'Oppose' nuclear arms

WASHINGTON (NC) — Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops (NCCB), Nov. 17 called on the U.S. church to oppose nuclear weapons — "the most dangerous moral issue in the public order today" — and to fight against abortion and on behalf of the poor in order to fulfill its gospel mandate.

In his presidential address, which drew a standing ovation, the NCCB president also emphasized that the separation of church and state does not mean that the church should remain silent on public issues.

"THE CHURCH MUST raise its voice clearly about justice, because choices now before us as a nation can erode the conditions which support human dignity," the archbishop said. He cited church concerns over the global arms race, abortion and "impossible choices the poor face in our society" as signs of the "direction of a consistent moral vision rooted in Catholic social thought."

Such moral consistency must be the basis on which a religious organization's positions on public issues are judged, he said.

The address was the first presidential message from Archbishop Roach, who was chosen to lead the nation's hierarchy in 1980.

The 284 bishops, including Archbishop Edward A. McCarthy spent the first day of the general meeting introducing a budget, a health care pastoral and other proposals and debating such items as a statement on Central America and the merits of the Hatch amendment. They met at the Capital Hilton hotel just a few blocks from the White House.

A PASTORAL ON health care, presented by Bishop Mark J. Hurley of Santa Rosa, Calif., called for "development of a national health insurance program" and said "it is the responsibility of the federal government to establish a comprehensive health care system that will insure a basic level of health care for all Americans."

Although the political climate is not advantageous to establishing such a system now, "the (Social Development and World Peace) Committee feels it would be a mistake to retreat," Bishop Hurley said. The pastoral, proposed in a different version in 1980, was modified for presentation this year after meetings with such groups as the Catholic Health Association and World Health Organization.

THE INNER VOICE

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Charities celebrates 50 years

By Ana M. Rodriguez
Voice Staff Writer

On a chilly, starry night, under the towers of Coral Gables, fabled Biltmore Hotel, the workers of the Catholic Service Bureau gathered to celebrate the agency's 50th anniversary, to recount old times and to honor those who served beyond the call of duty.

The first director of the agency was there, a sprightly octogenarian who joked, "The reason they invited me down here is that I was the last survivor of the service." So was the current director, Msgr. Bryan Walsh, and a director in between who since has become Auxiliary Bishop, John Nevins.

Archbishop Edward McCarthy also was there, awed he said, at the ability of the CSB staff to make everything work just right, including planning the banquet outdoors and then making sure it didn't rain.

Auxiliary Bishop, Agustin Roman was also present, as were many priests of the Archdiocese and scores of workers who had come to the Biltmore Hotel in Coral Gables to thank and be thanked.

Bishop Nevins, who served as director from 1960 to 1975, thanked those he had worked with and those who had come before for "50 years of magnificent work on behalf of people."

MARY SCHUSTER, the agency's first director and first professional social worker, thanked everybody for the "wonderful work, wonderful encouragement you gave me."

Then she reminisced about how it all started with a three-room office and one secretary back in the 1930's, when it seemed everyone who was coming or going anywhere was stopping in South Florida.

"I had these sick people on my hands. A few people who were very optimistic . . . Quite a few people who were running away from their problems," she said.

Then she deadpanned, "There never was a dull moment."

Msgr. Walsh recalled that "social work grew out of an immigrant experience," and said that dimension is still very much a part of the CSB of...
Novitiate program on coed basis

PORTLAND, Maine (NC) — A pilot program which involves the coming together of male and female novices from five different religious communities on Mondays throughout the academic year has been set up at the Sisters of Mercy motherhouse in Portland.

Every Monday the 12 novices follow a schedule which begins at 9:15 a.m. with prayer. Then follow classes in religious life and vows, Christology, arts and crafts, and communication. The day’s activities, which also include liturgy, meals and socializing end at 8 p.m.

The Sisters of Mercy now teach all the classes, but Sister of Mercy Sylvia Comer, one of the directors of the program, said she hoped to involve all the communities in the teaching process.

The five participating communities are the Sisters of Mercy, the Brothers of Christian Instruction, the Companions of Christ, the Franciscans, and the Sisters Servants of the Immaculate Heart of Mary.

Directors of the individual novitiates programs work together to plan the intercommunity experience and each director then integrates the program into the formation of his own novices.

“Our motive was sharing resources,’’ Sister Comer said. “We do the same things, but we’d have one or two novices or many. We thought if we could come together, they could share what they have, we could share what we have and it would be very good for the young people to be together socially.”

Agency protects Cuban civil rights

AMARILLO, Texas (NC) — The Amarillo diocesan Catholic Family Service (CFS), in an attempt to protect the civil rights of 38 Cuban refugees in the west Texas area, refused to turn over files police believe might link one of the refugees to the rape-slayings of two 76-year-old women, one a nun. Steve Bogus, director of professional services of CFS, said that “for every file we turn over, we would have a potential law case on our hands for violating the privacy act.”

He said that since newspaper stories have targeted the Cubans as suspects, animosity has been directed toward the refugees. The CFS social workers and administrators fear that the Cuban refugees will be “unable to make a home anywhere” and that the resettlement program could be ruined as a result of adverse publicity on a national level.

Pope calls for rights for farmworkers

VATICAN CITY (NC) — On Italy’s day of thanksgiving for the harvest, Pope John Paul II issued a call for legislation that will guarantee the rights of the world’s farmworkers. Speaking to about 50,000 pilgrims in St. Peter’s Square, the pontiff said that many of the social problems of rural communities today can be attributed to developing technology and to agricultural policy.

“Radical changes are urgently needed which would guarantee by means of just legislation and international agreement on the council came after a five-hour meeting between British Prime Minister Margaret Thatcher and Irish Prime Minister Garret Fitzgerald. Mrs. Thatcher said that their meeting was friendly and constructive and that the council would be restricted to ministers and officials of the two governments. Fitzgerald said that he believed the establishment of the council would help to bring peace to Northern Ireland. “We are moving step by step to a new relationship,” he said.

Villanueva, located on the Main Line outside Philadelphia, is an Augustinian university with an enrollment of about 9,000. It had one of the oldest football programs in the nation, dating from 1894. In those 87 years teams won 383 games, lost 337 and tied 40.

Religious hit persecution in Salvador

MANAGUA, Nicaragua (NC) — The Nicaraguan Confederation of Religious has voiced solidarity with the church in El Salvador and Guatemala.

“We see Christ crucified in Central America in your anguish of terror, insecurity and frustration due to constant violations of human and divine rights,” said a letter issued by 80 members of the conference during a meeting in Managua.

“We demand a concerted effort to bring violence and death against the kingdom of God through a selective persecution of church personnel engaged in the liberation of the poor,” it added.

The statement said persecution comes from “systematic selfishness and injustice organized at the national and international levels.”

The most kidnapped saint in paradise

VENICE, Italy (NC) — The remains of St. Lucy, the third-century martyr described by Italians as “the most kidnapped saint in paradise,” were stolen once again in November. Armed bandits took the skeleton of St. Lucy from St. Jerome Church in the Trastevere district of Rome.

The theft was the fourth time that St. Lucy’s remains had been robbed. For the time being, St. Jeremiah Church will be closed to the public and a cover will be used to protect the fragile skull. It was the fourth time that St. Lucy’s remains had been robbed. For the time being, St. Jeremiah Church will be closed to the public and a cover will be used to protect the fragile skull.

The statement said persecution comes from “systematic selfishness and injustice organized at the national and international levels.”
Charities director hits federal cutbacks

By Ana M. Rodríguez
Voice Staff Writer

After a half century of actively reaching for the "Great Society," this nation "is turning its back on poor people," Msgr. Bryan Walsh, director of the Archdiocese of Miami's Catholic Service Bureau, told The Voice this week.

Celebrating its 50th anniversary this month, the CSB "was born in the midst of a turning point (the Depression) on how this nation looks at poor people," Msgr. Walsh said. "Now we celebrate our 50th at the end of an era and the beginning of a new era. The nation is turning its back on poor people.

Msgr. Walsh called this change "a colossal step backwards" and predicted that "the ultimate cost is going to be very great.

But he added that the work of CSB and Catholic Charities in general, though curtailed by cuts in the federal budget, will continue because helping the poor is "a clear mandate of Christ."

THE VETERAN administrator, who has worked with CSB for 16 of 27 years as a priest, is recognized as an expert in Cuban refugee and immigration matters. He has headed CSB since 1975.

Today's attitude against helping the poor, Msgr. Walsh said, is "nationwide and it's affecting everything from what government does to what local taxpayers are willing to do and what individuals are willing to donate."

He notes that while verbally promoting the idea that people help themselves and reach out through private charities, the Reagan administration "has taken steps to discourage philanthropy" by diminishing tax breaks for those who donate large amounts.

"The big giver no longer gains any advantage by giving," he said, adding that while in the small, poor communities of America "it is neighbor helping neighbor that keeps people going, not the welfare check, one complements the other and helps keep society on an even keel."

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Chdiocese has made public statements concerning his homosexual orientation. His statements have caused con- fusion and the publicity accrued has given birth to grave scandal among the laity. As a result, for the good of the faithful, Archbishop McCarthy has deemed it impossible to give a new life in this country. (See The Voice, Oct. 1, 1982.)

Among the most notable programs of CSB are the Cuban Children's Program which found homes and shelters for 14,000 minors who arrived unaccompanied in this country between 1960 and 1962; and the Archbishop Carroll Catholic Life Center in Fort Lauderdale, which includes a nursing home, two housing facilities where elderly can receive varying degrees of care and nearby day care centers for those who live at home.

"At the end of 50 years," said Msgr. Walsh, "we know that when people realize what had to be done at the end of the Depression, people worked together to create these social programs."

He and CSB will continue to work for the poor, while waiting for the pendulum of public opinion to swing back.

Celebrating 50 years

(Continued from page 1)

today, especially in South Florida. Because one of the bishop's canonical duties is to care for the widows and orphans, he said, CSB workers are also "in a very special way, the bishop's helpers."

ARCHBISHOP McCArTHY called them "a sign of the presence of Our Lord Jesus Christ in our community. They're ministering that love that the Lord Jesus said is the way that his followers can be recognized.

He urged the agency's offices to work more closely with parish communities and said, upon reflecting on 50 years of service, "We certainly have reason to celebrate."

Among those receiving awards for their years of service to the CSB was Fred Hartnett, a long-time activist who received a "very special award" for his volunteer involvement.

Special awards also were given to CSB workers who, after putting in eight hours of work at the office, volunteered eight more hours to helping process the thousands of refugees who arrived during last year's Mariel boatlift. Several priests who housed the refugees in their parishes were also honored.

Pope asks for aid for drought victims

VATICAN CITY (NC) — Pope John Paul II renewed his appeal for aid to the drought-stricken Sahel region of Africa and pledged the church's continued cooperation in solving relief problems. He was addressing participants in a meeting sponsored by the pontifical council, "Caritas" ("One Heart"), the Vatican agency which coordinates church relief and development activities. The council's meeting was reviewing the church's social assistance to 13 drought-affected African nations.

Mary Schuster, the first professional social worker hired by Catholic Charities in South Florida in 1939 and the agency's first director, was guest of honor at CSB's 50th anniversary celebration. Current director Msgr. Bryan Walsh is at her side.

Statement on gay priest

Recently a priest of the Archdiocese has made public statements concerning his homosexual orienta- tion. His statements have caused con- fusion and the publicity accrued has given birth to grave scandal among the laity. As a result, for the good of the faithful, Archbishop McCarthy has deemed it impossible to give a pastoral assignment at the present time.

There have been accounts reporting deplorable conditions to which the priest has been relegated. These reports are unfounded and bear no resemblance to the actual truth of the matter.

"The big giver no longer gains any advantage by giving," he said, adding that while in the small, poor communities of America "it is neighbor helping neighbor that keeps people going, not the welfare check, one complements the other and helps keep society on an even keel."

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Oppose nuclear arms, U.S. bishops urged

(Continued from page 1)

Health Association, which had objected to the earlier treatment of employees' rights and responsibilities, Bishop Hurley said.

A report by the bishops' Committee on Pro-Life Activities sparked a debate over the NCCB's decision to support the Hatch amendment, a proposed constitutional amendment which would allow Congress and the states to outlaw abortion.

Although backed by Cardinal Terence Cooke of New York, chairman of the bishops' Committee on Liturgy, said other representatives, Archbishop Thomas C. Kelly, NCCB general secretary, and other bishops, the Hatch amendment and NCCB support for it were criticized by some bishops. The latter said the NCCB for a long time has favored a strong ban on abortion which would go beyond a "states' rights" provision.

The Hatch amendment sometimes has been called a "states' rights" amendment because of its provision for state action on abortion.

Cardinal Medeiros said the Hatch proposal would allow some states "to destroy innocent human life" if they desire, although it could be banned elsewhere. "In my conscience, as it is at this point, I don't see how I could" support the Hatch amendment, he said.

But Bishop Joseph McNicholas of Springfield, Ill., a pro-life committee member, suggested more unborn children would die through abortion if the bishops waited for a perfect piece of legislation to be enacted.

Pope OKs change of words in Mass

WASHINGTON (NC) — U.S. bishops received surprise notice Nov. 17 that Pope John Paul II has confirmed their request to omit the word "men" from the words of Consecration.

The words of Consecration in all eucharistic prayers used in the Mass now will read "... for you and for all so that sins may be forgiven ..." instead of "... for you and for all men..."

In the midst of discussion on language in the liturgy during the second day of the National Conference of Catholic Bishops (NCCB) meeting in Washington, Auxiliary Bishop Anthony G. Bosco of Pittsburgh asked about language changes requested at last year's meeting.

Bishop James Malone of Youngstown, Ohio, U.S. representative to the International Commission on English on the Liturgy (ICEL), said the bishops had not received word from Rome.

BY COINCIDENCE, NCCB president Archbishop John R. Roach said the conference had just received a letter from the Vatican announcing the change in the Consecration. The archbishop said the change would be implemented immediately in all of the U.S. dioceses.

The question of language which refers only to men had been addressed at last year's meeting when the bishops voted a series of changes to delete what was termed "exclusive language."

Arpsiparch Rembert Weakland of Milwaukee, chairman of the bishops' Committee on Liturgy, said other requests made by the U.S. bishops to the Vatican apparently are "still under study."

Other changes were proposed to try to touch up the theology of certain liturgical passages, Archbishop Weakland had said at the 1980 meeting. Modifications were suggested in eucharistic prayers to make the language less "exclusive."

AT LAST YEAR'S meeting the archbishop also said the change in the Consecration "is the most serious of all those presented. It causes distress on the part of so many women and men around the country. It's so symbolic of many larger concerns."

ICEL had noted that "though the words 'man' or 'men' have a traditional generic usage, many people have come to experience them as referring primarily or exclusively to males and so as including women only in a secondary way... or as omitting them altogether."

At a press conference Nov. 17 following the announcement of the change Archbishop Weakland said, "I am grateful to Pope John Paul for granting this."

The archbishop also noted the timing of the announcement, made as he was stepping down as chairman of the liturgy committee. "It's kind of a nice way to be sent off."

Pope: different liturgies enrich

CASTELGANDOLFO, Italy (NC) — Different liturgical, disciplinary and theological expressions of Christianity can enrich the Catholic Church if they are "complementary rather than contradictory" to Catholic tradition, Pope John Paul II said.

The pope, who spoke recently in Castelgandolfo during a meeting with Patriarch Abuna Telke Haimanot of the Ethiopian Orthodox Church.

"The Heritage handed down by the apostles has been lived by our churches in different forms and ways, and it has had a varied development in accordance with the natural gifts and circumstances of life proper to each," Pope John Paul said in an English-language talk.

"THIS HAS ALSO led to different liturgical, disciplinary and theological expressions; in themselves, as long as this variety is complementary rather than contradictory, these different expressions are an enrichment for the life and the mission of the church among nations," he added.

The pope said progress in recent ecumenical dialogue has helped to clarify real points of divergence among Christian churches "as we gradually free them from so many secondary elements that derive from ambiguities of language."

He pledged the Catholic Church's full cooperation in theological dialogues and said the church will "do all she can, in harmony with other churches, to forward this search (for Christian unity) which corresponds, beyond all doubt, to God's will."

Bishop John Paul repeated his frequent comment that the need for Christian unity "is more urgent than ever."
It's 'TLC' for orphans

Broward group helps kids, families with adoption needs

By George Kemon

Vice-President, Editor

"TLC" is familiar to just about everyone.

There is a group that does provide Tender Loving Care, but its initials have a different but just as important meaning — The Lifeline for Children.

"TLC," located in Plantation, is a group of concerned parents who have banded together to support those interested in the adoption process — a life support system which sends clothes, medical supplies and toys to orphanages overseas.

The agency also assists with some of the red tape involved in helping potential parents adopt an orphan from such overseas countries as Korea, India and many South American countries.

The Lifeline for Children helps explain agency requirements, knows the availability of children in various overseas orphanages, and can assist with the myriad adoption procedures.

The GROUP, formed four years ago by concerned parents and those waiting for a child, saw the need for an action group to help prospective parents; to counsel and assist with such problems in connection with adoption, and to help families who already have adopted children who may have problems and special needs.

LifeLine for Children maintains photo scrap books of children available for adoption. They have access to several worldwide organizations who specialize in adoption of foreign-born orphans. They can put potential parents in contact with the agency. The Lifeline for Children is a non-profit "home-grown" agency which grew into existence through the needs of both parents and the children who are available for adoption.

The members of TLC are pushing legislation to make deductions for adoptions as real as the expenses deducted for the birth of children in this country. Adopting a child from an overseas orphanage can be expensive, time consuming and at times frustrating. But, TLC can help ease the waiting and can accomplish some things the potential parents cannot do.

TLC is presently supporting a family in Haiti through the Catholic Service Bureau, and has been for some time. The support costs $30 per month, which is sometimes hard to raise. But, they find a way. People send a few dollars, parents join. (Dues are $12 a year which includes a very newsy newsletter published nine months a year.)

As Christmas approaches TLC is mindful of the children and families throughout the world who face another bleak Christmas. They are assembling boxes of clothes and pediatric medical supplies, which are packaged for overseas shipment by volunteers. Through the courtesy of some airline stewardesses and some airlines the supplies find their way to far-flung countries whose very existence is heavily dependent upon such contributions as TLC and others can make.

Another immediate concern are children left homeless as a result of the conflicts in El Salvador, Guatemala and the Middle East. TLC's helping hand extends to other Third World countries, also.

There are orphans cared for by Catholic nuns and other Christian groups in Uganda, for instance.

Patricia E. Hintz, President of TLC, asks that the world's orphans be remembered as we wrap Christmas gifts this year, and perhaps assist in some small way the plight of the children less fortunate than ourselves.

If you have some children's clothing, shoes, medicines, or perhaps a check — these can be sent to: The Lifeline for Children, P.O. Box 17184, Plantation, Fla. 33318, or call (305) 584-5957 (Wilma Dorsey, Secretary) for more information on TLC.

Three of the beneficiaries of Lifeline; Martin Craine, Lifeline board member, holds her daughter, Amanda; Wilma Dorsey, secretary of Lifeline sits with Tara, a new arrival in the U.S., and Matthew, who came to the Dorsey's in 1974. All the children are Korean.

Catholic group protests Bishops' views

WASHINGTON (NC) — An organization of Catholics opposed to the church's teachings on abortion said that Senate testimony on abortion by two leading U.S. bishops was not representative of the views of most Catholics. Archbishop John R. Roach of St. Paul-Minneapolis and Cardinal Terence Cooke of New York, representing the National Conference of Catholic Bishops, testified in favor of a constitutional amendment which would remove the right to abortion in the United States and allow Congress and the states to re-enact abortion restrictions. The organization, Catholics for a Free Choice, said it protested the "symbolic value" of the two bishops' appearance. It further stated that recent public opinion polls show that Catholics basically agree with the general population's views on abortion. Fifty-five percent of Catholics feel that abortion should be legal under certain circumstances, it said.

Prelate warns on 'Priestless Eucharists'

HARTFORD, Conn. (NC) — In an open letter to Catholic women reportedly celebrating "priestless Eucharists," Archbishop John F. Whealon of Hartford warned that their actions, if reported accurately, were "at least schismatic" and possibly heretical. "Do not make the sacred Eucharist either a protest or a playing field. Do not trivialize the Lord's body and blood," the archbishop told them in a letter addressed, "My dear sisters in Christ Jesus." The letter was written in response to a Hartford newspaper's report that about 30 women in the area had been participating in "priestless Eucharists." A spokesman for one of the women's groups, however, said that they make no claims as to whether this is really the "Eucharist" at their prayer services.

BELEN JESUIT PREPARATORY SCHOOL

Belen Jesuit Preparatory School has moved to its new facilities located at 500 S. W. 127th Avenue, Miami, Florida 33184.

Belen is a Catholic School covering grades 7th to 12th. According to Jesuit tradition, Belen's main goal, besides academic excellence, is to communicate and to strengthen Christian values in order to help young men to develop into "men for others."

Our next Entrance Examination will be on Saturday, December 5th. We only accept applicants for 7th to 9th grade. The requirements are good academic average and good conduct in their present school.

Applications may be obtained at 500 S. W. 127th Avenue from 8:15 a.m. to 4:00 p.m. Telephone 223-8600.
Did Mary visit Cuba recently?

By Jose P. Alonso
Voice Spanish Editor

Last week, Cuban broadcasters in Miami set the community awhirl when they reported that our Lady had appeared in Havana Bay more than once, beginning on the night of Oct. 21.

The rumors say that hundreds have seen her and go on to describe the Castro government’s measures to discredit the visions, to the extent of calling them the work of an American submarine.

While the apparition itself cannot be confirmed, the persistence of the rumors lends credence to the belief that some people do think something unexplainable has happened.

But Cuba is not the only place where people say they have seen Our Lady recently.

On June 24, 1981, on a hillside near Medjugorja, a small Croatian village in the northern part of Yugoslavia, six children, four girls and two boys, reported seeing the Virgin Mother.

In the children’s questions as to who she was, the Lady is said to have answered, “I am the Queen of Peace.” She reportedly told them to urge people to pray, do penance and receive the sacraments more often.

Yugoslavia is a Communist country with 21.5 million people, 32 percent of whom are Catholic. Needless to say, the government did not find the reports pleasing. It has jailed the woman who for years claimed that Our Lady had appeared. Today, groups still gather at the site to pray the rosary, as she is reported to have requested.

In Rosario, Argentina, dozens of people categorically affirm that they “saw” an image of Our Lady “cry” in the home of a Catholic family. Ever since, faithful have been visiting the house in such large numbers that the family decided to transfer the image to the parish church, where the pilgrimages have continued.

Not so long ago, in a suburban area of New York state, claims were made that Our Lady had appeared. Today, groups still gather at the site to pray the rosary, a custom that had been initiated by the family.

The Lady of Guadalupe took only a little more than two years to be deemed worthy of devotion by the church. The family decided to transfer the image to the parish church, where the pilgrimages have continued.

Acceptance of the inheritance, the woman said in her will, would mean that the Vatican accepted the validity of her ‘vision.’ The Vatican had previously investigated the vision and found proof of the Holy Eucharist and love Jesus from those who offend God, love Jesus from those who offend God, love Jesus from those who offend God, love Jesus from those who offend God, love Jesus from those who offend God.

In Salette, France, two peasant women who for years claimed that the Virgin had appeared, and as proof, had caused a pear tree to bloom out of season, left her whole inheritance to Pope John Paul II. The woman’s fortune came from the inheritance, the woman had said in her will, would mean that the Vatican accepted the validity of her ‘vision.’ The Vatican had previously investigated the vision and found proof of the Holy Eucharist and love Jesus from those who offend God, love Jesus from those who offend God, love Jesus from those who offend God, love Jesus from those who offend God, love Jesus from those who offend God.

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A new home, a new heart for South Florida's church

In September of this year, ground was broken between 93rd and 95th streets and Biscayne Boulevard for what will become, in a few months, the heart of South Florida's church.

The Archdiocese of Miami's new Pastoral Center, a low-profile, garden-type building which, for the first time in the Miami church's history, will consolidate under one roof various Archdiocesan ministries now spread out in several deteriorating buildings and various locations, is already well underway and construction is expected to be completed by the fall of 1982.

Although for most Catholics, contact with the Church is through the parish, a vast number of services and supporting activities are performed in the chancery or Archdiocesan Pastoral Center. Archbishop Edward McCarthy is assisted by a staff of two auxiliary bishops, priests, religious and laity, most of whom have their offices at the chancery. In addition to general administrative functions, they are involved in recruiting, training, directing and assigning the clergy, religious and laity who minister in the Archdiocese. They provide consultation and instruction relative to liturgy. They are responsible for lay ministry activities, spiritual life, sacred music and architecture, promoting pastoral ministry to youth, the elderly, minorities, the hospitalized and infirm, prisons, campuses, rural areas and professional groups.

They also serve those seeking marriage annulments through the Marriage Tribunal, supervise the Catholic school system, direct the office of Catholic Charities which conducts the Archdiocese's annual $10 million program of social services, provide Catholic radio and TV programs and edit The Voice, the Archdiocese's Catholic newspaper.

In addition, the parish church of St. Martha's will have its new home in the pastoral center, because the present location, a former motel along Biscayne Boulevard, is deteriorating rapidly.

In order to meet the costs of construction, the Archdiocese is allowing individuals to designate buildings, sections, rooms, items or equipment as Living Memorials which will continue to provide benefits for all the Catholics of South Florida generation after generation.

These memorials offer excellent opportunities for individuals, families and business firms to honor and perpetuate the name of a loved one, founder of a firm or the name of an organization. Memorial subscriptions are not fixed by actual cost but are determined in consideration of the privilege of designation and to help absorb the cost of necessary construction which cannot be readily memorialized.

Memorial opportunities range from $100,000 for the Archbishop's office to $15,000 for the director of Christian Formation's office to $1,000 for secretarial office furnishings.

For more information, call the Archdiocese Development Office at 757-6241.

Your gift...

...can take many forms and provide valuable tax benefits.

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Gifts of up to 50 percent of adjusted gross income are tax deductible in any given year. Non-deductible portions of gifts can be carried over to subsequent years.

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Five-year pledges are desired either with or without accompanying cash contributions. Pledge reminders will be mailed as desired.

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A double tax advantage accrues to the donor by avoidance of capital gains tax on the appreciation and by allowable deduction for the full present market value of the gift item.

Call to reserve your memorial, 757-6241, Ext. 277.
Priest answers schools editorial

(Following is a statement on Catholic Schools by Fr. Vincent Kelly, Archdiocese Superintendent of Education, in reaction to a Miami Herald editorial that suggested public schools were threatened by private schools. The Herald printed part of the statement as a letter to the editor.)

Dade County community leaders justifiably demonstrate grave concern over the human tensions and evolving programs that comprise the local scene. Primarily concerned is addressed to our youth and the educational programs that prepare them for the future.

All citizens share sufficient anxiety about what lies ahead for all of us that they are willing to enlist the assistance of every agency including the home, school, Church, synagog, community, club, etc., to provide the desirable mix of preparation to equip the young to mature into contributing members of society.

Over sixty years, the Catholic Church in Dade County has been identified as a sizable contributor to the educational needs of people especially the young. It is now public who newly arrived at the elementary, secondary and College levels, a well-proven program has trained thousands of students who today contribute to society in a very meaningful way. With its emphasis on spiritual formation, self-discipline, academic preparedness, community awareness awareness, it produces a service that has proven in tangible ways the quality of its success.

On November 4, 1981 an editorial in the Miami Herald cast a shadow reflection on the integrity of our 39 Catholic Elementary and Secondary Schools and other private schools within the county. It is a disservice to parents and students who today contribute to society in a very meaningful way. With its emphasis on spiritual formation, self-discipline, academic preparedness, community awareness awareness, it produces a service that has proven in tangible ways the quality of its success.

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Do IRA bombings bring peace closer?

We have in hand an irate letter from a reader criticizing our editorial stand against terrorism, including that of the IRA.

"Into the tortured moral questions of the Northern Irish . . . the Voice blithely sails," begins the letter which goes on to criticize us for echoing "mad Maggie's denunciations."

Tortured questions, indeed, they are, though the letter writer seems assured about the moral propriety of exploding nail bombs near women and children on the streets of London, as was done recently, killing a bystander and maiming two children.

Does calling the IRA terrorists "freedom fighters" justify killing women and children in England, some of whom may even be Catholic?

Does anyone think that bombing a cafe or store in an English town will bring England to its knees or change world opinion about the injustice of Northern Ireland?

EDITORIAL

And does the assassination last week of a British Member of Parliament bring justice closer? Rather, it resulted in a retaliatory killing of a Catholic teenager, a horrible, senseless act.

But this is what happens with terrorism, one killing leads to another and a just resolution grows even more distant, and finally the killings simply go on for their own sake, a mere expression of hatred on both sides, the true quest for justice by the oppressed minority lost in the smoke.

As we have stated in this space before, the discrimination against the Catholic minority in Northern Ireland is well documented. We do not need to be persuaded of that. It is a question of tactics.

Clearly, the initiative for peace should be with the British government which should pressure reforms in Northern Ireland in exchange for its "peace keeping" presence.

And the concerned people in this country should spend their dollars lobbying Congress and the President to persuade England in the matter, rather than funding another bombing under the guise of buying medical supplies and such.

Letters to the Editor

‘Church Left Behind’; just Modernism

To the Editor:

"The Church You Left Behind," an article by James Breig in the Oct. 16 issue of The Voice, is a nice piece of subtle, Modernist propaganda.

He admits his views are prejudiced, and to argue each point would take too much time, and space.

He ridicules all the old traditions as silly, Dogma and tradition go hand in hand. He claims the old church was easy, and brands those of us of the early years as ignorant because we just had to follow a few rules. Those silly rules, the Commandments, were God given. The guidelines by which we are to live.

It isn’t easy being a good Roman Catholic. It never was, and never will be, but if we know our faith, and live it, we know the difference between right and wrong, and love is second nature.

Vatican II did not erase all the old beliefs, as one reading this article would be led to believe. Many of the changes in the church today are not sanctioned by the Magisterium, or in accord with Vatican II.

He paints a very dismal picture of the old church. Yet, there was no shortage of priests; our Seminaries, and Convents were full; our churches were filled with worshippers, and our churches were monuments of love to God, and the church was strong.

That can’t be said of the church today.

He speaks of God’s love, and presence in the church of the ‘80s. God is, was, and always will be, everywhere. All we have to do is want Him.

I disagree when he says dress doesn’t matter. We didn’t ignore our Religious. We set them apart, and respected them because of their ideals. They were our leaders, and models for our children. A priest in a Cardin, or a nun in a Givenchy belies the vow of poverty, and displays a disregard for the calling.

As for the laity, if we can preen and primp for a social visit or a big date, why can’t we dress accordingly for a visit to the Lord’s house?

Mrs. Sara Quinn
Palm Beach Gardens

Archdiocese thanked

The following letter was received from Bishop Edwin Broderick, director of Catholic Relief Services:

Dear Archbishop McCarthy:

We have received the following gifts from your Archdiocese:

- Operation Rice Bowl — $4,859.35
- Annual Appeal — $96,988.45

Please convey to all those you serve our deepest appreciation for their response to these appeals.

CRS has been in the forefront of the fight against hunger for many years. These gifts from your good people will help fund projects in 70 countries overseas in which poor families and communities are involved in self-help activities crucial to their future, often to their very survival.

The CRS staff joins me in thanking you for your leadership and your significant financial support.

My cordial good wishes.

Edwin B. Broderick
Executive Director
The U.S. Supreme Court announced it would hear a case that may set a major precedent: whether a school board has control over book censorship.

The court will decide whether school officials in Island Trees, a small community on Long Island, had the right to ban nine books they found "vulgar, anti-Christian and just plain filthy." The school board labeled the books "objectionable" in 1976 and, with strong community support, the books were removed from the school libraries.

The incidents in the case are five students, assisted by the New York Civil Liberties Union. The incident is especially interesting because book banning is becoming a national phenomenon.

A RECENT REPORT from the American Library Association indicates that demands to ban books increased nine-fold from 1975 to 1981. The Association of American Publishers surveyed school administrators and found that one-fourth of the nation's schools and libraries feel pressure from censors.

Banning books has the aura of morality. It is akin to sweeping away dirt, getting rid of evil and keeping poison away from children.

But we have to face the undercur-
rent when we talk about banning books: The issue of who makes the decisions about which printed words are evil — and how difficult it is to put on the brakes once the banning starts.

When I think of some books the "righteous" would destroy, I get even more nervous. "Catcher in the Rye," a book I greatly admire, is always on someone's list. Other banned books have included "The Great Gatsby," "Diary of Anne Frank" and even the "Merchant of Venice," which offends some Jews.

I PROBABLY WON'T win popularity contests with this column, but I have searched my conscience and have concluded that I am opposed to book banning. It is a giant step toward eroding our precious heritage of literature and a denial of the spirit of the First Amendment. It is a personal affront to my right to choose for myself and my children what we shall read.

Note that word "choice." Therein lies the rub. I believe that parents have the right to act if they strongly object to a certain book that is assigned for their children.

I also believe parents have the right to know if their schools have developed criteria for selecting books. Many parents have miscom-
prehension whatsoever about how or why certain books are selected for their school libraries or classroom reading lists. This should be corrected.

We need to develop creative ways to deal with the question. Recently, I heard about a group of parents and school teachers who met for a mutual education session. Through talking together, they were able to get at the root of the discomfort they were feeling about certain books.

PERHAPS SCHOOL BOARDS could take a role as advocates in this kind of communication. Letting parents and educators to develop trust and confidence in one another. That would make more sense than having school boards become book censors.

I met a student, Stephen Pico, involved in the Island Trees lawsuit at a recent meeting of the American Society of Journalists and Authors, a professional organization which is understandably opposed to book banning.

He told me a woman in Island Trees said, "I wouldn't have those books in my house, so why should they be in the schools?"

Well, I wouldn't have purple walls, or cactus, or pop art paintings or polluting detergents in my house — but do I have a right to dictate that others follow my example?

I hope this column won't be ban-
ded.

By Antoinette Bosco

Problems in the Philippines

The day before word came he would be allowed to return to the Philippines, Maryknoll Father Ralph Kroes came by to visit with me. After serving 12 years in the Diocese of Tagum on the island of Mindanao, Father Kroes had returned to the States to visit his family in Wisconsin. On August 31, he flew back to Manila. He left with the intention of keeping them so

The Filipino Immigration Commissioner Edmundo Reyes issued a statement that charged Father Kroes had "engaged in political and other subversive activities and not in the pursuit of evangelization which was the condition of his presence in the country." Commissioner Reyes told newsmen that Father Kroes conducted teach-ins for the Marxist National People's Army, that he had led demonstrations that called for the overthrow of the Marcos administration.

FATHER KROES says the charges are completely false. He has never had any contact with the National People's Army, that he has never called President Ferdinand Marcos, that he has never in his life been involved in a demonstration. He has seen the specific charges and they involve in-

You have probably heard charges that missionaries become involved in revolutionary activities, the charge has been made by some Catholic periodicals particularly Maryknollers. I don't know about other missionaries but I'm sure about Father Kroes. We talked for two hours. You can learn a lot about a man in that time. You can ask questions, seeking his attitudes, learning of his experiences and what I can say for a certainty is that this is a priest who is not a revolutionary but dedicated to service to Christ and care for the people he serves as a priest.

But I can understand, too, why the military wanted him out of the Philippines. Father Kroes is not a subver-
sive in the sense of being a revolu-
tionary against the government but a proponent of helping the poor and the underdog.

A VICAR AND CHANCELLOR for the Diocese of Tagum, Father Kroes and a Gel with the Commission of the Church-Military Liaison Com-
mittee. It was his responsibility to bring to the attention of the military charges of military abuses in the region.

Father Kroes doesn't equivocate about the abuses — they happen deliberately and regularly. People disappear, people are detained and tortured, people are murdered. The Moslem and Marxist guerillas operate in the area. Father Kroes has no symp-
thathy for them. They bring violence and he is opposed to violence.

But the assaults upon the people are apart from the battle against the guerillas. The people are terrorized with the intention of keeping them so fearful they will help the guerillas. It is counter-productive, people who are terrorized will turn away from those who terrorize them.

FATHER KROES went to the military leaders, denounced the people's terrorizers, called for punish-
ment for kidnappers, torturers and murderers. The authorities couldn't call him subversive for that, they knew his charges were true. But you can understand why they'd want him silenced.

He doesn't call for the overthrow of the government but he doesn't hesitate to place the responsibility on President Marcos. He has the authori-
ty to do that because he knows the responsibility.

When the people of the Diocese of Tagum learned Father Kroes had been banned from the country, they went to the streets to protest. The First Lady, Imelda Marcos, was on the island of Mindanao, saw the protest, learned the reason and arranged for his return. He will happily return. He loves the people he serves.

By Tom Lennon

Single and Happy

Q. I saw a man with a bumper sticker on his car that said, "Happiness is being single." I don't know whether I agree with that. Do you? (North Dakota)

A. Maybe yes; maybe no. The man may be merely poking harmless fun at busy mothers and fathers who have a difficult time fulfilling all sorts of family obligations.

It is also possible that the man's vocation is to be single and he is happy with that state of life. Maybe he's the following sort of person:

As a responsible single person, he believes that giving is better than tak-
ing.

Serious about his career, whether it is as a business executive, plumber or writer, he also finds time to get in-
volved in projects that benefit his corner of the world.

He has fun, but not all the time. He has not remained single to escape the obligations and burdens of married life and parenthood. He is wise enough to know that escape is not the path to happiness.

But another possibility exists in regard to the bumper sticker. The man may really believe that happiness consists in being free of all obligations and burdens.

He may think that the happy person is the one who is forever part of an organization, always has lots of money, can travel a lot, has a well-stocked liquor cabinet, and never has anyone telling her or him what to do.

Some people are under the impres-
sion that is what the single and happy life is all about. They are dead wrong, because giving not taking is the key to joy.

Seven centuries ago, a kind and liv-
genius, St. Thomas Aquinas, wrote that happiness is a person's greatest achievement.

So it is well worth asking God fre-
quently to help you achieve the splendid gift of happiness.

If you would like to read about nine paths to happiness, check out a copy of "Good News for Modern Man." Look in the Gospel according to St. Matthew, Chapter 5, verses 3-11.

The words are simple but the ideas, although guaranteed to work, are unusually surprising and even revolutionary.

Questions may be sent to Tom Len-
non, 1312 Mass. Ave., N.W., Wash-
ington, D.C. 20005.)

PAGE 10 / Miami, Florida / THE VOICE / Friday, November 20, 1981
There have been many requests for clarification on the Church's teaching on homosexuality. Several years ago when the Miami ordinance matter was hotly contested, I wrote the following column. I repeat it because these thoughts attempt to explain the Vatican Declaration on some questions in Sexual Ethics.

The current conflict is shaking both society and the family. Society, because there is an ongoing and often ruthless attempt to change laws which have always been considered necessary for good order and protection of the young. People today are being bombarded with the arguments of "gay" men and women, with books, articles, talk shows and even the pathetic pleadings of gay clergymen. All this is demanding that people reverse their moral thinking and suddenly consider as good and normal what they have long been taught to hold as wrong and unnatural.

FAMILIES HAVE BEEN shaken to their roots. A woman, whose son is admitted to being homosexual, wrote to Ann Landers, "I have gone through torture — feeling guilty, blaming myself, blaming my husband, blaming our life style, but I now know, thanks to you, that placing blame solves no problem..."

Many other families have discovered a child is "different." They don't know how to handle it either within the home or with friends and relatives. We don't know, for the unerring reason that a son or a daughter may be asking to break with a fundamental principle of sexual life. "The moral sense of the Christian people" has always been against the practice of homosexuality, and it is still today. To try to change this attitude is akin to doing violence to your reason.

I think it very important to back up here for a moment. The history of civil law in its treatment of homosexuals is ugly, cruel and disgraceful. I remember in college reading what the English penal system did to Oscar Wilde, the gifted author of a few generations ago. It was the unerring reason that a son or daughter may be asking to break with a fundamental principle of sexual life. "The moral sense of the Christian people" has always been against the practice of homosexuality, and it is still today. To try to change this attitude is akin to doing violence to your reason.

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A number of conservative American periodicals with right or not sympathy for American-style trade unionism are wildly enthusiastic about Solidarity, the Polish labor federation.

A tendency to view both movements through ideological blinds accounts for this apparent inconsistency. Their great bugaboo is socialism: "American" trade unions as pro- and Solidarity as anti-socialist.

A bizarre example is a recent article by Tom Bethel in The American Spectator, one of the most bourgeois and most cynical of conservative American magazines. According to Bethel, a prolific journalist who holds a chair at the American Enterprise Institute, a conservative Washington think tank, American unions are hell-bent on leading the United States down the path to socialism.

The AFL-CIO's recent Solidarity march in Washington, D.C., Bethel says, was "little more than socialism on parade, U.S. style" — and that's an understatement. Bethel wants to replace the present system with something resembling a totalitarian system, with little or no room for labor's current role.

Equally superficial, however, is Bethel's treatment of Poland's Solidarity movement. With articles like "a national rebellion against socialism," the Soviet news agency, has accused Solidarity of harboring anti-socialist elements and, for once, Bethel says Taas is right.

It would be more accurate to say Taas is right up to a point. With some 10 million members, Solidarity undoubtedly includes some anti-socialists. As a national movement, however, it certainly is not opposed to socialism as such.

Solidarity wants "to fragment and disperse state power," says Bethel, or, if you will, to humanize and democratize Polish-style socialism. But there is no evidence Solidarity wants to fragment and disperse state power, to erase the foundations of the Polish system with anything remotely resembling American-style capitalism.

The Polish movement is far to the left of American labor, which, contrary to Bethel's views, has no interest in promoting anything akin to socialism. Moreover, the Polish labor movement is talking during Solidarity's recent convention in Gdansk, on good terms with their AFL-CIO counterparts and deeply appreciate the financial and moral support American labor has given them.

Unfortunately Bethel is not the only American journalist who has misread the significance of the Polish labor movement.

Newsweek reporters describing economic and political developments in Hungary, for example, concluded that much of what Poland wants Hungary has already achieved: more decentralization, more decision making at the local level, more efficient planning, and less Nepotism and patronage.

While true up to a point, their conclusion misses a basic difference — Poland now has an autonomous labor movement and Hungary does not.

The recent changes in Hungary — many of them improvements — were introduced by the Hungarian communist government, not the workers.
S. Florida Catholics asked to remember others this Thanksgiving

Catholics in 133 parishes in South Florida's eight counties will participate in two programs to aid the less fortunate both in the U.S. and abroad during the week preceding Thanksgiving.

On Sunday, Nov. 22, the annual collection for the Campaign for Human Development will be taken in all of the churches of the Archdiocese of Miami. For the past 11 years the campaign conducted by the U.S. Catholic Conference has been a strong source of self-help for some 1,700 groups of poor people.

"Through projects funded by the campaign they have been able to take hold of their own destiny," explained Msgr. John W. Glorie, local coordinator. Concerned Citizens of Dade County received grants from the Campaign for 1980-81 as well as agricultural farm workers in Immokalee, he pointed out.

A national advisory committee of 40 lay and Religious engaged in work for justice recommends projects to be funded, Msgr. Glorie said. Final decisions on funding are made by 12 members of the hierarchy representing 12 ecclesiastical regions of the U.S.

Also, from Nov. 22 to Nov. 28, the annual Thanksgiving Clothing collection will be conducted in all parishes, for shipment to Catholic Relief Services, the overseas agency of U.S. Catholics which helps the needy throughout the world. Last year U.S. Catholics donated more than eight million pounds of clothing and bedding valued at $10.5 million.

Blankets, practical and lightweight clothing are needed for distribution.

Since 1950 the annual CRS clothing collection has brought in more than 400 million pounds of clothing and blankets which were distributed to 32 countries in Latin America, Africa, Southeast Asia and the Mediterranean region.

"This year's collection will help clothe refugees, the handicapped and poverty-stricken families," said Bishop Edwin Broderick, CRS executive director. "The clothing will also encourage vocational programs in developing countries."

He said that since most of the countries receiving aid have mild climates, light clothing is more needed than heavy clothing.

Kathy Wilhelm is a peacemaker.

She doesn't work on international treaties or stop world wars. She does help to ensure the domestic security of other young mothers and children, as well as pensioners, middle-income families and anyone who has felt the painful pinch of inflation.

Kathy Wilhelm found a way to make the legal systems of Milwaukee work for her and other low-income and elderly consumers in combating rising utility rates and winter shut-offs. With the aid of Utility Consumers United (UCU), a self-help group funded by the Campaign for Human Development, she helped publicize the rights of consumers who temporarily fall behind in utility payments.

Supported by Campaign grants, UCU has been able to arrange a moratorium on winter utility disconnections, reduce by $3 million a rate hike request from the gas company, shift another $3 million in rate hikes onto commercial and industrial users rather than individuals, and enact in the state legislature a Citizens Utility Board to represent consumers.

Other CHD-funded projects tackle tough problems in the areas of economic development, housing, health, education and communications. Your contribution to the Campaign helps hundreds of self-help groups bring people out of poverty.

Archbishop's appeal

To the People of the Archdiocese of Miami:

The Scripture readings of Nov. 15 and Nov. 22 urge us to prepare ourselves for the Second Coming of Jesus and the Last Judgment. We will be held accountable for the use we made of the gifts, talents and opportunities we have been given in life.

Each November, we have an opportunity to thank God for our many gifts and also to share those gifts and talents in supporting the Campaign for Human Development.

The Campaign for Human Development is the major education-action program for justice sponsored by the National Conference of Catholic Bishops. Since 1970, your generosity has made it possible to fund over 1,600 self-help groups in all parts of this country to help remove the cause of poverty.

"If you want peace, work for justice." This quote from Pope Paul VI is based on Isaiah 32:17-18. "Justice will bring about peace; right will produce calm and security. My people will live in a peaceful country ... " This speaks directly to our situation today. We all desire and pray for peace throughout the world, but we know there can be no peace without a just social order.

The campaign is dedicated to eradicate the root causes of poverty, and work for the just social order which will truly bring about peace.

You can participate in the Campaign for Human Development through your generous response to the annual collection next Sunday.

With sentiments of thanks, I remain

Devotedly yours in Christ,
Edward A. McCarthy
Archbishop of Miami

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Morality group fights cable TV porn

By NC News Service

Morality in Media, an anti-pornography organization, has launched a direct mail campaign to prohibit obscene and indecent material from being shown on cable television.

A letter, signed by former Dallas Cowboy quarterback Roger Staubach, is going to 150,000-200,000 citizens, asking them to send an encased postcard, opposing smut, to their mayors. The objective is to get cities to pass legislation prohibiting indecency in cable programming.

Because cable TV does not use the public airwaves and sends programs to viewers' homes through wires and cables, it is not considered broadcasting and does not come under the broadcasting jurisdiction of the Federal Communications Commission.

However, in many areas, local government agencies regulate cable TV franchises.

As part of the campaign Jesuit Father Morton Hill, president of Morality in Media, is on a tour of 34 cities, including St. Paul, Minn., and Toledo, Ohio, to build support. His remarks Nov. 9 in St. Paul to the Minnesota Morality in Media chapter drew about 100 people. About 75 persons turned out in Toledo two days later for a similar session. Cable TV is available in the suburbs but not in St. Paul itself; it is planned for Toledo but not yet available.

"All homes are going to be wired eventually, so we're thinking 10 years ahead," he said in a telephone interview. "We want to solve the cable television problem before it becomes epidemic. It's bad enough right now."

Despite the horror of people on the threshold of death, he said he sensed a certain joy in the people that he could not explain.

shook hands with a three-year-old boy who weighed 15 pounds," he said.

Despite the horror of people on the threshold of death, he said he sensed a certain joy in the people that he could not explain.

"Jesus, you know, tells us that he lives in a very special way in the poor and the hungry," Father Keiser said.

"I've always believed that. But over there I felt that. I felt a great reverence in the presence of the beautiful people.

He made a trip to Kenya last year for CRS but this year "things are better" because of the efforts of the agency and the support of American Catholics, he said.

However, he added, the situation is still "not good at all because in the Turkana region, where 200,000 people live, in the last 18 months, 10,000 people have starved to death."

Kenya has been plagued by a two-year drought. Water is scarce and nothing grows.

"As you drive over the countryside you come across human skeleton after human skeleton. So many people were dying, there wasn't strength to bury them all," said the priest.

"And that 10,000 doesn't include the thousands of children who died of diseases they were too weak to combat. In the Turkana in the last 18 months 40 percent of the children contracting measles died as a result," he said.

"There's no sin in being rich," he said. "And there's no sin in being poor. But there's a terribly great sin in having more than you need and not sharing with those who have less than they need, he said.

"It's just not acceptable. It's absolutely intolerable that any human being, let alone a child, should die of starvation. Each of us and all of us must do whatever is necessary at whatever personal cost to avert such a catastrophe. Human life is too sacred," he said.

"A dollar feeds a child over there for a week. Jesus tells us the rich man can enter the kingdom of God, but only passing through the eye of a needle. By the standards of the Third World all of us would be rich. How are we to enter the kingdom?"

"We can find God in the poor and the hungry. We may not be able to find him any other place."

According to Father Hill, 22 percent of U.S. homes now are hooked up to cable TV.

Morality in Media's mail campaign began with a test list of 44,000 known donors to causes and subscribers to religious publications.

THE TEST was successful, generating enough donations to pay for the mailing and to initiate the larger mailing. Morality in Media also hired the suburban Washington public relations firm of Bruce Eberle and Associates to create and direct the mail campaign.

The letter by Staubach suggests that local cable TV controls are necessary because the FCC, the courts and cities and states keep passing the buck on the cable pornography issue.

The letter cites an example of what Morality in Media regards as unfit for cable TV. Included are scenes from films in which a young man offers "the services" of other men and boys, scenes showing women being tied and beaten and raped at gunpoint and a program portraying sexual bondage.

Father Hill also criticized what he termed "hard-R" movies on cable TV. He charged that many of these films portray everything but actual sexual intercourse. He said that these films and those with simulated intercourse or sodomy are unsuitable for any television.

He added that many cities and states are drafting laws to forbid pornography on cable TV although he does not think many others have such prohibitions in place now.

Miami, Florida / THE VOICE / Friday, November 20, 1981 / PAGE 13
Dear Dr. Kenny: My 16-year-old son from my first marriage is still communicating with his natural father. To say the least, his natural father is immoral and non-religious.

He lives with women and openly talks about it to my son. He makes fun of the church and has succeeded in talking my son out of his faith. My son does not defend his faith at all, does not go to church anymore and won’t even discuss Christ or the church with me. He hero worships his father and wants to go live with him when he is 18.

I tried to save an example good all these years. I read the Bible to him every night, had rosary meetings in my home, went to Mass and Communion every day, novenas, all-night vigils — all of which my son participated in until last year when his father got hold of him. How could he have lost faith so fast?

How do I act in regard to all this? Do I remain a constant, loving mother and unchanged in my attitude toward him? Or should I show my anger and disappointment and try to discourage him from falling away? (F.A.)

It is not unusual for adolescents to question their religious practices. In fact, adolescents question almost everything about their family life. This seems to be part of growing up in our culture, a growing away from family toward independence.

You worry that your son has lost his faith, I doubt that. At worst he has lost his family patterns of prayer and Mass attendance. This may be temporary.

Faith is an adult mental attitude, a belief in Jesus Christ and God. Faith is a risk, a daring absent.

I find it difficult to imagine that children are sufficiently mentally mature to have “faith” in God. They are capable of obedience and good habits. They are capable of love. They can even parrot the externals of a creed. But children and adolescents are not yet mentally ready to fashion a complete act of faith.

Don’t judge your son entirely by what you observe. The possibility that he will still develop a mature adult faith is not lost.

You are worried that your ex-husband will lead your son astray morally or devotionally. If it does happen, I hope it is temporary. If it must, I hope it happens while the boy is still young, for then he is likely to return to your home when things go sour.

The alternative is to control him so tightly that he cannot make mistakes, and then let him go when he reaches adulthood. If he stumbles then, he will not find it easy to return to your counsel. Better that he err now than later.

Your son needs freedom in order eventually to develop an adult faith. Without such freedom, faith is not possible, only habitual and obedient.

Your son has the right to make his own choice about where to live. In a divorce the courts grant young adolescents the right to choose their custodial parent at age 14. In two short years your son will be an adult.

So love your son. Continue to set a good example for him. Do not be angry with him if he chooses to visit or live with his father.

Allow him to make important choices about his life. Learning to make decisions is very important in growing up. At the same time, keep the prayers and home fire burning.

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

By Mimi Reilly

As our Church year moves to a close and Advent approaches what are you especially grateful for this year? Think back over the year including last Christmas and Advent and let your mind soak up the important events that stand out strongly in your mind. Was there something particularly joyful? Perhaps something was frightening or the unexpected or wildly funny? It’s so important to think back over the year in order to really have a chance to reflect on them and let your mind soak up the important events. In our chancery, we are a part of the chancery that is filled with a kind of respect and reverence for the Word of God. We are very excited about our “BOSS” and we are sure that people will be very excited about the Church when he is elected. We are very excited about the Church and we have a lot of hope for the future.

THOUGHTS ABOUT THE YEAR

The holiday season is a special time of year. It is a time to forgive each other for wrongs done or pain and suffering caused. Let us pause and take time to search our hearts and to reconcile ourselves to one another within our family, within our neighborhood, and within our Church.

ACTIVITY IDEAS

Young and Middle Years Families

Penance Sharing Materials: Bible, candle, matches, large bowl, small pieces of paper, pencils. Light the candle and gather around it with the house lights off. Read aloud Matthew 5:23, 24, then each family member what it means to them. Then have everyone say the penance prayer. Each family member takes a turn folding his or her paper and burning it in the bowl. The papers may or may not be read aloud to the family. (It’s up to each individual.) When burning the little paper, something like “Forgive me for I have sinned” may be said. When all have taken a turn, the household head takes the ashes and marks a cross on each one’s forehead to remind all of Christ’s victory over sin through the Cross. Then sing a favorite religious song.

Adult Families

Read aloud Luke 6:27-38 and discuss. Each person writes down what it means to them. Then have everyone say the penance prayer. Each family member takes a turn folding his or her paper and burning it in the bowl. The papers may or may not be read aloud to the family. (It’s up to each individual.) When burning the little paper, something like “Forgive me for I have sinned” may be said. When all have taken a turn, the household head takes the ashes and marks a cross on each one’s forehead to remind all of Christ’s victory over sin through the Cross. Then sing a favorite religious song.

SNACK TIME

Ginger cookies and applesauce.

ENTERTAINMENT

1. Watch football together on TV; be sure all know how the game is played — review the game’s rules.
2. Share old family pictures or movies. This is a time when everyone is growing and changing in appearance.

SHARING

Tell how you felt when someone told you “I’m sorry.”

SHARING how it feels to tell another you’re sorry.

CLOSING PRAYER

Spontaneous shared prayer.
On this last Sunday of the church year, we celebrate the feast of Christ the King. It was first introduced in 1925, to offset the absurd claims of the Communist Manifesto (1918) that man is complete master of his destiny and the lord of the world. The feast is a reminder that the royal Son of God, Christ the King, is greater than man, for He has subjected all things to Himself, even death.

During His lifetime, men desired to make Jesus a king, but He would have none of that. Now that He is truly a king, many do not acknowledge Him, for they want a king like themselves, and He is a divine king.

Ezekiel spoke of God as shepherd of His people. When Jesus described Himself as the Good Shepherd (John 10), we are reminded that His ancestor David was a shepherd-king. Only here (Mt. 25:34) in the gospel is the Son of Man called a King.

The ancient custom of offering a basketful of first-fruits to the Lord resonates on many levels. It is a re-creation of God’s goodness, a consecration to Him of the whole harvest, and a mutual pledge of future offerings and blessings. St. Paul considers Christ’s resurrection as the first-fruits, inasmuch as He is the herald and the cause of the future resurrection of all men.

The parable speaks of a separation of the wicked from the good, and of a judgment whose outcome hinges on the record of service, of acts done in the Master’s name. The judgment focuses not so much on positive wrong-doing but on the failure to do good to those who were in need of help. Those who failed to make use of opportunities to do good to others, shall be condemned for their sins of omission. “I tell you solemnly, as often as you neglected to do (these things) to the least of these, you neglected to do it to me.”

The beautiful feast of Christ the King, then, far from being an abandonment of the poor and downtrodden, provides us with a powerful motive for improving their condition. The service we tender to Christ the King will find its natural outlet in the service we render to all His sons and daughters.

Q. Is it absolutely necessary that godparents at baptism be practicing Catholics? I have two people in mind as sponsors for our child, but while they were baptised Catholic they never have received Communion or confirmation. Does my church have the right to say that these people whom I have chosen cannot be sponsors? And if so can a baby be christened without sponsors? (Ohio)

A. Before we talk about church rules, perhaps you need to ask yourself why you want sponsors at all. As I indicated at length in this column recently, baptism is a sacrament with profound effects on the life of a child, committing his parents and godparents to live that same faith as a support and example for the one who is baptized.

Sponsors are, therefore, not mere decorations at a baptism, nor is the choosing of a sponsor something one decides on simply as an honor to a friend of the family. During the ceremony itself both parents and sponsors affirm a belief in the Catholic faith, and promise they will help the child grow in it by living it themselves. Choice of sponsors must be made, then, by asking first of all who among the relatives and friends will be able to make those kinds of promises.

In light of this, it should be clear why the Catholic Church (not just your pastor) requires that the sponsors at baptism be practicing Catholics who have themselves received the sacraments of initiation — baptism, confirmation and the Eucharist.

Apart from emergencies, at least one sponsor who fills these conditions is required for every baptism. If the parents desire, a second person who is a non-Catholic person is not technically called a sponsor but a Christian witness for the baptism.
'Prince of the City'

Depth, passion make cop's saga a 'remarkable' film

By Michael Gallagher

NEW YORK (NC) — "Prince of the City" is a complex and passionate movie that demands much from its audience during its nearly three hours of running time. It's gripping and entertaining but unlike most recent Hollywood offerings, it's a movie that you've got to bring your mind and heart to.

It's hero is Danny Ciello (Treat Williams), a young New York detective based on the real officer who was the inspiration for Robert Daley's novel. Danny, with an exemplary record, is a member of the elite Special Investigating Unit whose special target is drug traffic. Given broad powers as to their manner of operating, a strange combination of genuine zeal and human frailty has made these officers susceptible to corruption from the very evil they are in constant contact with.

THEY HAVE TO PRODUCE BUSTS. Busts depend upon tips, and tips depend upon informers. Informers are invariably junkies and so it has become a routine practice of the SIU to supply them with drugs. From here it is but a short step to circumventing the law's notorious delay by relieving the drug dealer of his money as well as his drugs. This way they put him out of business, and he's not back on the streets again in a few days. And if the arresting officers pile in on top of this — if money is always shared with scrupulous fairness among the team — who has a better right? Who else is taking these risks? What goes on in the process, however, is a symbiotic relationship between the hunter and the hunted.

Though there is no evidence against him, Danny, an Italian Catholic, is tormented by guilt and comes forward to cooperate with federal authorities investigating police corruption. He sets one condition: that he never be required to inform on his partners.

ONCE HE BECOMES wired, however, and the tape-recorded evidence begins to accumulate, he comes to realize that his initial agony of indecision was but a prelude to far worse suffering to come, which his family will never understand. He becomes caught up in a process over which no one really has control, and though the agents whom he first contacted agreed in good faith to honor the condition that he set, the impersonal system allows for no such remnants of human concern. Its inexorable work is taking money, but that, at one period at least, he has given some of his prostitute-informers drugs not merely for information but for "sexual favors." This casts a different light on Danny and makes us wonder if he, despite his compassion and other estimable qualities, might not be more of a transgressor than Lumet has led us to believe.

Which brings me to my single major reservation about Lumet's film. If any police officer at all remains un tainted, you would never guess it from "Prince of the City." In Lumet's "Serpico," the corrupt cops were stereotypes of wrongdoing — the money is always shared with scrupulous fairness among the team — who has a better right? Who else is taking these risks? What goes on in the process, however, is a symbiotic relationship between the hunter and the hunted.

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Which brings me to my single major reservation about Lumet's film. If any police officer at all remains untainted, you would never guess it from "Prince of the City." In Lumet's "Serpico," the corrupt cops were stereotypes of wrongdoing beside the brave and dedicated hero, Serpico. Here perhaps Lumet has gone too much in the other direction.

Quite late in the movie, for example, we learn that Danny has not only taken money, but that, at one period at least, he has given some of his prostitute-informers drugs not merely for information but for "sexual favors." This casts a different light on Danny and makes us wonder if he, despite his compassion and other estimable qualities, might not be more of a transgressor than Lumet has led us to believe.

This shortcoming aside, "Prince of the City" is a fine movie, remarkable at any time, but all the more admirable when we're inundated with mindless escapism. At a time when movies seem unable to face up to the real America, "Prince of the City" is an honorable exception — a film with something of the inexorable force of Greek tragedy that calls our attention to the desperate plight of the dedicated men who stand between us and the jungle and so give us the leisure to make our dispassionate judgments of their failings.

Though the violence of "Prince of the City" is extremely restrained, a somber and difficult theme makes it mature fare, and the U.S. Catholic Conference has classified it A-III — morally unacceptable for adults. The Motion Picture Association of America has rated it R — restricted.

Specific agency for refugees?

The traditional role of the United States as a haven for the unwanted and oppressed has been threatened. Auxiliary Bishop Anthony J. Bevilacqua of Brooklyn, N.Y., said. Testifying before the House subcommittee on immigration, refugees and international law, Bishop Bevilacqua, chairman of the U.S. bishops' Ad Hoc Committee on Migration and Tourism, questioned the government's program of intercepting Haitian refugees on the high seas and suggested a plan for emergency handling of refugees. He called for a specific agency to manage and coordinate refugee services.

Ejected priests to return to Philippines

Two Maryknoll priests thrown out of the Philippines earlier this year will be allowed to return due to the intervention of Imelda Marcos, wife of Filipino President Ferdinand Marcos, according to Maryknoll officials. The priests, Fathers Edward Sheflito and Ralph Kroes, plan to return soon, but no date has been set yet, said Michael Lavery, assistant director for media relations at the order's headquarters in Maryknoll, N.Y. Both men were accused of engaging in subversive activities at the time they were expelled. The two priests and their Maryknoll superiors denied the accusations.

Parish withholds phone tax

INDIANAPOLIS (NC) — The decision by the St. Thomas Aquinas Parish Council in Indianapolis to withhold the federal tax portion of its phone bill to protest the U.S. arms build-up has met with a basically favorable reaction, said Philip Schervish, parish council president. "Many people agreed wholeheartedly," he said. The parish will mount a month-long effort in November to educate people about the arms situation. Federal taxes on St. Thomas' phone bill will probably be no more than $50, said Schervish. "The amount isn't that much," he said, but "the witness value is what's important."
Festivities at Haitian Center

By Prentice Browning
Voice Staff Writer

Last Sunday's dedication of the Pierre Toussaint Haitian Catholic Center and the Notre Dame D'Haiti Church was an occasion of fun and festivities but it was more than that.

For the hundreds of Haitian families who arrived for the morning Mass held on the basketball court of the former Notre Dame Academy at 130 N.E. 62nd St., it was also a chance to share communion and express their gratitude for all that the archdiocese has done to help ease the suffering of the Haitian community.

"YOU STOOD UP to preserve and defend the dignity of the human being," said Fr. Hubert Constant, the new provincial oblate of Haiti, in a speech praising Archbishop Edward A. McCarthy and the work of the Archdiocese.

Sister O'Laughlin, a member of the Adrian Dominican Congregation who formerly served on the board of trustees of Barry University and was employed as director of the Catholic Service Bureau in the Western States, has also served as superintendent of the Adrian Dominican Independent School System.

Making a specialty of envisioning and planning for future alternatives in education, Sister O'Laughlin has served as a consultant to various educational institutions and national organizations. She has served as president of Barry University since July 1st.

Although as a college Barry University has had graduate programs for more than 25 years, Sister O'Laughlin has said that she intends to initiate feasibility studies for doctorate programs as part of the school's new role as a university.

A Haitian girl wins a prize at one of the festival's game booths.

IN ADDITION to its ministerial functions, the center also hosts talks on immigration laws and other topics important to the Haitian community and will occasionally work closely with the Catholic Service Bureau providing material help for needy Haitians.

This Sunday Fr. Constant referred to Archbishop McCarthy's statement in response to the recent drowning of 33 Haitians that "we all be haunted by the silent voices of these victims of inhumanity."

"This morning on the occasion of this solemn Eucharist," Fr. Constant said, "I would like to be the voice of those silent voices to express profound gratitude. On behalf of my sisters and brothers I want to thank you in a deep way for all you have done.

WHILE A CHORUS sang Haitian songs, the Archdiocese received flowers and the sacred objects from two columns of Haitian girls who did a slow dance to the front of the assembly.

Following the celebration of the Mass the Archbishop said, "among us there is no 'them and us,' it is only us. As we dedicate this center I call attention to the great tragedy if, in gaining freedom and economic well being, you should lose the most important gift — the gift of your faith."

After the dedication there were festivities which lasted the rest of the afternoon. These included games of chance for the adults and several game booths for the delight of the many Haitian children who were present for the all day event. At the day's end there was a raffle drawing with a first prize of $500.

A Haitian girl speaks to Edward A. McCarthy before the procession into the school auditorium.
Two archdioceses plan ministry to homosexuals

WASHINGTON (NC) — Archbishop James A. Hickey of Washington, who recently expressed his disapproval of a symposium on homosexuality, is planning to establish a ministry to homosexuals, said a spokesman for the Washington Archdiocese.

"Right now we are studying various models of what other dioceses have done and are doing," said Jay Cormier, the archdiocesan spokesman, citing the archdioceses of Baltimore and San Francisco among those whose ministries to homosexuals are being studied.

Cormier said he expected that the ministry to homosexuals would be established within a year.

Father Raymond Kemp, archdiocesan secretary for parish life and ministry, will be involved in planning the ministry, Cormier said.

In a letter sent Oct. 26 to all U.S. bishops and major superiors of religious orders, Archbishop Hickey expressed his disapproval of a symposium on "Homosexuality and the Catholic Church" to be held Nov. 20-22 in the Washington area and of New Ways Ministry, an agency ministering to homosexuals which is sponsoring the symposium. After receiving materials from the directors of New Ways Ministry and talking to them, the archbishop said, he "found their position ambiguous and unclear with regard to the morality of homosexual activity."

She said a mother of four, "a lovely person, a friend of mine," cheated on welfare to the amount of $8,000 and was sent to prison. "I don't approve of cheating on welfare, but she had to give up her apartment and her children. Why not pay the money back with interest?"

Sister of Charity Dolores Brinkel, director of the criminal justice ministry in the Archdiocese of Kansas City, Kan., said her main work has been involvement in the passage of the Kansas Community Corrections Act in 1978.

The act, she said, provides a state subsidy to counties wishing to develop community corrections programs. A county can either contract with private agencies to provide services in such a program or establish its own office and hire its own employees to provide such services. Such programs include:

- Having offenders provide community services.
- Family counseling for offenders and their families.
- Psychological counseling for offenders.
- Treatment for drug or alcohol abuse.
- Victim restitution, and
- Educational services.

The programs provide for intensive supervision for offenders in all of these circumstances, Sister Brinkel said.

The act, she said, allows judges to sentence offenders to work at a community agency under intensive supervision, to drug or alcohol treatment, or to make restitution. "It has empowered citizens to take an active role in promoting alternatives to prison," Sister Brinkel said.

Sister Brinkel said her office has also sponsored five seminars for the public at Kansas State Penitentiary in Lansing. A total of between 300 and 400 people came into the prison for a day, talked to the prisoners and left with one another another criminal justice issues related to their professions.

One of the seminars was for ministers, another for legislators and judges, a third for laypersons, a fourth for health and social service personnel and the fifth for labor and business leaders, she said. "The seminars provided a great opportunity for citizens to see where their money was going and to be more realistic about what prison is."

Another project in which she is involved, Sister Brinkel said, is called "Seventy Times Seven," from the injunction given by Jesus in the Gospel to forgive others 70 times seven times, or without limit. The project "makes available tools for religious educators, pastors, at the adult and juvenile levels to raise the awareness of people of the issues that Christians should be concerned about," she said. The project includes a three-part slide-tape show, a discussion paper on the theology of forgiveness, a model workshop and suggestions for worship, education and action.

IN OCTOBER ARCHBISHOP William Borders of Baltimore established a formal public and pastoral ministry to homosexual men and women and appointed Father Joseph B. Hughes to be coordinator of the new ministry.

A "rationale" for the new ministry, issued by a five-member task force of priests and Religious, said the new ministry would seek to:

- Homosexuals be respected and valued as persons.
- The identity of the person not be limited to sexual orientation.
- The "detrimental effects" of prejudice, misunderstanding and social exclusion not be overlooked.
- An "outreach to families" be provided.
- Regular lines of communication be set up so that homosexuals can be heard by the church at large.
by Dick Conklin
Voice Correspondent

A plan to open an abortion clinic near a Catholic church and school that local residents had defeated, has come back to life with a November 13 federal court ruling.

The Deerfield Beach Medical Center, an abortion clinic that tried to open quietly last January, had been stopped short at a packed city commission meeting by local residents opposed to its location near the St. Ambrose church and school grounds on U.S. Highway 1.

The unanimous vote against the $275,000 clinic followed an emotional hearing at which nearly every religious denomination and parent-teacher group in Deerfield Beach had taken an anti-clinic position. The clinic owners then tried to overturn the decision in the federal court system. Their request for an emergency injunction to permit the clinic's opening was carried all the way to the U.S. Supreme Court (in April), where it was turned down.

THEN THE CLINIC, represented by attorney Roy Lucas, who has defended several abortion clinics around the country, took the matter to a federal appeals court in Atlanta. That attempt was successful, resulting in Friday's ruling by Judge Lewis Morgan against the city of Deerfield Beach and in favor of the clinic. Morgan also earlier threw out a law restricting abortion that had been passed by both houses of the Florida legislature.

In addition to the setback, Morgan ruled that the city would have to pay all of the clinic's legal costs — an amount attorney Lucas puts "in excess of $100,000."

"I'm thrilled," said clinic co-owner Marlene Brown. "We'll start ordering supplies on Monday and have a grand opening on December 16." During the six months they waited for the Atlanta court to return a decision, Ms. Brown and her mother had put the building up for sale, but it hadn't sold.

Ms. Brown, who said she "can't wait to start giving talks in the schools on sex education and abortion," described herself as being "all excited" about the opening.

ATTORNEY LUCAS EXPRESS-ED a desire to collect all or most of the over $100,000 in legal fees from the Catholic Church. "It would be nice to get everything from them and save the taxpayers a lot of money," he said. Lucas didn't comment on any of the other Deerfield churches which also took a stand against the clinic.

Bob Dugdale, a former member of the city zoning board who was instrumental in the January anti-clinic decision, expressed disbelief that a federal judge could overturn a city decision made with so much popular support. "I can't believe that the judge would rule that the city has no right to decide what kind of businesses it wants in our town."

Rev. W.J. Ford, president of the Deerfield Beach Ministerial Association called the court decision "outrageous". "I don't think it can really hold. It's morally wrong and the people who live in a community have a right to determine what kind of circumstances they are going to live around," he said.

FR. JAMES CONNAUGHTON, pastor of the nearby St. Ambrose church and elementary school, expressed hope that the city's residents would rally once more, as they had in January. "We'll have the last word," he said.

Local right to life groups expressed support for the effort to keep the clinic out. Mrs. Mary Laveratt, President of Broward County Right to Life, was already in the process of polling pro-life attorneys and others who might assist the Deerfield Beach attorney, who is faced with the decision of whether or not to appeal the decision to a higher court.

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Pope declines 'vision' Money

PIACENZA, Italy (NC) — Pope John Paul II has declined an inheritance of more than $3 million from the will of a woman who claimed to have had a vision of the Virgin Mary.

Bishop Enrico Manfredi of Piacenza was designated by the pope to make a formal act of renunciation on Nov. 4 at the city court of Piacenza.

Rosa Buzzini Quattrini, who died two months ago at the age of 72, stipulated in her will that the acceptance by the pope of the inheritance would be his implicit recognition of the validity of her alleged vision.

Mrs. Quattrini, known locally as Mamma Rosa, had claimed to have seen the vision in 1964 in Piacenza in the spot where a pear tree bloomed out of season, supposedly to mark the site of the apparition.

Her wealth came from the thousands of pilgrims who have visited the area.

Local church authorities have over the years issued several statements denying any supernatural origin to the events and admonishing Religious who brought visitors to the site.

Agrarian experts from the faculty of the Catholic University of Milan, Italy, reported that many pear trees bloomed in Piacenza in November 1964 and that the phenomenon was a purely natural one.

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Czar Nicholas II Canonized in NY

MOGOW (NC) — The canonization in New York of Czar Nicholas II, the last Russian monarch, by the Russian Orthodox Church in exile was a farce staged by "waxwork clergymen," a Soviet newspaper said. The ceremony was meant "to encourage and unite the last of a dying breed of reactionaries and breathe life into the ludicrous idea of restoring the Russian throne," said the daily, Soviet Russia. The paper charged that it was a "sacrilege" to honor a man responsible for "numerous crimes" during his reign. Nicholas II was among a list of about 8,500 people canonized by the Russian Orthodox Church Outside of Russia in a two-day ceremony Oct. 31-Nov. 1. A spokesman for the church's synod of bishops said that a key reason for the massive canonizations was to draw attention to the many Orthodox clergymen and lay people killed in the Soviet Union under communism.

Family is foremost — Pope says

WASHINGTON (NC) — Pope John Paul II sees the family as the main question of society today, Bishop Paul J. Cordes told participants at the National Consultation on Family Ministry Nov. 2 in Washington. Bishop Cordes, vice president of the Pontifical Council for the Laity and a consultant to the Pontifical Council for the Family, said he has met with the pope several times to discuss the recently formed family council. "It is the family which needs the attention we gave 90 years ago to the social question," Bishop Cordes said the pope commented.

Feature editor resigns from Voice

George R. Kemon, Feature Editor of The Voice for the past two years, will resign his post December. He will join the faculty of Biscayne College with title of Director of Literary Projects.

Kemon will edit the wartime diaries of Msgr. Walter S. Carroll, Vatican Assistant Secretary of State in World War II. The diaries are a day-to-day account of Msgr. Carroll's wartime activities in Europe. He was deeply involved with allied governments, generals and the armed forces, as personal representative of Pope Pius X.

Msrgr. Carroll, who died in 1950, was the brother of the late Archbishop Coleman Carroll.

Kemon came to The Voice from Burlington, Vermont, where he had been managing editor of the Vermont Catholic Tribune. He is also doing research for a projected book on Christian involvement in the Holocaust.

Biscayne sponsors Holocaust Colloquium

Biscayne College has announced that Dr. Mayer Abramowitz of Miami Beach will address a Colloquium on the Holocaust Monday afternoon, Nov. 30, from 3:30 to 5:30, at the Center for Continuing Education.

Father Patrick O'Neill, President of Biscayne, explained that the Colloquium is part of the 13-week radio series on the Holocaust which is being broadcast every Tuesday night from 7:30 to 8:00 p.m. over Radio Station WLRN-FM Miami, 91.5.

Family key to vocations, Bishop tells Naples women

Naples — Auxiliary Bishop John J. Nevins spoke at the annual luncheon meeting of the West Coast Deenayr, Council of Catholic Women on Nov. 7 at St. William Church, Seagate. Fr. Dominic O'Dwyer, Pastor was host. A hundred delegates representing six parishes, St. Ann, St. Peter, San Marco, St. William, St. Margaret and Our Lady Queen of Heaven, heard Bishop Nevins' appeal for help in fostering vocations to the priesthood and religious life.

"In a world surrounded by mystery-satellites and outer space, man is confronted by things he longs to understand such as the mystic call from God to a religious life which depends on factors natural and supernatural.

"Very few experience miracles. God uses family, school and parish to lead and influence young men and women. Families enriched by faith and love become initial seminary.

"The laity, especially the elderly, as never before in history, are needed to help broken fragmented families, suffering tension and pressures. To help not only parents but the children to become stable that they may build stable homes of their own out of which come vocations."

The Bishop warned of the evergrowing breakdown of family life and the pressures on youth in today's mobile society.

He said, "God gives opportunity to priests and laity to unite to strengthen family life. Be sensitive to families and your own neighborhoods. Be a people of profound faith and generosity of heart."

At the concelebrated Mass of the Blessed Virgin Mary, Bishop Nevins installed the new officers: Mrs. R.A. Hintz, Pres., Mrs. Ivar Hult, Tres., Miss Josephine Boccino, Sec. Fr. R.K. Biersach, Cor. Sec. and Mrs. R.K. Biersach, Des. Fr. Lawrence Conway, Moderator Miami Archdiocesan Council of Catholic Women, was homilist.

It's a Date

FATHER SOLANUS GUILD Christmas Tea, Sunday, November 2, at Blessed Sacrement Parish Hall, 1701 East Oakland Park Boulevard, Ft. Lauderdale from 2 to 5 p.m.

ST. STEPHEN'S CCW'S ANNUAL CHRISTMAS BAZAAR will be held at the parish, 6044 SW 19 St., Miramar, Fla., Nov. 21 and 22. On Nov. 21 from 1 p.m. to 8 p.m. On Nov. 22, from 8 am till 8 p.m. New Christmas treasures, and a wide variety of handmade articles, decorations, ceramics, etc., will be featured. All are invited.

HOLY REDEEMER CHURCH, 1301 N.W. 7th Street, Miami, will hold their Annual Bazaar Fri., Sat., and Sun., November 20, 21 and 22, 1981. A special Turkey Bingo will be held Friday at 7:30 p.m. Hand-crafted articles, plants and flowers, white-elephant table, home-baked goods and games will be featured. Chicken dinner and beverages and hot dot food will be served Friday evening beginning at 6:00 p.m. and Saturday and Sunday beginning at 1:00 a.m. Food Bazaar is for the benefit of Holy Redeemer Church and School.

SPECIAL NEED

Within the numerous needs of the diocese, the chancery would greatly benefit with the addition of an electric stencil copier. If you can help us with this, we certainly would appreciate your help.

ST. HELEN ANNUAL OUTDOOR FAMILY CARNIVAL is being held from Dec. 3 to 6 at 13400 West Oakland Pk. Blvd. Ft. Lauderdale. Activities will include rides, games, boutique booths and white elephant sale. Refreshments, Carnival hours will be from 6 p.m. on Thursday and Friday and from 11 am on Saturday and Sunday.
For Moms and Dads

By Neil Parent

Last year, during a visit, a college friend and I began to discuss our children. At one point, he described in words laden with pain how badly his relationship with his oldest daughter had deteriorated.

She was now a freshman in college, he said, and their communication was virtually nonexistent. He explained that he was at a loss to understand what had gone wrong and to know what he could do to rectify the situation. All recent attempts had failed.

I recall being both surprised and not surprised by the revelation. I was surprised because my friend and his wife are very caring, sensitive people who, through the years, have made every effort to be good, helpful parents. How could such an estrangement occur then, between this man and his daughter.

Yet, there was another side of me — the side of growing awareness about the uncertainties of parenting — that was not surprised. I had heard this kind of story too many times before. I also knew only too well that it could be my story too. Problems in child rearing seem to have no logical pattern.

AS PARENTS, we want to be successful with our children. We want our relationship to be a happy one. We want them to feel good about themselves and about us as their parents. We want them to be good Christians, able and willing to contribute to the well-being of society.

At the same time, society places great pressure upon us as parents to produce children who are successful in the way of the world — in winning competitively, in achieving educationally and professionally, in gaining friends and influence, and in possessing material goods.

Even for very dedicated Christian parents, it is difficult not to succumb to the lure of this kind of success. We genuinely love our children and desire them to be happy. In addition, we know, too well, the kinds of struggles, frustrations and problems that frequently beset the less successful.

But there is another side to the desire to have our children do well that has more to do with our own ego. We are prone to see their success or failure as a reflection upon us.

A few years ago, I happened to walk by a soccer field while youngsters were playing a practice game. I noticed the father of one player yelling at his son from the sidelines. As the game progressed, he began to run heatedly up and down the field, all the while screaming harsh criticisms of his son’s performance.

The man is an example of someone who desperately needs his child to succeed — not so much for the child’s sake, but for his own.

What does our faith have to say about this complex question of wanting, or needing, or feeling pressured to be successful as parents?

I’m reminded of a response Mother Teresa of Calcutta once gave. Asked how she coped with discouragement when she saw all the poverty that exists and realized how little she can do, she replied: “God has not called me to be successful. He has called me to be faithful.”

GOD CALLS US to be faithful as parents, even if fully visible success in this role, however one defines it, may not be ours. This means we are to live the Gospel as faithfully as we can as nurturers and providers of the children he has given us.

This also calls for a certain letting go on our parts. We recognize our children are ultimately God’s creations, given to us for a time to love and to care for. What they eventually become, however, is essentially between him and them.

Parents sometimes admit they are under great pressure. Some parents even feel pressured to become perfect parents.

By Father John J. Castelot

The second chapter of Mark’s Gospel starts off with an ominous tone. Jesus suddenly encounters opposition. This is underscored by a series of five stories of conflict.

The stories serve to answer a puzzling question! After so many acts of power and compassion revealed so often through his actions, why did Jesus come to such a tragic end?

The suggested answer is that the religious establishment did not recognize his identity as God’s messianic agent and did not perceive by whose power Jesus did these things. Jesus was seen as a threat.

The first story opens with the return of Jesus to Capernaum. It tells about his cure of a paralyzed man, along with the forgiveness of the stricken man’s sins. In addition, the story relates the charge of blasphemy against Jesus which will be repeated later at his trial.

AS THE STORY stands, it is rather awkward. After all the hubbub about the forgiveness of sins, the spectators respond only to the cure of the man.

Scholars have been led to the conclusion that, like the earlier story of the healing of the leper, this one also is a combination of two stories — one about the cure of a paralyzed man and the other about a controversy over the forgiveness of sins.

The miracle story can be disengaged from the Bible text, by taking several sections and strining them together. Read consecutively, the verses make a smooth, consistent story, from “. . . he said to the paralyzed man” in verse 5, to “I command you, stand up!” in verse 11.

Read this way, the reaction of the crowd is quite what one would expect.

But then, apparently, Mark decided to add, “. . . your sins are forgiven you,” and the ensuing controversy about Jesus’ power to forgive sins on earth.

This insertion has to do with the claim of the early church that belief in Christ and baptism brought forgiveness here and now. For many leaders then, the claim of Jesus to be able to forgive sins — here and now — was blasphemy. For them, God alone could forgive sins, and he could do so only at the end-time, not here on earth.

THAT CONTROVERSY is woven into the story of the cure rather skillfully, for the cure furnishes a visible demonstration that Jesus could bring about what he professed. The forgiveness could not be so visibly demonstrated, but the obvious cure left no doubt of his power to do what he claimed to do.

Jesus refers to himself in the story as the Son of Man. In itself this is simply a common idiom meaning “man,” often used by Jesus as a substitute for “I.” But the title also had messianic overtones and Mark clearly intended his readers to understand it in that sense here.

As the messianic agent of God, Jesus wields divine authority, an authority which extends to the forgiveness of sins — here and now. This, of course, is the main thrust of the story as it stands. But the account of the cure itself is of interest.

The touching faith of the paralyzed man is remarkable. It is noteworthy that Jesus makes no allusion to the faith of the man himself, but rather to “their faith.”

The faith of the Christian community is a powerful instrument in the healing of its individual members.

PAGE 22 / Miami, Florida / THE VOICE / Friday November 28 1981.
It happened so quickly, there was no time to react — only to stand there unbelievingly.

Filled with panic, fear, terror, the tall, thin, 40-ish man ran, stumbled, scrambled his way out of the supermarket with three young, strong, agile employees in close pursuit. A package fell from under his shirt. Satisfied, the boys retrieved it, smirked, and shouted cruelly after him.

He fled across the street without looking back or even giving a thought to oncoming traffic. Ironically, he escaped by disappearing around the corner between two banks.

The bag boys glanced at the contraband and laughed — three pounds of hamburger! They returned to their tasks.

Sure, I know, it happens hundreds of times a day — just another day in this big city.

However, witnessing it live affects me more. He was "one of us" in my own comfortable little neighborhood.

My youngest son said, "It's wrong to steal. I'm glad they stopped him." Time to explain moral theology to an 11-year-old! My teenage daughter retorted, "God, couldn't they let him just keep it?"

Whose sin is it when a person can be reduced to this? How desperate must a man be to steal five dollars worth of meat?

He was just a few years older than I. Did he also have a family? An impoverished single adult would be expected to take liquor, cigarettes, even roast beef — but not three pounds of hamburger!

Children eat hamburger. A mother accustomed to stretching food could make seven meat meals out of that treasure — mixing it alternately with noodles, rice, potatoes or beans — if they were available.

How did he get to this point? It was probably the first time in his life he resorted to thieving.

"If I really snared my gifts and you did welcome; naked and you clothed me . . . " We should point out the specks in his eyes, shouldn't I self-righteously dropped $10 in the basket.

"You gave me food; I was thirsty and you gave me drink; I was hungry and you gave me food; I was thirsty and you gave me to drink; I was a stranger and you made me welcome; naked and you clothed me . . . " We self-righteously dropped $10 in the basket.

Before I absolve myself with "It's his fault," pointing out the specks in his eyes, shouldn't I remove the plank from my own eyes?

Rather, I should put the expensive meats back. If I really shared my gifts and you did too, would I be reduced to three pounds of hamburger. No one would be starved.

Radical? Ridiculous? Yes, so is Jesus: "As long as you neglected to do this to one of the least of these, you neglected to do it to me."

Yes, Lord, it is a hard saying.

"One minute and it was all over. I wanted to yell, 'Let him have it, I'll pay for it.' I wanted to go after him, tell him I would help. And I know someone who can give him a job — hard work but good pay. I wanted to — but he was gone so quickly — he and many like him.

I looked in my basket — turkey, ham, roast beef, shrimp, corned beef, and — three pounds of hamburger.

"Love one another" had been last Sunday's Gospel reading. And proudly, we smiled in our pews. A few hours earlier this day we had listened, affirmed, and sung, "For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me . . . "

The family ends up running in every direction all the time. When they're not on the go, they're getting ready to go.

A lot of families will identify with John and his family on those scores. Family members sometimes begin to feel they make time for everything except each other. The feeling can become a frustration.

After all, the family is meant to be godlike. Its members have a commitment to each other that is special. But sometimes it feels like the specialness and godliness and commitment are getting lost in the shuffle.

That's when family members begin searching for new or old ways to spend time together. Sometimes parents plan a series of out-of-the-ordinary events designed to get the family together: special outings, short vacations, etc. Such efforts can work out well. But when they end, old routines may take over again.

That was John's thinking. He and his wife were looking for something in addition to the big events — something that might become a rather ordinary part of family life for them.

JOHN'S FRIENDS warned him against giving the lessons. He was repeatedly told that parents never have enough patience to do this kind of thing with their own children.

He thought about that, considered his own personality, his children's personalities and, to make the story short, decided to go ahead, willing to change the plan if it didn't work.

Now he says he is glad. There have been a few moments of frustration, as there are bound to be in any learning situation. But there have been big rewards too.

John wouldn't recommend this for everyone. But he thinks there are other families who could come up with their own unusual family projects for bringing family members together.

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**The piano lessons**

By David Gibson

John joked with his eight-year-old daughter one Saturday morning. "Carrie," he said, "You're probably the only kid in town who has to take piano lessons from her dad!!"

John gives Carrie her piano lessons. By all accounts, she is progressing well. She practices regularly, writes in her music-theory book, and is happy about her new field of accomplishment.

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In Search of Jesus

Local teen helps write ‘action’ book for peers

By Victoria Stuart
Special to The Voice

“In Search of Jesus,” and member of IT TURNED OUT to be quite a challenge. Kristin, then 16, and 20 other teenagers ranging in age from 12-20 and living in as many different states, worked on the book for two years despite all the obstacles, expected and unexpected.

“Kristin was the main motivating force,” said Patrice Tomonto, who designed the book’s cover.

In Search of Jesus...an action book for teens, is an 83-page paperback with a bright, lively cover, that presents a lively way to discover Christ in yourself and learn to relate that to others.

Written entirely by teens and for teens, the book is an excellent example of the Church’s current interest in youth ministry. But the most important thing about the book, according to Kristin, is that it demands to be shared.

“The idea is teens leading and helping each other; peer ministry,” Kristin said. “Teens have a lot of power, a lot to share. Teens can help and grow and learn from each other and then go out and help others. Collectively we can do so much!”

Like write a book, for instance. In Search of Jesus follows the format of other CFM books, with each chapter a summary of a teen meeting, with the roles of the leader and participants clearly outlined. Each meeting progresses through the three subdivisions in the book: “Who am I?”, “Who is Jesus?”, and “How do I relate this to others?”

“At a meeting,” Kristin explained, “everyone has something special to say. It’s not like a classroom; it’s a place for forming

Kristin Tomonto worked on ‘In Search of Jesus’ for two years. She now attends the University of Miami.

St. Louis parish in Miami.

“At the end of the convention, a group of about 20 of us gathered to discuss how we teenagers could play a more important role in the Christian Family Movement and in the Church itself. The idea of a teen action book was presented: one written by teenagers and for teenagers, one dealing with the problems we are facing right now.

“I don’t think any of us realized how much work, dedication and commitment would be required, but we knew that with the Lord’s help (and that of the CFM Board of Directors) anything could be accomplished. We accepted the challenge!”

The idea for ‘In Search of Jesus’ sprang from the teenagers themselves. They wanted to write a book that would make Christianity relevant to other teenagers.

Published nationally earlier this year, In Search of Jesus has already become a tool for ministry to teens in Miami. Boystown is using it for their teen action teams led by spiritual advisors from St. Brendan’s. St. Augustine’s parish youth group is giving it a try, as well as Immaculata La Salle’s Christian Leadership Program.

“Of course, it’s not a classroom,” stressed Kristin, “but it is a place where teens can learn about themselves and others.”

Kristin’s biggest hope for the book, growth and sharing and learning, is symbolized perhaps by the illustrations within it - the transformation of the ugly duckling into the swan.

The teenage level is a time to be either turned off or turned on by religion,” Kristin said. “Confused, you either say yes or no, or I don’t really care.”

“Society does not affirm or support Christian values, so it’s up to the Church and your peers.”

“IT’S ONE THING when parents tell you what’s important, but it’s another when your peers tell you.”

“Our goal (in writing this book) was to make it interesting, exciting and fun, rather than catechism,” Kristin said.

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“My little sister is using it in a local ecumenical junior high group, too,” said Patrice.

But it covers every teen level,” stressed Kristin, “high school and college too, because it was written by teens from 12-20.”

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Thanksgiving is

By Hilda Young

Thanksgiving is taking a second piece of pie without asking permission.

Thanksgiving is our five-year-old nephew Ryan, who is deaf, teaching us how to sign grace.

Thanksgiving is Johnny squishing mashed potatoes between his teeth, Marie blacking out a tooth with a black olive and both of them gibbling at each other until they fall down.

Thanksgiving is leftover turkey sandwiches, turkey soup, turkey casserole, and turkey surprise.

Thanksgiving is my husband making a big production out of sharpening the carving knife while everyone squirms in their seat waiting for him to cut that first slice of turkey.

Thanksgiving is Grandma’s peanut brittle, my sister’s gravy, and my marshmallows and yams.

Thanksgiving is fighting over the wishbone.

Thanksgiving is trying to figure out how Joey got cranberry stains in the middle of his back.

Thanksgiving is deciding who does the dishes by wagering on the football game.

Thanksgiving is getting 14 people around a table designed for eight.

Thanksgiving is reminiscing, old photo albums, and remembering the Thanksgivings of our youth.

Thanksgiving is raising our glasses and toasting God.
Buró Católico: 50 años sirviendo a la comunidad

Por Ana M. Rodriguez

En una noche estrellada y fresca se reunió el Personal del Buró Católico de Servicios para celebrar los 50 años de la agencia, recordar viejos tiempos y honrar a aquellos que la sirvieron más allá del deber. Mary Schuster, primer directora de la agencia, estaba allí; vibrante en sus ochenta años y llena de optimismo. La señora Schuster agradeció a todos en nombre de los miles de familias que la sirvieron.

El Arzobispo McCarthy dijo que estaba "maravillado por la habilidad del personal del Buró Católico de Servicios para que todo tuviera éxito. No estuviera justo como se esperaba, incluyendo el banquete al aire libre y asegurarse de que no lloviera." El Obispo Auxiliar Agustín Román también estuvo presente y muchos sacerdotes de la Arquidiócesis, reunidos también en el Hotel Biltmore de Coral Gables.

La señora Schuster agradeció a todos por su esfuerzo y dedicación. "Nunca tuvimos un momento de aburrimiento." CSB comenzó en Florida en 1931, en medio de la depresión, con una donación de $7,000 del Community Chest, antecesor de United Way.

El grupó de sacerdotes y laicos de la agencia que trabajan más unidos a la comunidad parroquial, facilitando asistencia a aquellos que lo necesitan, están el de "Niños Cubanos sin Familia," el cual busca alojamiento y cuidados para 14,000 menores que llegaron sin la compañía de sus padres a este país entre 1960 y 1962 y el "Archbishop Coleman Carroll Catholic Life Center" en Fort Lauderdale, que incluye asilo de ancianos, facilidades de vivienda, cuidados diurnos.

CSB tiene que ayudar a los pobres "porque esto es un claro mandato de Cristo." Entre aquellos asistidos por CSB se encuentran los ancianos, los enfermos y sin hogar, las madres solteras, los niños abandonados y los que necesitan cuidados porque sus madres trabajan, las familias separadas, los divorciados, alcohólicos, adictos a las drogas y los inmigrantes que buscan una nueva vida. Pero entre los programas que más han sobresalido están el de "Niños Cubanos sin Familia," el cual busca alojamiento y cuidados para 14,000 menores que llegaron sin la compañía de sus padres a este país entre 1960 y 1962 y el "Archbishop Coleman Carroll Catholic Life Center" en Fort Lauderdale, que incluye asilo de ancianos, facilidades de vivienda donde los ancianos reciben un cuidado de salud y todos los cuidados diurnos.

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La renuncia formal a la herencia de $3 millones de más de 1,600 programas de promoción personal en todas partes del país para contribuir a la erradicación de la pobreza. "Si ustedes desean paz, trabajen por la paz," dijo el Papa Pablo VI citando a Isaiah, 32:17-18. "La justicia traerá la paz; el bien producirá calma y seguridad. Mi pueblo vivirá en un país en paz."

Duran te la celebración se otorgaron honores a voluntarios que dieron muy valioso tiempo al Buró Católico de Servicios atendiendo a los necesitados.

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Ustedes pueden participar en la Campana para el Desarrollo Humano a través de su generosa contribución a la colecta anual que tendrá lugar el próximo domingo.

Devotamente en Cristo,
Edward A. McCarthy
Arzobispo de Miami
San Pantaléon, mártir

Patron de Los Médicos y Enfermos

La fiesta de San Pantaléon no cae dentro del mes de Noviembre, pero de modo que la publicación de la historia de su vida no sigue el curso regular de esta sección. Pero la vida de San Pantaléon es tan extraordinariamente heroica que merece ser contada, en estos días de renovación espiritual, dar a conocer los hechos más sobresalientes de este santo que tantos honorables y gracias ha recibido de Dios por su amor al Sagrado Corazón de Jesús, por quien dió su vida.

Pantaléon nació en Nicomedia el año 280 de la era cristiana, ciudad situada cerca de la entrada del Mar Negro en el norte de los que es hoy Turquía. El niño, hijo de padres griegos cuya cultura predominaba en aquella región, se destacó en todos los estudios que emprendió y llegó a ser un famoso médico de sus tiempos a pesar de su juventud. Esto le valió ser presentado en la corte del emperador Maximiliano Galerio quien le nombró su médico personal.

Gracias a la formación espiritual que le diera su madre, fallecida siendo do Pantaléon un adolescente, y a la perseverante acción del santo sacerdote Hermolao, el joven se dedicó al estudio más profundo de los misterios de la fe. Un día tratando de salvar a un niño de la picada mortal de una serpiente venenosa, movido por la compasión, imploró al sagrado nombre de Jesús y el niño se recuperó al momento. Este milagro marcó su conversión total y fue uno de los más fisonómicos de Cristo.

No se vio sólo de su ciencia médica sino que en nombre de Jesús, por quien dio su vida, se dedicó al estudio más profundo de los misterios de la fe. Un día tratando de salvar a un niño de la picada mortal de una serpiente venenosa, movido por la compasión, imploró al sagrado nombre de Jesús y el niño se recuperó al momento. Este milagro marcó su conversión total y fue uno de los más fisonómicos de Cristo.

La Santa Misa está señalada para el 29 de Noviembre a las 11 de la mañana en la Catedral de Santa María, ubicada en 7525 N.W. 2da. Avenida. Todos están cordialmente invitados a acercarse más al verdadero espiritu de Adviento, por Navidad.

Programa especial de Adviento para adultos

La Catedral de Santa María ha preparado un programa especial para adultos los cuatro domingos de Adviento, cuyo tema serán "Las Vaciones y los Profetas."


El programa comenzará el 29 de Noviembre a las 11 de la mañana en la Catedral de Santa María, ubicada en 7525 N.W. 2da. Avenida. Todos están cordialmente invitados a acercarse más al verdadero espíritu de Adviento, por Navidad.

Taller de desarrollo de dirigentes parroquiales rurales

La Oficina de Vida Rural de la Arquidiócesis de Miami, que dirige Monsenor John McMahon, patrocinará un taller para la preparación de dirigentes parroquiales para los campesinos.

El taller, anunciado para los días 26, 27 y 28 de Febrero de 1981, tendrá lugar en el Seminario St. Vincent de Paul, Boynton Beach, Fl. y será ofrecido por el Sr. Leonardo Angulo, del Centro Cultural Mexicano Americano de San Antonio, TX. y la Hermana Jo Marie Arredondo, Coordinadora de Desarrollo de Dirigentes. Ambos tienen gran experiencia pastoral a nivel parroquial, que es el propósito del Taller.

La Oficina de Vida Rural urge la registración debido a que el cupo está limitado a 40 personas. Se requiere una cuota de $25 para registración y una módica cuota por habitación y comidas para que los asistentes lo deseen. Para más detalles escriba a Oficina de Vida Rural, Arquidiócesis de Miami, 9500 W. Atlantic Ave., Delray Beach, Fl. 33446.

San Juan Bosco: Adoración Nocturna

La piadosa devoción de adorar el santo patrono de los jóvenes, hasta 3 horas de la noche, será el sábado 29 de Noviembre comenzando a las 8:45 p.m.

La Adoración Nocturna tiene como fin ofrecer desagravio al Señor por las ofensas que recibe a diario; es muestra de amor y veneración al Sacramento de Amor.

Cosas de Impacto: Retiro y obras por Navidad

El Movimiento Impacto tendrá un retiro de Adviento para todos los adultos del Movimiento en el Mercy Hall Gables. La presentación tiene como objetivo enriquecer el sentido religioso de las Navidades.

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Arzobispo McCarthy observa el progreso del Nuevo Centro Pastoral

Mostrando su satisfacción por el progreso de la construcción del nuevo Centro Pastoral de la Arquidiócesis de Miami, Monseñor Edward McCarthy, Arzobispo de Miami, estudio los planos del edificio que estará localizado en Biscayne Blvd. entre 93 y 95 Calles del noreste. Junto al Arzobispo el señor Bill Hines, supervisor de la obra. El hecho de la resolución artística del edificio muestra como lucrará una vez terminado.

Las apariciones de la Virgen significan algo más?

Por José P. Alonso

Recientemente han habido varios anuncios de apariciones de la Santa Madre de Dios, y algunas otras demostraciones en las cuales ella está involucrada de una manera u otra, en varias partes del mundo, incluyendo países comunistas.

Contrario a las tradicionales apariciones que casi siempre envolvieron a una sola persona, o a lo sumo unos pocos niños, éstas últimas anunciadas tuvieron como testigos mayor grupo de personas.

El primero de estos sucesos tuvo lugar en Junio 24 de 1981 en una colina cerca de la villa de Medjugorje, Croacia, en la parte norte de Yugoslavia. Aquí la Virgen María escogió a un grupo de cuatro niñas y dos niños, seis en total, cuyas edades fluctuaban entre los 10 y los 17 años. Desde ese día Nuestra Señora prefirió presentarse en los terrenos de la Parroquia St. James en la villa, con el jefe del patriarcado como testigo.

A las preguntas de los niños sobre quién era ella contestó: “Yo soy la Reina de la Paz” y les pidió urgieran a sus padres y vecinos a presentarse en los terrenos de la Parroquia St. James en la villa, con el jefe del patriarcado como testigo.

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La devoción oficializada de Ntra. Sra. de Guadalupe, quizá la más rápida de la historia de las apariciones, tomó sólo dos años debido al extraordinario cúmulo de pruebas palpables que rodearon el acontecimiento como lo fue la transformación del sarape del inditio Juan Diego ante los mismos ojos del Obispo; Lourdes necesito cuatro años y la de Fátima requirió trece años a partir de los grandes milagros de 1917 que culminaron el ciclo de apariciones que comenzara en 1913.

Existen además muchas otras apariciones de la Virgen que han alcanzado sólo resonancia local, como el caso de Ntra. Sra. de la Salette, Francia, en Septiembre de 1846, a dos niños campesinos a quienes se les presentó llena de dolor y lágrimas, una sola persona, o a lo sumo unos pocos niños, éstas últimas anunciadas tuvieron como testigos mayor grupo de personas.

No recientemente, pero tampoco hace mucho, en un pueblo de los suburbios de New York, también hubo anuncios de varias apariciones de la Virgen María posteriormente presenciadas por muchas personas; aún grandes grupos se reunen allí para orar cumplimentando los deseos de la Virgen.

La más reciente aparición, según los reportes noticiosos, tuvo como escenario el centro mismo de la Bahía de La Habana, lo que revolvió a la población tanto en la Isla como a los cubanos de Miami. Igual que en Yugoslavia, el gobierno comunista de Cuba de inmediato trató de detener la avalancha de personas que acudían a las cercanías de la bahía y anunció que era sólo “propaganda subversiva.”

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La aparición en Beauring, Francia, obtuvo una aprobación con reserva después de 10 años de los hechos, de 1933 al 43 y la aprobación oficial en 1949. Esto fue una aparición de la Virgen María a cinco niños en el jardín de la escuela del convento del pueblo. Por la misma época, en 1933, en Bannex, ciudad de Bélgica, la Virgen se le presentó a una humilde niña de 11 años en el patio de su casa y se le identificó como Nuestra Señora de los Pobres (el título incluía a los enfermos y a los indigentes). La aprobación oficial para la devoción se obtuvo en 1946. Revisando los detalles de tan variadas apariciones de la Madre Celestial he llegado a la conclusión de que María — regalo del cielo que nos hizo directa y personalmente su propio Hijo, Ntro. Sr. Jesucristo, a nosotros pecadores sin méritos para tal obsequio — siempre ha pedido la misma cosa, invariablemente ha repetido el mismísimo angustioso mensaje: “Recen el Rosario, rueguen por la conversión y el perdón de los nuestros pecados.”

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Las apariciones...  Viene de la pag. 3A

pecadores, hagan sacrificios y penitencias por aquellos que ofenden constantemente a Dios, amen a Jesucristo en el Santísimo Sacramento y recibiendo con comprensión, recen mucho por la conversión de Rusia y todos los países comunistas y por la paz del mundo.” ¿Que poca cosa pide nuestra Madre la Cielo? Y que poco caso le hacemos

Tantas apariciones... tendrían acaso otro significado, es decir, será un recordarnos que no hemos prestado mucha atención a su pedido? ¿O quizás un modo de hacernos ver que todavía seguimos indiferentes o no creemos, con algunas excepciones, las amenazas que nos ha anunciado una y otra vez y que se ciernen sobre la humanidad toda? ¿Que no nos comparamos de sus dolores viendo a su hijo padece y morir por nosotros, y por los sufrimientos que apuñalan su corazón materno por lo que nos ha de venir al no prestarle mas cuidadosa atencidn a las enseñanzas de su Divino Hijo, por no cumplir nuestra parte en Su vida y en su amor?

Para muchos la constante petición de la Iglesia por oraciones (la vida del cristiano es oración), no tiene sentido; para otros resulta aburrida, no es tan excitante como una película o un programa de acción de TV. Pero María es incansable en su afán de hacerlos comprender que el príncipe de las tinieblas, Satánas, es real, que vive hoy como hace un millón de años con el sólo empeño de ganarle la guerra a Dios, cuyo amor rechazó por creerse superior al Creador. En su celo lucha por restar algunas almas del número de los hijos de Dios, porque no puede tolerar que nosotros gocemos de la felicidad eterna que el perdió. Fue envidioso, es envidioso y lo será siempre.

De modo que, LA REZAR, HERMANOS. Es mucho lo que tenemos que ganar y si no, es tambien mucho lo que perderemos. Con un Padre-nuestro y un Ave María se empieza.