grounds of Mercy Hospital. All proceeds from the sale will benefit the building fund.

ST. CLARE’S WOMEN’S GUILD will sponsor a Harvest Swing Dance on Saturday, Nov. 7, from 7 p.m. to 11 p.m. in the Parish Hall, 821 Prosperity Farms Road, North Palm Beach. Contemporary dance music by Mike Farnetti — and square dancing with Burt Summer’s Caller. Donation $10 couple, $5 single. For tickets, Norine Kilden, 626-7533 or the Parish Office, 622-7477.

AN ORIGINAL OIL PAINTING of the “GULF SHORE” of Naples’ beautiful beach has been given to St. Ann Council of Catholic Women for their annual fund-raisingázazaar which they are sponsoring on Saturday, Nov. 14, and Sunday, Nov. 15, at St. Ann’s Parish Hall, Third St. and Tenth Ave. So, 6-7 p.m. Saturday, 9 a.m. to 2 p.m. Sunday.

ST. MICHAEL THE ARCHANGEL’S Council of Catholic Women will hold a “Christmas Boutique” on Saturday, Nov. 14, from 3 to 7 p.m. and Sunday, Nov. 15, from 9 a.m. to 2 p.m. It will be held on the church grounds, 2907 West Flager Street, Miami, Florida.

ST. KEVIN WOMEN’S GUILD will have as their guest speaker, Father Francisco Santisteva, Nov. 9 in the meeting room at 8:15 p.m. All are invited to come and enjoy an interesting talk.

THE WOMEN’S CLUB OF ST. ANN’S – Palm Beach, will host Church Women United on Friday, Nov. 6. Breakfast in the cafeteria, 8:30 a.m. Information, Ann Merhan, 462-9201.

CARROLLTON SCHOOL OF THE SACRED HEART will conduct tours at the school at 3474 Main Highway on Monday, Nov. 9. Tours are scheduled for 9 a.m., 10 a.m., 11 a.m. and 1 p.m. Carrollton is a private girls’ school serving children from pre-school through grade 12. The program is conducted by the Religion of the Sacred Heart. Carrollton is fully accredited. It does not discriminate on the basis of race, creed, color or national origin. For more information, contact Admissions Office, 446-5673.

THIRD ORDER CARMELITES will meet on Nov. 15 at 1:30 p.m. in the Parish Library of St. Joan of Arc Catholic Church in Boca Raton. For information call Rita Ryan, 395-8122 or Joan Hoffmann, 392-1950.

SAINT JULIANA’S SEPARATED/ DIVORCED SUPPORT GROUP will hold a Thanksgiving family picnic on Sunday, Nov. 15, at Dreyer Park, Area #1, West Palm Beach, from noon until sundown. Activities include Mass, followed by a covered dish picnic, games and visit to the zoo.

On Tuesday, Nov. 17, the group will hold its regular monthly meeting at 8 p.m. in the school cafeteria, 4500 South Dixie (U.S. I), West Palm Beach, featuring video tapes of Leo Buscaglia, “Evening of Love” followed by “The Art of Listening: Aid to Support.”

All separated or divorced Catholics of the area are cordially invited to both activities. For further information call 831-8255 or 655-4653.

THE MEMORARE SOCIETY, a social club for Catholic widows and widowers, will hold their monthly meeting at St. Louis Church Center, 7270 W. 120 St., Miami, Friday, Nov. 20, at 8:00 p.m. A special welcome to the widowers. Please come and meet the group.

CENTRAL DADE DEANERY will hold its Fall Meeting on Thursday, Nov. 12, at Saint Dominic’s Catholic Church, 5909 N.W. 7th St., St. Dominic’s, Miami. Rosary Society is the Host Affiliation. Registration at 9:00 a.m. Danish and coffee will be served. Meeting will begin at 9:30 a.m. Mass at 11:30 a.m., followed by lunch. The speaker for the morning session will be Fr. Carlos Miyares of St. Mary’s Cathedral. Two Seminarians will speak at the afternoon session.

ST. PAUL OF THE CROSS CHURCH WOMEN’S CLUB, 10910 State Road 73, N. Palm Beach, will hold their Annual Christmas Bazaar on Saturday and Sunday, Nov. 21-22, from 10 a.m. to 5 p.m. There will be international booths, Christmas items, handmade arts, crafts and gifts, a children’s booth and Santa.

THE ANCIENT ORDER OF Hibernians will present an “All Star Irish Variety Show,” on Friday, Nov. 13, at Crystal Lago Country Club, PompANO Beach, at 9 p.m. For information and tickets, please call 752-7030 or 791-5541. Donation $10.

CATHOLIC DAUGHTERS OF AMERICA, Court Holy Spirit 1912, will hold a business meeting on Friday, Nov. 13, at St. Elizabeth Ann Seton Church here in Palm Beach. The Ball is a fund raiser and dancing to a live orchestra at a beautiful hotel. There is a $10,000.00 door prize awarded at the Ball which begins with Social Hour at 7:00 p.m. Tax deductible tickets to the Ball are $100 each and can be arranged by calling the Monastery at 305—626-1300.

ST. JOHNS HOSPITAL CHURCH, 4001 North Shore Dr., W. Palm Beach, will hold their Christmas Bazaar, Nov. 14, from 9:30 a.m. to 1 p.m., and Nov. 14, from 8:30 a.m. till 1:00 p.m. Christmas decorations, crafts, plants and baked goods.

ST. AMBROSE CHURCH, 363 S.E. 12 Avenue, Deerfield Beach, will hold its Christmas Bazaar on Saturday, Nov. 21, from 9 a.m. till 1 p.m. Live plants, artificial flowers and arrangements, crocheted and knitted articles, pet holders, plac mats, pillows, clowns and yarn animal. Art, and home bakery. Hot dog sandwiches from 10 a.m. to 1 p.m.

MARY IMMACULATE CHURCH, W. Palm Beach, will hold its Annual Christmas Bazaar, Nov. 21-22, all day in Cardinal Newman High School Cafeteria at 512 Spencer Drive. Benefit Mary Immaculate Church Building Fund.

CATHOLIC EDUCATOR’S GUILD MASS at Our Lady of Charity Shrine, Saturday, Nov. 7, at 5 p.m. Dinner at the Shrine follows. Donation $10. Call Jane DeAugero at 324-6954 for reservations.

LEGION OF MARY invites all members to a Mass for Frank Duff on the fifty second anniversary of his death, Saturday, Nov. 7, 1981, at 1:30 p.m. at St. James Church, 7th Avenue at 131st Street.

St. Elizabeth’s 4-day fest

GOLDEN GATE — A four-day festival is being planned by St. Elizabeth Ann Seton Church here in Naples with proceeds going toward the parish’s elementary school, the newest one in the Archdiocese.

Church pastor Fr. Bernard Powell expects to net a profit of $30,000. This will be the seventh year the parish has conducted a festival, which is sponsored by a committee of women.

13th Annual Hurricane Ball

The Thirteenth Annual Hurricane Ball will be held Saturday, November 21, at the Breakers Hotel in Palm Beach. The Ball is a fund raiser for the benefit of Our Lady of Florida Monastery in North Palm Beach.

Without the proceeds of the Annual Ball, the Monastery would probably have to cease serving the people of South Florida through Retreats, Marriage Encounter, and Counseling.

The Ball is a dazzling night of dinner and dancing to a live orchestra at a beautiful hotel. There is a $10,000.00 door prize awarded at the Ball which begins with Social Hour at 7:00 p.m. Tax deductible tickets to the Ball are $100 each and can be arranged by calling the Monastery at 305—626-1300.

Natural family planning classes

Classes in the Sympo-Thermal method of Natural Family Planning will be offered at the Family Enrichment Center, 18330 N.W. 12th Ave., beginning Tuesday, Nov. 17, at 7:30 p.m. For further information and registration, please call Kathy Gent, 473-1046.

PAGE 20 / Miami, Florida / THE VOICE / Friday, November 6, 1981
The story of the wild boy in France suggests that parts of an individual's life are awakened by other people. Infants provide another example of the human being's need for contact with the human community. Without contact with at least one other caring person, an infant could not survive emotionally or physically.

For each person, life has a personal, somewhat private side; my journey in life is "my journey," a journey I take alone. But life is also a journey undertaken with others. There is a sense in which it is "our journey" too.

It is natural to take life's community dimension for granted, never spelling out what one gains through others. To appreciate the support gotten from the human community, try thinking of extreme examples of what might happen without it.

IMAGINE for a moment a family whose members live in the same house, but where each one has a separate entrance from the outside to his or her own room. At no time does one family member get together with another for any conversation or for assistance with a household task. They never eat together — and find nothing unusual about the fact that they don't.

Again, imagine two football teams. The two play against each other, but the players take turns. At no time is more than one member of each team on the field. Impossible? Perhaps. Something crucial seems missing — at least for football.

The point is: Our personal lives are acted out on a stage where others have roles to play. When my wife and I began this fall to prepare 11 eighth graders for confirmation, we began by inviting them all to dinner. Why?

Well, we hoped they would all have a nice time — and they did. We also hoped they would begin to think of the classes as a pleasant experience, and to feel welcome in our home. But there was more.

We wanted them to share a meal together! To be reminded that Christians share another meal together called the Mass; to keep in mind the fact that people who break bread together become parts of each others lives.

By Father John J. Castelot

What would a typical day in the life of Jesus look like? Mark opens his account of Jesus' personal ministry with a story selected to tell his readers something about such a day (Chapter 1:21-28). The story illustrates two important aspects of the public ministry of Jesus: his authoritative teaching and his power over the forces of evil.

Mark tells how, a few days after the call of the first disciples, the small group went to Capernaum, a town on the northwest shore of the Lake of Galilee. Capernaum was to be the center of operations from now on. Jesus had left Nazareth, and returned there only for an occasional visit.

The Ruins of Capernaum (Tell Hum) are still quite impressive, especially the remains of what must have been an imposing synagogue. Built in the second century, its imported white limestone stands out in sharp contrast with the native black volcanic rock of which the other buildings were constructed. While this was not the synagogue in which Jesus preached, it was probably built over the earlier one.

Like all good Jews, Jesus went to the Sabbath synagogue service, and the congregation invited Him to give the homily on the scripture readings. The synagogue was a lay institution; any qualified male member could preach. When a visitor showed up, it afforded an opportunity to listen to someone new. Mark tells us very simply that Jesus "entered the synagogue and began to teach."

Jesus' activity as a teacher is stressed throughout the Gospel, but Mark gives us surprisingly little of the contents of the teaching. In this he differs markedly from Matthew, who put together long discourses of Jesus in his Gospel.
Kenny's story

By Dolores Leckey

Some years ago my husband, Tom, and I were asked by a priest-social worker if we would help Kenny, an inmate in the state prison. Kenny had been denied parole repeatedly because he had no one to help him make the difficult adjustment to life outside.

Instinctively, I knew we could not deal with this situation alone. Kenny — unseen and unknown — needed community help. So did my husband and I.

At the time, we were part of a small group of fellow Christians who met every so often. With this community's support and prayers, Tom and I traveled to the state prison to meet Kenny.

We met him in the parole room where inmates' cases are heard. There we talked about ourselves and our children. Orphaned at age nine, Kenny told us about the brothers and sisters he lost when the family scattered in different directions. School ended for him in the sixth grade.

Because he ran away from his many foster homes, he was declared a delinquent. Most of his life was spent in various prisons. Kenny had been in the penitentiary now for 12 years, convicted of armed robbery.

He was small, spontaneous like a child, and anxious to prove his sincerity. My husband and I liked him. That fact probably saved us through the difficulties his parole introduced into our lives.

The day of his release, some of our community friends went with Tom to drive Kenny to his new home. We knew we were not alone.

The community found Kenny a place to live and a job he could handle. We all felt pretty good about things, none of us glimpsed the future problems.

Kenny lost his first job, then another. We stepped in, lent him money and helped him fill out endless unemployment forms. Tom kept encouraging him.

Kenny wanted a better job, so I arranged for him to attend adult education classes. He didn't like classes though, because the other students were foreign. I was furious.

The parole officer had cautioned us that helping Kenny would be like adopting six children. Now I could see the full ramifications of his observation.

In so many ways, Kenny and I were worlds apart. While my community was on the scene, I could extend him the hospitality of my home and heart. Without them, I distanced myself from Kenny. I felt comfortable as his sponsor and his teacher but... friend?

My husband was able to relate to Kenny more easily. Tom would drop in on Kenny at work or at home and listen to the many strands of his complex story.

Later, Kenny was arrested again, on charges of stealing. We worked with his court-appointed attorney, and Kenny received a light sentence. He was released a year later. The state gave him a suit, $30 and a bus ticket. He headed for us.

where he last saw his brothers and sisters. Improbably, he found a name he remembered as belonging to a sister. A telephone call revealed she really was his sister, had never married, had a good job and, best of all, wanted to see him.

He paged through telephone books of the city. She came to Washington and invited Kenny to join her, to become a family again.

Kenny is married now. Not long ago, he wrote a brief note to Tom. It said, "I'm OK. I'll never forget you."

My husband was able to relate to Kenny more easily. Tom would drop in on Kenny at work or at home and listen to the many strands of his complex story.

Later, Kenny was arrested again, on charges of stealing. We worked with his court-appointed attorney, and Kenny received a light sentence. He was released a year later. The state gave him a suit, $30 and a bus ticket. He headed for us.

where he last saw his brothers and sisters. Improbably, he found a name he remembered as belonging to a sister. A telephone call revealed she really was his sister, had never married, had a good job and, best of all, wanted to see him.

He paged through telephone books of the city. She came to Washington and invited Kenny to join her, to become a family again.

Kenny is married now. Not long ago, he wrote a brief note to Tom. It said, "I'm OK. I'll never forget you."

As a college student at a Catholic Midwestern college for women, Marissa thought she knew what direction her life would take. She held strong convictions about justice and hoped to help people in Africa learn skills to raise their standard of living.

Instead, right after graduation, Marissa married and went with her husband to Crakow, Poland, where he had a scholarship to study languages. Her first year of marriage was spent living in one large room of an apartment belonging to an older couple — whose language Marissa learned, painfully and partially, as the months passed. Kitchen and bath facilities were shared.

Each day her husband, engrossed in studies, went off to the university. She remained at home in an unfamiliar city with unfamiliar customs.

Initially, she had no friends and no absorbing interests. Though she loved to read, books in English were not easy to come by.

MARISSA admmits frankly there were many times when she felt she couldn't stay in Poland for the whole year. Only the marriage vows she took kept her from leaving her husband to finish the year alone.

Gradually she came to appreciate and enjoy the lovely medieval city. Gradually, too, she learned to communicate a bit with her landlady — who treated her with kindness.

Catholicism was one bond they shared and eventually talked about as she and the landlady became friends, a friendship which continues by mail today.

All in all, it was a time in Marissa's life when she and her husband were alone — on their own. Whatever community they were part of included just themselves, the landlady, and a couple of other friends.

It was a few years later when Marissa and her husband opened a small bookstore in the Midwestern city where they had been raised. They knew quite well the undertaking was a gamble and would not pay off financially for some time.

THEIR STORE included space for board games and backgammon. The couple observed that the city had few resources for teen-agers and thought this was a service they could provide.

The decision, Marissa explains, led her down unexpected pathways. The bookstore has become a center where a group of teen-agers gather on weekends and after school to play games and socialize.

Gradually, a community of friendship has developed in the bookstore.

In this community, Marissa finds herself thrust into being a "surrogate mother," a role she connects with her Christian beliefs. With no children of her own, Marissa feels quite strongly that caring part time for other people's children is a way she can serve as a Christian.

Frequently, the teen-agers bring their troubles and triumphs to her, knowing they can count on her good advice.

On occasion, Marissa relates, parents stop in at the bookstore and remark how much they appreciate knowing their children have a safe place to go.

By Katharine Bird

As a college student at a Catholic Midwestern college for women, Marissa thought she knew what direction her life would take. She held strong convictions about justice and hoped to help people in Africa learn skills to raise their standard of living.

Instead, right after graduation, Marissa married and went with her husband to Crakow, Poland, where he had a scholarship to study languages. Her first year of marriage was spent living in one large room of an apartment belonging to an older couple — whose language Marissa learned, painfully and partially, as the months passed. Kitchen and bath facilities were shared.

Each day her husband, engrossed in studies, went off to the university. She remained at home in an unfamiliar city with unfamiliar customs.

Initially, she had no friends and no absorbing interests. Though she loved to read, books in English were not easy to come by.

MARISSA admits frankly there were many times when she felt she couldn't stay in Poland for the whole year. Only the marriage vows she took kept her from leaving her husband to finish the year alone.

Gradually she came to appreciate and enjoy the lovely medieval city. Gradually, too, she learned to communicate a bit with her landlady — who treated her with kindness.

Catholicism was one bond they shared and eventually talked about as she and the landlady became friends, a friendship which continues by mail today.

All in all, it was a time in Marissa's life when she and her husband were alone — on their own. Whatever community they were part of included just themselves, the landlady, and a couple of other friends.

It was a few years later when Marissa and her husband opened a small bookstore in the Midwestern city where they had been raised. They knew quite well the undertaking was a gamble and would not pay off financially for some time.

THEIR STORE included space for board games and backgammon. The couple observed that the city had few resources for teen-agers and thought this was a service they could provide.

The decision, Marissa explains, led her down unexpected pathways. The bookstore has become a center where a group of teen-agers gather on weekends and after school to play games and socialize.

Gradually, a community of friendship has developed in the bookstore.

In this community, Marissa finds herself thrust into being a "surrogate mother," a role she connects with her Christian beliefs. With no children of her own, Marissa feels quite strongly that caring part time for other people's children is a way she can serve as a Christian.

Frequently, the teen-agers bring their troubles and triumphs to her, knowing they can count on her good advice.

On occasion, Marissa relates, parents stop in at the bookstore and remark how much they appreciate knowing their children have a safe place to go.

By Katharine Bird

As a college student at a Catholic Midwestern college for women, Marissa thought she knew what direction her life would take. She held strong convictions about justice and hoped to help people in Africa learn skills to raise their standard of living.

Instead, right after graduation, Marissa married and went with her husband to Crakow, Poland, where he had a scholarship to study languages. Her first year of marriage was spent living in one large room of an apartment belonging to an older couple — whose language Marissa learned, painfully and partially, as the months passed. Kitchen and bath facilities were shared.

Each day her husband, engrossed in studies, went off to the university. She remained at home in an unfamiliar city with unfamiliar customs.

Initially, she had no friends and no absorbing interests. Though she loved to read, books in English were not easy to come by.

MARISSA admits frankly there were many times when she felt she couldn't stay in Poland for the whole year. Only the marriage vows she took kept her from leaving her husband to finish the year alone.

Gradually she came to appreciate and enjoy the lovely medieval city. Gradually, too, she learned to communicate a bit with her landlady — who treated her with kindness.

Catholicism was one bond they shared and eventually talked about as she and the landlady became friends, a friendship which continues by mail today.

All in all, it was a time in Marissa's life when she and her husband were alone — on their own. Whatever community they were part of included just themselves, the landlady, and a couple of other friends.

It was a few years later when Marissa and her husband opened a small bookstore in the Midwestern city where they had been raised. They knew quite well the undertaking was a gamble and would not pay off financially for some time.

THEIR STORE included space for board games and backgammon. The couple observed that the city had few resources for teen-agers and thought this was a service they could provide.

The decision, Marissa explains, led her down unexpected pathways. The bookstore has become a center where a group of teen-agers gather on weekends and after school to play games and socialize.

Gradually, a community of friendship has developed in the bookstore.

In this community, Marissa finds herself thrust into being a "surrogate mother," a role she connects with her Christian beliefs. With no children of her own, Marissa feels quite strongly that caring part time for other people's children is a way she can serve as a Christian.

Frequently, the teen-agers bring their troubles and triumphs to her, knowing they can count on her good advice.

On occasion, Marissa relates, parents stop in at the bookstore and remark how much they appreciate knowing their children have a safe place to go.
Reggae priest

By John Bird

TORONTO (NC) — Reggae music combines a hypnotic, "rock-steady" beat with lyrics proclaiming the need for justice for the poor. While the music is danceable, its lyrics are often serious political and religious statements against Jamaica’s poverty and "downpressed," to use the island’s English dialect term.

The reggae insights belong to Jamaican Jesuit Father Richard Ho Lung, who has written several reggae hits in Jamaica.

REGGAE "has grown out of the soul of the Jamaican who understands the sacredness of human life and the presence of the divine within man," he said.

There is "a sense of outrage that our lives have been devalued by an intrusive culture and an organized business world that rips people off," said Father Ho Lung. "We call it pressure music.

It’s a way of getting to our deep, deep, deep inner anger."

The Jesuit was interviewed during a recent concert tour of Canada with 14 reggae musicians.

Besides venting anger, reggae music expresses ample amounts of joy and wonder.

"The music is almost a kind of defiance of self-pity. The more you confront sorrow, the more you want to celebrate," said Father Ho Lung.

"Any poor person in Jamaica, even when he has nothing else, can say: ‘This is beautiful, no matter how small it is.’ A little flower, a piece of bread; or just waking up in the morning and breathing and seeing the mountains," he added.

Some of the priest’s reggae songs are powerful indictments against an unjust system.

"SINNER! You go to hell," says one of his songs which points a finger directly at the rich, who Father Ho Lung believes have exploited the island-nation.

But joy and wonder at the glory of God and his creation is the predominant theme. One Christmas song has the singer portraying a pregnant Mary sitting with her cousin and saying: "Eliza, feel the baby move. This is God's gift to you.

Father Ho Lung said he uses the secular song forms of his homeland to express his religious joy and anger because "the sacred and the secular are connected."

"The church needs to spill out into the streets and bless life as it is. And at the same time, the people need to bring their secular lives into God’s life," the Jesuit said.

Father Ho Lung has also gone into the street. He describes his music as an avocation, saying he spends most of his time working in a squatter community of Kingston, Jamaica, called Mona Common, and a slum home for the destitute called Eventide.

About 600 people live in Mona Common, said the priest. "They have taken this land because they have nowhere else to live."

Father Ho Lung has been working with them for several years, helping form cooperatives and communities.

"We are moving in the direction of basic Christian communities," he said, referring to the groups of people who gather to reflect on the Bible and its implications for the social issues that affect them.

"It started with self-help projects and drifted into wanting to share our Christianity together," said the priest.

IN EVENTIDE, Father Ho Lung said, he finds the worst suffering. There are more than 300 people in the home, including abandoned babies, handicapped adults and the elderly.

"It’s really awful down there frankly," said the priest, who has seen young children tied to beds because there was nobody to look after them, people wandering around the halls naked because they had no clothes to wear and people with missing legs who have been bedridden for years because no wheelchairs are available.

Father Ho Lung describes Eventide as "government-run, but rather poorly run." He has organized groups of young people to do the "rock-bottom dirty work" — in some cases such as cleaning toilets in dirty wards.

"There was a repugnance, but they were drawn to it. A lot of young people with the church is that it just hasn’t been challenging enough," he said.

Continuing education

By Hilda Young

There are programs across the country that help train clergymen to respond to their parishioners’ needs. What will they think of next?

I was encouraged to find the following courses being offered by my diocese’s office for continuing clergy education.

Your Cry Room (two hours): A candid look at the abuse of parents — those who sit with children in the cry room, all of which takes place in the name of congregational courtesy. Ways to talk parents out of suing the parish after they claim they’ve personally caught the mumps, Russian flu and chicken pox in the cry room during the past three months. Field trip optional. Not recommended for seminarians.

Remedial Parking Lots (five hours): A basic course in interpersonal relationships and exit sign design. Highway marking cones, pavement paint and road barriers extra. Applicants screened according to size of parish parking lot.

Is There Life After Marriage Encounter? (three hours): Practical tips on getting two words in edgewise when talking with couples fresh off a Marriage Encounter weekend. Tips on head nodding and smiling sincerely.

Advanced Meeting Attendance (five hours): To be taught by seasoned pastors. This course will be a nuts and bolts treatment of how to attend three meetings simultaneously, how to sleep with your eyes open, and how to respond to questions you have not heard.

Spontaneous Prayer (two hours): A lab course focusing on memorization of short, spontaneous prayers — from grace to benediction. This course is required for persons planning to take the course called “Spontaneous Advice in the Parking Lot.”
Nueva biblioteca en el Seminario St. John Vianney

Por Prentiss Browning

La nueva biblioteca “Mary Louise Maytag” del Seminario Colegio St. John Vianney la semana pasada con la asistencia de los obispos de Florida, Bahamas y Puerto Rico.

La nueva biblioteca de 20,000 pies cuadrados servirá a los seminaristas tanto como a los participantes en los diversos programas ministeriales de la Arquidiócesis. En sus dos plantas se alojarán las oficinas administrativas del Seminario-Colegio, las de la biblioteca, el archivo de la Arquidiócesis, un salón de conferencias y un total de 80,000 volúmenes. El nuevo edificio tiene un gran medallón de bronce del escultor G. Macri de Roma, con la efigie de la Sra. Maytag.

Los obispos asistentes fueron Mons. W. Thomas Larkin y J. Keith Symons de St. Petersburg, Florida; Mons. Lawrence Burke, de Nassau, Bahamas; Mons. Enrique Hernández, de Caguas y Mons. Miguel Rodríguez de Arcoibo en Puerto Rico; y los auxiliares de Miami, Mons. Agustín Román y Mons. John Nevins, quienes concelebraron la Eucaristía de Acción de Gracias presidida por el Arzobispo McCarthy en la capilla del seminario.

Durante la Misa el Arzobispo dijo que “en esta biblioteca se hallan todos los recursos para ayudar a resolver los básicos problemas y las interrogantes de la existencia humana: y aún más, tiene todo lo necesario para comunicarse con Dios en oración, para aprender más acerca de él y de su camino de amor y fe.”

El rector del plantel, Rev. Padre Robert Lynch congratuló al Arzobispo por su celo en seguir el trabajo del fallecido arzobispo Carroll quien comenzó el seminario en 1959. La dedicación fue el climax de tres días de celebración en St. John Vianney donde adonde vinieron invitados los seminaristas del Seminario Mayor St. Vincent de Paul en Boynton Beach. La antigua biblioteca será usada para ampliar el seminario menor.

Cumplió 15 años la Asociación Sacerdotal Hispana

La Asociación Sacerdotal Hispana acaba de cumplir quince años de existencia en la Arquidiócesis de Miami. Nació en Octubre 25 de 1966 como fruto del Concilio Vaticano II, que tanto se interesó por los grupos étnicos residentes en otro país que no es el propio.

Durante estos quince años muchos logros en el Apostolado Hispano se deben al impulso que recibieron de la Asociación. Baste recordar la implantación de la Reforma Litúrgica en el idioma español, y la creación del “Misalito” se publicó en 1968 y fue considerada en aquella época como el pionero en su género dentro de los Estados Unidos de América.

La Asociación Sacerdotal Hispana agrupa a todos los sacerdotes hispanos de la Arquidiócesis, actualmente sobrepasan bastante el centenar, fomentando entre ellos el espíritu fraternal y la ayuda mutua sacerdotal para un mejor desarrollo del apostolado hispano en la diócesis. La Asociación está integrada en el Plan General de la Pastoral de la Arquidiócesis para implementar los programas arquidiocesanos de evangelización, tratando de alcanzar una mejor y más eficaz atención a los grupos hispanos.

El Excelentísimo Señor Edward McCarthy, Arzobispo de Miami y su Vicario Episcopal Hispánico, Monseñor Agustín Román, Obispo Auxiliar, son invitados a las reuniones mensuales; ellos, y el Senado de Sacerdotes, son informados de cualquier actividad o resolución tomada por los miembros de la Asociación.

La semana pasada, con motivo del 15to. Aniversario de la fundación de la Asociación, se celebró una reunión general en la Parroquia Corpus Christi en Miami. En la reunión de esta reunión fueron renovados los cargos del equipo ejecutivo que formaban el P. José M. Paz, presidente; P. Rafael Pedarro, secretario y el P. Juan A. de la Calle, tesorero. La nueva directiva elegida es como sigue: P. José L. Hernando, párroco de San Benito, presidente; P. José L. Menéndez, Director del Seminario Mayor, tesorero de la Asociación. La nueva directiva elegida es como sigue: P. José L. Hernando, párroco de San Benito, presidente; P. Rafael Pedarro, secretario y el P. Juan A. de la Calle, tesorero. La nueva directiva elegida es como sigue: P. José L. Hernando, párroco de San Benito, presidente; P. Rafael Pedarro, secretario y el P. Juan A. de la Calle, tesorero.
Por José F. Alonso

El primer día del mes de Noviembre celebró la Iglesia Católica la festividad de Todos los Santos. Quizá muchos se preguntan quiénes son estos santos, por qué se le dedica a ellos un día especial del año litúrgico y porque este escrito ya pasada la fiesta.

La Fiesta de Todos los Santos rinde homenaje a todos los cristianos que guardaron absoluta fidelidad a las promesas hechas en el momento de su bautismo, que en que podemos resumir diciendo que al aceptar el bautismo aceptaron a Jesucristo el Hijo de Dios. Eso lo hizo con un fuerte y determinado gesto de voluntad ignota que fueron el signo que hizo que el Evangelio se extendiera rápidamente; porque los que vivieron en sus tiempos y confesaron el cristianismo y fueles a Cristo fueron quienes se unieron al Evangelio y en exclusiva en el sufrimiento, dando miles y miles de ellos sus vidas por la fe cristiana.

Y este dar sus vidas por su fe, por amor a Cristo, fue precisamente lo que hizo que el Evangelio se extendiera rápidamente; porque los paganos sin poder por sí mismos alcanzar la vida, “una gente extraña que perdonaba a los que les torturaban y mataban mientras que se convocaban hermanos de Dios.”

Esta fiesta de todos los santos recoge en un día a todos aquellos santos que no tienen una fecha propia y a los millones que pasaron santamente por la vida sin haber dejado su nombre escrito en parte alguna. Porque es bueno que los cristianos sepan que hay millones de santos con nombre y nombre que son los que hacen realidad aquella promesa del Salvador, hasta prometió un “jardín de rosas” sino uno con muchas contrariedades y hasta persecuciones. Lo afirmo muchas veces pero especialmente el sermón de aquel día sentado en el monte, el que todos recordamos con frecuencia, y lo dejamos a un lado porque no se aviene con la vida moderna que tanto magnetismo ejerce porque es cómoda y descansada, libre de preocupaciones personales y peor aún, libre de preocupaciones hacia el próximo.

Gracias a Dios queda entre nosotros “un resto” que es fermento de vida, “flámaras que se han puesto bajo el fuego para que alumbríen a todo el mundo.” Un número de “santos” que aún viven pisando sobre las huellas de Cristo y haciendo en todo momento y lugar lo mismo que hizo. Son los que hacen realidad aquella promesa del Salvador, hasta que El vuelva para dar cumplimiento total a Su palabra, de “estar siempre con nosotros hasta el fin de los tiempos.” Entonces ellos, ese número de santos que no aparecen en ningún libro oficial, son a los que el Señor anunciarles aquella otra promesa, la del Sermón de la Montana: “Bienaventurados ustedes que fueron pobres de espíritu (no quiso decir pobreza de bienes), que fueron manos y humildes de corazón (como lo fué Jesús), ustedes que sufrieron injusticias y que fueran pacíficos de verdad (no usaron la violencia para pedir paz), ustedes que tuvieron misericordia y no estuvieron en el iniquo, la fe de los que padecían, la de aquel día, que fue el hombre de verdad. Y buenos en dos campos, convertidos y santos que no aparecen en ningún libro político, religioso, o aprobado por el instituto oficial. Y estos son los que van a dar la fiesta. Y estamos muy cerca de Dios. Y si alguna vez, en nuestra vida, nos metamos en una de aquellas situaciones, que viene de nuestra vida y de nuestra actitud, no nos metamos en ellas, que no tenemos nada que ver con ellas, y que nos hagan daño, que no nos hagan daño.

Porque los santos no quieren nuestra devoción si no la ponemos en quien los llamó a ellos el poder de ayudarnos en nuestras súplicas. Los santos no quieren ser sólo instrumentos para que amemos a Jesucristo y nos entreguemos a El con amor y confianza como hicieron ellos en vida. Y en el ¡santo! el que actúa sin fe, es como un “actuar” en el gran teatro de la vida, y toda nuestra fe es como una sarna en el cuerpo espiritual del que actúa. Y si la sarna cobra muy caro los favores.

MUCHAS VECES OLVIDAMOS QUE “ACTUAR” VIENTE DE ACTUAR SI NO, ES IGUAL A QUE NO ACTUAR VIENTE OLVIDAMOS QUE SE RELACIONA CON “AC- TOR,” y a esa actitud que en el teatro y también solamente olvidar que nuestras acciones no son más que eso, un “actuar” en el gran teatro de la vida.

Santiago nos dice en su hermosa carta que el que actúa sin fe, “es como el hombre que se mira en un espejo y olvida luego su fealdad, o lo que debiera corregir, porque también olvidamos que dar al prójimo un semblante sereno, debería ser parte de nuestra actuación. La fe sin obras y las obras sin fe, fué temido muy contrasenso entre protestantes y católicos, en los tiempos en que se olviedadaban. Hoy no se pelean, sino que juegan a que son hermanos, como hicieron ellos en vida. Visto así, y es que es muy importante, pero generalmente no sabemos ponerla en nuestra acción y ésta inunda nuestra vida y muchas otras más como un ras de mar.

Maria también sería un buen objeto de acción contemplativa. . . Ella llevó en su seno, por obra del que fecundó las primeras aguas, al Hijo de el que puso límites a los mares, el mismo que calmó las aguas agitadas.

Vale la pena contemplar y seguir las huellas del Nazareno y su Santísima Madre.

Esa sería la acción por excelencia.

Acudan ayudar al nuevo Centro Pastoral Un grupo de dirigentes hispanos de Miami se reunió con el Arzobispo McCarthy para manifestarle el acuerzo tomado entre ellos de encabezar una campaña para recaudar fondos que ayuden a pagar los costos del nuevo Centro Pastoral Arquidiocesano.

Son miembros del Comité el Dr. Moisés Hernández, Alberto Alejandre, Maurice Ferré y José Arriola, Sr.
Granioso Festival en Santa Cecilia

La Parroquia de Santa Cecilia celebrará la festividad de su patrona con un granioso festival comenzando el jueves 19 de Noviembre. El festival tendrá lugar en 1040 W. Calle 29, Hialeah.

Se necesitan violinistas y otros instrumentistas. Cotiza por teléfono 238-1799 en Dade. Para más información llamar al teléfono 885-4614.

Orquesta Filarmonica Juvenil
CARMEN NAPPO
North Miami Beach
Para AUDICIONES llamar al teléfono 238-1799 en Dade.
En Broward: 981-7662.

El festival de Corpus Christi tendra 'de todo'

Tendremos de todo en el festival de este año, dice. Dicen los organizadores del Gran Festival de Corpus Christi 1981 que comienzan a enumerar las variedades de atracciones que encontrarán los asistentes en los terrenos de la parroquia durante el fin de semana 12, 13, 14 y 15 de Noviembre comenzando el jueves y el viernes y sábado, días 12, 13 y 14 de 6 a 11 p.m. El domingo 15 de 12 a 11 p.m. El Padre José Paniagua, pároco de Corpus Christi, desea que todos los feligreses estén informados sobre el festival y su horario y que no se pierdan la oportunidad de disfrutar de las diversas actividades que la parroquia ha preparado para este fin de semana.

Gozarán con los "rides," juegos, sorpresas, música, comidas puertorriqueñas y americanas y muchos juegos y aparatos mecánicos que harán la delicia de los concurrentes.

El festival tendrá lugar en 1040 W. Calle 29, Hialeah.
La entrada es gratis y los tickets para las distracciones pueden adquirirse en las taquillas.

Se reúnen en St. Brendan Ciudadanos Mayores

Los ENCUENTROS FAMILIARES son un elenco de actividades que tiene como objetivo el incultar en los ciudadanos mayores responsables, pero también reconocemos que hemos pecado preocupándonos más de la cuenta de las visitas al dentista, de lo que aprendían en el colegio y de las notas que recibían. Pensábamos que con una buena educación los protegiémos de los peligros que pueden correr en el mundo, y en más de una ocasión, no hemos desviado de lo que realmente es importante, el inculcarles que se amen unos a los otros profunda y auténticamente.

Por Elaine Marrero Syfert

CARTA A MIS HIJOS

Mis queridos hijos,

Les escribo estas líneas para compartir con ustedes las sorpresas que recibí en mi viaje a Wisconsin la semana pasada.

En el encuentro de la familia reconocí cómo, desde el día que ustedes nacieron, su padre y yo hemos hecho todo lo que ha estado a nuestro alcance para prepararles para que algún día sean hombres y mujeres responsables; pero también reconocemos que hemos pecado preocupándonos más de la cuenta de las visitas al dentista, de lo que aprendían en el colegio y de las notas que recibían. Pensábamos que con una buena educación los protegiémos de los peligros que pueden correr en el mundo, y en más de una ocasión, no hemos desviado de lo que realmente es importante, el inculcarles que se amen unos a los otros profunda y auténticamente.

Nuestro Padre Celestial nos los ha prestado a ustedes cuatro por 18 ó 20 años, más o menos, y nosotros creemos que lo que El ha tratado de inculcarles es que les demos a ustedes la oportunidad de querer como LLoyd y yo nos queremos, de comprender cuántos años son queridos y que aunque seamos oxigenados cuánto amor hay en sus corazones.

A él le ruego que, al regresar a nuestro Miami tropical, y al contemplar nuestros árboles verdes como emblema de paz, recuerde que en Wisconsin el colorido de los árboles me hizo comprender la necesidad de hacer cambios en mi vida que los pueda preparar ustedes, mis queridos hijos, para comprender y vivir el mandamiento que Jesús nos dio, 'Aménes a unos a otros como yo los he amado' (Juan 13:34).

Con todo mi cariño, Mami
Señales de persecución a la Iglesia los ataques a monjas

Recientemente han sido víctimas de horrendos crímenes tres monjas radicadas en lugares distantes uno de los otros. Dos de los casos parecen cometidos con el mismo propósito, el otro según indicios por motivaciones políticas; al menos ésta es la impresión que han querido presentar los medios y las autoridades.

El primero de los casos, Octubre 10, fue el ataque a una monja de las Hermanas de la Caridad cuyo nombre no se ha revelado, con nueve años de constantes y dedicados servicios a los pobres de East Harlem en la ciudad de New York. Fue brutalmente golpeada, violada y masacrada con más de veinte cruces hechas en su piel con la punta de un cuchillo, como dejando prueba del odio a la religión de los dos criminales (hay ya dos sospechosos detenidos).

El segundo caso, Octubre 15, es el asesinato de una monja paralítica que murió cuando el vehículo en que viajaba fue atacado durante una revuelta en Colombia por un grupo de estudiantes encapuchados que lanzaban bombas incendiarias. El Padre Luis Canaveral, que conducía el vehículo, resultó con graves quemaduras pero en sus manos descubrió un barrage de piedras y cocteles molotov.

Se cree que los llamados estudiantes son un grupo de terroristas anarquistas infiltrados en la universidad.

El tercer ataque contra una religiosa fue cometido en Oct. 31, a las 4 a.m. en Amarillo, Texas, contra una monja de 76 años de edad. La religiosa fue brutalmente golpeada, violada y estrangulada. En julio pasado hubo un crimen similar en la zona cuya víctima fue una mujer muy activa en programas de la Iglesia. Al principio no se creyó que el motivo antirreligioso fuera la causa del asalto a esta inocente señora, pero la muerte y violación de la monja parece unir ambos casos a algún malvado enemigo de la fe. La hermana Tadea Breul, natural de Suiza, ha vivido más de 30 años en los EE.UU. En 1930 entró en el convento franciscano María Inmaculada en Marbath, Suiza y partió a misiones a Colombia en 1933 donde hizo sus votos religiosos. En 1937 vino voluntaria a Nuevo México para ayudar a los seminaristas. Aquellos que venían al Seminario Montezuma recibieron, al parecer, el terrorista que publicamente testimonió Juan Pablo II respecto al terrorista que intentó asesinarla.

La Iglesia hoy no tiene enemigos religiosos porque a causa del sentimiento antirreligioso que se despierta en la actualidad a los distintos credos la hostilidad religiosa ha desaparecido y con el tiempo serán los fanáticos los que se volvamos. Sin embargo la Iglesia sigue contando con numerosos enemigos antirreligiosos, solapados, traidores que usan la emboscada y la oscuridad para hacer con la Iglesia lo mismo que hacen con los pobres pueblos que rechazan su política de promesas que luego, si alcanzan el poder, convierten en esclavidud, más hambre y sacrificios como es el caso típico de los países sojuzgados por el comunismo en Europa, Cuba y ahora Nicaragua.

“Hogares de Fe” en la parroquia Natividad

Por Mimi Reilly

Ya Halloween pasó, con los disfraces y caramelos, y ahora llega Noviembre con las tensiones y las angustias que nos dejan despiertos. Se viene un día de celebración para los hogares de la ciudad de New York, más allá de las 8:30 a.m., hora para inscribirse, y a las 9:15 de la mañana el orador Dr. William McCready, Sociólogo Católico de Chicago, Illinois, ha comenzado su presentación en “Hogares de Fe.”

Terry y yo conocemos a Bill desde hace varios años; es un orador muy ameno y con un vasto conocimiento de nuestras familias católicas y de la vida parroquial. Es una gran oportunidad el poder escuchar a Bill en nuestra Arquidiócesis.

Max Lindeman, de 23 años, de New York, usa una bolsa de papel para ocultar su rostro y está internado en una estación de policía en Harlem, acusado del ataque a la monja de la Caridad.

“Espiritualidad en la parroquia Natividad”

El día consistirá de los siguientes talleres:

1. Dra. Cecilia Alegre hará su presentación en “Cómo tratar las tensiones familiares.”
2. Reverendo James Fetcher y la Hermana Mary Tindel, tendrán su presentación en “Liturgias para las familias, manteniéndolos despiertos.”
3. Reverendo Thomas Foudy, hablará de la “Moralidad Cristiana para las familias de los 80.”
5. La Sra. Myra Gallagher, hablará sobre la “Televisión, el medio más importante de la familia—para bien y para mal.”
7. La Familia Tomonto — Bob, Irene, Patrice, Kristen y Melissa, hablarán de “Espiritualidad en la familia.”
9. Rev. Mario Vizcaíno, hablará de “Espiritualidad en el matrimonio.”

Este taller será por la mañana y el Padre Mario Vizcaíno y la Dra. Alegre lo ofrecerán, también en español, por la tarde.

Son tantas las opciones que va a ser difícil escoger un taller por la mañana y otro por la tarde. La Misa, antes de almuerzo, será celebrada por nuestro Arzobispo; habrá tiempo para mirar los libros que vamos a tener a nuestra disposición y también para escuchar los coros de la parroquia Visitación, que nos deleitarán con algunas canciones.

Por la tarde, después de los talleres, el Dr. McCready cerrará la Conferencia con una charla que terminará alrededor de las 4 de la tarde. Todos aquellos que estén interesados en las “Familias” están invitados, así como todos los que toman parte en algún movimiento u apostolado en la Arquidiócesis. El día va a ser algo fantástico.

Si desea atender el precio será de $7.00 sin el almuerzo y de $10.00 incluyéndolo. Pueden llamar al Family Enrichment Center si desean más información y también para inscribirse. El teléfono es 651-0280. Que tengan un Noviembre feliz, y esperamos verles en la Conferencia de Ministerio de Vida Familiar, “Hogares de Fe.”

OLVIDO LO DE ‘AL CESAR LO SUYO Y A DIOS LO QUE ES DE DIOS’.

Richmond, Va. (NC) — Durante la convención nacional de Pax Christi, movimiento pacifista internacional, Mons. Thomas Gumbleton, obispo auxiliar de Detroit, y el Dr. McCready, titular de los mismos méritos de dirigentes religiosos que se oponen a la carrera armamentista nuclear, “como pide el evangelio: por la paz y las mutuas ventajas a la violencia.” Citó al arzobispo de Seattle, Mons. Raymond Hunthausen, quien sugirió a sus compañeros que no se una al debate en protesta contra el armamentismo.
A frail old woman walks a lonely corridor. She falters. A younger woman takes her arm. They walk together.

A drug addict stumbles on a filthy sidewalk. A young man helps him up.

A frightened child enters a classroom full of other children he does not know. He turns back. A teacher calls him by name and reaches out her hand.

A pregnant young woman, confused and scared, rings a doorbell, her last hope. Another unwed mother answers. They smile.

People helping people. That's what the Catholic Service Bureau has meant for 50 years. A helping hand, a chance for a new life.

From a one-person office in downtown Miami in 1931, the agency has mushroomed into a complex organization responsible for more than 40 social service programs covering the entire Archdiocese of Miami.

Last fiscal year alone, the CSB served 29,982 people through programs listed in this section. This week, in celebration of its 50th anniversary, the staff of CSB invites you to visit these programs and become personally involved. Meet the program administrators and the clients they serve. Refreshments and tours will be given throughout the week.

For an appointment to visit or more information, call Marie Salazar at 754-2444.
Special from the Catholic Service Bureau

Since 1958, Catholic Service Bureau has provided social services to Broward County residents. Originally, the agency provided services for unwed mothers and adoption. However, over the years, as the needs of the Broward community changed, so have the services.

At the present time the Agency is offering the following counseling services:

- **Adoption** — Seek to provide permanent homes for children who are legally free for adoptive placement.
- **Counseling to the Elderly** — Guidance is available to help the elderly in their personal adjustments and family relationships. We offer assistance in making special care or placement plans and also have outreach services.
- **Emergency Services** — For those who find themselves in a crisis situation, a counselor is available to help with immediate needs.
- **Family Counseling** — Professional counseling is made available to assist those with marriage problems, difficult parent-child relationships and individual personal adjustment problems. Group counseling is also available.
- **Helping families**

Catholic Family and Children's Services

Services, formerly known as the Miami Regional Office of Catholic Service Bureau, Inc., is one of 40 programs administered under the auspices of Catholic Service Bureau, Inc., and sponsored by the Archdiocese of Miami.

The program's new name more accurately reflects the services offered which emphasize the importance of the well-functioning family as the basic foundation for human development.

Located on the fourth floor of the Village Professional Building at 9345 N.E. 6th Avenue in Miami Shores, the agency's staff, consisting of professional counselors and social workers, offers a wide range of services which include:

- Professional counseling to families, couples, and individuals who are experiencing relationship and communication problems;
- Support services for the separated, divorced and widowed;
- Instructional seminars in parent-child relationships and couple communication;
- Psychological testing and evaluation;
- Child adoption services, including pre-adoption and post-adoption counseling;
- Crisis intervention;
- Information and referral services.

Referrals for services are received directly from individuals seeking service or from parishes, other Archdiocesan agencies, persons representing various professions and from numerous other sources throughout Dade County.

Several outreach counseling offices have been established making services more accessible to clients. These include offices in Perrine, Coral Gables and Little Havana. For more information or to make an appointment, call 758-0024 and ask to speak to an Intake Worker.

CSB: Serving Broward 22 years

The American Dominican Sisters staff Centro Hispano Catolico from its beginning until the end of July 1971; the Sisters of Social Service from the Diocese of Buffalo, N.Y. have been in this service since then.

Since 1974 Centro Hispano served as a forerunner of the Miami Activities Center which is funded by United Way. One hundred-and-fifty elderly enjoy hot meals during the week days and more recently a box lunch to take home for the evening meal. Educational and recreational activities are provided daily and from time to time excursions.

In 1979 some services were phased out and the entire focus was placed on serving the elderly.

This year through H.R.S. funding a Day Care for Cuban/Haitian Elderly Entrants was begun. The new Program allows for 25 participants.

Since 1958, Catholic Service Bureau has provided social services to Broward County residents. Originally, the agency provided services for unwed mothers and adoption. However, over the years, as the needs of the Broward community changed, so have the services.

At the present time the Agency is offering the following counseling services:

- **Adoption** — Seek to provide permanent homes for children who are legally free for adoptive placement.
- **Counseling to the Elderly** — Guidance is available to help the elderly in their personal adjustments and family relationships. We offer assistance in making special care or placement plans and also have outreach services.
- **Emergency Services** — For those who find themselves in a crisis situation, a counselor is available to help with immediate needs.
- **Family Counseling** — Professional counseling is made available to assist those with marriage problems, difficult parent-child relationships and individual personal adjustment problems. Group counseling is also available.

Since 1958, Catholic Service Bureau has provided social services to Broward County residents. Originally, the agency provided services for unwed mothers and adoption. However, over the years, as the needs of the Broward community changed, so have the services.

At the present time the Agency is offering the following counseling services:

- **Adoption** — Seek to provide permanent homes for children who are legally free for adoptive placement.
- **Counseling to the Elderly** — Guidance is available to help the elderly in their personal adjustments and family relationships. We offer assistance in making special care or placement plans and also have outreach services.
- **Emergency Services** — For those who find themselves in a crisis situation, a counselor is available to help with immediate needs.
- **Family Counseling** — Professional counseling is made available to assist those with marriage problems, difficult parent-child relationships and individual personal adjustment problems. Group counseling is also available.

Since 1958, Catholic Service Bureau has provided social services to Broward County residents. Originally, the agency provided services for unwed mothers and adoption. However, over the years, as the needs of the Broward community changed, so have the services.

At the present time the Agency is offering the following counseling services:

- **Adoption** — Seek to provide permanent homes for children who are legally free for adoptive placement.
- **Counseling to the Elderly** — Guidance is available to help the elderly in their personal adjustments and family relationships. We offer assistance in making special care or placement plans and also have outreach services.
- **Emergency Services** — For those who find themselves in a crisis situation, a counselor is available to help with immediate needs.
- **Family Counseling** — Professional counseling is made available to assist those with marriage problems, difficult parent-child relationships and individual personal adjustment problems. Group counseling is also available.

Since 1958, Catholic Service Bureau has provided social services to Broward County residents. Originally, the agency provided services for unwed mothers and adoption. However, over the years, as the needs of the Broward community changed, so have the services.

At the present time the Agency is offering the following counseling services:

- **Adoption** — Seek to provide permanent homes for children who are legally free for adoptive placement.
- **Counseling to the Elderly** — Guidance is available to help the elderly in their personal adjustments and family relationships. We offer assistance in making special care or placement plans and also have outreach services.
- **Emergency Services** — For those who find themselves in a crisis situation, a counselor is available to help with immediate needs.
- **Family Counseling** — Professional counseling is made available to assist those with marriage problems, difficult parent-child relationships and individual personal adjustment problems. Group counseling is also available.
In Palm Beach: Here to serve

Special from the Catholic Service Bureau

The Palm Beach Regional Office of the Catholic Service Bureau offers a variety of social services. Located at 900 54th Street in West Palm Beach, the office's services to people in Palm Beach and Martin Counties now include guardianship for the elderly and a new Health and Rehabilitation Services funded refugee social adjustment program.

THE AGENCY established the need for the guardianship service three years ago and since that time has maintained an active guardianship caseload. The program is designed to assist the elderly when declining physical and psychological abilities interfere with the individual's ability to function independently.

As a rule, those in the program have no family or friends who can act as guardians and due to limited resources are not able to obtain the service privately.

Local attorney Andrew F. O'Connor has acted as consultant to the agency in the development of this service which is unique within the social service community of Palm Beach County.

With the influx of Haitian refugees into the area, a new set of human problems arose which required quick action. Catholic Service Bureau was able to negotiate a contract with HRS to provide outreach services to the Haitian population. Social adjustment has become the main thrust of this service.

A bilingual staff works with the refugees in helping to obtain employment, housing, health care and education. In one year, the program has assisted approximately 4,000 individuals to become self-supporting and self-reliant. The staff of the refugee project is stationed at HRS sites in Delray, Belle Glade, West Palm Beach and Fort Pierce.

WHILE NEW human service needs surface and must be addressed, Catholic Service Bureau has an ongoing array of social services available to those living in Palm Beach and Martin counties. Included are:

- Adoption studies and placements;
- Temporary foster care for children awaiting placement;
- Counseling — marital, individual and family;
- Supportive counseling and planning for the elderly;
- Emergency environmental assistance. The Woman's Auxiliary of CSB plays a vital role in rendering this service.

Recognizing that each parish in the region has its own social service needs the agency has made a commitment to be more responsive to those needs in ways that parishes may find useful.

Next year, CSB plans to develop a parish outreach component which will help parishes in their emerging need for the guardianship service.

The officers of the Palm Beach Regional Board for next year are: John Oliver, president; Patrick Massa and Mary Ann Maraist, co-presidents; Donna Mahoney and Isabella Arden, co-secretaries; and Thomas Workman and Esther Hartman, co-treasurers.

For further information on CSB in the Palm Beach region, call 842-2406.

10 years of service to Delray children

Special from the Catholic Service Bureau

The Delray Child Development Center, located in rural Delray Beach, celebrated its 12th year of service to the farm workers, migrants and low-income population of the area.

Sister Francis O'Neill, director of the center, has the guidance and support of the center's Advisory Board of Directors, whose officers are: President, Tom Woolbright; Vice-president, Gerald Sweeney; and Secretary, Marie Foley.

The program is funded by the Archdiocese of Miami, federal Title XX funds and the Child Care Food Program. It can serve up to 100 children.

THE FOUNDING purpose of the center, to serve children of migrant farm workers in the West Delray Area, had to be modified to include other low-income families because of the area's growth. Most farming areas have been developed into housing projects and shopping malls.

The center is now serving children whose parents are working, in training programs or incapacitated. The pre-school program provides opportunities for the children to learn about themselves, others, and the world around them. A variety of materials are combined with community resources to contribute to the physical, emotional, intellectual and social development of the child.

The curriculum provides basic pre-school experiences in music, drama, puzzle-solving, story-telling, arts and crafts, and activities related to the home and environment.

The children have many opportunities to socialize with each other and to choose free play activities. They are served breakfast, lunch and an afternoon snack. Field trips also enhance their experiences.

Retarded taught independence at Center

Special from the Catholic Service Bureau

Since its beginning in 1964, the Marian Center for the Mentally Handicapped and Mentally Retarded has provided to all those who have attended the dignity that comes from the concept that they are all children of the same Father.

Self-worth develops and self-reliance grows in this environment of beauty and order where high standard of quality teaching and training exists. Experiences of success are routine and pride in personal appearance becomes a daily habit.

A FULL program for all school-age mentally retarded is offered including training in basic living skills and academic education according to the ability and needs of each child.

Current residential services offer a like-home setting for 20 students who live too far away to commute daily or, for some other special reason, need to live at the school.

Children from 18 months to five years of age are accepted for the day program in order to begin a stimulating program of training geared to the special needs of the retarded.

In an effort to adapt to the community's changing needs, a new workshop for young people and adults has been added to the program which should aid individuals in moving from total dependency to independence. The hope is that these young people will be able to achieve the highest degree of social, economic and human development of which they are capable.

As time permits, a greater variety and number of jobs will be added to the work program.

FAMILIES with a retarded child also need spiritual and moral support to overcome their hardship and problems. They have to feel that they are a vital part of the Christian family, of the Church. They also need to be made aware of laws that assist the mentally retarded.

If services are not available through the Catholic Service Bureau, the center strives to work with each family to find the best possible community resources which can serve its need.
Total care for elderly

Special from the Catholic Service Bureau

The Catholic Church has always felt that the elderly must be allowed to retain their basic dignity though living as independently as health permits.

For too many, however, this opportunity is not extended because support is lacking, or too expensive, or provided in a fragmented manner, or because old age is viewed as a period of decline without the possibility of rehabilitation.

BECAUSE OF THIS the Church adopted the Total Health Concept which is based on the philosophy that every attempt must be made to enable the older persons to regain and retain the maximum possible degree of independent living.

This requires a continuum of services which provides a comfortable and supportive environment for the full range of physical, emotional, social and spiritual needs of the elderly. Towards this goal Archbishop Carroll Catholic Life Center was created. The three components are: St. John's Nursing & Rehabilitation Center, St. Joseph's Residence and St. Joseph's Towers.

They are the embodiment of the Total Care Concept. They supplement facilities already in existence and bring years of experience gained in operating other facilities. Located in Lauderdale Lakes the complex is close to other community facilities such as Holy Cross Hospital.

ST. JOSEPH'S Residence is a 42-bed congregate living facility in operation since 1969 providing non-sheltered services as well as sheltered services for its residents. The residents receive three meals per day, housekeeping and linen services, social and recreational activities, all in a safe and spiritual atmosphere.

ST. JOSEPH'S Residence is a 108 apartment unit designed for those elderly persons with limited incomes. The Towers will offer independent living in a gracious atmosphere providing modern housing to persons age 62 or over. The facility is specially designed to meet the physical and social needs of the residents and contribute to their health, security, happiness and spiritual well-being.

St. Joseph's Towers in addition to meeting the needs of those residents that are residing on campus, has established a close working relationship with other Catholic Charities programs such as St. Elizabeth's Gardens and St. Andrew.

St. John's Nursing and Rehabilitation Center offers a complete continuum of supportive services, appropriate to the needs of the individual client, that will improve the quality of life remaining and add respect and dignity to those extra years.

The complex is an exciting, challenging project which can serve as a model for meeting the needs of our aging population.

Elderly 'Listened to' at St. George

Special from the Catholic Service Bureau

In the commonplace, ordinary and regular theme of daily living, it is highly unusual to find a group of 45 frail and fragile elderly in an active, productive and exciting environment. In the small, protective world of St. George Senior Day Care Center, it is very commonplace and quite usual.

This is a world of giving and sharing. It is a place where the wealth of information and wisdom of our elderly population is remembered, relived and related.

It's when you step through the doors of St. George, you are privileged to become a welcomed part of a very special world where the quiet mumblings of an old man are listened to and understood.

People take the time to hear him. They know his mind is active although his body is failing. THE PROFESSIONAL and para-professional staff members have been trained to create a happy and workable environment in which to accommodate this man and 44 other elderly with similar and varying disabilities. Within this specially created environment all of the skills are practiced, taught and retaught through the talents and contributions of the local parishes, community volunteers and other organizations.

Through the efforts of all of these agencies and individuals it has been made possible for this very select group of people to attend remonterion and reality orientation group crafts activities, outings and picnic exercises for their minds and bodies as well as individualized activities as we age.

THIS YEAR St. George is celebrating its sixth anniversary. It is not a celebration for the anniversaries of an organization.

It is a celebration of life, of living and of learning; it is a celebration of the knowledge and understanding of our elders, and it is a celebration of the wisdom and understanding that one can only gain through experience. This anniversary signifies the firm foundation for the beginning and continuation of a desperately needed intergenerational understanding and acceptance.

At the entrance to St. Geo Senior Day Care Center, a sign reads, "There are no Strangers here, 0 Friends we haven't met." One who leaves St. George takes this very warm feeling in his heart.

St. George Senior Day Care Center is administered by the Catholic Service Bureau of Broward County and located at St. George Church, 3 N.W. 8th Street, Fort Lauderdale, Florida.
3 Senior centers feed 509 elderly

Special from the Catholic Service Bureau

In 1977, Catholic Service Bureau established the CSB Senior Center. Its main goal is to improve the quality of life for all elderly persons regardless of race, creed, or color who, for numerous reasons, cannot shop or lack the incentive to cook and eat a meal alone.

From the original 135 persons being served in the Senior Center located in the Northeast section of Dade County, the project grew to include the Wynwood area of Northwest Miami, serving predominantly Hispanic and Haitian populations, at the request of Health and Rehabilitative Services in 1978. Under the direction of Peter O'Connor, in June of 1980, a meal site was opened in Airdemasian Housing located at Marian Towers on Northwest 27th Avenue. Presently, there are 509 elderly taking part in these three centers of Catholic Service Bureau Senior Center.

ALTHOUGH MEALS are an important part of the program, both socially and financially, using these centers as focal points allows for community involvement which is a very important aspect of these programs. This gives the Seniors an opportunity not only to show their gratitude but also remain contributors to the communities in which they live.

Classes are provided to participants by North Miami Mental Health Clinic and Miami-Dade Community College in addition to regular daily activities. In addition to Catholic Service Bureau Senior Center staff, an integral part of these programs are the many volunteers who assist daily in carrying out the various functions which take place.

TO HELP erase negative stereotypes often believed to be associated with those over sixty, we seek to deliver services to the elderly of the Archdiocese in the manner they deserve.

Through this program we are carrying out Christ's mandate of spiritual and corporal works of mercy. Ministry to the elderly is an extension of the work of the Lord: "I was hungry and you fed me, thirsty and you gave me drink. I was a stranger and you received me. I tell you — indeed, whenever you did this for one of the least of these brothers and sisters of mine, you did it for me" (Matt. 25, 35-36-40).

In scripture, we are taught the true meaning of hospitality and service when Mary and Martha made Jesus a most welcomed guest and entertained Him in a spirit of kindness and generosity. This same spirit is something worked toward in working with the elderly of Catholic Service Bureau Senior Center.

Community care for the elderly

Special from the Catholic Service Bureau

Community Care for the Elderly is a legislative act passed and funded by the state from General Revenue Funds. The Catholic Service Bureau is the lead agency for the Community Care for the Elderly Program.

This legislation helps enable the frail elderly to stay out of institutions and maintain an acceptable lifestyle in the community. The three core services are Senior Day Care, Respite and Personal Care. Other services will be offered in the future.

Senior Day Care provides help for the families of homebound, functionally impaired elderly persons who require supervision by relieving the primary care-giver for a stated number of hours each week.

• Respite Care provides help for the families of homebound, functionally impaired elderly persons.

• Personal Care offers weekly assistance in health-related tasks to frail elderly persons living alone.

Senior Day Care provides facility-based programs for frail elderly who are able to reside at home and travel to other locales if supervision is available. Personnel trained to work with physically dependent segments of the senior population meet the needs of the clients. A noon meal is provided. Senior Day Care is being offered at N.W. Senior Center, Margate, and St. Elizabeth's, Pompano Beach.

Pompano's elderly share, enjoy days at St. Elizabeth

Special from the Catholic Service Bureau

St. Elizabeth Senior Day Care Center celebrated its first birthday on June 26, 1981. It has been a year of rich and happy experiences.

More than 140 senior citizens (over sixty years old) have found in the center the care and love characteristic of family life that brings them together in mutual acceptance and understanding.

AN ORDINARY day at St. Elizabeth starts at 8:45 a.m. when the doors open, coffee is brewed and the unfinished arts and crafts projects are placed on the working tables. The morning hours go fast as participants take part in discussion groups, make flowers, sand the wood for a shoe box, sew, or just talk and socialize. The daily circle games and physical fitness exercises create a special sense of togetherness and well-being.

After a hot lunch, provided by the Nutrition Program of Broward County, there is time for a short rest or a walk along the shaded road by the Gardens Apartments.

No week at the center passes without a special celebration, whether this be a birthday party offered by the family of a participant or a pizza festival that allows an improvised dance, a musical contest or a sing-along. There are slides and movies, speech therapy sessions and individual reading lessons.

The goal at St. Elizabeth's is not only to bring speakers, entertainers, professionals and friends to the center, but to take the participants back to the mainstream of life where they can mingle with people of different cultures, different age levels and live the real life of the '80s.

No week at the center passes without a special celebration, whether this be a birthday party offered by the family of a participant or a pizza festival that allows an improvised dance, a musical contest or a sing-along. There are slides and movies, speech therapy sessions and individual reading lessons.

The goal at St. Elizabeth's is not only to bring speakers, entertainers, professionals and friends to the center, but to take the participants back to the mainstream of life where they can mingle with people of different cultures, different age levels and live the real life of the '80s.

IN THE PAST year, the senior citizens have visited the Buehler Planetarium at Broward Community College, enjoyed a day at Birch State Park and taken a long trip to Palm Beach County to see "Lion Country." Each outing has been a new, exciting, educational and recreational experience.

Commenting on the center, one of the participants said, "Mere words cannot say what this place does — Here we are real people."
**Boystown: Helping your Kids**

Boystown of Florida is located in South Dade at S.W. 137 Avenue, just south of North Kendall Drive.

It's really a beautiful place: 144 acres, plus of fresh trees, ball fields, and plenty of other boys to play with. It's got almost everything a boy could ask for.

Except the things that kids want and need most in the world today. A mother, and a father.

You see, boys who live at Boystown have all come here because they made the terrible mistake of being born to parents who went ahead and died on them.

Or disowned them.

Or deserted them. Or parents who were so destroyed by alcohol or drugs that they couldn't take care of themselves, much less their children.

Compared to some of the homes our boys come from and some of the human heartbreak they've seen—even before they reached their teens— you'd think a place like Boystown would be like a combination picnic and playground for these kids.

It isn't.

There isn't a boy at Boystown who wouldn't rather be home with his family.

Because even though we do everything we can to create the atmosphere of a family here, we don't even kid ourselves that a smile from a社会责任—— no matter how dedicated—— means the same to a boy as a goodnight kiss from his mother. Or a pat on the back from his dad. But it can happen. And all we can do is go on trying and hope we can help the next kid that comes to us until we can find him a suitable home in the community.

Or until his own parents or relatives can take care of him. Or until he's old enough to help himself.

Our kids go to high schools in the community, with children who come from stable homes. They worship at the religious institutions of their choice.

Some of them hold part-time jobs. Some of them get in trouble with the law. Some of them never cause problems. But all of them come home at the end of the day to Boystown of Florida, where we've tried to create the spirit and atmosphere of a real family.

It's not the same, of course. But without Boystown, what would happen?

And some of our kids really do go on to fulfill the God-given potential that could have been so easily lost along the way.

- Omar Suarez — Class of '78 at Boystown. He's now studying at the University of Florida.

- Floyd James — Class of '78. He's now at the University of Wisconsin.

- Sandy Kaplan — Class of '69. A successful practicing C.P.A. in Miami and the first graduate of Boystown to become a member of the Board of Directors of Boystown.


- Danny Kushner — Class of '68. He died in Vietnam.

**OVER THE YEARS** of its existence, there have been hundreds upon hundreds of very human stories at Boystown of Florida. Some of them are tragic. Some of them triumphant.

And then there are the people who have helped us — and continue to raise money in behalf of Boystown of Florida.

**Maurawood**

Maurawood Residence is a Catholic maternity home with room for 12 women. It is nestled in a spacious, modern setting in West Palm Beach adjacent to St. Mary's Hospital.

The residence is fully accredited and licensed by the State of Florida Council on Accreditation as a home for pregnant women, regardless of race, color, creed or place of residence. Maurawood is a facility of the Archdiocese of Miami which offers an atmosphere of hope and understanding in an accepting, loving environment to the pregnant young woman who chooses an alternative to abortion.

**St. Luke's**

Drug rehabilitation center now has day care for working addicts' children

As part of the 50th anniversary celebration, St. Luke's Center extends a warm personal invitation to attend its "Open House" on Monday, Nov. 9, between 12 noon and 6 p.m. The staff will be glad to show guests around the facility, describe the treatment services for drug addiction and share some light refreshments.

**Bethesda Manor**

a 'home' for addicts

Special from the Catholic Service Bureau

Bethesda Manor is a residential program offering treatment and rehabilitation to the alcoholic/substance abuser. This "therapeutic community model" is sponsored by the Archdiocese of Miami under the auspices of the Catholic Service Bureau. It is also supported by sliding scale residents' fees and funding from the Archbishop's Charities Drive.

In a home-like setting, Bethesda's residents receive services designed to help them achieve their objective of a chemically free life.

**Group Therapy**, family and individual counseling, vocational entry, involvement in Alcohols Anonymous, and Narcotics Anonymous offer them a therapy program of substance and quality to facilitate their emotional, social, and spiritual recover.

At present, Bethesda urgently needs support in forming an auxiliary to assist staff and residents in continuing this vital work.

Anyone interested in helping may call the director, Mrs. Ann Wilkon, at 573-1259.


**Centro Mater**

**Siriendo a los niños**

**Especial del Barrio de Servicios Católicos**

Centro Mater está situado en el 418 SW 4 Avenida y provee servicios a niños pertenecientes a familias de bajos ingresos y económicos. Entre los servicios del centro se encuentran los siguientes programas:

- **Cuidado diurno** para 62 niños de 3 a 5 años, de lunes a viernes, desde las 7:30 a.m. hasta las 3:30 p.m.
- **Cuidado por las tardes** para 167 niños de 5 a 14 años, durante 10 semanas, de lunes a viernes, a partir de las 3:30 p.m.

En el centro se practican actividades sociotécnicas, promover el proceso de socialización y estabilidad emocional, así como el desarrollo intelectual de los niños.

**OBJETIVOS** del centro son mejorar la salud y hábitos alimenticios, promover el proceso de socialización y estabilidad emocional, así como el desarrollo intelectual de los niños.

En este lugar el crimen, la droga y la violencia son comunes y los niños se encuentran expuestos a estas situaciones. El centro busca brindar un ambiente seguro y acogedor para que los niños puedan desarrollarse de manera positiva.

**LOS OBJETIVOS** del centro son mejorar la salud y hábitos alimenticios, promover el proceso de socialización y estabilidad emocional, así como el desarrollo intelectual de los niños.

**Centro Puerto Rico**

**Cuido de los migrantes mientras sus padres trabajan.**

**Special from the Catholic Service Bureau**

To most people, immigration is a mystery. The most frequent question asked is: What do you do in an immigration office?

Invariably, the second question is: Why do you do it?

One aspect of the Catholic Immigration Office is the provision of a naturalization drive which effectuates family reunification and assists youth in becoming American citizens. Their total commitment to this country will encourage long-time residents to become American citizens.

**CSB Immigration office -- what do they do?**

**Special from the Catholic Service Bureau**

To most people, immigration is a mystery. The most frequent question asked is: What do you do in an immigration office?

Invariably, the second question is: Why do you do it?

One aspect of the Catholic Immigration Office is the provision of a naturalization drive which effectuates family reunification and assists youth in becoming American citizens. Their total commitment to this country will encourage long-time residents to become American citizens.

Other services provided by this office include disseminating information via the media on pertinent issues which affect immigrants. A great deal of emphasis has been applied lately to bringing awareness to the community about the proposed changes in the immigration laws. These changes are threatening to disrupt the family reunification program. We advocate maintaining that part of the law which is beneficial to bringing and keeping the family united.

One important aspect of our agency is to assist people when they are filling out petitions that are submitted to the Federal Immigration Office. We refer to the attorneys who have multiple problems to other social service agencies where they are able to seek remedies for other than immigration problems.

Our goals for the coming year include a naturalization drive which will encourage long-term residents to become American citizens. Their total commitment to this country will be helpful to them in order that they may participate fully in the various activities that are denied them as residents. Our priority, however, will be to continue advocating on behalf of the many immigrants who come to our city, in search of a better life by seeing to it that they are not abused, misinformed or ignorant of their rights as immigrants.

Miami, Florida / THE VOICE / Friday, November 6, 1981 / PAGE 7B
Little Havana Day Care helps children learn while caring for them when their parents are at work.

For pregnant women

Special from the Catholic Service Bureau

St. Vincent Hall is a residence for pregnant women, offering room and board, counseling, school, childbirth and nutrition classes in a loving, confidential setting.

Dedicated professionals instruct and counsel the mothers-to-be in natural childbirth techniques and a certified high school teacher provides in-house instruction.

At a time when more than half of the country's 29 million teenagers are sexually active, the Archdiocese of Miami continues to alleviate some of the disastrous consequences of this sexual activity.

Four out of every ten girls in the community will become pregnant. Two of every ten girls will have at least one child by the age of 18. St. Vincent Hall helps these young girls in their efforts to begin a new family of their own and prepares them for the difficulties they will encounter.

St. Vincent Hall also provides Outreach services for those young married and unmarried parents who are experiencing difficulty with their pregnancies. In the clinic, a certified doctor and nurse-midwife provide pregnancy tests, prenatal care, health and nutrition counseling, literature on childbirth and childcare.

St. Vincent Hall has been serving the needs of the pregnant women for more than 20 years and is a living example of the Church's belief in the value of the family as the basic unit of society, the place where those parents will first teach their children the human and Christian values that will be the foundation of their lives.

A healthy pregnancy and delivery is necessary for a healthy family. As the problem of teenage pregnancies reaches epidemic proportions the need for maternity homes and maternal care is ever more critical. St. Vincent Hall, operated by the Catholic Service Bureau, Inc. of the Archdiocese of Miami, is committed to continue to meet this need.

S. Dade day care

Special from the Catholic Service Bureau

Day care for kids of drug addicts

Parents are required to attend counseling sessions on a regular basis. The staff's views of the child's special needs are communicated to the parent, and the latter is encouraged to continue remedial action in the home.

The provision of these services enables the parent to develop necessary parent-skills which are crucial to the child's adjustment of addiction patterns are not to be perpetuated in the future. Obviously the program also frees the parent to pursue gainful employment — which reduces financial pressures on the family.

Help for children

Special from the Catholic Service Bureau

The Catholic Home for Children was opened in 1963 to provide a home for boys and girls between the ages of six and 12. Its capacity is 34, and children are accepted without regard to race, religion or national origin.

Catholic Home for Children is located in South Dade County at 18601 S.W. 97th Avenue, Miami, Florida 33157. Children come to Catholic Home for Children when their home environment deteriorates and observe the daily schedule and spend some time with their children.

PARENT conferences are scheduled as often as needed. Under the guidance of academic consultants, training sessions especially planned to meet the parents' needs have been conducted.

The staff has also participated in various conferences and workshops.

Toddlers and pre-schoolers have their own developmental program and a bilingual curriculum has been developed to meet children's needs at all times.

The children are our top priority because they are the citizens of tomorrow.

The center is planning to offer "Evening Care" in the near future. An effort will also be made to work closely with colleges and universities in the community to use our facility for field placement of future teachers.