Homeless people: a new awareness

By Prent Browning

Voice Staff Writer

While the plight of "street people" nationwide was dramatized last weekend with the Hands Across America campaign, local Catholic shelters and services report that Miami is facing its own homeless crisis.

Thousands of people are roaming the streets of Dade County with no place to go, but even more disturbing than how many there are is who they are.

If you think of the homeless in terms of the 50ish male alcoholic, the stereotyped "bum" or "hobo," take another look.

More likely he or she is a released mental patient, an unemployed, unskilled worker who can no longer afford rent, or even a woman with small children.

They are the "new homeless" created by a loss of manufacturing jobs, massive federal human services cutbacks, and the breakup of the family.

"Cities that have the homeless on the level of Miami do invest city dollars, do do something. Miami doesn't."

Sadder still is that their numbers, at least in Miami, are almost sure to increase as no level of government is showing signs of stepping in to stem the tide.

A report released earlier this year by the National Coalition for the Homeless, a New York based organization, criticized local government in Miami for not taking an active enough role in homeless in Miami at 8,000, a figure disputed by city officials and considered by even some shelter directors to be too high.

Dr. Frank Jacobs, director of the Miami Rescue Mission that has beds for 150 people in three separate facilities, estimates the number of homeless in downtown Miami to be closer to 2,000.

Whatever the exact figure, Miami's shelters have reported a dramatic increase in the number of people who show up at their gates in recent years. They routinely have to turn away as many as 30 people or on cold nights double that amount.

Brother Paul Johnson, director of Camillus House, a downtown shelter (Continued on page 12)
Pope: God lets us sin because He values freedom

VATICAN CITY (NC) — The fact that God permits evil, the pope noted, is proof that He values human freedom. Pope John Paul II said to a crowded gathering in St. Peter’s Square:

“God’s respect for human freedom is so great that he even allows sins,” the pope said during a recent general audience in which he reaffirmed the Church’s teaching that Jesus Christ has atoned for all sins.

“Even though sins stand in direct opposition to what God wants,” the pope added, “nevertheless He allows sins to happen as a consequence of an evil use of freedom. This shows how much God wishes us to be free.”

The pope noted, however, that human beings also use freedom as it is intended — for love.

“Our freedom is meant for love,” the pope said.

“Without freedom we could not love. And in the struggle between good and evil, between sin and redemption, the last word belongs to love.”

Military ordinaries more like dioceses now

VATICAN CITY (NC) — New Vatican norms give military ordinaries greater independence, reorganizing them along the lines of dioceses. However, the decision to establish ordinariates under the new rules would be left to national bishops’ conferences, a Vatican official said. The forms allow including an ordinariate to form its own seminary, ruling that the ordinariate not be a part of a larger archdiocese. The ordinariate have no pastoral responsibilities outside the military framework.

The head of the ordinariate also automatically becomes a member of the national bishops’ conference.

Pope warns Italians against ‘self-destruction’

VATICAN CITY (NC) — Pope John Paul II has urged Italian bishops to mobilize the country against “self-destructive pressures” that threaten Italy’s stability and spiritual well-being. Addressing members of an Italian bishops’ conference during a Mass in St. Peter’s Basilica May 20, the pope added his voice to those of Italian church and state leaders who have recently denounced social ills, including pornography, abortion, violence and spread of immorality, in the overwhelmingly Catholic country.

Russian, American share thoughts on peace

ASSISI, Italy (NC) — Representatives of the U.S. and Soviet embassies to Italy met at a “dialogue for peace” May 17. John W. Holmes, standing in for U.S. Ambassador Maxwell Rabb, and Soviet Ambassador Nikolai Lukov came together at a meeting sponsored by Assisi’s International Peace Center. The Franciscan-sponsored center invited the diplomats to meditate on the riches of peace. During the day, Holmes and Lukov addressing a delegation of youths and shook hands before a cheering crowd which included hundreds of Franciscans.

Campaigns won’t influence Vatican on Fr. Curran case

VATICAN CITY (NC) — Campaigns by supporters and critics of U.S. moral theologian Father Charles Curran will not influence the Vatican decision on his case, said an official of the Vatican Congregation for the Doctrine of the Faith. The Vatican “doesn’t think there would be any decision on disciplinary action,” the official, who asked to remain anonymous, told the Associated Press.

“Realization of phenomena organized by diocesan and structural makeup, alleging that Opus Dei is a Catholic organization, violates laws against secret societies, the Italian newspaper La Stampa reported. Justice officials in Rome refused to comment on the report, citing the confidentiality of judicial inquiries.

An Opus Dei spokesman in Rome, Giuseppe Corielli, said he knew nothing about an investigation. Recently several Italian parliamentarians have requested that an investigation of Opus Dei’s bylaws and structure be allowed. The Vatican also pledges its members to strict secrecy about the organization’s activities. Opus Dei has denied the allegations.

Prayer Petitions

"Call to me and I will answer you" Jer. 33:3. The employees of the Archdiocese of Miami Pastoral Council will each Monday morning to pray for the intentions of our brothers and sister of the Archdiocese. Petitions will be included in our individual daily prayers each week as well as during our monthly council prayer. We invite anyone with a prayer request to write us (no phone calls), to use the enclosed prayer card.

Robert L. O’Shean
President, The Voice Publishing Co., Inc.

Pope: God lets us sin because He values freedom

Archbishop Edward A. McCarthy
President, The Voice Publishing Co., Inc.
Clinic would approve immorality

(Continued from page 1) possible consequences of your actions on your pregnancy. We will ignore the other consequences they have on your physical or psychological health.

Every month the committee had agreed that the clinics could pro-
vide counseling for personal problems, suicide prevention, substance abuse as well as diagnose sexually transmitted diseases.

The clinics also could provide physical examinations and education about nutrition, dental hygiene, weight reduction and skin care.

The final decision on exactly what the clinics would do, however, rests with the Dade County School Board, which has planned a vote on the issue for June 4. Paul Bent, associate superintendent for the board's bureau of education and chairman of the Committee, will make recommendations to the Board on the results of the Tuesday meeting.

"There's no way that we could directly or indirectly endorse" the distribution of contraceptives in the public
schools, Msgr. Walsh told The Voice last week.

"The distribution of contraceptives to unmarried teenagers endorses or implicitly approves sexual activity on the part of unmarried people," he said. "The message that is delivered to the teenagers by the schools is: we'll tolerate extra-marital sexual activity... as long as you don't get pregnant. This is the wrong emphasis for a school."

In addition, the pill, which is the most effective means of birth control, is not a "clean" by-products of promiscuity, he said.

"The proponents of this simply see the pill as a form of birth control primarily among minority populations — which is something that absolutely needs to be done," Msgr. Walsh said. "But making contraceptives available is simply treating the symptoms of what is a more general, health, social, emotional, mental issue" — the need for public health education and programs. The members of the Religious leaders Coalition felt that the ruling had been on the basis of clinics — on the basis of the Religious leaders, not young people is inevitable. Formation in self-discipline and personal responsibility is critical not only to prevent the promiscuity but to prevent the violence, alcohol and drug abuse, and the rising crime and suicide rate among young people as well.

"The members of the coalition are unwilling to agree that promiscuity among our young people is inevitable. Formation in self-discipline and personal responsibility is critical not only to prevent the promiscuity but to prevent the violence, alcohol and drug abuse, and the rising crime and suicide rate among young people as well.

"The members of the coalition agree that the secular, sex-value-related sex education under proper auspices and also affirm their concern for our young people's health and our young people's community."

NEW YORK (NC) — Fidel Castro, with other leaders of the Cuban government, is moving to establish better relations with the Catholic Church for political reasons, accord-

ing to the general secretary of the Cuban bishops' conference.

"He's a political man; his reasons are geopolitical, not philosophical," said Msgr. Carlos M.

The Religious Leaders Coalition released a statement this week, stating that "The members of the Religious Leaders Coalition of Greater Miami strongly disapprove of presenting sexual education in the public schools without counseling, and especially as do not diagnose sexually transmitted disease. It can also lead to communication opportunities to evangelize these people," Msgr. de Cespedes said. "I believable than having it swept under the rug."

Haiti needs help more than ever

My beloved in Christ:

Brian Sherlock is a member of a committee of American Bishops who met with the Haitian Bishops to serve the needs of that beleaguered country.

It is a nation of unbeatable poverty and hunger. When I inquired why the dogs and cats seemed to be so thin, I was told that it was because they have nothing to eat. For instance, the human families are not in a condition to look after their dogs and cats. They are fortunate to make one meal a day. The majority of the people of Haiti have had very little food. This is not simply because of the lack of food but also because of the lack of money. But the people of Haiti have a great spirit of compassion and determination.

I am proud to say that, for several years, people of Haiti have made a great effort to contribute to a collection that will be taken up at today's Masses. In Sacred Scripture the Lord reminds us that we do for the least of His brethren what we do for Him. When I was hungry you gave me to eat. When I was thirsty you gave me to drink. God bless you! Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

Castro's church move political — bishop

The changing approach of the church in Cuba is a striking example of the religious leaders' belief that the church should not be seen as a political entity. The Cuban government has been accused of using the church to gain support among the people. However, the church has also been criticized for its silence on political issues.

The Pope, in a recent interview, said that the church's role should not be limited to spiritual matters. He said that the church should also be involved in social and political issues. This has led to a debate about the church's role in Cuban society.

The church has been accused of collaborating with the government. However, the church has also been praised for its efforts to promote human rights and social justice. The church's role in Cuba is complex and multifaceted.
Bishops will discuss vocations at June meeting

WASHINGTON (NC) — Vocations to religious life, as laptop ministers, and to lay ministry as the source of future church leadership will be the focus of the U.S. bishops’ eight-day special assembly which begins in late June.

About 250 of the nation’s bishops are to gather at St. John’s University, June 9-16 for the meeting. Details of the planned agenda were released in Washington by the National Conference of Catholic Bishops.

Dear Abby gives boost to natural family planning

CINCINNATI (NC) — A response to a letter in a Dear Abby newspaper column about natural family planning caught the Couple to Couple League guard and flooded the Cincinnati headquarters with thousands of requests for information about the birth control method. The letter, which began appearing across the nation in the syndicated column by Abigail Van Buren, mentioned that the symptothermal method had replaced the rhythm method as a means of natural birth control and that it is morally acceptable by the Catholic Church. In her reply, Abby suggested that readers write to the Couple to Couple League. According to league public information officer Fred Haas, within a month after the advice column’s publication, the league received 7,000 requests for information about natural family planning.

Chicago women say they want ‘equal treatment’ from Church

CHICAGO (NC) — The Catholic Church should treat women equally, and bishops should meet with them to discuss issues such as sexual morality and the ordination of women, said a Chicago archdiocesan committee report reflecting consultations with more than 5,000 Catholic women in the archdiocese. The recommendations of the Archdiocesan Women’s Steering Committee were submitted to Cardinal Joseph Bernardin of Chicago and to a committee of the National Conference of Catholic Bishops, which is drafting a pastoral letter on women’s concerns.

Bishop, Russia interferring in Lithuanian celebration

WASHINGTON (NC) — The head of the U.S. bishops’ committee on international relations, Bishop Nicholas Diocests of Lithuania, is hampering preparations for celebrating Christianity’s 2,000th anniversary in that nation. In a Nov. 11, 1985, statement by the Lithuanian bishops, Bishop James W. Malone of Youngstown, Ohio, noted the church’s “preparation for a war against organized religion. Church leaders, international and of official policy encouraging the renunciation of religion.” Bishop Malone said, “It is a fact that the preparations of the Catholic Church for this important anniversary are being frustrated by the official anti-religion policy of the Soviet Union.”

Consultation on laity set for September

CHICAGO (NC) — The National Center for the Laity has set Sept. 12-14 as the dates for its previously announced national conference in Chicago on the vocation and mission of the laity in the world. The conference is in anticipation of the 1987 world Synod of Bishops, which will focus on the role of the laity in the church and in the world.

Stock firm may pay for bad investments

MILWAUKEE (NC) — A U.S. district court jury has ordered the investment firm of Paine Webber to pay $28.2 million to the De Rance Foundation. De Rance, believed to be the world’s largest Jewish charitable foundation, had accused Paine Webber of losing $11.2 million through a supposedly safe investment strategy on the gold market, designed to generate excessive commissions. Paine Webber plans to appeal the decision.

The special meeting, closed to the press and observers, is the second time the bishops have gathered for such a lengthy assembly. The first Collegeville assembly was held in June 1982 and was organized as a form of spiritual retreat for the bishops with time for reflection and discussion on their lives as bishops.

Cardinal Carlo Martini, archbishop of Milan, Italy, will be guest director for the 1986 meeting, the NCCB announced.

Archbishop Pio Laghi, papal pronunciator to the Holy See and president of the Pontifical Commission for the International Year of the World’s Poor, will be the conference’s keynote speaker.

New bills ask networks to turn off TV violence

WASHINGTON (NC) — In an effort to curb the television violence he said is harming the mental health of the nation, Sen. Paul Simon, D-Ill., introduced two bills designed to encourage the networks and cable operators to voluntarily limit scenes of violence on television. As a news conference announcing the action, Simon recalled going into a hotel room, turning on a television and “watching someone being sawed in half by a chainsaw. It bothered me as an adult,” he said. "What happens to a 12-year-old? We’ve got to ask questions." Simon pointed to studies and reports by groups such as the American Academy of Pediatrics, the National Institute on Drug Abuse and the Surgeon General and others, “all of which say we’re seeing too much violence on television for our own mental health.”

Baltimore diocese issues book on ‘positive’ side of gay life

NEW YORK (RNS) — The Archdiocesan Office of Gay/Lesbian Concerns, with the permission of the Catholic archdiocese of Baltimore, Md., has released a booklet that stresses positive images of gay life while downplaying the church’s traditional censure of homosexual acts. The booklet, “Homosexuality: A Positive Catholic Perspective,” "calls homosexuality", “a natural and normal variant of human sexual makeup” and carefully distin...
NEW ORLEANS (NC) The National Council of churches has adopted a new policy statement on public elementary and secondary education that gives primary attention to values.

The board announced May 15 that the council's governing board May 22 in New Orleans, the state's capital, will approve the new policy statement. The council's goal is to educate children about values and to help them practice justice and equity and teach peace.

The archbishop cited the abortion issue as a classic case in point.

"There is no solution to the abortion question, which he said "was not the perfect solution to the abortion question, but...a vast improvement over existing efforts to enforce existing laws."

The suit, filed May 16 in federal court in Washington, charged that the Attorney General's Commission on Pornography had created a "blacklist" of stores that sell Playboy and other publications.

A spokesman for the commission said companies receiving the letter were "absolutely not" part of a blacklist, but were contacted "out of courtesy.

The Playboysm lawsuit stems from a letter sent by the commission's executive director to retailers who had been identified as sellers of obscene material by the Rev. Donald Wildmon, a Methodist minister who heads the组织实施 National Federation for Decency.

Joining Playboy in the suit were the American Booksellers Association and magazine retailers.

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One company receiving the letter was the Southland Corp., parent company of Seven Eleven convenience stores.

A spokesman for Father Ritter said the letter caused the company officials to renewed efforts to refuse money and other goods to pornography businesses.

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By 1985, 259 Catholic Charities and other non-public schools, but it includes a passing reference to "the right of parents to choose to educate their children privately at their own expense."

"In order for new understandings, attitudes and behavior to be learned," it said, "the learning system must embody global consciousness, provide for multi-cultural experience, develop mutual responsibility for the integrity of the environment, and practice non-violence and to teach peace."

Of the thousands of letters asking information after Abigail Van Buren mentioned it in her Dear Abby column, the archbishop said, "The signers of New York Times arts and societies for what was then known as the Hatch Amendment, which he said "was not the perfect solution to the abortion question, but...a vast improvement over existing efforts to enforce existing laws."

The archbishop said he and the cardinals were "attacked not so much by pro-abortion people as by those who, like us, were pro-life but who disagreed with our strategy. I can tolerate a fair amount of abuse from people who disagree with my right to be an advocate for the unborn. I have difficulty tolerating even greater abuse from those who presumably are united in a cause, in preserving the sacredness of life."

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VATICAN CITY (NC) — When Pope John Paul II wanted to learn more about India before his trip there last January, he booked a seat at the Vatican’s film library to read the 1982 Academy Award-winning “Gandhi.”

These days, the pope is one of the privileged few to use the little-known screening room, a remodeled chapel behind St. Peter’s Basilica, the Vatican Film library officials hope that will change soon.

They are taking steps to eventually open the library’s 2,000 or so films — commercial classics and church documentaries — to scholars and pastoral workers around the world. It is a unique collection, comparable to Spanish Msgr. Enrique Planas, who directs the film library. The films, many in celluloid, range from one of the best existing prints of “Ben Hur” to a documentary on the altar boy.

Somewhere in between are such features as “Going My Way,” with Bing Crosby’s classic portrayal of a Catholic priest, and “The Red Hat.”

Donated by film producers and other benefactors over the decades, all meet a rather broadly defined standard of “religious content.”

What makes the collection potentially invaluable to scholars is its historical, artistic and theological significance.

“From the day he left the country,” said Bishop Calvin O. Constant of the North American College, “we called for reconciliation,” the bishop said. “But when things cooled, we also called for justice, since there is no true reconciliation without justice.”

The bishop said that “public crimes must be dealt with openly so that the corruption of the past does not continue. The junta moves extremely slowly and only takes steps when it responds to public pressure.”

One of the Haitian bishops’ first demands was for agrarian reform.

“Too many people are without land, while the state and a few private persons own most of the land not being used,” Bishop Constant said.

The peasants need the land to survive, he said.

The church also is using Catholic radio stations to educate people in their civic responsibilities and to help organize trade unions.

Msgr. Planas said it would be risky to publish the Pope Paul VI throughout his trip to Lost Generation: The Bombing of Hiroshima and Nagasaki.” They are especially to protect the color on some films. “There may be big scratch right down the middle of the unscreened films. “There may be big scratch right down the middle of the unscreened films. “There may be big scratch right down the middle of the unscreened films. “There may be big scratch right down the middle of the unscreened films. “There may be big scratch right down the middle of the unscreened films. “There may be big scratch right down the middle of the unscreened films. “There may be big scratch right down the middle of the unscreened films.

“We need refrigerated rooms, especially to protect the color on some films,” said Msgr. Planas. “We also need a special protective projector, because a single piece of dust can put a big scratch right down the middle of the film.”

That equipment probably will come later, he said. Meanwhile, the library is considering a viewing and splicing machine and soon hopes to make some of the films available to scholars.

“We get a student in here occasionally who is interested in films that is not in viewing condition, we just have to say: ‘Sorry, can’t come back and write your thesis in five years.’ ”
Nicaragua-Church tension

By Michael Tanganen
MANAGUA, Nicaragua (NC) — On the reverse side of the one-cordoba coin, the president of the Episcopal Conference of Nicaragua, Msgr. Bismarck Carballo, has said the Sandinistas promote especially among the youth.

The phrase symbolizes the beliefs of the thousands of Catholics who participate in the Sandinista revolution, and who played a key part in the defeat of the Somoza regime in 1979.

But since that revolution, relations between Nicaragua's Catholic hierarchy and the Sandinista ruled state have become tense. Lay people are also affected.

Although they ultimately backed Somoza's ouster, the bishops were reluctant to endorse the Sandinitas as an alternative. The bishops' conference waited until four months after the Sandinita victory before issuing a pastoral letter which supported the revolution's goals.

The bishops have been haled by many Nicaraguans as 'progressive.'

Within a year, however, the bishops reversed their position, condemning the Sandinitas in another pastoral letter as totalitarian, atheistic and materialist.

In May 1980, the bishops called on four priests, Fathers Ernesto Fernandez Cardenal, Edgardo Parrales and Miguel Obando Bravo to resign from government posts. The clerics, who had been given temporary dispensations from Rome, refused. The ruling sparked protests among the Sandinitas, who also claimed the priests were exercised political pressure, refused to step down. Father Ernesto Cardenal and D'Escoto had their priestly functions suspended in 1985 after the Vatican intervened in the case. Father Fernando Cardenal, Ernesto's brother, was expelled from the Jesuit order.

Father Parrales has requested laicization, which has not yet been granted.

In December, the Franciscan superior reportedly was asked by the Nicaraguan bishops to force Father Molina to leave the country. But a Franciscan spokesman said the order was never made. He said that modeling the pattern of the筷子 church has been manipulated for political ends, said Father Molina, who has spent 22 of his 25 years in the priesthood working with the poor of Managua's El Riguero neighborhood, frequently has criticized the cardinal in his sermons.

According to the diocesan priests, Father Molina “real-ly suffered a lot” under the regime of Anastasio Somoza, who was ousted by the Sandinitas. Before the revolution, the Franciscan was also a respected member of the archdiocesan clergy and an adviser to the Nicaraguan bishops’ conference, he said.

Father Molina was actively sympathetic to the Sandinitas well before the revolution. “After the revolution (the hierarchy) completely marginalized him, calling him the ‘priest of the poor,’” the priest said.

A more famous case involved Franciscan Father Urie D'Escoto, who was assigned to Mary of the Angels Parish in Managua and is director of the Valdivieso center.

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Father Molina was actively sympathetic to the Sandinitas well before the revolution. “After the revolution (the hierarchy) completely marginalized him, calling him the ‘priest of the poor,’” the priest said.

A more famous case involved Franciscan Father Urie D'Escoto, who was assigned to Mary of the Angels Parish in Managua and is director of the Valdivieso center.

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(Continued from page 7)

"we want peace." Others in the crowd applauded the pope and tried to shout down the youths.

Mothers of the dead soldiers moved toward the altar and called on the pope for a prayer for their sons, which was not forthcoming. What many hoped would be a visit resulting in the healing of wounds between church and state turned into an embarrassing incident for both.

In 1984, tensions deepened after the government arrested Father Amado Pena on charges of conspiring to establish an urban guerrilla front in Managua. Father Pena denied the charges, but the Interior Ministry countered by releasing a video which he said showed him receiving arms and propaganda during a clandestine meeting. The priest was released into the custody of church officials and confined two months to the archdiocesan seminary before returning to his parish.

One month later, the Interior Ministry expelled 10 foreign priests allegedly involved in anti-government activities.

Pro-government priests claim then-archbishop Miguel Obando Bravo responded by transferring and disciplining diocesan priests who support the Sandinistas.

The Appeal Court said that Paddy Kearney, who directs an ecumenical agency in Durban, was unlawfully held because police gave insufficient reasons for his arrest. The decision was unprecedented in such cases.

Police argued that Section 29, the law they employed in Kearney's case, bars the courts from inquiring into the validity of detentions.

The justices said the law prevents police from receiving a visit or entering a house unless they have a warrant. They ruled that the police did not have a warrant to enter Kearney's home.

The church worker was held in detention for three weeks, but released after a Natal Province judge ruled that police were required to give their grounds for holding Kearney, despite the sweeping provisions of section 29.

Radio Catolica, the Catholic station was closed by the government for not airing President Ortega's speech. (NC photo)

Some observers said they hope that a renewal of the church-state dialogue began in December 1984 might alleviate tensions. But others, including Father Rafael Aragon of Managua's Sacred Heart Parish, a member of the staff of a pro-Sandinista ecumenical center, say renewed dialogue is unlikely at this point.

"The aggressive attitudes of Cardinal Obando and Father Bismarck are very strong, and the government is also maintaining a more intransigent attitude than in the past.

"Since the conflict is becoming much more concentrated into one of hard-line attitudes between the government and Cardinal Obando, it is not going to dissipate anytime soon," Father Aragon said.

Next: Church-state tensions cause confusion.
The priesthood didn’t come easily to Fr. Martin Joseph Hubbell. It took 11 years and, he says, “a lot of soul-searching.”

Joe Hubbell, as he prefers to be called, actually decided to pursue the vocation at 17, while he was still a senior at Dillard High School in Fort Lauderdale.

It seemed natural. One of seven children of an Air Force captain, now retired, Hubbell had spent the first 15 years of his life traveling from military base to military base. The only constants in his life were his family, their deep Catholic faith, and the priests who served as military chaplains.

“We were just always around chaplains,” he remembers, because his parents made it a point to volunteer their services almost immediately after moving to a new base.

Hubbell, now 28, credits all those men with putting the thought of the priesthood in his mind. But after four years at St. John Vianney College Seminary in Miami, he “began to think I needed a break.”

So, after completing his first year at St. Vincent de Paul Regional Seminary in Boynton Beach, he left, and took a job as a stockboy in the produce section of a supermarket.

“I had lost sight of what the priesthood was all about,” he says now, and decided that “if I was going to be a good priest, I was going to have to take the time out.”

It was at that point that Fr. Michael Hourigan stepped into his life. The pastor of St. Bernard in Sunrise, where the Hubbells have attended church since settling in South Florida, “had a lot to do with me coming back after I left the seminary,” Hubbell says.

“He stayed friends with me, kept showing me his love and concern for me and telling me how much he loved the priesthood.”

Three years later, Hubbell was back at St. Vincent, having realized that the priesthood was “all about” other people: “sharing the presence of Jesus with others and receiving from them the presence of Jesus. That is the most powerful, rejuvenating thing that I have.”

“It was very dangerous for me not to have parish ministry,” he says, so from then until he graduated he worked in the seminary he spent every weekend working, first at St. Bernard and later, as a deacon, at St. John the Apostle Church in Hialeah.

When the moment of ordination came May 17, Hubbell says the only thing he could think was, “I was here, I was really here” after 11 years, and he began “crying uncontrollably.”

More emotional moments lie ahead for the newly-ordained Fr. Hubbell. His father, Carl, is studying to become a permanent deacon in the Archdiocese of Miami.

“I’ll be celebrating at his Mass or ordination for the deaconate,” Hubbell says. “It’ll be pretty spectacular.”

— A.R. Soto

Ordinations brought tears of joy

(Continued from page 1)

holiness; to a life of “service completely inspired by love… Quoting the words of an ancient poet, the Archbishop described the role of the priest: “The priest is at the midst of the world with no desire for its pleasures; to be a member of every family, yet belong to none; to share all suffering; to penetrate all secrets; to heal all wounds; to go daily from men to God to offer Him their homage and petitions; to return from God to men to bring them his pardon and his hope; to

have a heart of iron for charity, and a heart of flesh for charity…”

“There’s certainly a great need for more and more priests” in South Florida, the Archbishop said, urging everyone gathered at the Cathedral — from fellow priests to parents — to “appeal to many, many more young men to consider the priesthood.”

Outside, after the ceremony, friends and relatives of Fr. Hubbell and Fr. Garcia showed their own happiness at the young men’s decision to follow God’s call into the priesthood.

“I’m ecstatic,” said Vicky Switala, Fr. Hubbell’s sister, as a crowd mobbed him and a group of his friends lifted him up into the air. Two hundreds of people from St. Bernard Church in Sunrise, the Hubbell’s parish, had come down for the ceremony.

Friends and relatives also were crowding around Fr. Garcia, asking for his blessing and a hug, then moving on to congratulate his mother. How do you feel now, Silvia Garcia was asked. “How should I feel?” she happily responded. “I’m the mother of a priest!”

Rolando Garcia remembers the moments vividly: Faith came to him at his stepbrother’s First Communion; the desire to become a priest at his own Confirmation.

But in between, came a pointed question: “Hey, are you going to become a priest?”

Fr. Pedro Luis Perez, at that time pastor of St. Cecilia Church in Hialeah, was asking it of a young altar boy, Garcia. “No,” the teenager responded quickly. “But that made a great impression on me,” he remembers.

Eventually, the priest would become Garcia’s mentor and, a scant 10 years later, the young Cuban exile who had made his First Communion at 16 would be ordained a priest. He entered the seminary straight out of Southridge Senior High School.

“It made a great impact on me, to see the happiness of my family!” on the occasion of his stepbrother’s First Communion, the 26-year-old Garcia says now. “Faith is a gift, and apparently on that day it was the gift God chose to give me.”

After that, Garcia nurtured his newly-found faith constantly. He got involved in St. Cecilia’s youth program, taught religious education on Saturdays and days later served as an altar boy — a rather grown-up one — at St. Joaquim parish in South Dade, which the family has attended for the past 30 years.

Still, Garcia confesses, the decision [to become a priest] wasn’t an easy one. He would have to set aside the things most people take for granted: having a family, working at a profession. “But I think the love for God and the call that I was sensing were stronger than all that.”

Strong enough to persist despite his mother’s initial opposition, as well. Silvia Domínguez says she couldn’t understand, at first, her son’s desire to chose God over his own family.

“Most mothers think you’re going to leave and they’ll never see you again” after ordination, Garcia explains.

Her opposition also may have stemmed from her own lack of a faith experience since, for many years, Garcia’s family had been only nominally Catholic. It was his stepfather, Francisco Domínguez’s side of the family who encouraged them to attend Mass regularly after they settled in Miami (Garcia’s natural father, also named Rolando, is in Cuba).

It took several months but, after undergoing a weekend-long Cursillo, Silvia Domínguez changed her mind about her son’s vocation.

“Then, I understood [what he was feeling],” she said after his ordination May 17. “I feel very happy now. I feel very proud.”

— A.R. Soto
Ceremony and Mass, which was
Religious Emblem Presentation
presented to the scouts during the
because of them...” he said.
God shines within us in a personal way
“From Christ, the mystery of the trinity...
the Catholic Committee on Scouting.
Father Tom Wisniewski, chaplain of
by faith, what can be achieved...” said
creed the Scouts live by... they show us
what we can do to better serve God,
boys and girls entered the church, the
diocese of Miami. As the committed
Knights of Columbus, dressed in their
colorful regalia, raised their swords in
salute.
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St. Coleman’s is * in-spire-ational

By Betsy Kennedy
Voice Staff Writer

It was a day blessed with legendary South Florida sunshine that the new St. Coleman Church in Pompano Beach was dedicated with a jubilant Mass and an unusual tribute to an altar boy.

The elderly wept tears of nostalgia, and newborn babies, too young to realize that history was being made last Sunday, cried for their mother’s attention. Beaming, the priests proclaimed that it was not only a great day for the Irish but for the hundreds of members who had worked for a new church which would emphasize family unity.

After only four years, the enthusiastic 2,000-family parish had raised the funds for the beautiful Spanish-style church building with a 50-foot high bell tower housing seven bronze bells representing the seven sacraments. Because the growing parish places a high priority on their children’s well-being, the seven-acre property includes a picnic area, softball field and basketball court.

No one had been able to predict the rapid growth of the parish, explained Monsignor Dominic J. Barry, pastor. The school has expanded to include three kindergartens, which will comprise two first grades in 1986 and 1987. Since his arrival 11 years ago, the school has grown from 300 to 500 students.

“We have many elderly and many people who come down from the north during the season...but we also have many young families. They are loyal, outgoing and committed to education,” he added.

At the Mass, which was attended by so many families there was standing room only, Archbishop Edward A. McCarthy was the main celebrant, along with Msgr. Barry, Father Sean Hyland, associate pastor, and several priests from throughout the archdiocese.

Praising the parishioners for their sacrifice and dedication to community, the archbishop called for the modern church with its inspirational stained glass windows, to represent the start of “a new spiritual ministry, a ‘spiritual filling station’” where all who come in might be filled with God’s energizing light.

In a unique homily, Father Paul Edwards, who once served at the old St. Coleman church, called 12-year old altar boy Sean Sullivan to stand beside him and dedicated his remarks to the young man.

While visiting Sullivan’s parents, Fr. Edwards had mentioned that he did not know what to say for his dedication homily.

“Why don’t you talk about me?” Sullivan had quipped. Fr. Edwards had then decided to use Sullivan’s budding religious life as an analogy for the growth of a new spiritual community at St. Coleman’s.

“Sean said the most important day of his life was his birthday...but that day did not make him pretty inside. That didn’t happen until he was baptised and freed of original sin,” he said.

In referring to Sullivan’s “great brain” Fr. Edwards alluded to the words of St. Paul: “We have the mind of Christ.”

Sean’s great strength was “in the body and blood of Christ,” he explained, and when a young man has weakness he can turn to the sacrament of penance.

“We’re going to make this a holy place, just as Sean is going to try and make his life holy...we’re dedicating not just a building, but the people of God.”

By asking the archbishop to put holy water on the walls, “we have asked for holiness, but what really makes this structure holy is you...you must all reach for the body of Christ, make the commitment to stretch out for God’s kingdom and make this a house of prayer, welcome to all people.”

Elasted parishioners head for home after the first Mass in the new St. Coleman church in Pompano Beach. (Voice photo by Betsy Kennedy)
Homeless people: a renew

(Continued from page 1)

run by the Little Brothers of the Good Shepherd, says that his shelter has been trying to function in what is a continual "emergency situation." Brother Paul, a member of the board of the National Coalition for the Homeless, released a report earlier this year that accused local government of ignoring the needs of the homeless and urged immediate action to remedy those deficiencies.

The report, titled "Malga Neglect: The Homeless Poor of Miami," was based on interviews and previously published studies and authored primarily by the coalition's director Cynthia Bogner.

It found that although there are an estimated 8,000 homeless in Miami there are less than 400 beds available in privately run shelters. But the numbers of those who call the streets their home has "increased dramatically." "More poorly housed, less," the report says, "while state and local government which the found neither funds nor operates programs for the homeless and doesn't provide financial assistance to already existing shelters.

"It is particularly shameful when a city like Miami — which has a very prosperous and diverse economy — allows up to 8,000 people to live on streets throughout," the report says.

Among the root causes of homeless-ness in Miami, the report said:

- Housing. There is an acute shortage of low income housing. For Miami's approach to the development of conventional public housing units there is waiting list of about 15,000 people. The rents in Miami, compared to the median household income, were "extremely high."

- Deinstitutionalization. Following a nationwide trend, especially in Miami, many hospitals and other institutions have been closed with the result that many of the elderly, mentally ill and drug users have nowhere to go. The same is true for many others who suffer from psychiatric or mental problems. The number who have not been able to find a full-time job has increased by at least 500 spaces.

- Other factors include the mental health, drug and alcohol abuse, lack of support services and inadequate public housing programs.

- The report recommends that the City of Miami and the local government make additional efforts to prevent further losses of existing low income housing. The government should also provide financial assistance to already existing shelters.

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Again, Miami will probably suffer most. According to a survey by the folks of the Homeless Coalition, 80 percent of the homeless population in Miami consists of families with small children. Often the father leaves the family so the mother can receive AFDC funds (Aid to Families with Dependent Children) which she wouldn't be entitled to with an unemployed husband. While the father is out of town, looking for a job his wife finds that she can no longer afford the rent.

The general increase in the number of households headed by women has also been described as a nationwide increase in poverty during the past four years.

One idea that is attractive to many is the creation of a "receiving center" to screen homeless for needs.

You've probably seen them on the street: men and women, unclean and shabbily dressed, muttering to themselves, looking distracted, engaged, even in some meaningless, repetitive activi-

One of the more tragic members of the "new homeless" is the mental health patient who is living on the streets. Unfortunately, the plan that care be

By Prent Browning
Voice Staff Writer

You've probably seen them on the street: men and women, unclean and shabbily dressed, muttering to themselves, looking distracted, engaged, even in some meaningless, repetitive activity. You've probably also wondered why they aren't receiving any care in spite of funding limitations, the environment that most normal people would consider stressful.

There is more than one answer but the major one is deinstitutionalization, the name given to releasing chronic mental patients from state hospitals into the community. A nationwide trend towards deinstitutionalization was never realized when community mental health facilities were never created (see story).

The result is that according to the Miami Herald, report between 20 and 30 percent of the homeless are made up of the severely and chronically mentally ill. The number who suffer from some sort of serious emotional problem and have a history of drug or alcohol dependency is much higher, perhaps as high as 75 percent.

The coalition study was the cause of some controversy after its release in January since it charged that city and

Miami shelters report that a large per-
centage of the home-

Many homeless

in their neighborhood, few of the needed facilities were ever built.

By Prent Browning
Voice Staff Writer

Dade County's largest city, Pembroke Pines has greatly reduced its number of beds, releasing patients to mental health center, groups hour nursing homes and other facilities. It has bed space is hard to come by and in-}

evitably many slip between the cracks. Miami shelters report that a large per-

centage of the homeless are discharged patients from South Florida State Hospital.

The other major factor in the in-

Drugs took him

By Prent Browning
Voice Staff Writer

He had bad days but as soon as he hit the streets he would spend his days wages on co-

"I was living in a cardboard box. I wouldn't eat for one out of every two days," he says.

One particularly cold night he was picked up by the Red Cross along with other homeless and dropped off at the
county governments neglected the homeless and the region has doubled the existing amount of bed space available by building shelters.

City officials have countered that the county is responsible for human service programs and the county says with federal reductions it is stretching its resources to the limit and cannot raise taxes because of state taxing caps.

Deputy County Manager, Dewey Knight, says the todo administrator a boarding home and emergency fund programs for the homeless but providing further facilities would be un-


tactible "with the demands for serv-


increasing geometrically and the


nces being reduced." 

Cynthia Robner, the author of the coalition study, disagrees.

"Cities that have the homeless on the level of Miami do invest city dollars, do something. Miami doesn’t," she says.

Mgr. Bryan O. Walsh, director of Coral Gables, says the state and county “and the cities, not just the city of Miami but the City of Coral Gables and North Miami and all the other 26 municipalities in the metro area, must probably this problem doesn’t exist."

There is general agreement on one thing, however: that more shelters are built there should be a strong em-


phasis on the rehabilitation and not just the "warehousing" of its residents.

One idea that is attractive to many officials and the dream of Michael Weston, the director of the

Coalition For Care to the Homeless, is the creation of a "receiving center" where plans would be formulated to get individuals off the streets.

The center would provide food, clothing and overnight shelter but its primary purpose would be to interview each resident and determine whether they need to be referred to a medical or mental health center, job training, drug or alcohol treatment or a range of other programs.

"By having such a facility that enables people who are capable to make some kind of corrective changes in their life style," says Weston, "that opportunity is one big plus."

Unfortunately, the first part of this program is facing the problem of providing a small medical staff to examine shelter residents, which is in doubt due to a lack of funding and Weston is pessimistic whether he’ll ever see the receiving center become a reality.

"I’m very disappointed with this community’s lack of response," says a frustated official. "To be very frank I’ve worked for two years with almost nothing to show for it."

Despite the blame that has been directed at local governments many officials also take the blame that real progress is going to have to be made on the state level where more financial resources are available.

A bill is currently before the state legislature that would provide for each county to allocate funds for homeless programs.

The bill, sponsored by Miami Beach State Representative, Mike Friedman.

(Continued on page 14)
Homeless people — a new awareness

By Prent Browning

Church endorsements of the boycott by some local Catholic groups, such as the St. Paul Soup Co., were the key factor in the farm-workers winning the right, said a union official in Ft. Lauderdale.

Baldemar Velasquez, Union Presi- dent of the United Farm Workers (UFW, Labor Organizin- g Committee), said the boycott has brought new contracts and better treatment of workers employed by in- dependent growers that they contract with. But the companies themselves, participating in the agreement, disclaimed any responsibility for the results.

The seven year boycott against Campbell products ended three months ago with precedent setting contracts signed by FLOC, the Camp- bell Soup Company and its Visalia sub- sidiary, and growers supplying those companies.

Velasquez met with Archdiocesan Pastoral Center employees last week to thank Floridians and the Catholic Church for supporting the boycott and to consider them in its 1987-89 budget proposals.

Velasquez said the contracts are "a psychological state where you want to test yourself in a competitive position. It makes it harder to lull you into a psychological state where you want to test yourself in a competitive position. It makes it harder to lull you into a psychological state where you want to test yourself in a competitive position. It makes it harder to lull you into a psychological state where you want to test yourself in a competitive position."
Refugees on the Rio Grande

"The Rio Grande Valley is not only a war zone, but also a sanctuary," states Sister Tees Browne, a Franciscan from Milwaukee who has worked with farmworkers and refugees along the Rio Grande for seven years.

In "Sacrament in the Rio Grande Valley," an article in the May St. Anthony Messenger, immigration and refugee specialist Jane Molesky points to recent developments in immigration law and policy which may affect immigration rights not only in the small stretch between Rio Grande City and Brownsville, Texas, but elsewhere in the country.

"Over one million people have been apprehended along the Mexican-American frontier over the past four years for entering the U.S. illegally. Some figures estimate that for each person apprehended somewhere between five and eight others make it outside the Immigration and Naturalization Service (INS) border and safely to the north."

On one side of the battle are the Border Patrol agents of the INS, the far-right La Raza Front, and green-brown truck drivers and border guards. On the other are young boys, ages 13-17, fearing that, if they refuse the military draft, they will be accused of desertion. They are being rounded up by INS agents who promptly deport them. The funeral for the "Red Migrant," a 19-year-old Salvadoran who died from heat exhaustion, took place just outside Edinburg, Texas. They had been abandoned by smugglers who had brought them into the country illegally.

Evolution today is not a profound issue in the U.S. consistently grants political asylum to fewer than three percent of the refugees who file applications for asylum or to look for work and a new life in this country.

The court agreed May 5 to rule on a Louisiana case that perhaps as many as 51,000 have been killed in the last three years. Twenty-five percent of the Salvadorans have been arrested at least once. The thousands who fled are young boys, ages 13-17, fearing that, if they refuse the military draft, they will be accused of desertion.

Other are from Guatemala, a country of seven million, where one million are refugees in their own country. 200,000 in the interior. Relatives have been kidnapped, tortured and murdered, their homes and fields burned. Still others are peasants fleeing the Nicaraguan countryside where contras are waging their battle, or middle-class professionals from Managua, anticipating difficult times ahead.

The "United Nations Protocol Relating to the Status of Refugees" — signed and endorsed by the United States in 1967 — mandates that refugees not only in the small stretch between Rio Grande City and Brownsville, Texas, but elsewhere in the country.

The majority of these refugees come from El Salvador. "The Salvadorans who have been arrested at the hands of the INS, who promptly deport them. The funeral for the "Red Migrant," a 19-year-old Salvadoran who died from heat exhaustion, took place just outside Edinburg, Texas. They had been abandoned by smugglers who had brought them into the country illegally. Four died of asphyxiation. The rest were handed over to immigration officials who promptly deported them. The funeral for the four turned out more than 600 mourners."

It was this event which shook the complacency of the community so that today the Valley is a sanctuary for refugees," reports Sister Tees. "We rallied around the event, considered our resources and responsibilities to these refugees, and began providing services.

"If we don't take that small step and act regardless of our fears... we'll never know what courage is!" — Stacey Merkt, convicted worker

Evolution of ideas on evolution

By Liz Schwetichuk

WASHINGTON (NC) — When the Supreme Court agreed to take up the issue of creationism, it provided the stage for an event reminiscent of the pre-Civil War times' under- ground railways for slaves. Lawyers offer legal services or to look for work and a new life in this country.

"Evolution, the scientific theory pitted against God's word in the classroom along fundamentalist religious instruction at the University of Illinois, said that "instead of undermining belief in evolution, evolution rightly understood has enriched it, rather like Supreme Being" because it portrays the purposeful activity of nature.

For example, the governor of Tennessee to teach evolution, in contra- diction to state law banning it from public school classrooms. In that now-famous Scopes "monkey trial," however, the issues were a opposition of what they are in the current case. Then, the biblical ac- cussion of natural evolution, evolution as a theory, is not a scientific fact which proves that man evolved from any preceding animal whatsoever." He said that from a scientific viewpoint "the evolution of man is one of the rank- ing hoaxes of all time:"

Another Jesuit, Father Eric Wasmuth, a biologist, termed it "crime sporting with the truth... to obstruct an evident proof" for the animal des- cent of man.

Two other priests, Jesuit Father A.M. Schwitalla and Father John A. O'Brien, regarded evolution as a "well-founded hypothesis" that could be taught, as a hypothesis, from grade school to college levels.

Father O'Brien, director of the Newman Foundation at the University of Illinois, said that "the question of evolution and God is a central issue for us as Christians, including Catholics, engaged in spiritual debate over evolution and whether it con- tradicted Christianity. Some regarded it as crucial that Christianity be preserved from the seeming attacks on its core beliefs."

Evolution today is not a profound issue in the Catholic Church, for Pope John Paul II himself has taught that the evolution of the body is not incompatible with faith. "So long as we do not exclude divine causality as the explanation for creation, we can hold that Genesis is not opposed to the theory of natural evolution," the pontiff said in 1985.

Taking a somewhat different stance was Jesuit Father Martin Scott, quoted in 1924. "But even rational evolution is only a theory. Christianity is a fact."

By Fr. Martin Scott, 1924

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Editorial Page

So you want good news for a change?

(When ABC's anchorman Peter Jennings was in Miami last week for a forum on journalism, he was asked more than once about why the news is so negative. That question is typical at most news forums. In response, I offer the following editorial from The Advocate, newspaper of the Archdiocese of Newark, N.J.)

People sometimes say, "why don't you ever write about something spiritual or uplifting? Give our spirits a boost, instead of always writing about Initiative and Referendum and vouchers and stomach tubes?" And those, would you believe, are our friends.

So this week, we really have one for you. There was this guy, down on his luck, no job, on welfare, typical central city loser. With his eyes on the gutter, instead of the stars, he finds a wallet. Like the good citizen he is, he mails the wallet and keeps the money.

Not our friend, though. He find an interpreter and goes back. Fortunately, the interpreter was working for free or we would have had a whole different ending. So he delivers the message and the ticket. Turns out, the ticket owner had just used up his last unemployment check after working 18 years in a factory. That was about to get his check. There were really five owners of the ticket and they cut the finder in for an equal share, so everybody got one million even, after taxes.

So why preach morality ends on the requisite upbeat note with everybody scuttling away to make a new life for himself?

But those guys are not for real, right. Yes, those guys are for real, both of them. So, who are they? Better not to mention their names. Just remember them as some nameless Christian heroes who showed us a standard of excellence we can wonder whether we could attain.

Letters

Women's pastoral — Face ordination

Editor: In anticipation of the forthcoming Pastoral on Women, May I offer the following points for consideration:

1. The pastoral must deal in depth with the issue of women's ordination. If, as reported, the Holy Father has given consent to the A.R.C. (Anglo-Roman Catholic International Commission) to fully explore this discussion, let the body that's doing it press such dialogue in this country.

2. The pastoral should reflect the reality that God the Holy Father on the creation of man and the language of the body. While otherwise exercising prudence for pastoral reasons, I believe the Pope is laying a solid theological foundation for the ordination of women.

3. The pastoral should identify the deep-rooted Judeo-Christianism that must be overcome, such as the misconception that the gifts of men and women are mutually exclusive. Likewise, it should spell out the moral deviations which can come against the liberation of both men and women, such as extra-marital sex, abortion, and the contraceptive mentality.

4. The pastoral must be a challenge for renewed prayer, study, and action to eliminate sexism in the Church, especially in seminaries and parishes. Two process pursuant to the publication of the pastoral must be open to the option of recommending to the Holy Father the ordination of women, at least to the deaconate to begin with, as some would propose.

Let us pray to Mary, Mother of God and Mother of the Church, that we may sincerely seek the will of God on the ordination of women, always remaining faithful to Christ and obedient to the Church.

Luis T. Gutierrez; Gaithersburg, Md.

Why confirmation? (The following letter was submitted by the young girl youth prior to her confirmation in Our Lady of Divine Providence parish in Miami.)

Editor: Confirmation is more than one of the seven sacraments. It is a commitment that an individual, such as I, is willing to make to God and oneself. In this world of industry and technology, it is still the human being, with all his sins and misgivings, that sparks a world into motion each day. Nevertheless, it is March when we can say that we are closer to God than ever before. Confirmation is divided into two concepts for me.

I look forward to the arrival of many spiritual things. My greatest aspiration is mainly the openness and unity that will evolve from this act in which I will be confirmed in the Spirit of God. As a result of this bond, I foresee becoming a better and understanding Christian that can one day set a better world into motion next to the that created it.

Olga Elena Chavez; Miami

Join pro-life unit in Oakland Park

The Catholic Church's teaching on abortion is attacked daily by the anti-God, anti-life forces of Planned Parenthood, N.A.R.A.L., N.O.W., etc., etc. The Church is even attacked by the most defenseless of God's children, the unborn.

As a result of this bond, I foresee becoming a better and understanding Christian that can one day set a better world into motion next to the that created it.

Maureen Broderick, R.N.; Vice President, Life Education Center, Inc.

Non-Jews also died at Auschwitz

Editor: The position of CFFC, and all Catholics who are "personally opposed to abortion," is not only not a scandal, it is erroneous. These individuals are tragically misinformed on both the Tenets of our Redeeming Faith and the abortion issue itself.

The comments put forth by the pro-abortion forces are all fallacious. But they are so emotional and so relentless that they effectively mask the fact that abortion destroys innocent human life. Being "personally opposed" will not unmask the deception or do anything to stop the barbaric slaughter of 4,500 unborn babies who will be killed today, tomorrow, and every day thereafter. It will also make one anything more than a Catholic "in name only."

In a country with over 50 million Catholic votes, it is a scandal that abortion flourishes openly. As Catholics, it is our moral duty to proclaim the sanctity of ALL human life and to take an active role in defending the most defenseless of God's children, the unborn.

We urge all Catholics to show their solidarity by joining in the pro-life work of Life Education Center of Oakland Park. The political impact of a group of Americans, united in a commitment for life, would be so tremendous that, with God's help, the end of the American Holocaust would at long last be a reality.

Call us at 566-LIFE and join us in what our Holy Father, Pope John Paul II, has described as "the most important work on earth."

Further, Sister Katherine Macdonald was so concerned about the "lack of awareness of the camps meaning to the Jews." If the good nun would do a little research she would find that Hitler's intention while building Auschwitz was to completely annihilate Polish people first. Jews were an afterthought in Hitler's determination to exterminate all Polish citizens. True, six million Polish citizens were gassed in Auschwitz of which half were Jews, but we must not forget over eight million gentiles of all races and creeds died in other camps throughout Poland and Germany built by Hitler.

Catholic Polish citizens will never allow the destruction of the infamous Auschwitz which is a sad reminder of the crimes of Hitler in Poland. History will always remember these horrible crimes. Too bad the sister did not read "The Forgotten Holocaust" by Dr. Richard C. Lukas. No one race, Jew or gentile had a monopoly on martyrdom. There were between 14-15 million people martyred during Hitler's infamous horrors during World War II.

Mrs. Irene Sims; Secretary, Polish American Congress, N. Miami Beach.

PAGE 16 / Miami, Florida / THE VOICE / Friday, May 23, 1986
The women's movement

BY ANTOINETTE BOSCO

Motherhood is definitely back in style. Every time I turn around I'm seeing another about a 30-year-old career woman giving birth to her first child. The custom is that the women's biological clocks are ticking away and many women are desperately racing to get pregnant before time runs out. The women's movement accomplished a great deal in terms of necessary social changes. But it implied that having babies was a way of keeping women dependent, hapless, now and forever. It seemed to say that women could achieve fulfillment only by developing professional careers. As the pendulum swings back in favor of having babies, the women's movement is coming under renewed attack.

Some working mothers, especially those who spend their days in drudge jobs, are starting to admit a disillusionment with women's "progress." Many are looking back, wondering what was wrong with the old system where wives stayed home and husbands supported the family.

The women's movement has fallen short of its mark and lost momentum. It's no wonder because it was never a real women's movement to begin with. Attitudes toward motherhood appear to have changed dramatically in the last few years.

The time came when things had to change — women had to change for the better, for the worse. The militant feminists who spearheaded the movement, however, were doomed to fail because they denied women's biology and deepest natural instincts.

On the other hand, to return to women's pre- women's movement status is unthinkable. I remember that in the 1990s I was told that I was wasting an employer's time applying for a job because I was a mother.

When I tried to buy a house, real-estate agents kept asking, "How much does your husband make?" They wouldn't sell me a house until I came back with a man.

It would be a horror to go back to the way things were. don't think that young women today have the remotest ideal of the grounding that was done for them by the feminists of the previous generation.

Young women today, eager to be full-time mothers, ought to keep their facts straight. While the early feminists should not have thrown the baby out with the bath water, the stagnant old bath water did have to go.

The libya problem

BY FR. JOHN CATOIR

"Consider the lilies of the field," He said, "and the birds of the air... Are we to take such words seriously? In times of violence and times of peace, Jesus repeats the same gentle words which are also uncompromising.

In His Sermon on the Mount, Jesus said trust God, be carefree, your Heavenly Father will care for you. It is clear that our adventure in Libya cannot be judged just by the events of the day. It is a struggle for the survival of a people.

We should not judge those who moved against him; they were acting in self-defense and with a limited military objective, but we did kill innocent people, and we have embarked on a new policy of military vengeance. In this situation the Church has been cast into the flames of the world. The life of the Church and the world has been thrown into question by the events of the past few years.

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If were to parent again

With all the books, authorities and workshops on parenting, I believe we've missed the best resource of all — parents who have finished the job and can evaluate what they did right and what they would change if all were to start over again. I love to share with parents who have gone through it and survived.

One of the questions I ask these graduate parents is, "If you were to parent all over again, what would you do differently?"

The most familiar response I hear is, "I would take more time to enjoy my children, I would less about keeping up, I might take more time out and more relaxed with them, I wouldn't worry so much about thumb-sucking or dirty rooms.'

There's a message for us here. Why aren't we listening to it? In a time when renewed pressure on children is making itself felt, it is an important message. We're seeing parents who are determined that their children will swim at 18 months, read at four, and be prepared to choose a college in high school.

These parents are so bent on turning out a successful, resourceful adult that they don't have time to worry about what to expect within this group... all strangers to her.

As Lucy attempted to introduce herself to the others, she burst into uncontrolled sobbing and left the room. Upon her return everyone was engrossed in sharing so Lucy could remain in the background undecided.

Suddenly, her ears pricked up for here was someone with whom she had identified. She listened quietly... intently.

"People, not knowing of our divorce, often ask me, 'What is wrong?'" Ellen related. 'I would always say, 'Just fine!' Finally, I realized that I could no longer pretend. I had to tell people the truth... that we are divorced. But that wasn't divorcing just collapsed within my throat. I couldn't say it. So one evening I stood before the mirror looking into the eyes, repeating over and over, 'I am divorced.'

Lucy was touched by this revelation. She returned two weeks later to the support group a changed person. At the time for introductions she held her head high and with a look of confidence stated, 'I'm Lucy and I AM DIVORCED!'

LATER that evening Lucy shared her feelings of the previous meeting. Then she continued, "I went home that same night but the mirror still seemed to be with me. I was afraid it might go on and on. Then I thought to myself that I couldn't go on and on. So I got up on my two feet and start living again."

Throughout the year Lucy had many more moments of fear and confusion. 'Yet, she had crossed that first hurdle which was to admit the reality which had touched her life. This was Lucy's first step into a new life of being single again. She discovered that she was no longer vulnerable within the group, weight began to fall from her shoulders.

Gradually, Lucy was able to acknowledge feelings of anger, guilt and rejection which had been smouldering within her for months. She found people in the group who encouraged her to let go of the control these feelings had over her. Through their guidance, Lucy found the strength in herself to fight her demons of guilt and to accept her sense of self worth which had been shattered by the divorce.

Like Lucy, many divorcing persons have discovered strength and challenge from those who have experienced the pain of a divorce. These 'veterans' become a source of hope and strength to those hardly able to say, "I'm divorced."

For further information about support groups in the Archdiocese of Miami for separated and divorced persons contact Sister Virginia McCall at the Family Enrichment Center, 651-0280.

Changing an ugly mood

BY DR. JAMES AND MARY KENNY

Your first step in actually combating bad moods is to learn to recognize such moods. Usually, you have some early warning signs, such as feeling tense or snapping at people, to indicate that a dark mood is coming. If you are unaware of such warning signs, your husband or children probably can tell you.

What happens just before you let depression or anger rule your parenting? How can you tell when you are "down" or angry? Can you "feel" yourself? That's when to "blow the whistle" on yourself. You must do something to interrupt the progress of your mood.

Say a brief prayer. Picture yourself doing something laughable. Anything to break the cycle. If you cannot interrupt yourself, have another family member say a cue word like "Stop!" to let you know.

Then take time out. Get out of the room. Leave the scene for a minute or an hour, however long it takes for you to get yourself in your feelings and then return to your good game plan.

Finally, fight those negative responses that you feel welling up within you with a positive remark. Learn to give compliments, even when you don't feel very complimentary.

Act positive, even when you don't feel positive. Yes, put on an act. Hopefully, your actions can begin to dictate your mood rather than having your mood cause your actions.

Replace the moody or angry retort with an upbeat action. Squeeze your child's shoulder, tousle his hair, grin, and call him a rascal for upsetting you.

After this brief interlude to interrupt your mood, get on with your day. You do not have to let your mood color your parenting. Good discipline can be effected in a positive way.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys, St. Joseph's College, Box 682, Rensselaer, Ind. 47976.)

(I'm divorced)

BY DOLORES CURRAN

pressed their children. They have the grown product to evaluate, surely the best research around.

Other parents indicate that they would be less protective, "I would let my children risk more," one said. "I was always trying to protect them — their health and being with their friendships, and their fun. Today, they seem so cautious. They want to be assured of the successful outcome of any new venture before they risk trying it."

"I would make my children take on more responsibility for themselves," one father said. "Let them suffer the consequences of their behavior instead of stepping in and rescuing them. Like the time one of our got into minor difficulty at school. I should have left them to suffer the consequences instead of trying to soften the punishment."

He speaks for many old parents who rushed in to rescue their children from teachers, coaches, police and other authorities. If the kids are forced to deal with consequences of their misbehavior, they learn far more than if they're constantly rescued by adults."

"I would throw away all those books on when a child should walk, talk, and be toilet-trained," said a nongraduate parent. "I was told that my children weren't normal, I put terrific pressure on them to develop according to the charts."

She continued, "I am divorced and I think as miserable as possible. I had to tell people the truth... that we went to bed unhappy with one another over their clothing or homework, I regret it. I would have put up with more and not said as many hurtful things."

"If I were rearing my children again, I would never, never spank or hit them. I dearly wish I hadn't. I don't understand how I could hit people I loved so much, said another parent.

I suggest that when a parish considers a parenting effort, instead of looking around for a name speaker or the newest guru in child psychology, they look around their pews, collect some of their graduates and offer an evening on what I would do If I Were Starting My Family All Over Again. It's like a love letter of love and care around.

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Bishop Stanislaus Brzana of Cleveland, NY, looks at television in two ways. On the one hand, he calls TV “a wonderful opportunity, a university of the airwaves, a window on the world that gets information out quickly, a great entertainment medium and a blessing for shut-ins with many excellent programs.”

On the other hand, he judges some of the content on the tube to be so offensive that “it poses a serious problem for our country. The fact that some films and TV programs only compounds it and shows how dull our consciences can become when we tolerate what’s shown.”

To do something about that way of looking at television, Bishop Brzana is among the 100 or so Roman Catholic Bishops who have signed a statement of concern objections to TV’s increased use of offensive material. The statement was drawn up by Christian Leaders for Responsible Television (Clear-TV), an offshoot of the National Federation for Decency, an organization headed by Rev. Donald Wildmon, a Methodist minister.

Bishop Brzana has extended his concern beyond his signature to speaking about the problems of TV before his fellow bishops at the annual meeting. “This is a good way to cooperate with our brothers and sisters in the Christian community,” he told me during a recent phone conversation. “Many of them show much more zeal and do much more about bat- ting objectionable media presentations. While making it clear that there are some good programs on television, Bishop Brzana is concerned about the increasing use of offensive material.

Sex is a casual playing, deviation is presented as acceptable and unnecessary violence is shown” on many programs, he noted. “Diabolical ways of killing are shown, which can inspire disturbed people, and criminals are presented as admirable and worthy of imitation. And fundamental Christian values are ridiculed.” But something can be done about it.

“We Christians should be more militant and protest more... I wish we had the spirit of St. Paul... parents should help children interpret them in the light of Church teaching.” Education in how to view the media should be part of Catholic schools and religious education programs.

“There should be more education from the pulpits about TV, he said, while admitting that perhaps priests don’t watch enough television to know what is influencing their people.

• Bishop Brzana encourages people to write the local and network stations when they see something offensive. “They are sensitive to the reaction of the audience,” he explained. “It certainly can’t do any harm and will probably do good. Other groups protest strongly when something negative about them is shown and the situation improves. We Christians should be more militant and protest more. I wish we had more of the spirit of St. Paul.” He also urges viewers to let networks and local stations know when something worthwhile is shown in order to encourage more of the same.

Motion picture group toughens ratings

By Tony Zaza

NEW YORK (NC) — The Motion Picture Association of America and the National Association of Theatre Owners have proclaimed that they are getting tougher with films depicting drug use of any kind and those containing harsh sexually derived language.

The motion picture group, an industry-appointed trade organization which rates films according to ages, now at least give a PG-13 and even an R or X to any films which depict drug use or include profanity and obscene words in a gratuitous fashion.

While this position appears commendable, it obscures the controversy on the part of the ratings administrations of the increased use of profanity and violence which has reached alarming levels in recent

films like “Wise Guys,” or “Blue City.” The movie industry ratings have simply become a facile way for confused and insecure producers and distributors to define intended audiences. Rather than acting as a warning, the ratings merely alert viewers to the fact that certain films are selling sex and violence. The rating has become another marketing strategy.

One sees immediately how distributors may easily manipulate the rating with the addition or deletion of one vulgar word. More realistically, one can see how the new valuation may easily open the floodgates to a renewed permissiveness in moviemaking by affording a way to avoid the R rating by virtue of the new tougher PG-13.

Films catering to the youth market may become worse than ever because films previously considered for an R rating might be lumped into the tougher PG-13 category.

Images not only express meanings they produce meaning. Part of the role of the U.S. Catholic Conference communication office reviews is to assess content and educate — to give warnings when necessary to help the viewer determine the value and suitability of a given film.

USCC film guide

The Boy in Blue — U.S. Catholic Conference classification, A-III — adults. Motion Picture Association of America rating, R — restricted. "In this cautionary tale, a young boy, torn between the pursuit of his goal and his conscience, must make a decision that will have a lasting impact on his life. This film should be watched closely by parents, as it may be too intense for younger children."

Bo-knows — U.S. Catholic Conference classification, A-III — adults. Motion Picture Association of America rating, R — restricted. "This film is a cautionary tale about the dangers of peer pressure and the importance of making wise choices. It should be watched closely by parents, as it may be too intense for younger children."

Caution. O’Sheas' can be habit forming. Take only as directed.

Direct yourself to 1858 bald eagle drive on marco island. you haven't been to s.w. fla. 'til you've been to o'sheas. offering lunch, sunday brunch, cocktails. live owner. full owner overlooking marco bay. 386-7531.
PARTING GIFT — Fr. James E. Quinn, pastor of Nativity parish in Holly- wood, received the gift of a chalice from his parishioners on the occasion of his reassignment as pastor of St. Catherine of Siena parish in Kendall. The mayor of Hollywood proclaimed April 6th as Fr. James E. Quinn day in honor of his years of church leadership.

Special collections announced for Haitian hungry

A special collection to provide food for the hungry in Haiti will be taken up at all Masses of the Archdiocese of Miami Churches on May 31 and June 1. It is estimated that $1 from each collection will be sent to the hungry in Haiti.

Happenings Singles is having an Outstanding Spring Party on June 27 at 9 p.m. at the Diplomat Hotel on the beach in Hollywood. It will begin at 7:30 p.m. on Friday, September 12th and close with P. M. Mass celebrated by Archbishop Edward A. McCarthy, at 11:00 a.m. on Sunday, September 14th.

The theme for this year’s conference is, “The Triumph of the Cross.” First guests from out of town will be:

- Bill Beuty from South Bend, Ind.
- Bill Fox is the Executive Director of the National Service Committee for Charismatic Services. He will speak at the conference and author of “9 Steps Towards God.”
- Bill has traveled all over the world preaching the Good News
- Marilyn Kramer from Los Angeles. Marilyn is the Director of Charismatics in Missions which is devoted to worldwide missionary work. The organization is called Pompano Beach, and Amor En Accion, based in Miami, a group which travels to Haiti at regular intervals, and assists with medical facilities, housing, education, and the like in the “sanctuaries” or “pod” of the Archdiocese of Miami. pompeo.

Church Peaceful Services, the national and regional office of the Catholic Archdiocese of Miami, has also been distributing food to the pov-

Performance slated for Bethune musical

The Garden of the Holy Sepulchres, the newest in a series of musicians be-
ing to take place in Miami, was dedicated recently by Auxiliary Bishop Norbert L. Dorsey. Like three previous events, “Gayaneh” and “Mount Olivet” — the building houses 244 ensembles and was design-

The Florida Boychoir is for boys 9-12. For more info call Barbara Pearson 667-9811. Full dress rehearsal at St. Thomas Episcopal Church, 5690

The Council of Catholic Women's annual conference Sept. 12-14 will be held at the Diplomat Hotel on the beach in Hollywood. It will begin at 7:30 p.m. on Saturday, July 5 at St. James Church in Pompano Beach, will be on Saturday, February 3 to 5 p.m. at the Hotel. This program will be beneficial for Charismatics as well as non-Charismatics.

There will be several sessions and evening services.

For information call Gordon Hamilton 271-6111.

North Dade Catholic Singles will be holding their annual “Cruise Out” for singles on Sunday, June 1 at 1 p.m. It will be held at the Queen of Peace Fraternity of the Secular Franciscans Order will have the regular monthly meeting on June 1 and every first Sunday of the month at St. Richard Parish Center, 7700 5 W. 152 Street, Miami, FL at 1:00 p.m.
Balancing priorities
A simply way to stretch your freedom

By Theodore Hengesbach
NC Service

I recently bumped into our building security guard. He had a big smile on his face.

"You know what?" he said.
"I'm going fishing. In fact, I'm going fishing every day, all day!"

"How are you going to manage that?" I asked.

"I'm going on a two-week vacation tomorrow and I'm going up to a lake in Michigan. If I want to go fishing at 5 a.m., I'll go. If I don't, I won't. It'll be great!"

I wished him luck as he almost skipped down the hall toward the exit.

Then there is the story of the construction worker who won $30 million in a state lottery. He found out he had won over the weekend, and was planning to continue his $450-a-week job on Monday — that is, before his family hid his clothes! Those two stories got me thinking.

What would I do if I won millions? What would I buy? Would I start a vacation trip? What would I do with it? What would I do with money? What would I do with freedom? What would I do with happiness?

The freedom is so unusual because we don't have this control. At work we are told what to do and when to do it. And at home there is a husband or wife that is telling us what to do. Even in our leisure time, prayer contributes to human growth. One writer who took note of that recently is theologian Lawrence Cunningham.

"It is useful to see prayer, understood at its most fundamental level, as linked to the development of what it means to be a full human person," writes Cunningham in "The Catholic Experience" (Crossroad Publishers, 370 Lexington Ave., New York, N.Y. 10017:1985).

That praying can bring healing and reconciliation has "been the clear conviction of every spiritual writer of this generation," says Cunningham. The professor of religious studies at Florida State University at Tallahassee writes: "To pray is to affirm, however indirectly, the potentialities of human life."

Prayer often begins with an instinctive response Cunningham says. For instance, when he puts his small daughter to bed "with her blanket and current favorite doll, I almost impulsively touch her head and wish for her a happy, untroubled night."

Other times we may encounter God fleetingly in beauty or in a moment of intense emotion. For Cunningham, "those privileged moments flash for us that sense of the awesome mystery against which our lives are worked out."

It is in prayer that Christians come to grips with themselves in relationship with God's infinite mystery. Prayer leads individuals to "a sense of God's presence in our life and at the deepest level of our personal existence," Cunningham continues.

But Christians grow through the experience because praying helps them move from concern just with themselves to concern for the wider community. A life of prayer "should expand the human horizon of those who pray to a more Catholic sense of mission and purpose," Cunningham writes.

Scriptures
The word of the Lord is powerful
Reflections on next Sunday's Gospel, Luke 7:11-17

Theme
Restoring a child's life breath, Elijah reveals not only that he is a prophet, but that "the word of the Lord" comes truly from his mouth (first reading, 1 Kings 17:17-24). In the same way, Jesus, with a word, restores a dead man to life, enabling all to proclaim that "a great prophet" had risen among them (Gospel reading, Luke 7:11-17). Revealed as the Son of God by the power of his word, Jesus Christ continued to be revealed as God's Son through the words of Paul (second reading, Galatians 1:11-19).

Background
With our present passage, we are at the exact midpoint of the ministry of Jesus in Galilee. Jesus came to Galilee "in the power of the Spirit" (4:14). In that power, his "teaching" and his miracles were performed, and throughout this Galilean Ministry, the words and works of Jesus will reveal the Spirit's presence within him:

• "The blind recover their sight" (4:18).
• "Cripples walk" (5:17-26).
• "Lepers are cured" (5:12-15).
• "The deaf hear," symbolized by Levi's acceptance of the call to "follow" Jesus in 2:27-32.
• "The poor have the good news preached to them," a summary of the teachings presented in Luke's Great Sermon of 6:17-49 (this version of "The Sermon on the Mount").

It is this last deed that is most striking, for the poor were (and still are) those overlooked by society. It is so striking, in fact, that it comes after the one item that would appear to be the most striking of all — "dead men are raised to life!"

For Luke, the "power of the Spirit" is apparent in the cures of the blind, the dead, the
Everyone needs leisure time to be renewed. Without an alternative to daily routines, most of us soon find ourselves growing apart from God, family, friends, co-workers and ultimately ourselves. (NC photo by Dave Scanl)

Relax!

By Monica Clark
NC News Service

The other night during my ballroom dance class, the teacher stopped us to do a instruction, noticing that some of us seemed distracted. “Try to take all the worries, concerns and frustrations of the day and set them aside for the next hour,” she said. “If you can let go of them for a little while and just enjoy dancing you’ll feel better and find you have gained energy to cope with these difficulties.”

I knew he was right. Dancing refreshes both my body and my spirit.

When I first thought about enrolling in the class, I catalogued the other things I should be doing with my spare time — painting my bathroom, completing income-tax forms, reading professional journals. The list went on, each item a piece of work to be accomplished. Then a friend asked why I hesitated to give myself permission to have fun. “Even Jesus went to parties,” she said, reminding me of the Cana wedding feast.

I admit I sometimes have trouble stepping away from work to do other things I enjoy. I am tempted to equate my Christian vocation with the work ethic — to feel that “wasting time” borders on the sinful.

Certainly there are times when a refusal to share time and energy with someone in need is wrong. But friends, co-workers and ultimately ourselves.

“My job is so demanding and so focused on responding the the needs of others that I have to get away so I can come back refreshed,” a hospital social worker told me. “That getting away usually involves some activity where I can laugh; laughter is a wonderful healer.”

“My job is pretty boring,” said an assemblyline worker. “To my free time I like to do things that give me new ideas to think about.”

A widow with four young sons said, “My life is so full of demands that there are times when I just need to sit and do nothing more than listen to quiet music.”

How can busy people carve out leisure time? Those I asked responded resoundingly: “Plan it!”

“Try to take all the worries, concerns and frustrations of the day and set them aside for the next hour” (1:12), for example. But here, faith is not demanded nor sought.

The initiative is entirely Christ’s own. With a touch of the litter, the bears hurl. But with a word, death is halted. Death had claimed the man as his own, but Jesus will “give him back to his mother!”

But faith it work, nonetheless. “All of them,” from both crowds, both processions, acknowledge that Jesus is indeed “a prophet,” one who speaks for God. More than that, they can add that “God has visited his people.”

We learn, as soon as it is obvious that the son is dead no longer (for he “sat up and began to speak”), that the crowds “began to praise God.” They acknowledge, at this midpoint of the Galleon Ministry, what the reader learned at its outset. Jesus had come to Galilee “in the power of the Spirit” (4:14).

By Gospel’s end, a deeper truth will emerge, one to which this episode also points. Another “only son” will be restored to life, Jesus himself. News of that event, Easter tidings, would lead “crowds” for every nation and every age to “praise God” as well.

This column is excerpted from Share the Word, a bi-monthly reflection on the daily and Sunday Mass readings, which is available for both home and parish use from the Paulist Evangelization Association, 3631 Fourth Street, N.E., Washington, D.C., 20017.
By Joe Michael Feist
WASHINGTON (NC) — Rabbi Harold Kushner, an author and teacher, is not known for offering simple answers to simple questions. In his 1981 best seller, "When Bad Things Happen to Good People," he wrestled with the puzzle of why God permits evil.

Now, in his latest book, the suburban Boston rabbi has tackled an issue that has been around since mankind was blessed (or cursed, some would say) with the power of reasoning — How can I find meaning in my life? How do I live a life that matters?

In an interview in Washington while promoting his new book, "When All You've Ever Wanted Isn't Enough," Rabbi Kushner said the major motivating factor in writing the book was turning 50 and realizing that, like many others striving for success, he had "cheated" himself and "hurt other people in the process."

"We're looking for intimacy without commitment, pleasure without risk and we wonder why what we're doing is so unsatisfying," he said. "If you see life as a limited resource, life after size 14

By Hilda Young
NC News Service
Who says God doesn't answer prayer? The fashion world has suddenly woken up to the fact there is life after size 14. The renaissance-woman look is making a comeback. Designers are talking about heavy thighs, and not being accused of lipping.

It's vindication time for those of us who have always known diet is a four-letter word. "Skinny girls ain't sexy," they even offered advice on how to keep on an extra five pounds.

Vogue magazine just published a 33-page advertising supplement dedicated to the scote of heart, and upper arm and tummy and thigh. I'm thinking about having a Twinkie bronzed and hanging it from my rear-view mirror.

Mademoiselle carried the headline: "Skinny girls ain't sexy." They even offered advice on how to keep on an extra five pounds.

I wonder if you can make a coat rack or a planter out of a bathroom scale. The media loved the Chicago Bears' "Refrigerettes" cheerleaders, all over 200 pounds. When you share it with people. You can't find happiness by looking out only for yourself."

A story from the Talmud, the collection of rabbinical writings, illustrates a path to a meaningful life, the rabbi said.

"The story in the Talmud says there are three things a person should do in the course of his life: have a child, plant a tree and write a book," Rabbi Kushner said.

"The point is to "know that you have done something that will outlast you.""

Rabbi Kushner said that even an atheist can live a meaningful life, but "a person who believes in God has the advantage. He will be less afraid of dying. One of the things my faith does for me is reassure me that I'm not a failure — not in the eyes of God."
Annual Report
Catholic Community Services

55th Year
A Loving Service of the
Archdiocese of Miami
...let us love one another because love is of God...

My Beloved Friends of Catholic Community Services:

Our calling as followers of the Lord and members of the Church impels us, as individuals and as a community, to live lives of faith, and prayer, and love.

In the name of the Archdiocese, I want to pay tribute on this occasion to the leaders, workers, volunteers and supporters of our Catholic Community Services. We are proud of them and grateful to them.

They play a significant role in helping our Archdiocese be true to its calling as a community of love. In a special way, I congratulate, thank and bless those whose dedication is being recognized at this Annual Awards Luncheon. They have given inspiring witness to the meaning of the words of St. John, “Beloved, let us love one another because love is of God; everyone who loves is begotten of God and has knowledge of God.” (First Epistle John 4, 7)

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami

...Demonstrated their commitment to serving their brothers and sisters in Christ...

Dear Friends of Catholic Community Services:

As we near the end of another year and look forward to the beginning of the new, Catholic Community Services and the Archdiocese of Miami has much to be proud of. The Staff and Board of Directors have dedicated themselves to providing for the ever increasing demand for services inspite of continued decreases in Federal funding for some programs and a reduced allocation from the Archdiocese of Miami.

The promising aspect is the continued growth in lay volunteers at all levels — within parishes through parish community ministry programs; in the various programs with direct services being provided by volunteer professionals and in a multitude of other services to meet the needs of individual programs. Without these devoted individuals, services would have to be curtailed.

The CCS staff has again demonstrated their commitment to serving their brothers and sisters in Christ in the face of many challenges. The Board of Directors will continue its efforts to find additional financial support to assure that CCS clients may receive quality service in response to their needs.

Francisca M. Aldrich, Chairperson
General Board of Directors
Catholic Community Services

Congratulations
Sisters of St. Joseph
Sponsors of Mercy Hospital, Miami

Compliments of
McCaughan Mortgage Company, Inc.
1390 South Dixie Highway
Suite 950
Coral Gables, Florida 33146
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Sarasota • Atlanta, GA
Dear friends of Catholic Community Services:

1985 marked the tenth year since all social service programs of the Archdiocese were consolidated by Archbishop Carroll under Catholic Community Services’ administration and governance. These have been years of change and development. Today’s strong agency testifies to the wisdom of that decision. Now we are embarking on the Archdiocese on a new challenge — the Synod. Walking together, Catholic Community Services is committed to the full integration of the work of charity in the life of the Church and our community. The Synod offers us a unique opportunity to pursue that goal. Volunteers and professionals, walking together, we do make a difference.

Sincerely yours in Christ,
Monsignor Bryan O. Walsh
President

Agencies of Catholic Community Services

FAMILY SERVICE PROGRAMS

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OUTREACH LOCATIONS

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SERVICES TO CHILDREN AND YOUTH

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Catholic Community Services

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EMPLOYMENT TRAINING SERVICES

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<th>Helps unemployed persons between 18-55 years of age who are motivated to work.</th>
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(Continued on page 6)

Miami, Florida / THE VOICE / Friday, May 23, 1986 / PAGE 3A
 Auditor’s Report  
SEPTEMBER 13, 1985

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

We have examined the balance sheet of Catholic Community Services, Inc. at June 30, 1985, and the related statements of public support, revenue and expenses, changes in fund balance and changes in financial position for the nine months then ended. Our examination was made in accordance with generally accepted auditing standards and, accordingly, included such tests of the accounting records, and other auditing procedures as we considered necessary in the circumstances.

In our opinion, the financial statements referred to above present fairly the financial position of Catholic Community Services, Inc. at June 30, 1985, and the results of its operations and the changes in its financial position for the nine months then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding period.

Pannel Kerr Forster  
Certified Public Accountants

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<th>Counseling</th>
<th>Immediate Intake and Services</th>
<th>Pregnancy and Adoption</th>
<th>Refugees</th>
<th>Other Services</th>
<th>Support Services</th>
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Catholic Community Services Balance Sheet
JUNE 30, 1985

— ASSETS —

Cash (Including certificates of deposit of $479,765) $ 629,880
Accounts receivable 162,383
Operating fees and charges 854,057
Government grants 299,731
Advances to housing projects 45,323
Other 672,875
Other assets 21,075
Total assets $2,685,324

LIABILITIES AND FUND BALANCE

Bank overdraft $ 360,564
Notes payable (Note 4) 627,174
Accounts payable 100,265
Deferred support and revenue 1,608,527
Total liabilities 1,608,527
Contingencies (Note 7) 1,076,797
Fund balance (Notes 2 and 5) 1,076,797
Total liabilities and fund balance $2,685,324

See notes to financial statements.

SERVICES

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<tr>
<th>Elderly Programs</th>
<th>Child Day Care</th>
<th>Retarded and Handicapped</th>
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Miami, Florida / THE VOICE / Friday, May 23, 1986 / PAGE 5A
<table>
<thead>
<tr>
<th>Services to the Aging</th>
<th>Total number of age served</th>
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<td>Access Services-Information &amp; Referral, Outreach</td>
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<td>Services to Unmarried Parents</td>
<td>Total number of unmarried parents served</td>
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<td>Counseling for Unmarried Parents</td>
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<td>Total number of alcohol &amp; drug abusers served</td>
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<td>Counseling</td>
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<td>800</td>
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**Services to Families and Children**

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<th>Total number of individuals served</th>
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<td>Counseling (individual, group or family)</td>
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<td>Adoption Services</td>
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<td>Completed Adoptions</td>
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<td>Foster Family Care</td>
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<td>Head Start</td>
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<td>Emergency Assistance-Financial or In Kind</td>
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**Services to Youth**

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<td>Counseling</td>
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<td>Institutional Care</td>
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<td>Socialization Activities</td>
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**Services to Refugees and Other Immigrants**

<table>
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<td>Access Services-Information &amp; Referral, Outreach</td>
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<td>Emergency Shelter</td>
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<td>Emergency Assistance</td>
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<td>Job Development and Placement</td>
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<td>Job Referrals</td>
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**Agencies**

(Continued from page 3)

**Catholic Community Services**

- **Office of Migration and Refugee Services**
  - Provides services to migrants and refugees worldwide.
- **Sharyn Nill, Acting Administrator**
  - 3485 N.W. 30th Street, Lauderdale Lakes 33311

**Catholic Services to the Elderly**

- **Raymond M. McGraw, M.S.W., Administrator**
  - 9990 N.E. 2nd Avenue, Miami 33138

**Senior Day Centers**

- **St. Elizabeth Senior Day Center**
  - Anna Mandiola, Coordinator
  - 201 N.E. 3rd Street, Pompano Beach 33064
- **St. George Senior Day Center**
  - Mary H. Loschiavo, M.S.W., Coordinator
  - 3460 N.W. 8th Street, Ft. Lauderdale 33311

**Central West Senior Day Center**

- Teri Caracino, R.N., Coordinator
  - 6205 No. University Drive, Tamarac 33321

**Catholic Family Services**

- **Jane W. Capman, Director**
  - 1300 So. Andrews Avenue, Ft. Lauderdale 33316

**Catholic Community Services**

- **Office of Housing Management**
  - Jane W. Capman, Director
  - 9990 N.E. 2nd Avenue, Miami 33138

**Residences**

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

**DADE COUNTY**

- **Carroll Manor**
  - Luis Zaldibar, Manager
  - 3667 So. Miami Avenue, Miami 33133

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

- **Stella Maria**
  - Ann Sanabria, Manager
  - 8638 Harding Avenue, Miami Beach 33151

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

- **Opa Locka Village**
  - 13201 N.W. 28 Avenue, Opa Locka 33054
  - (Occupancy-July 1986)

**BROWARD COUNTY**

- **St. Andrew Towers**
  - Ilba Donnelly, Manager
  - 2700 N.W. 99th Avenue, Coral Springs 33065

- **St. Joseph Towers**
  - Richard R. Fischer, Manager
  - 975 N.E. 30th Street, Lauderdale Lakes 33311

- **St. Elizabeth Gardens**
  - Peggy, Carlin, Manager
  - 801 N.E. 33rd Street, Pompano Beach 33064

**St. John’s Nursing and Rehabilitation Center**

- **Sharyn Nill, Acting Executive Director**
  - 3057 N.W. 35th Ave., Lauderdale Lakes 33311

- **St. Joseph Residence**
  - Forty-two bed congregate living facility.
  - Sharyn Nill, Acting Administrator
  - 3485 N.W. 30th Street, Lauderdale Lakes 33311

**DADE COUNTY**

- **South Dade Catholic Nursing Home and Congregate Living Facility**
  - To serve the elderly and physically disabled in Dade County.
  - 11855 Quail Roost Drive, Miami 33177
  - (Occupancy-April 1987)

**SUBSTANCE ABUSE**

- **DADE COUNTY**
  - **St. Luke’s Center**
    - Martin Greene, A.C.S.W., Program Director
    - 2693 Biscayne Boulevard, Miami 33137

- **St. Luke’s Center**
  - **Methods Treatment Clinic**
    - (Medical clinic for opiate observers)
  - Steven Kurtz, ACSW, Administrator
  - 3290 N.W. 7th Street, Miami 33125

- **Outpatient Counseling**
  - (Designed to engage client with a substance abuse problem and his/her family in outpatient counseling.)
  - Mercedes de Cubas, Ph.D., Administrator
  - 2693 Biscayne Boulevard, Miami 33137

- **Bethesda Manor**
  - Twenty-eight (28 day residential detoxification center for drug addicts & alcoholics)
  - Tony O’Shea, Administrator
  - 401 N.E. 26th Terrace, Miami 33137

**D.A.R.E.**

- (Drugs, Alcohol, Rehabilitation and Education)
  - (Prevention program preparing trained volunteers to combat substance abuse in the community within schools.)
  - Edward Robinbrick, M.A., Project Director
  - 2693 Biscayne Boulevard, Miami 33137
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Nov. 9, 1986
FEB/MARCH, 1987
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Hollywood (305) 920-4572

We congratulate the employees and management of Catholic Community Services on their Awards Banquet.