Moral dilemma
Feature front,— Page 17*

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‘He has anointed me’

4 More priests, 8 new deacons ordained

In joyous ceremonies a week apart, 12 men were ordained to serve the Lord and His Church in the Archdiocese of Miami. Four of the men vowed to dedicate their whole lives to the Church as priests of the Archdiocese.

The eight others are permanent deacons, who will retain their obligations to their families and secular jobs and spend the rest of their time at the service of their parishes.

During the ordination ceremonies, Archbishop Edward McCarthy urged all 12 to be “Christ-like” servants of the people of God.

At right, newly-ordained Fr. Guy Brown receives warm hug from a well-wisher. Below, permanent deacon George Gibson gets equally effusive congratulations after his ordination ceremony.

See stories, Pages 13, 14 and 15.

WOMEN
Do most of the work in parishes, study says

NOTRE DAME, Inc. (NC) — Women do more than men to lead and minister in U.S Catholic parishes, according to a new report from the University of Notre Dame.

“Probably few of us are fully aware of the extent to which we depend on women to conduct the ministries, programs and activities of Catholic parishes in the United States,” it said.

The report, written by sociologists David C. Lege and Thomas A. Trozzo and published in April, was the third in a series on the Notre Dame study of Catholic Parish Life. The study was a two-year, in-depth survey of attitudes and behavior in 36 parishes around the country, chosen to represent a cross-section of U.S. Catholic life.

In some areas the study produced no surprises, the report noted. More than 80 percent of ushers and ministers of hospitality were men, more than 85 percent of catechetical teachers were women.

But it found that aside from ushering, men do not form a majority in any other major area of lay ministry or leadership in the parish. Women’s leadership extends to areas traditionally considered ‘the man’s domain’ such as administration, policy-making, liturgy and overall influence, the study said.

Reader at Mass was the only area in which it found adult men and adult women splitting the job 50-50.

Other areas of parish responsibility and the approximate proportion of women in them, according to the study, included:

- Participation in Bible studies or
(Continued on page 4)

Canon law

Flexibility, role of laity topics at Bal Harbour meet

— Page 9

Papal trip

Liberal Dutch church gives Pope an earful

— Page 3
**Bp. Untner praises ‘global church’**

ALLENTOWN, Pa. (NC) — The Catholic Church is on the brink of becoming a global church, its greatest turning point since it accepted non-Jews in the first century, Bishop Kenneth E. Untener of Saginaw, Mich., told the 51st national convention of the Slovak Catholic Federation in Allentown. The federation is an organization of American Catholics of Slovak ancestry. In the convention’s keynote address, Bishop Untener said that in its first 30 or 40 years the church had been a Jewish sect and that one first had to adopt Judaism before becoming a Christian.

**‘Fashion just society’—Abp.**

NEW YORK (NC) — Archbishop Rembert Weakland of Milwaukee called May 1 for “greater mutual collaboration” between Catholics and Jews to “fashion a just society.” In an address at the annual meeting of the American Jewish Committee, he said that “our collaboration coming out of a biblical vision, should be directed at helping those less fortunate — especially the blacks, the Hispanics, the Native Americans and all the poor.” He added that “walking together to fashion a new just society could well become the interfaith agenda for the next decades.” Archbishop Weakland has become nationally known for his work as chairman of the drafting committee for the proposed pastoral on the economy by the U.S. bishops.

**Pomo protest held at 7-Elevens**

(Undated) (NC) — Carrying signs which said, “Pornography Pollutes,” picketers demonstrated outside several hundred 7-Eleven stores to urge managers to take “soft-core pornography” magazines off the shelves. The National Federation for Decency backed the drive, aimed mainly at 7-Eleven stores but including other convenience stores. Allen Wildman, the federation’s public relations director, said 7-Eleven was the primary target because it has more than 7,500 stores nationwide and because the chain promotes itself as a family store. Doug Reed, assistant manager of media relations at the Dallas-based Southland Corp., 7-Eleven’s parent firm, said the company will continue its policy of selling Playboy, Penthouse and Forum magazines at its 7-Eleven stores. He said the magazines are sold only to adults, are kept hidden from view and are not advertised.

**USCC workshop aims at ‘grass roots’**

WASHINGTON (NC) — If the church is to influence communications law in the United States, Catholics must organize grass-roots efforts, participants in a three-day communications policy workshop were told. The workshop, sponsored by the U.S. Catholic Conference Department of Communication, was a first step in organizing local participation in the church’s legislative agenda for communications policy. Mark Gallagher, assistant director for the USCC government liaison office, told the meeting that “if issues are not strongly supported by a majority of (a legislator’s) constituents or by powerful interest groups, then legislators rarely focus on them.” While formal USCC activities to affect legislation are important, what is lacking is the grass-roots organizing that would motivate members of Congress to make the church’s legislative agenda a priority, he said.

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**Archbishop Roach: ‘Farmers are victims’**


“Our nation seems content to assume that our economy is very healthy, yet many of our rural sisters and brothers are being choked by a depression almost as grim as that of the 1930s. They aren’t guilty... They are victims.”

An estimated 100,000 family farms are expected to go under this year, and “thousands of those will be in Minnesota,” he wrote.

“I’m talking about farmers who have farmed for 25, 30 and 35 years,” he said.

He urged urban and suburban people in his archdiocese to become aware of the dimensions of the problem and “stand with” their rural brothers and sisters.

With his column Archbishop Roach added his voice to those of a number of bishops, especially from the Midwest, who have warned against massive losses in family farms this year and have insisted that much of the blame for the crisis lies in federal policy decisions and economic factors over which the farmers had no control.

He said it was “pretty clear to me” what led to the crisis.

“Our government, our schools of agriculture, our legislatures and the mood of our society have promoted a ‘bigger is better’ philosophy,” he wrote.

But then, he said, “it all went wrong. Farmers tell me they do control technology but are controlled by it. They got on the treadmill of feeling that to survive they had to expand, and expansion required increased capitalization; and the process just kept going and going. Meanwhile, the prices they got never kept pace with growth and inflated costs, and now a lot of good farmers face financial collapse.”

“To the extent that we allow a concentration of land ownership in few hands, and lose the rich tradition of the family farm, we lose a treasured national heritage,” he said.

**Official warns against ‘labeling’**

MANKATO, Minn. (NC) — The consistency of the U.S. bishops and the desire of political ideologues to label positions as either “conservative” or “liberal” lead to attacks on the bishops from both right and left, said Russell Shaw, public affairs secretary for the National Conference of Catholic Bishops and U.S. Catholic Conference, in an address to the Winona Diocesan Council of Catholic Women. He said the bishops are often misunderstood when they speak out on such issues as abortion, the MX missile, or the economy. Those who, like the bishops, oppose abortion and favor “absolute moral limits on warfare” will be defined as “right-wing” for their abortion position and “left wing” for their views on war, he said.

**American law in ‘dark ages’?**

WASHINGTON (NC) — The United States is now in the “dark ages” of law divorced from its religious or moral basis, the Rev. Richard J. Neuhaus said at a Catholic University of America spring symposium on law and religion. “At one time in American public life our highest appeal was to providence, now it is to privacy,” said Neuhaus, a Lutheran theologian, editor and social activist. He called the 1973 U.S. Supreme Court decision on abortion the “critical step” in an American journey to law separated from a religious or moral base.

**Dioceses do well in fund-raising**

Most dioceses in the United States exceeded the goals of their fund raising drives this year, according to the National Stewardship Council.

Out of 74 dioceses reporting, 48 exceeded their goals while 26 did not. Thirty-six increased their number of donors, 17 decreased and 21 remained the same.

Fifty-four dioceses increased their goals from the previous year, one decreased and 19 remained the same. The percentage of participation decreased slightly from 40.6 to 40.2 percent. The average gift rose from $55.64 in 1983 to $58.49 in 1984. The 74 dioceses raised $143 million.

**Ohio students veto suicide pills**

DAYTON, Ohio (NC) — Students at the University of Dayton, by a vote of 407-59, overwhelmingly rejected a symbolic proposal to stock suicide pills in the school’s health center for use after a nuclear war. Mark Slaughter, a sponsor of the proposal at the Mariemont School, said the purpose of the referendum was to raise student awareness of the “suicidal nature of nuclear war.” Slaughter said he does not advocate suicide, had voted against the proposal himself and was happy with the results. “Taking my own life is against my moral philosophy,” he wrote.

**‘Taking my own life is against my moral philosophy’—Slaughter**

Slaughter said he does not advocate suicide, had voted against the proposal himself and was happy with the results. “Taking my own life is against my moral philosophy,” he wrote.

**Archbishop Edward A. McCarthy**

President, The Voice Publishing Co., Inc.

Robert L. O’Sheen

Editor
Pope hears Dutch complaints, defends traditional positions

UTRECHT, Netherlands (NC) — Pope John Paul II visited the Dutch Catholic church in May, but declined to enter into dialogue with the large body of Dutch Catholics who strongly criticize many church teachings.

A survey published in March showed that a majority of the Dutch polled want changes in major church doctrine and discipline, which would prove an updated constitution for the order. Pope John Paul soon found that the screening process did not isolate him from criticism. At a May 12 papal meeting with missionary organizations, Hedwig Wasser departed from her prepared text to criticize church attitudes.

"Are we preaching the liberating Gospel in a credible way if we lay down the law rather than extend a helping hand? If we exclude rather than make room for unmarried people living together, divorced people, homosexuals, married women?" said Mrs. Wasser, chairman of the missionary council of the Groningen Diocese.

"Bishops show themselves above us instead of among us and in our midst," she added.

"Developments in the church in recent times have forced many of us because of our faith in and obedience to Christ to be critical and disobedient towards the church," she said.

On the same day, Bishop Hubertus Ernst of Breda included a similar plea in his prepared text.

"There are people of our number who leave the church. They may have become alienated from the faith, or they may have been offended by the church in what is sacred and dear to them," he said. "I should like to ask for your special appreciation for those believers who find it difficult to stay in the church and yet continue to remain faithful," the bishop said.

Also on May 12, an estimated 3,000 youths demonstrated against the papal visit in Utrecht. Demonstrators clashed with police and several people were injured, but the main body of protesters got no closer than one mile from the pope. Some mingled with crowds along a papal motorcade route, and at least one bottle and two cans were flung at the pope-mobile.

In a series of speeches May 11-12, the pope did not directly respond to the criticisms and calls for change, but he defended key church teachings, called for unity and defended the selection of bishops.

The pontiff put this in the context of forming a correct conscience regarding religious values. Consciences must be "purified and molded," said the pope.

"The Catholic Church, like the Orthodox churches, feels constrained by her faithfulness to the word of God, as she understands it in the example of the Lord, the witness of holy Scripture and a tradition of nearly 2,000 years, to exclude the ordination of women to the ministry of the priest.

"This position is not meant to exclude women from the life of the church, still less to hinder the study and implementation of their proper role," he added.

Pope appoints personal delegate

Franciscans told to curb ‘experiments’

VATICAN CITY (NC) — Pope John Paul II, in a strongly worded letter, has urged the Franciscans of the Order of Friars Minor to curb "theories and practices" that are outside the traditions of their order.

The pope also took the unusual step of naming his personal delegate to oversee the Franciscans’ general chapter meeting, which is expected to approve an updated constitution for the order.

The letter did not name specific problems and spokesmen for the order, but he defended key church teachings, called for unity and defended the selection of bishops.

The letter concluded with a similar plea to those believers who find it difficult to stay in the church and yet continue to remain faithful, the bishop said.

The pope also used his visit to discuss world issues and called for an effective international legal system capable of resolving disputes and maintaining world peace.

At an ecumenical gathering of the evening of May 13, the pope also reiterated his opposition to women priests.

"The Catholic Church, like the Orthodox churches, feels constrained by her faithfulness to the word of God, as she understands it in the example of the Lord, the witness of holy Scripture and a tradition of nearly 2,000 years, to exclude the ordination of women to the ministry of the priest.

"This position is not meant to exclude women from the life of the church, still less to hinder the study and implementation of their proper role," he added.
Priest helped Wallenburg save Jews

SULPHUR SPRINGS, Texas (NC) — The NBC television dramatization in April of Raoul Wallenberg's daring rescue mission of 100,000 Hungarian Jews gave many American viewers a first-time look at a little-known hero of World War II.

But for Cistercian Father Emilian Novak, pastor of St. James Parish in Sulphur Springs, "Wallenberg: A Hero's Story" rekindled memories of his own role in the Swedish diplomat's efforts to save and protect the Jews from the genocide perpetuated by the Nazis.

Father Novak, a 20-year-old Hungarian in 1944, was a member of Wallenberg's underground support group, which issued documents to Jews and assisted in their relocation in Budapest, the capital of Hungary.

From June 1944, Wallenberg's operation began, and prior to the rule of Hungary by the Arrow Cross, the pro-Berlin faction, Father Novak said that the Catholic Church was involved in providing baptismal certificates to Jews and any faith requirements in order to save lives.

And, he said in an interview with the Texas Catholic, newspaper of the Diocese of Dallas, contrary to some sentiment, the church and Pope Pius XII were actively pursuing relief for the Jews.

"The truth is, Pope Pius initiated the issuance of baptismal certificates to Jews," he said.

During the first days of the Jewish evacuation, when 400,000 were taken to Germany and Poland, Father Novak, who migrated to the United States after the 1956 Hungarian revolution, said that most Hungarians believed the Jews were being taken to labor camps.

When Hungarian Admiral Miklos Horthy was losing control and the "real Nazis" — the Arrow Cross — took over Budapest on March 19, 1944, the young Novak was no longer safe as a Jewish sympathizer.

"It was impossible to remain neutral," Father Novak said. "Either you became a Nazi and persecuted the Jews... or you became a defender."

In the summer of 1944, Wallenberg entered the scene. He was granted diplomatic status as second secretary of the Swedish Embassy and immediately began his task, supported by both Sweden and the United States.

He opened up 40 "safehouses," Father Novak said, which were protected by the Swedish flag. These homes sheltered Jews and sympathizers. There were about 60 other safehouses of Swiss, Turkish and Red Cross affiliation, which were all a part of Wallenberg's operation.

The papal nuncio, he said, was unable to continue the church's open campaign, so he supported and aided Wallenberg's cause.

Father Novak worked in a Swiss safehouse, producing documents for Jews. One particular mission he remembers well was when he took 500 baptismal certificates from a church in the middle of the night.

"It wasn't really like stealing," he said. "Because the church was behind us... but everything had to be done secretly."

Recalling his days with the underground, Father Novak said, "...I wasn't afraid. I knew there was no other choice, and it (the killing of the Jews) was so outrageous... (that) one just does not think of his own person."

As a Director of Pediatrics at Miami General Hospital, Dr. Feinerman understands the needs and special care that children require when hospitalized. He helps make our Pediatric unit a very special part of Miami General Hospital.

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"Growing up, Burt was always full of curiosity and concern. As a little boy he was interested in everything, he had endless questions. Burt was always concerned about the other kids in the neighborhood getting hurt. He was very sensitive and when he was old enough he became a missionary in Africa, always caring. Now my little boy is a pediatrician and even though he's all grown up he's just as sensitive and caring." Mrs. Pauline Feinerman.

"The truth is, Pope Pius initiated the issuance of baptismal certificates to Jews.

WOMEN

(Continued from page 1)

discussion groups: 75 percent.
• Parish renewal or spiritual growth programs: 70 percent.
• Prayer groups: 80 percent.
• Recreational programs and youth ministries: 60 percent.
• Ministries to poor, sick or others in need: 85 percent.
• Parish council membership: 52 percent.
• Identified as most influential leaders in parish aside from the pastor: 58 percent.
• Eucharistic ministers: 60 percent.

The report noted that women also made up 58 percent of the pro-Berlin faction, Father Novak said.

As a Director of Pediatrics at Miami General Hospital, Dr. Feinerman understands the needs and special care that

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PAGE A | Miami, Florida | THE VOICE | Friday May 17, 1985
Confession

Study finds low usage, confusion

NOTRE DAME, Ind. (NC) — Confusion among Catholics about communal penance is widespread and even includes some priests, a new report from the Notre Dame Study of Catholic Parish Life said.

Many of the Catholics studied thought that communal penance was "never available in their parish," even though 34 of the 36 parishes in the study provided such services, the report said.

It also reported that some of the parishes with communal penance services "are in violation of church law," apparently because they interpreted "communal penance" to mean "general absolution."

The report, the third in a series appearing every other month, also showed wide variations from parish to parish in the kind and frequency of penance services available.

The report was written by sociologists David C. Lege and Thomas A. Trozolo and published in April. It was based on an in-depth study of 36 Parishes across the United States, selected to give a representative sampling of Catholic parish life — tended to go to confession rarely or never, the new report said.

"Uncurched" Catholics — the estimated one-fourth to one-third of Catholics who are not on parish rolls and therefore do not go to church, and therefore presumably do not go to confession — were not part of the Notre Dame study today with limited access to reaching those who have links with their parish.

In 27 percent of the Catholics who were studied they never go to confession, and another 35 percent said they go only once a year. Thirty-three percent said they go several times a year but less than monthly, and only 6 percent said they go monthly or more often. (The figures do not add up to 100 percent because of rounding.)

"Among those identified as volunteer leaders with responsibility for important ministries in the local parish, the figures improve somewhat," the report said. Of that group, it said, "15 percent... never go to confession; 33 percent go once a year; 44 percent several times a year; and 8 percent monthly or more frequently."

The report said that "there seems to be considerable confusion about communal penance services," which "have become common in U.S. parishes only within the last decade."

In recent years the possible scope of the sacrament of penance or reconciliation have been expanded:

• There is the traditional form, with private preparation and individual confession and absolution.
• There is also a second form involving a communal rite of preparation and thanksgiving but with individual confession and absolution as a central element of the service.
• A third form, reserved under church law to extraordinary circumstances and surrounded by strict norms, involves a communal rite with general absolution in place of individual confession and absolution. The norms say anyone who is absolved from serious sin by this rite is still obliged to make an individual confession at the earliest opportunity.

Only two of the 36 parishes studied offered penance in the first form alone. Of the rest, 31 "offered Rite II at least during Lent and often during Advent."

Nine parishes offered Rite III. Three of them used that as the only alternative to private penance, and the other six were parishes that also used Rite II.

In a telephone interview Lege said confession frequency was much higher in the two parishes that offered only private penance, but the data was not adequate to determine whether there was a direct correlation or a third factor, such as the pastor's leadership, which brought this about.

Church must spotlight issues—cardinal

LOS ANGELES (NC) — The Catholic Church must shine a spotlight on the ethical dimensions of all political, economic and social issues, even if it does not have all the answers, Cardinal Timothy Manning of Los Angeles told 200 attorneys, judges and public officials at a Mass marking Law Day.

"The church faces major questions that are sources of anguish and worry in the world: the family, lifestyles, culture, peace and war, economics and justice," the cardinal said.

"She maintains a right to cast her spotlight on these various things even if she does not necessarily have all the answers to specific concerns. She has the right to bring to the center the various dimensions of the issues she holds dear and of which she is co-creator with God."

He said the church has both a right and responsibility to speak out on modern questions and trends.

"Man has made enormous leaps in control of creation that were previously matters of God determining man's destiny," he said. "Through the advent of technology, man has this control now."

He cited a danger "that this advancement of technology is out of control, that man cannot manage the Frankenstein he has created."

The cardinal said that the validity of science is in its exploring secrets God has placed in nature — the atom, physical laws, the stratosphere, the very fact that a plane can fly. "And if we can fulfill the laws that God placed in the world and place them in the service of man," he said, "man co-creator with God."

A second danger is that humanity's gifts, being tainted by sin, can bring destruction, the cardinal said. "We have within our grasp the potential for developing the dignity of the human person to levels of thought and action that would lead to the destruction of the world."

"We have within our grasp the potential for developing the dignity of the human person to levels of thought and action that would lead to the destruction of the world."

Greg and Kathleen Miller talk to Timothy James, the unexpected fifth quint, named after the baby the last in a previous pregnancy. NC photo

Four's not enough...

WATKINS, Colo. (NC) — When they were told last November that they were going to have quadruplets, Kathleen and Greg Miller began recruiter for six or eight each, one for each of the children they were expecting. But they each also did some extra praying individually, which might account for their surprise when not four children, but five, were born to them — the first quintuplets in Colorado history.

Last spring the Watkins couple, parishioners of Our Lady of the Plains Church in Byers, lost their first baby in pregnancy. Mrs. Miller, 28, recalled telling her doctor after the loss: "Don't worry. Next year I'll be back here with twins."

In October Mrs. Miller, who had taken a fertility drug, learned that she was pregnant again, and about six weeks later the doctor requested an ultrasound test.

She said in an April 24 interview that she and her husband, 29, who have been married seven years, "were praying for twins, saying 'Let's get this over with.'"

Miller remembered seeing the ultrasound diagram and spotting two fetuses right away. As the couple rejoiced, the nurse pointed out a third, and then a fourth.

Father Andrew Gottschalk, pastor of Our Lady of the Plains, presented a $500 check from the parish — $100 for each baby. Recognizing that the special blessing for all the pregnant women in the parish.

"We've been praying for six months," Father Gotschalk said, adding that the couple will need more financial help, he hopes to establish a fund for them.

Greg and Kathleen Miller talk to Timothy James, the unexpected fifth quint, named after the baby the last in a previous pregnancy.
Bishop: fight porn, it’s not ‘adult’

NC News Service
Bishop Leo T. Maher of San Diego and Bishop Philip F. Straling of San Bernardino, Calif., have issued separate statements urging people to fight the spread of pornography.

In a statement read in all parishes Bishop Maher called pornography a social sin and criticized the use of the phrase “adult entertainment” to describe it.

Bishop Straling, in a column in the Inland Catholic, newspaper of the San Bernardino Diocese, wrote that pornography is so prevalent today that many times we become oblivious to its moral and availability, especially the easy accessibility of this material to our children.

However, members of the group began in 1979 after the conflict at Our Lady of Lourdes began in 1979 after the apparitions in New York.

Bishop Straling said. “We are obliged “to intervene through our teaching and formation.”

Bishop: Our Lady of Lourdes began in 1979 after the apparitions in New York.Invoking a vision of St. Catherine of Siena, the bishop urged people to “fight to counteract the evil of pornography” and said the government is obliged “to intervene through effective legislation.”

“We support the legitimate fight to counteract the evil of pornography,” Bishop Straling said.

Baysiders may kneel at Communion

STELLARTON, Nova Scotia (NC) — A Canadian bishop has allowed members of a parish to receive Communion while kneeling in a case that involved threatened lawsuits and hard-core sexual materials.

Bishop William Power of Antigonish, Nova Scotia, reversing a decision barring parishioners from Our Lady of Lourdes Parish from receiving Communion kneeling, said: “We are expressing the hope and the prayer that through some unity and cease the division that has grown up”

in the parish.

However, Roseanne Skoke-Graham, who in March threatened to take the case to civil and ecclesiastical courts, said she is not sure the matter is settled. Ms. Skoke-Graham is one of several parishioners who sought the right to kneel.

Bishop Power’s decision to forbid reception of Communion to persons kneeling was based on the idea that kneeling would lend credence to allegedly immoral practices.

Bishop Straling said. The conflict at Our Lady of Lourdes began in 1979 after the apparitions in New York.

Long Island, claims the Blessed Virgin has appeared to her numerous times and has given her teachings on the state of the world and the church, including that to receive Communion standing is an abomination.

Officials in the Brooklyn Diocese have said the apparitions have “no credibility,” and the Vatican Congregation for the Doctrine of the Faith has said there is nothing supernatural at Bayside.

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CRS doubles Ethiopia aid

NEW YORK (NC) — Catholic Relief Services has doubled its two-year emergency aid package for Ethiopia, from $15 million to $30 million.

Within “a month or two,” the Catholic overseas aid agency expects to begin getting food into previously unreached “conflict areas,” said CRS executive director Lawrence Pezzullo in announcing the aid increase May 8.

But “no one is taking a leadership position” on the long-range food problem in Africa, he said. Without that, he said, “in five years’ time or less we will see those ugly pictures again” of people dying from starvation.

Pezzullo said CRS is already giving food — usually in the form of month-long allotments to families — to 1.8 million Ethiopians, and the agency expected to raise that to 2 million in a month.

The $30 million for Ethiopia, Pezzullo said, is already in hand. In all, donations for Africa that “inundated” CRS after television coverage of the starvation in Ethiopia last fall have reached $36 million, he said.

This surge of giving is “leveling off,” he said, but CRS still hopes to raise another $20 million for long-term African development to help stave off future emergencies.

“Not to minimize the generosity of the Catholic people, it’s been tough keeping up” with inflation, said Borut.

U.S. Catholics contribute about half of the total amount that the papal fund-raising agency receives each year from around the world. Most of the rest comes from Western Europe and Canada.

The money “provides the most basic ‘bread and butter’ support for the church in the missions,” said Msgr. William J. McCormack, national director of the society.

“The church in the developing world continues to experience significant growth,” and the growth brings new financial needs, he said. “It is a blessing that U.S. Catholics take very seriously the call to be missionary and express their mission spirit in this manner.”

In addition to the $43,640,078 U.S. Catholics gave to the Society for the Propagation of the Faith in 1984, they gave $2,263,681 to the Society of St. Peter Apostle — a separate but related agency which supports seminarians and religious novices in mission lands. In the United States, as in many other countries, both societies are administered by the same offices, both nationally and on the diocesan level.

While society officials emphasized the positive aspects of the U.S. contributions, the comparative figures from other years that they supplied at the request of National Catholic News Service showed that missionary giving by American Catholics has dropped substantially in real terms over the past two decades.

Not only has the total dollar value of their contributions dropped about 8 percent in that time, but this occurred while the U.S. Catholic population increased some 14 percent, bringing the average percent Catholic donation down more than 20 percent in real value.

DIRECTOR TOUCHED BY POPE’S REACTION

Controversial Mary film stops showing in Rome

By NC News Service

Jean-Luc Godard, director of the controversial French film “Hail Mary” which Pope John Paul II has denounced as a distortion of the Christian faith, has asked Italian distributors to stop showing the film in Rome.

Christian-Medias, a French Catholic organization, said Godard announced his decision May 9 in a letter to Father Jean-Michel de la Mota, head of the organization.

Explaining his decision in a television interview, Godard said he had been “touched” by the pope’s reaction to the film and appreciated the recognition the church had given him.

Meanwhile, the entertainment weekly Variety reported May 8 that a magistrate in the central Italian town of Pesaro ordered a local ban on the film, citing a section of Italy’s penal code which outlawed “insulting the religion of the state.”

“Hail Mary” presents a modern-day version of the life of Mary in which the central character is the teen-age daughter of a gas station mechanic.

Joseph is depicted as a perplexed taxi driver and Gabriel, who arrives by jet to tell Mary she will bear a child while still a virgin, as a foul-mouthed country bumpkin.

In the film, the actress portraying Mary appears nude in several scenes. An April telegram sent in the pope’s name by Cardinal Agostino Casaroli, Vatican secretary of state, decried the film, saying it “deeply wounds the religious sentiments of believers.”

The announcement followed a statement from the Vatican Congregation for Religious and Secular Institutes which had urged men and women religious in Rome to pray the Pope May 4 in reciting the rosary “with the intention of making up for the outrage caused to the Most Holy Virgin by the film ‘Hail Mary.’”

Not to minimize the generosity of the Catholic people, it’s been tough keeping up” with inflation, said Borut.

U.S. Catholics contribute about half of the total amount that the papal fund-raising agency receives each year from around the world. Most of the rest comes from Western Europe and Canada.

The money “provides the most basic ‘bread and butter’ support for the church in the missions,” said Msgr. William J. McCormack, national director of the society.

“The church in the developing world continues to experience significant growth,” and the growth brings new financial needs, he said. “It is a blessing that U.S. Catholics take very seriously the call to be missionary and express their mission spirit in this manner.”

In addition to the $43,640,078 U.S. Catholics gave to the Society for the Propagation of the Faith in 1984, they gave $2,263,681 to the Society of St. Peter Apostle — a separate but related agency which supports seminarians and religious novices in mission lands. In the United States, as in many other countries, both societies are administered by the same offices, both nationally and on the diocesan level.

While society officials emphasized the positive aspects of the U.S. contributions, the comparative figures from other years that they supplied at the request of National Catholic News Service showed that missionary giving by American Catholics has dropped substantially in real terms over the past two decades.

Not only has the total dollar value of their contributions dropped about 8 percent in that time, but this occurred while the U.S. Catholic population increased some 14 percent, bringing the average percent Catholic donation down more than 20 percent in real value.

DIRECTOR TOUCHED BY POPE’S REACTION

Controversial Mary film stops showing in Rome

By NC News Service

Jean-Luc Godard, director of the controversial French film “Hail Mary” which Pope John Paul II has denounced as a distortion of the Christian faith, has asked Italian distributors to stop showing the film in Rome.

Christian-Medias, a French Catholic organization, said Godard announced his decision May 9 in a letter to Father Jean-Michel de la Mota, head of the organization.

Explaining his decision in a television interview, Godard said he had been “touched” by the pope’s reaction to the film and appreciated the recognition the church had given him.

Meanwhile, the entertainment weekly Variety reported May 8 that a magistrate in the central Italian town of Pesaro ordered a local ban on the film, citing a section of Italy’s penal code which outlawed “insulting the religion of the state.”

“Hail Mary” presents a modern-day version of the life of Mary in which the central character is the teen-age daughter of a gas station mechanic.

Joseph is depicted as a perplexed taxi driver and Gabriel, who arrives by jet to tell Mary she will bear a child while still a virgin, as a foul-mouthed country bumpkin.

In the film, the actress portraying Mary appears nude in several scenes. An April telegram sent in the pope’s name by Cardinal Agostino Casaroli, Vatican secretary of state, decried the film, saying it “deeply wounds the religious sentiments of believers.”

The announcement followed a statement from the Vatican Congregation for Religious and Secular Institutes which had urged men and women religious in Rome to pray the Pope May 4 in reciting the rosary “with the intention of making up for the outrage caused to the Most Holy Virgin by the film ‘Hail Mary.’”

The money “provides the most basic ‘bread and butter’ support for the church in the missions,” said Msgr. William J. McCormack, national director of the society.

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Theory of evolution compatible with faith, Pope says

VATICAN CITY (NC) — Belief in God and the theory of evolution can be compatible, Pope John Paul II said recently to participants in a symposium on evolution and the biblical account of creation.

“Evolution is not blocked by faith if discussion of it remains in the context of the naturalistic method and its possibilities,” the pope said during the audience with scientists and theologians.

His remarks reiterated the teaching expressed in Pope Pius XII’s 1950 encyclical, “Humani Generis.” The document encouraged the study of evolution but said Catholic teaching maintains that the human soul is created immediately by God.

The study of evolution calls into question certain fundamentalist interpretations of the book of Genesis. Catholic teaching, however, has stressed that the Bible is a religious and moral book, not a natural history, and that a belief in evolution is not necessarily contradic-
By Araceli Cantero
Executive Editor, La Voz

What is canon law?

Although canon law may be a mystery to the majority of Catholics, it directly influences their lives in many ways, says Dr. John Folmer, president-elect of the Canon Law Society of America (CLSA).

Canon law is the means by which the Church governs itself. It is a means of establishing order so that the Church's mission of preaching the Good News and administering the sacraments may be carried out more efficiently.

The laws of the Church also define the rights and responsibilities of individual Catholics, whether clergy, laity or religious.

"Canon law has a significant impact on parish life, although (people) don't realize it," Fr. Folmer told The Voice while in Miami to attend the CLSA's Eastern regional convention.

Among other things, the law defines the office of pastor and its responsibilities, requires that a finance council be set up in every parish, allows for the formation of parish councils and requires pastors to consult with their parishioners.

Catholics also encounter canon law when they receive the sacraments (it specifies who may receive and administer them and the way in which this is to be done) and if they need to have marriages annulled.

Part of the task of the Canon Law Society, Fr. Folmer said, is to get Catholics to read the Code of Canon Law, which prior to Vatican II could only be published in Latin.

If Catholics don't take time to familiarize themselves with Church law, "they're not going to realize their dignity or responsibility as lay people," Fr. Folmer said.

(Continued on page 12)

Woman canon lawyer

Sees rise of laity, return to early Christianity

By Ana Rodriguez-Soto
News Editor

"You've come a long way, laity" could have been the theme of Cecelia Bennett's workshop during the Eastern Regional Canon Law convention, held May 6-9 on Miami Beach.

But there was a catch: Not far from Old Testament times to present day, Bennett pointed out that the Church has come back almost full circle to the days of the early Christian communities.

But, she said, it still has a way to go before the Church's theology really addresses the dichotomy between clergy and laity.

"Lay will be at a number 10 (on a scale from 1 to 10) when the Church's theology really addresses the non-ordained," she said.

"It's a very different church today than it was in early church." — Cecelia Bennett

Indeed, she said, the Church will not be "what is the role of the laity?" but "what is the role of priests?" Bennett said.

Herself a canon lawyer and full-time Church professional, Bennett is living proof of the ever-growing status and importance of the laity in the post-Vatican II Church.

She is one of only a handful of lay women in the United States who hold degrees in canon law. Bennett's workshop was practical and unthought of 25 years ago. (The number of woman canon lawyers is closer to 40 if religious are included.)

She also is one of a growing number of lay people who have made Church work a career. A graduate of the Catholic University of America who also holds a Master's degree in Church administration, Bennett (Continued on page 12)
Ser-Jobs offering summer work

The National Council of the Propagation of the Faith announced that during 1984 U.S. Catholi

$43 Million given to Prop. of Faith

Mission of St. Thomas University. There will be two

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Our Lady of Lourdes Church, Coral Springs, Miami; Director of the Impacto Movement.

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My dear brothers and sisters:

OFFICIAL

THE REVEREND ALFRED COIFFI (newly ordained) — to Associate Pastor, Epiphany Church, Miami, effective June 12, 1985.

THE REVEREND ROBERT GARGIULO (newly ordained) — to Associate Pastor, St. Gregory Church, Plantation, effective June 12, 1985.

THE REVEREND JOHN MURPHY, S.J. — to Associate Pastor, Nativity Church, Hollywood, effective June 12, 1985.

Effective May 4, 1985, the following Permanent Deacons have been appointed to:

Rev. Mr. Armando Balotta — Good Shepherd Church, Miami; Associate Director of the Permanent Diaconate Program; member of the Advisory Board for the Permanent Deaconate Program.

Rev. Mr. Donald Cronin — St. David Church, Davie; Office of Campus Ministry of St. Thomas University, Miami.

Rev. Mr. Charles Dietz — St. David Church, Davie.

Rev. Mr. George Gibson — Christ the King Church, Miami.

Rev. Mr. Victor Lopez — St. Mary's Cathedral, Miami.

Rev. Mr. Miguel Parla — St. Louis Church, Miami; Director of the Impacto Movement.

Rev. Mr. Joseph Plummer — Christ the King Church, Miami.

Rev. Mr. Luis Sierra — St. Kevin Church, Miami.

The names of two of our newly established parishes have been changed as follows:

St. Elizabeth Seton Church, Miami to OUR LADY OF LOURDES.

Our Lady of Lourdes Church, Coral Springs to St. ELIZABETH SETON.
**What kind of leader are you?**

High school students find out during retreat at St. Thomas U.

An extreme example of someone who had a task to accomplish but does not care about the feelings of those helping him was Adolph Hitler, Iannone said. "He cared about the ends but not the means."

**St. Thomas U. would like to reverse a trend:**

the tendency of student leaders in Catholic high schools to drop most of their activities when they enter college.

When students broke into small groups based on the leadership category they scored highest in (a rated questionnaire had been passed out earlier), Iannone's point was illustrated.

Each group was to pretend they were planning a retreat.

In the "feeling" group, students discussed such things as who would head up the separate committees. One girl didn't like the person selected for food preparation because she didn't like the way she cooked.

Another person was nervous about being in charge of transportation and driving around with a lot of people in her car.

In the "task" group, a group leader efficiently assigned a responsibility to everyone but left little room for discussion and quickly closed the meeting.

Members of the "climate" group had no group leader but independently decided what had to be done and how they were going to do it.

Other seminars during the weekend involved communications skills and "The Price of Growing Up," where students analyzed how they related to different members of their family.

The main value of the three-day leadership retreat for many may have been the opportunity to reflect on their own qualities and skills.

"It's not an objective thing. It (the retreat) is more on a personal basis, to learn your likes and dislikes and to bring out your talents," said Alex Rubridio, a junior at Mug. Edward Pace High School in Opa-Locka.

"In school you learn a lot about religion and stuff like that. Here you are helping to nurture leadership qualities in everyone," said Michael Fonseca, a sophomore at Archbishop Curley-Notre Dame High School in Miami.

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At last! Here is a $10 sponsorship program for Americans who are unable to send $16, $18, or $22 a month to help a needy child. And yet, this is a full sponsorship program because for $10 a month you will receive:

- a 3½ × 5 photograph of the child you are helping,
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- a complete Sponsorship Kit with your child’s case history and a special report about the country where your child lives,
- quarterly issues of our newsletter "Sponsorship News".

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Yes—because the Holy Land Christian Mission International believes that many Americans would like to help a needy child. And so we searched for ways to reduce the cost—without reducing the help that goes to the child you sponsor.

For example, unlike some of the other organizations, your child does not write each month, but two letters a year from your child keeps you in contact and, of course, you can write to the child just as often as you wish.

Also, to keep down administrative costs, we do not offer the so-called "trial child" that other organizations mail to prospective sponsors before the sponsor sends any money.

We do not feel that it is fair to the child to a sponsor to decide whether or not to help a child based on a child's photograph or the case history.

Every child who comes to Mission International for help is equally needy!

And to minimize overseas costs, our field workers are citizens of the countries where they serve. Many volunteer their time, working directly with families, orphanages, and schools.

**You can make a difference!**

$10 a month may not seem like much help to many Americans, but to a poor family living on an income of $5.00 or $2.00 a day, your sponsorship can help make all the difference in the world.

Will you sponsor a child? Your $10 a month will help provide so much:

- emergency food, clothing and medical care,
- a chance to attend school,
- help for the child's family and community, with counseling on housing, agriculture, nutrition, and other vital areas to help them become self-sufficient.

A child needs your love!

Here is how you can sponsor a child for only $10 a month immediately:

1. Fill out the coupon and tell us if you want to sponsor a boy or a girl, and check the country of your choice.
2. Or mark the "emergency list" box and we will assign you to a child you most urgently need to have a sponsor.
3. Send your $10 in right now and this will eliminate the cost of a "trial child."

Then, in just a few days you will receive your child's name, photograph, and case history.

May we hear from you? We believe that our sponsorship program protects the dignity of the child and the family and at the same time provides Americans with a positive and beautiful way to help a needy youngster.

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[ ] Country preference: [ ] Asia [ ] Africa [ ] Europe [ ] Latin America [ ] Oceania [ ] North America

[ ] OR, choose a child that needs my help from your EMERGENCY LIST.

[ ] Please send me more information about sponsoring a child. [ ] Can't sponsor a child now, but wish to make a contribution of:

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Miami, Florida / THE VOICE / Friday, May 17, 1985 / PAGE 11
Educational center begun at Our Lady of Divine Providence

A triangular stone, with coins of different countries resting on top, became the cornerstone of Our Lady of Divine Providence's planned Evangelization and Educational Center during groundbreaking ceremonies held recently at the West Dade parish.

With Msgr. Bryan Walsh and pastor Fr. Ernesto Garcia-Rubio (top right) presiding, children from the parish school carried flags representing the different nationalities that compose the parish community while volunteers ferried the stone to the construction site.

When completed (top left) the Educational and Evangelization Center will consist of three buildings with 16 classrooms, to be used by the schoolchildren during the day and as an adult education and evangelization center at night. Offices for the school and church, as well as a parish hall, also will be located at the center, which will take three years to complete.

The first phase is scheduled for completion by December of this year.

(Continued from page 9)

be saved only through membership in the Catholic Church), we were more creative in accommodating the laws to admit people into the Church," Fr. Finnegan said. Also, Church members in general were more enthusiastic about their mission as evangelizers.

"If we don't believe that the Church is essential for salvation, then we don't facilitate conversions and we perhaps think only of priests when trying to fill positions of pastoral ministry in the new Code. (See accompanying story).

Several discussions revolved around the procedures involved in granting marriage annulments. At one of these, a seminar led by Fr. Carl Morrison, vice-officials at the Archdiocese of Miami's Marriage Tribunal, the issue of incompatibility arose.

Incompatibility

Although in common parlance the term refers to the breakdown of all aspects, it has a deeper and more complex meaning for those who are charged with deciding whether marriages can be annulled according to the laws of the Church.

Incompatibility may actually refer to a basic incapacity of one or both partners to form an interpersonal relationship. Or it may be that their personalities are so opposed as to make any union of love impossible.

Since Vatican II, the Church's annulment procedures have changed to include such psychological factors, and the basis for annulments has expanded beyond a sole consideration of acts of will such as infidelity or the desire not to have children, Fr. Morrison said.

The new Code of Canon Law takes into consideration a partner's "capacity of assuming all the rights and responsibilities of marriage" and his or her "ability to act in a humbly responsible way in marriage," Fr. Morrison said.

One author cited by Fr. Morrison mentioned the increase in leisure time, the emancipation of women, and the weakening of family ties as factors that can bring additional tension to marriages.

Other events at the canon law convention included a Mass concelebrated by Archbishop Edward McCarthy of Miami and Bishop Thomas Daily of Palm Beach, and another liturgy with Auxiliary Bishop Agustin Roman of Miami presiding.

Laity's role growing

(Continued from page 9)

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The new Code of Canon Law, written in the spirit of Vatican II, "affirms the equality of all Christians," Bennett said, and in a far-reaching move lists the rights and responsibilities of all.

Qualified lay people now may hold many offices in the Church, including that of chancellor and judge of a marriage tribunal. The new Code does not differentiate between lay men and lay women in any area except two— their installation as lectors or acolytes, because of the relationship these ministries traditionally have had to ordination.

But Bennett said the shortage of priests will force the Church to review even that issue in the near future. And she is confident such change would not threaten the "essence" of the Church.

"It's a very different Church today than it was in the early Church," Bennett pointed out. "and it has always somehow adapted to change. (It has been) slower than other societies, but it has adapted. And I'm sure it will also adapt in these circumstances."

PAGE 12 / Miami, Florida / THE VOICE / Friday, May 17, 1985
By Ana Rodriguez-Soto  
Voice News Editor

George Gibson felt "the touch of the Lord," during his ordination ceremony. Armando Ballotta found himself "up in the clouds." Their wives and kids were equally ecstatic.

On a recent, light-filled Saturday morning at a packed St. Mary Cathedral, Gibson, Ballotta and six other men, brothers and fathers all, took eternal vows to serve the Lord and His Church.

In doing so, they became, not married priests, but permanent deacons, servants in the ancient tradition of St. Stephen and St. Philip (Acts 6:1-6). Their number brings the total in the Archdiocese of Miami to 63.

Deacons keep their prior and equally important commitment to their wives and children, and retain as well their secular jobs.

But the rest of their waking moments are spent in their parishes: Officiating at baptisms, marriages and funerals, taking Communion to the sick and dying, preaching the Gospel on Sundays, performing works of charity in the name of the Church and presiding in prayer when a priest is not available.

Two of the men ordained this year are from St. David parish in Davie, two more are from Christ the King in Perrine and the others are from Good Shepherd, St. Mary Cathedral, St. Louis and St. Kevin, all in Miami.

Both their pastors and their wives participated in the solemn, two-hour ordination ceremony where Archbishop Edward McCarthy presided, along with Auxiliary Bishop Agustin Perrine and the others are from Good Shepherd, Mary, Cathedral, St. Louis and St. Kevin, all in Miami.

Deacons were an important part of the office of deacon fell into disuse, made Christianity an official religion, was re-instituted by Pope Paul VI in 1967, as part of the Vatican II effort to renew the Catholic Church and return to the practices of the early Christians.

Deacons were an important part of that early Church, with references being made to them in the Acts of the Apostles and in other early Church writings.

Deacons keep their prior and more of me, but I feel that everything I can give Him is insignificant compared to what He gives us."

"It's been worth it," agreed Victor Lopez, a 43-year-old analyst and father of two from St. Mary Cathedral. He was referring to the three years of study and evaluation demanded of men in the permanent deaconate program, including eight trips a year to St. Vincent de Paul Regional Seminary in Boynton Beach, where they spend whole weekends immersed in scripture, theology and prayer.

Most of the permanent deacons' children didn't seem to mind their fathers' long hours and absences from home. "It's great," said Joseph Plummer, Jr., 19-year-old son of Joseph Plummer from Christ the King. "It's what he wants."

Praise also came from Fr. Edward Brown, director of the Permanent Deaconate program. "These are men who know how to make commitment," he said. "They are also men of energy."

The order of permanent deacon was re-instituted by Pope Paul VI in 1967, as part of the Vatican II effort to renew the Catholic Church and return to the practices of the early Christians.

Deacons were an important part of that early Church, with references being made to them in the Acts of the Apostles and in other early Church writings.

Originally, they were considered the helpers to the bishops. St. Ignatius of Antioch "was constantly praising them as his right-hand men.

Deaconate is ancient tradition

Deacons must be 35 years or older. Most of the permanent deacons' children didn't seem to mind their fathers' long hours and absences from home. "It's great," said Joseph Plummer, Jr., 19-year-old son of Joseph Plummer from Christ the King. "It's what he wants."

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Deaconate is ancient tradition
Four more ‘good shepherds’

New priests ordained at joyous ceremony

By Betsy Kennedy
Voice Staff Writer

Four new priests were ordained in a solemn and triumphant ceremony at St. Mary Cathedral on May 11, vowing to fulfill the Archbishop’s call for them “to serve in Christ’s likeness,” and to unite with their bishops in the struggle against sin and evil. A hush fell on the crowd. Peace reigned and time seemed to stand still inside the high-ceilinged cathedral, while the world outside careened on its course burdened by war, hunger, secularism and the threat of nuclear annihilation.

Prisms of light from the stained glass windows complemented the glowing faces of well-wishers, families and friends who filled the church to observe the ancient rites originated as long ago as the third century. A procession of 50 priests from the Archdiocese, wearing white vestments and stoles embellished in regal gold and red, began the ceremony as the people sang their desire to “come and rejoice before the Lord.”

Archbishop Edward A. McCarthy called forth candidates Raul Angulo, Alfred Cioffi, Guy Brown and Robert Gargiulo to announce their readiness to be ordained.

Just one day before Mother’s Day, the Archbishop praised their mothers for being blessed with sons who had made a total and life-long commitment to service of the Lord.

Sacred obligations

In a stirring address to the crowd, the Archbishop described the men as “well-schooled and well-prepared to unrestrainedly serve the people.

“They will serve Christ as teachers... and priests called to serve in His likeness,” he said.

He reminded the four of their sacred obligations to “make loving sacrifices, to share with all of mankind the Word of God, to meditate on the laws of God and to believe what you read, teach what you believe and practice what you teach...”

He said they would be “co-workers of the order of friendship, called to work closely with bishops in their priestly office...”

Speaking with the concern of a loving father, the Archbishop told them, “remember to avoid sin, remember you are chosen as God’s people... do your part and work for God in genuine care and concern... bring the faithful together in one family... remember to be the good shepherd who serves rather than is served.”

In the next step in the ordination ceremony, the Archbishop questioned the candidates about their willingness to accept the duties of the presbyterate (priesthood) and the obligations of office.

Following their responses to the questions, the candidates prostrated themselves on the floor while the Archbishop and priests recited the Litany of the Saints, their voices echoing throughout the cathedral in ancient Latin.

The next and most essential rite of ordination, the laying on of hands, followed by the prayer of consecration, symbolizes the passing on of the gifts of the Holy Spirit. After the imposition of the Archbishop’s hands on the heads of the ordinands, each of the Archdiocesan priests stepped forward and did the same, uniting with their newly ordained brother love and service, and in their efforts to help govern God’s people with a pure heart.

Chasuble and stole

The newly ordained were then vested with chasuble and stole, the garments of the priesthood. When this was completed, the Archbishop anointed the palms of their hands with holy oil. As a sign of their duty to offer the sacrifice of the Lord’s Supper on behalf of the people of God, they accepted the gifts of bread and wine presented to them by the Archbishop, on behalf of the Christian community.

Then, as a sign of unity in the priesthood, the Archbishop extended the kiss of peace and a warm embrace to each of the newly ordained men.
Cathedral

while the crowd sang the offertory.

Each of the four priests approached the assembly and sought out their relatives to serve them Communion. It was an emotional moment for many of the loved ones, who brushed aside tears of happiness and whispered sentiments of pride.

As the cathedral bells pealed to announce the ordination, family members and friends congregated on the steps outside the church, eager to ask the newly ordained priests to bestow their first blessings and to give them the first of innumerable hugs and kisses. Lay leaders from several parishes were also on hand to extend their best wishes and bring gifts.

Archbishop and congregation pray the Litany of the Saints while candidates to the priesthood remain prostrate on Cathedral floor. (Voice photo/A. Rodriguez-Soto)

God and His church. He will assume his ministerial duties as associate pastor at St. Timothy in Miami.

The best part of his relationship with God is that the love knows no limitations or boundaries. "I knew it was going to be great," he said jubilantly, "but it is even better than that."

The best part of his relationship with God is that the love knows no limitations or boundaries. "I knew it was going to be great," he said jubilantly, "but it is even better than that."

Salvation

"As for my feelings about this day, I feel at peace... it is something that is in my heart. I have always wanted it. My wish is that my ministry will bring salvation and the salvation of those around me," Fr. Gargiulo said. "I want to bring healing to His people as He has healed me," said a beaming Father Raul Angulo, who is from Camaguey, Cuba. He will serve as associate pastor at St. Patrick on Miami Beach.

"This is the greatest experience I have ever had. I'm so grateful to God. It took me 10 years to come to this moment, but He brought me here every step of the way... isn't He good?"

"We prayed for this to happen, this is our happiest day," said Fe Angulo, his mother.

Father Alfred Cioffi, who is from Havana and is assigned to Epiphany Church in Miami, is a soft-spoken man with fawn-like eyes who has a consuming love for God and nature. On his forthcoming ministry he observed, "I want to help all the people join together in love, as one people..."

To achieve this task he wants people to understand "there is no alternative to total surrender of self to God and to one another... if we could learn to love one another, we'd have His kingdom on earth right now, today."

Of his emotions of the moment, he could only shout his reply, "Wow!"

Father Guy Brown, who was born in Miami, hopes to draw as many lost sheep back into the flock as he can and wants everyone to be able to share in the happiness and fulfillment he has found in his relationship with

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A video tape of the proceedings was presented to the Gillons as a gift from St. David's School.

"The baptism was a binding force for the parish," according to Deacon Humphreys. "Everybody took a hand in the preparation, and it became a "military" of sorts for a lot of folks. The celebration was real. The parish feels involved. It's a blessing." 

Meanwhile, at Sacred Heart parish in Homestead, a whole family was returning to the Church and a new member was being added to the rolls. Linda Hoffman says she made a "bargain" with God several years ago: If He helped her family buy a house, she would make "everything right" between herself and the Lord.

At that time, Hoffman had been away from the Church for eight years. Divorced and remarried, her son from that first marriage had never made his First Communion. But the Hoffman desperately wanted a child. And in a manner that surprised even Linda, they got it.

"It was really weird," Hoffman says today. But once she had settled in the new home, she felt obligated to keep her end of the deal.

So she went to Fr. Robert Christopher at Sacred Heart, (she's now associate pastor at Holy Family in North Miami), and began annulment proceedings. She also enrolled her son in CCD.

Eighteen months later, just as the annulment was coming through, she found out she was pregnant. So recently, at a private, consecrated Mass, Hoffman's second marriage was convalidated by the Church, her son Edward received his First Communion, and daughter Natalie Rae was baptized.
**South Africa**

**Should we keep the money there or pull it out of companies?**

By Liz S. Armstrong

WASHINGTON (NC) — Official Washington, usually known for its political bickering, shares a common perspective these days: that South Africa’s apartheid, with its strict separation of the races and the denial of basic rights to blacks, must be replaced.

Squabbling arises, nonetheless, when the White House and Congress try to determine the best way to get rid of apartheid.

One hotly discussed possibility is restricting or even terminating the business operations of U.S. corporations in South Africa. Two closely related methods are proposed:

- **Divestment** would mean withdrawal of foreign capital investment and business from South Africa or, at least, would prevent further new investment and business activity.
- **Divestment** would mean American firms, universities, and other parties selling their stake in companies or banks that do business with South Africa.

The dilemma is determining whether morality lies in forcing such sanctions or, on the other hand, helping U.S. firms which do not practice discrimination to operate in South Africa.

Proponents of divestment and divestment argue that however well-meaning, U.S. companies that operate in South Africa — and the institutions in the United States that invest in them — are condoning apartheid.

Critics of such measures argue that U.S. companies in South Africa attack apartheid by paying black and white employees equal salaries for the same work, by obeying the law and placing blacks in management positions they would otherwise attain because of apartheid, by cooperating and even encouraging black trade unions, and by taking other steps to assist blacks. For example, the Gillette Co. has established a company-financed legal aid clinic to help blacks fight South Africa’s discriminatory laws and provide training, sports facilities, housing loans and mortgages.

Reagan policy

The Reagan administration, while harshly criticizing Nixon’s gold policy, and imposing economic sanctions against that Central American nation, has declined to do the same with South Africa. Instead, the administration issues periodic declarations of opposition to apartheid and uses “constructive engagement” or behind-the-scenes diplomatic dialogue, to encourage change.

The U.S. government also supplies $10 million annually for black small-business and training programs.

The administration opposes punitive economic sanctions or trade restrictions against South Africa because they will harm the intended beneficiaries and are not likely to provide us influence over the pace and direction of change,” according to the State Department. A ban on arms sales to South Africa has been adopted by the United States.

The U.S. Catholic Conference, public action agency of the National Conference of Catholic Bishops, has not yet addressed the divestment issue.

At the bishops’ fall 1984 meeting, Auxiliary Bishop Emerson Moore of New York, who later was arrested in an anti-apartheid demonstration at the South African Consulate in New York, requested that the bishops consider divesting any church stock held in “institutions that are exploiting the apartheid situation.”

Archbishop Thomas Kelly of Louisville, Ky., and Bishop Daniel Reilly of Norwich, Conn., visited South Africa in 1984. Archbishop Kelly said the trip “did not reveal a solution” to the divestment-divestment question.

Bishop Reilly said May 5 in New York that “the system of apartheid is strengthened by investment, loans and other assistance, including nuclear cooperation, coming from our country.”

However, he did not go as far as urging divestment.

**Apartheid profit**

Archbishop Stephen Naidoo of Cape Town, South Africa, of Indian origin and thus a member of one of South Africa’s designated non-white groups, has cited a “moral obligation” of foreign firms to “not shelter behind apartheid and use apartheid to make money.” Such actions “would be immoral,” he said, and companies should instead use some of their profits to help housing, education and other assistance for blacks.

Other potential economic sanctions include the halt in the sale of South African gold coins, Krugerrands, in the United States, a suggestion made by Bishop Daniel Reilly. A second alternative, partial divestment, would involve selling stock in corporations that do not follow the Sullivan Principles, standards developed by a Baptist minister in Philadelphia for judging treatment of non-white workers by American corporations in South Africa.

According to the Heritage Foundation, as of December 1984, 123 of 284 U.S. companies in South Africa had signed the Sullivan Principles. Signers employ 74 percent of employment of U.S. firms in South Africa. But total employment by U.S. companies there is only 2 percent of the black workforce, the foundation reported.

**Will U.S. finally sign genocide treaty?**

By Liz S. Armstrong

WASHINGTON (NC) — In the aftermath of World War II, with the horror of the Nazi Holocaust still fresh in the minds of people around the world, the newly established United Nations adopted an international treaty banning genocide.

Many nations moved quickly to ratify it.

The United States was not among them.

Despite repeated discussions of the issue in Congress and the fact that 96 other countries have agreed to the treaty, the Senate has failed to approve the treaty.

That may change soon, however. President Reagan, like several of his predecessors, backs ratification of the treaty. Last fall, the Senate Foreign Relations Committee voted 17-0 in favor of the treaty, formally known as the Convention on the Prevention and Punishment of the Crime of Genocide.

The treaty defines genocide as any of a series of acts “committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group.” Five acts are specifically cited as actions against a group of people:

- Killing.
- Causing serious bodily or mental harm.
- Deliberately inflicting conditions of life calculated to bring about total or partial physical destruction.
- Imposing measures intended to prevent births.
- Forcibly transferring children to another group.

One of the organizations backing the anti-genocide treaty at its inception was the Catholic Association for International Peace. Individual Catholic bishops, organizations like the Catholic War Veterans and the International Union of Catholic Women’s Leagues, and numerous others signed petitions supporting the treaty some 36 years ago.

**96 Other countries have**

The U.S. Catholic Conference supports ratification of the convention today.

“Any delay long over,” said Holy Cross Father William Lewers, director of the USCC Office of International Justice and Peace, in testimony last September before the Senate Foreign Relations Committee.

While various Republicans-backed the treaty, Sen. Jesse Helms, R.N.C., did not and managed to stall the measure until adjournment.

What Helms, and others before him — including the late Sen. Sam Ervin, D.N.C., of Watergate — found objectionable is a provision of the treaty giving the World Court jurisdiction in disputes relating to genocide.

As Ervin said in 1970, this would “give an international tribunal the power to tell the president of the United States and the Congress of the United States and the courts of the United States what they have to do.”

A second complaint is that under the treaty U.S. citizens might be brought to trial in the World Court without safeguards of the U.S. Bill of Rights, Helms has proposed a compromise that would add to the treaty, for U.S. purposes, two "understandings" saying the treaty is not applicable to U.S. domestic law and that the United States reserves the right to refuse World Court jurisdiction in domestic disputes.

Treaty backers, including some Justice and State departments officials, say Helms’ proposal is unnecessary and may raise suspicions in other nations about the U.S. commitment to the genocide ban.

Supporters respond that the treaty is valuable for real and symbolic reasons.

They admit the convention’s shortcomings, but say it is an important beginning.

"It is now abundantly and undisputably clear that, despite the fact that many nations have signed... the convention has failed to stop genocide," acknowledged Sen. Richard G. Lugar, R Ind., Senate Foreign Relations Committee chairman, during hearings in March.

Yet, he added, the treaty dramatizes revulsion against massive crimes against peoples and reiterates "a nation’s commitment to human rights. Non-ratification, our ablest diplomats tell us, puts the United States at a disadvantage when confronting other nations about human rights violations.”

"Certainly, ratification of the Genocide Convention would not give us the ability to right all of the world’s wrongs, but it would be one step reaffirming our commitment to the basic rights of others," Sen. William Proxmire, D-Wis., a longtime treaty backer, told the Senate, "We should take this step as soon as possible."
Holland a lesson in tough issues

The Pope has not had a fun week. But give him credit. He knew he was not going to a picnic in Holland where he would face open opposition to his policies and face danger as well. (Mourderous appeals on his life had been openly made.)

While Holland is a beautiful country, it is also a no-man's land of political and philosophical debate and dissent. Amsterdam, a once beautiful city of canals and boulevards, is now a graffiti-laden city so heavily burdened by its super-liberal drug and welfare laws which invite druggies, welfare groupies, punks and intellectual fuzz-balls of the sort who rejoice in singing "kill the Pope" to the tune of "Rock Around the Clock".

While Catholic Church leaders there obviously are not part of this low-life atmosphere, the Church, as in any nation, tends to reflect a degree of the social ferment that exists there. And many of the issues joined in Holland are ones rising in this country, though not with as much heat.

Voice Editorial

The Pope was confronted with dissent not only on birth control, but on women's ordination, homosexuality, divorce, the appointment of bishops, and others, all going to the ultimate question of authority.

Many of these questions nag away, as people at the grass roots level here and elsewhere grope for satisfaction and some sort of ultimate fulfillment or approval by the official Church. Meanwhile, the Church gropes for answers that will offer Christian compassion while maintaining moral standards.

The Church, for instance, regards persons with real homosexual orientation as legitimate, loveable people who are naturally what they are, but asks them to refrain from expressing their nature sexually. This requires a sacrifice and some do not want to make it.

People who are divorced and remarried are encouraged to continue participation in the Church, but, again, are asked to make the sacrifice of avoiding the sacraments as they are not fully reconciled with the Church in their marital status.

All such issues revolve around hard compromises. And in Holland the Church is split between liberala who do not want to accept the need for such compromises and conservatives who want to maintain traditional continuity.

In today's world of blurred lines of certitude, easy solutions simply are not going to pop up. The important thing is for all factions to maintain dialogue, maintain respectful contact, as in the case of divorced / remarried persons who go to Mass, for instance, and pray that grace will be earned in the struggle itself.

Jesus never promised easy answers. He did it the hard way. But he loved while doing it.

Making a will is smart planning

By Charles B. Stars
Executive Director
Office for Development

Vacation plans are almost upon us. Plans of one kind or another have to be made, whether you're leaving the country or just taking a week off.

Take Maria Presley and Christine Thayer, for example. They are both retired Florida school teachers who have been friends since grammar school. Maria is a widow, who took a two-week sight-seeing trip in North Carolina the year her husband, John, died. Christine never married.

The two friends have talked about taking a similar trip for a year, and now the date of departure is approaching rapidly. They have made the airplane reservations they need, and are in the middle of making hotel reservations and planning the side-trips they hope to make.

Making these plans caused them to consider the future more carefully than usual. They imagined each leg of the trip, trying to foresee difficulties and avoid them with planning. They were especially aware of the prep-aration and anticipated a fun-filled and smooth trip.

All these thoughts about the future reminded Maria that she needed to review her will even though she had it revised after John died. That was the last time she had thought about what would happen to what she owned if there was a fatal accident. It gave her a good feeling, and while she realized her health was good, she did see a need to review her will. She believed she would feel a little easier as she prepared to set out on this vacation.

She would know that her older sister, Rachel, if John's brother would be cared for.

Christine, too, got to thinking. Didn't she need to review her will as much as Maria? Christine really hadn't given it much thought, but she began to realize how important it was to know that her wishes would be safeguarded.

All of the plans were laid carefully for their trip and they turned it into two weeks of real rest and enjoyment. The process of making these plans also added to their trip, and they knew more about what to expect and what to look forward to.

The same is true of a will. Going through the planning process before asking your attorney to draft your will helps you to see where you are and clarify your goals. It gives peace of mind, since you'll be sure that your wishes are recorded and will be respected.

In a will, you can name a guardian for minor children, or provide specific amounts for dependents who need your help more than others. The Archdiocese of Miami and individual parishes often receive bequests from parishioners. It's a way to provide a testimonial to a lifelong Catholic faith that lives in service for years to come. Some leave only what is left after their families are cared for, and this is greatly appreciated.

If you're planning a vacation this summer, think about your will at the same time. If you have a will, does it need updating? If you have children, have they grown up and moved away since your will was made? Has your involvement with the Church, parish or archdiocese, grown so that you'd want to add a bequest to further its Christian outreach?

If you don't have a will, invest a few hours and have yours drafted soon. A carefully prepared will relieves the surviving family of the many problems caused by not having one, and your will allows you to make a final expression of faith and love for the Church.

For further information about the importance of a will or to discuss special projects for which you may make a bequest, we would be happy to assist you in your planning. Contact the Archdiocese of Miami, Office for Development at 757-6241 Ext. 123.

A response to Regan on nuns

Thought you might get a chuckle out of my letter to that nitwit Donald Regan (then treasury Secre-tary).

I'm not even a Catholic, I'm a Unitarian and that's a long way from Rome. A friend gives me The Voice when she's through with it. In my humble opinion it's a very fine publi-cation. I particularly like Fr. Dietzen. Now there's man with his head "screwed on right."

"Dear Secretary Regan:

"Regarding your vicious statement that the nuns who run hospitals do not have their heads screwed on right, may I ask how many nuns you inter-viewed and did you do so on your own time or government time?"

Bertha Dowey Sweetwater
Handling parent-daughter conflicts

Dear Dr. Kenny: My problem is with my parents. I am 30 years old and have been married six years. Three years ago I caught my sister, who lives with our parents, in the midst of an affair with a married man. I was shocked and upset. Yet I continued to bring our two young boys to visit my parents. However, from that time on, they treated me with a "slap in the face," as if I were guilty party. After a while, I stopped bringing the children to visit. Things became worse. My parents became more unfriendly. I guess I am deeply hurt. How can I do "the right thing" when they continue to behave this way? I believe that the separation which has occurred has made matters worse.

Three years ago I caught my sister coming more unfriendly. I guess I am deeply hurt. How can I do "the right thing" when they continue to behave this way? I believe that the separation which has occurred has made matters worse.

Unfortunately, this is not the kind of situation you can talk out with all concerned. You are not free to discuss your sister's affair in front of her and your parents. Perhaps you can talk confidentially with a close friend or wise counselor. Whatever you are able to do, avoid judging your sister. Remember, Jesus was able to forgive and forget, even to love a woman taken in adultery." Follow his example. No one ever told us to shun the sinner. Certainly Jesus did not.

Also, avoid "reading in" to what you imagine your parents may be thinking, what you think are their reasons for brushing you off. If need be, bring it out in the open without suggestions that your sister's affair was the reason for their coolness.

Tell them you feel discarded and left out. Long periods of mutual silence often make matters worse.

Yes, you must bring the children to visit their grandparents. The grandparents need them. And children need their grandparents. Family is important, even if everything is not always harmonious. And now for the most difficult part of all: How do you handle your own feelings of rejection? First, you must accept yourself with all your feelings, both good and bad. Rejection hurts, and the anger that follows is normal. Next, take comfort from the fact that you are doing the right thing by opening up the issue of coolness between you and by bringing the children by. You can talk with others who have felt rejected at times by their parents. This will help you avoid the temptation to wall yourself off so it won't hurt any more. Talk to them. And listen. And, finally, pray. We have a God who was himself rejected so he knows how we feel. Good luck.

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

(NIC News Service)

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Family Nights

Opening prayer

Dear Father, how each of us is changing as we pass along on our life's journey. We hardly seem the same person we were five or ten years ago; our body changes, our mind changes, even our spirit changes. Yet, Lord, each of us is essentially the same person and indeed every one of us is a mystery. Oh, Father, thank you for making us the wonder that we are and for your presence with us, today yesterday and tomorrow. We love you, Father.

Activity time

Young Family

Life Line. Materials: paper, crayons, pencils. Each draw a line across a sheet of paper to represent his life with the date of his birth on one end and today's date on the other. Choose four places along the line that each one thinks he changed significantly. Mark them along the line with the date and why each was chosen. All share their life line with the family.

Middle Years Family

Future Telling. Materials: None. Take about a minute of silence to think about the future five years from now. Take turns pretending it's five years from now, and complete the statement:

1. I live . . .
2. I work or go to school at . . .
3. My favorite clothes outfit is . . .
4. I have traveled . . .

5. My faith situation is . . .

Adult Family

Scripture Time. Materials: Bible. Read together Ephesians 4:17-24 and 1 Peter 4:1-11. How do these readings apply to our family?

Snack

Pop some corn and take note of how it changes.

Entertainment

(Choose a very dark room.) One person closes his eyes and counts to 30. Others hide about the room, keep silent and free from the count of 30. The person who is "it" feels about the room, keeping eyes closed, until he touches all the people. The first person touched is "it" for the next round. It's great fun!

Sharing

1. Tell a funny story from 4 years ago, if you can remember.

Closing prayer

Suggested Prayer: Dear Father, thank you for our sharing this evening. Thank you for helping us discover the many ways we each change with time. Bless us this week, Father, and may we spend our time wisely.

Amen.

Miami, Florida / THE VOICE / Friday, May 17, 1985 / PAGE 19

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Answer to planned parenthood

Last year, a teacher in a large Catholic high school who had built a trust level with her students found she hadn't. In just one year, 10 girls had confided to her they were pregnant, but even after her counsel to the contrary, seven of the pregnancies "disappeared.

"Only three had their babies," she told me. "All I can assume is that the other seven had abortions." She shook her head. Why don't we come up with some alternative to Planned Parenthood and abortions for these kids? Everything is after the fact. Why aren't we helping them deal with the pressures and realities of pre-marital sex? It's always too late when they come to us.

I have reflected often on her despair. We know we are rearing young people who are growing up and dating in a permissive sexual culture. Yet, we are doing little or nothing to help them deal with the pressures they face, pressures much stronger than those we faced.

"NO" button. A campaign of a few years ago was admirable but not enough. Nor is simply moralizing in the classroom. Kids still face the culture's questions, "Why not? Who's it going to hurt? Are you gay or something?"

It seems there is no room for an agency like Planned Parenthood for teens who want to avoid pre-marital sex but have skills in doing so. We had such an agency in every diocese where young people — girls and boys — could go for help when they're ready. I would tell them their stuggles are shared by others their age and that we care about helping them deal with the very real struggles of growing up today.

We could staff such a place with volunteer counselors who have some training in listening to young people, posing questions, and suggesting responses. The success, like the success of youth retreats, would lie in its staff.

These would have to be adults or young adults who like teenagers, who are non-judgemental, who are perceived as trustworthy, who and understand today's youth culture. I believe these people are out there in our church.

BY DR. JAMES AND MARY KENNY

Many young people do not want to engage in pre-marital sex but they're made to feel odd if they don't. Different. They fear ridicule. "I'm the only virgin in my gang," a 16-year-old told her mother tearfully. "Is something wrong with me?"

So they submit. even though they may feel used. The offensive label for a girl who flirts but doesn't indulge in sex is a "tease." Often these girls give in but they don't like themselves very much. Still, they want to belong — a driving need of adolescents.

I envision an ecumenical agency — Adolescent,hood, Inc., maybe — in which personal counseling and support groups are offered to deal with low self-esteem that sometimes results in promiscuity, with skin hunger and healthy ways of dealing with it, with morality and idealism, with techni ques of saying, "No, not yet;" that don't push the ones they like but rather give rise to respect.

As in Alcoholics Anonymous meetings, I would invite young adults who have suffered from the costs of pre-marital sex to share with younger adolescents, and also those who did postpone sex until marriage to know they did it and why they are glad they did.

Maybe this kind of effort won't help the already sexually active teenager but it would offer a support for those who feeling pressured to get into something they feel isn't right when pressures get rough.

And I bet we would get a lot of parent support for such an agency. I think we could make it work.

BY DOLORES CURRAN

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The unremarried Catholic

Several weeks ago I received a letter from a woman in Darlington, Iowa, commenting on a column in which I referred to myself as a divorced woman. She expressed her surprise, saying: "I always assumed you were a widow when you referred to raising your children alone."

Then she made a request: "I wish you would write sometime on divorced Catholics, the ones who remain unmarried. We are a dying breed, I afraid. I have been divorced for more than 20 years."

By Antoinette Bosco

Then she asked: "Do you ever find people who think you are strange for sticking to the rules of our religion? A few words from you on the subject would be great!"

That letter struck a chord. I've been divorced for nearly 18 years now. The major curiosity people have about me is why I didn't remarry. Others ask, "Don't you want to get married again?"

I usually answer to evoke a laugh: "Because I couldn't decide from among all those suitors waiting to be No. 7 in my life" (I have six children). But after I put the smile away, I bristle. It has always amazed me that people somehow feel justified in asking single women such a nosey question.

Yet, I must admit that I am not able to explain singleness in terms of "sticking to the rules of our religion."

I feel the reason why a divorced Catholic woman does not remarry are too personal and complex to be explained in such terms.

In my own case, I certainly can explain why I've never considered remarriage. It was clearly because of my values. I had a job to do — to refashion an intact family. That was the one priority in my life.

There was, in my view, no way my children and I could re-build our family unity if an outsider moved into our circle. So remarriage remained out of bounds.

But my children are grown and I am still single. I know many other women in a similar situation. But, truthfully, I couldn't presume to know why women don't remarry for anyone but myself.

I know people don't have an awful lot of choice about the circumstances that put them in difficult, uncomfortable situations — be it a broken marriage, a broken back, a country at war — whatever.

But choice is the challenge after that. How we decide to redirect our lives comes out of our values — good or bad, spiritual or material, other-focused or self-centered. If we choose to see our lives as a quest for God, we then must make decisions which keep us centered and focused in the direction that leads us to God.

The choice may require a marriage partner, or the rules of an institution, or a personally designed lifestyle that allows one's spirituality to flourish.

There are no precast, set models for everyone to follow when it comes to living on this earth — unless it is that we should live our lives in such a way that we never deliberately hurt anyone else or ourselves.

As my letter writer implies, people do find it strange if you choose to stick to values that require personal choices the world does not understand.

But on the scale of importance, what people think about us when it touches our spiritual values really affects you. All that is important, ultimately, is what kind of relationship we have with the one who gave us life and nurtures it day by day. Our values determine that — and therefore our marital status.

By Tom Lennon

A. "Happiness is our greatest achievement." That happy thought was the brainchild of one of the most contented of saints, Thomas Aquinas.

Sad to say, quite a few people don't achieve happiness. They often fail to do so because they look for it in the wrong places. Their goals are their mistakes.

Right now, you might think that this person you like so much is your only source of happiness.

And you might waste lots of time and emotional energy bemoaning the fact that this person does not care for you and perhaps never will.

Your first step away from this unhappy situation is to face the reality that this person is not as excited about you as you are about her.

Face the reality squarely and fully. Then turn in another direction to search for happiness.

"Your first step away from this unhappy situation is to face the reality that this person is not as excited about you as you are about her."

Try to make some new friends and to be a little better acquainted with your present friends and perhaps re-acquainted with some from the past whose friendship you may have let slide.

Try some new activities or new hobbies — photography, bowling, branching out in your reading, a sport you've never tried before and so on.

Might you become more active in a parish youth group? Could you get better acquainted with your present friends and perhaps re-acquainted with some from the past whose friendship you may have let slide.

All these suggestions can help you distract yourself and "get over" the person to whom you are now so attached.

But distracting yourself and trying to forget should not be your main goal.

Keep the idea of building a newer, happier life firm in your mind. Keep your eye on reality and don't day-dream about what might have been.

And why not now and then whisper a prayer to St. Thomas Aquinas, who was a firm believer in searching for happiness in the right ways and the right places?


By Fr. John Catioir

Spiritual discernment

A dear friend of mine, Father John Callahan, died last year. He was the spiritual father of the Madonna House Apostolate based in Combermere, Ontario, Canada, a place I have visited every year for the last 15 years. He always made sure the following outline was given to those under his spiritual care. It was originally presented at a Jesuit seminar I had attended years before.

Discernment is more subtle and more difficult. It is a gift, an ability to recognize and respond to the call of the Spirit. The discernment process starts from the beginning and continues as the movement of the Spirit becomes more evident. This, of course, presupposes both personal growth in prayer and an ability to question skilfully on the part of the director so as to lead the directee in a non-judgmental way. This, together with a knowledge of the principles of the spiritual life, enables the director to encourage the directee to have a very flexible life of growth in the Spirit and to remain radically honest.

The mystery of the life of the Spirit is not unravelled in a day, because the Spirit leads us along paths we would not necessarily have chosen for ourselves.

The practice of spiritual direction is an interpersonal situation in which the discernment process starts from the beginning and continues as the movement of the Spirit becomes more evident. This, of course, presupposes both personal growth in prayer and an ability to question skilfully on the part of the director so as to lead the directee in a non-judgmental way. This, together with a knowledge of the principles of the spiritual life, enables the director to encourage the directee to have a very flexible life of growth in the Spirit and to remain radically honest.

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should church leaders vote to expend considerable monies for liturgical renovations of the sanctuary or use those funds instead for the poor?"
Can a non-Catholic take Communion?

Q. In response to a recent question you stated that there are occasions when a non-Catholic may receive communion.

BY FR. JOHN DIETZEN

Communion in a Catholic church. I would appreciate your explaining what those occasions are. (Pennsylvania)

A. The requirements for this kind of intercommunion are given in an instruction from the Vatican Secretariat for Promoting Christian Unity (June 1972, and in the new Code of Canon Law, Canon 844).

Five conditions must be fulfilled for the administration of the sacrament of the Eucharist to non-Catholics who have gone before us. They include:

1. The person involved must be a non-Catholic Christian in good standing.
2. They must be in danger of death or in urgent need (examples: during persecution or imprisonment).
3. They must have access to a minister of their own church.
4. They must be unable to have access to a minister of their own faith.
5. They must not be in danger of death or in urgent need.

In the liturgies of this bright Eastern season, the Church indeed acts as it creates at least the occasions for us to converse with God.

God speaks to us in the Liturgy of the Word. His language is the writing of the saints whom he inspired many years ago. In their writings, he speaks to us today to say that he is love. He is perfect love. So, he is compassionate, forgiving, and merciful. He does not abandon, nor reject, nor exclude.

The message is simple — but not childlike. On the contrary, it requires great strength. It is ancient — but most assuredly not an anachronism. Everyone needs that message. The Easter liturgies to this point have repeated it to us again and again.

In the Easter season, the Church delivers God’s word to us also to say that in us, and in all who follow the Lord, Jesus lives and his good works take new and fresh shape among our surroundings. We are called — as was Matthias. The apostolic call goes on. The Lord lives.

So, God speaks — of love, reassurance and in invitation. The other half is our reply.

The bishop of a diocese may allow non-Catholic parents to bring their Catholic son or daughter to his church. If so, the bishop has the right and responsibility to judge whether intercommunion should take place.

Q. Recently in an answer about Gregorian Masses you said, “Though nothing is intrinsically wrong with the concept of Masses being offered for those who are deceased,” the idea of something especially significant about the number 30 might lead to superstitions about the celebration of the Eucharist for the dead.

I’m not questioning what you say about Gregorian Masses, but you make it sound as if any Mass for the dead is not all that important. Perhaps I’m reading more into your answer than I should, but my husband died three years ago and the Masses I am having offered for him mean very much to me. Correct me if I’m wrong. (Massachusetts)

A. You certainly are not wrong. My comment was simply to emphasize that what I explained about Gregorian Masses was in no way intended to detract from our long Christian tradition of intercession for the dead.

‘The bishop has the right to judge whether intercommunion should take place.’

The practice of prayer for those who have gone before us goes back to the beginnings of the church. And since the Mass is (among other things) our greatest prayer, commemoration of the deceased holds an important place in it, especially in the Eucharistic Prayer.

As you indicate, our practice of prayer for all the dead, as well as for specific intentions, is not only for the good of the deceased person but also for the strength and consolation of those left behind. There is no danger of this tradition diminishing in importance, which is becoming less significant, in the life of the church.

A free brochure explaining Catholic regulations on cremation and other funeral practices is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.

Questions for this column should be sent to Father Dietzen.
Slain child’s dad says faith works

More on the Adam Walsh tragedy

“It’s not important to me to know who killed my son. I’m not consumed with vengeance. I was brought up to believe, ‘Vengeance is mine, says the Lord.’ We’ll get justice in the next life. Right now, I have to keep my mind positive.”

The speaker is John Walsh, who has become a nationwide spokesman for better laws to handle the problem of missing children. A few years ago, he was an anonymous businessman in Florida with a young son named Adam. That anonymity ended when his son was kidnapped, remained missing for several weeks and then was found decapitated.

That horror story was retold in the NBC film, “Adam,” starring Daniel J. Travanti as John Walsh. The film recently aired for a third time, winning big ratings but doing more than succeeding as a story. At the end of each showing of the made-for-TV film, a list of missing children is broadcast. So far, three dozen children have been returned to their homes as a result of that effort.

To find out about the film’s accuracy, his own feelings and his work on behalf of missing kids, I spoke recently with Mr. Walsh, who is now on leave from his work in hotel management to lobby on behalf of state and federal legislation, which would expedite the finding of kidnapped victims.

The film, he told me “is almost exactly what happened to my wife and me, unlike ‘The Atlanta Child Murders’ and other docu-dramas. Part of the story wouldn’t be sensational—and we’d participate.

Therefore, some exact dialogue appears in the movie, including transcripts from TV shows done with the real-life Walshes and from their testimony before a congressional committee that the need for better laws.

“The sequence is exact,” Mr. Walsh continued. “As for the emotional content, it shows what we went through, only it was worse in real life. The viewing audience couldn’t handle the real emotions. It would be too tough. ‘There’s no way I can explain what it’s like to lose your only child to a murderer.’”

Mr. Travanti came close to expressing that, however, in the hotel room scene when Mr. Walsh learns the fate of his son.

“We were naive,” Mr. Walsh says of himself and his wife, Revel. “We had been led to believe that Adam was alive. I had no idea about the people who prey on children.”

In real life and in the film, the Walshes thought that they had achieved a great step forward in finding their son when they appeared on “Good Morning, America” to talk about Adam.

“We went back to the hotel thinking we’d see him soon,” Mr. Walsh recalled.

“I don’t believe that Adam died so I could go out and change the laws, but I do believe that he’s in a better place and someday I will see him...”

Instead, they got a phone call informing them that Adam had just been found dead.

“Trovanti and I discussed the role,” Mr. Walsh explained. “It was the first time he had played a living person. We talked about what had happened. I couldn’t be on the set when he did the scene; it was too much for me. He was drained and upset. He had captured the despair of my reaction.”

That despair threatened the Walshes’ marriage and emotional health, but he found his Catholicism to be a solace.

“The experience shook up every clergyman who tried to counsel us,” he said. “It was difficult to think that God would permit the decapitation of a six-year-old. But, after my initial anger and heartbreak, I came to the conclusion that we are given free will to do good or evil. So we chose to do good and not to destroy our lives. I relied on my religious upbringing. I don’t believe that Adam died so I could go out and change the laws, but I do believe that he’s in a better place and that someday I will see him, in the meantime, I have to do my best.”

That includes warning parents to watch their children, to compile identification records (such as fingerprints and recent photos) in case of a kidnaping and to demand laws which will lead to the early pursuit of child-snatchers.

“There’s no such thing as being over-protective,” Mr. Walsh noted. “I’d rather be a little paranoid than identify a body in a morgue. It can happen to anyone.”

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**By James Breig**

**A prayer answered**

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**United States, the completion of a $375,000 studio is a prayer come true.**

“God very often asks us to do the humanly ridiculous so he can do the miraculous,” said Mother Angelica, who started the Eternal Word Television Network in 1981 with $200 to her name and no experience in television production. The network, which began in a garage on the grounds of Our Lady of the Angels Monastery near Birmingham, Ala., today can reach approximately 8 million homes through broadcast and cable television, Mother Angelica said in an interview.

It runs a mixture of religious, entertainment and instructional programs.

The new building, houses a 50-by-70-foot studio, a conference room, office space and a carpenter’s workshop.

It will enable the network to produce half of its own programs, Mother Angelica said.

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**The speaker is John Walsh, who killed his son. I’m not consumed with vengeance. I was brought up to believe, ‘Vengeance is mine, says the Lord,’ We’ll get justice in the next life. Right now, I have to keep my mind positive.”**

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**For Mother Angelica, a Poor Clare Nun of Perpetual Adoration, who launched the first Catholic satellite television network in the United States, the completion of a $375,000 studio is a prayer come true.**

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An intensive week-long Leadership Training Course in Catholic Evangelization will be offered at St. Vincent De Paul Regional Seminary, Boynton Beach, June 16-21.

Co-sponsored by the Catholic Evangelizing Center of Blackstone, Mass., and "The Catholic Evangelist" of Boca Raton, the 1985 School of Evangelization offers training which will equip Catholics with the skills necessary in the specific geographic area of an active, explicit outreach ministry within the context of Parish Home Visitation. "The ultimate goal of this leadership training program is to train the participants as "trainers," so that they can go back into their own parishes to begin (or continue) the formation of their own Parish Evangelization Teams," explained Fr. Bob Deshaies, President and Coordinator of the Catholic Evangelistic Center.

Eight Dade County Catholic High School students are among the 350 Hispanic high school seniors named national winners this year of the Hispanic Scholar Awards Program. School students are among the 350 Hispanic high school seniors named national winners this year of the Hispanic Scholar Awards Program. The program, sponsored by the College Board, rewards students with high scores on the Preliminary Scholastic Aptitude Test, plus high grades and good overall records.

The eight are: Manuel Garbonell, Ricardo Dopico, Roque Martin and Ernesto Varela of Christopher Columbus High School; Cecile Figueras and Viviana Stokloza and Sue Blum complete the group. All are graduates of state-approved Catholic high schools.

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A video that shows an abortion from the victim's point of view can be obtained by contacting any of the Respect Life Offices of the Archdiocese of Miami. "The Silent Scream" uses ultra-sound technology to reveal the actual appearance of a 12-week old fetus being aborted. It was created by Dr. Bernard Nathanson, founder of the Catholic Evangelistic Center.

In addition to Fr. Deshaies, who currently serves as associate pastor at Blessed Sacrament Church in Worcester, Chet Stokloka and Sue Blum complete the facilitating team for the School. Mr. Stokloka is the Co-Founder and Executive Director of the Catholic Evangelistic Center, and Ms. Blum is the Editor of "The Catholic Evangelist" magazine. Both sponsoring organizations have received the Apostolic Blessing of Pope John Paul II.

The Broward County Serra Club will have a meeting-singal on 7 p.m. on May 29 at the Village Church hall, 191 St. and North Miami Ave. Call 652-3052 or 753-0770; Hialeah, 883-2229; Hollywood, 966-2330; Homestead, 754-2444. The donation for the luncheon is $25 per person.

Catechetical Center Summer Hours

The Catechetical Center will be open to the public on Fridays only from June 6 to August 7. The hours will be from 9:00 a.m. to 12:30 p.m. and 3:30 - 5:30 p.m. Center closed completely July 29 - August 9.

The Center will re-open for business on August 12, 1985 with regular hours Anyone wishing to use materials for summer vacation schools or other programs is asked to contact the Center before June 7 to make arrangements for the materials needed.

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The Conacle will hold a chromatric teaching workshop from May 24-27, given by Fr. Donald Mascher. Overview: 8:00 a.m. to 9:00 p.m. through Mons. M. $30 per person by the day. Cost: $30 per person through May 21, $35 per person thereafter. Call 404-2100. Concordia, 140 S. Dixie Hwy., Lauderdale, 33346. The North-Dade Catholic Widowers Club will hold a meeting-singal at 7 p.m. on May 30 at the Village Church hall, 191 St. and North Miami Ave. Call 652-3052 or 653-2921. St. George Catholic Church will sponsor a lunchtime/talow show on May 25th at 11:30 a.m. Tickets 50s.

The St. Hugh Parish and School will hold a pinning ceremony and reception for the 4th grade graduating students at 6:30 p.m. until 8:00 p.m. BBQ chicken, sports, games. $1.00 at the door or by calling 757-6241, Ext. 351.

The St. Joseph and Anna Center for the elderly at 33040 N.W. 12th Ave. will hold a series of 8 lectures on aging conducted by Fr. Mike Fiasquet, S.P., psychologist, for the Archdiocese of Miami, beginning May 30 from 7:30 to 9:00 p.m. on Thursdays. For more info call the Respect Life Office at 653-2451.

The North-Dade Catholic Support Group for Separated and divorced is sponsoring a Mayoral Debate and reception for the Democratic candidates for Mayor at 7:00 p.m. on May 19 at the Catholic Cultural Center, 3300 N.W. 25th Ave., Miami. Call 653-2451 for more info.

The North-Dade Catholic Widowers Club will have a two hour intensive course on June 10th. For more info call Fr. Vincent De Paul Parish, Miami. $5 for the meeting.

The Joyful Noise Ensemble will perform the "Widows," May 17 at 8:00 p.m. in St. Matthew's Catholic Church, 2130 Mandeville Rd., Pembroke Beach. "Widows," is a contemporary musical of the Life of Christ as seen through the eyes of the Apostle Peter. Admission is Free.

A Life In The Spirit seminar will be held in English at San Isidro Catholic Mission, 230 Hammocksville Road, Pompano Beach on May 24, 7:00 p.m. and May 25 from 9:30 a.m. with a closing Mass at 4:00 p.m. Admission is $4.00 per person. For more information please call St. Mary's Catholic Center, 3400 NW 32nd Ave., 754-2444.

Father Vincent T. Kelly, Superintendent of Schools, has announced the appointment of two new principals to Catholic High Schools in the Archdiocese. Brother H. M. Delaney, Provincial of the Congregation of Christian Brothers, has appointed Brother John Brennan, C.F.C., as principal of Curry-Nettey Dame high school for the 1985-86 school year. Brother Brennan is presently the Assistant Principal at the high school. In addition, three other Brothers will also be on the school faculty next year. The Christian Brothers bring with them a long history of dedication.

F. Dominic DeBlase, Provincial of the Salesians of St. John Bosco, has appointed Fr. Frank Wolfrom, S.D.B., as principal of LaSalle high school for the coming school year. Fr. Wolfrom, presently completing an assignment as Superintendent of Salesian Schools in the Eastern United States and Canada, will join Fr. 

Catholic Daughters of the Americas, Court Holy Spirit, No. 1912, Pembroke Beach, will hold the regular monthly business meeting on May 24th, St. Elizabeth's Gardens, 2 P.M. Election of Officers.

St. John the Baptist Parish and School will have a special All Night Penance Service on May 23, 7:15 a.m. in the school Band Room. All are invited to participate in this special service. For more information, call Mary at 757-6241.

The Broward County Serra Club will have regular monthly meetings on the first Thursday of every month at 7:00 p.m. at the Roman Catholic Diocese Offices of CCS, at 754-2444. The mass for the luncheon is $25 per person.
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Miami, Florida / THE VOICE / Friday, May 17, 1985 / PAGE 25
The Jewish roots of our Catholic Mass

By Joe Michael Feist
NC News Service

It was a cool autumn evening when my family and I drove up to the Northern Virginia Hebrew Congregation temple. We were there for a Friday service, our first Jewish service, and I was a bit apprehensive. I didn't know what to expect, though I suspected the service would seem foreign to me.

The first thing I noticed as we approached the entrance was a booth or hut made of branches with pictures of fruits and vegetables hanging around the sides. I later learned that this was a Sukkah, erected to remind Jews of the booths or huts the Israelites lived in as they wandered in the desert toward the Promised Land.

Inside the temple, the rabbi explained that this Shabbat, one of the most important days in the Jewish calendar, fell within the festival of Sukkot, the harvest festival described in Chapter 23 of the book of Leviticus. I suddenly began to recall exciting scripture stories of the Israelites' courage, daring and abiding faith.

As the service progressed, we voiced — in language that is universal — prayers of praise, thanksgiving and petition. I soon felt a growing, surprising and comfortable familiarity with the liturgy.

The fact that Catholics can discover roots of their own worship in Judaism should not be surprising, according to Dr. Eugene Fisher, director of the U.S. bishops' Secretariat for Catholic-Jewish Relations.

After all, Fisher said, Jesus was a Jew and his first followers were Jews. Moreover, "Jesus' prayer life was Jewish. He went to the temple. He went to synagogues. He chose the occasion of a Passover seder (the Last Supper) to explain his mission."

After Jesus was gone, Fisher said, his earliest followers continued to go to the Temple. Over time, as the Christians began to develop their own liturgy, Fisher added, "It was based on structures of Jewish liturgy and permeated with the symbolic language of Jewish liturgy."

Fisher, who serves as a consultant to the Vatican Commission for Religious Relations with the Jews, said, for example, that parts of the Mass have parallels in Jewish liturgy.

The first part of the Mass — the Liturgy of the Word — is essentially a typical synagogue prayer service combining readings from Scripture and psalms, Fisher noted. After that, the liturgy "takes its form from an adaptation of the Passover seder beginning with the great blessings — the berakot." The blessings over the bread and wine are adaptations of Jewish blessings, he said.

When Jesus was asked how to pray, Fisher commented, his response "was very much in the manner of the synagogue." The thoughts contained in the Our Father are "found today in the basic prayers of daily Jewish life."

Catholic liturgical seasons find parallels in the Jewish liturgical calendar, Fisher remarked. "For instance, the season of Advent is a time of repentance, reconciliation and expectation — great themes of the Day of Atonement and the Jewish New Year celebrations, which also are in the autumn. And the season of Lent and Easter coincide with the time of Passover."

It is important to note, Fisher continued, that "Christianity continued to draw inspiration from the living spiritual heritage of Judaism." For instance, Christians "gradually began to apply to Sunday the characteristics of the Sabbath as a special day of rest."

Catholic should not be surprised to discover roots of their own worship within the traditions of Judaism, says Eugene Fisher, director of the U.S. bishops' Secretariat for Catholic-Jewish Relations. After all, Fisher says, Jesus was a Jew and his first followers were Jews. (NC photo)

Fisher, who has written numerous books and articles on Catholic-Jewish relations, feels that it is important to understand how Christianity and Judaism grew from a common root in biblical Israel. But obviously, he said, different forms of prayer developed.

"From the Christian side the understanding of Jesus as the one Lord naturally infused Christian prayer with a distinctive characteristic," he said.

"For its part, Jewish prayer continued to develop an increasingly rich spirituality which can, even after 2,000 years, be appreciated by Christians as a means of response to the one God we both worship, the God of Israel."

So Fisher insists that there is something more important than appreciating Judaism as a way of understanding our own past history as Christians.

What is often forgotten, Fisher thinks, is that Judaism is not simply a religion of the past, Jews have an ongoing bond with God and a life of worship in which Christians find their own worship reflected in numerous ways.

Ruth's choice

By Father John Catelut
NC News Service

In ancient Israel in about the 12th century B.C. a couple named Elimelek and Naomi lived in Bethlehem. When famine hit the land they moved east to Moab. In Moab, Elimelek died. Naomi's two sons married Moabite girls, something frowned upon by the Israelites.

In the course of time both sons died and Naomi was left with her two foreign daughters-in-law. When the famine eased in Israel, Naomi decided to go home. She urged the young women to remain in their own country where they might remarry and have families of their own.

Reluctantly, tearfully, one of them — Orpah — kissed her mother-in-law goodbye. The other, Ruth, insisted on going with Naomi.

"Do not ask me to abandon or forsake you. For wherever you go, I will go. Wherever you lodge I will lodge. Your people shall be my people and your God my God" (Ruth 1:16-17).

The biblical account doesn't say why Ruth did this. Her choice was highly unusual. It meant Ruth was willing to pull up stakes and sever old connections.

In Bethlehem Ruth met a man named Boaz, whom she married. They had a son and named him Oved. He became the father of Jesse, who was the father of David.

Thus it was that a pagan woman became an ancestor of the great...
Mixed marriages

What can the Church do to help couples stay together?

By Katharine Bird
NC News Service

The Catholic Church today takes the approach that mixed marriages can serve as "a sign of hope for unity among churches," said Father John Hotchkin, director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.

The church also recognizes that people in mixed marriages may encounter special complications, Father Hotchkin said. "We think such marriages have special claims on the pastoral ministry of the church." He added that nationwide 27 percent of Catholics marry non-Catholics. In some areas, the Far West and the South, it's 80 percent.

Much church help takes the form of counseling before marriage. Couples are encouraged to face potential difficulties and make decisions "in a way that respects the religious conscience of each," Father Hotchkin said.

But more thought is now being given to serving couples in mixed marriages after the wedding. He thinks more local-level consultation resources and the experiences of such couples could prove beneficial. It might produce a workable list of their special needs, the priest said.

When helping couples with "mixed marriages," Father Hotchkin said, "you have to take into account a whole bundle of factors." He asked: "What are the religious and cultural values?" And: "What about their family structures?"

The church is interested in helping couples work together to build a strong faith community. It promotes the idea that "the shared religious life is an important task" of married couples, he said.

Father Hotchkin counsels couples to "work together in living up to the promise, to plan together for the special day and celebrate it together." Again, what happens with couples in mixed marriages in these times will depend on the personal circumstances of the couple.

The question of the ecumenical age is whether couples in mixed marriages can cooperate to carry out valuable social-justice work. But can they cooperate in other ways? There are important tasks to carry out in common along the way — ecumenism's practical side, he pointed out.

"It is fairly easy to see that divided Christians can cooperate to carry out valuable social-justice work. But can they cooperate in other ways?"

A tension point for many couples is the inability to participate fully in each other's religious rites. Father Hotchkin would like to see more ministry to couples in this situation. The danger is that couples "will fall into the cracks between the churches."

Father Hotchkin counsels couples to participate together in worship as much as possible. He suggested that services held in some parishes during Advent and Lent might prove beneficial.

King David. This may be why Ruth's story was included in Scripture.

Later, Matthew singled Ruth out when his Gospel presented a genealogy — a family tree — of Jesus, son of David (Matthew 1:5).

Scholars generally agree that the basic points about Ruth are based on historical fact. They doubt that the Old Testament writers intended a pagan and a foreigner — David's ancestor.

It seems that mixed marriages have been with us for many centuries. Naomi loved Ruth and accepted her, letting God direct the relationship's outcome. One can imagine that even if Ruth had not become an Israelite, Naomi would have loved her.

The Bible doesn't talk much about mixed marriages. One of the few times we hear of a "mixed marriage" is in St. Paul's first letter to the Corinthians. But since what he had to say concerned a new Christian who already was married to a pagan, it is quite different from many of today's mixed marriages.

It seems certain people were demanding that a new Christian separate from a spouse who remained a pagan. But what Paul writes shows his usual pastoral sense. He advised the couple to remain married as long as the pagan partner caused no serious difficulties for the other in living the Christian life. His reason: "The unbelieving husband is cared for by his believing wife; the unbelieving wife is conscripted by her believing husband." (1 Cor. 7:13:14)

In other words, Paul hoped the pagan spouse would be affected by contact with the believing community. But even if the pagan partner should not become fully Christian, the implication is that the couple should stay together and live in harmony. For, as Paul put it, "God has called you to live in peace."
Cajun priest ‘spells it like it is’

By Alexa Steele

Retired Msgr. Jules Daigle of Welsh, La. stands beside his astonishing 640-page draft of the first Cajun dictionary ever published. The 84-year-old priest estimates that more than a million Cajuns lives in Louisiana and East Texas. (NC photo by UPI).

By Patrick Steele

Christian music, and Soul exercisers meets to combine prayer, meditation of Body and Soul, Inc. based in Germantown, Md. conducts aerobics classes in churches of several denominations in Maryland and Virginia, choreographing exercise routines to Christian music. Many Catholic churches participate, including St. Mary Parish in Annapolis which sponsored a series of classes.

Fazio signed up with the Christian exercise program just a year ago, hoping for a miracle. She got one. Starting slowly and never feeling pressure to keep up with her healthier classmates, Fazio worked hard to stretch her tendons back into shape. Now she can kick and strut and bend with the best of her classmates.

“Body and Soul is a wonderful way to return to the Lord some of the gifts he has given us,” said Msgr. Whelan.

Msgr. Jules Daigle was weary of the misconception that Cajun people are poor, uneducated swamp-dwellers, so he set out to prove that Cajuns are a proud and unique people — with a language all their own.

The priest said the original Cajuns blended in so well with Americans, they nearly lost their culture and language. Cajun was banned from Louisiana’s public schools because of what Msgr. Daigle called “stupid bigotry.” Since parents did not want their children ridiculed, the language was nearly lost. Some 1,500 copies were sold in Lousiana and East Texas. (NC). The dictionary as a teaching tool.

Aerobic exercise aids body, soul

ANNAPOLIS, MD. (NC) — Just a few years ago, Barbara Fazio, a vibrant, active young woman, faced the gloomy prospect of spending her life in a wheelchair. She was suffering from Crohne’s disease, a crippling intestinal disorder which is for the most part, incurable. The medication prescribed to Fazio helped her disease but caused shortened ligaments and tendons and thus made it impossible for her to walk barefoot or completely extend her arms.

She won a new life through an exercise class which strengthens not just muscles and organs — but the souls of its participants. Body and Soul, Inc. based in Germantown, Md. conducts aerobics classes in churches of several denominations in Maryland and Virginia, choreographing exercise routines to Christian music. Many Catholic churches participate, including St. Mary Parish in Annapolis which sponsored a series of classes.

Fazio signed up with the Christian exercise program just a year ago, hoping for a miracle. She got one. Starting slowly and never feeling pressure to keep up with her healthier classmates, Fazio worked hard to stretch her tendons back into shape. Now she can kick and strut and bend with the best of her classmates.

“What a joy has come into my life in being able to do these things I never thought I would do,” she said.

Unlike most exercise classes, Body and Soul concentrates on overall well being, with the main thrust on spiritual wellness. Each class begins with prayer.

Fazio is just one of the students who have experienced physical healings after taking the class. Class member Breda Freeberg said, “The Lord must have led me right to the door” when she was looking for an exercise program. Her back problems have greatly improved since joining the class.

“When you go to class, you are taught that all the pain is not because you are sick, but because you are ill-paying for what you have done wrong,” she said. “The Lord is saying ‘End it’ when you go there.”

“Through the music, our exercises become prayer and the music heals and uplifts our spirits,” said instructor Donna Whelan, a member of St. Mary Parish. “Plus, our classes become a Christian community; we care about, encourage and pray for each other.”
Annual Report
Catholic Community Services

54th Year
Loving Services of the
Archdiocese of Miami
"...love one another constantly from the heart."

My dear friends of Catholic Community Services:

The Annual Awards Luncheon is an opportune time for the Archdiocese to count its blessings in the devoted ministry of those who are associated with the Catholic Community Services, and, it is a welcome occasion to pay tribute to these brothers and sisters among the Disciples of the Lord.

This year the Archdiocese is observing its Year of Love. In the words of St. Peter, "By obedience to the Truth you have purified yourselves for a genuine love of your brothers; therefore, love one another constantly from the heart" (First Letter, 1:22). We are grateful to Catholic Community Services for demonstrating in the community that brotherly love that must permeate every Catholic heart in both social and personal human relations.

I thank God with and for Catholic Community Services and I beg God to bless all the staff, the volunteers, the benefactors and all who are associated in reaching out to the least of the brethren.

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

A positive side... is the involvement of more lay volunteers...

Cutbacks in Federal contributions to national and local social, health and educational programs over the past three years have created additional difficulties for the elderly and needy and additional pressures on social services agencies. The increasing demand for services from Catholic Community Services and the decreasing availability of financial resources remains the major challenge for our staff and Board of Directors.

A positive side to this challenge is the involvement of more and more lay volunteers in the delivery of social services to the needy, as in the growing parish social ministry programs in the Archdiocese of Miami.

The CCS staff has again performed superbly in the face of the challenges of the past year. The Board of Directors intends to do its part in locating an increase in financial resources to assure that CCS clients continue to receive quality service in response to their needs.

Arthur W. Kane, Chairman
General Board of Directors
Catholic Community Services
Dear Friends of Catholic Community Services:

1984 represents another year of accomplishment for our Agency and the Archdiocese of Miami. With the Church universal, we rejoice in the erection by Pope John Paul II of the new Dioceses of Palm Beach and Venice. We are grateful for the opportunity to lay the foundations for the Catholic Charities Movement in these new Churches.

In 1984, we had the honor of hosting the National Conference of Catholic Charities and were honored by the presence of His Eminence, Cardinal de Nascimento, President of Caritas Internationalis.

These two events helped to increase our awareness that we are part of a worldwide movement of charity which is integral to the mission of the Church today, we carry the torch of charity in the new Archdiocese of Miami.

With every good wish, I am
Sincerely yours in Christ,

Monsignor Bryan O. Walsh
President

Agencies of Catholic Community Services

CENTRAL OFFICE
9401 Biscayne Blvd., Miami Shores, Florida 33138
750-2800, ext. 2464
Msgr. Bryan O. Walsh, S.T.L., M.A., President

OFFICE OF THE PRESIDENT
Terry L. Sundy
Executive Assistant
Lloydine McGuinn
Assistant for Board Affairs
Edward F. McHale
Director, Community Relations

ADMINISTRATION
(Accounting, Data Processing and Personnel)
Ronald A. Hassell, Director

BUDGET MANAGEMENT
Jesus Gonzalez-Pita, Director

CHILD WELFARE DIVISION
Ms. Jeanne James, M.S.W., Director

DADE-MONROE REGION
Joseph R. Novack, A.C.S.W., Executive Director

Day Care and Neighborhood Centers Division
Alicia G. Abreu, Director

Substance Abuse Division
Rev. Sean O'Sullivan, M.A., D.S.W., Director

FAMILY SERVICE PROGRAMS
Information, referrals, immediate services, adoption, counseling, psychological evaluations and foster care

DADE COUNTY
Catholic Family and Children's Services
9990 N.E. 2nd Avenue, Miami 33138

OUTREACH LOCATIONS
Little Havana
970 S.W. 1st Street, Miami 33130

Catholic Family and Children's Services
Little Flower Parish
1270 Anastasia Avenue, Coral Gables 33134

Catholic Family and Children's Services
Our Lady of Divine Providence Parish
10420 S.W. 4th Street, Miami 33174

Catholic Family and Children's Services
Our Lady of the Lakes Parish
15801 N.W. 67th Avenue, Miami Lakes 33014

Catholic Family and Children's Services
Sacred Heart Parish
106 S.W. 2nd Road, Homestead 33030

Catholic Family and Children's Services
St. Augustine Parish
1400 Miller Road, Coral Gables 33146

Catholic Family and Children's Services Parish-based social service program which in an organized fashion offers parishioners opportunities for personal voluntary service to the poor, bereaved, lonely elderly and others who are hurting.

DADE-MONROE COUNTIES Catholic Family and Children's Services Parish Social Ministry
Mercedes Campano, A.C.S.W., Director
9990 N.E. 2nd Avenue, Miami 33138

BROWARD COUNTY
Catholic Family Services
Parish Social Ministry
Patricia M. Miller, A.C.S.W., Director
1300 S. Andrews Avenue, Ft. Lauderdale 33316

SERVICES FOR THE AGING

Catholic Services to the Elderly
Raymond M. McGraw, M.S.W., Administrator
9900 N.E. 2nd Avenue, Miami 33138

Sénior Day Centers
Offers (respite care, assistance provided by a safe environment during the day.)

DADE COUNTY
Catholic Community Services
1010 Windsor Lane, Key West 33040

MONROE COUNTY
Catholic Social Services
Rev. John O'Leary, Executive Director
1010 Windsor Lane, Key West 33040

BROWARD COUNTY
Catholic Family Services
Thomas G. Honold, M.S.W., D.P.A., Executive Director
310 S. Andrews Ave., Ft. Lauderdale 33316

OUTREACH LOCATIONS
Catholic Family Services/South Broward

MADREY PARISH
353 S.E. 12th Avenue, Deerfield Beach 33441

SERVICES TO CHILDREN AND YOUTH

Centro Hispano Catholic Day Care Center
Sister Praxedes Suarez, S.S.S., B.S.W.
141 N.W. 7th Avenue, Miami 33125

Catholic Community Services
Family Day Care
Kathryn Semple, R.N., Administrator
17007 S. Dixie Hwy., Perrine 33157

Catholic Community Services
Little Havana Child Care Program
Lourdes Garcia, Administrator
970 S.W. 1st Street, Miami 33130

San Juan de Puerto Rico Day Care and Neighborhood Center
Sister Ana Luisa Borja, Administrator
144 N.W. 26th Street, Miami 33127

Catholic Family Services
Family Day Care
Kathryn Semple, R.N., Administrator
17007 S. Dixie Hwy., Perrine 33157

Overtown Day Care and Neighborhood Center
André M. Bony, M.S.W., Administrator
1401 North Miami Avenue, Miami 33136

St. Luke's Day Care Center
Migdalia Figuerdo, Ph.D., Administrator
3290 N.W. 7th Street, Miami 33125

RESIDENTIAL GROUP CARE

Boystown of Florida (Ages 12-18)
Msgr. John W. Glorie, Executive Director
18600 S.W. 97th Avenue, Perrine 33157

Overnight Day Care and Neighborhood Center
Kathryn Semple, Administrator
18600 S.W. 97th Avenue, Perrine 33157

Catholic Family Services
Mother Mary Joseph Residence
St. Luke's Day Care Center
Kathryn Semple, Administrator
144 N.W. 26th Street, Miami 33127

Catholic Family Services/North Broward
St. Ambrose Parish
Julie Hamilton, C.M.S.W., Social Worker
353 S.E. 12th Avenue, Deerfield Beach 33441

Catholic Community Services North Broward
St. Ambrose Parish
Julie Hamilton, C.M.S.W., Social Worker
353 S.E. 12th Avenue, Deerfield Beach 33441

EMLOYMENT TRAINING SERVICES

(Provides case management services, employment, personal care, respite care and life/energy/emergency alert response system)

DADE COUNTY
Catholic Community Services
Manpower Division
Morris Ackinson, Director
1901 S.W. 1st Street, Miami 33135

MIGRATION AND REFUGEE SERVICES

DADE COUNTY
Catholic Community Services
Office of Migration and Refugee Services
(Provides counseling on all immigration matters.)
Clark Cordero, Director
6600 Biscayne Boulevard, Miami 33138

Catholic Community Services
Refugee Resettlement Office
(Provides outreach services to the elderly who are homebound or institutionalized.)
Margaretta Setas, Director
6600 Biscayne Boulevard, Miami 33138

PARISH SOCIAL MINISTRY

(Parish-based social services which can be contracted to provide personal voluntary service to the poor, bereaved, lonely elderly and others who are hurting.)

DADE-MONROE COUNTIES
Catholic Family and Children’s Services Parish Social Ministry
Mercedes Campano, A.C.S.W., Director
9990 N.E. 2nd Avenue, Miami 33138

BROWARD COUNTY
Catholic Family Services
Parish Social Ministry Project
Patricia M. Miller, A.C.S.W., Director
1300 S. Andrews Avenue, Ft. Lauderdale 33316

SOUTH Dade Parish-based social service program which in an organized fashion offers parishioners opportunities for personal voluntary service to the poor, bereaved, lonely elderly and others who are hurting.

DEER DAY CARE CENTER

Offers (respite care, assistance provided by a safe environment during the day.)

DADE COUNTY
Catholic Community Services
Senior Center
Peter J. O’Connor, Administrator
9900 N.E. 2nd Avenue, Miami 33138

BROWARD COUNTY
St. Elizabeth Senior Day Center
Anna Mandiola, Coordinator
9901 S.W. 1st Street, Pembroke Pines 33064

Central West Senior Day Center
Teri Caracino, R.N., Coordinator
6205 N.E. University Drive, Tamarac 33321

SERVICES FOR THE HOMEBOUND ELDERLY

(Provides case management services, homemaker, personal care, respite care and life/energy/emergency alert response system.)

BROWARD COUNTY
Catholic Family Services
Community Care for the Elderly
Administration
Thomas Findlay, Project Director
311 A.N.E. 3rd Street, Ft. Lauderdale 33301

MIGRATION AND REFUGEE SERVICES

DADE COUNTY
Catholic Community Services
Refugee Resettlement Office
(Provides counseling on all immigration matters.)
Clark Cordero, Director
6600 Biscayne Boulevard, Miami 33138

Catholic Community Services
Refugee Resettlement Office
(Provides counseling on all immigration matters.)
Clark Cordero, Director
6600 Biscayne Boulevard, Miami 33138

PARISH SOCIAL MINISTRY

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DADE-MONROE COUNTIES
Catholic Family and Children’s Services Parish Social Ministry
Mercedes Campano, A.C.S.W., Director
9990 N.E. 2nd Avenue, Miami 33138

BROWARD COUNTY
Catholic Family Services
Parish Social Ministry Project
Patricia M. Miller, A.C.S.W., Director
1300 S. Andrews Avenue, Ft. Lauderdale 33316

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BROWARD COUNTY
Catholic Family Services
Community Care for the Elderly
Administration
Thomas Findlay, Project Director
311 A.N.E. 3rd Street, Ft. Lauderdale 33301

(Continued on page 6)

Miami, Florida / THE VOICE / Friday, May 17, 1985/ 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. at September 30, 1984, and the related statements of public support, revenue, expenses and changes in fund balance and changes in financial position 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.

In our opinion, the aforementioned financial statements present fairly the financial position of Catholic Community Services, Inc. at September 30, 1984, and the results of its operations and the changes in its financial position for the year then ended, in conformity with generally accepted accounting principles which, except for the change, with which we concur, in the method of accounting for property and equipment as described in Note 8 to the financial statements, have been applied on a basis consistent with that of the preceding year.

Pannell Kerr Forster
Certified Public Accountants

### PROGRAM SERVICES

<table>
<thead>
<tr>
<th>Counseling</th>
<th>Immediate Intake Services</th>
<th>Pregnancy and Adoption</th>
<th>Elderly</th>
<th>Refugees</th>
<th>Other Services</th>
<th>Support Services</th>
<th>Total Family Services</th>
<th>Institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>$244,775</td>
<td>$127,223</td>
<td>$140,923</td>
<td>$23,288</td>
<td>$222,267</td>
<td>$80,326</td>
<td>$226,399</td>
<td>$1,065,201</td>
<td>$806,908</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expenses</th>
<th>Salaries</th>
<th>Pension and health insurance benefits</th>
<th>Payroll taxes</th>
<th>Subtotal personnel expenses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$244,775</td>
<td>$127,223</td>
<td>$140,923</td>
<td>$23,288</td>
</tr>
<tr>
<td></td>
<td></td>
<td>$222,267</td>
<td>$80,326</td>
<td>$226,399</td>
</tr>
<tr>
<td></td>
<td></td>
<td>$1,065,201</td>
<td>$806,908</td>
<td></td>
</tr>
</tbody>
</table>

### Specific Assistance

<table>
<thead>
<tr>
<th>Food and clothing</th>
<th>14,158</th>
<th>1,000</th>
<th>22,302</th>
<th>—</th>
<th>24,112</th>
<th>11,144</th>
<th>—</th>
<th>72,716</th>
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</thead>
<tbody>
<tr>
<td>Medical and dental</td>
<td>1,996</td>
<td>50</td>
<td>50,396</td>
<td>—</td>
<td>—</td>
<td>5,444</td>
<td>1,024</td>
<td>58,910</td>
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<tr>
<td>Other assistance</td>
<td>3,307</td>
<td>21,161</td>
<td>921</td>
<td>—</td>
<td>144,950</td>
<td>4,815</td>
<td>1,227</td>
<td>176,176</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Conferences, meetings, dues</th>
<th>3,443</th>
<th>2,090</th>
<th>4,575</th>
<th>1,171</th>
<th>650</th>
<th>2,988</th>
<th>12,855</th>
<th>27,772</th>
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</thead>
<tbody>
<tr>
<td>Depreciation</td>
<td>980</td>
<td>815</td>
<td>1,315</td>
<td>131</td>
<td>—</td>
<td>351</td>
<td>1,645</td>
<td>5,237</td>
</tr>
<tr>
<td>Donations</td>
<td>961</td>
<td>381</td>
<td>1,548</td>
<td>868</td>
<td>468</td>
<td>107</td>
<td>886</td>
<td>4,699</td>
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<tr>
<td>Insurance</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Interest</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Other expenses</td>
<td>352</td>
<td>187</td>
<td>3,632</td>
<td>80</td>
<td>445</td>
<td>299</td>
<td>3,983</td>
<td>8,978</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Professional fees</th>
<th>3,011</th>
<th>2,204</th>
<th>4,512</th>
<th>716</th>
<th>1,870</th>
<th>763</th>
<th>4,619</th>
<th>17,695</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent and utilities</td>
<td>22,750</td>
<td>13,116</td>
<td>21,463</td>
<td>6,092</td>
<td>19,654</td>
<td>4,757</td>
<td>24,100</td>
<td>111,932</td>
</tr>
<tr>
<td>Repairs and maintenance</td>
<td>2,691</td>
<td>1,459</td>
<td>2,466</td>
<td>649</td>
<td>2,337</td>
<td>816</td>
<td>10,844</td>
<td>21,462</td>
</tr>
<tr>
<td>Reimbursed Program Services</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Supplies</td>
<td>2,997</td>
<td>2,631</td>
<td>3,630</td>
<td>991</td>
<td>2,465</td>
<td>1,074</td>
<td>6,971</td>
<td>20,759</td>
</tr>
<tr>
<td>Telephone</td>
<td>10,058</td>
<td>7,379</td>
<td>8,966</td>
<td>2,810</td>
<td>13,076</td>
<td>2,438</td>
<td>11,973</td>
<td>56,700</td>
</tr>
<tr>
<td>Travel</td>
<td>4,349</td>
<td>1,655</td>
<td>6,754</td>
<td>1,248</td>
<td>14,477</td>
<td>1,699</td>
<td>6,687</td>
<td>34,869</td>
</tr>
<tr>
<td>Accounting and management services</td>
<td>35,712</td>
<td>24,774</td>
<td>30,794</td>
<td>6,481</td>
<td>34,004</td>
<td>12,569</td>
<td>29,152</td>
<td>173,486</td>
</tr>
</tbody>
</table>

| Total expenses       | $412,789| $244,108| $339,401| $50,291| $533,647| $144,959| $400,061| $2,125,256| $2,067,935|

PAGE 4A / Miami, Florida / THE VOICE / Friday, May 17, 1985
## Catholic Community Services Balance Sheet

**SEPTEMBER 30, 1984**

### ASSETS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash (including certificates of deposit of $448,323)</td>
<td>$593,266</td>
</tr>
<tr>
<td>Accounts receivable</td>
<td>143,076</td>
</tr>
<tr>
<td>Operating fees and charges</td>
<td>592,578</td>
</tr>
<tr>
<td>Government grants</td>
<td>92,038</td>
</tr>
<tr>
<td>United Way allocations</td>
<td>92,038</td>
</tr>
<tr>
<td>Advances to housing projects</td>
<td>39,006</td>
</tr>
<tr>
<td>Property and equipment, at cost (Net of accumulated depreciation of $323,886)</td>
<td>557,512</td>
</tr>
<tr>
<td>Other</td>
<td>27,671</td>
</tr>
<tr>
<td><strong>Total assets</strong></td>
<td><strong>$2,046,458</strong></td>
</tr>
</tbody>
</table>

### LIABILITIES AND FUND BALANCE

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bank overdraft</td>
<td>408,196</td>
</tr>
<tr>
<td>Notes payable (Note 3)</td>
<td>238,513</td>
</tr>
<tr>
<td>Accounts payable</td>
<td>257,302</td>
</tr>
<tr>
<td>Deferred support and revenue</td>
<td>135,051</td>
</tr>
<tr>
<td><strong>Total liabilities</strong></td>
<td><strong>1,039,062</strong></td>
</tr>
<tr>
<td>Contingencies (Note 7)</td>
<td></td>
</tr>
<tr>
<td>Fund balance (Note 6)</td>
<td></td>
</tr>
<tr>
<td>Expended</td>
<td>$495,365</td>
</tr>
<tr>
<td>Unrestricted</td>
<td>512,011</td>
</tr>
<tr>
<td><strong>Total fund balance</strong></td>
<td><strong>1,007,396</strong></td>
</tr>
<tr>
<td><strong>Total liabilities and fund balance</strong></td>
<td><strong>$2,046,458</strong></td>
</tr>
</tbody>
</table>

See notes to financial statements.

---

### RAM SERVICES

<table>
<thead>
<tr>
<th>Total Family Services</th>
<th>Institutions</th>
<th>Elderly Programs</th>
<th>Child Day Care</th>
<th>Retarded and Handicapped</th>
<th>Substance Abuse</th>
<th>Other Programs</th>
<th>Total Program Services</th>
<th>Support Services</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>$1,065,201</td>
<td>$806,908</td>
<td>$1,276,792</td>
<td>$1,520,146</td>
<td>$323,923</td>
<td>$493,394</td>
<td>$45,346</td>
<td>$5,531,710</td>
<td>$750,674</td>
<td>$6,282,584</td>
</tr>
</tbody>
</table>

---

| Miami, Florida / THE VOICE / Friday, May 17, 1985 / PAGE 5A |
### Program of CCS 1983-1984 Statistics

#### Services to Families and Children
- **Total number of individuals served**: 23,804
  - Counseling (individual, group or family): 6,637
  - Adoption Services: 912
  - Completed Adoptions: 60
  - Foster Family Care: 130
  - Day Care: 5,067
  - Family Day Care: 219
  - Head Start: 178
  - Access Services-Information & Referral, Outreach: 5,568
  - Emergency Shelter: 56
  - Emergency Assistance-Financial or in-Kind: 10,821

#### Services to Youth
- **Total number of youth served**: 1,580
  - Access Services-Information & Socialization Activities: 745
  - Substance Abuse Services: 100
  - Counseling: 954
  - Homemaker Services: 1,698
  - Services to the Aging: 1,634
    - Emergency Shelter-Runaway Youth: 598

#### Services to the Aging
- **Total number of aged served**: 5,167
  - Counseling: 1,987
  - Homemaker Services: 1,698
  - Day Care: 409

#### Services to Unmarried Parents
- **Total number of unmarried parents served**: 325
  - Counseling for Unmarried Mothers: 335
  - Counseling for Unmarried Fathers: 48
  - Institutional Care: 125
  - Socialization Services: 128
  - Access Services-Information & Referral, Outreach: 853
  - Emergency Shelter: 3

#### Services to Persons With Chemical Dependency
- **Total number of alcohol & drug abusers served**: 1,065
  - Counseling: 1,065
  - Institutional Care: 360
  - Medically Related Treatment: 300
  - Socialization Activities: 360

#### Services to the Mentally Retarded
- **Total number of mentally retarded served**: 200
  - Counseling: 140
  - Institutional Care: 20
  - Sheltered Workshops: 62
  - Socialization Activities: 140
  - Access Services: 200

#### Employment Services
- **Total number of individuals served**: 588
  - Job Development and Placement: 245
  - Job Training: 245
  - Job Referrals: 853

#### Services to Refugees and Other Immigrants
- **Total number of refugees and other immigrants served**: 8,507
  - Counseling: 5,005
  - Access Services-Information & Referral, Outreach: 3,088
  - Emergency Shelter: 33
  - Emergency Assistance: 3,918
  - Sponsorship: 212
  - Job Development and Placement: 966
  - Grand Total Individuals Served: 41,729

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### Agencies

(Continued from page 3)

**Catholic Family Services**
- Carol Wolf, M.S.W., Case Management Supervisor
- 311 A N.E. 3rd Street, Ft. Lauderdale 33301

**HOUSING FOR THE ELDERLY**
Managers
- (Management agent for existing projects and coordinates planning and development of new projects.)

**DADE-BROWARD COUNTIES**

**Catholic Community Services**
- Office Housing Management
- Jane W. Capman, Director
- 3990 N.E. 2nd Avenue, Miami 33138

**RESIDENCES**
- (Independent apartment living for those persons 62 and over, or handicapped and living on limited income.)

**DADE COUNTY**
- Carroll Mason
- Luis Zaldivar, Manager
- 3667 So. Miami Avenue, Miami 33133

**St. Dominic Gardens**
- Juana Sanabria, Manager
- 5849 N.W. 7th Street, Miami 33126

**Sisters of St. Joseph**
- 8700 Harding Avenue, Miami Beach 33151
- (Expected occupancy - summer 1985)

**Miami Beach Marian Towers**
- Marie Walker, Manager
- 17505 N. Bay Road, Miami 33160

**BROWARD COUNTY**
- St. Andrews Towers
- Ilba Donnelly, Manager
- 3475 N.W. 35th Ave., Lauderdale Lakes 33311

**8700 Harding Avenue, Miami Beach 33151**
- (Clinic designed to treat people addicted to opiate drugs such as heroin.)

**St. Joseph Residence**
- (Forty-two bed congregate living facility.)

**St. John's Nursing and Rehabilitation Center**
- (Clinic designed to treat people addicted to opiate drugs such as heroin.)

**Methadone Treatment Clinic**
- Wayne Sears, M.S.W., Administrator
- 3290 N.W. 7th Street, Miami 33125

**St. Luke's Center**
- Outpatient Counseling
- (Designated to engage the client with a substance abuse problem and his/her family in long-term therapy.)

**SUBSTANCE ABUSE**
- Martin Greene, A.C.S.W., Program Director
- 2693 Biscayne Boulevard, Miami 33137

**Broward County**
- methadone Treatment Clinic
- (Services the elderly and physically disabled in Broward-Dade Counties.)

**S. J. Spinelli, Executive Director**
- 3075 N.W. 35th Ave., Lauderdale Lakes 33311

**Sisters of St. Joseph**
- 8330 N.W. 35th Street, Coral Springs 33065

**D.A.R.E.**
- (Prevention program aimed at setting up a network of trained volunteers both in the community and in the schools to combat substance abuse.)

**Hugh Clear, Project Director**
- 2693 Biscayne Boulevard, Miami 33137
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