Annual Report
Catholic Community Services

53rd Year
Loving Services of the Archdiocese of Miami
Dear friends of Catholic Community Services:

May I take this opportunity to greet you, to salute you and to offer heartfelt thanks to you for your constant selfless giving, and for making the presence of Christ's love felt among us.

In the Archdiocese we are celebrating the Year of Prayer within the efforts of evangelization. This year, as well, we are trying to recommit ourselves to living genuinely and sharing the Gospel of Jesus Christ Our Lord. As the Holy Father, Pope Paul VI said in his message on evangelization, "The one single thing that constitutes our service... the one thing that gives profound unity to the infinity of works that the Church is involved in... is to announce the Gospel of God." I want to continue to encourage you to live out your primary career, that of being a people of faith, bearers of the Good News, disciples of Christ. Jesus Christ calls us each day of our lives to make this commitment anew. I want to encourage you to continue to say "Thy will be done."

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 and Master. I pray 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

...Dedication of the staff...

Another year of impressive service demonstrates the dedication of the staff of Catholic Community Services. With the continuing pressure of decreasing Government funds for programs for needy families and especially for children, the General Board of Catholic Community Services has worked with staff to husband funds available for all the programs. Both the Board and staff have risen to the challenge and have once again managed to provide quality service throughout the five Florida counties of the Archdiocese.

As Chairman, I must offer my appreciation and congratulations to all staff and volunteers who regularly give their energies to CCS and the people of God in need.

ARTHUR W. KANE
CHAIRMAN
General Board of Directors
Catholic Community Services
Dear Friends of Catholic Community Services:

This has been another year of growth and development in the Programs of Catholic Community Services. The increasing community recognition earned by the Agency is most gratifying and encouraging to Board members and staff.

As this report goes to press, we are looking forward to hosting the 1984 Annual Meeting of the National Conference of Catholic Charities in Bal Harbour, September 27 to October 2.

The presence of his Eminence Alexandre, Cardinal Do Nascimento, Archbishop of Lubango, Angola, and President of Caritas Internationales, will be a reminder that we are part of a world movement. It will be a special time to deepen our faith and strengthen our witness. We would like to see you all there.

With every good wish, I am

Sincerely yours in Christ

Monsignor Bryan O. Walsh
President

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### Agencies of Catholic Community Services

**CENTRAL OFFICE**

Monsignor Bryan O. Walsh, S.T.L., M.A.

**OFFICE OF THE PRESIDENT**

Terry Sundy
Executive Assistant
Ms. Loidine McGuin
Secretary for Board Affairs
Edward F. McHale
Director of Community Relations
Sister Mary Anthony
Social Advocacy Education

**BUDGE AND MANAGEMENT**

Jesus Gonzalez-Pita
Director

**ADMINISTRATION**

Ronald A. Hassell
Director

**REGIONAL DIRECTORS**

Mgr. John R. McMahon
Rev. Thomas Goggins, V.P.

**DADE/MONROE REGION**

Catholic Community Services
Joseph R. Novack
Executive Director
Alicia G. Abreu
Director of Day Care Neighborhood Centers Division
Rev. Sean O'Sullivan, D.S.W., M.A.
Director of Substance Abuse
Sister Lucia Cecotti, S.S.J.C.
Administrator
Marian Center
Morris Atkinson
Project Director
South Florida Young Adult Program
Raymond McGraw
Director
Division of Services To The Elderly
Barbara A. Cruse
Director
Child Welfare Division

**BROWARD REGION**

Catholic Community Services
Thomas G. Honold
Executive Director

**PALM BEACH REGION**

Catholic Community Services
Michael Dougher
Executive Director

**COLLIER REGION**

Catholic Social Services
Arthur G. Granzier
Executive Director

**REGIONAL OFFICES**

Catholic Family Children's Services
Ms. Mercedes Campano, Executive Director
9990 NE 2nd Avenue
Miami, Florida 33138

Little Havana Outreach Office
Mrs. Bertha Morales, Co-ordinator
970 SW 1st Street
Miami, Florida 33130

Catholic Social Services
Fr. John O'Leary, Program Director
1010 Windsor Lane
Key West, Florida 33040

Catholic Family Services/Border Region
Dr. Thomas G. Honold, Executive Director
1300 South Andrews Avenue
Fort Lauderdale, Florida 33316

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**Catholic Family Services/Community Care For The Elderly**

Catholic Family Services/Community Care For The Elderly
Mr. Thomas Findlay, Project Director
1300 South Andrews Avenue
Fort Lauderdale, Florida 33316

Catholic Family Services/South
Mr. Nicholas J. Caputo, Family Counselor
Nativity
5240 West Palm Street
Hollywood, Florida 33021

Catholic Family Services/North
Ms. Julie S. Hampton, Family Counselor
St. Ambrose
353 Southeast 12 Avenue
Deerfield Beach, Florida 33441

Catholic Family Services/Palm Beach Region
Mr. Michael Dougher, Executive Director
900-95 Street
West Palm Beach, Florida 33407

Catholic Family Services/Collier Region
Mr. James O'Donoghue, Executive Director
3190 Davis Boulevard
Naples, Florida 34101

Catholic Family Services/Martin County
Ms. Pamela Black
1850 Palm Beach Road
Stuart, Florida 34994

Catholic Family Services/Palm Beach Region
Ms. Mary A. Burke, Executive Director
510 SE 27 Avenue
Palm Beach, Florida 33407

Catholic Family Services Family Day Care
Ms. Kathryn Sempere, Administrator
17027 South Dixie Highway
Pompano Beach, Florida 33064

Little Havana Child Care Program
Ms. Lourdes Garcia, Program Director
970 SW 1st Street
Miami, Florida 33130

San Juan De Puerto Rico Day Care Program
Ms. Maria Luisa Borrero, Administrator
144 NW 26th Street
Miami, Florida 33127

Centro Maternal Day Care Recreation Program
Ms. Miriam Roman, Administrator
418 SW 4th Avenue
Miami, Florida 33130

Overtown Day Care Center
Mr. Andre Bony, Administrator
1401 NW 1st Avenue
Miami, Florida 33136

Good Shepherd Day Care Center
Ms. Luisa Calderon, Administrator
18601 SW 97th Avenue
Perine, Florida 33157

St. Luke's Day Care Center
Ms. Silvia Quintana, Administrator
3290 NW 7 Street
Miami, Florida 33125

Gables Day Care Center
P.O. Box 8246
Pompano Beach, Florida 33067

Delray Child Development Center
Ms. Mary Bland, Administrator
9500 W. Atlantic Avenue
Delray Beach, Florida 33444

Fremont Village Child Development Center
Ms. Susan Nagler, Director
401 Shirley
Pahokee, Florida 33470

Kechowe Child Development Center
Ms. Inez Bell, Director
2000 Corread Street
Belle Glade, Florida 33430

CHILD WELFARE

Boystown of Florida
Mr. John L. Perrotti, Administrator
141 NW 27 Avenue
Miami, Florida 33132

Catholic Home for Children
Ms. Deborah Brown
18601 SW 97th Avenue
Miami, Florida 33157

St. Vincent Hall
Mr. Fintan M. Muldoon, Administrator
3675 South Miami Avenue
Miami, Florida 33145

St. Vincent Outreach Program
Mr. Fintan M. Muldoon, Administrator
3675 South Miami Avenue
Miami, Florida 33145

Miami Bridge
Mr. Richard A. Moran, Administrator
1145 NW 11th Street
Miami, Florida 33136

MATERNSITY SERVICES

Maurwood Residence
Ms. Gliny Scott
900 - 54th Street
West Palm Beach, Florida 33407

SERVICES TO THE AGING

Centro Hispano Catolico Senior Center
Sister Suzanne Simo, Administrator
600 NE 1st Avenue
Miami, Florida 33132

Centro Hispano Catolico Senior Day Care
Sister Suzanne Simo, Administrator
600 NE 1st Avenue
Miami, Florida 33132

Catholic Community Services Senior Centers
Mr. Peter O'Connor, Administrator
9900 NE 2nd Avenue
Miami, Florida 33161

Catholic Home for Community Care For The Elderly
St. Elizabeth Senior Day Care Center
Ms. Amanda Diadalo, Program Coordinator
801 Northeast 33 Street
Pompano Beach, Florida 33064

Catholic Community Services/Community Care For The Elderly
Central West Senior Day Care Center
Ms. Theresa Carracino, Program Coordinator
6205 N. University Drive
Tamarac, Florida 33321

Catholic Home for Community Care For The Elderly
Central West Senior Day Care Center
Ms. Theresa Carracino, Program Coordinator
6205 N. University Drive
Tamarac, Florida 33321

Catholic Home for Community Care For The Elderly
Case Management Unit
Ms. Carol Wolf, Case Manager
3290 N. Broward Boulevard
Suite 112
Fort Lauderdale, Florida 33312

Catholic Home for Community Care For The Elderly
Home Services
Mrs. Noreen K. Guschko, Home Service Supervisor
1300 South Andrews Avenue
Fort Lauderdale, Florida 33316

Catholic Home for Community Care For The Elderly
Community Services/Community Care For The Elderly
Case Management Unit
Ms. Carol Wolf, Case Manager
3290 N. Broward Boulevard
Suite 112
Fort Lauderdale, Florida 33312

Catholic Home for Community Care For The Elderly
Community Services/Community Care For The Elderly
Catholic Home Of Broward County
Mr. Thomas Honold, Administrator
1300 South Andrews Avenue
Fort Lauderdale, Florida 33316

Division of Services To The Elderly
Mr. Raymond McGraw, Division Director
9900 NE 2nd Avenue
Miami, Florida 33138

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(Continued on page 6A)

Miami, Florida / THE VOICE / Friday, May 18, 1984 / PAGE 3A
Auditor's Report

Board of Directors
Catholic Community Services, Inc.
Miami, Florida

We have examined the balance sheet of Catholic Community Services, Inc. as of September 30, 1983, and the related statements of public support, revenue, expenses and changes in fund balance and functional expenses for the year then ended. Our examination was 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, furniture and equipment acquisitions are charged to expense rather than capitalized and depreciated over their estimated useful lives. The furniture and equipment and related accumulated depreciation should be included in the balance sheet and depreciation expense 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 and equipment and related depreciation as noted in the preceding paragraph, the aforementioned financial statements present fairly the financial position of Catholic Community Services, Inc. as of September 30, 1983, and the results of its operations and changes in fund balance for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

Pannell, Kerr, Forster
Certified Public Accounts

STATEMENT OF FUN
FOR THE YEAR ENDED

Program Services

Family Services

<table>
<thead>
<tr>
<th>Expenses</th>
<th>Counseling</th>
<th>Immediate Intake Services</th>
<th>Pregnancy and Adoption</th>
<th>Elderly</th>
<th>Refugees</th>
<th>Other Services</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salaries</td>
<td>$232,712</td>
<td>$135,507</td>
<td>$143,218</td>
<td>$34,757</td>
<td>$328,187</td>
<td>$59,214</td>
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<tr>
<td>Pension and health insurance</td>
<td>31,234</td>
<td>23,591</td>
<td>21,685</td>
<td>4,328</td>
<td>34,376</td>
<td>7,1</td>
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<td>Payroll taxes</td>
<td>15,884</td>
<td>10,437</td>
<td>10,883</td>
<td>5,872</td>
<td>25,501</td>
<td>2,6</td>
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<tr>
<td>Subtotal personnel expenses</td>
<td>279,800</td>
<td>169,535</td>
<td>175,796</td>
<td>41,757</td>
<td>388,066</td>
<td>69,1</td>
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<tr>
<td>Specific Assistance</td>
<td></td>
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<td></td>
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<td></td>
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<tr>
<td>Food and clothing</td>
<td>12,702</td>
<td></td>
<td>27,651</td>
<td></td>
<td>148,223</td>
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<tr>
<td>Medical and dental</td>
<td>6,549</td>
<td>3</td>
<td>80,107</td>
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<tr>
<td>Other assistance</td>
<td>1,065</td>
<td>11,362</td>
<td>3,736</td>
<td>244</td>
<td>373,286</td>
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<tr>
<td>Conference, meetings, dues</td>
<td>4,208</td>
<td>1,732</td>
<td>5,245</td>
<td>1,127</td>
<td>2,418</td>
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<td>Depreciation (Note 1)</td>
<td>390</td>
<td>419</td>
<td>965</td>
<td></td>
<td>394</td>
<td>5</td>
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<tr>
<td>Insurance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interest</td>
<td>106</td>
<td>109</td>
<td>1,361</td>
<td>85</td>
<td>280</td>
<td>5</td>
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<tr>
<td>Other expenses</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Professional fees</td>
<td>5,418</td>
<td>4,523</td>
<td>5,614</td>
<td>1,000</td>
<td>3,194</td>
<td>1,467</td>
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<tr>
<td>Rent and utilities (Note 5)</td>
<td>25,606</td>
<td>14,200</td>
<td>20,838</td>
<td>4,023</td>
<td>21,836</td>
<td>5,617</td>
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<tr>
<td>Repairs and maintenance</td>
<td>2,031</td>
<td>503</td>
<td>1,310</td>
<td>394</td>
<td>10,417</td>
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<tr>
<td>Reimbursed Program Services</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Supplies</td>
<td>3,181</td>
<td>2,094</td>
<td>3,720</td>
<td>871</td>
<td>8,027</td>
<td>1,147</td>
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<tr>
<td>Telephone</td>
<td>13,268</td>
<td>6,211</td>
<td>10,963</td>
<td>3,286</td>
<td>18,866</td>
<td>2,677</td>
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<tr>
<td>Travel</td>
<td>4,625</td>
<td>1,369</td>
<td>7,598</td>
<td>1,444</td>
<td>22,596</td>
<td>1,671</td>
</tr>
<tr>
<td>Accounting and management services</td>
<td>38,476</td>
<td>23,246</td>
<td>32,388</td>
<td>5,165</td>
<td>56,451</td>
<td>9,521</td>
</tr>
<tr>
<td>Total expenses</td>
<td>$397,427</td>
<td>$235,306</td>
<td>$377,312</td>
<td>$59,396</td>
<td>$1,053,852</td>
<td>$99,734</td>
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</tbody>
</table>
Catholic Community Services Balance Sheet
SEPTEMBER 30, 1983

ASSETS

Cash (including certificates of deposit of $437,528) $ 668,208
Accounts receivable 127,570
Operating fees and charges 568,494
Government grants 3,128
United Way allocations 69,053
Archdiocese of Miami Advances to housing projects 222,120
Computer and telecommunications equipment, at cost (Net of accumulated depreciation of $82,115) 68,058
Other assets 67,785
Total assets $1,794,396

LIABILITIES AND FUND BALANCE

Bank overdraft $ 328,271
Notes payable 371,100
Accounts payable 263,413
Deferred support and revenue 197,607
Total liabilities 1,160,391
Commitments and Contingencies 634,005
Unrestricted fund balance 634,005
Total liabilities and fund balance $1,794,396

EXPENSES

ED SEPTEMBER 30, 1983

Other Services $219,275
Support Services $1,152,945
Total Family Services $716,148
Institutions $1,077,442
Elderly Programs $1,152,945
Child Day Care $219,275
Retarded and Handicapped $219,275
Substance Abuse $219,275
Other Programs $219,275
Total Program Services $5,233,458
Support Services $708,100
Total $5,941,558

Other Services $576,299
Support Services $3,573,222
Total Family Services $1,743,998
Institutions $2,554,056
Elderly Programs $2,687,638
Child Day Care $806,414
Retarded and Handicapped $806,414
Substance Abuse $806,414
Other Programs $806,414
Total Program Services $12,084,747
Support Services $12,121,574
Total $24,206,321

Miami, Florida / THE VOICE / Friday, May 18, 1984 / PAGE 5A
Program of CCS 1982-1983 Statistics

Services To Families And Children

- Total number of individuals served: 26,427
- Total number of families served: 14,799

PERSONS SERVED:
- Counseling (individual, group or family): 8,881
- Adoption Services: 961
- Institutional Care: 133
- Socialization Activities: 133
- Access Services - Information & Referral: 11,189
- Emergency Assistance - Financial or In-Kind: 4,795
- Client Advocacy: 752
- Medical: 663

Services To Youth

- Total number of youth served: 2,634
- Counseling (individual, group or family): 810
- Foster Family Care: 153
- Institutional Care: 75
- Day Care: 1,411
- Socialization Activities: 458
- Emergency Shelter-Runaway Youth: 582

Services To the Aging

- Total number of aged served: 9,728
- Counseling (individual, group, or family): 926
- Adoption Services: 388
- Institutional Care: 106
- Socialization Activities: 133
- Access Services - Information & Referral: 1,314
- Emergency Alert Response System: 471

Services To Refugees and other Immigrants

<table>
<thead>
<tr>
<th>CUBAN</th>
<th>S.E. ASIAN</th>
<th>EUROPEAN</th>
<th>WESTERN HEMISPHERE</th>
<th>HAITIAN</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>995</td>
<td>10</td>
<td>12</td>
<td>640</td>
<td>1,657</td>
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<tr>
<td>2,850</td>
<td>27</td>
<td>37</td>
<td>1,646</td>
<td>4,550</td>
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<td>1,421</td>
<td>11</td>
<td>20</td>
<td>727</td>
<td>2,179</td>
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<tr>
<td>278</td>
<td>7</td>
<td></td>
<td>458</td>
<td>743</td>
<td></td>
</tr>
<tr>
<td>965</td>
<td>10</td>
<td>28</td>
<td>383</td>
<td>1,414</td>
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<tr>
<td>6,499</td>
<td>65</td>
<td>28</td>
<td>452</td>
<td>3,499</td>
<td></td>
</tr>
</tbody>
</table>

Services to Mentally Retarded

- Total number of mentally retarded persons served: 1,238
- Counseling (individual, family or group): 1,238
- Institutional Care: 304
- Socialization Activities: 304

Services to Persons With a Chemical Dependency

- Total number of alcoholics and drug abusers served: 1,238
- Counseling (individual, family or group): 1,238
- Institutional Care: 304
- Socialization Activities: 304

Agencies

(Continued from page 3A)

PEOPLE ON THE MOVE
Office of Migration Refugee Services
Ms. Clara Cordero, Administrator
130 NE 62nd Street
Miami, FL 33134

Refugee Resettlement Office
Ms. Margarita Seixas, Co-ordinator
130 NE 62nd Street
Miami, FL 33134

SUBSTANCE ABUSE
Bethesda Manor
Mr. Martin Greene, Administrator
401 NE 26th Terrace
Miami, FL 33137

St. Lukes Center
Mr. Martin Greene, Administrator
3290 NW 7th Street
Miami, FL 33125

D.A.R.E. (Drug/Alcohol/Rehabilitation/Education)
Ms. Annette Faraglia, Project Director
2695 Biscayne Boulevard
Miami, FL 33137

SOUTH FLORIDA YOUNG ADULT PROGRAM
Mr. Morris Atkinson, Project Director
1901 SW 1st Street
Miami, FL 33135

SPECIAL EDUCATION
Marion Center
Sister Lucia Cecotti, SSJC Administrator
13701 NW 37th Avenue
Opa Locka, FL 33054

OFFICE OF HOUSING MANAGEMENT
Ms. Jane Capman, Director
9990 NE 2nd Avenue
Miami Shores, FL 33138
Congratulations
Deltona Corp.

Compliments of
McCAUGHAN MORTGAGE COMPANY
INCORPORATED
1320 South Dixie Highway
Suite 950
Coral Gables, Florida 33146
Serving Builders and Financial Institutions in Florida since 1953
Branches Offices:
Clearwater • Fort Myers • Fort Walton Beach • Sarasota • Atlanta, GA

“The only way
to have a friend
is to be one.”
— Emerson.
And we at Pan American Banks
are friends of our community.

Dietcraft
Serving our community
through nutritional programs.
8775 NW 13th Terrace
Miami, FL 33172

Clawson & Company, Inc.
Insurance and Bonds
6441 Biscayne Boulevard
Miami, Florida 33138

Congratulations
Sisters of St. Joseph
Sponsors of Mercy Hospital
Miami

Congratulations
Daniel W. Garey
Individual State Licensed Contractor
688-0210
CGA can offer the many money-saving benefits and services described inside because of the tremendous size of our organization. Over three-quarters of a million Catholics age 50 and over have enrolled in CGA, creating a network of fellowship and spiritual support.

We also apply our resources to protecting the interests of Catholics age 50 and over. CGA is a member of the National Council on Aging and co-sponsors regional conferences of the Council. CGA is also committed to research, education and training projects being conducted by the Catholic University's Center for the Study of Pre-Retirement and Aging.

By telling your family and friends about the spiritual and financial benefits of CGA membership you are giving them the opportunity to share with you in an organization dedicated to your needs. As you help CGA grow, you are also helping to ensure that your membership benefits will grow.

If you know fellow Catholics who would enjoy membership in CGA, just fill in their names and addresses on the form next to your membership application. We will send them an information kit describing in detail the advantages of our Free CGA Membership Offer.

Why Should You Join Catholic Golden Age?

MARGARET MEALEY, PRESIDENT

"Catholic Golden Age provides Catholic men and women with the means to lead self-fulfilling lives and stresses that the true interests of senior Catholics are best served when their endeavors and activities complement their religious faith."

REV. MONSIGNOR GEORGE BILLY, MEMBER, BOARD OF DIRECTORS

"CGA offers you so many chances to celebrate the dignity of getting older in years. And the Spiritual Benefits of membership are invaluable!"

MOTHER M. BERNADETTE DE LOURDES, MEMBER, BOARD OF DIRECTORS

"Catholic Golden Age allows you to share so much with people your own age. It puts you in touch with the "CGA spirit" of caring and sharing... and giving to your parish and community the benefit of your love, talent and valuable experience."

JANE WYATT, HONORARY MEMBER, BOARD OF DIRECTORS

"Everyone—especially the mature person—needs to pursue an active life and spiritual fulfillment. I believe that membership in Catholic Golden Age offers mature Catholics the rare opportunity to experience both. That's why I personally invite all Catholics 50 and over to join Catholic Golden Age."

Join the more than three-quarters of a million members who have enrolled and who know how valuable CGA membership can be!

Here's a GOLDEN Opportunity that No Catholic Over 50 Can Afford to Pass Up!

Catholic Golden Age, the national non-profit association exclusively for Catholics age 50 and over, is now offering a six-month membership absolutely FREE to acquaint you with all the benefits of being a member:

- Subscription to CGA World, the Official Magazine of CGA
- Guaranteed-issue Life, Health and Medicare Supplement Insurance
- Discounts on Travel, Pharmacy Services, and Eyeglasses
- Discounts on Hotels/Motels and Rental Cars
- Companionship Through Local CGA Chapters
- Comforting Spiritual Benefits

PLUS much, much more! Look inside to see all that Catholic Golden Age membership offers you. Then complete the membership application form and mail it today for six months membership in CGA absolutely FREE!
★ "CGA World" Magazine
Published bi-monthly, our award-winning magazine is geared toward the special interests and concerns of all Catholics age 50 and over. In CGA World you'll enjoy timely articles on everything from social security legislation to travel and local chapter activities. Every issue will provide you with hours of informative and inspirational reading...complemented by beautiful illustrations. You'll receive at least three FREE issues when you take advantage of this Special "Get Acquainted" Offer.

★ Savings On Hotels/Motels and Rental Cars
As a member of CGA you get up to a 25% discount at Sheratons, Ramada Inns, Rodeway Inns, Treadway, and KOA Kampgrounds. You'll also save up to 40% on all Hertz, Avis, and Budget Rental Cars, nearly everywhere in the United States and around the world.

★ Savings on Pharmacy Services
Fight rising medical costs by using CGA's discount pharmacy services. You'll save as much as 30% on prescription drugs...even more on generic equivalents... and up to 50% on vitamins. You can depend on our national pharmaceutical supplier for the highest quality drugs and service.

★ Savings On Travel and Pilgrimage Tours
Travel to places like Rome, Fatima, Lourdes, Ireland and the Holy Land with people who share your interest. CGA-sponsored Pilgrimages and tours are interesting, exciting trips arranged for members at special group rates. All Pilgrimages are accompanied by an experienced Tour Director and Tour Chaplain.

★ Save up to 70% on Finest Quality Eyeglasses!
★ Save 25% on Transportation Charges for Interstate Moving Services!
★ Film Processing at Big Savings!
★ Valuable Shop-at-Home Merchandise Savings!
PLUS...
★ The Friendship and Enrichment of CGA Local Chapters!
★ Spiritual Benefits—in tribute to the Blessed Mother, Patroness of CGA, a special Mass is celebrated for members at the National Shrine in Washington, D.C. on the Feast of the Assumption. Additionally, special Masses are offered throughout the year by the Franciscan Missionary Union for all living and deceased CGA members.

As a CGA member you will enjoy many money-saving benefits and services that are exclusively for members. Wouldn't you like your relatives and friends to share with you the advantages of CGA membership? Just fill in their names below and we'll send them information on our Free Membership Offer, too!

NAME ___________________________  ADDRESS ___________________________
FIRST NAME ___________________________  MIDDLE INITIAL __________
LAST NAME ___________________________  CITY ___________________________
STATE ___________  ZIP __________

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3 New priests are ordained in joyful rites

By Prent Browning
Voice Staff Writer

To a chorus of "Crown Him with Many Crowns" and the blasting of trumpets, three candidates for the priesthood led a procession of priests into St. Mary's Cathedral during their ordination ceremony this Saturday.

The three men, Anthony J. Massi, Michael G. Tschudi, and Luis Rivera, took their places in the first pews of the Cathedral alongside their families as the ceremony began.

A standing-room-only crowd of well-wishers and relatives and several hundred priests filled the Cathedral to capacity for the event.

THE ORDINATION ceremony, which dates in its current form to the 10th Century, always begins with the presentation of the candidates to the bishop and a formal endorsement of their worthiness. Afterwards, the congregation gives its support by applauding.

Archbishop Edward A. McCarthy then addressed the people and the candidates, requesting continuing prayers to alleviate the shortage of priests in the Archdiocese.

“Our brothers here have seriously considered this step and are now to be ordained to the priesthood. They are to serve Christ the Teacher, Christ the Priest, Christ the Shepherd, in this ministry which is to make its own body, the Church, grow into the people of God,” the Archbishop said.

AFTER THE ARCHBISHOP briefly questioned each candidate concerning his willingness to accept the priesthood, the three men prostrated themselves before the Archbishop, symbolizing obedience to the Church.

Minutes after becoming a priest, Father Michael Tschudi gives one of his first blessings to a well-wisher outside the Cathedral. (Voice photo by Prent Browning).

Then came the central part of the ceremony, dating all the way back to the earliest Church — the laying on of hands.

Silently, each candidate came forth and the Archbishop ordained each one by placing his hands on each man's head. Immediately following, all the priests present filed up and joined in the laying on of hands on each of the three new priests.

(Continued on page 3 )

Archdiocese has own cable channel

By Betsy Kennedy
Voice Staff Writer

With a flip of a switch they send the power of the Holy Spirit surging into thousands of living rooms in South Florida. To many of the elderly, ill and shut-ins, they represent the only link to the Church community. To the unchurched, they are miraculous video evangelists.

Who are they? The Radio and TV staff of the Archdiocese of Miami, a small but dedicated group of individuals who spread the Gospel via satellite. Their medium is not prime-time TV, but several radio stations and the newly-born Catholic cable Channel 9, seen for the first time on March 5, 1984.

The department operates on a stringent budget, yet the staff manages to produce nationally-award winning programming. And they are dependent on the generosity of the community they serve.

Unlike TV evangelists we don't see ourselves as an end to a means—those who are interested in the Catholic faith are going to join us on a parish level. We can't expect to replace personal contact. Yet we bring people programs that are interesting and inspirational. We try to help them answer the basic questions of life,” said Fr. Jose Nickse, director of the Radio and TV Center since 1976.

Through Fr. Nickse's efforts, the center is aiming for both a larger audience and a larger potential for technical excellence. The cable channel will achieve both aims and open up new horizons in religious programming.

"The channel was created when Miami Cablevision got its franchise—one cable was earmarked for us,” said Sr. Estelle Scully, associate director of Radio and TV and a 36-year veteran in journalism and communications.

Builds human spirit

Barry University and SEPI (South East Pastoral Institute, which trains (Continued on page 12)
By Cindy Liebhart

A decade-old rumor that atheist Madalyn Murray O'Hair wants to ban religious broadcasting in the United States was circulating—but immediately retracted—by Catholic Golden Age, a 350,000-member national organization based in Scranton, Pa.

In AN APRIL 30 letter to its local chapter presidents and members, Catholic Golden Age called for "one million signed letters" to the Federal Communications Commission protesting an application to ban religious broadcasting. The organization retracted its appeal May 1 when it discovered the petition never existed.

A Catholic Golden Age spokes-

woman said the April 30 letter was prompted by a notice in a Scranton parish bulletin which said Mrs. O'Hair has been granted a hearing by the FCC "on the subject of religion and the airwaves."

The Catholic Golden Age letter warned that if Mrs. O'Hair's petition is accepted "all Sunday worship services being broadcast either by radio or television will stop."

The letter also noted that "many elderly people and shut-ins, as well as those recuperating from hospitalization or illness, depend on radio and television to fulfill their workshop needs."

One million signed letters" to the FCC "should defeat Mrs. O'Hair and show that there are still many Christians and well in our country," the letter said.

The CGA spokeswoman described the FCC as "a vilen diatribe against all things Catholic."

According to the FCC, the proposed application on behalf of the American Coalition for Life (ACFL) seeks to withdraw its petition for a policy statement "prohibiting the broadcasting of any material related to 'religious sects or cults.'" The ACFL was formed to oppose the National Council of Churches' decision to include a section promoting the separation of church and state in its upcoming new constitution. The ACFL claims that the NCC's action would violate the constitutional separation of church and state.

The CGA spokeswoman said several chaplain presidents called as soon as they received the letter to inform the organization the petition did not exist. CGA issued an immediate retraction, she said.

The petition did not urge an outright ban on religious programming. In fact, it was supported by the FCC, which said examining religious broadcasters would be a violation of the separation of church and state.

But somehow the FCC's case number never existed on the petition, RM 2493, and Mrs. O'Hair's name became linked, and the rumor continued to circulate. The Catholic Golden Age letter included the RM 2493 case number and said the petition continued to be part of the rumor.

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Nun may become gov't. witness

(United) (NC) — A Catholic nun arrested near McAllen, Texas, in February and charged with transporting illegal Salvadoran aliens has been granted a "pre-trial diversion" which placed her on probation in preparation for charges being dropped. The Rev. M. Mahul of Chicago, and nine other Handmaids of Jesus Christ, arrested by U.S. Border Patrol officers, "may or may not" be required to be a government witness in exchange for the pre-trial diversion, said Sister Mary Grace, the order's community director. The diversion was granted because of Sister Muhlenkamp's "lack of involvement" in working with the aliens, Sister Baird said in a telephone interview from the order's motherhouse in Donalson, Ind.

Mariann appation study underway

ROME (NC) — A commission of church experts and medical doctors has begun an inquiry into the reported Marian apparitions at Medjugorje, Yugoslavia, but results of their study may not be known for several months, a Franciscan priest from the town said. The commission was formed by Bishop Zvasko of Mostar, whose diocese includes Franciscan Father Tomislav Vlasic. The visions were first reported in 1981 by six young people in Medjugorje.

Kidnapped clerger released unhurt

ROME (NC) — Five nuns, two priests and a brother, kidnapped by guerrillas in Angola have been released unharmed, announced their Religious superiors. They were released with about 80 others held at a jungle encampment. The five women Religious, all members of the Franciscan Missions of Mary, returned to their community's headquarters in Rome April 30. The men released are all members of the Divine Word missions. All eight were kidnapped from their mission in Cacolo, Angola, by members of UNITA, a guerrilla group opposed to the Marxist government. UNITA, after the Portuguese in-
tials for National Union for the Total Independence of Angola, has been fighting the government since 1975.

Catholic schools: 'a sobering picture'

BOSTON (NC) — Catholic schools are maintaining their commitment to values but are facing new problems of money and organization, two researchers told Catholic educators. Anthony S. Bryk, an associate professor at Harvard University, and Peter B. Holland, a Harvard research associate, presented their report on "A Study of Effective Catholic Schools: Implications for the Future" at the National Catholic Educational Association convention in Boston April 23-26. Holland presented what he called a "sobering picture" of financial needs that could double the cost of tuition in many schools by the end of the decade unless they find other means of income.

Bp. Imesch leads pastoral letter on women

WASHINGTON (NC) — Bishop Joseph L. Imesch of Joliet, Ill., will head the committee of U.S. bishops drafting a national pastoral letter on women. The formation of the committee was announced by Mgr. Daniel F. Hesse, general secretary of the U.S. bishops' Committee on the Laity.

The Bishops' Committee on the Laity is drafting a pastoral letter to be presented at the U.S. bishops' fall meeting in late October. The letter will be a response to the Vatican's "Letter to the Bishops of the Whole Church on the Pastoral Ministry of Women in the Church" which was published last autumn.

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Andrew Rossi-Sports-News Editor
Prentice Browning-Staff Writer
Betty Kennedy-Staff Writer

The Voice

Robert L. O'Steen
Editor

Distributed to the home mail on the 1st and 15th of each month in 100 churches on Sunday, 45 weeks in the year.

Second-class postage paid at Miami, Florida Subscription rates: $10 a year. Foreign: $13. Single copy $2. Published every Friday except every other week in June, July and August.

COMMUNICATOR ORDAINED — Archbishop John R. Foley, left, bows during his ordination Mass at SS. Peter and Paul Cathedral in Philadelphia. Cardinal Krol, right, of Philadelphia, was principal celebrant at the Mass. Archbishop Foley, former editor of Philadelphia's archdiocesan newspaper, the Catholic Standard and Times, will become head of the Vatican's pontifical Commission for Social Communication. (In photo from UPJ.)

Cdl. Manning examines 'human rights'

LOS ANGELES (NC) — Proposed immigration legislation must take into consideration the human rights issues involved, Cardinal Timothy Manning of the Archdiocese of Boston, Massachusetts, said on April 30 in Philadelphia.

"We have to consider human rights issues involved, Cardinal Manning said, "or we will lose the right to be heard."

He said immigration legislation should be one of those issues considered.

Cardinal Manning said the human rights issues involved in the proposed legislation include the right of workers of the United States to learn, to work and to return to their homelands, the right of women to work and the right of children to have a fair chance to grow up and serve their country.

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A day like no other for 3 men

Michael Tschudi, Anthony Massi and Luis Rivera prostrate themselves as a sign of submission to the Church.

3 Ordained
(Continued from page 1)
other priests as a symbol of unity in the priesthood.
Then, for the first time, the new priests took part in consecrating their first Eucharist, together with the Archbishop and fellow priests. Following a closing song of praise and alleluia, the three new priests walked in procession to the outside of the Cathedral where they were met by a circle of priests and Archbishop McCarthy, who broke into applause. Hundreds of friends and relatives gathered around them, to share an emotional hug and receive the first blessing from the new priests.
The new priests and several other priests were given new assignments in the Archdiocese (see page 11).

(Photos by PRENT BROWNING)

Rev. Mr. Rivera enters Cathedral.
Fr. Gerard LaCerra, Chancellor, greets Fr. Massi before the ceremony.


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Miami, Florida / THE VOICE / Friday, May 18, 1984 / PAGE 3
Papal visit takes Christ's Gospel...

By Father Kenneth J. Doyle
NC News Service

Pope John Paul II has flown around the world and across several punishing changes of climate to preach the Gospel in the Far East. In the process, he met U.S. President Reagan in Alaska's freezing weather and bare-footed native warriors in the South Pacific's tropical heat.

From May 2-12, the pope flew 24,000 miles to read Christ's message in South Korea, Papua New Guinea, the Solomon Islands and Thailand.

It was, by the consensus of Vatican officials who accompanied him, the most grueling of the 21 trips outside Italy which the pope has taken during the five-and-a-half years of his pontificate.

The voyage took him to Mount Hagen in the western highlands of Papua New Guinea, where a Stone Age culture was unknown to the rest of the world until 1934, when three gold prospectors from Australia found a population of 1 million people isolated by mountains.

On May 8, the pope celebrated Mass at Mount Hagen, surrounded by an honor guard of warriors with painted faces holding spears and arrows, warriors who sometimes use those weapons to battle neighboring tribes and each other over land, pigs or women.

And the pope was speaking to those people in simple words of the pidgin language they speak, telling them that the love of Christ unites them all in one community which should be marked by love.

To strengthen faith

At the beginning of his trip, the pontiff said that he was going to strengthen the faith and sanctify the lives of the Catholics visited.

In Papua New Guinea and the Solomon Islands, he praised the development of Christianity in so short a time. Only a century ago in the Solomons, missionaries were often eaten by cannibals.

In South Korea, he placed his stamp of approval on a church which, from the earliest days, has had lay people playing a vital role, and he honored one of Catholicism's fastest growing populations by making saints of 103 martyrs at the first canonization to take place outside of Rome in the church's modern history.

In Thailand, he urged Catholics to regular sacramental practice in a land where they make up less than 0.5 percent of the 48 million population and where becoming a Catholic takes a courageous decision which places a person outside the mainstream of Thai life.

But the pope also acts knowing that he is influencing others besides Catholics. According to the priest in South Korea who was the promoter of the martyrs' cause, one of the reasons the pope canonized them locally was so that non-Catholic Koreans could become more aware of the faith of Catholics.

South Korean newspapers obliged.

In a nation where 4 percent of the 37.7 million people are Catholic and half the people profess no religion, newspapers were filled for days with accounts of the lives of the new saints, of their faith and heroism.

Similarly, in Thailand, where Catholics constitute such a small minority, the pope's presence brought a new respectability to Catholicism in an overwhelmingly Buddhist society. On the morning after the pope's arrival in the capital of Bangkok, a newspaper ran a giant front-page headline:

A Highland tribesman receives Communion from Pope John Paul II during a Mass in Mount Hagen, Papua New Guinea. (NCUP/photol

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Will."
...to isolated tribes, tense Korea

"Pope Wins Thai Hearts."

Moral stands
An additional benefit of such a trip is the effect it can have on Catholics throughout the world. How can one calculate what it means for a U.S. Catholic's understanding of the universality of the church to see the pope giving Communion to a black Papuan whose face is painted red and yellow and who wears a feathered headdress?

The pope understands also that he is more than the chief shepherd of the world's 700 million Catholics. He is a world moral leader and he uses that prominence to call attention to pressing moral problems.

In South Korea, gross violations of human rights go on, with the government saying they are a necessary vigilance against communist infiltration from North Korea.

Those who back the right of workers to organize independently or of students to speak out live with the constant awareness that the government is monitoring their activities and even their telephone conversations.

The pope commented on the situation, although avoiding direct accusations. In the presence of South Korean President Chun Doo-hwan, the pope voiced hope for "a more human society of true justice and peace, where all life is upheld as sacrosanct, where no one is used as a tool, no one left out and no one downtrodden." He also voiced hope for the reunification of North and South Korea.

In South Korea, industrial workers put in long hours for low salaries, because the government says this is needed to compete in the world.
people of our real situation and, without
labor unions free to present our desires, the lives of workers remain
deply hidden in the shadows of pros-
perity... In these circumstances, how
should we announce the Gospel to
our fellow workers? The pope did not give specific
answers. Instead, he told them to
bear witness to the truth as Jesus had
some done and to carry out the ideals
of the Gospel, aided by the strength
of Christ. On the plane flight returning
to Rome, the pope was asked by NC
News Service to discuss why he had
given specific answers to the Ko-
rean students and if the pope meant
that to read the Gospels, to pray and
to try always to act as Christ would
act was the answer to every problem.
The pope responded: "That is the basis
for the answer to every camp. I am aware that there was a distance
between their questions and my an-
swers. But it is a necessary distance.
They should reflect. I should give
them from the Gospel some principles
from which they should find the com-
plete answers to their questions."

Throughout the week, the pope was conscious of an ever-pre-
sent danger: that he, and not his mes-
 sage, would become the focus of his
visit. The pontiff wants to be the one
who sets differences among nations so
that these refugees can return to their
homelands. He told the diplomats that
these refugees can return to their
homelands by the com-
labor unions exist.

During a dramatic visit to the
Phanat Nikhom refugee camp in
Thailand, the pope picks up a
young refugee girl. (Continued from page 5)

Few specifics
Though the pope is a powerful
moral leader, he does not claim to
have specific solutions for every situ-
ation.

In South Korea, in what was billed
as a colloquy between young people and the pope, students proposed spe-
cific solutions for every situation.

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think to be true, some of us are taken
to leftism," said a university student.

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By NC News Service

Vatican actions to require imprimatur from two American bishops in April indicated a possible shift from past church practice. The decisions, however, seems only books which completely agree with church teaching and are suitable to use as texts for religious instruction will be required to carry an imprimatur. The decisions on the two U.S. books, however, indicated that the Vatican now requires an imprimatur for any book that is not suitable for use as instruction texts or in complete agreement with all levels of church teaching.

The imprimatur is also required for liturgical work, printing books and versions of Scripture, but these were not at issue in the recent cases.

At the request of the Vatican Congregation for the Doctrine of the Faith, the imprimatur was specifically a catechetical work, was withdrawn from the book by a Catholic that treated marriage.

Father Keane's work may continue to be published, but without the imprimatur. Without written specifically as a textbook but used as one in some places, it is the more relevant case for discussion, in the Vatican interpretation of the imprimatur norms, even though it was the book that created the most controversy.

Father Thomas Herron, an American staff member of the doctrinal congregation, told NC News that the teachings of the church.

Father Herron declined to explain the specific objections the congregation had to the book, saying the congregation "is not interested in particulars in the book." Sulpician Father Peter Chirico, once the Seattle Archbishop Raymond Hunthausen's official book appraiser and the one whose "initial obstet" appears on "Sexual Morality" and "Agrarian," said the Vatican actions indicate a "gradual shift" in the interpretation of the imprimatur.

The nihil obstet — Latin for "no objection" — is a judgment by a church-appointed censor that the book contains no doctrinal or moral errors.

Father Chirico also said, however, that the Vatican actions do not support "the notion that Rome is out to ferret out dissent."

"Now that the imprimatur is not required for all books," he said, the

**New meaning of ‘imprimatur’**

**Educators seek dialogue on books**

**By NC News Service**

KANSAS CITY, Mo. (NC) — The National Conference of Diocesan Directors of Religious Education has asked for dialogue with the Vatican, U.S. bishops and other Catholic religious educators on criteria for determining which books should have church imprimatures.

The request for the dialogue, made at an April 29-May 3 meeting of the religious educators’ organization in Kansas City, followed decisions by the Vatican’s doctrinal congregation to request removal of imprimatures from two books which had been used for religious education in the United States.

"Sexual Morality" by Sulpician Father Richard McBrien, author of "Apostles of the morning," and "Sexual Morals" by U.S. bishops and other religious educators on criteria for determining which books should have church imprimatures.

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"Sexual Morality" by Sulpician Father Richard McBrien, author of "Apostles of the morning," and "Sexual Morals" by U.S. bishops and other religious educators on criteria for determining which books should have church imprimatures.
Priest shortage gives rise to parish...  

Second of three parts
By Jerry Filteau
NC News Service

"Part of the thing with the shortage of priests is that people become disenchanted," said Sister Kay Fernholz.

There is a shortage, it's true. But in the long run it has caused our lay people to be more involved in the running of the parish. I think that's great," said Father Carmen Petrone.

Sister Fernholz, a School Sister of Notre Dame for 25 years, is pastoral administrator of St. Mathias Parish in Wanda, a tiny Minnesota town 60 miles south of New Ulm.

Father Petrone, ordained 10 years ago, is pastor of four parishes, in four different counties, in rural southeastern Indiana.

Amid predictions of drastic declines in the number of U.S. priests, people like Father Petrone and Sister Fernholz see the situation as not just a problem but an opportunity.

"It's made us involve deacons, religious and lay people more, and that's very good," said Father Philip Behan, chancellor of pastoral affairs in the Diocese of San Bernardino, Calif.

Different solutions

More and more dioceses across the country are being challenged by the problem-opportunity of the priest shortage, and they are approaching it in a variety of ways.

Especially in vast parts of the South, Midwest and West — "town and country" America where parishes are small and usually served by only one priest — the shortage has begun to mean parishes without a resident pastor.

Between 1978 and 1983, the number of such parishes jumped 34 percent across the nation, from 687 to 919. The trend is expected to continue, if not accelerate, as dioceses lose more priests.

It is forcing bishops to find new ways to run parishes.

"We're finding more and more laypeople, especially in vast parts of the country are being challenged by the problem-opportunity of the priest shortage, and they are approaching it in a variety of ways," said Dr. Lewis Barsh. a psychiatrist who has been a permanent deacon since 1978, last year became the first permanent deacon to be named administrator of a parish in the Denver Archdiocese.

In Portland, Ore., last year, Archbishop Corneliuss Power sent instructions to his priests on selecting and training lay leaders to celebrate a Liturgy of the Word and Communion service for Sundays when no priest would be available to celebrate Mass.

The Diocese of Wheeling-Charleston, W. Va., started a formal program in 1981 "to train lay persons and religious to do full-time pastoral ministry."

Undoubtedly, the decreasing number of priests has helped precipitate the growth in many such ministries. Yet a good number of them would have grown anyway if there were no priest shortage, for the theology of lay ministry now is rooted in the documents of the Second Vatican Council, which preceded the decline of priests.

James Murray of the Chicago Archdiocesan Office for Divine Worship summarized it succinctly when he said, "Ministry flows from the parish community. We shouldn't think of lay ministers as taking chips off the ministry of the priest."

Using the non-ordained

The Indianapolis Archdiocese, where Father Petrone lives, last year established a five-year plan to deal with an expected loss of 26 priests...
The priest shortage in his diocese is "very difficult" and requires "prayers and action," but "the Lord can be very tolerant of a lot of differences."
No. Ireland peace through economics

By Prent Browning
Voice staff Writer

It's reason for existence is no small ambition: peace in Northern Ireland. The group's total political approach to the issue is unique. A relatively new organization of businessmen from both Northern Ireland and Ireland, Co-operation North believes that cooperation between the economies of the two regions can have a strong positive impact on the tensions in that area.

Representatives of Co-operation North were in Miami last week meeting with a small group of prominent area businessmen and attorneys primarily with Irish backgrounds to explain the goals of the group and to solicit support.

SINCE IT was set up five years ago Co-operation North has initiated 30 joint projects between the Catholic community in the South and the Protestant communities of the North in the areas of trade, social services, sport and cultural development.

The group is currently involved in existing American support for a non-sectarian approach to the violence in Northern Ireland.

"There is a feeling in Ireland that people are sick and tired of the violence," said executive director Jack Keough to the small group of businessmen which included former Florida Gov. Claude Kirk.

THE GROUP has managed to obtain enough credibility to gain matching grants from the British government and European economic communities, Keough said.

Keough spoke for Co-operation North's president Dr. Brendan O'Regan, currently a resident of West Palm Beach, who was unable to attend the luncheon.

O'Regan, a Catholic DUBLINER who was formerly a Chairman of Ireland's Tourist Board, believes that "American involvement in Ireland in the late 50's had so much to do with its economic development," said the executive director.

Keough said that they hoped to form a steering committee out of Friday's luncheon and to plan future conference and seminars.

Calling for collective action in Northern Ireland "a scar on the face of Christiandom, Keough spoke about efforts of Co-operation North to get young people involved in cross-cultural activities such as an essay contest and a bicycle race. Half of the population of Ireland is under 25 years of age, he said.

Archbishop McCarthy who introduced the idea of establishing a Peace Academy during the bishops conference on peace last year concluded the luncheon with his own personal plea for more involvement in "waging peace."

"If we put a little energy into waging peace," he said, "instead of spending billions on war this world would be a better place."

Memorial Day cemetery Masses

The Annual Memorial Day Masses will be offered at 10 a.m. Monday, May 28, at each of our three Catholic Cemeteries:

Our Lady of Mercy Cemetery
11411 N.W. 25th Street
Miami

Queen of Heaven Cemetery
1500 State Road 7
North Lauderdale

Queen of Peace Cemetery
10941 Southern Boulevard
West Palm Beach

ALVIN L. KRASNE, D.D.S.
FAMILY DENTISTRY
1005 N. E. 12th STREET
NOVA MIAMI, FLORIDA
(Across from Villa Maria Hospital)
891-2621
LABORATORY ON PREMISES

For further information, dial (904) 483-8056 before June 1 or (904) 726-2198 after June 1

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**New deacons**

**11 Permanent deacons to be ordained**

Eleven men will be ordained to the permanent diaconate of the Catholic Archdiocese of Miami during rites at 11 a.m., Saturday, May 19, in St. Mary Cathedral, 7525 N.W. Second Avenue.

Archbishop Edward A. McCarthy will confer the Holy Order of Deacon on Armando Fernandez and Pedro Lopez, both of St. John the Apostle Church, Hialeah; Jose Martinez, and Billy Lannon, Jr., St. Brendan Church; Terrence Knox, Sacred Heart Church, Homestead; Manuel Perez, St. Monica Church; Julio Zayas and Michael Plummer, Good Shepherd Church; and James White, St. Philip Church; Darrel Diem, St. Gregory Church, Plantation; and Perry Vitale, St. Boniface Church, Pembroke Pines.

Deacons, after ordination, are ministers of baptism and witnesses to marriage. They perform ministerial functions at Mass and distribute Holy Communion. Their other ministerial functions include preaching, conducting wake services and funeral rites at the graveside as well as other parish or diocesan administrative duties as assigned by their pastors. They do not celebrate Mass.

They are ordained after two years of study and also participate in an extensive program of field education for experience.

Married men are permitted to become deacons with the full consent of their wives, must be self-supporting, e.g., established in an occupation, and must be recommended by their pastors. They work within the jurisdiction of the diocese to which they are assigned, and are ordained for life.

Once widowed, deacons are not permitted to remarry.

The Rev. Edward Brown is coordinator of the Permanent Diaconate program.

**Christian-Jewish conference hits anti-Catholic tracts**

"Vicious, blatant, anti-Catholic propaganda" attacking the Pope and the Church, widely circulated in Dade County during the last of April, was condemned by the NCCJ.

The circulation and bigoted material, supplied by the Susan and Tony Alamo Foundation was roundly condemned today by the Florida Region of the National Conference of Christians and Jews, an interfaith and interracial organization founded in 1928 to combat bigotry and prejudice.

The NCCJ stated that it was appalled that in this area of so-called "sophistication such cheap diatribes and interracial organization founded" that in this area of so-called "equal rights and sisterhood of all people under the Fatherhood of God."

New deacons were ordained in Boynton Beach and Rome. 11 men took the final step before becoming priests when they were ordained deacons earlier this month. Seven of them will serve in the Archdiocese of Miami. In Rome, Christopher Repp of Miami Lakes was ordained to the deaconate by Cardinal William Baum, prefect of the Sacred Congregation for Catholic Education, pictured here along with Rev. Mr. Repp's parents, Richard and Marion. At St. Vincent de Paul Regional Seminary in Boynton Beach, the ordination of deacon was conferred on 10 men by Auxiliary Bishop Agustin Roman. The new deacons are: Peter J. Rau, of the Archdiocese of Atlanta; Thomas A. Recinisto and Ted J. Costello of St. Petersburg; Wayne W. Price of St. Augustine; and Raul Angulo, Alfred Gioffi, Patrick Ryan, Guy E. Brown, Robert J. Gargulo and Juan L. Sanchez, all of the Archdiocese of Miami.

**Please help expand Catholic Communication**

My dear brothers and sisters:

Each day we become more aware of the impact that radio and television have in our community. The electronic media can unite or divide, build hope or lead into despair, influence political decisions and even affect our lifestyles.

Our Archdiocese is committed to communicating the Gospel of Jesus Christ in every possible way, including the airwaves and cable systems. Amid the many sounds that surround us, we want to be a voice of Faith, Hope and Love.

This year is a historical year since it marks the birth of the CATHOLIC CHANNEL in Miami Cablevision. With the help of God and your generous support, we plan to expand this service into other areas of the Archdiocese. At the same time, we continue to produce Radio and Television programs for our local stations.

Your contributions to the Catholic Communications Campaign will help us in reaching out to share the Good News of Our Lord.

God Bless you!

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

**New deacons**

**Christian-Jewish conference hits anti-Catholic tracts**

**Please help expand Catholic Communication**

**OFFICIAL**

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

THE REVEREND JOSE BARDINHO - to Associate Pastor, St. Brendan Church, Miami, effective June 13, 1984.

THE REVEREND MICHAEL QUILLIGAN - to Pastor, Annunciation Church, West Hollywood, effective July 2, 1984.

THE REVEREND DANIEL BARRETT - to Associate Pastor, St. Joseph Church, Stuart, effective July 2, 1984.

THE REVEREND DANIEL FANN - to Associate Pastor, Holy Family Church, North Miami, effective June 6, 1984.

THE REVEREND EDWARD BROWN - to reside in St. Timothy Rectory, Miami, effective July 2, 1984.

THE REVEREND SERGIO CAZALIS - to Associate Pastor, St. Timothy Church, Miami, effective July 2, 1984.

THE REVEREND PABLO NAVARRO - to pursue higher studies, effective July 2, 1984.

THE REVEREND FRALION DOMINGUEZ - to priest-secretary of the Archbishop, effective July 2, 1984.

THE REVEREND ARNALDO BAZAN - to Associate Pastor, St. Michael the Archangel Church, Miami, effective June 13, 1984.

THE REVEREND FRANCISCO G. DIAZ - to Associate Pastor, St. John the Apostle Church, Hialeah, effective June 13, 1984.

THE REVEREND ANTHONY MASSI (newly ordained) - to Associate Pastor, Annunciation Church, West Hollywood, effective July 2, 1984.

THE REVEREND LUIS RIVERA (newly ordained) - to Associate Pastor, St. Mary's Cathedral, Miami, effective June 13, 1984.

THE REVEREND MICHAEL TSUCHI (newly ordained) - to Associate Pastor, St. Rita Church, West Palm Beach, effective June 13, 1984.

THE REVEREND JOSE BIAIN, O.F.M. - to full-time staff of the Metropolitan Marriage Tribunal, effective July 2, 1984.

THE REVEREND HERNANDO VILLEGAS, C.M.F. - to Associate Pastor, Immaculate Conception Church, Hialeah, effective June 13, 1984.

THE REVEREND RONALD NOGUERA, O.S.B. - to the faculty of Archbishop Curley-Notre Dame High School, Miami, effective June 13, 1984.
**Local**

Their mission: Put Gospel ‘ol

(Continued from page 1)

Hispanic pastoral ministers) have joined the Archdiocese in a consortium to use the new channel. To date, 12 parishes, 3 schools and 1 hospital (Mercy) are within the cable’s geographical area.

Both Fr. Nickse and Sr. Scully agree that the channel will not be limited to a religious format.

“We hope to reach most of Dade County. Anything that builds the human spirit is of value... and we want everyone to benefit from our programming,” said Fr. Nickse.

“The thrust is to keep the faith and the matters of the faith before people as well as we can. We just search for categories of people, but it is people-oriented programming. It has an enrichment approach with a broad range of interests,” added Sr. Scully.

It will also serve as a communications bridge in a tri-lingual community. The first fifteen minutes of programming are done in Creole, Spanish and English when the channel goes on the air at 4:45 p.m. daily. The Haitian Center in Miami recently received a grant to create Creole programming “and we will do anything we can to help,” said Fr. Nickse.

Approximately 14,744 viewers are wired for the Catholic channel to date. It is estimated that 70 per cent of the programming originates via satellite and 30 per cent from local tapes. The Catholic Telecommunication Network of America (CTNA) feeds religious programs to WISTAR IV satellite and these in turn are tapped at Miami Cablevision by the Radio & TV Center staff. The Archdiocesan program director then selects the material and times slots to be used. The tapes are then sent up from the Miami Cablevision facility through cable to homes.

Positive feedback

As time goes on and the staff gets a foothold in this uncharted yet promising electronic territory, further expansion will take place, and the present daily schedule from 4:45 p.m. to 8 p.m. will be extended.

The regular programming is followed by the Mother Angelica Eternal Word Television Network (EWTN) a nationally syndicated program for the laity, “Life Dynamics.”

It is too early to survey the community’s reception of the Catholic channel, “but everyone is growing and we are grateful to Miami Cablevision for the opportunity,” said Fr. Nickse.

In the first months since the inception of Channel 9, Sr. Scully has heard positive feedback. “People say good things about it, but they say they want more...”

Because the radio programs produced by the Archdiocese have been broadcast in South Florida for many years, both triumphs and defeats can be more visibly measured.

On a recent Sunday, Sr. Nickse’s program, “The Living Word,” which airs to WIOD (610 A.M.) radio, was heard by 10,000 listeners, according to the station. It consists of a bible reading, a homily and music. “We get appreciative letters all the time, thanking us for the joy that is brought into their homes and for the value of the message they receive. One woman even wrote in and said she likes my jokes, that it brought her the good news in a cheerful way,” said Fr. Nickse.

Frank Donohue, respected for his quiet dedication and professionalism, spends painstaking hours researching fascinating facts for one of his radio programs “The World of Religion Today.”

Frank Donohue, a 5-year member of the Radio and TV Center, is in charge of “problem-solving.” She sees to it that the department runs smoothly and the needs of her creative team are met. (Voice photo/Betsy Kennedy)

Cost skyrockets

The cost for religious programming varies from city to city but in Miami, a prime marketplace, it skyrockets. He notes that it would be nearly impossible for the Archdiocese to purchase air time not only because of the cost but the burden of salaries, equipment and repairs.

Donohue is in charge of a five-minute TV program on religious symbolism which airs on Channel 9 on Sundays and Tuesdays, as well as a lively, 15-minute news magazine, “The World of Religion Today,” which airs on WKAT-FM at 7:30 a.m. on Sunday and WIRK-FM and WPCK-AM in Palm Beach at 8:15 a.m. on Sunday. He also produces an English-language Mass for Dade County which airs on Sundays on Channel 10 in Miami at 8 a.m.

To present “The World of Religion Today,” Donohue writes and produces part of the show and also coordinates material sent from Ecumedia in New York. Despite his limited broadcast time, he makes every minute count. In a brisk, entertaining but informative fashion, he generates leads for the news and sometimes ends the presentation with “an edited comment on some aspect of evangelization in the Archdiocese.”

Sr. Bertha Penabad, who was recently elected President of the Catholic Conference of Hispanic Communicators (and board member of UNDA, the International Association of Catholic Communicators) has watched with excitement as South Florida’s Spanish-speaking radio audience has mushroomed.

“Imagine, a sermon in the Church will reach 200 people. We can reach 30,000 people.’

Sr. Bertha Penabad, executive assistant, Radio/TV Dept.

‘Imagine, a sermon in the Church will reach 200 people. We can reach 30,000 people.’

Sr. Bertha Penabad, executive assistant, Radio/TV Dept.

Archdiocese of Miami, has watched radio air time for religion whittled away by stations eager to sharpen profits from paying sponsors.

‘People say good things about the cable channel programming, but they say they want more...’

Sr. Estelle Scully

Associate Director, Radio/TV Dept.

“We just can’t get much public service time. And most radio stations no longer give us free time.”

Radio was de-regulated by the FCC in 1979 in order to remove many of the restrictions that had bound radio broadcasting, said Donohue, and radio evangelists are willing to ask for money in order to offset their costs to pay for more air time, whereas Catholics will not.

‘We just can’t get much public service time. And most radio stations no longer give us free time.”

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“Imagine, a sermon in the Church will reach 200 people. We can reach 30,000 people.”

She is in charge of two Spanish-language productions, “Panorama Catolico” and “Huellas,” outreach programs with interesting commentaries.

“We concentrate on scripture, folkloric music, helpful hints in exercise. We help the Hispanic indoc-
The effects of Spanish radio shows on the community are obvious to Sr. Bertha—her phone rarely stops ringing.

Setting the stage

But despite this kind of vocalized encouragement from the public, the Radio and TV department must work within a limited budget. The department is understaffed and sometimes depends on the help of student interns from St. Thomas of Villanova University to help with shooting assignments in exchange for academic credit. The department has only one producer, Carol Gallagher, for its award-winning "Real to Reel" newsmagazine, modeled after the highly successful, fast-paced P.M. Magazine seen on prime-time stations.

"People are accustomed to prime-time viewing. They are bombarded with sophisticated techniques, such as graphics, dissolves and wipes. We need a time-based corrector in order to produce such special effects," said Gallagher.

She also reported that the department has "electronic field production equipment (a portable camera and recorder) but it is not state of the art. "We need to be able to bring the video back to the office, edit it, add music and voice overs (narration.)"

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The crew also has only one camera, when three are actually needed. The one in use is "old and not technically a broadcast camera."

Despite these disadvantages, Gallagher, along with videographers (camera and sound engineers) Keith Weiss and Mike Sobeck, have produced award-winning programs on "Real to Reel." Three features earned the prestigious Proclaim Award by the U.S. Catholic Conference department of communications in the 1982. That same year, a segment won the Wilbur Award from the Religious Public Relations Council. In 1983, a second Proclaim Award was garnered for a feature on Camillus House in Miami. And this year, "A New Frontier" an affirmation of the priesthood, was eligible for a Wilbur.

Fr. John Ganeay, C.S.P., president of UNDA, the sponsoring organization of Real to Reel, said, "Real to Reel in Miami has successfully married the national product to the local one... and their challenge is increased here by their opportunity to influence the tri-lingual community."

Groundswell coming

Gallagher envisions more achievements by the department if they are able to become a full-fledged studio facility, a dream which is almost a reality.

"We could work with Catholic Community Services to produce a series of programs for shut-ins and elderly... we could work with the religious education department and the parishes..."

A recent survey sent to pastors in the Miami area revealed that 8 out of 8 were in favor of adult religious education programming, she said.

Fr. Nickse is hopeful that the upcoming Catholic Communications Campaign drive, scheduled for this Sunday, May 20, will provide added funding to expand the department. Currently, 50 per cent of the collection will go to the Archdiocese of Miami Radio & TV, department and the rest will be channeled to the national campaign to fund programs such as one on the life of the famous monk, Thomas Merton, scheduled to run nationwide on PBS, Channel 2, on July 6.

"The groundswell is coming... priests approach us and say they need more radio and TV programming... groups are asking to become members of the consortium."

"Given the equipment and personnel, Fr. Nickse would make our radio-TV department into a model for every archdiocese in the nation," said Sr. Scully.

We can't expect to replace personal contact. Yet we bring people programs that are interesting and inspirational. We try to help them answer the basic questions of life."

Fr. Joe Nickse
Director, Radio/TV Dept.
Matter of Opinion

Must Vatican again prove its innocence?

It seems that every few weeks or months the question of the Vatican and the Holocaust arises anew. The whole thing becomes tiresome—not the subject of the Holocaust itself, but the continuing nagging at the Vatican based on an apparent assumption of guilt, thus demanding the Vatican prove itself innocent repeatedly.

And the charges always follow a similar pattern: Some organization or author comes up with a few documents or statements showing a Vatican priest of forty years ago to have had contact with or proximity to some Nazi who after the war managed to go free. A few threads of evidence, a letter here, a document there, and behold a conspiracy within the Vatican to help Nazi murderers escape on a massive scale.

EDITORIAL

The latest example is of a Msgr. Giusepppe Bicchierai who supposedly helped Nazi butcher Walter Rauff escape. In 1944 it was the priest's job to act as liaison for Milan's cardinal, to the Nazis, the Allies and the anti-Fascists. His mission, he said, was to “save the people, save Milan and save the situation” in the midst of war. So he had polite diplomatic contact with Nazi Rauff, negotiating prisoner exchanges and such.

It is also suggested that Msgr. Bicchierai avoided being arrested due to Rauff's intervention as a "friend." The priest says in fact he avoided arrest by invoking his diplomatic immunity. And so on.

By the time Rauff escaped three years later, the war was long over and the monsignor had had no contact with any of the parties for years. But Rauff had apparently been housed in a convent in Rome before escaping—another common thread in these various charges—and thus the Vatican is accused of aiding and abetting.

As WWII historian Father Robert Graham pointed out, in those post-war days the convents were filled with refugees, including Jews, as in boarding houses, under chaotic conditions. If a few Nazis managed to slip through some convent it is hardly evidence of high Vatican complicity. And there is plenty of documented evidence, on the contrary, of help given fleeing Jews in the convents of Rome and elsewhere.

It is conceivable, of course, that a misguided individual here or there might have knowingly helped a Nazi escape. But in the absence of convincing evidence that there was large-scale or systematic aid given to the Nazis—and the continuing speculative accusations are simply not convincing—there is not much reason for the Vatican or some commission to launch into a massive search of Vatican archives to prove what should be presumed: that the Vatican would have no possible reason to help a conquering force that had invaded most of Europe and killed millions of Catholics and Jews.

Letters

Capitalism and Latin America

To the Editor:

I was delighted to find spelled out in the pages of The Voice (March 30) exactly what I have been claiming since I first came to live in Latin America 20 years ago, namely that it is a great mistake to apply the word "capitalism" to economic life in most regions of this area.

In actual fact what we have here is a kind of literate, premodern feudalism. The notion that most Latin American societies are capitalist but undemocratic is a false notion.

A true capitalist acknowledges his responsibilities to the society by intelligent investing, by creating sources of employment, and by seeing to the life-needs of the worker.

The wealthy in Latin America do none of these. Instead, they behave like medieval overlords, exploiting the workforce and keeping the poor in conditions that closely resemble slavery. Latin American wealth cannot be invested so as to improve these conditions because most of it is sitting in U.S. banks yielding tax free interest.

The average U.S. citizen (as tax payer) will be forced to take an interest in these matters in the near future when his tax dollars will be used to bail out defaulting governments in Africa, Asia, and Eastern Europe.

Latin American rich will lose nothing—but the American taxpayer will lose plenty.

If simple compassion and a sense of humanity do not alter about a change of heart and mind on the part of the American people with regard to what is happening in this area, maybe the threat of economic loss will.

John Blake More Yucatan, Mexico

Birth control, fewer aliens here

To the Editor:

Churches seem to be taking an increasingly active role in forming political policy for the U.S., with several actively involved in smuggling illegals into the U.S. and counselling them on how best to evade the law.

For instance, a network of four churches in Arizona is reported now to be attempting to operate an "underground railroad" to bring Central Americans into the U.S., stating that "We will break the law because the laws are immoral."

Bishop Anthony Bevilacqua of the National Conference of Catholic Bishops was reported as saying that even if Congress were to legalize the status of most aliens now in the U.S., illegally, his Church would still counsel those who did not qualify for amnesty on how to avoid the Immigration and Naturalization Service.

He admitted that he helps illegals evade our laws, but says he is an advocate for federal legislation and just enforcement of the law (evidently, only the law he agrees with).

A statement issued by the United Presbyterian Church in the U.S.A. said that the border between the U.S. and Mexico is artificial and "foolish," and that the U.S. should offer Mexicans any social, political or economic rights they might desire.

Many church-backed organizations are provided free air time to request money from U.S. citizens for food for the world's hungry children, showing in detail the plight of the poor masses of people around the world.

Why don't they make in their presentations the logical connection between the masses of hungry people and the ever-increasing population issue—which today sees world population at 4.7 billion with 7 billion predicted by the year 2000 (just 16 years from now)?
There is a bishops' pastoral on the nation's ecology Oct. 6 and become a campaign factor in the last presidential election, and important to their purpose is a discussion of the first draft of the pastoral of the bishops there will be much discussion, other than the bishops will be meeting in November, after the presidential election, and important to their purpose is a discussion of the first draft of the pastoral. They must have time to study it before their meeting. Therefore, the text of the first draft will be sent to the bishops early in October. The individual bishops will be charged with the responsibility of preserving the confidentiality of the first draft. Two newspapers of national reputation told me if the draft is sent out on Oct. 5 to the bishops then it will be in the hands of the New York Times and the National Catholic Reporter on Oct. 6 and become a campaign factor in the last presidential election, and important to their purpose is a discussion of the first draft of the pastoral. They must have time to study it before their meeting. Therefore, the text of the first draft will be sent to the bishops early in October. The individual bishops will be charged with the responsibility of preserving the confidentiality of the first draft.

Copings with humiliations

Have you ever been humiliated by someone? An occasional experience of rudeness or disrespect is one thing, but some people endure humiliation as a permanent part of life. They are abused and debased on an on-going basis, and they don’t know what to do about it.

There are two important things to know in that kind of situation. The first is that humiliation is always a two-way street. The humiliator is powerless in the presence of one who doesn’t play into his or her hands. If the recipient of abuse is by choice immune to humiliation, then the one inflicting the humiliation is impotent; the humiliation is devoid of substance and it has to evaporate.

The second thing is to remember that ordinary vexations are passing annoyances but they do not trample upon one’s dignity or interior freedom. You can learn to brush them off. However, humiliations, if accepted, can produce a persecution complex, a loss of self-respect and, worse, a hateful spirit. If you allow yourself to be oppressed by your own hatred and resentment, you’ve given the other party the sweetest “victory” possible. Acquiescence in humiliation can be a serious problem.

In the diaries of Etty Hillelum entitled, “An Interrupted Life,” we have the beautiful insights of a young Jewish woman in Holland who lost her life in the Holocaust. But she never lost her love of life or her great dignity. She writes: “They can harass us, rob us of our material goods, of our freedom of movement, but we ourselves forfeit our greatest assets by our misguided compliance. By our feelings of being persecuted, humiliated and oppressed. By our own hatred... our greatest injury is the one we inflict on ourselves... true peace will come only when every individual finds peace within himself, when we have all vanquished and transformed our hatred...”

How very true.

Once I suffered a serious humiliation. It was a deliberate insult. After seeking for a long time I suddenly realized that my character was being put to test. Was I Christian enough to love my enemy and forgive my persecutor? When I saw my own reactions objectively the very predicament which tormented me became an exciting challenge. In place of the resentment I decided to show the Lord my faith. I prayed for the one who was causing me suffering, and took joy in the fact that I was at least trying to love my enemy.

The painful memory was soon washed from my consciousness because I followed the teachings of Jesus. In terms of eternity, it became a trivial incident.

For a free copy of the Christopher News Notes, “Peace Be With You,” send a stamped self-addressed envelope to The Christophers, 12 East 48th St., New York, NY 10017.

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"The Pope is wise enough to know that in a technological age, you use the materials at hand to get the message of the Gospels across."

We're the good old days so good?

Q. Why does teen-age life seem so difficult if it is the best time of life? It doesn't seem that way. (North Dakota)

A. The other night, when all was quiet, I lay down on the sofa, shut my eyes and tried to remember some of the worst things about my teen years, supposedly the best time of my life.

BY TOM LENNON

I recalled the weekend when I had to spend many hours writing 500 lines. "It is easier to be clever than wise." A goofy teacher was punishing the whole class for a prank one unknown person had played. It was grossly unjust.

There was the summer I was not allowed to go swimming at all because of a throat operation and swimming was what I liked best about summer.

THERE WAS the year mother had our telephone taken out because family finances were very, very bad.

There was the time when I desperately wanted to win first place in a speech contest and my best friend came out on top. The judges didn't even mention me.

There also was the time a wonderful girl asked me to go to her senior prom and I had to say "no" because there was no way I could arrange transportation.

And so on and on. Lots of bad stuff.

Why is it that most of the time those years seem in retrospect so wonderful, pleasant, calm and happy?

Some would say I'm wearing memory's rose-colored glasses. Maybe so. But I have another theory.

IT SEEMS to me that most of us are so built that as time goes by we forget the bad things that happened in the past and tend to remember the happy times. Call it a gift from Mother Nature.

Perhaps 15 or 20 years from now when the responsibilities of your life seem much heavier, you too will look back on your teen years as a time of comparative happiness.

But what, really, is the "best time of life?" After all, even a little baby howls out his or her unhappiness at times.

Maybe all the phases of our lives are mixture of good times and bad, of laughter and tears, of pain and pleasure and of Good Fridays followed by Easter.

(NC News Service)

PAGE 16 / Miami, Florida / THE VOICE / Friday, May 18, 1984

A pope in touch

A new book titled "Be Not Afraid," and subtitled "Pope John Paul II Speaks Out on His Life, His Beliefs and His Inspiring Vision for Humanity," (St. Martin's Press) was written by Andre Frossard, a French journalist and convert to the church.

The book reinforces something I have been saying for a long time! This man was sent by God to be the pope of these times that are so complicated by modern technology and threats of nuclear war.

For one thing, Pope John Paul II understands the communications media. I heard him criticize once as hungry for publicity, but the truth is somewhat different. THE POPE is wise enough to know that in a technological age, you use the materials at hand to get the message of the Gospels across. He uses the communications media prudently, doing public relations for the Gospel.

"When I saw the televised story of his life on Easter, it is no mystery to me why this pope is the man and leader that he is. He learned his faith from his father, was human enough to want to be an actor, interpreting life and lives both to entertain and to stimulate reflection about how people relate to each other and to their world."

He saw his country torn first by the Nazis, then by the Soviets. The TV program brought out the underground work he did to help Jews escape their fate from the murdering Nazis. Unquestionably, he had to pursue a quest for an answer to why there is so much human suffering in the world.

Only recently the Pope released a document titled "The Christian Meaning of Suffering." He finds fresh meaning in the suffering that is a real part of life. "Suffering must serve for conversion, that is, the rebuilding of goodness," he writes.

ONE OF the most admirable characteristics of this pope has been his determination to be in touch with the world — another reason why he does not spurn the communications media.

He has traveled to so many countries, has spoken clearly on the horror of nuclear war, has expressed the evil of unlawful imprisonment, publicly shown opposition to the death penalty and has not hesitated to speak out openly on what human sexuality means for Christians.

To my surprise, I found words of the Pope printed in a late February copy of the Journal of the American Medical Association. He had addressed representatives of the World Medical Association on "The Physician and the Rights of Mankind." Frossard thinks that the Pope's "presence at the head of the Church" remains the basis for optimism in the world. That is, of course, who the Vicar of Christ on earth should be — the optimistic reminder of the Father's truths and the bearer of the message of hope and love.

Pope John Paul is that person, and thanks to his ability to use the communications media well, the world is getting the message.

(NC News Service)
Dear Dr. Kenny: After five years of marriage, my husband and I have had heated arguments before, but it has never descended to physical violence. Most of our arguments were verbal, but he is verbally abusive, and I don't think he is trying hard enough to find a job. He simply lost his temper and hit me. My girlfriend tells me that this is the beginning of wife abuse and I should threaten to leave him unless he seeks counseling. What do you think? — Massachusetts.

Wife abuse is an unpleasant issue that has too long been ignored. Your husband has no right to strike you. Marriage is surely no license for violence.

Wife abuse is a problem. Is it your problem? And if it is, what are your options? How do you solve a problem? The obvious answer: You do. However, the obvious answer may not always be correct.

When death takes a child, it is always sad but when death strikes suddenly as in an accident it is doubly tragic. The family isn't prepared for the wrenching loss and families who have experienced the sudden death of a child, in retrospect liken it to a suspended state of feeling. They may seem to operate rationally and respond predictably but their minds and psyches are numbed in a surrealistic limbo.

It is into this atmosphere that tiptoes a most desperate yet delicate intrusion: will they consider an organ donation from their suddenly-deceased child to help save the life of another dying child? Many cannot even deal with such a suggestion at the time and wish later they had donated an organ. Others agree readily, perhaps too readily, out of a desire to make sense of a meaning less death, and later question the propriety of making the donation at a time that was so stressful for them.

It is into this limbo that tiptoes the other answer: You do. However, the obvious answer may not always be correct.

Unfortunately, some women have been so indoctrinated in a subservient role that they accept abuse. These women may need help to see that they or family to realize they do not have to accept such treatment.

Others may insist that a single incident of abuse is reason to break up a marriage.

WHILE THESE represent the extreme positions, the final judgment must be made by the woman involved.

What is wife abuse? You will need to make some important distinctions. Are you to consider physical violence only? Does mental cruelty constitute wife abuse? Does one slip in the five-year period, as you girlfriend suggests, presage the onset of wife abuse?

The simplest definition is any physical violence that inflicts noticeable (a bruise or a cut) or lasting damage. However, you must say for yourself what you will accept.

Next, what do you want? What are your priorities? Surely you should refuse to accept physical violence. Is stopping that violence your number one priority? Or are you more concerned with the marital relationship and your joint style of handling disagreements?

Finally, what are your options? If you say you are more concerned with your marriage, then be careful not to react to the first sign of violence in a way that irrevocably jeopardizes your marriage.

I WOULD SUGGEST the following steps.

First, as one reader of our column wisely wrote, "Call it what it is, violence. Then refuse to tolerate it." Tell your husband directly, "No more hitting or slapped. I won't take that."

The second step is to seek counsel. Friends and family can be supportive, but are sometimes not too objective. Your priest may be helpful. A mental-health professional (psychologist or certified social worker) would be a good choice. If your husband won't go to a priest, then go alone. Take them to the hospital to help you to clarify your thinking and choices.

The third step, if the violence continues and threatens your health, is to leave. You can stay temporarily with friends or family or in shelter for abused wives. Whether the separation becomes permanent or temporary depends on how both husband and wife can face the problem and provide assurances that it will not happen again.

You do not accept physical abuse. On the other hand, don't overreact. Define your priorities and what you will and will not accept. Do what you can to stop the hitting. And remain open to the possibility that this problem, honestly faced, may be an opportunity to improve your relationships.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kenny, Box 872 S. St. Joseph's College, Rensselaer, Ind. 47978.)

NC News Service

By Terry and Mimi Reilly

Opening prayer

Oh wonderful Jesus, thank you for the magnificent springtime. Thank you for new life everywhere, fresh, lush and sweet smelling. Thank you for flowers and how they speak to us. He wrote, "family Night, dearest Jesus, and bless us as we gather in your name. Amen.

Something to think about

Flowers are such a genuine reflection of God's beauty and grace. Every flower is a masterpiece of color, shape and texture. They are delicate and each so individualistic if one looks closely. The beauty and fragrance of flowers prick our hearts to joy, to love and even prayer. Flowers live fully today in total array and vulnerability. Flowers help God whisper to us, "Believe, love totally, give completely."

Activity time

Young flower? Materials: books or magazines with pictures of flowers; clever minds. Have each family member think of a flower he would choose to represent himself (example — a violet, shy and humble; a sunflower, vibrant and smiling). Then choose a flower to represent each family member. Share together. Then pick or buy some fresh flowers to use as a centerpiece during the week.

Middle Years Family Night Plant Nursery Visit. Materials: car and a wee bit of money. Take a trip to a plant nursery and examine all the varieties of flowers for sale. Notice the color, size, shape and leaves. Plan to bring home a few and then plant them in a window box or three.


Snack

Rainbow flavored sherbet ice cream sodas or fresh strawberries whipped cream pie (if strawberries are available).

Entertainment

Take an early evening walk as a group and make a list of all the different signs of springtime the family sees.

Sharing

1. Each share his favorite flower and why.

2. Share what he loves best about the month of May.

3. Someone share a moment he felt close to God recently.

Closing prayer

—Suggested Prayer: Oh Child Jesus, thank you and ask that you touch us your ways of love and giving. Teach us your ways of openness and joy. We praise you, little Child Jesus. Make us one in you. Amen.
Dear Readers:

I was moved to write because of the message, how I changed and reevaluated my life. I sometimes think of anyone else if you could convey your column about the young man who sent it. My thanks, and the thanks of many others I’m sure, to the Indiana reader who sent it.

The reader writes:

Dear Father Dietzen:

I remember rejecting the Lord during high school, and how bad things were in the years afterward. So during my second year of college I made a weekend retreat, and told God I was ready to come back to him, however he wanted it. The change had been very gradual. I had to work at many things I saw wrong in myself. I started doing some volunteer work during college to get rid of that worthless feeling.

I had a lot to change. But it’s been therein. Newark, N.J. 07102

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Enjoyable and pretty.
'Cagney/Lacey': a notch above TV cop shows

Guess what bandwagon just stopped to pick me up? The one labeled "Cagney and Lacey" Fan Club.

And I'll get on board if the two episodes I watched recently were indicative of the quality of this series about two New York City policewomen.

By James Breig

Of course, once aboard, I'll have to worry — along with the rest of the passengers — about this series being cancelled (again) by CBS. Maybe you're already a follower of "CAG." If so, you know its history of rocky starts, slow acceptance, low ratings, cancellation, Emmy awards, loyal fan support and resurrection by the network.

During all that, I was off watching something else. For some reason, I was never attracted to the show, which stars Sharon Gless and Tyne Daly. When "CAG." was cancelled last season, I didn't care.

Then, in the fall, came the Emmy awards, and the network's eventual revivification of the series on Monday nights.

So, when it reappeared, when nothing conflicted and when I had the time, I flipped on the show to see what all the fuss was about. Now I know. The fuss is about original scripting, top acting, honest dialog, gritty realism and just plain fun in the relationship of the two leads.

Gless is Chris Cagney, single, vain about her appearance and her skills as a cop, committed to her work with the one person who drives her partner wacky. The partner is Mary Beth Lacey, played by Daly. Lacey is married with children, homely, down-to-earth, able to leave her work in the squad room and accept as Ed Koch.

The series isn't afraid to take on tough issues and to leave the viewer with the right to decide which way to lean, rather than having the stars obviously point to the "right path." For instance, in one episode I watched, the topic was pornography. While the two women investigated the death of an actor in a porno movie, they debated the questions of victimless crimes, the societal merit or demerit of pornography, the effect of smut on a city, and the rights of the individuals versus the rights of the community.

Both Cagney ("It's an individual's choice to decide") and Lacey ("It's an individual's choice and society") got in their points.

The next week, the topic was bounty hunters who use an old Supreme Court decision to justify interfering in police work, to subdue suspects and ship them out of one jurisdiction into another where they will be rewarded for their efforts.

But the debate did not so much center on the question of bounty hunting; it revolved, under the surface, around vigilante justice, revenge and the crowded, inefficient justice system.

What I like most about the series is Lacey's home life. I've complained before that most characters on TV cop shows such as this have no relationship ships outside of the damsels they save and the crooks they collar. But the debate did not so much center on the question of bounty hunting; it revolved, under the surface, around vigilante justice, revenge and the crowded, inefficient justice system.

What I like most about the series is Lacey's home life. I've complained before that most characters on TV cop shows such as this have no relationship ships outside of the damsels they save and the crooks they collar. But Lacey has a husband and two sons, who appear in the show regularly.

In the porno episode, for exam ple, Lacey found that her excursion into the world of sleaze left her feeling used and she rejected her husband's advance. In the bounty hunter show, she discovered that her son had not learned to read. What followed was an indictment of the public school system, an argument with her husband about whether or not they could afford private education, and their decision to tutor their son themselves, even though it meant giving up their Saturdays and his giving up Little League.

I like all that. So I'm going to keep on watching...
Dayton for 34 years until his retirement as administrator of the University of Dayton. He served under the spiritual leadership of the Archdiocese of Miami in 1975 and was invited to attend Rosarian Academy’s summer school sessions.

Also, new plans will be laid to continue to press the fight to eliminate racial discrimination in jury selection. New issues resolutions which emerged from the area town meetings target for action several neighborhoods from Carol City to Homestead. Resolutions on problems such as drug pushers, abandoned cars, poor drainage and inadequate traffic lights are slated to be considered. For more information contact the PULSE office at 576-7590.

Rosarian Academy session for adults

Adults as well as students are invited to attend Rosarian Academy’s Summer Session. Enrichment courses in personal typing and needlecrafts will be offered to begin July 5.

The summer school runs from June 11 through July 6.

Fr. Charles Collins

HOLLYWOOD — Funeral services were held in Dayton, O. for Father Charles Collins, a Marianist priest, who died suddenly on May 9, at the age of 76.

A graduate of the University of Freiborg, who was ordained March 28, 1956, Father Collins came to the Archdiocese of Miami in 1975 and was part-time chaplain at Hollywood Memorial Hospital.

Following his ordination he served from 1937 to 1941 as chaplain at St. John’s Home, Brooklyn. He was then administrator of the University of Dayton for 34 years until his retirement.

Remedial and tutorial courses are offered to boys and girls in mathematics and reading with attention to individual needs.

Rosarian’s Little School will also be open this summer with its Montessori program for 2 1/2 to 5 year olds.

Further information may be received from the Director of Summer Session, 832-5131.

Seeking prayer petitions

“Call to me and I will answer you” Jer. 33:3. The employees of the Archdiocese of Miami’s Pastoral Center gather each Monday morning to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our individual daily prayer each week as part of this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to us at this address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

Villanovan offers police training program

What do police from Metro/Dade, Broward and Hillsborough have in common?

Officers will graduate from St. Thomas of Villanovan University this Sunday as part of expanded graduate and undergraduate programs key to training new and veteran police officers. Instead of taking their book of traffic tickets with them to the station house, many South Florida police officers bring their college text books. For the past several years, St. Thomas of Villanovan University (formerly Biscayne College) has been teaching classes in the rollcall rooms of a number of Dade and Broward police departments.

The overall winner was Father William McEwan, a retired military chaplain from Columbus, Ohio who served as an auxiliary priest to Fatima Parish, Inverness. He shot scores of 73 and 77. The runner-up was Father Ed Prendergast of the Miami archdiocese.

Each winner was Father Lawrence J. Michal, pastor of St. Rita of Cascia, Homestead. Resolutions on problems which emerged from the area town meetings target for action several neighborhoods from Carol City to Homestead. Resolutions on problems such as drug pushers, abandoned cars, poor drainage and inadequate traffic lights are slated to be considered. For more information contact the PULSE office at 576-7590.

P.U.L.S.E. convention Saturday

P.U.L.S.E.’s third annual convention is set for May 19th from 9 a.m. until noon at the Greater New Bethel Missionary Baptist Church, 420 N.W. 40th St. in Miami.

In addition to the election of new officers, PULSE Convention Delegates will be considering several action resolutions. The delegates are expected to reaffirm the organization’s commitment to fight for a fair share of jobs (17%) for Black people in this state of the nation and to outline new strategies for achieving this goal.

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THANKS TO ST. JUDE for prayers answered. Publication promised.
The baroness of Madonna House

By Mary Kenny

If the life of Catherine de Hueck Doherty were presented as a movie no one would believe it. Born into a wealthy Russian royal family in 1900, she was married to a Russian baron at 15. She served actively in World War I as a nurse, only to be forced to flee Russia during the 1917 revolution.

The young woman settled in Canada. There she went from poverty to financial success by the age of 30. She had joined a lecture circuit bringing culture and entertainment to rural America. Her lecture topic: herself, the Russian Baroness, and her native land.

Actually, when she joined the circuit she was so poor she had nothing appropriate to wear. She made a gown from a black velvet funeral shroud.

DESPITE - or because of - her early experiences, she was a woman of prayer. At the height of her financial success, she describes the voice of God "laughing and saying, 'You can't escape me, Catherine, you can't.'" She tried to ignore it but couldn't.

She responded by selling what she owned and moving into Toronto's slums. She planned to lead an obscure life, praying and serving the poor.

But the lone mission she envisioned was not to last. Others came to join her. Their work expanded into the first Friendship House, a storefront apostolate to the poor in Toronto during the Great Depression.

Doherty went to New York City at the invitation of Jesuit Father John LaFarge. There she established a Friendship House in Harlem and spoke of racial justice — not a popular topic in some quarters, she recalls. Other Friendship Houses were opened in cities like Chicago and Portland, OR.

IT IS NOT surprising that poverty became a theme in her writing. For Doherty, life was strongly influenced by an ongoing concern for social justice. In her books one finds much on the meaning of spiritual poverty and detachment.

In 1947, after many years in social action, Doherty left the United States for Combermere, a Canadian village in central Ontario. As before, others came to join her. Madonna House was founded.

Doherty is a woman who speaks sincerely and simply, going directly to the heart of things. One gets the sense she would dress the same, speak the same, whether meeting a prince or a pauper.

The baroness of Madonna House

By Father John Castelot

Acos was a shepherd, putting in long, lonely, toilsome hours. He really was a busy man.

"I was no prophet nor have I belonged to a company of prophets," Amos exclaimed in the Old Testament account of how God called him. "I was a shepherd and a dresser of sycamores. The Lord took me from following the flock and said to me, 'Go, prophecy to my people Israel.'" (Amos 7:14-15).

In effect, God called Amos while the prophet-to-be was at work.

SOMETHING similar happened with the prophet Isaiah. He was an aristocrat. What's more, he was deeply involved in state affairs. Still, he must have been sensitive to God's presence.

He was ready when the shattering experience that changed his life came — when he saw "the Lord seated on a high and lofty throne, with the train of his garment filling the temple." (Isaiah 6)

The prophet Jeremiah, too, was a busy man. He has even been called "a mystic in the market-place."

Jesus was presumably a carpenter or an artisan of some sort before his public ministry began. This meant working long hours with relatively primitive tools and equipment.

And when his public ministry began it was not the beginning of a period of leisure, but one of intense activity. In fact, Jesus' ceaseless activity gave his family cause for grave concern, and we learn that it was difficult for him to withdraw from the crowds.

YET, IN THE midst of his activity, we read that on one occasion, "rising early" in the morning, "he went off to a lonely place in the desert; there he was absorbed in prayer." (Luke 2:35) The Gospel of Luke is punctuated with references to Jesus' prayer in the midst of unremitting toil. It would be hard to imagine any one busier than St. Paul. Yet prayer was the very fabric of his life — and a hard life it was.

Know Your Faith

God in the Human Situation

The prophetic pace

By Father John Castelot

Amos was a shepherd, putting in long, lonely, toilsome hours. He really was a busy man.

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scholars estimate conservatively that Paul walked about 1,200 miles over difficult terrain to preach the good news.

Paul founded and instructed several new communities of Christians. It was demanding, time-consuming work. And all the while Paul insisted on supporting himself by manual labor.

Still, even a casual reading of Paul's letters reveals the extent to which prayer was a force in his work. At times his prayer even reached mystical heights, as we read in the 12th chapter of the second letter to the Corinthians: "I know a man in Christ who, 14 years ago, was snatched up to the third heaven.... to hear words which cannot be uttered, words which no man may speak. Though Paul doesn't say so, the man he knew was surely himself.

What was true of the prophets, of Jesus and Paul, has been true of Christians in every age. A great many of the extraordinarily holy persons of history were extraordinarily busy people who maintained a consciousness of God's presence in their lives.
By Katharine Bird
NC News Service

Adopted as a child, Philippa Palfrey for years harbors the comfortable fantasy that her biological parents were wealthy aristocrats. But when she obtains a copy of her birth certificate at the age of 18, her world turns upside down.

The young woman discovers that her father died in prison; her mother is about to be released from prison after serving time for killing a child. These discoveries occur in the novel titled "Innocent Blood," by British author, P.D. James.

Just as I finished the absorbing novel, I coincidentally had an interview with theologian Anthony Tambasco. We were discussing how the church community tries to build on an individual's personal life.

'The novel and the interview were unrelated. Nonetheless, they became related in my mind."

"Most people have consuming individual or personal concerns. How does the community dimension of church life help here?"

TAMBASCO, a professor at Georgetown University in Washington, D.C., told about using the Gospel of Mark to lead students toward a better understanding of how Scripture and their personal histories relate.

A major theme in Mark's Gospel is the slowness of the disciples at recognizing Jesus as the Messiah. Jesus repeatedly warns people not to tell anyone what he has done to help them. Only after Jesus' death and Resurrection do the disciples recognize who Jesus is and what he means.

Explaining why Mark hammers this home, Tambasco said he thinks Mark wants people to make a connection between the disciples and themselves — to enter into their own process of discovery. Mark pushes readers to see that by dealing with events in their own lives, they can come to discover who Jesus is and what he means.

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I am a young married woman struggling to beat cancer. My husband and I have three children: a baby, a preschooler, and a first-grader. Over the months, so many friends have asked, "What can I do to help?" Here are some ideas.

1. Cook a dinner for my family, but offer a choice of two courses.
2. Bake cookies or brownies and bring them frozen so I can send off fresh goodies in a lunchbox the next day.
3. Call me any time for anything.
4. Offer to babysit, even if my husband and I are home.
5. Help with holidays, birthdays, and anniversaries. Ask if there are any special gifts or cards or wrapping paper you could pick up for me.
6. Help my children attend birthday parties by bringing some prewrapped children's birthday gifts for them.
7. Call before you visit, but drop by for 20 minutes when you can.
8. Ask me whom you know that I might like to see, and bring them to my house.
9. Bake cookies or brownies and bring them frozen so I can send off fresh goodies in a lunchbox the next day.
10. Offer to read two little errands as a way to help my family. The smart stuff—hair ribbons, or clogs, or clean suits—fall by the wayside otherwise.
11. Allow me to feel sad or to prepare for the worst. One of the most difficult things for me as an invalid is conversation with my husband. If you don't talk to me about life outside, I am left with only illness and TV to talk about.
12. Even if the joke is terrible, tell it! Share your humor. It may not tickle my ribs today, but tomorrow it may help me relax.
13. Touch me. The isolation of an invalid makes the power of love more alive than dead, for that is the real me.
14. Offer to watch TV with me some afternoon when an old movie is on. Bring a few favorite side dishes in case I fall asleep. This gives me the satisfaction of providing enjoyable company with the responsibility of entertaining.
15. Say the word cancer around me and talk about the real life you are living. This helps me feel less like an untouchable and more involved with the normal world. One of the hardest things for me as an invalid is conversation with my husband. If you don't talk to me about life outside, I am left with only illness and TV to talk about with him, and this is hard.
16. Tell me how great I look considering what I'm going through. I know I look sick, but I still need to feel honestly attractive.
17. Encourage your husband to come over to visit my husband in the evenings. One of the greatest joys I have is my husband; yet my illness has eliminated many of his pleasures. How happy I am when I hear him laugh with a friend in his shop or cheering Monday night football and popping popcorn with a pal!
18. Talk to me of the future. Next week, next month, next year. Talk to me of my baby's high-school graduation, and I can get through the next week. Bring travel folders for my silver anniversary trip, or discuss possible hairstyles for when my hair grows back in. If you look ahead, I can, too.
19. Pray for me and say you are doing so. Your faith gives me faith.
20. Remind me of the abundant love that waits for me. But also recall that there were moments of being here now, and in the midst of my illness. The Bible tells us that Christ is the healer, the comforter, the understanding fellow-sufferer. He brings cares and troubles, not illness, and He holds me in the cup of His hand.
21. Offer to be there with me now, as He is and will be with me forever. Your care in this moment tells me how much He cares for me in all moments.

Alcohol's Toll
By Hilda Young

I remember how funny Doug used to be at parties after a drink or two. Everyone liked Doug. As a matter of fact, we couldn’t understand why Doug’s wife Maryann never laughed much with us. Just probably used to his antics we thought.

Yet gradually she seemed to lose interest as well. And then you got the feeling that if anyone brought up Doug about his drinking when she thought none of us would hear it, she’d say something.

“I was thinking about the ride home,” she said. “I was thinking about how I’d plead with him to let me drive, about the times we’d been stopped by the police, about the scene we’d probably have with the baby sitter, about how he probably head right for the stretch the minute we set foot in the house. I’d be saying ‘Hello Mary’ under my breath that the kids wouldn’t wake up.”

The kids did wake up.

“How about a beer, Maryann? How do you do that?” How do you decide to just stand aside and watch someone you love slowly kill themselves?

But somehow she did find the courage to do what is hardest sometimes, to find the courage to do something otherwise in trouble — move aside.

“The disease was killing both of us — and infecting the kids. They had stopped bringing friends home. They were angry. Their world had been dropped. They shut us both out.

God forgive me, we moved out.”

Maryann doesn’t know what the future holds. But she has hope.

THE SAINTS

ST. BERNARDINE OF SIENA

Bernardine was born in 1380 in Marsia Marittima, Italy. He was son of the governor there, but was orphaned at age seven and was raised by an aunt. At 17, he joined a fraternity of our lady, ran the hospital at Siena during a plague in 1400, joined the Franciscans, and was professed in the near convent of Colombrada in 1403. He was ordained the following year and then lived alone at Colombaldo for the next 12 years. In 1417, he began to preach at Milan, and soon his eloquence and fiery sermons attracted attention. From there, he traveled all over Italy and Spain, and gave great crusades. He urged devotion to the Blessed Virgin Mary and the Holy Spirit. He denounced the evils of his time. He declined the benefice of Sienna in 1427 and later declined the sees of Ferrara and Urbino. He was elected vicar general of the friars of the strict observance in 1430. He overruled and turned the earner, increasing its numbers from 300 to more than 4,000, and was real for several years. He resigned as vicar general in 1442 to return to preaching and missions and died at Aquila while on a mission trip on March 4, 1444, where he was canonized in 1450, his feast is May 20.