Archbishop McCarthy will celebrate the 40th anniversary of his ordination to the priesthood this Sunday, May 29, in St. Mary Cathedral at 2 p.m. (Public welcome). In honor of the occasion, The Voice interviewed the Archbishop on a wide range of subjects, both personal and church related. Following is that interview, with only minor editing changes.

Q. Could you tell us about your childhood in Cincinnati, share a few memories?

A. One memory of my family life was sitting around the dining room table in the evening... my father was an electrician... My mother would be sewing and patching our garments. My brothers and sister would be doing homework. My mother would be sewing and patching our garments. My brothers and sister would be doing homework. I have a warm memory of my dad turning to my mother and saying, “Do you still love me?” She would say, “just a little bit,” and periodically he would reach over to give her a kiss and she usually had a piece of thread in her mouth from sewing and it would end up on his mouth.

And I recall the entire family going out driving on Sunday afternoon and we had favorite spots where dad would stop and buy us ice cream. He was a member in the electric worker’s union and one time they had a baseball game on Sunday afternoon and he had to leave us. When he came home he had a gallon of ice cream with him. My uncle and aunt had a large family and would get together. Sometimes ‘I think we should especially in our own local neighborhoods try to be peacemakers...’ we would spend the night singing because my aunt and my mother were both pianists. That was one time we Kids looked forward to because we could stay up until 2 in the morning. Q. Did you get along well with your brothers and sisters?

A. I can remember when I was a first grader and my sister Catherine was in fourth... the first graders had to play in one yard and the others played in another, but she always acted like the Continued on page 10
Polish church seeks Pope, Walesa meeting

By Father Kenneth J. Doyle

ROME (NC)—Polish church officials are trying to arrange a meeting between Pope John Paul II and Lech Walesa, leader of the illegal Solidarity labor union, when the pope visits Poland in June, said Cardinal Jozef Glemp of Cracow, president of the Polish church. The Vatican, which began in the early 1950s, was formed to promote prayer and religious education among Polish Catholics. The most likely time for a meeting between the pope and Walesa, whose Solidarity union was officially abolished by the government last October, is May 18 or May 19, when the pope meets with government newsmen.

Cardinal Glemp said he was encouraged by reports that a meeting between the pope and Walesa was being planned.

Pope delivers Spanish talk

VATICAN CITY (NC)—Pope John Paul II prayed that Nicaragua would soon be able to “live its own values, serenely, in peace.” In a Spanish-language talk to the Central American nation’s eight bishops and one apostolic prelate, the pope made no reference to the church-state tensions which intensified during his visit to Nicaragua last month. But he told the bishops, “Many times, before and after (the visit), I have thought of your churches, their problems, difficulties, sufferings and hopes. And I have continued to pray that... the suffering of a faithful and worthy people may end.”

The pastoral suggests that any use of nuclear weapons would entail such great risks of escalation and uncontrollability that it would be morally unjustifiable. The Synagogue Council sees this view as undermining the credibility and effectiveness of the nuclear deterrent, Rabbi Wurzburger said. The council is the national coordinating agency for the rabbinic and congregational organizations of Conservative, Orthodox and Reform Judaisms in the United States.

Judge refuses to release Antonov

ROME (NC)—Judge Ilario Martella, the chief Italian investigator into the May 16-23 visit lists a meeting between the pontiff and Walesa, whose Solidarity union was officially abolished by the government last October. May 18 or May 19, when the pope meets with government newsmen. The editorial rejected a call by Antonov’s lawyers to “decriminalize” the case. Antonov was “not definitive” in harming the credibility of Mehmet Ali Agca, the convicted papal assailant, who has reportedly claimed that Antonov was involved in planning the assassination attempt.

Vatican defends U.S. bishops

HAMBURG, West Germany (NC)—A top Vatican official, Cardinal Joseph Ratzinger, has said he agrees with the U.S. Catholic bishops that first use of nuclear weapons is morally wrong. In an interview in the May 9 issue of Der Spiegel, a national news magazine published in Hamburg, the German-born prefect of the Congregation for the Doctrine of the Faith charged that American, French and West German bishops were united in their condemnation of nuclear war, while the American bishops were divided in their views on “active complicity” in the case.

Rabbi questions bishops’ pastoral

NEW YORK (NC)—Rabbi Walter S. Wurzburger, head of the Synagogue Council of America, has hailed the U.S. bishops’ pastoral letter on nuclear weapons but expressed “serious reservations about certain aspects” of the bishops’ war and peace pastoral. Wurzburger’s statement did not spell out the council’s reservations, but he told NC News that they chiefly concerned the “question of the morality of using nuclear weapons in case of aggression by others.” The pastoral suggests that any use of nuclear weapons would entail such great risks of escalation and uncontrollability that it would be morally unjustifiable. The Synagogue Council sees this view as undermining the credibility and effectiveness of the nuclear deterrent, Rabbi Wurzburger said. The council is the national coordinating agency for the rabbinic and congregational organizations of Conservative, Orthodox and Reform Judaisms in the United States.
Good Samaritans honored here

By Betty Kennedy
Voice Staff Writer

You have to take whatever is good in progress, get rid of the bad and continue to grow. Catholic charities workers were told at their annual awards banquet in Fort Lauderdale.

Dr. Helen McDaniel, president of the National Conference of Catholic Charities, had made a study of changes brought by Vatican II, and addressed the group of often unusual heroes who were gathered to be honored by the Archdiocese for their many hours of service to South Florida.

These good Samaritans were recognized both for the values they held and for the Service annual awards luncheon for volunteers and staff last Thursday at the Marriott Hotel.

On hand for the ceremonies was Mr. Arthur W. Kane, Jr., Chairman of the Board of CCS, Msgr. Brian W. Walsh, Executive Director, and Fr. James E. Quinn, V.F., who presented the citations.

The award recipients were also honored by Archbishop Edward A. McCarthy, who spoke to the audience and then presented each winner with a plaque of appreciation.

The Archbishop lauded CCS for its accomplishments.

"THE WHOLE CONTEXT of our archdiocese is to recognize the essential vision of the Archdiocese of Miami—living the gospel and sharing the gospel. We're very proud of the way Catholic Services of Miami are applying that to the work they do. And we laud the importance of the evangelical role of CCS members and volunteers, calling them 'fellow evangelists.'

"I see men and women with a vision of what the kingdom of Christ really means and what it demands. I see them in part in making that Gospel dream a reality of the archdiocese of Miami..." see men and women combine their strength and prayer in a very special way for the challenge of next year as we enter the evangelization program and the year of prayer. I see men and women whose faith makes them aware this is a Church community in which tri-Christ dwells. We must be equally and lovingly aware that personal one-to-one love cannot be separated from community service.

The Archbishop also discussed the need for CCS workers to witness in their daily work.

"WE NEED TO SEE Christ in each client and even more so—they must see Christ in us," he said.

After the Archbishop's remarks the individual award winners received their awards. The Archdiocese was then surprised by the presentation of an award to him by CCS. Displaying a large grin, the Archbishop unwrapped a package and found a T-shirt imprinted with the words, "In Loving Service, Catholic Community Services.

Another highlight of the awards luncheon was the speech by guest speaker Fr. Daniel McKanan, Ph.D., who flew into Miami especially for the occasion.

He addressed the audience on a broad range of topics, beginning with the changes she has seen in CCS during her tenure in social service work.

"I'VE DONE my research on a religious sponsored agency in a changing society... that was back in the '60s when society was changing rapidly and after Vatican II council when even the most faithful felt the effects of changes and some fears.

At that time CCS served only Catholic sisterhoods. In the 1970s, it had only Catholic board members and used only Catholic money, 'whatever color that is,' said Fr. McI. "When they started changing, it was like the window was open and everyone was confused. Progress—we have to look at it, take what's good of it, dump what's not, and continue to grow. I think we are getting back on track now," she said.

In her studies, Dr. McDaniel said she summarized three vital roles of the Catholic charities. First is to continue service; second, to become more a part of the church itself and third, to recognize the need to cure the causes of human suffering.

SHE RECOMMENDED that agencies examine themselves for sources of wastefulness and their code of ethics. A recent golden anniversary issue of "Newsweek" magazine, she pointed out, provided an excellent example of the need to preserve the work ethic and return to basic human values.

"One of the founding fathers in a small town described in the article had an edict there that anyone using a pencil had to return it to him. The pencil stub then was examined and put on a contraption so that it could be used a little more.

"The work ethic has become part of our contemporary ethic but greed has become part of our ethic."

In her closing remarks, McDaniel explained that it is the responsibility of agencies like CCS to give their limited sources of wastefulness and their code of ethics, and to be more aware of the need to preserve the work ethic and return to basic human values.

For more information, call Fr. Daniel McKanan, 305-474-1727.

Among those receiving awards for service were the staff of the Catholic Home for Children in Perrine who are being transferred out of state. Receiving the 7 year service award from Archbishop McCarthy are (from left) the home's administrator Sr. Lupe Romero, Sr. Patricia Hooper, Sr. Saralee Flores, and Sr. Maria de la Porre. Also honored but not present were Sr. Lupe Romero, Sr. Josephine Diaz and Sr. Maria de Los Angeles.

"We have a loyalty in serving the poorest and most vulnerable person in our community," she said.

Names of the CCS staff members and volunteers who received awards for years of outstanding service are as follows:

Loydline McGuire, 25 years of service, secretary, Central Office.
Rose Grosso, 25 years, Catholic Family Children's Service.
Raul Puga, 20 years, Boytown staff
Esther Santana, 15 years, Marion Center
Alberto Santana, 15 years, Marion Center
The Sisters of the Company of Mary, 7 years, Catholic Home for Children.

VOLUNTEERS
Volunteer of the Year:
Rose Palozatta, CCS senior center volunteer with over 5,000 hours of service.
Bernard Graib, 18 years
James T. McGuinn, Jr., 18 years
Beatriz Escalda, 15 years
John Costello, 15 years
Belle Gorfinkle, 10 years
Edward Cash, 8 years
John E. Albini, 7 years
Sara Hyte, 7 years
John F. Rogers, 3-1/2 years

Former Miami bishop gets Texas job

Bishop Rene H. Gracida of Pensacola-Tallahassee and formerly Auxiliary Bishop of Miami has been transferred by the Pope to the Diocese of Corpus Christi, Tex.

He replaces Bishop Thomas J. Drury, who resigned on reaching the age of 72.

Bishop Gracida, 59, the first bishop of Pensacola-Tallahassee, has served there since the establishment of the diocese in late 1975, when he left Miami to go there. When he was appointed, Bishop Gracida said he intended "to play a leadership role for the clergy, religious and faithful of that diocese in late 1975, when he left Miami to go there. When he was appointed, Bishop Gracida said he intended "to play a leadership role for the clergy, religious and faithful of that diocese." He said that he was conservative on matters of doctrine and faith, but took a moderate approach of pastoral application.

Archbishop McCarthy of Miami said, "The Bishop of Florida join in congratulating Bishop Gracida on his appointment as Bishop of Corpus Christi, Tex. We are happy for the clergy, religious and faithful of that diocese as we respect the loss of Bishop Gracida and his extraordinary talents and zeal in our state. We wish him all grace, health and happiness in his new home."

While in Miami, as a graduate archdiocesan pastor, Bishop Gracida designed and supervised in 1967 the construction of Nativity Church, Hollywood. He has served in the parishes of Vista View, Holy Family, North Miami; St. Coleman, Pompano Beach; St. Matthew, Hallandale; and St. Ann, Nichols, before becoming Chancellor of the Archdiocese. He was member of the Archdiocesan Liturgy and Building Commissions.

While Chancellor he was rector of St. Mary Cathedral and then pastor, St. Patrick's, Miami Beach.

One of Bishop Gracida's first actions as head of the Florida diocese was to contact the major daily newspapers throughout the diocese and arrange to take out a weekly full-page paid "advertisement," laid out like a news page and consisting of local, national and international Catholic news, with an emphasis on special events and news of broader interest.

In January 1976, he began to run the weekly Saturday page in the five daily papers in the area.

Bishop Gracida has spoken out repeatedly against the death penalty.
Debate continues

School prayer scorecard

By Jim Lackey

WASHINGTON (NC)—The old saying, "You can't tell the players without a scoreboard," may apply as well to the days to proposals in Congress to restore prayer in the public schools. The debate is not over just one measure but three:

1. The Reagan administration’s proposed constitutional amendment on voluntary school prayer;
2. A bill sponsored by Sen. Mark O. Hatfield (R-Ore.) aimed at permitting public high school students to gather on school grounds for prayer much like other student groups that gather for sports or clubs, and
3. A bill sponsored by Sen. Jesse Helms (R-N.C.) to remove federal jurisdiction in future school prayer cases.

The Helms bill, meanwhile, was defeated in the Senate last year and is not expected to do any better this time around.

The Reagan amendment, which needs a two-thirds vote of Congress and ratification by three-fourths of the states, says nothing in the Constitution should be construed to “prohibit individual or group prayer in public schools or other public institutions.” A second clause prohibits requiring students to participate in school prayer.

The Helms bill, which President Reagan first submitted last year and resubmitted this spring after the new 98th Congress convened, says nothing in the Constitution should be construed to “prohibit individual or group prayer in public schools or other public institutions.”

According to its supporters, the amendment thus would reverse the effects of the Supreme Court’s school prayer decisions of the early 1960s without impinging on the rights of those who do not want to pray. States could enact laws allowing time during “instructional periods” to meet during “instructional periods” to discriminate against groups which want to meet for religious purposes. Groups denied the right to meet in such cases under the bill would be able to file suit in federal court against school authorities.

The bill touches directly on an issue that has been raging in the federal courts for the past several years. In 1981 the Supreme Court ruled in Widmar vs. Vincent that college students had the free speech right to hold prayer meetings on the campus of public colleges. But it later declined to review two lower federal court decisions which held that permitting high school students to meet for prayer at school would violate the separation of church and state.

More recently a federal judge in Scranton, Pa., ruled May 12 that high school students in Williamaport, Pa., had the free speech right to form a club for non-denominational prayer under a public school policy allowing students to form their own special interest groups for half-hour meetings at a public school twice a week.

A major question thus facing the Helms bill is whether the Supreme Court might ultimately rule that the free speech rights of high school students outweigh the need to keep church and state separate in the public schools.

The 1981 WIDMAR case offered a due but not a definitive answer. In it the court noted that college students are “young adults” able to appreciate that the college is showing neutrality toward religion when it allows prayer meetings on campus. But “younger students,” the court indicated without giving an age, may not be able to tell the difference between official neutrality and state support of religion when prayers are held at their public school.

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"To our many friends who will be visiting the beautiful Florida Keys on the Memorial Day weekend, the San Pedro Development Committee announces an important expansion program."

* A new Church Extension
* A new Parish Hall
* Evangelization and Rel. Ed. Offices
* Conference and Instruction Rooms

San Pedro Catholic Church.
Tavernier, Florida Keys

Come worship with us at Mile Marker 89 1/2 (eighty-nine miles from Key West) Sat. Vigil at 7 pm. Sunday Masses at 7-9-11 am.

You may help the building and expansion program by donating to the Memorial Fund. All contributions are tax deductible. Contributors will be remembered in a series of Masses that will be celebrated each year in perpetuity.

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Lay teachers 'new religious order' study

CHICAGO (NC)—Lay teachers are the new “religious order” of Catholic schools, according to William McCready, a study director of the National Opinion Research Center in Chicago. Despite the disappearance of the teaching nun, school operations have changed hardly at all, he said in an interview scheduled to appear in the June issue of U.S. Catholic, a national magazine published by the Claretian Fathers and Brothers.

McCready said Catholic teachers today are typically young, single women whose “sense of dedication and community and spirituality and commitment” mirrors the commitment that nuns of an earlier era had. The difference is that the new teachers don’t “envision schools as their life forever,” McCready added. “They are going to get married at some point and they won’t be teaching anymore.”

McCready said his latest study reveals a “strong affection for the schools.”

“...because of the new ‘religious order’ of Catholic schools because they think their teachers like them,” McCready said. “Teachers deliver some sense of affection for the individual that other people don’t. In the data, the students mention that ‘the teachers respect us.’ How do you know they respect you? ‘Because they make us do homework.’ It’s a very interesting combination of teachers’ delivering affection through increased expectations and through increased discipline.”

The result, he said, is a “residual affection” for the Catholic church that often results in later parish involvement.

The priest is still “the key to the parish,” McCready said in the interview. “We have not built a lay-oriented religious system. Our symbols and images are still quite dependent on the clergy. At the same time, the quality of the pastor is terribly important. He sets the tone for the entire parish.”

Unfortunately, he said, “the church is treating people to be very good pastors.”

About half as many Catholics attend regular Mass now as did in the 1960s but there is no longer any mention of sin as the motivating force, according to McCready. “Overwhelmingly in the ‘80s, they’re saying ‘We go to Mass to worship God.’ No mention of sin.”

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STUDENTS DO WELL in Catholic schools because they think their teachers like them, McCready said. “Teachers deliver some sense of affection for the individual that other people don’t. In the data, the students mention that ‘the teachers respect us.’ How do you know they respect you? ‘Because they make us do homework.’ It’s a very interesting combination of teachers’ delivering affection through increased expectations and through increased discipline.”

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McCready said his latest study reveals a “strong affection for the students.”

“This happened was we lost an opportunity to encourage thousands of young people at precisely the time the baby boom was handing us thousands of potential vocations on a platter,” McCready said.

He also said a strong image of Mary is evident among people of all educational levels “even though the church hasn’t talked about her in 20 years. It may be an androgynous expression of God. God is a nurturing figure; God is a female in a way, or has a feminine side. I wouldn’t be surprised if a lot of what’s going on with the Mary symbol is not Marian devotion, but ways in which people find the feminine side of God or the feminine side of their belief in God.”
Luther's reforms 'relevant'

The statement was formulated at a meeting at Kloster Kirchberg in West Germany. The dialogue commission is composed of members appointed by the Lutheran World Federation and the Vatican Secretariat for Promoting Christian Unity.

The statement said many of the insights of Vatican II reflected concerns of Luther. It listed:

0The decisive importance of the Bible in the life and teaching of the church.

Description of the church as the people of God.

0Recognition of the individual's right to religious liberty.

LUTHER WAS BORN on Nov. 10, 1483, in Eisleben in what is now East Germany. He was born in the 16th century with the Catholic Church over doctrinal issues and his criticisms of church corruption was the key event making the Protestant Reformation.

 unity the key to healing the world

By Joseph Dwyer

LOUISVILLE, Ky. (NC) — Churches must work together to heal a broken world, United Methodist Bishop James Armstrong, president of the National Council of Churches, told the closing meeting of the council’s annual meeting here Tuesday.

“We live in a broken world; the brokenness is there,” Bishop Armstrong said. “This cannot happen today without understanding the other church and to its witness, and which churches, which churches, he said, should address: nuclear disarmament, racism, economic crisis and the family.

On war and peace, he praised the “remarkable pastoral letter” of U.S. Catholic bishops and a recent call for disarmament by the Synagogue Council of America. Most of nuclear arms has gone far enough, he said, “and we must reverse our course.”

CONCERN MUST continue to combat the resurgence of racism, he said. As examples of racism in the United States he cited prejudice against Southeast Asian refugees and illegal aliens, the recent mayoral election in Chicago and Ku Klux Klan training camps for children.

The church calls Christians to help heal the world,

The nudging of a child into the family. I noticed Billy had a lump in my throat. I hoped he had seen love in my face. I felt my face because nobody bothered me.

A certain kind of sadness has a smell about it somewhere. I noticed he was sitting alone in a corner of our main lobby. It was about 9:00 PM. Out of curiosity, I got to know him. I had just met Billy.

He was too smart to be satisfied. I went back to reading a couple of more than usually raunchy street kids (good kids, I admit) took, amnesty being what they want. I care about the lives of young people such as Billy. I don’t know what he saw in my face. A couple of volunteers who work in the center on Thursdays were

I had a lump in my throat. I hoped he had seen love in my face when I looked at him last. Nobody ever seen a lump in your throat even though it feels as big as a house. They, the kids, have seen my face because nobody bothered me.

I just circling around, really enjoying an all-too-rare opportunity to be with my kids. I became aware of the brokenness is there, “Bishop Armstrong, president of the National Council of Churches, told the closing meeting of the council’s annual meeting here Tuesday.

“We live in a broken world; the brokenness is there,” Bishop Armstrong said. “This cannot happen today without understanding the other church and to its witness, and which churches, which churches, he said, should address: nuclear disarmament, racism, economic crisis and the family.

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Archbishop Edward A. McCarthy criticized the insensitivity of public school officials and representatives and voiced his concern that “parents of children in Catholic schools must tolerate sharply rising, oppressive education tax...” He spoke in a keynote speech delivered to Catholic high school and seminary students and their families during graduation ceremonies in May.

The Archbishop was present for graduation at St. Vincent de Paul Regional Seminary, St. John Vianney College Seminary, Curley/Notre Dame High School, Pope John Paul II High School, St. Thomas Aquinas High School and Christopher Columbus High School.

The text of his speech was as follows:

“I come with a million voices - the voices of the one million Catholics who belong to the family of our archdiocese - to bring to the graduates blessings and all good wishes on this happy moment in their lives. Four years of work has borne fruit this evening. Because we love you—we assure you of our love—of the love that you have shown your school and all that you are ready to do in the future. Because you prove how much we love—what we have for you. Be great champions of the gospel of Jesus Christ, God love you!”

—Reagan: Try merit pay

SOUTH ORANGE, N.J. (NC)—Money is not the answer to America’s educational problems, President Reagan told the graduating class of Seton Hall University in South Orange after receiving an honorary degree at its commencement exercises May 21.

One way to improve the schools without more federal funds is to start paying teachers according to merit rather than seniority, the president said. Another is tuition tax credits and education vouchers so that “we can... encourage excellence by encouraging parental choice.”

Proposals for tax credits and vouchers have received support from Catholic organizations while teachers’ unions have opposed them. The teachers’ unions also have argued against the merit system, saying there is no accurate way to measure teacher quality.

WHEN WILL OPPONENTS of a state educational problem accept minimal help to some non public schools? When will public schools realize that education cannot be neutral on religion? When will we realize that in America—no child not even a religious child, should be a second class citizen? When will patent realize it’s time to speak out?

MY BELOVED GRADUATES you are precious. The sacrifices made for you prove how much we love—what we hope for you. Be great citizens, be great human beings, be great champions of the gospel of Jesus Christ, God love you!”
Suffering of Haiti
Native priest speaks to Miami parishes

In the spring of 1979 Amor en Acción, a group that supports the poor in Haiti and the Dominican Republic, first met the Vicar General of the Diocese of Port-de-Paix. From the beginning this official of the Haitian Catholic Church, Fr. Boniface Fils-Aime, popularly known as Fr. "Bo", became an important mentor of the group introducing them to the people and the problems of the poorest diocese in Haiti.

Recently Fr. Bo was invited by St. Michael's and St. Jerome's to stay in Miami and speak of the needs of Port-de-Paix's poor at nearly a dozen schools and churches. Following is a copy of his speech.

Brothers and sisters in Christ—My greetings to you. I thank the Lord for the opportunity to be with you today. I also wish to thank your Pastor who has given me the opportunity to pray and talk to you about Haiti. We are all brothers and sisters sharing the same faith, the same Baptism, the same Eucharist. We adore the same Living God; You can understand me and I can understand you. I ask you to understand me.

We have learned from the newspapers and the T.V. about the sufferings of a poor people looking for a better way of life. The living conditions in their own country have forced them to embark in a perilous adventure, crossing the sea in living crosses to illegally arrive in your land requesting your usual hospitality.

According to the statistics, Haiti is the poorest country in the Western Hemisphere. The Diocese of Port-de-Paix, in which I am working, is one of the poorest of seven dioceses. It is stricken by hurricanes and earthquakes and some regions suffer droughts lasting 3 to 4 months. More emigrants leave Haiti than come from this diocese of 360,000 people. The population of Haiti is 95 percent rural, the average income is only $300 per year. 85 percent of the people are illiterate; 60 percent suffer malnutrition and 80 percent have parasites.

Given this situation, we have a great physical and spiritual problem in the Diocese of Port-de-Paix: it is very difficult to preach the Gospel to people who are emaciated and suffer poor health and housing conditions. What can we do to help our brothers and sisters in Christ?

Social services provided by the government are concentrated in the large cities. The Catholic Church is very involved in the rural areas and the outskirts of the cities. In our parish we have 12 parishes and 45 rural chapels and only 22 priests to minister to 300,000 faithful.

Education is our gravest problem. To help solve it, the Church operates and maintains 4 Catholic schools, one non-Catholic school and one vocational center. Unfortunately we have more than 75 teachers earning a miserable salary of only $40 to $80 a month. Most of these teachers only make $40 a month. Consequently, most try to leave Haiti and come to the U.S. given the first opportunity.

The survival of this problem will double the salaries, double the number of teachers and schools. Sometimes our children have to walk 1 or 1 1/2 hours to get to school. These problems were explained in detail in the February 4, issue of The Voice.

In July of 1976, a group of young lay missionaries was formed in the Parish of St. Michaels. Their objective was to meet and assist the legitimate needs of their unfortunate brothers and sisters in Miami and the Dominican Republic. In May 1979, Archbishop Edward McCarthy commissioned them to go to Haiti and help on behalf of the people of Miami. I remember my first contact with them, when 3 members of their group arrived at 7 p.m. at the house which I was visiting. Like the 3 Kings, they were witnesses of faith and their love for the other Christ, the Christ who lives in the poor children of Haiti. The day after their arrival we proceeded on a five hour trip to Port-de-Paix, in the far northeast corner of the island.

I was a little worried because I only had a small truck without a roof, to protect against rain, dust and wind. During the trip, they experienced all three—dust, rain, and totally wind. They became aware of the problems in Haiti and promised spiritual, pastoral and financial aid. “Amor en Acción” began plans for a housing project, school constructions, payment of teachers salaries and medical assistance.

In November of 1980, Archbishop McCarthy himself took a missionary trip to Port-de-Paix. In our cathedral, he solemnly declared the Archdiocese of Miami the sister diocese of Port-de-Paix. He knows his sheep and his shepherd know him and follow him.

The work of “Amor en Acción” became more intensive. The generosity of some of the parishes, grade schools, high schools and youth groups in Miami, has allowed them to give new life to schools by furnishing benches for the classrooms and salaries for the teachers. A pure water reservoir has been built and a community center is currently under construction.

In my name and in the name of my Bishop, Mgr. Colomín, I sincerely thank all of the benefactors for all they have done.

The missionary has to preach Faith. Faith is the word of God made flesh. Faith is the crucified flesh which has risen again despite death.

Brothers and Sisters, the Lord invites you to help him, to pursue the resurrection of His Members. He invites you to be the visible providence of His invisible providence. Faith is Love in Action; that the blind see, the dumb hear, the lame walk, the lepers become clean and the Gospel be announced for the Glory of God.

Fr. Boniface Fils-Aime

Local

New road would tear up parish in Broward

A Catholic parish in Broward County is threatened by a new road that might destroy all its buildings if county planners don’t choose an alternate plan.

Resurrection Parish in Dania is fighting the routing of a connecting AIA corridor from Dania Beach Blvd. north to U.S.1 which could take the church building, the parish hall and pastoral center for the six-lane expressway.

“There is another harmful alternative,” said Father Joseph O’Connor, O.S.A., pastor, “which would destroy 120 feet of the eastern part of our property and would come within 40 feet of our church and center. We would have no remaining yards, spaces, two ex-its and an entrance.

“Catholics to the east of us who walk or drive to church would have to cross 5th Avenue which is 65 feet wide, and then immediately AIA which is proposed to be 120 feet.”

Father O’Connor said the parish would be prevented from expanding the church which is still only one third of the original plan.

“The Catholic population of Broward County is higher than the national average and during the peak season we must provide for the additional Catholics from Canada and the U.S. who settle in this area for part of the year,” he said.

Others in the newly developed urban area are also concerned, he said.

“It will affect them tremendously. Our parishioners are also concerned about our neighborhood. All of us are aware that AIA is a State road to the east. County aerial views of the area are over 4 years old. The county planners have not looked into an eastern route which would not destroy a newly developed urban area near the Catholic Church. The five Diocese Commissioners unanimously—verbally through the Broward Regional Planning & Zoning Council stated their opposition to making any road passing through the property of the Catholic Church of the Resurrection.”

The Vice Mayor, John Bertino, pleaded “Do not let the cruel blade of the bulldozer pass through the Body of God.” The Senior Citizens of Dania, the Chamber of Commerce and many citizens of Dania object to the road passing through a house of worship, said Fr. O’Connor.

In the pathway of the proposed AIA corridor there are others who object to the plan.

“According to the front page of the Sun Tattler (April 20, 1983), land to the North is owned by Mrs. Shaw, the mother of Rep. E. Clayton Shaw. To the south land is owned by the owners of Dania Jai Alai. We have heard no objections from either.”

What will be the final result?

“I believe that the seven Broward County Commissioners will unanimously select an alternative that will not destroy a newly developed urban neighborhood, the Catholic Church nor business in the area. I believe they will select a pathway that will be esthetically beautiful and un-disturbing to anyone in this beautiful section of Broward County,” said Father O’Connor.

Are other Catholics in the Archdiocese doing anything to assist resurrection church?

“Catholics have been very supportive. So far, many parishioners from St. Maurice, Little Flower, Nautilus and St. Jerome’s have signed a petition against the road on church property. Many have stated their objections to the proposed road to County Commissioners and to members of the Broward Planning & Zoning Council.”

THE VOICE-Friday, May 27, 1983-PAGE 9
Q. Do you remember the moment you made a firm commitment to becoming a priest? Was it an impulsive decision or an evolvement?

A. I can’t recall my parents ever posing the question to me directly about being a priest or ever attempting to urge me. I think it was their witness, their respect for the priesthood and the church in general. Also, we lived near a Franciscan monastery so I got to know these priests early in life. My dad did all the electrical work for them free and I would tag along. When I think about it I also did a lot of free electrical work for friends... he helped people. This goes back another generation... my grandmother, I’m told, used to go door to door to collect for the seminary and he never asked me. I guess he sensed something I returned it without a cover letter or anything.

Q. How have you changed since you entered seminary school? I decided I entered the religious life?

A. That I had sincerely tried to answer. That is the essential nature of the church, to admit that you have a bad marriage or need help. There is no open group sharing. You couldn’t use a little more of that?)

Q. You also have two other brothers who are priests and a sister who is a nun. Which one of you was first to enter the religious life?

A. I was the first one to become a priest, but my younger brother, three years behind me was the first one to enter seminary school. The rector spent some time showing me around and do a story on the seminary. The next day I received in the mail an application form. But I never told him I was interested in the priest and he never asked me. I guess he sensed something and I returned it without a cover letter or anything.

Q. What would you like people to remember most about you after you’re gone?

A. That I was the first one to become a priest. That is the essential nature of the church, to admit that you have a bad marriage or need help. There is no open group sharing. You couldn’t use a little more of that?)
Q. We should feel a special responsibility to pay more attention to prayer and fasting for peace. I wonder "who gave them that idea?"

A. Actually, you get the documents you'll find they developed about 30 pages on this and one of the things I think is important that the bishops commit themselves to prayer and fasting. I wondered "who gave them that idea?" and I looked back on my notes and found out others may have said it too, but I was the one who said, "we have to pay more attention to prayer and fasting." So they took it literally and said, "let the bishops set the example."

Q. Do you think we have a responsibility to continue the Pastoral Letter on war and peace you specifically said that there should be attention to ways to build peace. What specifically should be done? How do Catholics in the pew build peace?

A. You never get the documents you'll find they developed about 30 pages on this and one of the things I considered was that the bishops aren't necessarily interested in doing this. They should be doing this and they should be teaching their people to do this. They have a moral obligation to do this. I think some people are being inhibited from making a living for one reason or another.

Q. There are so few of us and we're being inhibited from doing things. How do you respond?

A. I think we can have more women as superintendents of schools, directing social service offices, that sort of thing. I think because of the past we've felt this way and we haven't given women the opportunity to be prepared—so it's more difficult to find them prepared at this time.

Q. But don't we have to draw the line somewhere?

A. I don't mean it's talking about a great deal of money. I'm talking about a little bit of money invested in Ireland and that created 30,000 new jobs in one year.

Q. That's very delicate getting involved in internal politics. We must take a look at the various countries and ask, are priests in the Church. I think they are being inhibited from helping us find a living for one reason or another.

Q. What do you think about women priests?

A. No. This is the position of the magisterium of the Church and I respect that.

Q. In the meeting of the U.S. Bishops in Chicago to draft the Pastoral Letter on war and peace you specifically said that there should be attention to ways to build peace. What specifically should be done? How do Catholics in the pew build peace?

A. Actually when you get the documents you'll find you developed about 30 pages on this and one of the things I considered was that the bishops commit themselves to prayer and fasting. I wondered "who gave them that idea?" and I looked back on my notes and found out others may have said it too, but I was the one who said, "we have to pay more attention to prayer and fasting." So they took it literally and said, "let the bishops set the example."

Q. You say, well, peace is a worldwide thing, but it seems it starts with attitudes toward war and peace. How do you respond?

A. I think it is important to get people thinking about the meaning of the past and the future. The bishops conference has a responsibility to be the peacemakers, trying to identify what it is that is bringing about tension and recognize the reason for someone taking another view and try to see if there is some way that it can be worked out.

Q. When it gets a bit higher on the international level, how do we see it starting to be a way of bringing about peace?

A. I think numerically we have more men at least witnessing to the gospel than women. But I do think women should be moved into more roles.

Q. Many women and some religious women are espousing that men have all the power in the church. How do you respond?

A. That's right. I think we could have more women as superintendents of schools, directing social service offices, that sort of thing. I think because of the past we've felt this way and we haven't been international. We should be concerned about peace.

Q. We should feel a special responsibility to pay more attention to prayer and fasting for peace. I wonder "who gave them that idea?"

A. Honestly, you don't get into that sort of thing. It's more important that we do it because it works.

Q. You have always come out strongly in support of sex education in the schools as long as it is temperate for a definite moral code. What do you say to those who disagree with you?

A. First of all I would try to point out to them that it is not just our children today is seriously affected by where they learn and the whole situation, but when they get older, they may be doing the same thing, and we have to have people become very concerned about how we are doing that all over the U.S., some ideas will emerge. Certainly we have to have people discussing the issues somewhere and we don't recognize how serious it is.

Q. We are on the subject of bishops—what are bishops like? What do bishops talk about after dinner?

A. First of all I would try to point out to them that it is not just our children today is seriously affected by where they learn and the whole situation, but when they get older, they may be doing the same thing, and we have to have people become very concerned about how we are doing that all over the U.S., some ideas will emerge. Certainly we have to have people discussing the issues somewhere and we don't recognize how serious it is.
Q. What would you say has been your most difficult challenge as an Archbishop?

A. I would suppose trying to convey the message that I have of the church today. I think of our genuine Vatican II Church and trying to make it be understood, so people catch the vision and therefore catch the excitement, develop trust and shed fear. I think we are living in a world with so many confictions that people tend to be suspicious of each other and not trust each other, even within the church. I believe that this can be deadening to the apostolate. I think sometimes, again because of all the tension, we forget the very simple thing of seventy seven times seven. The Lord told us we are supposed to forgive others seventy seven times. I think we are living in a world where a person gets hurt once he says, ‘no that’s not my thing,’ they are the father of another, moral or physiological, if they are not properly prepared.

Q. What is the woman’s place in the church? How should they fit in? Do they have enough input in the church for the future?

A. I don’t know if they have enough. I think we are talking about a lot of things. As far as the sacrament of ordination, my attitude is, this is what the official church teaching is, the sacrament that woman should not be ordained, I accept that totally. Period. There are so many areas where I agree and I think again church doctrines might have problems of one kind or another, moral or psychological, if they are not properly prepared. 

When you drop into church today, you are supposed to have done much different than what it would have been if there had been no Vatican II. Thank God at this stage, I think of our genuine Vatican II Church, we are supposed to represent, unless we do it through our prayer life, in mental prayer as well as liturgical prayer. The liturgical prayer, the spontaneous private prayer, give us the animation and even more strength.

That is what we experience through our roadplayers day in and day out, well they lose their spirit, their life, their meaning, qualifications. It becomes much less enriching if it hasn’t been strengthened by the private prayer.

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Q. Does the Pope hear confessions?
A. I suppose if it was really extreme circumstances, as we have all had, with people who are no longer active in the church, they either speak English. These are some very serious pastoral problems here if we don't understand.

First of all, the take older women who don't have the occasion to get out, or never learn English. You have the symbolism in the church showing that we want to make people as comfortable as possible with prayer. What happens in cases is that, they either don't come to church because they feel so strange or they go to some church of other social institutions that we are language, it's attitude. There are a lot of Spanish speaking priests. It's not only language, it's attitudes. There are a lot of other social institutions that we are not adequately understanding. The role of schools for instance in Cuba was much stronger in the pastoral life of the entire family. I don't think we are using our school adequately for our parents.

A large percentage of the Spanish speaking children in our schools have parents who are not active in the church at all. I think in the old days in Cuba, our schools should have been closer to the people, one to one contact those parents and we are not quite sensitive to that. We are missing opportunities because we are not adequately understanding the Spanish culture.

Q. You mentioned once proselytizing Spanish Americans. Is there much being done at the parish level?
A. I think much is being done but not nearly enough. We do have some parishes where there is a number of Spanish speaking people and are not having the 'reach out' in the sense of perhaps a Mass in Spanish. There are misunderstandings. For example, now that they are Americans, people say let them speak English. There are some very serious pastoral problems here if we don't understand.

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Q. What has been the high point, the most satisfying accomplishment of your ministry?
A. I suppose the sense that we are being able to move in evangelization because I see that as a theme of my priesthood. When I experience things that indicate that we are moving — that ceremony at the Cathedral last week, yes, that was a tribute to the priesthood, it was also an expression to me, the fact that our people are beginning to treasure not only priesthood, but their faith more. That is very satisfying to me. The fact that over one-hundred thousand more people are registered in their parishes this year is very encouraging. On the material side, certainly completing the Pastoral Center Parish Council at St. Ann's Church on whose steps he was sleeping next door to City Hall.

In cooperation with local churches and the Archdiocese, The Lord's Place also operates six vans that deliver food Countywide to the poor and dispossessed.

Contributions can be sent to: The Lord's Place, P.O.B. 7117, W. Palm Beach, Fla. 33407.
**Letters to the Editor**

**Homosexual can change**

To the Editor:

While I understand and applaud our archbishop's efforts to bring basic compassion and love to our homosexual brothers and sisters, I cannot agree with statements made by "Dignity" members and published in "The Voice," May 6, 6.

The very strong impression is given in said article, that there is nothing wrong with committing one's life to a gay or lesbian church, hoarding vast sums of money, including back taxes.

Another recent example in the same paper dealt with a national poll of Catholic journalists. The poll had asked Catholic journalists about a few controversial areas such as promiscuity and celibacy and birth control. These showed some areas of disagreement with church practice, while others such as the Bishops' recent pastoral on war and a question on how well the Pope was doing his job revealed areas of agreement.

**The way to live**

To the Editor:

Let's return to the power of the Holy Eucharist. We must bombard Christ in the Eucharist for graces for the whole world—that every man, in his heart,—for those who know better but neglect to pray for themselves and others.

For the sick and dying that Christ will be in them in their loneliness and keep them safe and warm in His Sacred Heart.

Rita L. Bohmert
Boca Raton

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**Shorts during mass**

Has the pendulum swung too far or am I not keeping up with the new Living Church?

I remember when we manifested our respect, love and adoration of Our Lord in the Holy Sacrifice of the Mass by dressing in our best clothes, genuflecting to the sacred sacrament on entry and departure, quietly praying or joining the priest in prayer, or singing hymns of praise and love—and feel most moved and respectful at the solemn and sacred consecration.

Now it appears some of this respect, dignity, solemnity and holiness is lost.

People come to Mass in shorts—tennis outfits—thongs—t-shirts with "double entendre" phrases—and in general demonstrate poor taste, disrespect and lack of importance to this Holy Sacrifice.

Matter-of-fact the attire of some would not even be acceptable in many restaurants.

It also appears the selection of hymns, and seen only appropriate for Pep Rallies. When we sing in church "1-2-3-4. Who are we for—Jesus-Jesus-Jesus" it does not seem holy.

Sacred with the tradition I remember, as I said at the beginning, it may be out of "Dignity" phrases—and in general demonstrate poor taste, disrespect and lack of importance to this Holy Sacrifice.

**Matter of Opinion**

**Responsibility in the media**

It is ironic that just last week, the Archdiocese celebrated Mass for the communications media and invited hundreds of members.

Archbishop McCarthy and homilist Fr. Donald Connolly cheered the media for lack of sensitivity to religion and impressed upon them the need for care in how they treat people in the media.

Only a few days after that, a Miami daily paper ran a story about prominent people who were delinquent in paying their taxes. The headline read: "Taxman Cometh for Bishop, Banker..." Next to the headline were four photos of public figures, including that of Archbishop McCarthy. The impression given is one of a minor rogues gallery of tax dodgers.

At the top of the story the Archdiocese is "listed as a tax delinquent by the County Courthouse..." Forty-two paragraphs later and on a continuation page several pages back inside the paper, the story makes clear that the property had been sold and that the Archdiocese did not, in fact, owe the taxes at all.

**EDITORIAL**

In other words, the Archbishop didn't belong in the story to begin with. But, technically, he was listed—erroneously—so he was left in the story by the writer and by the editor handling the story.

Oh, the Archdiocese will survive this little gag. There are far worse things than this in the media, such as distortions of church teachings and lack of space for the pro-life views. But it illustrates a point of view the secular media all too often seem to represent. It is a neutralist attitude that the media do not influence events, they merely report them, let the chips fall where they may.

The tax story above is an example. It is neutral, factual. Yet it is misleading to the point of falsity and may readily feed the prejudice of those in the community who still want to believe in a fat-cat papist church hoarding vast sums of money, including back taxes.

Another recent example in the same paper dealt with a national poll of Catholic journalists. The poll had asked Catholic journalists about a few controversial areas such as promiscuity and celibacy and birth control. These showed some areas of disagreement with church practice, while others such as the Bishops' recent pastoral on war and a question on how well the Pope was doing his job revealed areas of agreement.

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Changing roles and words

This column is about two changes in the Church and in society which are certain to happen during the years ahead. Those new developments are already occurring to a degree, although too fast for some and too slow for others. They will touch all of us in some way and may cause uncomfortableness or pain in the process.

The first involves the shifting roles of men and women in marriage. Pat and Karen Shiner, both 26 and natives of Pittsburgh, have been married for five years. They began going together in the ninth grade of high school and continued that relationship as she went to Villa Maria College in Erie for nursing and he started work repairing computers.

Their life changed significantly three years ago with the birth of blond-haired Rachel. Childless contemporaries didn't seem to understand then that Pat and Karen, with the occasion of those moments' notice, leave home for a drink, dance or dinner. Many of those friends, now with infants of their own, have since come to realize why that kind of free living is not possible.

KAREN WORKS part time in an outpatient clinic dealing mostly with cancer patients. She does so for a double reason: they need the added income as a young family and Karen enjoys maintaining a nursing career. Her mother cares for Rachel during those away hours.

"Buzz" mentions in his talk that he sometimes cooks dinner when Karen is working, washes dishes, and iron clothes. He learned that last art living in Washington as a bachelor and sees no reason to discontinuance.

When the bishops finally approved the text of their pastoral letter on peace and war in a nuclear age that wasn't the end, that was the beginning.

The process by which they reached consensus was broad and open; the committee that drafted the text was balanced, thoughtful and just. But it is the product, not the process, which will or will not make a lasting, impact. So how are things going after that day in Chicago when an overwhelming 239-9 majority the bishops affirmed their pastoral letter?

The answer is not really very well. There are those who praise the bishops but there are obviously many in the Catholic community who do not. The New York Times was just one of many secular newspapers that were critical of the pastoral.

THE CLEVELAND PLAIN Dealer said: "That there could be turbulence ahead makes it legitimate to ask if the bishops have not infringed too greatly on Caesar's domain. It is all very well to say that our forces in Europe should not rely on nuclear retaliation and should come up with an alternative. But at the moment, what is a credible alternative? Even the bishops know that, contrary to the state of affairs in the Soviet Union, they have the freedom to air their views. But just as they are not burdened by government control, neither are they constrained by the need to negotiate with the Soviets."

Father J. Bryan Hehir, who was chief adviser to the committee that drafted the text of the pastoral, is a member in which the bishops have a special interest that "the bishops generally feel good about this thing but they know they are in for some heat." There may be some heat, some who have strong feelings of objection to the pastoral, but that's not the problem the pastoral letter faces. The real problem isn't in heat but lukewarmness, not in those who attack what the bishops say but those who decide what they say is irrelevant.

FATHER HEHIR was right, the bishops generally felt good about the pastoral, some excessively so. The pastoral contains that which is based solely on the principles and official teachings of the Church. But it also includes applications of these principles and teachings to concrete issues where there are legitimate differences of opinion on solutions—the nuclear freeze resolution is an example—and in which the bishops cannot speak with the authority of their office. The pastoral letter itself cites the distinction.

There is no doubt the bishops spoke conscientiously in these situations, taking stands they believed to be right. But the critical nature of the issues, where equally sincere persons disagree, and where a mistaken viewpoint might lead further from peace, would surely have suggested, that in taking their position the bishops could have only done so with great humility, praying they were right.

But the bishops after the approval of the pastoral letter come to the public with a sense of humility of men of God similarly seeking peace, recognizing those of equal good will might come to different conclusions on some points, they might have right then gained the support of all who want peace. Instead all too often in their enthusiasm there was a note of triumphalism. "The most important event in the history of the Catholic Church since the Second Vatican Council," said one bishop. And an archbishop, standing military straight, didn't say but announced, "We have done a great service to our country and to the world."

The beginning after the pastoral has not been good—but then it has not been planned. There is so much that is worthwhile in the pastoral that it must not be lost.

Problems after the pastoral

This was composed only in 1970 and by a woman, Sister Suzanne Toolen.

Changing roles and words

This column is about two changes in the Church and in society which are certain to happen during the years ahead. Those new developments are already occurring to a degree, although too fast for some and too slow for others. They will touch all of us in some way and may cause uncomfortableness or pain in the process.

The first involves the shifting roles of men and women in marriage. Pat and Karen Shiner, both 26 and natives of Pittsburgh, have been married for five years. They began going together in the ninth grade of high school and continued that relationship as she went to Villa Maria College in Erie for nursing and he started work repairing computers.

Their life changed significantly three years ago with the birth of blond-haired Rachel. Childless contemporaries didn't seem to understand then that Pat and Karen, with the occasion of those moments' notice, leave home for a drink, dance or dinner. Many of those friends, now with infants of their own, have since come to realize why that kind of free living is not possible.

KAREN WORKS part time in an outpatient clinic dealing mostly with cancer patients. She does so for a double reason: they need the added income as a young family and Karen enjoys maintaining a nursing career. Her mother cares for Rachel during those away hours.

"Buzz" mentions in his talk that he sometimes cooks dinner when Karen is working, washes dishes, and irons clothes. He learned that last art living in Washington as a bachelor and sees no reason to discontinuance.

When the bishops finally approved the text of their pastoral letter on peace and war in a nuclear age that wasn't the end, that was the beginning.

The process by which they reached consensus was broad and open; the committee that drafted the text was balanced, thoughtful and just. But it is the product, not the process, which will or will not make a lasting, impact. So how are things going after that day in Chicago when an overwhelming 239-9 majority the bishops affirmed their pastoral letter?

The answer is not really very well. There are those who praise the bishops but there are obviously many in the Catholic community who do not. The New York Times was just one of many secular newspapers that were critical of the pastoral.

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The dawning of cable age

Television is criticized, often with justification, as a negative factor in the development of values. But television can be a positive training experience too. Now, with the expansion of cable television into more communities, its potential for good and bad will become even more pronounced.

BY ANTOINETTE BOSCO

By 1990 many cable systems will offer over 100 channels. People will be able to choose their entertainment, help anyone. It is possible in some mysterious way to give them an infusion of courage and hope and strength, without their even knowing how it happened. As blood flows from one part of the body to repair another distant part, so can the power and healing of Jesus flow to others even in the most distant parts of the world. The solidary of the human race is one aspect of this teaching.

HOMES WILL be connected directly to the outside world via television. The cable system operates much like a new kind of telephone system with two-way communication. The service aspect of cable television may well add a new dimension of communication to people's lives, especially for older people and the disabled.

I am convinced that the dawning age of the cable system has great potential for use by churches as well. The U.S. bishops, recognizing the possibilities, have established the Catholic Telecommunications Network of America. The system is likely to include programming which will be made available through local cable TV.

BUT CTNA will offer member dioceses many other services as well, including educational programs for use in schools and churches.

The mystery of suffering

The Easter mystery - once we understand it fully - has great practical usefulness in our lives. So often we feel powerlessness in the face of suffering that afflicts others. In our efforts to alleviate their suffering, we find ourselves pitifully inadequate.

BY FR. JOHN CATIOIR

But we are not poor helpless creatures. Through the resurrection we have access to Christ's life, to His benediction, and to His power. In Christ and through Him we can, effectively, help anyone. It is possible in some mysterious way to give them an infusion of courage and hope and strength, without their even knowing how it happened. As blood flows from one part of the body to repair another distant part, so can the power and healing of Jesus flow to others even in the most distant parts of the world. The solidarity of the human race is one aspect of this teaching.

"I wonder whether you realize a deep great fact? That the highest form of this interconnection between souls is found in the mystical Body of Christ, a mysterious supercommunication between those who claim Jesus as Lord. All Christians, however divided we may be, partake of His life. The power by which we are able to help one another comes from Jesus alone. In Him and with Him and through Him we live and have our being. It is an ancient Christian belief that the greatest blessing to come into the world, after the cross on Calvary, is our own suffering borne patiently, lovingly and offered for others. A Happy Easter to you.

For a free copy of the Christophers News Notes, "Peace Be With You," send a stamped, self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.
Dear Dr. Kenny: I recently read your answer to a question last Sunday about the morality of magic. It is not right to say, as you did in your article, that there is magic in the air, that there is magic in us, and that God’s grace is magic. This is what God says about miracles and magic in the Bible.

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**Family Life**

### The morality of magic

God has made a marvelously complicated universe which is a tribute to his wisdom and power. We have not yet figured it all out.

Not everything we cannot understand must be explained as either an extraordinary, supernatural intervention by God or the work of the devil. Much of nature and nature’s laws still eludes our understanding.

The movie “ET.” carried the wonderful message that the unknown is potentially beautiful. Too often we human beings have a fear of the unknown with foreboding. We label what we cannot understand as dangerous and evil.

**THE BOY Elliot had the grace to perceive “ET” as a friend and even to love him. We saw “ET” through Elliot’s eyes and eventually we came to look past his superficial ugliness, to be touched by his desire to go home and to marvel at his mental gifts.**

**ET** possessed the power to enter other minds. He and Elliot became mentally as one. Was this an evil possession? No, it was a marvelous communion.

**ET** possessed the power to move objects by force of mind. We call this telekinesis. Was this a work of Satan, making objects bounce around a haunted house? No, it was his way of showing Elliot through a circling of balls which planet he came from.

**ET** possessed power which were strange to us. They were not evil. He was equally bemused by Elliot’s emotion and fears. In fact, it was Elliot’s love that brought him to life. What a beautiful story about facing the unknown.

Extravagant perception (ESP) is a name given to the ability to receive information about our world in ways other than the five traditional senses. ESP involves many mental phenomena which seem strange to us: reading another’s mind; experiencing the emotion of someone far away; recovering a centuries-old past; foretelling the future.

I believe these phenomena are neither good nor evil but surely they are worth our curiosity and study.

Radio waves are in the air all about us but we do not have the sensory equipment to hear them. They too are nothing good or evil. We have a radio, we can translate those waves into sounds that our ears can hear. How marvelous! The unknown becomes knowable, and we too are richer.

I am saddened by your letter because I do not see the world as divided into miracles and magic, good and evil. I look forward to taking the unknown, not with paranoid fear, but with joyful expectation.

(Reader questions on family living and child care topics should be addressed to the Voice. Address questions to the Kenny; Box 872; St. Joseph’s College; Rensselaer, Ind. 47978.)

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**Family Night**

### Opening Prayer

Dearest Father, hear our prayers for the many sufferings of our brothers and sisters around the world. Oh, Father, help me to learn how to help. Help us also to hear and to respond in love and charity. Amen.

### Something to Think About

In Matthew 25: 44-45, Jesus reminds us that whatever we do for the least of our brothers and sisters, we do for the Lord.

Consider what your family could do for the poor during the coming holidays. St. Francis reminds us: “It is in giving that we receive.”

### Activity Ideas

#### Young Families

Discuss the meaning of gift giving. Decide as a family what could be done to help others more neatly. Make a bank out of an orange can with a slot in the plastic lid. Decorate it with pictures cut from a mission magazine. Coins can be gathered in it, perhaps money saved by cutting back on one meal a week. Plan to give the money during Christmas to an organization serving the poor, or mail it to a mission.

#### Middle Years Families

Gather together some mission magazines from church, home, or library. Read and discuss articles and pictures in them that describe hunger and want. It’s difficult for those of us with so much to comprehend what it means to have so little. Make some concrete plans for what the family will do for the world’s poor this holiday season.

#### Adult Families

Read aloud Matthew 25:31-46. Share some thoughts about our charity becoming institutionalized by the government or church. What might the family do personally for others.

### Telling dad ‘I love you’

**By Dolores Curran**

“Do any of you ever tell your dad you love him?” They all shook their heads no.

“Do you?” I asked.

“Sure,” they replied. “Most of the time.”

**THEN WHY** don’t you tell your dads you love them?”

They grew uncomfortable and masked it with adolescent cracks and jokes. Finally one said, “Well, you don’t just go up and say to your dad, ‘I love you.’”

“Yeah, he’d probably think you’d done something really bad and were trying so soften him up,” said another.

“Mine would be embarrassed,” said one. “I wouldn’t want him to feel dumb.”

“What are some ways you show your dads you love them?” I asked.

“WELL, LOTS of ways, like ask him about work and wash his car for him and things like that,”

“I ask his advice on things.” “I go to church without griping.” “We go fishing and to games together.” Were other responses.

I asked another question, “Did you kiss your dad’s goodnight when you were little?” They all nodded.

“Do you still do it?” All but one said no.

“Why not?” I asked.

“Because real men don’t kiss other men,” said one and they laughed.

“I DON’T THINK dads want their sons to kiss them when they start growing up,” explained one.

“Thats for little kids and girls.”

“Yeah—girls are different.” “Boy, are they!”

Again, they laughed.

“I wonder if you are going to show your dads you love them on Father’s Day?” I asked.

“Get him a present.” “Give him a card and write ‘love’ on it.” “Take him to brunch on my money.”

“We go fishing and to games together.”

“Do you think he knows you love him?” I asked as my final question.

THEY NODDED all the way around and I did, too. Love between fathers and sons may be shown in different ways than between fathers and daughters but it’s there. They just have their own language and ways of expressing it. As long as they understand that language—yelling, laughing, playing and sharing—they don’t have to say, “I love you Dad.”

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*(Contributed by Mimi and Terry Reilly)*

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**The Voice-Friday, May 27, 1983-PAGE 17**
Scriptural Insights

Three in one

Readings: Proverbs 8:22-31; Romans 5:1-5;
John 16:12-15

Did St. Thomas call women 'inferior'?

Q. Please clear up something which appears in your book, "The New Question Box," but which some of my pretty friends deny.

A. Anyone at all familiar with the teachings of St. Thomas Aquinas will know that statements along these lines are not unusual. To place the question in proper context, however, we need to have a look at the context in which these teachings occurred in human life. The only "active" part was the procreation women provide only a male seed, which totally determined in proper context, however, we need to have a look at the context in which these teachings occurred in human life.

Anyone very familiar with the Old Testament would know that the activity of women as mothers was the "active" part in the reproduction process. In the New Testament, we learn something about the inner life of God, what He really is like. "The active power which is in the life of God..." the beauty of flowers, of a tiny baby or of Nature, are but pallid reflections of God who is Beauty.

At the same time, God is wholly mysterious. The Old Testament refers to Him as the force of fire, or cloud, or wind, or storm, thus giving some idea what He is like. Through the evaluation of Him which was found in the New Testament, we learn something about the inner life of God, what He really is like.

In God there are three divine persons who share a common nature. Each of us has a common person (the Father), and one nature; we are made in God's image but He is the "Wholly Other." If you were to ask God "Who are you?" three answers would be: en (Father, Son, and Holy Spirit), Persons sharing equally and fully the one divine Nature. WE DO NOT understand how this be so, how the Father can beget the Son from the Father and Son, the Holy Spirit proceeds. We know however that there is no contradiction in this because there are three persons in one divine nature is not to say that 1 - 3.

We are the "children of the promise." As we grow up, the Sign of the Cross, and it is never rest in peace again." The beauty of flowers, of a tiny baby or of Nature, are but pallid reflections of God who is Beauty.

active power or because of some indispisition of the materials provided by the woman, or even from a change produced by an outside factor.

Clearly such erroneous biology easily leads to other equally bizarre conclusions. Thomas says, for example, that women need the virtue of sobriety more than men "because there is in them a greater proneness to concupiscence... sobriety is more required in women because they are not sufficient strength of mind for them to resist these concupiscences." (II, 149, 4).

These supposedly scientific conclusions led to spiritual implications as well, that women could not be validly ordained to the priesthood, said Thomas, regardless of their other qualifications, since "no status of prominence can be signified in the feminine sex, because woman has the status of subject, and so cannot receive the sacrament of orders." (Supp.-39, 2).

Similarly, a woman should not baptize, even in an emergency, if there are men around to administer the sacraments. (III, 67, 4c).

Unfortunately and faulty as one might find statements such as these, it seems one might be hesitating to condemn too heartily Thomas. It is possible that other great thinkers who accepted what was almost universally believed to be scientific fact. It illustrates, however, that we need to sort out to understand, better the relationship of men and women in human society and in the church.

Ultimately the answer for us appears in the fundamental equality seen in men and women as taught by Jesus and the rest of the New Testament, a position these theologians found to be almost impossible to integrate with what they "knew" to be scientifically true.
This is one of those buffet columns that help me clean my desk of all the material I have been collecting so remark on. So pick up your tray and come along:

1. I was distressed to read recently that intruders had broken into the office of a TV producer and torn to shreds a Howdy Doody puppet. Fortunately, there are duplicates elsewhere.

Still, it's a little distressing to see little Howdy's arms in one corner, and his legs across the room. Now he knows how the Scarecrow felt on his way to rescue Dorothy.

The producer remarked, "They decapitated him and tore off an arm. He's pretty badly hurt." Jerry Mahoney and Lambchop issued their sympathy through spokesmen.

2. Were you as annoyed as I was by the recent two-part, four-hour NBC film entitled 'V'? It was a science fiction movie about the invasion of earth by less-than-friendly E.T.s, who, it turns out, are in search of humans.

What annoyed me was the conclusion. There was none. 'V' was, viewers found out too late, a pilot for a possible fall series. So we were left hanging; would the human teen angel bear the son of a Martian? how many possible Fall series. So we were left wondering, would the hero and heroine fall in love? what about the evil woman who had designs on the hero?

It was a waste of four hours to sit there and come to no ending. Imagine "Hamlet" without the duel, "Gone With the Wind" and "Doll's House" without the closing doors or even Red Skelton without "O'Night and Gawk--lets.

I hope the creatures devour the producers.

3. The most popular network program during a recent rating period was an ABC special called "Life's Most Embarrassing Moments." It was another of those "flub" parades which Dick Clark has made popular on NBC under the title "V"? There have been four "Bloopers" shows, each of them a hit. What does this say about us? Why do we like seeing actors fluff their lines, newsmen break up, performers in commercials be unable to handle the script correctly?

I think I know the answer. It's because we miss the spontaneity of live TV when anything can happen. Most of TV now is perfection. It's been a long time since that boxer knocked Howard Cosell's wig askew and that was but an isolated moment in the last decade.

It's nice to see those in control dissolve into jolly, blow a sentence or sabotage a scene. It's more entertaining, lively, unpredictable and human than much of what's on the tube.

4. "The Body Human," one of those ABC specials which George Badham or his producers have seen fit to throw in an utterly gratuitous nude sequence, a cynical and extremely offensive attempt to gee-whiz us to death with technology and progress.

"The Body Human" is good for its innovative subject matter and handling of it, but it must be watched with brain in gear and questioning mind on operate."


How about Bill Moyers? Me, too. They will have summer shows on CBS starting in June.

"On the Road with Charles Kuralt" and "Our Times with Bill Moyers" will premiere June 26 after "90 Minutes." But that's only a forerun. They will begin their regular Tuesday appearances on June 28.

Mr. K will continue his famous portraits of everyday Americans while Mr. M. will look at contemporary issues through the eyes of individuals.

Should be a good antidote for the summer blaths of reruns.

6. Did you know that:

• 89 percent of American homes have a color TV?
• 55 percent have more than one TV?
• The average family watches 49 hours of TV a week?
• Women over 55 watch TV the most? teenage girls the least?

We've come to the end of the buffet now. You have to supply your own dessert. And I don't mean going to watch TV even more than 49 hours this week.

Blue Thunder—slam-bang action

BLUE THUNDER

A tough, dedicated policeman and helicopter pilot (Roy Scheider) and his callow but brainy sidekick (Daniel Stern) thwart the efforts of some real people a superhelicopter designed to put down urban riots. The plot, however, can stand no scrutiny whatsoever and is merely a pretext for some slam-bang aerial action. Director John Badham keeps things moving at so furious a pace that the glaring implausibilities of the script by Dan O'Bannon and Don Jakoby never in- crade too much. Unfortunately, Badham or his producers have seen fit to throw in an utterly gratuitous nude sequence, a cynical and extremely offensive bit of exploitation. The U.S. Catholic Conference classification is O-morally offensive.

BREATHELESS

This remake of Jean-Luc Godard's overpraised film of two decades ago about a petty criminal betrayed by love is a self-indulgent exercise in graphic sex and sentimentality. Neither of the two lovers (Richard Gere and French actress Valerie Kaprisky) shows sufficient humanity of any sort to take a claim on our interest, but, to be fair, both are constantly upstaged by a blaring rock score and the slick and flashy, altogether shallow technique of director Jim McBride, who co-authored the script with L.M. Kit Carson. The U.S. Catholic Conference has classified the film as O-morally offensive.
Food programs awarded funds

Dade County and the City of Miami have been chosen to receive a total of $725,077 to supplement emergency food and shelter programs in the area. Some $527,094 will be available to programs serving residents of Dade County while an additional $194,332 will be allocated to programs serving people residing in Miami-Dade. A local board made up of representatives of United Way, the City of Miami, Metro Dade County, the Dade County Chapter of the American Red Cross, the Salvation Army, the Greater Miami Jewish Federation, Catholic Community Services and Church World Services will determine how the funds are to be distributed among the emergency food and shelter programs run by private voluntary organizations in the area.

Ocavio F. Verdeja, President of the United Way of Dade County will serve as Chairman of the Program. Under the terms of the grant from the national board, local boards chosen to receive funds must: 1) be non-profit, 2) have a voluntary board, 3) have a full-time executive director, 4) conduct an annual audit, 4) practice non-discrimination, and 5) have a proven track record of effective emergency food and shelter programs. The funds were made available to local communities nationwide by a national board of voluntary organizations chartered by the Federal Emergency Management Agency (FEMA). The board was charged to distribute $50 million appropriated by Congress to help expand the capacity of feeding and shelter programs in high-need areas nationwide.

Applications and further information is available from Barbara Lewis at St. Andrew's West, 901 SW 2 Avenue, Miami, Florida, 33131. Applications should be submitted to the emergency food and shelter program, P.O. Box 010790, 955 S.W. 2 Ave., Miami, Florida 33101.

Final Training Day Set

For Eucharistic Ministers

The final day of training for Eucharistic Ministers till fall will be presented on Saturday, May 28 at St. John Neumann parish, 10801 SW 120th St., Miami from 10 A.M. to 3 P.M. Registration fee is $4.00 per person, including lunch.

requirements: The pastor should send to the Office of Worship and Spiritual Life, Archdiocese of Miami, P.O. Box 382000, Miami, FL 33128-2600, a letter of recommendation including the names of all those he wishes to appoint, and a check to cover registration fees. Checks should be made payable to the Archdiocese of Miami. Deadline for registration is Wednesday, May 25.

For further information please call the Office of Worship and Spiritual Life at the Pastoral Center, 757-6241, ext. 351, 352 or 353 and speak with Mrs. Blank or Mrs. Vandenberg.

Free Wheelchair Wash

On June 4, 1983, the Foster Medical Corporation, Home Care Division is sponsoring a unique event in the Miami area, a free Wheelchair Wash from 9:00 a.m. to 3:00 p.m.

Chairlifts for cars like cars need periodic cleaning and maintenance. Our program includes a thorough steam cleaning and maintainance inspection of the wheelchair. The Wheelchair Wash will take place at the Queen of Hearts Health Care Center, 3121 S.W. 22nd St., Miami, FL 33145.

Marriage Encounter hosts weekend

Marriage Encounter of South Florida has been busy this Spring in three major areas.

A gathering of priests in Coral Springs is having its second annual Parish Marriage Encounter Weekend on May 27 through May 29. Fifty-two couples from St. Andrews are scheduled to make the Weekend. Father Brendan Grogan, pastor of St. Andrews, will be the team priest giving the weekend along with three other team couples. The large response to this weekend is attributed to the couples from St. Andrews who made last year's parish weekend a success. St. Andrews offered the first half of the weekend at all the Masses at St. Andrews on Sunday a few months ago.

Readers of the Marriage En- counter couples made a leadership retreat at Our Lady of Florida Retreat House in Boynton Beach. The Retreat Master was Father Bill Russell, a Jesuit priest from Boston College. The couples who participated were members of Marriage Encounter of South Florida's Board of Directors, from leadership positions in the organization, and team couples who give Marriage Encounter Weekends.

Memorial Day Cemetery Masses

The traditional Memorial Day Masses will be offered at each of our three Catholic Cemeteries of the Archdiocese of Miami at 10 a.m., Monday, May 30 (Memorial Day).

Our Lady of Mercy Cemetery 1311 N.W. 25th Street Miami.

Queen of Heaven Cemetery 1500 South State Road No.7 North Lauderdale

Queen of Peace Cemetery 1994 Northern Boulevard West Palm Beach

It's a date
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Medicare supplement policy helps
ones. Person must pray this
prayer 3 consecutive days
Thank You for Your love
once more that I never want to
dialogue want to thank you
for my life with me; I in this short
everything and confirm once more
from You, no matter how great
material desires may be. I wish to
be with You in eternal glory. Amen.
Thank You for Your love towards
me and my loved ones. Person must
play this prayer 3 consecutive days
without asking your wish. Then
proceed to publish this dialogue as
sooner as your favor has been
granted. Margaret J.

THANKSGIVING NOVENA TO ST. JUDE.
Oh, Holy St. Jude, Apostle and martyr, pray for us in our
minutes, near kinman of Jesus Christ. I, your suppliant, beg of
You two special favors - one, that I may be enabled to make
one of your special pained requests; to be known in the
depth of my heart, and humbly long for God's grace and
grant it to me. And another, to be kept from suffering
and in urgency, in return, promise to make your name known
cause you be invoked. In the name of Jesus, I request You to
grant me this favor. Amen.

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DEADLINE TUESDAY 10 AM PRECEDING DATE
of issue please print the classified classified.
Starting... Run ... weeks.
I enclose $ ... in full payment.
Name
Address

BUSINESS SERVICE GUIDE

WANTED U.S. STAMPS A COVERS, FREE APPRAISALS, CALL CHARLES 277-9394 or 795-9396.

WE的老-viewmen

WANTED U.S. STAMPS A COVERS, FREE APPRAISALS, CALL CHARLES 277-9394 or 795-9396.

WANTED U.S. STAMPS A COVERS, FREE APPRAISALS, CALL CHARLES 277-9394 or 795-9396.

CALL June 758-0543

KUSA-NOVENA

LIVE-IN HOUSEKEEPER-COOK
with good local references. 6 days. Non-smoker, must speak
English & be resident. Good salary,
avoid vacation & occasional
living quarters. Apply in person.
596-1243. Pompano Beach, Fl 33062

FOODS FOR SALE

RETURN OF RENTAL LOW TOOL ALL TOOLS
SMITH'S HARDWARE & PAINT CO. 1235 NW 4 ST. F 601-481

FATHER'S DAY GIFT
Kc of C Flag, red, small &
delicate, 14 x 15, 55-7896

REPAIR WANTED

ROOFING & REPAIRS
949-7513 or 893-3824

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BUSINESS SERVICE GUIDE

WANTED U.S. STAMPS A COVERS, FREE APPRAISALS, CALL CHARLES 277-9394 or 795-9396.
Several years ago my wife and I engaged a group of single adults in an exercise—a game—in financial management. Each participant was given "currency" to use in bargaining and trading with one another. At the end of the allotted time, the person who had made the most money was declared the winner.

With these simple instructions, the participants, all young professionals, went to work busily trying to deal their way to success.

Unknown to them, the game was rigged. Some participants received a large amount of currency; some received very little and some received a moderate amount.

IN TRADING, those with large sums of currency found it relatively easy to improve their lot, though some did manage to lose money. Those with a moderate amount of money basically held steady, neither gaining nor losing a great deal.

Those with little currency found it virtually impossible to make money. On the contrary, they were getting pinched tighter and tighter in the bargain and trade process.

As the exercise progressed, it became apparent that some individuals were on their way to success and enjoying the process. Others were getting continuously poorer and not enjoying it.

Emotions began to show. Those who started the exercise with little currency became frustrated. Their frustration later gave way to anger. It was at this point that the exercise was stopped.

PARTICIPANTS then discussed the meaning of the exercise and their thoughts and feelings during it. They drew parallels between the exercise and their thoughts and feelings during the bargaining process.

The young professional who participated in the exercise gained only a glimpse into the world of poverty. But their perspectives on the poor were nevertheless changed. That was important.

An ancient question asks, "When will there be justice in Athens?"

"There will be justice in Athens when those who are not wronged are as outraged as those who are."

THE YOUNG professionals who participated in the exercise were as outraged as those who are.

For poverty to be eliminated, all of us will have to make it a concern. For some, financial assistance might be the best way of helping the poor. We may not have much to share, but, like the widow in the Gospel, we can share what we have.

Others may be able to work directly with the poor or to help them in some capacity. Almost every parish and social agency dealing with the poor is in desperate need of volunteers. For still others, praying may be all that is possible.

In every case, the poor have a definite claim on us and on how we translate our faith into action. That was the way of Jesus. That is the way of our faith.

Luke's amazing......

By Neil Parent NC News Service

A quick way to learn about poverty

In Hinsdale, Ill., a migrant mother watches through her door as a sheriff's deputy condemns the rundown trailer that serves as her family's home. The face of poverty is all around us, though it sometimes is hard to see. We as Christians are called to respond to the needs of those less fortunate by sharing our goods, our talents and our compassion.

By Father John Castelot NC News Service

Pathways of the Spirit

KNOW YOUR FAITH

PAGE 22-Friday, May 27, 1983-THE VOICE
Poverty is a recurrent theme for committed Christians. Yet I feel a bit strange writing about the subject, probably because I’ve never thought of myself as really poor.

It’s true that in the early years of marriage when my husband and I were living on graduate school grants and part-time work, our discretionary money was virtually non-existent. Still, we didn’t fit into the category known as “poor people.”

For our families were present in the background, dependable anchors in the event of too much tumult; we had some explicit life goals; we had college degrees; and we were optimistic.

Nevertheless, persistent questions tug at my conscience:

How do I honor and live by the teachings of Jesus and the church about the poor?

What should my personal response be to the needs of the ‘poor’ in my own community, in my country and in the world?

Do I regard the poor as having something to give me?

The earliest recollection of how to respond to poverty is associated with the Little Sisters of the Poor, serenely sitting alone in the midst of fast-moving crowds of New Yorkers. The Little Sisters were to be found at entrances to subways, depart- ment stores, banks and at various points on Wall Street. They sat, I suppose, on little stools, covered to poverty is associated with the Little Sisters of the Poor.

The Little Sisters of the Poor remain silent but alive in my memory, reminding me to share the good things in my life. Meeting a Little Sister of the Poor is not the same, though, as coming face to face with the poor. Such occasions have been rare for me. But one occasion impressed me deeply. It was a teaching assignment in a poor section of a Midwestern city.

THERE I LEARNED that many of my fourth-graders had never been to a party, had no warm hats or gloves to protect them from winter winds, and lived in unbelievably crowded conditions.

At first I was apprehensive in that situation. Gradually, however, I began to search for ways to let them know they were important to me. Small actions conveyed my interest and concern. Holiday parties, special after-class tutoring, a drama club—signals that I wanted our relationship to grow.

Eventually, I left the school to have a baby. My children gave me a farewell party. They brought animal crackers and candy bars to share. They gave me crayon pictures of flowers and birds—things they thought the new baby would like.

They performed skits and songs, and lingered a long while over goodbyes. As I looked around at the party-givers, I was reminded of the poor widow of the Gospel. Like her, my fourth-graders demonstrated that God is a God of abundance.

Now that I have grown older, I find that I need to be more accountable about my obligations to the poor and the oppressed. This includes: regular examination of my conscience; I am acquiring whether I really need those acquisitions; what I am giving to others.

I SEE some facets of poverty today that middle-class Catholics like myself might find worth reflecting on for a while.

1. Some within the body of Christ engage with the poor on behalf of all of us—like the Little Sisters of the Poor.

In this way everyone has the opportunity to participate, in a secondary but nonetheless real way, in alleviating the injustices suffered by the poor. Catholic Charities, the Society of St. Vincent de Paul, the Catholic Worker Movement: Such agencies are avenues by which we can support the ministry of those who work directly with the poor.

2. The poor do not tend to hoard their resources. Rather, they willingly share what they have. Where there is little to lose, there is little to fear.

3. Finally, people, acting as a community, can help each other to serve the poor. During Holy Thursday services I was present when a priest called on people to put their eucharistic faith into action by helping a Salvadoran mother and her children. They were about to be evicted. The 100 people responded to the family’s real needs with the rent payment.

The voice-Friday, May 27, 1983-PAGE 23

How do you honor and live the teachings of Jesus?

GRIM STATISTICS

Who are the poor in the United States today?

• Two thirds are white. But a disproportionate number of minorities are poor.

• More than 90 percent are elderly, disabled, children under 16, mothers of young children and low-paid workers.

• About 3 million of the poor work full time at minimum wage or less.

• Poverty is usually temporary—except for a permanent core of about 9 million who are chronically poor.

From the 1982 annual report of the U.S. Bishops’ Campaign for Human Development.
Suppose Russia notes that the U.S. has 11 pink circled islands and determines 'Then we must have 15 such islands...'
Annual Report
Catholic Community Services

CATHOLIC HOME FOR CHILDREN

52nd Year
Loving Services of the Archdiocese of Miami
Dear Friends of Catholic Community Services:

I want to take this opportunity to salute you and to thank you for your selfless giving of your talents and efforts to this most important apostolate of the Church of Miami.

I want to continue to encourage you in living out your primary career, that of being people of faith, bearers of the Good News, disciples of Christ. We are called to be light of the world, the salt, the yeast. What will matter at the end will be how we lived and how we shared our Faith. As Scripture says, "What profit would a man show if he were to gain the whole world and destroy himself in the process?" (Matthew 16:26)

As we celebrate the Twenty-fifth Anniversary of our Archdiocese of Miami, we the Clergy, Religious and Laity of the Archdiocese of Miami are seeking together the special grace of renewing and enlivening our Faith in Jesus Christ and of reaching out to embrace our brothers and sisters who have become alienated from us in the living of the faith.

I thank God for your ministry which is a very special call to give witness to the community of the love and compassion of our Lord Jesus Christ.

I pray that God may continue to bless you as you undertake the delicate and important task of seeing to the least of His brethren.

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

‘Christian witness’

The program of Catholic Community Services seek to serve the shifting needs in our South Florida Community while trying to respond to the requirements of the varied sources of our support (federal, state and local governments: the United Ways, and the people of the Archdiocese). Both our services and their administration have become complex and very demanding of our staff who daily give their best.

The dedication and professionalism of CCS personnel cannot be praised enough. The Archdiocese and the people of our South Florida community can be proud and grateful for the Christian witness given by all the staff and volunteers working for Catholic Community Services.

I am personally grateful for the opportunity to work with each of them.

Arthur W. Kane, Jr.
Dear Friends of Catholic Community Services:

This report records another year of growth and development in Catholic Community Services.

As an agency of the Ministry of Christian Service in the Archdiocese of Miami, we are called to bring together men and women in love, service and the pursuit of justice.

Living and working together in the pluralistic society of South Florida our staff and volunteers respond, in the name of the Catholic Church, to the social and cultural needs of all peoples. This report, despite its cold statistics, represents the warm response of Christ to the least of our brethren.

Our accomplishments must, as always, be attributed to the support and confidence given us by the community. We acknowledge in a special way the financial support received from the Archbishop’s Charity Drive and the various United Ways of South Florida.

With every good wish I am

Sincerely yours in Christ,

Monsignor Bryan O. Walsh
Executive Director

---

### Agencies of Catholic Community Services

**CENTRAL OFFICE**

Executive Director

Mr. James O'Donoghue, Executive Director

3190 Davis Boulevard

900 W. 54th Street

West Palm Beach, FL 33407

Mr. Michael Dougher, Executive Director

1300 S. Andrews Avenue

9345 NE 6th Avenue

Ft. Lauderdale, FL 33316

Mr. Thomas Honold, Executive Director

Pompano Beach, FL 33064

Ms. Kathryn Semple, Administrator

Miami, FL 33125

Ms. Jane Capman, Director

130 NE 2nd Street

Miami, FL 33132

Ms. Lourdes Garcia, Program Director

970 SW 1st Street

Miami, FL 33130

Sister Linda Boa, Administrator

144 NW 24th Street

Miami, FL 33127

San Juan De Puerto Rico Day Care Program

Sister Luisa Calderin, Director

18601 SW 97th Avenue

Perrine, FL 33157

Centro Mater Day Care & Recreation Program

Ms. Miriam Roman, Administrator

418 SW 5th Avenue

Miami, FL 33130

Overtown Day Care Center

Mr. Antony Brown, Administrator

1401 N. Miami Avenue

Miami, FL 33136

Good Shepherd Day Care Center

Ms. Luisa Calderin, Administrator

18601 SW 97th Avenue

Perrine, FL 33157

St. Luke's Day Care Center

Mr. Martin J. Greene, Administrator

3200 NW 7th Street

Miami, FL 33125

Delray Child Development Center

Ms. Mary Maldonado, Administrator

5500 W. Atlantic Avenue

Delray Beach, FL 33444

Freund Village Child Development Center

Ms. Leslie Archibald, Administrator

401 Shirley Drive

Pahokee, FL 33476

Catholic Community Services Senior Centers

Mr. Peter O'Connor, Administrator

11450 Biscayne Boulevard

Miami, FL 33161

St. Elizabeth Senior Day Care

Ms. Glendor Williams, Program Administrator

801 NE 33rd Street

Pompano Beach, FL 33064

St. George Senior Day Care

Ms. Glendor Williams, Program Administrator

3640 NW 8th Street

Ft. Lauderdale, FL 33311

Community Care for the Elderly of Broward County

Mr. Thomas Honold, Administrator

1300 S. Andrews Avenue

Ft. Lauderdale, FL 33316

Division of Services To The Elderly

Mr. Raymond McGraw, Division Director

7200 Biscayne Boulevard

Miami, FL 33138

PEOPLE ON THE MOVE

Office of Migration & Refugee Services

Ms. Calara Cordero, Administrator

130 NE 62nd Street

Miami, FL 33134

Refugee Resettlement Office

Ms. Margarita Sosa, Coordinator

130 NE 62nd Street

Miami, FL 33134

SUBSTANCE ABUSE

Benedicta Manor

Mr. Martin Greene, Administrator

401 NE 26th Terrace

Miami, FL 33137

St. Luke's Center

Mr. Martin Greene, Administrator

3260 NW 7th Street

Miami, FL 33125

YOUNG ADULT EMPLOYMENT

South Florida Young Adult Program

Mr. Morris Atkinson, Project Director

1901 SW 1st Street

Miami, FL 33135

SPECIAL EDUCATION

Marian Center

Sister Lucia Cecotti, SSJC, Administrator

15701 NW 37th Avenue

Opa Locka, FL 33054

OFFICE OF HOUSING MANAGEMENT

Ms. Jane Capman, Director

9990 NE 2nd Avenue

Miami Shores, FL 33138

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### REGIONAL OFFICES

**Catholic Family & Children’s Services**

Mr. Joseph Novack, Executive Director

9345 NE 6th Avenue

Miami Shores, FL 33138

**Hialeah Outreach Office**

Mrs. Violet Milton, Co-ordinator

1075 E. Fourth Avenue

Hialeah, FL 33010

**Little Havana Outreach Office**

Mrs. Bertha Morales, Co-ordinator

970 SW 1st Street

Miami, FL 33130

**Catholic Social Services**

Fr. John O'Leary, Program Director

1010 Windsor Lane

Key West, FL 33040

**Catholic Family Services/Broward Region**

Mr. Thomas Honold, Executive Director

1300 S. Andrews Avenue

Ft. Lauderdale, FL 33316

**Catholic Family Services/Palm Beach Region**

Mr. Michael Dougher, Executive Director

900 W. 5th Avenue

West Palm Beach, FL 33407

**Catholic Family Services/Collier Region**

Mr. James O'Donoghue, Executive Director

1300 Davis Boulevard

Naples, FL 33401

---

**NEIGHBORHOOD CENTERS & DAY CARE FOR CHILDREN**

**Centro Hispano Catolico Day Care**

Sister Pradessa Suarez, Director

144 NW 27th Avenue

Miami, FL 33125

**Catholic Community Services Family Day Care Center**

Ms. Kathryn Semple, Administrator

17027 South Dixie Highway

Perrine, FL 33157

---

**Catholic Community Services Senior Centers**

Mr. Peter O'Connor, Administrator

11450 Biscayne Boulevard

Miami, FL 33161

**St. Elizabeth Senior Day Care**

Ms. Glendor Williams, Program Administrator

801 NE 33rd Street

Pompano Beach, FL 33064

**St. George Senior Day Care**

Ms. Glendor Williams, Program Administrator

3640 NW 8th Street

Ft. Lauderdale, FL 33311

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Mr. Thomas Honold, Administrator

1300 S. Andrews Avenue

Ft. Lauderdale, FL 33316

**Division of Services To The Elderly**

Mr. Raymond McGraw, Division Director

7200 Biscayne Boulevard

Miami, FL 33138

---

**CHILD WELFARE**

**Boystown of Florida**

Mr. John L. Ferronzi, Administrator

11400 SW 137th Avenue

Miami, FL 33186

**Catholic Home for Children**

Sr. Margarita Duque

18601 SW 97th Avenue

Miami, FL 33157

**St. Vincent Hall**

Mr. Fintan M. Muldoon, Administrator

3675 South Miami Avenue

Miami, FL 33145

**St. Vincent Outreach Program**

Mr. Fintan M. Muldoon, Administrator

3675 South Miami Avenue

Miami, FL 33145

**Maurawood Residence**

Mr. Michael J. Donahue, Administrator

900 W. 5th Avenue

West Palm Beach, FL 33407

**Miami Bridge**

Mr. Richard A. Moran, Administrator

1145 NW 11th Street

Miami, FL 33136

---

**SERVICES TO THE AGING**

**Centro Hispano Catolico Senior Center**

San Antonio Avenue, Smo. Administrator

130 NE 2nd Street

Miami, FL 33132

**Centro Hispano Catolico Senior Day Care**

Sister Suzanne Smo. Administrator

130 NE 2nd Street

Miami, FL 33132

---

**EXECUTIVE DIRECTOR**

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3190 Davis Boulevard

900 W. 54th Street

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9990 NE 2nd Avenue

Miami Shores, FL 33138

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**THE VOICE-Friday, May 27, 1983-PAGE 3A**
Auditor's report

Board of Directors
Catholic Community Services
Miami, Florida

We have examined the balance sheet of Catholic Community Services, Inc. as of September 30, 1982 and 1981, and the related statements of public support, revenue, expenses and changes in fund balance and functional expenses for the years then ended. Our examinations were made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

Except for computer and telecommunications equipment in the central office, the Corporation does not maintain detailed records of furniture and equipment and related depreciation. The costs of these items were expensed in the year purchased. The costs and related accumulated depreciation should be included in the statements of public support, revenue, expenses and changes in fund balance and functional expenses. The effect of this treatment cannot be reasonably determined.

In our opinion, except for the treatment of furniture, equipment and depreciation as noted in the preceding paragraph, the financial statements referred to above present fairly the financial position of Catholic Community Services, Inc. as of September 30, 1982 and 1981, and the results of its operations and changes in fund balance for the years then ended, in conformity with generally accepted accounting principles applied on a consistent basis.

Coopers & Lybrand

Statement of Financial Position for the Year Ended

Regional Offices

Counseling Immediate Intake Services Pregnancy and Adoption Elderly Refugees Other Services Support Services

Expenses:
Salaries $195,782 $175,314 $120,944 $44,511 $91,003 $21,943 $174,907
Pension and health insurance 28,952 25,942 16,214 6,030 10,430 2,855 28,332
Payroll taxes 12,997 9,958 8,738 3,280 7,005 1,656 13,949
Subtotal personnel expenses 237,731 211,214 145,896 53,821 108,438 26,454 217,188
Specific Assistance:
Food and clothing 21,352 - 29,857 - - - -
Medical and dental 14,924 - 56,955 - - - -
Other assistance 4,619 7,128 3,354 32 56,073 99
Conferences, meetings, dues - - - - - 15,373
Depreciation - - - - - - 1,343
Insurance - - - - - - -
Interest - - - - - - -
Other expenses - - - - - - 5,191
Professional fees - - - - - - 10,866
Rent and utilities - - - - - - 92,521
Repairs and maintenance - - - - - - 18,436
Supplies - - - - - - 22,666
Telephone - - - - - - 46,444
Travel - - - - - - 18,572
Accounting and management fees - - - - - - 137,074
Total expenses $278,626 $218,342 $236,062 $53,853 $164,511 $32,290 $585,773

PAGE 4A-Friday, May 27, 1983-THE VOICE
Catholic Community Services balance sheet

CATHOLIC COMMUNITY SERVICES
BALANCE SHEET
September 30, 1982

ASSETS
Cash and Certificates of Deposit of $258,399 in 1982 and $135,000 in 1981 (Note 4) $400,841 $181,340
Accounts receivable:
• Operating fees and charges 235,334 158,329
• Government grants 737,327 868,054
• United Way allocations 5,807 62,913
• Archdiocese of Miami 39,532 80,058
• Computer and telecommunications equipment - Net of accumulated depreciation of $56,239 in 1982 and $33,000 in 1981 (Note 1) 93,932 102,432
Other assets - 53,248 85,589
Total assets 1,566,026 1,538,714

LIABILITIES AND FUND BALANCE
• Notes payable (Note 3) 211,561 719,252
• Accounts payable 614,809 356,952
• Advances on governmental grants 483,896 292,336
Total liabilities 1,011,266 1,324,232
Unrestricted fund balance 553,779 314,482
Total liabilities and fund balance 1,566,023 1,538,714

Functional Expenses

| Program Services | Total | Regional Services | | Institutions | | Elderly Program | | Child Day Care | | Schools for Retarded | | Other Programs | | Total Program Services | | Support Services | | Total |
|------------------|-------|------------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|
| $824,404 | $1,049,978 | $797,186 | $1,202,600 | $352,608 | $334,366 | $4,561,142 | $664,962 | $5,226,104 |
| 118,755 | 138,275 | 106,639 | 186,010 | 52,203 | 41,474 | 643,356 | 73,896 | 719,252 |
| 57,583 | 71,620 | 58,146 | 81,330 | 21,073 | 23,687 | 313,439 | 43,513 | 356,952 |
| $1,000,742 | 1,259,873 | 961,971 | 1,469,940 | 425,884 | 399,527 | 5,517,937 | 784,371 | 6,302,308 |

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<td>45,077</td>
<td>3,537</td>
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<td>38,758</td>
<td>369,980</td>
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<td>22,666</td>
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<td>18,192</td>
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<td>908,759</td>
<td>(908,759)</td>
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| Total | 1,569,457 | 2,503,358 | 1,799,862 | $2,496,922 | $685,931 | $867,516 | $9,789,915 | $152,379 | $10,075,425 |
# Programs of CCS

## Services to Families and Children

<table>
<thead>
<tr>
<th>Service Type</th>
<th>Total Number of Individuals Served</th>
<th>Total Number of Families Served</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>31,710</td>
<td>17,757</td>
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</table>

### NUMBER OF PERSONS SERVED

- Counseling (Individual, Group or Family)........ 7,936
- Adoption Services .................................. 1,829
- Institutional Care .................................... 141
- Socialization Activities ............................. 843
- Access Services - Information and Referral, Outreach.................................. 18,584
- Emergency Assistance - Financial or In-Kind ............ 3,596
- Legal .................................................. 584
- Medical ................................................ 668

## Services to Youth

<table>
<thead>
<tr>
<th>Service Type</th>
<th>Total Number of Youths Served</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3,239</td>
</tr>
</tbody>
</table>

### NUMBER OF PERSONS SERVED

- Counseling (Individual, Group or Family)........ 1,411
- Foster Family Care ................................... 750
- Institutional Care .................................... 88
- Day Care ............................................. 1,407
- Socialization Activities ............................. 421
- Emergency Shelter .................................... 573

## Services to the Aging

<table>
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<tr>
<th>Service Type</th>
<th>Total Number of Aged Served</th>
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</thead>
<tbody>
<tr>
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<td>3,365</td>
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</tbody>
</table>

### NUMBER OF PERSONS SERVED

- Counseling (Individual, Family or Group) ........... 825
- Day Care ............................................. 329
- Socialization Activities ............................. 1,635
- Access Services - Information and Referral, Outreach.................................. 1,551
- Personal and Respite ................................ 346
- Guardianship ........................................ 25
- Meals .............................................. 492
- Escort ............................................. 21
- Emergency Alert Response System* .................. 184

* New Category that wasn't printed last year

## Services to Unmarried Parents

<table>
<thead>
<tr>
<th>Service Type</th>
<th>Total Number of Unmarried Parents Served</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1,313</td>
</tr>
</tbody>
</table>

### NUMBER OF PERSONS SERVED

- Counseling for unmarried mothers .................. 990
- Counseling for unmarried fathers ................... 389
- Adoption Services (Completed Adoptions) ........... 130
- Institutional Care .................................... 141
- Socialization Activities ............................. 141
- Access Services - Information and Referral, Outreach.................................. 512

## Services to the Mentally Handicapped

<table>
<thead>
<tr>
<th>Service Type</th>
<th>Total Number of Mentally Ill or Handicapped Served</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

### NUMBER OF PERSONS SERVED

- Group Home Care ..................................... 15
- Institutional Care .................................... 15
- Day Care ............................................. 177
- Socialization Activities ............................. 177

## Services to Alcoholics and Drug Abusers

<table>
<thead>
<tr>
<th>Service Type</th>
<th>Total Number of Alcoholics and Drug Abusers Served</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>888</td>
</tr>
</tbody>
</table>

### NUMBER OF PERSONS SERVED

- Counseling (Individual, Group or Family) ........... 888
- Institutional Care .................................... 178
- Socialization Activities ............................. 178
- Methadone Maintenance ................................ 710

## Services to Refugees and Other Immigrants

### S.E. - Western, Hemisphere - Total

<table>
<thead>
<tr>
<th>Service Type</th>
<th>S.E.</th>
<th>Western, Hemisphere</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Counseling</td>
<td>3775</td>
<td>115</td>
<td>563</td>
</tr>
<tr>
<td>Day Care</td>
<td>722</td>
<td></td>
<td>115</td>
</tr>
<tr>
<td>Socialization Activities</td>
<td>1,575</td>
<td>113</td>
<td>563</td>
</tr>
<tr>
<td>Access Services - Information and Referral, Outreach</td>
<td>8,269</td>
<td>170</td>
<td>2,852</td>
</tr>
<tr>
<td>Emergency Assistance</td>
<td>281</td>
<td>21</td>
<td>107</td>
</tr>
</tbody>
</table>
- Sponsorship for new arrivals .................................. 298
- Total number served ........................................ 15,373

<table>
<thead>
<tr>
<th></th>
<th>S.E.</th>
<th>Western, Hemisphere</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cubans</td>
<td>3775</td>
<td>115</td>
<td>563</td>
</tr>
<tr>
<td>Asians</td>
<td>113</td>
<td></td>
<td>115</td>
</tr>
<tr>
<td>Western* Hemisphere</td>
<td>1,575</td>
<td>113</td>
<td>563</td>
</tr>
<tr>
<td>Access Services - Information and Referral, Outreach</td>
<td>8,269</td>
<td>170</td>
<td>2,852</td>
</tr>
<tr>
<td>Emergency Assistance</td>
<td>281</td>
<td>21</td>
<td>107</td>
</tr>
</tbody>
</table>
- Sponsorship for new arrivals .................................. 298
- Total number served ........................................ 15,373

* New Category that wasn't printed last year

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