Catholics speak out at hearings

Head lady
Haitian women carry baskets piled high atop their heads to the market in Port-au-Prince as life returns to normal after the fall of 'Baby Doc' Duvalier. Miami's Archbishop McCarthy is leading a group of U.S bishops to Haiti this week for talks with Haitian church leaders and to attend a bishop's installation. (INC photo)

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SCHOOLS STUDY
Income no factor in parochial learning

WASHINGTON (NC) — Students in Catholic high schools where family income levels are low learn at the same rate as students at schools where the average income is higher, according to a new study by the National Catholic Educational Association.

The study, which looks at the role of Catholic schools in the church's mission to the poor, found that the average family income in a student body is not a strong determining factor in Catholic schools.

"Catholic High Schools: The Impact on Low-Income Students" was published by the NCEA for release Feb. 27 in Washington. Researchers surveyed 910 high school principals, 938 teachers and 7,551 students.

Future Voice
BINGO — Almost half the parishes in South Florida have it. How much money is involved and how does it affect the parish, what does the Church say? See next issue of The Voice.

CUBA — After 25 years of oppression the Church there is having a Synod with the approval of Castro and is starting to be more free. A report from Cuba by La Voz editor Anscell Cantero next issue.

The investigation of Catholic schools found that, unlike the situation in other schools, "income doesn't have a depressing effect on the rate at which kids learn," said Michael J. Guerra, NCEA associate project director. "The poor kids make the same kind of progress" as wealthier students during the time they are in the Catholic schools.

Guerra said poor students succeed because of high academic standards that aren't watered down for one group of kids," because of the strong school community support and because teachers involve themselves in the lives of their students and have high expectations for them.

The major problem found by the study, Guerra said, is that the school's financial problems throw long-term prospects into question. Guerra is executive director of NCEA's secondary school department.

The study is the second and final part of NCEA's extended look at Catholic high schools. The first part, "The Catholic High School: A National Portrait," found that one-third of the students at all Catholic high schools come from families with annual incomes below $20,000, one-third from families in the $20,000-30,000 range and one-third from those earning over $30,000.

The new report found that 21 percent of the students at all Catholic high schools come from families with an annual income of less than $10,000.

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Catholics speak out at hearings

By Ana Rodriguez-Soto
Voice News Editor

The Archdiocese asked everyone to say what's on their mind about the Church and that's exactly what they're doing at Synod hearings this month.

Thousands of Catholics are speaking out in parishes — questioning, suggesting.

"Why are there 'closed parishes' where laity don't count?"
"There should be married priests, women priests, women deacons and altar servers and more lay ministers, as well as a program of continuing education for priests;"
On the other hand, "no women should be allowed in holy places of Sacrifice," all women should "wear head coverings," and main altars and altar railings should be restored, for "what right has anybody to change the rules and directions of the Church?"
Finally, "priests who break their vow of celibacy by marrying are..."

Tell Church here what they like, dislike

By Betsy Kennedy
Voice Staff Writer

Advocates of casino gambling assert that if Dade County says yes to casino gambling this November, Lady Luck will bring good fortune to the community.

They concede, however, that many of the millions who are faithful followers of Lady Luck will do anything — even criminal acts — to win her favors.

"In New Jersey, the economic benefits of casinos were offset by a threefold rise in street crime, a 2000 percent increase in the demand for police services, mob infiltration of businesses serving casinos... and instances of official influence peddling..." says Jim Smith, Florida Attorney General.

According to statistics compiled by the New Jersey Uniform Crime Report division of the State Police, crime has risen dramatically in Atlantic City since casinos first opened for business in June 1978. The number of crimes reported in every category combined shows a 131 percent increase from 1978 to 1984. (See chart)

But Chief Joseph Pasquale and Captain Vincent Premone of the Atlantic City police department defend casino gambling and say that the methodology used by crime statisticians is faulty.

A bad rap?
"The FBI Uniform Crime Report researchers base their data on the 38,000 residents here, instead of adjusting them in terms of the 20 million (Continued on page 12)
First American Indian named to be bishop in New Mexico

WASHINGTON (NC) — Father Donald Pelotte, 40, provincial superior of the Blessed Sacrament Fathers of Cleveland, is the first American Indian to be named a bishop. Bishop-designate Pelotte, whose parents were Abenaki Indian and French Canadian, was appointed by Pope John Paul II Feb. 24 as coadjutor bishop of Gallup, N.M. He will automatically succeed Bishop Jerome Meacham, 71, who retires. Usual retirement age is 75.

U.S. asks countries to send CRS relief for Ethiopia

WASHINGTON (NC) — The U.S. government has asked countries supplying food relief to Ethiopia to send those supplies to Catholic Relief Services rather than to the Marxist government of Ethiopia, said a spokesman for the U.S. Agency for International Development. AID spokesman Bart Kull told the National Catholic News Service Feb. 21 that CRS Director Lawrence Pezzullo and AID Administrator Peter M. Schuck had discussed famine relief problems in Ethiopia and solutions to these problems during a meeting in Washington Feb. 14.

Good news: Bible was printed in seven new languages in 1985

NEW YORK (RNS) — Bibles were published in seven new languages last year, bringing the total to 293, according to figures compiled by the United Bible Societies, of which the American Bible Society (ABS) is a member. The seven languages, which are spoken by a total of 6.5 million people, are Mundang, spoken in Cameroon; Boyki, used in Nigeria; Mansaari, a language of Chad; Tiddim Chin, used in Burma; the Toaripi language of Papua New Guinea; Haitian and Navajo. There are 618 languages with New Testaments, an increase of 40 over the 1984 total.

Elderly hurt by cutbacks—bishop

WASHINGTON (NC) — Proposed Reagan administration reductions in government funding for housing assistance "will cause great harm to the elderly population of the country," Archbishop Philip M. Hannan of New Orleans warned the House Committee on Aging. "Problems of homelessness are of tremendous proportions."

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The Church and the dictators

**Bishops’ pressure influenced events in Haiti, Philippines**

**Second Front**

**The consummate tyrant, Josef Stalin, when told of some papal criticism remarked, ‘And how many divisions does the Pope have?’ In the Philippines and in Haiti, it seems the Pope has many divisions indeed.

**Cuba: Church, state care jointly for elderly**

**Last in a series**

**By Steve Taylor**

Havana (NC) — The home for the elderly is tucked into a corner of central Havana, amid nondescript, blockish buildings near the Latin American University.

The place was built early in the 1900s by a wealthy Cuban family looking for a peaceful country residence. When the city grew west and surrounded the site, the family gave the property to the Archdiocese of Havana as an “hogar de ancianos.”

Now, the Santovenia Home for the Aged is residence to 430 men and women who cannot care for themselves.

It’s a familiar formula: the church takes over the property, adds a chapel and some outbuildings, and an array of nuns cares for the elderly. But there’s one big difference in this Cuban setting: the nuns run the home in direct and apparently peaceful cooperation with a government that denies the existence of God.

Santovenia is owned now by the Ministry of Public Health. When Fidel Castro took over Cuba with the 1959 revolution, the government outlawed begging in the streets.

The Little Sisters of the Homeless Elderly, the order which cared for the elderly of Santovenia, had a tradition of begging for the money needed to operate the facility. The nuns said they wondered what might become of them, because at the time many church members and clergy actively opposed the Communist takeover and were condemned as counterrevolutionaries by the new government.

“From the very beginning, however, we didn’t face any trouble at all,” said Sister Adela Fernandez, administrator of Santovenia. “Perhaps it was due to the fact that we work with old people, but we have obtained every help necessary.”

In fact, Sister Fernandez said, the ministry has in recent years begun to renovate the facility, expanding the kitchen and adding more rooms for married couples. In late 1985, a scaffolding surrounded the chapel as workmen painted the walls and repaired a crack in the steeple. Santovenia is high on the list of places government guides want to take visiting American journalists. Its lovely, tile-lined colonnades, peaceful courtyards and large, high-ceilinged rooms are well-maintained — in sharp contrast to other parts of Havana, where many of the buildings look like they haven’t had a coat of paint since the revolution.

However, this is not the only home for the elderly run cooperatively by Cuba’s church and state. Sister Fernandez said that there are “several” others.

One of Santovenia’s married residents is Doreen Del Rio, “just like the movie star,” she said with a smile. A government guide chose her to be interviewed.

**Sister Adela Fernandez, administrator of the Santovenia Home for the Aged in Havana (NC photo)**

She spoke perfect English, which she learned as a girl from Pennsylvanian nuns teaching in Cuba. She said her husband of 43 years, Julian Solorzano, moved into Santovenia two years ago.

“After the revolution we were gradually left alone because all our family left, for the States, for Venezuela, for Brazil,” she said. “We felt sort of lonesome. Here, we feel secure, we have our own room. We’re very comfortable.”

Cuba, an atheist state, does not require the residents of Santovenia to be Catholics or members of any other faith. Over the years, church leaders said, those who insisted on practicing religion openly were discriminated against and sometimes had a hard time obtaining government services available to others.

Mr. and Mrs. Solorzano said, however, that their admission to Santovenia came after a normal government investigation of their needs.

“We ourselves are not Marxists, we’re Roman Catholic,” Mrs. Solorzano said. “But we’ve never had any trouble practicing our religion.”

Catholic and Protestant bishops agree that discrimination is fading, largely as a result of their recent meetings with Cuban President Fidel Castro.

Sister Fernandez, who said she is grateful that her order no longer has to beg among the shopkeepers and citizens of Havana, also said she wishes Cuba were more like San
tovenia for Cuba’s aging.

The Cuban government does not publish reliable figures of old people needing full-time care. But Mrs. Solorzano said, “I wish you could know how many want to come to this home.”


Next issue: A report by the editor of La Voz (Spanish-language newspaper of the Archdiocese) who just returned from Cuba.
**World Briefs**

**Pro-lifers spotlight Third World**

ROME (NC) — The International Right to Life Federation has targeted the Third World for special attention in its anti-abortion campaign.

The federation president, Dr. John Wilke, who is also president of the U.S. National Right to Life Committee, said one country of particular concern is Kenya, where "people, who are being strongly pressured by international business consortiums and multinational corporations into cutting the size of their families by various means, including abortion." 

At a press conference preceding the International Federation's recent seminar in Rome, Dr. Wilke indicated the group had "no objections" to "before conception" such as contraception and sterilization.

Another concern held by the federation is "infanticide" in the U.S. Wilke said about 1,000 children, the victims of such birth defects as Downs Syndrome, "are starved to death because some doctors make the decision that they are not perfect enough to live.

The federation will "work throughout the Third World to help developing countries fight against the deliberate manipulation of people by use of abortion to cut their numbers," a press statement said. It added that abortion is used as a solution to poverty in lieu of "a Third World facing up to the need to provide." Third World countries with economic opportunities.

**Surprise visitor**

Lebanese president Amin Gemayel is greeted by Pope John Paul II during a Vatican audience. The pope interrupted his Lenten retreat for an unscheduled 25-minute meeting with Gemayel. INC photo (from AP/WideWorld).

**Thailand monks voice concern about spread of Christianity**

BANGKOK, Thailand (NC) — Senior Buddhist monks meeting in Thailand's capital voiced concern about the spread of Christianity in the country, alleging that some Thais have been paid to convert. Catholic officials denied the allegation. "Some Christian denominations have paid bribes to obtain converts," said the director general of the Thailand Religious Affairs Department, Mongkol Sprawpan. He participated in a late January seminar on the future of Thai Buddhism. The official said that missionaries claimed that social conditions in poor areas of northern Thailand improved after people became Christians. "Within 10 to 20 years, we may not be able to say with pride that Buddhism is Thailand's national religion," he said.

**Six Catholics jailed in Burundi for criticizing the government**

NAIROBI, Kenya (RNS) — A Catholic priest and five lay persons have been jailed in Bujumbura, the capital of Burundi, for drafting and distributing a document critical of a government ban on weekday religious activities. The Rev. Barakana Gabriel, accused of inspiring the production and distribution of the document, was sentenced to five years' imprisonment. Joseph Gacukuzi, charged with drafting and distributing the statement, received a two-year sentence. The two others received sentences of two years and seven days each for abetting the offense, and another person was imprisoned for seven days after being found guilty of helping Mr. Gacukuzi in an attempt to leave the country.

**Activists urge Reagan to end Romania's trade status**

WASHINGTON (NC) — Human rights activists, testifying at a Senate hearing, urged the Reagan administration to deny "most favored nation" trading status to Romania. The human rights organization Helsinki Watch and numerous senators and congressmen alleged that human rights violations in Romania are as bad as anywhere in Eastern Europe. They urged the suspension of Romania's trade status for six months. One witness said communist-Romania discriminates against its Catholic citizens, who are mainly of German and Hungarian background. But another said much of the country's religious problem stems from interfaith and ethnic rivalries.
**Task force to standardize Spanish liturgy texts**

WASHINGTON (NC) — National liturgy officials from Spanish-speaking countries met at the Vatican in February and took two major steps toward developing uniform Spanish liturgy texts worldwide.

- They approved common translations of the Order of the Mass, the Lord’s Prayer, Eucharistic Prayers I-IV and the newly issued Book of Blessings, recommending that all Spanish-speaking bishops’ conferences adopt these texts within five years.
- They formed a new international commission to develop Spanish texts of other liturgical books to recommend for common adoption in all Spanish-speaking countries.

Representatives of the U.S. bishops went to the meeting as observers, but were not given full voting rights because they were members of the U.S. bishops’ conference and other church leaders, there is no religious persecution in Nicaragua, said Auxiliary Bishop Thomas Gumbleton of Detroit.

Bishop Gumbleton joined six other church leaders at a press conference March 4 to criticize U.S. military support for “contra” rebels seeking the overthrow of Nicaragua’s Sandinista government.

“All of the Catholic people in Nicaragua are free to practice their faith,” Bishop Gumbleton said. “They are not being persecuted.”

Harshly criticized by a number of participants was Cardinal Miguel Obando Bravo of Managua, Nicaragua, said the editorial.

The statement and press conference were organized by Witness for Peace, an organization which sponsors volunteers living in Nicaraguan war zones to promote “continuous non-violent resistance to U.S. covert or overt intervention.”

About 91 percent of Nicaragua’s 2.8 million people profess Catholicism.

By unanimous vote of the other participants they were made full voting members of the group. In early 1985 Bishop Ricardo Ramirez of Las Cruces, N.M., representing the U.S. bishops’ conference, told the group that the multiple Spanish translations cause difficulties in the United States. As an example, he noted that the different translations of the Roman Missal by Spain, Mexico and Colombia are all commonly used in U.S. parishes.

“Because the translations vary or differ significantly from one another, even in the parts of the liturgy belonging to the people, unity in Spanish-speaking liturgical assemblies is often difficult to achieve,” he said.

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Miami, Florida / THE VOICE / Friday, March 7, 1986 / PAGE 5
Study: income no factor in parochial learning

cent of the very poor (under $10,000) make up the student bodies at Catholic high schools in low-income communities, compared to 37 percent of the relatively poor ($10,000-$20,000) and 27 percent in the $20,000-$30,000 range. A higher proportion of women religious and priests are teachers and administrators in schools that serve low-income students than at others, according to the study. Also, a smaller proportion of these schools' total income comes from tuition and fees; subsidies must make up the difference. In research focusing on teachers the report found:

- While 90 percent of Hispanic students and 92 percent of white students in low-income Catholic schools are Catholic, only 39 percent of black students are Catholic. Thirty-six percent of black students in Catholic high schools are Baptist.
- Only 7 percent of low-income school students are enrolled in vocational programs. Fifty-nine percent of the very poor category are enrolled in college preparatory programs. The figures rise to 68 percent for moderately poor students and 78 percent for students who are not poor.
- Thoroughly integrated religious belief, rather than one imposed from outside circumstances, is strongly associated with avoidance of drug and alcohol abuse and anti-social behavior.

In research focusing on teachers the study found:

"Income doesn't have a depressing effect on the rate at which kids learn [in Catholic schools] ... The poor kids make the same kind of progress as wealthier kids."

Vatican: leave exorcisms to priests

By NC News Service

Only bishops and priests and not lay persons may perform exorcisms, said a letter sent to dioceses worldwide by Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith. The letter, written in Latin and dated Sept. 29, 1985, was sent in November and became public in February. National Catholic News Service obtained an English-language summary as translated by the Bishops' Conference of England and Wales.

"For some years now there has been a growing number of groups within the church meeting to pray to obtain protection from evil spirits," the letter said. "Although they have not been practicing exorcism in the strict sense, and even though there may be a priest present, these meetings have been taking place under the leadership of lay people."

The letter cited Canon 1172 of the Code of Canon Law which forbids exorcism without permission of the local Ordinary. That permission can only be given to "a priest who is endowed with inheit, knowledge, prudence and integrity of life," said the letter, quoting St. Matthew.

The letter urged bishops to make sure that "those who do not have authority" do not lead prayer gatherings "in the course of which evils are addressed directly and attempts made to learn their identity."

"The announcing of these norms should in no way discourage the faithful from praying as Jesus taught us that we might be delivered from evil," the letter added, citing the Gospel of Matthew.

Father Donald Heintschel, associate general secretary of the U.S. Catholic Conference in Washington, said he did not think exorcisms were a problem in the United States.

"Some of the areas where we had possession in the past were cases of mental illness," he said.
Farmworkers end dispute with Campbell

By Stephenie Overman

The signing of two collective bargaining agreements Feb. 19 has ended a seven-year dispute between the Farm Labor Organizing Committee and the Campbell Soup Co., and the boycott of Campbell products that accompanied it.

The agreements resulted from mediation by a special commission, known as the Dunlop Commission, established by a May 6, 1985, understanding between Campbell and FLOC.

It is headed by John Dunlop, a Harvard University professor who had been U.S. secretary of labor and who currently includes Mgr. George G. Higgins, a noted labor activist and former secretary for special concerns at the U.S. Catholic Conference.

The commission was formed to oversee union representation proceedings among farmworkers employed by Campbell suppliers, supervise labor negotiations, draft an agricultural collective bargaining act, and develop remedies and penalties to ensure that all parties bargained in good faith.

At a press conference in Toledo, where FLOC is based, union president Baldemar Velasquez said the collective bargaining agreements "are unprecedented in content and as multiple party agreements and for the first time, give the farmworkers a voice in their own affairs."

One agreement involved the Campbell Tomato Growers Association covering 16 farms in northwest Ohio, Campbell Soup Co., and FLOC. The other involved Campbell and Vlasic Foods, Inc., FLOC and 12 growers of cucumbers in Michigan.

These initial agreements include provisions concerning wages and incentives, benefits and recognition of the union.

FLOC has been boycotting Campbell products since 1979 seeking a collective bargaining agreement. Campbell contended that since it did not directly hire farmworkers, the company should not be targeted.

FLOC countered that since Campbell's agreements with growers determine the amount of money growers can pay their workers, it was the logical focus of the boycott.

The boycott had been endorsed by a number of religious groups including the Ohio bishops, the Catholic Conferences of Ohio and Illinois, the National Conference of Catholic Charities and the National Catholic Rural Life Conference.

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Bishops criticize second abortion ad

By NC News Service

An advertisement promoting freedom to dissent from church teaching on abortion "contradicts the clear and objective views of the U.S. Catholic Church that deliberately chosen abortion is objectively immoral," Archbishop Roger Mahony of Los Angeles said March 3.

He said the more than 900 Catholics who signed the advertisement "have demonstrated their disregard" both for Catholic teaching and for the bishops appointed to safeguard that teaching.

In St. Louis, Archbishop John L. May said the signers were only "a very small minority" of Catholics. He told reporters that "there is absolutely no room for a pro-choice position (on abortion) in the Catholic Church."

The two archbishops were commenting on a full-page ad in The New York Times March 2 headlined "Declaration of Solidarity."

The ad expressed solidarity with Catholics "who face reprisals" from the church for dissenting on abortion or similar controversial issues.

"Such reprisals cannot be condoned or tolerated in church or society," they said.

The "reprisals" the ad referred to were church actions against some of the 97 signers of an earlier ad in The New York Times about Catholic views on abortion.

Signers of the new "Declaration of Solidarity" included 804 people from the United States and Puerto Rico and 138 from foreign countries, mainly Argentina, Brazil, Chile and Peru. The largest group from any single state was 121 from California.

At least five priests and 40 nuns were among the signers. The vast majority, three-fourths or more, were women.

"There is absolutely no room for a pro-choice position in the Catholic Church."

Archbishop John May, St. Louis

A few signers apparently did not want their identity known. One person signed only as "A.N.,” another as "Sister Heartly I. Agree,” and a third as "Sister Consscientious Objector."

In its central position statement, the new declaration said, "We believe that Catholics who, in good conscience, take positions on the difficult questions of legal abortion and other controversial issues that differ from the official hierarchical positions act within their rights and responsibilities as Catholics and citizens."

The new ad also included clip-out coupons for readers to sign and mail, to register their own protests to key church officials.

"It is misleading and wrong," Archbishop Mahony said, "to describe a situation of dissent, even legitimate dissent, from authentic church teaching as if it were only a matter of diversity or plurality of opinions in the church. The teaching of the magisterium (church teaching authority) is not simply one theological opinion alongside others; it is, rather, church doctrine."

Archbishop Mahony declared that "the inviolability of human life from the moment of conception" is "God's plan" and "not subject to popular consensus."

In Missouri, which had 28 of the signers, the St. Louis archdiocesan pro-life coordinator, Father Joseph Naumann, said that the ad signers "are not trying to open a dialogue, but rather to cause a controversy within the church."

The ad was paid for by the Committee of Concerned Catholics, a group which was formed to generate support for signers of the first ad shortly after the religious who signed were threatened with penalties for their participation.

Frances Kindling, a member of the committee and executive director of Catholics for a Free Choice, which sponsored the first full-page ad, said the cost of a full-page ad in a Sunday edition of The Times was $36,000.

Laity's opinions sought by bishops

WASHINGTON (NC) — The U.S. bishops' Committee on the Laity is finalizing plans for extensive consultations on the experiences, needs and views of U.S. Catholics in preparation for the 1987 world Synod of Bishops.

The synod will focus on the mission and vocation of the laity in the church and in the world. No date has been set for the consultations.

Dolores Leckey, director of the U.S. bishops' Laity Secretariat, said the plans call for a select national consultation to be held in August followed by five regional consultations early in 1987.

She added that the bishops' committee hopes to utilize U.S. Catholic newspapers in gathering the views of the laity.

Participants in the August consultation, scheduled to be held in Buffalo, Minn., will include current members and past chairmen of the bishops' laity committee and about 15 other experts in various church fields and invited laity.

Diocesan bishops will be encouraged to send delegates to one of four 1987 regional conferences to be held in Burlington, Calif.; Belleville, Ill.; San Antonio, Texas; and an undetermined site on the East Coast.

A separate consultation will be held in Belleville for leaders of national lay organizations.

Issues likely to surface during the consultations, Leckey said, include "the whole question of laity sharing in designated ministry in parishes and dioceses," the ongoing spiritual formation of the laity, and "the restructing of parishes to allow small communities of faith" to develop.

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The weekend before the change in government in the Philippines, South Florida Filipinos staged a demonstration at Miami's Torch of Friendship to protest the dictatorship of Ferdinand Marcos. (Voice photo/Prent Browning)

Priest: Filipinos' faith saved country

By Prent Browning
Voice staff writer

The faith of the Filipino people was credited for the overthrow of President Ferdinand Marcos at a special Mass of thanksgiving for the Philippines last Saturday at Our Lady Queen of Heaven Church in Fort Lauderdale.

"The Philippines has been a source of hope of deep faith since it was first brought there by the Spanish fathers," said Fr. David Madden, associate pastor, at the Mass. "The thing that happened last week was an end result of that faith."

Despite cold weather, over 100 Filipino-Americans and interested parishioners gathered at the Mass which was organized and promoted by the President of the Philippine-American Association of South Florida, Plosie Abrigo, who is also a member of the parish. Fr. Madden praised the "heart" and the courage of the Philippines's new President Corazon Aquino. The Philippine people have such stirring faith, he said, that we may have to tell Filipino people back here to teach as they were once taught.

Abrigo later said she also believed that it was "faith in action that transformed the situation," speaking about the involvement of Philippine Cardinal Jaime Sin and the citizens of the Philippines themselves.

She and other Filipino-Americans had expected more bloodshed before power was transferred and were delighted at the recent sequence of events, she said.

It was probably the first time in history that the people intervened to protect the military," she said, speaking about the thousands of people who surrounded the military base of the rebelling generals.

On March 11 St. Louis Church in Kendall will also hold a special Mass for the Philippines at 6:30 p.m.

Hundreds of issues being raised for Synod

(Continued from page 1)

Whelan, secretary of the Synod. But "the Achillies heel," she added that "raising the issues is one [purpose of the hearings] but bringing people together is also important."

And some parishes have been very creative in urging their people to come out to the hearings.

Churches in south Dade, for example, pooled their resources and purchased a full-page ad in their local Neighbor section of The Miami Herald, stating the dates and times of Synod hearings in each one.

At St. Agatha parish in west Dade, schoolchildren drew up posters to convey what the Synod meant to them. They judged best were the hanging throughout the Pastoral Center of the Archdiocese.

Perhaps as a result of the posters, and the pleas of the parish facilitators who spoke about the Synod at all the Masses, more than 100 people took part in St. Agatha's Spanish-language hearing alone.

The turnout was similarly good at St. Philip's, a small, predominantly black parish in Opa-Locka whose pastor is Fr. Kenneth Whitaker, General Secretary and Promoter of the Synod.

The parish turned its hearing into a government in the Philippines, South Florida Filipinos staged a demonstration at Miami's Torch of Friendship to protect the dictatorship of Ferdinand Marcos. (Voice photo/Prent Browning)

Concerned about what they felt was a lack of interest among the parishioners, the parish set aside each Mass in three groups, took about 15 minutes each and were held during Sunday Masses. About 150 people gathered one evening, raising more than 300 issues.

St. Louis parish in South Dade conducted its hearing a little differently. After "really promoting it" from the pulpit, said Mary Smith, one of the facilitators, the parish set three consecutive nights aside, each reserved for a different grouping by alphabet.

On average, about 80 people turned out each night, and they raised more than 500 issues. In addition, the regular Wednesday night youth group meeting was turned into a Synod hearing, and the young people were invited to bring their friends. About 170 teenagers came, and they alone raised 279 issues.

Facilitators at St. Louis will continue to solicit more questions and will try to involve the Catholic community in the Synod.

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Some of the issues raised by South Florida Catholics:

• A parish should publish a 'monthly itemized financial disclosure...'

• 'Why don't... homilies challenge us?'

• There should be a Catholic TV station and Catholic programs on the radio

• 'Why are there "closed parishes" where the laity don't count?'

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The burdens of hotbeds of deep faith since it was first brought there by the Spanish fathers," said Fr. David Madden, associate pastor, at the Mass. "The thing that happened last week was an end result of that faith."

Despite cold weather, over 100 Filipino-Americans and interested parishioners gathered at the Mass which was organized and promoted by the President of the Philippine-American Association of South Florida, Plosie Abrigo, who is also a member of the parish. Fr. Madden praised the "heart" and the courage of the Philippines's new President Corazon Aquino. The Philippine people have such stirring faith, he said, that we may have to tell Filipino people back here to teach as they were once taught.

Abrigo later said she also believed that it was "faith in action that transformed the situation," speaking about the involvement of Philippine Cardinal Jaime Sin and the citizens of the Philippines themselves.

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The weekend before the change in government in the Philippines, South Florida Filipinos staged a demonstration at Miami's Torch of Friendship to protect the dictatorship of Ferdinand Marcos. (Voice photo/Prent Browning)

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Red Ribbon Day

Moral force called only cure for drugs

By Father Sean O'Sullivan

Red Ribbon Day, Wednesday, March 12, is going to be an important day in the Archdiocese of Miami. As many as 500,000 people in South Florida, both young and old, will wear the RED RIBBON BUTTONS, which has a message printed on it, "JUST SAY NO TO DRUGS!"

Other people will decorate the outside of their buildings with red bows and bunting to show their solidarity with the wearers of the Red Buttons. All of this is the activity of the results of months of patient work by the Red Ribbon Council of South Florida. This Council is endeavoring to raise consciousness of young and old on how destructive substance abuse is to the family, how it causes devastating accidents in the work-force and how especially it is raising the developing personality of teenagers.

The Council is made up of representatives of 44 social service agencies in South Florida. The Archdiocese of Miami has been very active on the Council with Representatives from Catholic Community Services, whose mission is to help people help themselves and showing us the way to a new life in Jesus Christ.

However, all of the activities planned could be just surface noise, unless we all learn some valuable lessons. We all have to make. In his book, Anatomy of Human Destructiveness he has an illuminating distinction to make about human behavior. He says that some people tend to be necrophilous (lovers of death) and others are more biophilous (lovers of life). The drug addicts (which, by the way, includes the alcoholic) are so self-destructive that they will ingest, shoot in their veins and cauterize their lungs with substances so poisonous that their lives are significantly shortened, if not terminated on the spot. However, all of us are varying necrophilous in many significant ways and at different times of our lives. Who has not experienced times of over-eating and indulging in various excesses, which have been bad for us and have left us with poor self-images, fat and feeling unprofitable? Which of us, at some time or other, has not driven our vehicles, cars and bicycles, in a way that endangers ourselves and others? Yes, indeed, we can all be necrophilous (destructively), however, the drug addicts are just at the end of the continuum of self-destruction.

I believe that Red Ribbon Day and Lent are a challenge to us all to be biophilous, or lovers of life, rather than death. This will be the

Churches to mark Red Ribbon Day

"Say No to Drugs" is the theme for the observance of a Red Ribbon Day on Wednesday, March 12, a countywide effort sponsored by the Red Ribbon Council appointed by Florida Governor Bob Graham.

A special Mass for youth in South Florida will be celebrated at 12:30 p.m. by Archbishop Edward A. McCarthy at St. Mary Cathedral, NW Second Ave. and 75 St. Special sermons will be given in Archdiocese of Miami Churches on March 9 to alert parishioners to the drug abuse epidemic in the community, and special projects are planned in Catholic Schools.

For Lent, help world's neediest

Dear Friends in Christ,

The days of Lent is a special time in the Christian community. We, as Catholics, are asked to pray, offer sacrifice, and give alms. We are reminded of Christ's life and teachings and are encouraged to find ways to give them expression in our lives.

Operation Rice Bowl and the Catholic Relief Services Collection provide great opportunity for us to reach out to our many brothers and sisters in need. To those of you who are involved in Operation Rice Bowl, I commend you and encourage your spirit of love and sacrifice.

The theme of this year's Lenten Message of the Holy Father is "Make Charity Your Aim" (I Cor. 14:1). The Holy Father tells us that "Charity rid us of our selfishness; it breaks down the walls of our isolation; it opens our eyes to our neighbor, to those more distant from us and to the whole of humanity."

During this Holy Season, we have a special opportunity to live the Gospel. Each year, the American Bishops have appealed to the Catholic Community to make a special contribution to support the overseas work of Catholic Relief Services. CRS is the largest U.S. voluntary agency involved in overseas relief and development assistance and has been working among the world's poor for more than 40 years.

Through CRS, we were present with life saving assistance after the national disasters in Mexico and Columbia, during the continuing famine in Africa and throughout this troubled time in Haiti. CRS has supported self-help development projects in more than 70 countries. These projects promise healthier, more productive and more hopeful lives for millions as communities move toward independence.

On March 16 we will hold the Annual Bishops' Overseas Appeal Collection (CRS). On the side of this Holy Season, I ask you to offer support to the good work of CRS. If we offer our hand to our distant neighbors as Christ teaches, we can make that hand may extend a hand further until we circle the globe, in peace, as one family in God.

With prayers that God will continue to bless you and your loved ones, I remain

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

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J. L. Jr., Lawrence H.
Proposed bill will aid poor students

By Prent Browning / Staff Writer

Legislation introduced in Congress this fall may open the door for students of impoverished families to retain tutoring in basic math and reading skills outside of school property. But the Department of Education is concerned the legislation if passed might greatly disrupt remedial programs throughout the country as Catholic and private school classrooms.

Hearings are currently underway for the proposal, which would provide vouchers for poor parents to be spent on their children's education. Local and national Catholic church officials are urging support of the legislation, which has also received the endorsement of the Reagan administration and U.S. Education Secretary William Bennett.

The legislation, in addition to its own merits, could eventually provide a solution to a snafu created by a Supreme Court decision last summer. Although disadvantaged students at both public and non-public schools are eligible for remedial aid through the Federally funded Chapter I program, the Supreme Court ruled last year that public school teachers may not provide instruction in non-public school classrooms. This decision has disrupted remedial programs throughout the country as Catholic and private schools struggle to provide tutoring in basic math and reading.

"It puts the choice of how to educate their children back in the hands of the parents where it belongs..." says Tom Gallagher, Associate Director of the Citizens for Educational Freedom, a Washington, D.C.-based group dedicated to the parents' right to choose.

The teachers' union is concerned that TEACH could benefit suburban private schools at the expense of the public school system.

But most parents would keep their children in public school remedial programs, says Gallagher, because of the large amounts of money they contribute to political campaigns in an election year.

Some critics of the voucher proposal claim the estimated $600 per child would not be enough to pay high private school tuitions. But most Chapter I recipients are elementary school students and the average tuition for a private elementary school is $635, roughly the same as the voucher, according to Bennett.

In Dade County, according to figures compiled by the Citizens for Educational Freedom, elementary school students would receive an average of $809 per student in vouchers under the TEACH proposal. No figures were available for Broward County.

She dislikes filling out forms as much as you do.

The first concern of an emergency room nurse is your well-being. She's there to care for you. However, she knows that the information on hospital forms can be essential to your care. So, except in major emergencies, some paperwork comes first.

St. Francis Hospital now offers an alternative to filling out forms. The ExpressCare Medical Information Card. The ExpressCare Card is a credit-card size I.D. card with your personal medical history on it on microfilm.

Send for your free ExpressCare Medical Information Card.

When you present the ExpressCare Card in the St. Francis Hospital Emergency Department, our staff can obtain information on your special medical needs simply by running your ExpressCare Card through a microfilm scanner.

The ExpressCare Card will expedite your care in an emergency, and you can also use the ExpressCare Card for admission or an outpatient procedure at St. Francis Hospital.

To receive your free ExpressCare Card, clip out the coupon and return it to St. Francis Hospital Department of Community Relations, 250 West 63rd Street, Miami Beach, FL 33141.

Send S2.00 for your pair of "Precious Feet" and generous sampling of Pro-Life literature. Includes catalogued bulk prices.

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The Precious Feet People

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Name ____________________________
Address __________________________
City/State/Zip ___________________
Casinos here

Would they bring in more crime?

(Continued from page 1)

annual and 150,000 daily visitors who come in and out of our city.”

Adds Captain Premone, “We’re getting a bad rap. For example, a lot of the larcenies reported are inac-
curate. Often husbands are lying on the reports because they don’t want their wives to find out how much they lost, or they falsely information to col-
lect on their insurance.”

Despite the fact that such actions are innate elementscriminal activity to that supports gambling.

“You hear the negative stories about guys blowing their whole pay-
checks at the tables, but on the other hand you have senior citizens who come in by bus, bet $10 in quarters and have a real good time.”

Chief Pasquale flatly denies the charge by No Casinos Inc., the cam-
paign bandhanded by Gov. Bob Graham, that street crime rose 171 percent in the first three years after the casino industry was launched in Atlan-
tic City.

“That’s simply not true. Our streets are safer than ever here. A person never used to be able to walk down the boardwalk without a strong chance of being mugged. But now everything is lighted up and people are milling about all hours.”

He does acknowledge that an estimated 71 percent of all of the city’s crimes do occur in the vicinity of the casinos. “...but most are minor crimes, such as room robberies. We get an average of 1 or 2 per day and the total may rise to 100 per day during the summer. The City of Miami Beach reported 648 robberies during 1985; a daily breakdown was not available.”

As for maintaining surveillance of casino activities, Chief Pasquale says that it is left up to casino hotel manage-
ment, who hire their own security ser-
vice, and the Casino Control Com-
mission, a quasi-judicial, 5-member board appointed by the governor’s of-
cice to keep an eye on over casino regulations.

“We leave the casinos pretty much alone. It’s a crime takes place inside one, we’ll come over and pick up a suspect and take him to jail if the casino manager doesn’t want him.”

Tom Flynn, public information spokesperson for the Casino Control Com-
misson, says that “casinos are regulated — the same thing will hap-
oppenents.

“We’ve had cases of corrupted of-
ficials in a few of Florida’s major banks — and they’re very strongly regulated — the same thing will happen at the casinos.”

Disney objects

Because the casino gambling in-
dustry has a reputation for being a drawing card for the criminal element, from gangsters to pick-pock-
ets, there’s just no way it can work hand in hand with Florida’s family-oriented tourist attractions, say some opponents.

“Our streets are safer than ever. Now everything is lighted up and people are milling about all hours...”

— Chief Joseph Pasquale
Atlantic City police dept.

“Legislating controls won’t prevent cigarette vending machines from being put into the casinos.”

Attorney General Smith contends that no regulatory agency or stringent legislation can prevent corruption which inevitably ac-
companies big money.

“There is no question that Bruno seized control of the casino business in the city, but I’m not certain he was involved in it at the casino itself... we have no cigarette vending machines on casinos premises, although Bruno was said to have bought into that concession.”

He also asserts that anyone who is found to have questionable business associations or personal relationships, “won’t get a license to operate a casino.”

The Commission intensively reviews all job applicants who want to work at the game rooms.

However, the Casino Association is requesting that some hiring regula-
tions which have been imposed since the constitutional amendment was passed in 1978 be loosened up, says David Gardner, vice president of the Casino Hotel Association.

“We won’t compromise our in-
tegrity, but we’d like to see a few changes,” he says.

As for maintaining the proposed changes, “a long Christmas list,” Flynn says, “we may permit casino operators to put their licenses up for re-examination on a bi-annual instead of annual basis, but that’s about all at this point.”

Mafia in Miami

Andrew Rubin, chairman of Citizens for Jobs and Tourism in Dade reasons that many organized crime figures already base their operations in Miami, and if casino gambling is legalized here, “tightly controlled regulations and increased laws enforce-
ment can keep crime rates down.”

To attorney Ted McCull, attorney and treasurer of FACT (Floridians against Casino Takeover) this type of thinking is akin to suggesting, “I’ve al-
ready have heart trouble, so I might as well have cancer.”

No matter what restrictions are im-
plemeted to control casino opera-
tions, says McCull, gambling, laundering and laundering and other inside crimes will take place.

“We’ve had cases of corrupted of-
ficials in a few of Florida’s major banks — and they’re very strongly regulated — the same thing will happen at the casinos.”

No quick fix

Rev. John Denmark, pastor of Norland United Methodist Church and Vice President of the Greater Miami Ministers Association, voices the concerns of many local religious leaders who feel that such tantalizing rewards just won’t materialize, that casinos will destroy the quality of life in this area, breed “idolatry, laziness and greed and encourage youth, “to get a quick fix.”

At this point, the odds are in favor of casino gambling. A poll conducted by a University of Miami marketing professor which was published recently in The Miami Herald showed that 71 percent of Dade County residents are willing to gamble on the future of their state.

Will the casinos bring a pot of gold at the end of the rainbow? Or will they unleash a storm of social problems, such as increased crime, displaced poor and moral deterioration?

One thing seems certain as the cam-
paigns continue. Once the casino in-
dustry moves in, as it did in Atlantic City, it will probably be here to stay. And the community will be stuck with whatever comes as a result.
Setting the example
Latinos, Anglos meet, find ways to work together

By Ana Rodriguez-Soto
Miami, Florida /THE VOICE/ Friday, March 7, 1986/ PAGE 13

Almost 500 people provided you don’t have to speak the same language to work well together during a "celebration" of ministry held last weekend at Immaculate Conception Church in Hialeah.

Meeting in small groups and using improvised translators to communicate, Hispanics and "Anglos" were able to discuss each other’s experiences in the Church and arrive at a hopeful conclusion, which was expressed bilingually during the closing prayer:

That despite "tensions between cultures and the laity and the clergy," Catholics in South Florida will find ways to unite and work together for Christ.

Setting that example was the reason for the Broward conference, "Called to be Church," which was sponsored jointly by the Offices of Lay Ministry, Worship and Spiritual Life; and Religious Education.

"The idea is that after experiencing a new way of life, we’re going back to our parishes and replicate the collaboration," said Zolfa Diaz, director of the Office of Lay Ministry. "In a diocese like ours, that’s crucial, because we have so many cultures, so many languages."

Three guest speakers reinforced that point: Dr. James Whitehead, theologian and nationally-recognized expert on ministry; his wife, Evelyn, a psychologist and expert on adult development and multiculturalism; and Father Ricardo Ramirez, Mexican-American head of the Diocese of Las Cruces, New Mexico.

The Whiteheads, who had led a similar conference a day earlier for priests of the Archdiocese, spoke about "ла::-таа all people." That’s as valid for the Hispanic community as the Vatican II concept of the Church as a partnership rather than a hierarchy.

"Our ministers [used to be] our parents, now they’re our partners," said Dr. James Whitehead. "That’s both exciting and terrifying. They need to learn a new way to be with people."

Speaking of vocations as "dreams.

"Our ministers [used to be] our parents, now they’re our partners," said Dr. James Whitehead. "That’s both exciting and terrifying. They need to learn a new way to be with people."

The Synod, or three-year process of reflection and consultation taking place in the Archdiocese right now, is a good example of a Church community working together to discern its vocation and "believing that the dream is as valid among us as it comes from outside," Evelyn Whitehead said.

The Archbishop suggested that committee members could even call young people in and tell them, "You’re it. You’ve got a vocation." Because people sometimes need help in discerning the call.

No young person should overlook a religious vocation simply because no one asked him or her to consider it, the Archbishop said.

Another way to increase the number of priests is to encourage young men to attend the summer camp and vocation awareness weekends held at St. John Vianney College Seminary in Miami. While there, potential candidates learn about life in the seminary and have an opportunity to ask questions and compare notes with the seminarians.

Even in the midst of a severe vocations shortage, the Archbishop said, there is still room for hope. Archbishop McCarthy told Broward Serrans.

Pope John Paul II recently reported that the trend toward decreased enrollment in seminaries seems to be reversing itself. Young people also seem to be changing their attitude about the Church.

"There’s a new interest," the Archbishop said. "It’s not unusual for a young person to come up to me after Mass and say, ‘That was a neat Mass.’ That didn’t happen five years ago."
**Priest: We’re all brothers**

We should hold before us not the image of America as a melting pot but rather the picture that we are a people belonging to different cultures, a black priest told the congregation of Christ the King church in Perrine during one of several Masses honoring Black History Month.

“Do we see each other as brothers and sisters and appreciate our special gifts?” asked Fr. George Stallings, pastor of St. Theresa of Avilla parish in Washington, D.C.

Fr. Stallings also spoke at Mass about the importance of change in our spiritual growth.

“No one wants to change, no one wants to experience that dying process,” he said. “Prayer changes people and people change.”

“If we do not submit to change now, one day we will change so that we put on the very image of God,” he said.

ABCD heading toward goal

(Continued from page 12)

Pastor Edmund Whyte invited his speakers to talk at Mass shortly after Christmas while “people are still in a giving spirit.”

A method recommended by Starrs and cited new dimension. You will be amazed by the beautiful details of the ART-themes in the history of Art. “THE LAST SUPPER” now presented in a new interpretation of one of the most popular and sold of life. You receive an interpretation letter so you can proudly show your friends who contributed about $170 per family, on the average.


Bishops will be Bishop Joseph F. Maguire of Springfield, MA., the home diocese of the Bishop-elect; and Bishop Reginald Arliss, C.P., Auxiliary Bishop of Manila.

The Youth Spiritual Center of the Archdiocese of Miami will be offering the following classes for parents and adults during the next few months. All classes are free and taught in Spanish. They meet at 8 a.m. at the Youth Center, 3333 South Miami Ave. For more information, call 856-3404.

March 11: Mi mundo y mi mundo’s children — culture and values; March 12: La familia y su vida; March 25: El Shroud of Turin; April 4: El relación entre hombre and wife; April 8: The role of parents in promoting the integral development of their children;

April 15: La art of giving orders; April 22: Love and sexuality; April 29: Sexual and its deviations among young people; May 6: Escape and evasion: Suicide, drugs and alcohol; May 13: Runaway, throwout, dropout; May 26: Society is what we make it; May 27: Faith as life, prayer as a sacrifice.

In addition, on Saturday, June 7 from 9 a.m. to 3 p.m. there will be a day of reflection and evaluation with Auxiliary Bishop Ignacio Lazarte, Fr. Jose Luis Mendez, director of Youth Ministry, and Ray Ortega. Two credits will be granted for participation in each conference, and an additional credit for the debate on the topic.

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

The Reverend Ignacio Carbajales - to Assistant Director of the Spanish-speaking Legion of Mary, effective February 19, 1986.

**New bishop’s ordination March 19**

Bishop-elect Norbert M. Dorsey, C.P. will be ordained to the episcopacy as Auxiliary Bishop to Archbishop Edward A. McCarthy during solemn rites at 7 p.m. on Wednesday, March 19 in St. Mary Cathedral. A member of the Congregation of the Passion, Bishop-elect Dorsey was appointed to the hierarchy on Jan. 14 by Pope John Paul II.

Archbishop McCarthy will be the ordaining prelate. Co-consecrators will be Bishop Joseph F. Maguire of Springfield, MA., the home diocese of the Bishop-elect; and Bishop Reginald Arliss, C.P., Auxiliary Bishop of Manila.

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**General intention**

A Greater Esteem for the Sacrament of Confirmation Pope John Paul II asks us to pray this month that Catholics come to a better understanding and appreciation of the Sacrament of Confirmation. The fact that the Sacrament is in crisis — fewer Catholics receive it than formerly, fewer still reflect, in their lives, the graces received in their Confirmation. To many of the young, Confirmation means only that they are no longer required to attend religious instruction classes and thus, for many, begins their estrangement from the Church.

In Baptism we received the virtues of faith, hope and charity. It is faith which is the life and strength of hope and charity and it is in Confirmation that we are confirmed and strengthened in our faith. Confirmation is not a mere ratification of our Baptism: it is a new pouring forth of the Holy Spirit into our lives to help us develop into mature Christians, faithful and responsible members of the Church.

The faithful, by virtue of their Confirmation, are more perfectly bound to the Church and are more strictly obliged to spread the Faith by word and deed.
responsibilities are the most powerful factors in why I think young adults come back to the inactive person.

By David R. James

Special to Religious News Service

(EDITORS NOTE: The Rev. David R. James is rector of the Episcopal Church in New Town, a small, basically blue-collar town in Pennsylvania's Lehigh Valley. Rev. James spent two years as a street person in New York City. His count follows.)

Dozens of times over the winters of the past few years I've entered Penn Station in New York dressed warmly in a dark suit, a clerical collar and shine shoes on my way to celebrate the Eucharist in the comfort of a suburban parish.

But tonight, in a frayed coat, worn baggy pants and an old pair of shoes whose left sole flaps when I walk, I enter from 8th Ave., not to travel but to sit where it's warm.

People no longer nod and smile and say, "Good evening, Father!" but look past me as I descend into the warmth of the station and settle into a seat as one of those people I usually avoid.

I've read about the homeless in New York City; I've seen the stories on TV and even preached about the problem. But I did not know what it feels like. I really didn't know what I was talking about. It's one thing to read about people who are hungry, cold and homeless; it's quite another to experience it.

So in an effort to better understand this growing phenomenon in America's cities, I decided to spend a few days living on the streets of New York, penniless and cold just like the rest of the homeless. But even this will give me only a hint of what it really feels like - I will be cold, hungry and afraid, I know I can leave anytime. From my days as a seminarian in this city, I know people I can call on if I get in any trouble. And I am still educated, I still have a job, I still have a home.

It's the first day, and I've been walking the streets of lower midtown most of the day. My attempts to blend in with other homeless people have failed. It seems that not only homeless, but also isolated and alone.

The wind is picking up, and I'm feeling gritty and raw from my day on the streets. My feet hurt and my legs ache, so I head for the nearest public place to sit where it's warm and arrive at Penn Station.

After getting warm, I wander around the station trying to find a natural way of making contact with other homeless people. I'm not successful as I look into vacant, hopelessly eyes. Younger-looking men might hang around the arcade machines, their talk laced with exploits of drug-taking and crime. I move on, sit, watch, wait, beginning to feel the mind-numbing ache of having nothing to do, no one to talk to, nowhere to go.

I decided to spend a few days living on the streets of New York penniless and cold just like the rest of the homeless.

Rush hour begins as waves of people flood into the station, filling seats, newstands and coffee shops. They slowly drain down the escalators and stairs to the trains, leaving the rest of us dotting the station like stumps in a forest of moving trees.

I shift to a seat next to a homeless-looking man. He asks if I can spare some change. I say no, and he gets up and moves away. I sit up too straight, I'm too alert. I look like a very badly dressed junior executive waiting for a train.

A short, fat woman with a man's wool cap pulled down almost over her eyes enters the station, teeters at the top of the stairs, then slowly descends one step at a time, clutching four shopping bags, two in each hand. She's wearing layers of coats of varying colors and lengths. She weaves away from the seating area and finds a spot against the wall where she first kneels and then sits on the floor, never losing her grip on the bags.

As I sit and watch, wait and talk, I realize that this seemingly random assortment of homeless people in the station as well as on the streets is rigidly segregated. The alcoholics stay to the right, the drug addicts to the left.

'Rush hour begins as waves of people flood into the station, filling seats, newstands and coffee shops.' (Page 15)

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...
What does abortion ad really mean?

This past Sunday another full page ad appeared in The New York Times, supporting signers of a previous ad promoting the "pro-choice" position. The ad last October was sponsored and paid for by Catholics For a Free Choice and was signed by "ninety-seven leading Catholic scholars, religious and social activists." That ad claimed there was more than one legitimate position on abortion. Since that time the Vatican has required that any religious who signed the ad must resign their orders or reaffirm their belief in the Church's pro-life teachings. Controversy has boiled ever since the first ad. Now comes the latest ad focusing on the authority issue, claiming the original signers are being harassed and discriminated against in violation of their constitutional rights, etc., etc. It is signed by some 900 names, purportedly Catholics in solidarity with the first ad signers.

Well, these people know how to play the propaganda game all right. Little David against Goliath. Humble dissenters against Monolithic Institution. Rather than debate abortion and deal with facts about life in the womb, accurate Church teachings by hierarchy and theologians, the ad drafters are now milking the authority issue for all it's worth.

Voice editorial

Let the public be confused by all this, let us attempt a little clarification. First of all, authority is not the issue here. None of these people have been excommunicated or kicked out of the Church. They have merely been told that they can not continue to be nuns or brothers — that is public representatives of the Catholic Church and its teachings — while at the same time publicly contradicting those very teachings about a serious matter.

Debate and dissent within the Church is always acceptable and goes on routinely everywhere, and one can publicly disagree with, say, the bishops' ideas on social issues such as what to do about nuclear weapons. Housing, armaments, welfare are practical applications of moral principles and even the bishops differ among themselves as to the best approaches.

But when it comes to basic moral principles themselves, such as the sanctity of life at all stages of development, then the Church must protect its members from confusion created by public contradiction by religious who are considered official Church teachers. The Church has a right to say who can and who cannot speak for her on serious moral matters. As for the ad sponsors, Catholics For a Free Choice (CFFC) — just who are they? Anyone who can pay thousands of dollars for a New York Times ad must be pretty big. In fact, according to an article by Richard Doerflinger of the Catholic League, CFFC is a small group of pro-choicers funded not by Unitarian groups, etc., but almost entirely by pro-abortion foundations such as the Catholic League, CFFC is a small group of pro-choicers funded not by grassroots Catholics but almost entirely by pro-abortion foundations such as the Sunnen Foundation ($70,000), the Brush Foundation, a Planned Parenthood ally ($30,000) and others such as Playboy magazine, Ms. magazine, Unitarian groups, etc.

CFFC was the group that sponsored Geraldine Ferraro's "pro-choice" speech that got her in trouble. They also lobby Congress and put out booklets. What about the group's claims? One of them, contained in the first ad, was that leading theologians support the pro-choice position in many situations. This is contradicted by Notre Dame Theology Department head Father Richard McBrien, who is himself con-

-- Develop human resources
-- Provide water resources
-- Increase food production
-- Promote cooperative formation and community development.

25% used locally for:

- Urban gardens
- Meals-on-Wheels
- Services for the homeless
- Hunger action

-- point contradicted by all polls, such as the most recent Gallup poll showing that seventy-six percent of the public, including Catholics and Protestants, favor making abortion illegal in all or most circumstances. That is hardly the "pro-choice" position.

CFFC claim the support of women. Yet polls show women oppose abortion even more than men.

In short, CFFC is a small group, with a lot of pro-abortion money, stirring up a lot of attention through confrontation tactics such as ads in the nation's largest newspaper, playing for sympathy on the false David and Goliath issue.

Therefore, let no one be distracted or confused by all this. Abortion is a difficult topic and relates to broader social problems which need attention and solutions. But confrontational tactics and distortions of the truth do not solve anything and ought to be shunned.

OPERATION RICE BOWL

We are in the middle of that grace-filled time of the year — Lent. It is a time of prayer, reflection, and fasting. An excellent practice for Lent which reflects these three elements is Operation Rice Bowl. One day each week during Lent, you and your family are asked to eat a reduced meal and place the savings in your rice bowl. It is not too late to start.

75% used overseas to:

- Increase food production
- Provide water resources
- Develop human resources
- Promote cooperative formation and community development.

25% used locally for:

- Urban gardens
- Meals-on-Wheels
- Services for the homeless
- Hunger action

Ask not what God can do for you, but ask what you can do for God

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****PLACE THESE SAVINGS IN YOUR BOWL****

and turn them into your parish or mail directly to: Operation Rice Bowl, Dept. of Temporalities, 9401 Biscayne Blvd., Miami Shores, FL 33138

PAGE 18 / Miami, Florida / THE VOICE / Friday, March 7, 1986
Indulgences

Q. Recently a few articles have appeared in our Catholic paper concerning indulgences. Why is it we hear so little about this subject any more?

A. There is so much clutter, misinformation and plain bad theology has accumulated around the word indulgences that it is difficult to talk about them meaningfully in a column like this.

First of all, the notion that indulgences are that they are in conflict with the idea of purgatory. The Roman Catholic Church has been involved in an effort to bring awareness of the awesomeness we simply don't know. Since the world after death, the pain that comes at that moment with what we might suspect shortcomings might be so acute and intense that an entire purgatory means — could occur in an instant.

"Cleansing," which is what the word indulgence implies, could be equated with a "place" where souls are healed. The idea of "time" involved or not is some condition or circumstance is some condition or circumstance.

 distinct from eternal) punishment that is some condition or circumstance. A further development of indulgences is the idea of purgatory. Purgatory is a place where souls are healed. The idea of "time" involved or not is some condition or circumstance.

It sounds to me like instructions on how to sell deodorant soap or frozen vegetables. Ten years ago most of us would not even have cringed at the thought, figuring that personal ads were for weirdos and losers, and what's more, could be dangerous.

Now, apparently, they've become popular and acceptable, particularly with busy professionals of the babyboomer age. But no one who loves me ever thought it. I spoke with two women in their mid-30s who placed several ads in magazines. Neither would do it again.

"I received nearly 300 responses in total," one woman told me. "Almost all of them were from men. Only five or six were from women. There were no appallingly offensive letters. I was visited by a number of older men who were attractive, Intelligent and successful. Most of them seemed to be decent people, and perhaps three-fourths wanted to see me again. Nonetheless, when I look back on the experience, it gives me the creeps.

When you meet a man through an ad in the paper," she continued, "there's a subtle but definite sizing up that's going on throughout the whole encounter. You almost can't help but see each other as merchandise, rather than as people.

Why are so many people today feeling desperate enough to turn to personal ads? It must be a combination of reasons: it's hard to meet the right person the way we used to, for an "ideal" relationship is high; lives; jobs keep people too busy. Worst of all, pressure for upward mobility leads people to focus on external attributes instead of inner values. Lasting relationships happen only when there's a "chemistry" — the result of soul-to-soul connection and shared values. Without this kind of depth, marriages fail and families break apart.

Personals emphasize superficial characteristics. That's not a good start for building a meaningful, solid life together.
Family Life

Changing behavior in a big mouth

Dear Mary: We have a 15-year-old daughter who is setting the whole family on edge with her mouth. She says whatever she thinks or feels, however it makes her feel; you can’t do anything about it. We have tried to silence her, but without success. What alternatives do we have? (Illinois)

Most crises that affect teen-age girls are not caused by her mouth. But that is the current focus of the problem. Teens get upset over schoolwork, teachers, differences with same-sex friends, difficulties at work, changes in performance in music or sports, and a host of other situations.

In most situations they cannot “mouth off” but must keep their anger or frustration inside. Once they do that, the family and friends catch the brunt of the problem. Teens get upset over schoolwork, teachers, differences with same-sex friends, difficulties at work, changes in performance in music or sports, and a host of other situations.

Telling an angry teen to be quiet is usually futile as you have discovered. Your suggestion of isolation for brief periods is a good one. The teen cannot yell or be rude if there is no one there to attack verbally.

Send your daughter to her room for a brief period of time, just long enough to break the verbal tide. And use it only when you need some peace.

Ideally to change her behavior you would like to talk little or be the topic to rule, mean remarks and plenty of attention to any cooperative, normal conversation.

If this is not easy: How can you ignore meanness and yelling? Suppose she never talks “normally”? What then?

To pinpoint the trouble spots, pick the time of day you find most trying. Perhaps it is around the dinner hour. Everyone is tired and hungry and daughter begins her attack.

For a few days keep a chart, divide the hours into 15-minute periods and keep score. Every period free of “mouthing off” gets a plus; every period when mouthing does occur gets a minus.

Charting helps locate the worst periods, but it also makes you aware of the good moments.

Now try to increase the trouble-free times. Perhaps you will find that when daughter helps out with dinner, she works more after “mouth off” less. A regular task — making salads, setting table, doing dishes — might stop the rude mouth temporarily.

Whenever you find she is acting cooperatively, notice it. A compliment, a hug, an offer to help her with some project or to give her some responses to good behavior. Be sure to give some positive response to the child’s positive behavior. By focusing on the positive, you give your daughter more incentive to be civil and you force yourself to find the time good moments rather than dwell on the unpleasant ones.

Adolescents are going through a tumultuous period. They find many ways to release tensions. Yelling and rudeness, while unpleasant for the family, are fairly harmless outlets. They are likely to pass as your daughter is more comfortable with herself.

At the same time, for family harmony and sanity, you would like to improve the situation as much as possible.

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

(LC News Service)

Dent II: Children and stress

 Gather the family, light a candle, say a prayer, and let’s talk about children. Children behavior/sibling fighting/discipline represents a high stress in family life in our research. Interestingly, communicating with children appeared as a high stress to dads but not to moms. Could it be that mothers feel they are doing most of the communicating with children — or even over-communicating with them?

In families who deal well with the stresses of children, I found a balance of parenting styles. In short, dads spent more time with their children than in hours while mothers who are highly stressed by children. This is an area families might examine.

I am a single parent of a 14-year-old girl. I am a typical working Mom, and then Dad, spend with the children this past week?” And ask each child, “Was this enough for you or would you have liked more? When could we have more time for one another? Can we make a special evening to be — to spend just time together as a family?”

Because children’s behaviors, particularly fighting, is so stressful, let’s look at the families deal well with these. They set limits, rules and consequences and they stick to them. Probably the greatest stress lies in families where rules are not clear and consequences are not carried out consistently.

If there is a rule against hitting, for example, and a child hits and there is no consequence, the child “learns” that the rule is simply a parental wish, not a limit.

It’s a little like the way adults observe traffic rules. If the speed limit is 55 mph and everyone drives 65 mph without being stopped, we realize that the rule is negotiable because it isn’t enforced. But in areas where we know 55 mph is enforced, we slow down. We get very good at learning which areas traffic officers mean business. So it is with children’s behaviors and the rules of the house.

Another characteristic of families who deal well with children is that they tend to negotiate rules and consequences with children mutually rather than having parents arbitrarily set rules. This leads to earlier self-discipline in children.

For instance, these parents, instead of saying, “You will be in by 11,” may ask, “When do you think is a reasonable time to be home?”

If the younger responds, “3 a.m.,” these parents respond, “I see you aren’t ready to be part of rule-setting yet.” It only happens once.

On the other hand, the child might say, “10:30.”

If parents agree and the child gets in at 11:30, they mutually negotiate a consequence, saying something like, “What do you think should be the consequence of your being an hour late?” Often children choose more severe consequences than parents but parents always retain the ultimate right to decide.

For parents who deal well with children do not neglect issues: Daily hassles over chores, responsibilities and lack of respect for great family stress. Parents get exceedingly weary from arguing with children, while suspicions that from stopping fights. “I got so tired of it, I just give in,” was a response I heard from many highly stressed parents.

Let’s take some time in the family to reflect on these questions: 1. Which rules are clear and uncles? (Chores, behaviors, fighting, grades, TV, etc.) in our family? 2. What are the consequences these rules? 3. Are these consequences carried out consistently? 4. Which rules do the children feel are unfair? Can these be negotiated? What suggestions do the children have for better rules? For better consequences?

6. What hassles are fought in our family? What rules can we develop to limit these daily hassles?

7. How can we get God to help us overcome our stress in living together? Can we start with a prayer right now? (All Publishing Co.)

Family matters

The devastation of divorce

By Sister Virginia McCall, PSVM

Director of Division for Divorced and Separated Archdiocese of Miami

Hardly a family today remains untouched by divorce. It is agonizing for parents to see their children torn away from them. It is often so help- less. No longer can they lift child into their arms, kiss the bruise and quickly see the smile return. They are left to deal with often rnindless fe walls for the divorce, questioning what -happened.

The person whose friend divorces is confronted with the question, “Could this happen to me? They seemed so happy!” With this threat to their own marriage there is a tendency to avoid the divorcing friend. With the divorce, she is not. Or it’s just hard to know what to say. One common response is to encourage the divorcing person to forget the past and to keep busy. But this is not a solution. The pain of any loss must be faced.

When persons are thrust into the experience of divorce, it can be a devastating blow. Often they begin to act in ways totally alien to their ordinary behavior. It becomes difficult to execute even the most routine activities. Some feel as though they are losing their minds. Not understanding what is happening to them may increase the already intense feelings of inadequacy and low self-esteem.

A natural tendency is to run from the overwhelming bombardment of feelings and to pretend they don’t exist. However, it is difficult to run from oneself and eventually these feelings need to be faced before one can go on with his life. As one begins to recognize and name the various feelings surfacing, the feelings tend to lose their potency. Then there seems to be an increased ability to see options and make choices which lead to healing and growth. This is all part of the grieving process — a movement from death to renewed life.

Children, too, must grieve. They often feel isolated and rejected, displaying significant behavior changes as they struggle to cope with their loss. The reassurance which they so desperately need, that they are secure and loved, is often not available when their parents are caught in their own world of pain.

To compound an already overwhelming ex- perience many divorcing persons struggle with misconceptions in regard to the Church and divorce. It is at a time of loss that the Church can provide understanding and support.

If you or a relative or friend is attempting to put the pieces together after a separation or divorce, you might recommend these sessions for your parish or group interested in providing a site for future sessions, please contact the Family Enrichment Center.

By DR. JAMES AND MARY KENNY

PAGE 18 / Miami, Florida / THE VOICE / Friday, March 7, 1986
By Henry Herx

NEW YORK (NYC) — Walt Disney was a creative entrepreneur who built a movie empire out of some cartoon mice, seven dwarfs and a firm belief in the values of small-town America.

Disney was one of the few Hollywood producers to make the transition into television not only with a weekly prime-time series but also a weekday afterschool show. The culmination of his career came with the theme parks and — his greatest interest — the challenge of animating life-like automatons rather than celluloid cartoon characters.

For a mostly self-taught commercial artist from the Midwest, Disney did well in getting a job — and learning his craft — in the cartoon factory of 1920s Hollywood. Disney gambled everything he had on making his own series of cartoons built around a mouse named Mickey. Shortly after he began production, sound revolutionized the film industry and Disney quickly took advantage by becoming the first animator to add a soundtrack to his cartoons.

The public liked what they saw and heard of those first Mickey cartoons, which pleased the film industry and Disney Productions gained recognition as an industry leader. He became the first to add color to his cartoons, created the first animated feature, "Snow White and the Seven Dwarfs" and became a household name here and abroad.

For all his popularity, Disney spent more money on producing his cartoons than he received in revenue from theater rentals. Instead, his profits came from licensing the commercial use of his name and characters, a merchandizing device that today has become common-place on children's television from "Sesame Street" to "Masters of the Universe." Like Charlie Chaplin, Disney realized the lasting value of his work and its potential in periodic re-releases for young viewers who had never seen it. Part of his growing financial success rested on this inventory of perennial value. These films are Disney's legacy, not just to the corporation bearing his name but to future generations of viewers. Today, however, this inventory has become even more valuable as the centerpiece of the Disney Cable Channel.

Adding new theatrical productions of quality to the Disney library has not been easy for Walt's successors. One of their latest attempts, "Down and Out in Beverly Hills," was an R-rated movie definitely not intended for the family trade. Still, the television division of Walt Disney Pictures has not given up on the traditional family audience that made Disney's reputation. They are offereing "The Disney Sunday Movie" on ABC this season in a two-hour time slot, 7-9 p.m. EST. Gary Barton, a Disney senior vice president and the executive in charge of the new series, said in an interview, "We are trying to bring back good old-fashioned family entertainment on television."

The series is made up of contemporary stories on themes that will interest all members of the family.

"I really believe," Barton said, "there's not only a need but a real desire for quality family shows, both from the viewer's side as well as that of the producer. But I'll believe it when I see it." Barton is sure that the times are in favor of the series. He thinks that the mood of the country and people's priorities are changing, that society is more family-oriented and people are spending more time with their kids. Disney's new series, Barton concluded, is just one way in which "the entertainment business is responding to society's new mood."

Catholic programming

Iowa State University and Catholic News Service.

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Catholic programming

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Radio

Day Time Stacion

Sun. 5:30 am SUPER QFM (106) 7:30 am WJBQ 1140 AM 8:30 am RADIO MAMBI 710 AM

"HUELLAS"

Day Time Stacion

Sun. 5:30 am Super-Q FM (106) 7:30 am WJBQ-AM (1260) 8:30 am Radio Suarez 7:30 am WQAM (Cleveland)

"UN DOMINGO FELIZ"

Day Time Stacion

Sun. 6:45-9:30 am WRHC-AM (1550) 1:30 pm WRCH-AM (1550)

"CONFUCIUS HUMANOS"

Day Time Stacion

Dally 11 am WRHC-AM (1550)

"RAICES CUBANAS"

Day Time Stacion

Sun. 6:30 pm WRHC-AM (1550)

"TRIBUNAL del PUEBLO"

Day Time Stacion

Mon. thru Thurs. 7-9 PM WRHC-AM (1550)

"CAMINOS DE DIOS"

Day Time Stacion

Sun. 7:30 am WQBA-AM (1450)

Catholic programming

Day Time Stacion

Sun. 8:30 am WOCN-AM (1450)

"MENSAJE DE FE"

Day Time Stacion

Sun. 8:30 am RADIO MAMBI 710 AM

Television / Cable

Day Time Stacion

"TELEVISION MESS"

Day Time Stacion

Sun. 8 am Miami, ABC Channel 10 Sun. 9 am Channel 23 Sun. 9:30 am Channel 51

Real to Reel

Day Time Stacion

Every Mon. 7:30 pm WOR-CHANNELE Every Tues. 7:30 pm Northeast Cable Every Wed. 7:30 pm American Miami Every Thurs. 7:30 pm Dynamic Cable Miami Fri. 4 pm Miami Cablevision Storor Cable

Catholic Channel Channel 9 programs air from 4 to 6 pm. Monday through Friday, followed by Mother Angelica's "Eternal Word Television Network" which can be seen from 7 pm-1 am. daily.

TV looks at Jerusalem

It could be wracked by strife, like Beirut or Belfast. Or it could be for- cuby divided, like Berlin. Instead, the ancient city of Jerusalem, in one of the most troubled areas of the world, is a place where Jews, Arabs, and Christians live side by side in a carefully forged, if sometimes uneasy, peace.

Many people say that the calm of Jerusalem is due in great measure to the policies of the remarkable man who has presided over the city for two decades, Mayor Teddy Kollek. How does Mayor Kollek keep Jerusalem's factions from exploding into violence? Crusty, wry, alternately approachable and brusque, he answers, "I'm a realist. I don't push the idea of a melting pot when what we need is a mosaic. People come to Jerusalem to reinforce what they are, to move closer to their histories, not away from them."

Kollek is featured in one segment of a new National Geographic Special, JERUSALEM: WITHIN THESE WALLS, scheduled to air on PBS, channel 2, at 8 p.m. on Wednesday, March 12.

Mike Gordon

SEAFISH RESTAURANT

MANE LOBSTERS CLAMS AND STEWED NEW ENGLAND SEAFOOD COCKTAILS LIME DINNER, FULT DINNER OVERLOOKING MARCO BAY. 384-7531.

Miami, Florida THE VOICE / Friday, March 7, 1986 / PAGE 19
Knights raise funds for handicapped

On the weekend of March 6, 7 and 8, South Florida Knights, by a group identifying themselves as Franciscan Brothers of the Good News and Catholic laymen, will join their counterparts across the state in an attempt to collect half a million dollars for Florida handicapped and retarded citizens.

The Knights will be in shopping malls, outside super markets and on street corners offering free candy for a donation to the designated Florida Knights of Columbus handicapped and retarded beneficiaries.

In the past eleven years, the Florida Knights have raised and distributed over $2.3 million to groups, schools and agencies dedicated to helping the retarded and handicapped.

Men of Good News hold first breakfast

Catholic men who want to reaffirm their faith or return to the Church will now have an option, as a group by identifying themselves as Franciscan Brothers of the Good News and Catholic laymen, will join their counterparts across the state in an attempt to collect half a million dollars for Florida handicapped and retarded citizens.

The group is coordinated by Richard Camp, a member of St. Gregory's parish in North Miami, who says his organization has a CCEA (Center for Continuing Education of Adult) for 9 years.

The first breakfast will be held on March 22 at 8:30 a.m. at the Holiday Inn, 1711 University Dr., in Plantation. The charge for the breakfast is $8 per person and checks should be made payable to the Office of Lay Ministry. Advance reservations are necessary.

St. Agnes offers parenting program

St. Agnes Parish on Key Biscayne is offering a six-week long parenting program starting on Monday evening, March 3rd at 7:30 p.m. It will be conducted by Mrs. Carol Farrell, mother of six who is also the Director of the Family Enrichment Center and by Fr. Mike Flanagan, psychologist.

Registrations may be made by calling St. Agnes Church at 361-2451 and asking for Mrs. Ann Nicely. The fee for the series is $30 per person, $40 married couple. Registration is limited.

Donations to Be Made

The Cenacle Spiritual Life Center in Lantana will hold an evening for parents who have lost a child due to death on March 12th at 8:00 p.m. Dinner served at 5:30-7:30 P.M. $4. Rides, Games, Food. Free admission.

Traffic Jam will be held on March 26th at 7:00 p.m. N. Miami. Dinner at 6:30 P.M. March 26th at 8:00 p.m. Holmwood Hall, 2118 SW 60 Terr., Miramar (1 blk. west of 131st). For further information call 251-1300.

St. James Catholic Church is having an Oster-All Birthday Bash at the Church Hall, 3711 NW 13th St., on March 15th. Admission is $1.00. Info. 522-5352. Anything you can eat. ($2.00) Dollars. For further information call the Church Office.

St. Lucy’s Women’s Guild will meet every Monday night at 7:30. The program will be the Second Annual Lenten Fish Fry to be held at St. Lucy’s Parish on March 16 at 6:30 p.m. Donation is $3 per person payable to St. Lucy’s Women’s Guild.

Catholic Knights of Columbus No. 3698 of Hollywood will hold their annual asks, March 14, 1986. The proceeds will be used to support the Knights Handicapped and Retarded Center.

First Benefit — Benefactors and families of seminary students could have danced all night at St. John Vianney Seminary’s benefit ball on Feb. 28. The festivities included a gourmet dinner, music by the Vincento Trio and songs by the school’s choral group. (Photo by David Z. Gray, a second-year student)

St. John Vianney hosts benefit ball

By Betsy Kennedy

The first Catholic benefit ball in South Florida was held at St. John Vianney College Seminary at 5400 S.W. 102nd Ave. in Miami. Mrs. Patrick O’Dwyer, pastor of Good Shepherd Church in South Miami, is holding a “Back to the Fifties” party on March 15 at 8 p.m. Tickets are $5 per person, $7 for couples. Food of the fifties available. For information call 989-1802 or Lou at 961-7601.

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The first breakfast will be held on March 22 at 8:30 a.m. at the Holiday Inn, 1711 University Dr., in Plantation. The charge for the breakfast is $8 per person and checks should be made payable to the Office of Lay Ministry. Advance reservations are necessary.

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St. Catherine of Siena hosts Lenten mission 


Beginning with a Prayer and Healing Service at 5 p.m., March 9, the mission will continue with morning mass and in- struction in both English and Spanish and evening services of a mission sermon and special prayer service conducted simultaneously in the English and in the Spanish in the Hall at 7:30 p.m. St. Catherine of Siena is located at 600 SW 5th St., Miami.

The morning instruction topics provided at 8:30 a.m., will include: 

Monday: A Question of Identity; Tuesday: Your New View Growing; Wednesday: Is Suffering God’s Will? Thursday: Harry It’s Getting Late: Friday: An Expectant Mother in Nazareth. The evening sermon topics and special services will include: Monday: Believe in the Lord and You Shall Be Saved, followed by Night Prayer (Compline); Tuesday: Marriage For Ever?; Wednesday: Follow the Stations of the Cross; Thursday: Light at the End of the Tunnel; Friday: The Broad and Narrow Path. Communion Communion: Thursday, No Person is an Island, followed by Communal Anointing of the Sick; Friday: I Can Pray, Real, and Before Blessing.

“Terrence Moran resides in Tampa, but has worked in religious education and pastoral ministry in Wisconsin, Connecticut, New York, Florida, and the Dominican Republic. For the past year Father Moran has been a member of the mission band preaching parish missions and retreats to special groups full time. Fr. Ruskın Piedra works out of Our Lady of Perpetual Help, Opa-Locka. According to him, Fr. Piedra intends to spend 13 years in Tampa before going to mission the band. He has given missions and retreats throughout the U.S., Mexico and Puerto Rico.”

Elderly services

The North Miami Foundation for Senior Citizens’ Social Services offers home services to frail elderly that reside in the cities of El Portal, Miami Shores, North Miami, and North Bay Village. For more information contact them at 895-1450.

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Hospice program

Hospice, Inc. Volunteer Training will begin Monday, March 17, 7 to 8 p.m. in the Miami Lakes Congregational Church, 6701 Miami Lakeway, Miami Lakes. A Volunteer Training Program will also be held the end of April in the Coral Gables Library. Adults interested in volunteering and being a "good neighbor" or sharing executive skills are invited to call 323-6043.

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SOUTH SHORE RESIDENCES
Setting realistic goals

Setting goals for personal growth is easier said than done. It is easy to resolve "to become a better person." It is just as easy to forget to include a broad resolution of that kind within a few days — much like New Year's resolutions are forgotten before the New Year is well under way.

What are some realistic goals when it comes to personal growth and development? Since everyone is different, the question has to be answered through reflection on one's actual life.

Thinking it over

For one person, giving up an addiction to coffee or to television may be a key to growth. This is especially true if caffeine nerves are wrecking the person's day or if TV viewing is taking up too much time that there is little left over for other important people.

But growth isn't always a question simply of overcoming a fault or giving something up. Growth can also be achieved by strengthening or expanding a talent one already possesses. Developing a realistic plan to further develop one's best gifts can foster self-understanding — a vital criterion for growth.

And setting realistic goals isn't always just a question of sitting back to wait until a great idea suddenly lights up in one's mind. More and more it is recognized that people grow through action and service of others.

Setting realistic goals for growth may mean:

- Learning to listen well to others, and to give those who need you the time they need;
- Seeking a spiritual director, recognizing that the growth you desire isn't forthcoming without assistance;
- Telling others how much you care for them;
- Seeking professional counseling, especially if you believe that you will ultimately be diminished as an individual, as a couple, as a family without professional assistance;
- Discovering how you can serve in a worthwhile way in your parish or community.

 '"I find myself at a crossroads,' Katherine Bird writes. 'I am forced to confront the fact that it is hard for me to let my children go their own ways after all these years.'

Crossroads

Older children bring new challenge

By Katharine Bird

I find myself at a crossroads now. One of my most important relationships — the one with my children — is at a transition point. I am being called on to change and perhaps to grow once again.

My four children are now young adults, aged 21 to 26. For the first time in my adult life I am living alone, though three live near me in Washington, D.C. My children also are financially independent, except for my college student son. After years of worrying about my children, struggling through the turmoil and anguish of their own years, and rejoicing with them on their successes, all of a sudden these young adults, flesh of my flesh, are demanding that I approach them on a different basis, more like friends and peers. My daughter, Pamela, forcefully brought this to my attention recently.

During a Saturday morning phone call she burst out that she felt badly because I was always criticizing her. I was thunderstruck.

'During a Saturday morning phone call she burst out that she felt badly because I was always criticizing her. I was thunderstruck.'

She then said that I kept on harping about how little money she was making and that I was not supportive of her chosen field as a preschool teacher. Well, I reacted poorly. Since I like to think of myself as unusually supportive of my children, she hit me where it hurts. I lost my temper, called her a few nasty names and hung up the phone violently.

Fortunately, we had a prior arrangement to meet. So in the late afternoon, a sheepish mother met an aggrieved daughter. We kissed and made up.

We talked about her accusations and I finally realized that there was some merit in her complaints, especially when she explained that she felt I was conveying a subtle message that she should choose a career that would pay more.

I was forced to confront the fact that it is hard for me to let my children go their own ways after all these years of responsibility. It's difficult to believe that what would spell hardship for me is adventure for them.

Introduction

Most newspapers carry a Lost and Found column, where people can advertise missing or discovered items, such as sums of money or animals. Luke's Version of the Good News is no exception. Chapter 15 lists three "lost" items — a coin, a sheep, and a younger son!

commentary

The parable of the prodigal son falls into two parts, each focusing upon one of the brothers. They hardly consider themselves to be "sons." One wants to be called "a hired hand," and the other complains that he has "slaved" for his father.

Neither one truly conceives himself to be a son; both fail to appreciate their father as a father. And both are wrong. That is why, as each part unfolds, the overlooked "servants" are important to the story as well. They are servants, not sons; the sons are not slaves nor hired hands!

The Younger Son (vv. 11-24): The story tells itself, but one cannot fail to notice how eagerly the father grants the younger son's request. There is no hint of refusal. His third of the estate is sold, and off he goes to spend his inheritance recklessly.

Feeling distant from the father, he places distance between himself and his father. Coming to his senses, he begins to bridge that distance, rehearses his lines, his request for forgiveness, and starts off on his return home.

He finishes neither his journey (for the father runs to meet him) nor his speech (for the father interrupts him). His view of himself as "a hired hand" is mistaken. Calling upon the real "hired hand," the father invests his repentant son with the insignia of sonship — ring, robe, and shoes. They are simply the signs of his status as son. That status is more accurately symbolized by the gesture of the father, who "threw his arms around" him and "kissed him." The father loved him, and the father's joy is so great, that Luke, for the only time in his Gospel, uses the word...
There's room for growth in adulthood

By Neil Parent
NC News Service

"Please be patient! God isn't finished with me yet!" Those words adorn a well-placed plaque in the home of one of my sisters. They serve as a constant reminder to her and her husband to go easy on the children as they grope and struggle through childhood.

The inscription could just as easily apply to adults. Not only should they be patient with each other's shortcomings, but with our own as well.

Too often, I suspect, we tend to see ourselves as essentially completed persons, like finished products at the end of an assembly line. After enduring some growing pains of childhood and suffering the traumas of adolescence, we arrive at the other end: an adult.

Recently, researchers in adult life development have helped us better appreciate the unfinished nature of adulthood. Adulthood is less a state of completion than an ongoing process of growth and maturation, of molding, of shaping. If you will.

Our God-given task in life, therefore, is not to maintain the wonderfully enlightened state we arrived at in our early 20s, but to continue to grow and develop to the fullest extent possible.

Furthermore, we are asked to grow not for our own sake alone but for the sake of others as well. This is precisely what St. Paul had in mind when, in writing to the Ephesians, he encouraged them to grow to the "full maturity of Christ the head" so that all members of the body could function properly.

But how does continued adult growth come about? This is not an easy question since people are all different. Both our need for growth and our means of growing vary greatly. Still, some general observations are possible.

First, Socrates' dictum, "Know thyself," remains crucial to the task. It is impossible to aid our own maturing process if we are ignorant of ourselves and especially of those areas in which we most need to improve. Thus there is a need to cultivate time for self-reflection.

Throughout his active ministry, Jesus spent long hours in reflection and prayer in preparation for dealing effectively with the choices he faced.

Second, we should set some goals for our growth. Generally, growth is not going to happen unless we take some active measures to achieve it.

Today we have come to recognize the important interrelationship between a person's intellectual, physical, emotional and spiritual dimensions. These are like so many threads that must be carefully woven together if we are to create a meaningful fabric of life.

Once we have decided in what areas of life we would like to grow, we need to determine how best to go about the process. This is not always easy. Knowing what we want to change is one thing; figuring out how to do it is something else.

Over the years, I have been fairly consistent in wanting to improve in prayer. But how to do that in the midst of a busy and demanding life has proven rather elusive.

To help solve such problems, many people seek advice or guidance. It is sometimes difficult for them to do that in the midst of a busy and demanding life has proven rather elusive.

In the spiritual realm, involvement in renewal and faith-sharing groups as well as the use of spiritual directors can be beneficial.

Two other things about growth in adulthood should be noted:

First, we ought not to frustratingly try to achieve too much too fast. It is much better to set goals that are realistic and that can be achieved with moderate effort. There is nothing like the experience of success to motivate us onward to newer and more difficult goals.

Second, we ought to allow space in our lives for the unexpected, the unplanned. Sometimes growth comes in the most unforeseen ways. Planning our life too tightly may squeeze out the space needed for the unexpected.

Artists, writers and others who depend on creativity find that it is frequently in the free moments during relaxation or play that the best ideas come.
ELMORE, Ala. (NC) — When Olivur Glenn heard that his childhood sweetheart and her family were leaving their hometown of Rockford, Ala., he asked her to marry him. He and his new bride eloped in a horse and buggy and were married Nov. 6, 1904.

More than 81 years later Glenn, 99, and his wife, Cora Lee, 98, who live in a nursing home in Eimore, have been recognized by Worldwide Marriage Encounter as the nation's longest-married couple.

The Glenns were honored in conjunction with the organization's sixth annual Worldwide Marriage Day Feb. 9. The day is observed with celebrations across the country.

The national coordinators of Worldwide Marriage Day, Dan and Irene Perry of Fort Sam Houston, Texas, presented the Glenns with a message from President Reagan and a gift.

The Glenns, known as the "bride and groom" at the nursing home, have two children, six grandchildren, 22 great-grandchildren, 25 great-great-grandchildren.

According to one of their daughters, the Glenns, who are Baptist, attribute their long life and marriage to "depending on the Lord and working together."

Bishop Oscar H. Lipscomb, head of the Diocese of Mobile, which includes Eimore, paid tribute to the couple in The Catholic Week, diocesan paper.

"Along with the rest of our nation, we salute and celebrate with Oliver and Cora Lee Glenn," he said. "Good marriages don't just happen. They are made and prayed."

The Perrys and other couples in Marriage Encounter said they would like to see Worldwide Marriage Day become a national observance, like Mother's Day, Father's Day and Grandparents' Day.

"We think it's high time for society to honor men and women who commit to each other in marriage," Perry said.

His wife said the day would be "our chance to pat each other on the back, to affirm our old-fashioned values and lifestyles."

"Married couples are the unsung heroes of our society," added Tom Gorman of San Diego, assistant coordinator.

Worldwide Marriage Encounter sponsors 44-hour weekend retreats designed to make good marriages better by teaching new ways to achieve better communication between husbands and wives.

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