**Homeless people— a new awareness**

By Prent Browning

Voice Staff Writer

While the plight of "street people" nationwide was dramatized last week-end with the Hands Across America campaign, local Catholic shelters and services report that Miami is facing its own home 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 50th 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 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 the care for the homeless (see separate story). The report estimated the number of 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 close to 2,000, said that 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 50 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 people to go against his will is proof that he values freedom, said Pope John Paul II, who told a crowd gathered in St. Peter's Square, "Our respect for human freedom is so great that he even allows sin," the pope said during a recent general audience. "We rational creatures can use our freedom to act against our Creator. "Even though sin stands in direct opposition to what God wants," the pope added, "nevertheless he allows sin 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."
Clinic would approve immorality

(Continued from page 1) possible consequences of your actions — pregnancy. We will ignore the other consequences, be they psychological or physical."

Earlier this month the committee had approved recommendations to provide counseling for personal problems, suicide prevention and drug abuse, as well as disease sexually transmitted diseases.

The clinics also could provide parents with such information about nutrition, dental hygiene, weight reduction and skin care.

The final decision on exactly what the clinics will and will not do, how they will provide contraceptive services in the public schools will be collected in churches this Sunday.

The Archdiocese of Miami asks Catholics to let their views be known through the petitions which will be submitted to the School Board.

And the statistics used by the clinics' supporters only prove that opponents' fear of their impact is well-founded.

"The statistical evidence... seems to point to an increase in promiscuity, sexual activity, and an increase in the number of pregnancies, but a significant decrease in the number of live births. The bottom line on that is an increase in the number of abortions," Msgr. Walsh said.

He added that he was not surprised by the committee's final decision. "For the last 100 years we have lost every single battle [on the birth control issue]. It would make national headlines if we won." However, he said, the discussion of the issue by the community task force served an important purpose.

"We're constantly trying to educate, making them aware of the issue rather than having it swept under the rug."

Religious leaders hit clinics

The Religious Leaders Coalition released the following statement:

"The Religious Leaders Coalition of Greater Miami strongly disapprove of premarital sexual activity among teenagers and deplore any action that could be interpreted as condoning or facilitating the spreading of venereal disease. Premarital sexual activity can have devastating moral, psychological, medical and social consequences and seriously affect the future of marriage and family life. It can also lead to the communication of venereal disease."

"The members of the coalition are uniquely qualified to discern the needs of our young people. We are committed to conditioning and facilitating open and honest communication about venereal diseases among youth."

"We are concerned about the promotion of the so-called permissiveness of the schools, to teach moral values to children. Education had previously been intense, and we fear the schools can't teach equally. It's wrong to steal, it's wrong to physically harm your neighbor? Where do we draw the line?"

While the debate raged in the community, opponents were attacked for trying to torpedo a good idea — the school health clinics — on the basis of what proponents described as a single, almost ancillary issue — the distribution of birth control devices and information.

Yet funding for the clinic project is "definitely tied to a strong birth control program," Msgr. Walsh said.

Petitions readied

Petitions opposing the establishment of clinics that could dispense contraceptives in the public schools will be collected in churches this Sunday.

The Archdiocese of Miami asks Catholics to let their views be known through the petitions which will be submitted to the School Board.

Castro's church move political — bishop

NEW YORK (NC) — Fidel Castro, who rules Cuba in the name of the island's government, is moving to establish better relations with the Catholic Church for political reasons, according to the general secretary of the Cuban bishops' conference.

"He's a political man; his reasons are political, not pastoral, not philosophical," said Msgr. Carlos Manuel Cepeda, who heads the Conference of Catholic Bishops in New York.

"He wants to have better relations with the United States, and because the Catholic Church is very important in Latin America, it is important for him to have good relations with the Catholic Church in Cuba," said the Cuban church official, who was in the United States for a two-week visit.

In addition to the international motives for Castro's new policy, Msgr. de Cespedes said, the Cuban communist leader was influenced by Castro's conclusion that religion is not being eliminated and the Catholic Church is more acceptable to other forms of popular religion.

"I have the impression that 25 years ago Fidel Castro and the other leaders of the revolution were under the impression that religion was very superficial, and after one generation of atheist education religion should be a problem of old generations and nothing more," said Msgr. de Cepedes.

He said that while it is true that the church as an institution in Cuba has lost influence, "the phenomenon of popular religiosity is increasing."

"A lot of young people less than 30 to 35 years old, born or at least educated in the new situation, are trying to preserve something of that tradition. They cannot say they are Catholic, but we could say they are a syncretism of Catholicism, African religions and so on."

Msgr. de Cepedes said that Castro's new policy will create new relations with the Church in Cuba, a minority of the young people part of the Catholic church, and a majority of the people, "a syncretism between Catholicism and African religions and so on."

"For the government, that is a question," he said.

The government is aware, he said, that people in these popular religious groups still have a Catholic tie, coming from the traditions of the sanctuaries and celebrations of Christmas, Holy Week and festivals of the Blessed Virgin.

"The Cuban government wants the Catholic Church to have better opportunities to evangelize these people," Msgr. de Cepedes said. "I have the impression the Cuban authorities prefer a good Catholic Church with Christian values, ethical values, than this sort of religion without ethical values."

He said that although atheistic education had previously been intense, a proposal came out of a Communist Party Congress in February to eliminate all parts of the curriculum that "hurt Christian feelings." That proposal, along with another to eliminate references to atheism in the program of the party itself, is currently under discussion and scheduled for decision at a follow-up conference next December, the bishop said.

Msgr. de Cepedes said the recent party congress was held just two weeks after the first trip to Cuba by an American Catholic delegation, and he called it an especial significant "national encounter," making February a turning point for Cuba in both church and state.

The changing approach of the government, combined with acceptance of the likelihood that a basic system will not change any time soon, has led the church itself to take a major turn, the general secretary said.

"The national encounter was very important for the life of the Cuban Church," he said. "It marked a change of spirit, a sort of conversion. The accent had been on conservation, the effort to maintain what we have and to survive. Now it has moved to become more of a mission church, more open to our realities in Cuba."

"The change is due in some way to the conviction that the reality wouldn't change," Msgr. de Cepedes said. "The reality, with the positive facts and the negative facts, will be the reality in Cuba and there is no way we can dream of different realities. We must accept the reality that exists."

He said some Cuban Catholics had "probably been dreaming" of some other reality coming to pass, but for him the main problem was "confusion" about how to accomplish the church's mission after the schools, mass media and other traditional means had been lost.

Msgr. de Cepedes said that at the February national encounter participants gave special attention to renewing the work of lay organizations, permanent deacons, base communities and ministries of women. Though these emphases were not considered from the standpoint of the "new spirit" in the church.

Haiti needs help more than ever

My beloved in Christ:

Recently, I visited Haiti as a member of a committee of American Bishops who met with the Haitian Bishops to serve the needs of our beloved country.

Haiti is a nation of unemployment 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, since the humans eat the garbage. Many homes are infested with dogs and cats because a much larger than the human population.

I am proud to say that, for several years, people of our Archdiocese have been working toward the Haitians through movements such as Amor en Accion, which has been helping to provide some food, clothing, medicines and educating for people in our sister Diocese of Port-au-Prince, and through Food for the Poor, which has brought food and various supplies to street children. Our Catholic Relief Services has also been distributing food to the starving in Haiti.

A number of our people have already expressed their concern by contributing generously to the needs of their brothers and sisters in Haiti.

This, however, is a particularly critical time in Haiti. I invite you to join me in your giving for Haiti. Let's help the Haitians in this time of need. Our Archdiocese is working very hard to alleviate their hunger, poverty, and disease and we ask you to help support us in this work.

God bless you!

Devotedly yours in Christ,

Edward A. McCarthy
Archbishop of Miami
WASHINGTON (NC) — Vocations to religious life, the priesthood, the permanent diaconate and to lay ecclesial ministry during the evening orientation period June 8. The special meeting, closed to the press and observers, is the second time the bishops have gathered for such a meeting. The first Collegeville assembly was held in June 1982 and was organized as a form of spiritual retreat for the bishops' time for reflection and discussion on their lives as priests.

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

Archbishop Pio Laghi, papal pronunciato to the United States, will address the meeting's vocation theme during the evening orientation period June 8. Archbishop Oscar H. Lipscomb of Mobile, Ala., chairman of the NCCB committee planning the assembly, said in a news release the spring meeting "will not generate a statement, a plan of action, or any other product." He added that the closed format was selected to "promote a free exchange of viewpoints" in presentations and small group discussions.

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. At a news conference an-
Playboy mag sues porno commission

WASHINGTON (NC) — Playboy magazine and two publishing groups have sued U.S. Attorney General Edward H. Breen to prevent the director of the agency's pornographic materials review board from forcing them to list the name of the director on reports they submit to the agency.

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.

The commission was established one year ago, is scheduled to issue its final report in July, but according to The New York Times, which said it has obtained portions of the commission's report, will conclude that exposure to pornography "bears some causal relationship to the level of sexual violence, sexual coercion or unwanted sexual aggression."

The suit also seeks to withdraw from the commission's executive director, to redirect the board to distributing the money.

The Emergency Food and Shelter National Board also praised as "exemplary" several local projects in which it has participated, stating that Catholic organizations were involved.

The board announced May 15 that Catholic Charities projects have received a total of $13,859,966 since 1983.

Another Catholic organization, the Society of St. Vincent de Paul, has received $2,683,380 for similar efforts on behalf of the hungry and homeless.

$13 million for hungry goes to Catholic units

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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 and saw the 1982 Academy Award-winning “Gandhi.”

These days, the pope is one of the privileged few to use the little-known Vatican film library. The Holy See’s chief librarian, Msgr. Planas, said last January, he booked a seat at the Vatican film library and saw the 1982 Academy Award-winning “Gandhi.”

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Lost Generation: The Bombing of Hiroshima and Nagasaki. They are being cataloged in a computerized system that may eventually be consulted by telephone from anywhere in the world.

Other titles in the collection include "1939 Conclave — The Election of Pius XII," "President Kennedy Visits North American College" and "Vatican Stamps."

Most of the films are stored in what Msgr. Planas admits are poor conditions. Around the corner from the film library, a few feet past a city gas pump, he opened a small door where hundreds of reels are kept in an improvised concrete shed.

"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 an old film."

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

"We get a student in here occasionally, and we do try to send him away empty-handed," Msgr. Planas said. "But if he's interested in one of the older films that is not in viewing condition, we just have to say: 'Sorry, come back and write your thesis in five years.'"
MANAGUA, Nicaragua (NC) — While Nicaragua’s Catholic hierarchy says the church is persecuted by the Sandinista government, some Nicaraguan priests say they are persecuted by the hierarchy.

Cardinal Miguel Obando Bravo of Managua has frequently cited the 1984 expulsions of 10 foreign priests the Sandinistas accused of anti-government activity. He has also cited the government’s confiscation of a controversial church publication and closure of the church radio station.

Pro-government parish priests interviewed by National Catholic News Service said Cardinal Obando Bravo and other Nicaraguan bishops have launched reprisals against them.

“I have never felt any repression from the government, either in this parish or in any of the others where I or the other Dominicans have worked,” said Father Rafael Aragon, a Spanish Dominican priest from Managua’s Sacred Heart Parish.

“What we have felt are some very sharp confrontations with the church hierarchy,” said Father Aragon, who also serves on the staff of the Antonio Valdivieso Ecumenical Center, an institution known for its support of the Sandinistas. He and other priests said Cardinal Obando Bravo has transferred pro-government priests from their parishes.

A more famous case involved Franciscan Father Uriel Molina, who is assigned to Mary of the Angels Parish in Managua and is director of the Valdivieso center.

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 had no plans to remove him and Father Molina later said he was not aware of any pressure from the bishops for his expulsion or to curtail his activities.

Father Molina, who has spent 22 of his 25 years in the priesthood working with the poor of Managua’s El Riguer neighborhood, frequently has criticized the cardinal in his sermons.

According to the diocesan priest, Father Molina “real- ly suffered a lot” under the regime of Anastasio Somoza, who was ousted by the Sandinistas. Before the revolu- tion, 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 San- dinistas well before the revolution.

“After the revolution (the hierarchy) completely marginalized him, calling him the ‘priest of the poor’... saying he was against the bishops,” the priest said.

Since that time, the positions of the church hierarchy and the government have become increasingly polarized. Pope John Paul II’s March 1983 trip to Nicaragua, rather than easing the situation, turned into another incident of church-state tension.

During the pope’s Mass on the 19th of July, young people wearing the uniform of the Sandinista youth movement were involved in the cordoba coin minted since the Sandinistas overthrew President Anastasio Somoza are three words: “En Dios confiamos” — “In God we Trust.” Below this inscription, in slightly smaller lettering, appears an equally important phrase for Nicaraguans — “Patria O Muerte” — “A Free Country or Death.”

The phrases symbolize the beliefs of the thousands of Catholics who partici- pated in the Sandinista-led revolu- tion. The hierarchy has not yet been grant- ed its request to resume publication.

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MANAGUA, Nicaragua (NC) — On the eve of the pope’s visit, President Daniel Ortega is himself “free of any structural link (to totalitarian, atheist and the Sandinistas in another pastoral let- ter as totalitarian, atheist and materialist.

Conflict causes confusion among Catholics

By Michael Tangeman

MANAGUA, Nicaragua (NC) — The church-state conflict in Nicaragua has led to confusion among Nicaragua Catholics, interviews of church figures showed.

Dominican Father Rafael Aragon said the conflict has created “a lot of confusion. The neighborhoods are clearly divided.”

Father Aragon, a Spaniard, serves at Sacred Heart Parish in Managua, the Nicaraguan capital. He is also on the staff of the Antonio Valdivieso Ecumenical Center, widely identified as sympathetic to the Sandinista government.

Conversations with Nicaraguans and foreign journalists and a tour of several parishes in Managua tended to support Father Aragon’s claim.

Churches are packed for Sunday Masses, whether celebrated by pro- government priests or by priests identified by the Sandinistas as re- spected members of the anti-government movement. The prominence of pro-government priests is reflected in the ever-present black masses, which are a symbol of the church hierarchy’s opposition to Sandinista rule.

“With the change in government, I’ve simply supported what I thought was best for the welfare of the people,” said the priest.

This idea of the ‘popular church’ is a myth, a fear, a phantom,” he said.

There’s no reason to create a ‘popular church,’ he said. “We all believe in the same God, we have the same church documents which in themselves are revolu- tionary, which show a clear option for the poor.”

The idea that criticism of the hierarchy from within the church represents a move toward a parallel church has been manipulated for political ends, said Father Aragon.

“Never, either by us or within liberation theology circles, was the term popular church ever used,” he said. “It was the opposition newspaper La Prensa which began reprinting articles from abroad about the ‘popular church’ and about priests who are supposedly disobedient of the pope... disobedient of the bishops.”

Next: Church media at center of tensions.
South African church worker exonerated

BLOEMFONTEIN, South Africa (NC) — South Africa’s supreme court ruled May 22 that illegally detained a Catholic church worker, a declared civil rights lawyer called a "landmark."

The Appeal Court said that Paddy Kearney, who directs an ecumenical center, say renewed tension is not going to dissipate anytime soon, "The aggressive attitudes of Cardinal Obando and Father Biomark 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.

Some observers say 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.

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Next: Church-state tensions cause confusion.
11-Year search for priesthood

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 years “with putting the thought of the priesthood in his mind. But after four years at St. John Vianney College 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 the day he graduated from the seminary he spent every weekend working, first at St. Bernard and later, as a deacon, at St. John the Baptist 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,Florida.

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

— A.R. Soto

Ordinations brought tears of joy

(Continued from page 1)

Fr. Rolando Garcia imparts first blessing to Fr. Sergio Cabrera. (Voice photo by Ana Rodriguez-Soto)

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,” he says, 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 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 nine 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 Dominguez says she couldn’t understand, at first, her son’s desire to choose 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 Dominguez’s side of the family that 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 Dominguez 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
25 years of Catholic scouting

boys and girls lauded at St. Anthony's

By Betsy Kennedy
Voice Staff Writer

Last Sunday, when millions of people were joining hands across the country in a widely-publicized campaign to fight hunger, a small but nonetheless equally important group of Americans were being honored at St. Anthony Church in Ft. Lauderdale.

More than 120 Scouts, surrounded by their proud families, friends and troop leaders, celebrated 25 years of scouting achievement in the Archdiocese of Miami. As the committed boys and girls entered the church, the Knights of Columbus, dressed in their colorful regalia, raised their swords in salute.

"As individuals, we ask ourselves what we can do to better serve God, our country and ourselves...that is the creed the Scouts live by...they show us what can be achieved," said Father Tom Wisniewski, chaplain of the Catholic Committee on Scouting. "The scouts, "help us to grow closer to Christ, the mystery of the trinity...because of them..." he said.

Father Brendan Shannon of St. Clement in Ft. Lauderdale and Eileen McFarland, of St. James in Miami, were honored, with the Family of God award for service to church and family. There were 9 winners. The I Live My Faith merit, is given to girls age 9 through 11 who have done outstanding work for church, family and community. This year, 17 girls received this award.

Three girls who have developed an understanding of their faith in relation to scouting and a knowledge of the history, devotion and use of the rosary, won the Queen of the Rosary award.

Three Junior Cadets who showed exemplary progress in discovering more about the church and its liturgy, won the Our Lady award.

In the Boy Scout category, 81 boys were honored with the Parvisi Dei Emblem award for their awareness of God's presence in daily life.

In the Boy Scout category, there were 32 boys who received the Ad Altare Dei Emblem, an award which signifies knowledge of the sacraments and symbolizes "the altar of God." Winners of the coveted St. George award, for recognition of contributions to scouting in the archdiocese and for special services rendered were:

Father Tom Wisniewski

Father Brendan Shannon of St. Clement in Ft. Lauderdale and Eileen McFarland, of St. James in Miami, Scouting Committee Chairperson.

The Bronze Pelican awards were presented to Brother Francis Adan who resides at St. Brendan in Miami, Father Tom Wisniewski of St. Anthony in Ft. Lauderdale, and Father James Murphy of St. Patrick on Miami Beach.

A special award of recognition was given to Joe Ruperto, director of youth ministry at St. Thomas University for teaching young people how to conduct retreats. Because of his efforts, the Girl Scouts recently held their first retreat in 14 years.
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 41 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.

"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.

"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."

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.

"But I'm not really talking about Sean Sullivan, I'm talking about all of us who have come to dedicate the new church."

Elated 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 renewed

(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 of the Homeless who has been a spokesman for Miami's most needy, says that his shelter serves free meals for over 1,000 people every day. "You can never doubt what they served just two years ago."

Women with children who show up at shelters pose special problems and other mother and child have to be split up.

The Miami Bridge, a shelter for runaway children, has reported that a significant percentage of the children they house are not runaways at all but children of homeless mothers.

Mother Theresa's Home for Women has 24 beds but often with children sleeping in the same beds and babies in cribs the number of people sleeping the nights vary widely. Rarley will shelters see an intact family. More common, says St. Mary Sabine, director of the Mother Theresa Home, are women with children whose husbands have deserted them or been physically abusive.

Unfortunately, the appearance of families on the street has become a nationwide phenomenon that has hit Florida particularly hard.

According to a Governor's Statewide Task Force Study on the Homeless Poor of Miami, run by a base organization, the number of those who call the streets their homes has "increased dramatically."

Women with children who show up at shelters increasingly are women with children whose husbands have deserted them or been physically abusive.

Unfortunately, the appearance of families on the street has become a nationwide phenomenon that has hit Florida particularly hard.

And with as many as one in five Miami families falling below the poverty level in a state that lacks general assistance programs for the indigent, city residents are at particular risk of becoming homeless.

There are many other factors that contribute to homelessness in South Florida but two of the major ones are the shortage of low income housing and the lack of deinstitutionalization of the mentally ill.

Housing projects have traditionally been based on federal monies but the Reagan administration has announced intentions to cutback completely on federal housing programs. There is little hope, at least for the next several years, that state and local governments will be able to fill the void.

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

Many homeless are

"Around the root causes of homelessness in Miami are the following:

- Housing. There is an acute shortage of low income housing. For Miami's approximately 6,000 units of conventional public housing units there is a waiting list of about 15,000 people. The rents in Miami, compared to the median household income, were rated 'extremely high'.

- Deinstitutionalization. Following a nationwide trend Florida has released hundreds of mentally ill from state institutions without providing for their residential needs. 35 percent of the 100,000 Dade residents released from South Florida State Hospital in 1984 were suspected of being homeless.

- Poverty. Cubans refugees came ashore in South Florida and up to 60,000 Haitians. Many thousands received job training, medical aid, and other assistance through federal programs that have since been severely reduced or halted. Local government has not stepped in to fill the void left by federal cutbacks of refugee programs.

- Pressure County and State to increase public housing. The number of people in Florida state mental hospitals declined from 9,550 in 1969 to 3,412 last year. But because of budget cutbacks and zoning battles from homeowners who don't want a mental health residence provided for them in the communities was never realized when community mental health residences were never created.

The result is that according to the State Task Force 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/or drug and 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
s are mentally ill

county governments neglected the homeless and recommended that they double 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 they do administer a boarding home and emergency fund programs for the homeless but providing further facilities would be unaffordable, increasing geometrically and the resources available are being reduced. "Cynthia Rolmer, 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.

Mrgr. Bryan O. Walsh, director of Catholic Community Services, says the state and county "and the cities are more than just the city of Miami but the City of North Miami and all the other 26 municipalities are trying to pretend this problem doesn't exist. There is a general agreement on one thing, however: that if more shelters are built there should be a strong emphasis on the rehabilitation and not just the "warehousing" of its residents.

One idea that is attractive to many officials and the dream of Michael Westoff, the director of the Miami Coalition For Care to the Homeless, is the creation of a "receiving center" where plans would be formulated to get individuals off the street. 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 proposal, a program that would provide a small medical staff to examine shelter residents, is now 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 frustrated Weston. "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 believe that real progress is being 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 about $1 million to be allocated for homeless programs.

The bill, sponsored by Miami Beach State Representative Mike Friedman, (Continued on page 14)

from job to streets

gates of Camillus House, the downtown shelter for men. That was over two months ago, he's been there and off drugs ever since. He's interviewing for jobs and plans to see his children again.

He admits that most street people who are drug users are not as motivated as he was.

"I've seen so many people out there, some want to help themselves but a lot don't. I'd say maybe between one third and one fourth are using drugs."

"I talked to Brother Rene," he says, "and people who are capable who are out there. He said 'You can do it if you want to' and it made me stronger."

"If it weren't for this place... when I was out there I tried to do it myself (kick drugs) but you just can't do it without being around good people."

Without proper supervision, mental health officials say the mentally ill do not keep up with their medications and become increasingly disturbed, sometimes ending up in jail. There has been recently a movement increasing procedures of mental hospitals and centers to be sure where to go. After a period of evaluation there is a hearing, the judge often rules that the person cannot be held, and he is released back on the streets.

The state and county "and the cities, the state and county 'and the cities, the state and county "and the cities, the state and county 'and the cities have for many others. His shelter's director, Brother Paul John- son, is who always able to share a meal and a smile and a laugh with those who need to share them."

"I found that eating every night was a habit I couldn't afford."

"You may refuse to hang with any drug using friend under the street light right or if you're a drug user then hang with them or spit because they'd be beating on me. So in three months I just had to leave Miami."

"What's the answer? to this question grows in your mind. The frustration and poverty feed on themselves until the mainstream becomes almost impossible to make any money or live desirable."

"Although, he says, his attitude was better after he stopped using. Heavy responsibilities, a bad habit that doesn't "I was stupidity more than anything else," he says.

His problems seemed to begin after his father died and the stepfather didn't get along. "My mother told all my brothers when you're 18 you're on your own. I left when I was 16."

Denny still maintained enough stability in his life to graduate from high school and attend college for awhile on student loans, despite his drug habits. But with eviction notices sliding under his door, he says, he wasn't able to concentrate too much on studying. Without family support, the constant battle to keep his head above water became too much to cope with.

"There were jobs, but they weren't steady. Soon he found he couldn't spend enough time to keep the down long downward spiral began."

"Once you start sliding back, the pit is bottomless. It's really bottomless."

"You'd hold down a place as long as you could. You might have a dirty hotel room for a week, the next week you'd be on the streets."

"On the street, off the street. I'd eat a day, sleep a day. A day I didn't sleep was a day I ate. I found that eating every night was a habit I couldn't afford."

"Believe me, according to my brother's words, you're not feeling good..."

"One day he found himself penniless and alone in Miami, desperate by some people who promised him a job in a South Florida."

There was neither a feeling of fear nor sadness, just a fact of number acceptance. It was just a question of picking up the pieces like he'd done so many times before.

"Brother Paul, he kinda punched me, told me 'No more jokes. It's so small but nobody ever did that, nobody ever did anything like that without wanting something from me.'"

"Brother Paul gave him some job work and he worked that job to build up his confidence. Within a few days Denny was working downtown keeping tables at a restaurant but the job ended in disaster when he got caught with a.

"They're not going to pay him a week's salary. You don't treat a person like that. "Believe me, according to my brother's words, you're not feeling good..."

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"Brother Paul, he kinda punched me, told me 'No more jokes. It's so small but nobody ever did that, nobody ever did anything like that without wanting something from me.'"

Denny knew that the only way he could survive was by not associating with the crowd that was doing things to people."

"A lot of youths go into prostitution, drugs, they're the pick of the litter for any con man."

Shaming these associations made him a bit of a loner with no connection to stay in one place very long. But all street people are loners so he was a supervisor refused to pay him a week's salary."

"When they see you're a street person," he says, "they treat you like a bum, holding out the "I was out there I tried to do it myself (kick drugs) but you just can't do it without being around good people."

"I found that eating every night was a habit I couldn't afford."

Attitude and appearance are two of the things that job applicants are judged by and yet it's the two areas that street people almost always do the worst on. That's the main reason, he says, that he found himself drifting from one low end dead end job to the next.

"When the receptionist is looking at you like a bum, holding out the application at arm's length — good luck. You got yesterday's deodorant on, your hair isn't combed right, physically you're not feeling good..."

"One day he found himself penniless and alone in Miami, desperate by some people who promised him a job in a South Florida."
Homeless people — a new awareness

By Prent Browning

Church endorsements of the boycott by the United Methodist and Episcopal churches, plus the Church of Scientology, were the key factors in the farm-workers winning the fight, according to Bro. Bob Graham recommended that over $100 million be spent on a variety of areas affecting the homeless including AFDC, job training, and community mental health programs.

None of these specific recommendations is being incorporated in the current budget, although the Bro. Graham promises to consider them in its 1987-89 budget projections. Bro. Graham emphasized that recommendations did not even set aside $1 million for the programs contained in the Friedman bill even though the coalition groups for the homeless set up by his own task force study are lobbying persuasively for the bills.

"It's an embarrassing situation," says Friedman, "for a mega-state that's supposed to be on the cutting edge of the future to be so low in investing in providing an adequate level of services to humans. Florida is 50th in the country in terms of pro-capa spending on human services."

"With no legislative or local aid in sight it is clear that in the foreseeable future the care for the homeless in Miami will be primarily undertaken as it has always been, by private, religious organizations.

Unfortunately, the situation may dramatically worsen were it not for signs of improvement in social services are reduced at all government levels.

"We are no longer talking about the abuse of welfare and the abuse of food stamps, we are talking about actual need and hurt," says Brother Paul.

Church support key to Campbell boycott

Denny was right at the brink

But the companies themselves, previous food processors have received when a sheriff, pressured by them, said. But it is just the beginning as they have had the power over the years they have had the effect. And the composition of the boycott is a cause for celebration, the union president said.

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Refugees on the Rio Grande

By Liz Schevchuk

WASHINGTON (NC) — When the Supreme Court agreed to take up the issue of creationism, it provided citizens with an opportunity to weigh in on a controversy that once took up the entirety of America in theological and legal areas.

The court agreed May 5 to rule on a Louisiana law that demanded that creationism be given equal time alongside evolution in public school classrooms. Arguments and a decision in the case are scheduled for the 1986-87 term beginning in October.

Creationism, a theory vociferously espoused by some fundamentalist Christians — and, to a much lesser extent, by some conservative Catholics — parallelizes the biblical story of creation and stipulates that the Earth was formed suddenly and absolutely only a few thousand years ago.

Evolution, the scientific theory pitted against creationism, holds that the Earth and its creatures began to develop very slowly millions of years ago and assert that the first humans probably developed from earlier, pre- or near-human species.

Some 60 years ago, another creationism-revival movement took root in lower courts but never got to the Supreme Court. It involved the fight of a Catholic Priest to-endorse in school, the issue was the legality of teaching evolution. In 1925, the案子 became one of the most famous "monkey trials." In the famous Scopes "monkey trial," however, the issues were the exact opposite of what they are in the current case. The biblical account of the Earth's creation is now the basis of the issue, whereas in the Scopes trial, the issue was the legality of teaching evolution. Now the same complaints that had won in 1925 are being made, but with this new assertion that there is not a single scientific fact which proves that man evolved from any preceding animal whatsoever.

By Martin Scott, 1924

"But even rational evolution is only a theory. Christianity is a fact.

Christians, including Catholics, engaged in spirited debate over evolution and whether it contradicted Christianity. Some regarded it as crucial that Christianity be preserved from the seeming attack posed by evolution.

For example, the governor of Tennessee stated that the 1925 anti-evolution law was "found in the idea and belief that the entire integrity of the Bible, in its statement of our earth's divine creation, is denied by any theory that man descended or had descended from any lower order of animals."

On the other hand, the U.S. hierarchy apparently took no collective position on the subject. Jesuits were busy refuting and defending evolution.

"We rallied around the event, considered our resources and responsibilities to these refugees, and began providing services." - Sister Tess Browne, a Franciscan from Milwaukee who has worked with farmworkers and refugees in the Valley for seven years.

On December 2, 1982, Bishop John FitzGerald of the Brownsville Diocese founded Casa Oscar Romero, a temporary refuge in San Benito. It is named for the archbishop of El Salvador, who was assassinated in March 1980. Casa accepts temporarily any person from Central America who seeks shelter. It has offered refuge to more than 3,000 persons. While having adequate facilities for 40 persons, as many as 250 have slept Casa recently. They are waging their battle, or middle-class workers, for only a short time — a week, maybe 10 days — before moving on to relatives or to look for work and a new life in this country.

Volunteers and directors of Casa Oscar Romero have been arrested and found guilty for their work with refugees. Jack Elder, Lory Thomas, both former directors, and Stacey Lynn Mccall, a volunteer, have been convicted and sentenced in the last year on charges of aiding and transporting illegal aliens.

The arrests of the three Casa workers was perhaps an attempt to harass and frighten sanctuary workers. No one else has been arrested recently at Casa. Workers are now very careful not to provide transportation to refugees — an act for which the others were first arrested.

Asking what it might be to be indicted for sanctuary work, Merkt responds, "We as people of faith need to examine our fears in light of the stories of our resources. We will never know what courage is. It is step-by-step and inch-by-inch that we struggle to live out our faith.

On the other hand, the U.S. hierarchy apparently took no collective position on the subject. Jesuits were busy refuting and defending evolution.
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, we 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. One eye is blind. Instead of the stars, he finds a wallet with a bunch of lottery tickets. Like the good citizen he is, he mails the wallet and keeps the tickets a "reward". Then the numbers are drawn and he has a ticket worth $7 million.

Naturally, a guy has to stop and think when something like that happens. So, after a couple of hours of thinking, with his last 56 cents in his pocket, he goes to return the ticket. But he gets turned away. This story's from Canada; the guy at the house couldn't speak English; the guy with the ticket couldn't speak French.

After that, a lot of us would say, "Well, God, I gave my best shot. You must want me to keep this." 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 closed. He was about to get his first welfare 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 our little morality play 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.

Can women be priests? A pastoral on women, always remaining faithful to Christ and obeying the Pope, must want me to keep this. For the Pope is laying a solid theological foundation for the ordination of women.

Luis T. Gutierrez
Galithsburg, Md.

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 permission for the ARCIC (Anglican-Roman Catholic International Commission) to fully explore this issue, it would be absurd to suppress such dialogue in this country.

2. The pastoral should reflect the recent teaching of 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 deeply troubling services 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 conspire against the authentic liberation of both men and women, such as extramarital 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. The 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 diaconate to begin with, as soon as possible.

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.

Olga Elena Chavez
Miami

Why confirmation?

(Referring letter was submitted by the undersigned 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 to 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, I set a final search for a time when we can say that we are closer to God than ever before. Confirmation is one of those times for me.

I look forward to the arrival of many splendid things. My greatest suspicion is that the Church, that so many are searching for, is the completeness 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 prolific work of Life Education Center of South Florida. 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 565-LIFE and join us in what our Holy Father, Pope John Paul II, has described as "the most important work on earth."

Eliza Elena Chavez
Miami

Join pro-life unit in Oakland Park

The Catholic Church's teaching on abortion is attacked daily by the anti-Abortion, anti-life forces of Planned Parenthood, N.A.R.A.L., N.O.W., etc., etc., etc. The Church is even attacked from within by such misguided groups as Catholics For a Free Choice, and others.

The position of CFFC, and all Catholics who are "personally opposed to abortion, but..." is not only a scandal, it is erroneous. These individuals are tragically misinformed on both the Tenets of our Redeeming Faith and the pro-life position itself. The arguments 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 not make one anything more than a Catholic "in name only."

In a country with over 50 million Catholic voices, 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.

Call us at 565-LIFE and join us in what our Holy Father, Pope John Paul II, has described as "the most important work on earth."

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

Non-Jews also died at Auschwitz

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.

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 to 15 million people martyred during Hitler's inhumane horrors during World War II.

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

The Voice welcomes letters to the editor. All letters must be signed. Write to: Letters to the Editor, The Voice, P.O. Box 38-1059, Miami, Fl. 33238-1059.
Inviting priests to an anniversary Mass

Q. Perhaps I should be writing to an ethics columnist but somehow I feel you are better able to answer. We are planning our golden wedding celebration with a Mass in October. My cousin will be celebrant but I would like to invite other priests. Whom do I consult about concelebrating? My pastor and also my deacon? My pastor? I want your deWes about the other priests. I would use.

A. Please don't feel constrained by any detailed "protocol." The only etiquette involved would be just simple good sense which I am sure you would use.

The most helpful first step probably would be to discuss plans with your pastor or another priest in your parish. Since one of them would probably be able to present and help with the arrangements on the day of your celebration. In addition, he could answer any of your other questions about seating and further arrangements for concelebrating priests.

Talk to your cousin and explain your desire about the other priests. Several opportunities are available for their participation in the liturgy beyond simple concelebration, if they are willing.

I'm certain none of the priests would desire or expect a donation. They will consider it a privilege to share your anniversary celebration with you and your family.

Q. My daughter attends a Catholic grade school and goes to Mass daily. When we attend Mass as a family in the evenings I don't allow her to go to Communion again. She cannot understand this. I tell her she cannot receive another time on the same day if it's a special occasion like a wedding or funeral. That's all I remember saying. Is this still the rule? (Missouri)

A. During the years after the Vatican Council, restrictions on communion more than once a day were greatly relaxed. As you indicate, a wide variety of occasions was listed when one might receive the Eucharist a second time, on special occasions such as the ones you mentioned, when one is a minister of some kind at a particular Mass, and so on.

The 1983 revised Code of Canon Law allows a child who receives Communion more than once on a given day if it's a special occasion like a wedding or funeral. The church's primary concern has been to discourage full participation in the Mass always includes receiving Communion.

Don't hesitate to encourage your child to receive Communion at both masses.

A free brochure explaining rules of the Catholic Church about membership and attendance is readily available in many parishes. Some other organizations is available by sending a self-addressed, stamped envelope to Father Dietzen, Holy Trinity Church, 704 No. Main St., Bloomington, Ill. 61701.

The women's movement

The time came when things had to change—women had to break forth.

Women who had spearheaded the movement, however, were doomed to fail because they denigrated women's biology and deepest natural instincts. Women have always wanted to have and care for babies and always will.

On the other hand, to return women to their pre-women's movement status is unthinkable.

I remember the days when a woman couldn't even apply to most medical schools, when most of the world was a big men's club, when equality of opportunity simply didn't exist, and when a woman who tried to step out of her pre-established role was suspect.

I remember in the late 1960s being told that I was wasting an employer's time by 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 unless I came back with a man. It would be a horror to go back to the way things were.

I don't think that young women today have the remotest idea of the groundbreaking 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

"Consider the ills 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. They are words of love, not of hate. They are words which, if heard by everyone except the saints, ever since the Lord uttered them, would have made peace in every country and among every people."

The time came when things had to change—women had to break forth.

The women's movement accomplished a great deal in terms of necessary social changes. But it implied that babies were a way of keeping women dependent, housebound, poor and powerless. 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 going to have to be renewed.

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.

The movement emerged out of the 1950s when women were having many babies. Many gradually found themselves trapped in a stifling, bedroom community lifestyle with narrowly defined roles.

Looking back, what are we to think of this whole Col. Moammar Khadafy affair? I am writing this on April 30, 1986; much may happen by the time you read this, but my current reflections are as follows:

For a free copy of the Christopher News Notes, "Violence," send a stamped, self-addressed envelope to the Christophers, 12 E. 48th St., New York, NY 10017.

Time capsules

The first martyr

After the death of Jesus, many Jews tried to incorporate the Jewish and the Christian religious practices. The first to suffer for their discussions was Jesus' cousin, Tarsus, called Solomon's Porch. It became known as the Ec- clesia or Church, a title that Christians still retain.

Soon the young church at Jerusalem had over 5,000 members and the Apostles were holding some of their duties to seven deacons. The first to be or- dained was Stephen, who as a young man was taught by the great Gamaliel. Since he spoke Greek, he preached to the Hellenistic converts that God sent Jesus to save all people. For this statement, he was arrested and brought before the Sanhedrin for blasphemy.

The Sanhedrin ordered Stephen to give up his new found faith or suffer the consequences for blasphemy which was death. Stephen refused and the Sanhedrin sentenced him to be dragged outside the city gates and be stoned to death. The stoning was quite painful and cruel and thus in the year 36, Stephen became the first martyr to die for the young church.

The men who threw the rocks that killed St. Stephen were then returned to where their outer garments had been taken from them by the watchful eye of a man who was known as Saul of Tarsus. In a short time this same man would become St. Paul.
family matters

'I am divorced'

By Sister Virginia McCaill, PBVM
Director of Ministry to Separated and Divorced, Family Enrichment Center

Lucy attended her first support group meeting with fear and trembling. It took every bit of her courage to walk through the door that evening. Her divorce had been final for many months. Her intense pain was magnified by the vagueness of what to expect within this group...all strangers to her.

As Lucy attempted to introduce herself to the others, she burst into uncontrollable sobbing and left the room. Upon her return everyone was engaged in small talk. But Lucy could remain in the background unnoticed.

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

"People, not knowing of our divorce, often ask me how Joe is doing," 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 word divorc
ed just collapsed within my throat, I couldn't say it. So one evening I stood before the mirror looking in my eyes, repeating over and over, 'I am divorced. I am divorced.'

Lucy was touched by this revelation. She return
ed 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. Standing before the mirror I repeated over and over, 'Lucy, you are divorced. There's not a thing you can do to change that now. So get up on your two feet and start living again.'

Throughout the year Lucy had many more moments of anger, guilt 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 as she allowed herself to be vulnerable within the support group, weights began to fall from her shoulders.

Gradually, Lucy was able to acknowledge feel
ings of anger, guilt and rejection which had been smothering within her for months. She found people in the group who encouraged her to let go of the control those feelings had over her. Through their love and acceptance, Lucy began to regain her sense of self worth which had been shattered by the divorce.

Like Lucy, many divorcing persons have discovered both support 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 am divorced."

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

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Family Life

Changing an ugly mood

Dear Dr. Kenny: "I think I know what to do to be a good parent. But it all flies out the window when I lose my temper or find myself in a "blue" mood. That's when I usually say or do things I hate. I don't like anger, strong negative feelings usually lead to bad judgments and parenting behavior is sometimes dictated not be pronouncements.

What a wise insight — to recognize that your parent's role is making itself felt, it is an important message for us here. Why aren't we reading at four, and be prepared to choose a college that will suit your daughter? And is it wise to do this alone? For further information about support groups in the Archdiocese of Miami for separated and divorced persons contact Sister Virginia McCaill at the Family Enrichment Center, 651-0280.

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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. Indicate that a dark mood is coming. If you are unaware of such warn
ings, 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" it inside 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 a handle on your feelings and 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 answer. Squeeze stress out of you. Take a look at your hair. Gin, and call him a rascal for upset

ling you.

After this brief interlude to interrupt your mood get on with your day. You do not have to let your moods 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 872, Rensselaer, Ind. 47978.)

(NC News Service)
Bishop battles trash on TV

By JAMES BREIG

On the other hand, he judges some of the content on the tube to be so offensive that "it poses a serious problem here in our country. The fact that some people don’t recognize the problem is compounded it and 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 objecting to TV’s increased use of extramarital sex, graphic violence, profanity and Christian stereotypes. 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 Wiltdon, a Methodist minister.

Bishop Brzana has extended his concern beyond his signature speaking about the problems of TV before his fellow bishops at their annual meeting and to joining Clear-TV when it met last month with network leaders to express the objections. A Catholic bishop in a group led by a Methodist minister is not an oddity, according to Bishop Brzana.

“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 more than we do” about battling objectionable media presentation.

“We Christians should be more militant and protest more … I wish we had the spirit of St. Paul.”

The ordination of the audience, he explained. “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 produced a hit parade 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 current laxity on the part of the ratings administration to deal with the increased use of obscenity and violence which has reached alarming levels in recent years. 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 process works when something worthwhile is shown.

The Motion Picture Association of America (MPAA) rating, PG-13 — parents are strongly cautioned to write the local and network stations to know what is influencing their people. Parents should help children interpret them in the light of Church teaching.


Motion pictures are consumer goods and like any free-market product need labels listing contents. Ratings are needed. At their weakest, they simply describe contents. At their best, they should act like a surgeon general’s warning, this product may be harmful to your mental and spiritual health.

Zaza is on the staff of the U.S. Catholic Conference Department of Communication.

USCC film guide


Charismatics to hold conference Sept. 12-14

Bishops from the U.S., pointed out that it is a nation of unbelievable 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, since the humans eat the garbage," the Archbishop said.

For several years, Catholics in South Florida have been aiding Haitians in the Diocese of Port-au-Prince through Food for the Poor, an organization in Pompano Beach; and Amor En Acción, based in Palm Beach County. Marilyn is the Director of Charisma in Missions which is devoted to worldwide Catholic missionary evangelism with international headquarters in Los Angeles. The daughter of an Assembly of God minister, Marilyn is a convert to the Catholic faith. She is a dynamic speaker with a powerful testimony. Thousands attend Charisms In Missions weekly rallies and Life In The Spirit seminars.

Local conference speakers will be: Archbishop Edward A. McCarthy, Bishop Agustin A. Roman, Msgr. Wm. McKeever, Fr. Dan Doyle, S.M., Fr. Tony and Jackie Tucci.

A special collection to provide food for the hungry in Haiti will be taken up at all Masses in the Archdiocese of Miami Church on May 31 and June 1.

In announcing the collection Arch- bishop McCarthy reminded Catholics that they have already visited Haiti with other Catholic Peacemaking course offered

"Peacemaking and the Human Spirit," a course on the spirituality of peacemaking, will be offered June 16-20, at St. Thomas U. with Sr. Mary Evelyn Jegen, S. N. D. as guest faculty member. The course is an intensive one week course, Monday through Friday, 9-5 p.m.

St. Mary Evelyn Jegen, S.N.D., was the first executive director of the Bread for the World Education Fund (1976-1978), and, as such, designed a program on world hunger that is still in use. She was one of the founders of Pax Christi USA, the Christian peace movement.

The deadline for registration for this course is June 5, 1986.

More information on this course, or on the P.O.T.C. program, please call or write: Institute for Pastoral Ministers, St. Thomas University, 16400 N.W. 32 Ave., Miami, Florida 33054, (305) 625-6000, Ext. 141.

St. Rose teachers honored

Two teachers from St. Rose of Lima Elementary School in Miami Shores recently received national recognition.

Irene Hemshaw, art teacher at St. Rose, will have a book published in California State's prestigious "Art Education News- letter." The article is a review of the resources currently used in the field of elementary fine arts, and is based on a lecture Hemshaw presented last fall to art teachers of the Archdiocese of Miami.

Fellow teacher Carol Dale, meanwhile, presented a workshop at the national con- vention of Kappa Delta Ki, the international honor society of educators. Her subject was "Action research and writ- ing skills in the intermediate grades." and Dale was selected for the presentation because of her reputed effectiveness in teaching 5th and 6th graders at St. Rose.

The Garden of the Holy Sepulchre, the newest in a series of mausoleums being constructed at Our Lady of Charity Cemetery, 11411 NW 25 St., was dedicated recently by Auxiliary Bishop Norbert L. Dorsey. Like three other "garden" mausoleums at the cemetery — Gethsemani, Resurrection and St. John the Baptist — it is a building designed and architected by architect Raoul Suarez del Campo. Construction will begin soon on two more mausoleums. The mausoleum will be visited by Catholics from the archdiocese to familiarize Catholics with the services provided by the Archdiocese's two cemeteries. The other is Our Lady Queen of Heaven in North Lauderdale.

The theme for this year's conference is, "The Triumph of the Cross." Guest speakers from out of town will be:

- Bill Beauty from South Bend, Ind., is the Executive Director of the National Service Committee for Charismatic Renewal. A much sought-after conference speaker and author of "7 Steps Towards God," Bill has traveled all over the world preaching the Good News.
- Marilyn Kraner from Los Angeles. Marilyn is the Director of Charisma in Missions which is devoted to worldwide Catholic Charismatic Services announced for Haitian hunger.

A 90-minute musical-drama entitled "My Soul's Been Anchored In The Lord," based on the life of Mary McLeod Bethune, founder of Bethune-Cookman College in Daytona Beach, will premiere at Richmond Heights Junior High School Auditorium on June 9 at 7:30 p.m.

Two earlier performances on this same date are scheduled for 9:30 a.m. and 12:30 p.m. for school children and senior citizens. The 9:30 a.m. performance is filled. Those persons or groups interested in the 12:30 p.m. and 7:30 p.m. performances may call 637-6670 or 637-6250 or 238-2316.

This historical musical, scripted by writer-educators and active Christ the King parishioners Alice and John Johnson flows through a melody of Negro Spirituals performed by a multi-ethnic 40-member cast of professional singers, creative dancers and actors of Dade County schools and colleges under the directorship of famous Miami-Dade Community College drama professor John Pryor.

Additional performances are scheduled for Joseph E. Carter Auditorium, 5400 NW 22nd Avenue on June 10 and 11 at 9:30 a.m. and 12:30 p.m. Both 9:30 a.m. performances are filled. Donations: $1.50 for school children and senior citizens; adults $3.
Official
The Pastoral Center announces that Archbishop McCarthy has made the following appointments: The Reverend Thomas Denis to Associate Director of Schools for Fiscal Management, with residence in St. Agnes Rectory, Key Biscayne, effective June 1, 1986. The Reverend Jose Romero to Archdiocesan Representative, Priests’ Personnel Board, effective July 1, 1986. The Reverend Trevor Smith to Archdiocesan Director of Missions, effective July 1, 1986. The Reverend Neil Doherty to membership on the Priests’ Personnel Board, effective July 1, 1986. The Reverend Gerald McGrath to Principal, St. Brendan High School, Miami, with residence at St. John Vianney College Seminary, Miami, effective June 1, 1986. The Reverend Daniel Kubala to membership on the Priests’ Personnel Board, effective July 1, 1986. The Reverend George Garcia to Associate, St. John’s Church, Hialeah, effective June 1, 1986. The Reverend Rafael Escala to Associate, St. Thomas Church, Miami, effective June 18, 1986. The Reverend Jose Menendez to membership on the Priests’ Personnel Board, effective July 1, 1986.

The Reverend Patrick O’Connor to Associate, Little Flower Church, Hollywood, effective June 11, 1986. The Reverend Antonio Mendoza to Associate, St. Coleman Church, Pompano Beach, effective May 29, 1986. The Reverend Robert Wysocki to Catholic Community Service, Inc., effective August 1, 1986. The Reverend Anthony Vittor to Associate, St. Mark Church, Miami, effective March 29, 1986. The Reverend John Vaughn to membership on the Priests’ Personnel Board, effective July 1, 1986. The Reverend Patrick O’Connor to Associate, Little Flower Church, Hollywood, effective June 11, 1986. The Reverend Antonio Mendoza to Associate, St. Coleman Church, Pompano Beach, effective May 29, 1986. The Reverend Robert Wysocki to Catholic Community Service, Inc., effective August 1, 1986. The Reverend Anthony Vittor to Associate, St. Mark Church, Miami, effective March 29, 1986. The Reverend John Vaughn to membership on the Priests’ Personnel Board, effective July 1, 1986. The Reverend Thomas Denis to Associate Director of Schools for Fiscal Management, with residence in St. Agnes Rectory, Key Biscayne, effective June 1, 1986. The Reverend Jose Romero to Archdiocesan Representative, Priests’ Personnel Board, effective July 1, 1986. The Reverend Trevor Smith to Archdiocesan Director of Missions, effective July 1, 1986. The Reverend Neil Doherty to membership on the Priests’ Personnel Board, effective July 1, 1986. The Reverend Gerald McGrath to Principal, St. Brendan High School, Miami, with residence at St. John Vianney College Seminary, Miami, effective June 1, 1986. The Reverend Daniel Kubala to membership on the Priests’ Personnel Board, effective July 1, 1986. The Reverend George Garcia to Associate, St. John’s Church, Hialeah, effective June 1, 1986. The Reverend Rafael Escala to Associate, St. Thomas Church, Miami, effective June 18, 1986. The Reverend Jose Menendez to membership on the Priests’ Personnel Board, effective July 1, 1986.
Balancing priorities
A simply way to stretch your freedom
By Theodore Hengesbach
NC News Service
I recently hunkered into our building security guard. He had a big smile on his face.

“Do you know what?” he said. “I’m going fishing. In fact, I’m going fishing every day, all day.”

“Where are you going to manage that?” I asked.

“I’m starting 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!

Chances are, the items on which you spend most of your time and energy are true priorities. But sometimes people discover that they are spending very little time or energy on something they thought was a priority.

Other times, the item listed is a priority but the person needs to make an effort to find time and energy to realize it. This might mean setting some long- and short-range goals. For example, if a vacation trip is important to me, I need to start now to save money for it, get maps and plan, begin accumulating vacation days.

Like the juggler, many people find they have “too many balls in the air” and have a difficult time controlling them. Setting priorities in work, personal and spiritual life can help keep matters in perspective.

Don’t forget to make time for prayer
By NC News Service
The good use of leisure time is often the first thing to go by the wayside when people feel crowded for time, Cindy Liebhart writes this week. Could the same be said for prayer? Is prayer frequently linked in people’s minds with leisure time or periods of relaxation — and readily dispensed with when things get busy?

Like 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 distinctly, 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 within,” Cunningham concludes. 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 through-out this Galilean Ministry, the words and works of Jesus will reveal the Spirit’s presence within him:

• “The blind recover their sight” (4:18).
• “Crippled walk” (5:17-26).
• “Lepers are cured” (5:12-5).
• “The deaf hear,” symbolized by Levi’s acceptance of the call to “follow” Jesus in 5:27-32.
• “The poor have the good news preached to them,” a summary of the teachings presented in Luke’s Great Sermon of 6:17-49 (his version of a “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 deaf, the
Everyone needs leisure to be renewed. Without an alternative to daily routines, most of us soon find ourselves growing apart from God, family, friends, coworkers and ultimately ourselves. The initiative is entirely Christ's own. With the Lord Jesus.

I know it is also unfair to others to be so fazed by that effectiveness evaporates. Everyone needs leisure time to be renewed. How that time is created and what is done with it vary with individual circumstances. But without an alternative to daily routines, most of us soon find ourselves growing apart from God, family, and the Lord Jesus.

Misery and mercy meet, as they do so often in Luke's portrayal of the gospel. The widow's grief is deep: deeper, still, is Christ's compassion. "Seeing her," he was "moved with pity." The whole event is charged with God's gracious love, which is unmerited, unearned. In the preceding miracle stories, faith was at work. The leper declared, "If you will, you can cure me" (5:12), for example. But here, faith is not demanded nor sought.

The initiative is entirely Christ's own. With a touch of the litter, the bearers halt. But with a word, death is halted! Death had claimed the "only son," and she is thereby deprived of her sole means of support. Despite the large crowds in each procession, our attention is focused upon two individuals — the woman and the Lord Jesus.

"In the power of the Spirit" (4:14). 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 mid-point of the Galilean 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 merge, one to which this episode also points. Another "only son" will be restored to life, Jesus himself. Misery and mercy meet, a" and "in the power of the Spirit," and "God" and "God" and "God" and "God" and "God" and "God."" And "God" and "God" and "God" and "God" and "God" and "God.""

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.
The meaning of life
Rabbi says fear keeps us from finding happiness

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."

By responding to the social pressures to be "successful" as defined by society, Rabbi Kushner said, he was "not present to my family as I wish I had been."

Young adults in their 20s and 30s, he said, are in Act I of their lives, a time when they are challenged to achieve, to find out how far their abilities will take them.

But, as many people eventually discover, wealth, possessions and power do not equate to happiness, the rabbi said.

On the other hand, he added, "why should we let society brand as failures" those who don't make a lot of money or don't have great skills. To be truly successful, Rabbi Kushner said, is to be human. And to be human, he added, is to feel.

When we refuse to get too close to people for fear of loss or when we stop striving for our dreams for fear of pain also causes people to "limit our risk," he said. "We're looking for intimacy without commitment, pleasure without risk, and we wonder why what we're doing is so unsatisfying.''

Rabbi Kushner said that another reason he wrote the books was to help people escape the fear of death. "If you see life as a limited resource, like a bottle of wine that's being poured out, then every year as you get older" you will be more afraid, he said.

Life, he added, should be viewed more as "an accumulation of treasure." Then each day would be more filled, and fulfilling, he said. "A life becomes meaningful, Rabbi Kushner said, "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."

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 lip- ing.

It's indication time for those of us who have always known diet is a four-letter word. Vogue magazine just published a 33-page advertising supplement dedicated to the stout 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. The film "Sugarbaby" featured a corpulent leading lady and was a box-office success.

I'm going to try to talk the parish women's club into forgetting the salad luncheon and going for the large plate buffets. Studies are telling us fatty cells help skin stay more youthful and assist the body in fighting disease. I should look 15 and live to a hundred. I'm going to try to talk the parish women's club into forgetting the salad luncheon and going for the large plate buffets. Studies are telling us fatty cells help skin stay more youthful and assist the body in fighting disease. I should look 15 and live to a hundred. I'm going to try to talk the parish women's club into forgetting the salad luncheon and going for the large plate buffets. Studies are telling us fatty cells help skin stay more youthful and assist the body in fighting disease. I should look 15 and live to a hundred. I'm going to try to talk the parish women's club into forgetting the salad luncheon and going for the large plate buffets. Studies are telling us fatty cells help skin stay more youthful and assist the body in fighting disease. I should look 15 and live to a hundred.
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

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Sisters of St. Joseph
Sponsors of Mercy Hospital, Miami

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"Volunteers and Professionals, Together, we do make a Difference"

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 embarked 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,

Most Rev. Bryan O. Walsh
President

Agencies of Catholic Community Services

CENTRAL OFFICE
9401 Biscayne Blvd., Miami Shores, FL 33138
Telephone (305) 754-2444
Msgr. Bryan O. Walsh, S.T.L., M.A., President
OFFICE OF THE PRESIDENT
Terry L. Sundy, Assistant for Community Affairs
Loydline McGuire, Assistant for Board Affairs
Director for Grants, Research and Evaluation
Director

Day Care and Neighborhood Centers Division
15801 N.W. 67th Avenue, Miami Lakes 33014
1270 Anastasia Avenue, Coral Gables 33134

Catholic Family and Children's Services
Sacred Heart Parish
106 S.W. 2nd Road, Homestead 33030
Catholic Family and Children's Services
St. Augustine Parish
1400 Miller Road, Coral Gables 33146
Catholic Family and Children's Services
St. Brendan's Parish
8725 S.W. 32nd Street, Miami 33165
Catholic Family and Children's Services
St. Francis de Sales Parish
621 Alton Road, Miami Beach 33139
Catholic Family and Children's Services
St. Vincent de Paul Parish
2000 N.E. 103rd Street, Miami 33147

Catholic Family Services/ South Broward
Nick Caputo, M.S.W., Social Worker
5200 Johnson Street, Hollywood 33020
Catholic Family Services/ West Broward
Art Rushlow, MSW, Social Workers
1050 W. Oakland Park Blvd., Sunrise, 33321
Catholic Family Services/ North Broward
Julie Hampton, M.S.W., Social Worker
353 S.E. 12th Avenue, Deerfield Beach 33441

CHILDREN'S SERVICES TO CHILDREN AND YOUTH
Children's Day Care and Neighborhood Centers
Sister Praxedes Suarez, S.S.S., B.S.W., Administrator
141 N.W. 27th Avenue, Miami 33125

Catholic Community Services
Little Havana Child Care Program
Lourdes Garcia, Administrator
970 S.W. 1st Street, Miami 33130
San Juan de Puerto Rico Day Care and Neighborhood Center
Sister Ana Luisa Borja, Administrator
144 N.W. 26th Street, Miami 33127

DADE MONROE REGION
9990 N.E. 2nd Avenue, Miami Shores 33138

Mr. Paul Gore
Mr. Manuel J. Chavez
Mr. Richard Campo
Mr. Arthur W. Kante, Jr.
Mr. Josephine Korge
Mr. Bernard J. Probolsky
Mrs. Susan L. Lacy
Dr. Joan M. Riley
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Monsignor Bryan O. Walsh
Mrs. Elmore O'Brien
Mrs. Joseph F. McAloon
Mrs. Most Rev. Agusti Roman
Mrs. Dick C. O'Connel
Mrs. Manuela Olayabali
Mrs. Fran Shalem
Mrs. Angela Palmier
Mrs. Betty Walsh

(Continued on page 6)
## 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 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

### Salaries

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### Other Expenses

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### 工资税

<table>
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<tr>
<th>子类别</th>
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<td>咨询</td>
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<td>流动人口</td>
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<td>机构</td>
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**PAGE 4A / Miami, Florida / THE VOICE / Friday, May 23, 1986**
I
Catholic Community
Balance Sheet
JUNE 30, 1985

—ASSETS—

Cash (including certificates of deposit of $479,765) $629,880
Accounts receivable
Operating fees and charges 162,383
Government grants 854,057
Advances to housing projects 299,731
Other 45,323
Property and equipment, at cost (Net of accumulated
depreciation of $353,931) (Notes 1, 3 and 4) 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 520,524
Deferred support and revenue 100,265
Total liabilities 1,608,527
Contingencies (Note 7)
Fund balance (Notes 2 and 5)

Expended $585,307
Unrestricted 491,490
Total fund balance 1,076,797
Total liabilities and fund balance

See notes to financial statements

$1,076,797
$2,685,324

GRAM SERVICES

<table>
<thead>
<tr>
<th>Institutions</th>
<th>Elderly Programs</th>
<th>Child Day Care</th>
<th>Retarded and Handicapped</th>
<th>Substance Abuse</th>
<th>South Florida Young Adult Program</th>
<th>Other Programs</th>
<th>Total Program Services</th>
<th>Support Services</th>
<th>Total</th>
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Miami, Florida / THE VOICE / Friday, May 23, 1986 / PAGE 5A
Program of CCS 1984-1985 Statistics

Services to Families and Children

Total number of individuals served 2995
Counseling (individual, group or family) 3176
Adoption Services 197
Completed Adoptions 96
Foster Family Care 34
Day Care 1558
Family Day Care 135
Head Start 253
Access Services-Information & Referral, Outreach 7165
Emergency Shelter 2750
Emergency Assistance-Financial or In-Kind 4444

Institutional Care

Completed Adoptions 96

Socialization Activities

Transportation 205
Socialization Activities 672
Access Services-Information & Referral, Outreach 3512

Services to Youth

Total number of youth served 252
Counseling 252
Institutional Care 1479
Socialization Activities 252

Services to the Aging

Total number of age served 1492
Counseling 4740
Day Care 672
Meal Services 602
Transportation 205
Socialization Activities 672
Access Services-Information & Referral, Outreach 3512

Services to Persons With Chemical Dependency

Total number of alcohol & drug abusers served 1100
Counseling 800
Institutional Care 384
Medically Related Treatment 800
Prevention Workshops 25

Services to the Mentally Retarded

Total number of mentally retarded served 160
Counseling 160
Sheltered Workshops 65
Socialization Activities 150

Employment Services

Total number of individuals served 519
Job Development and Placement 394
Job Training 394
Job Referrals 519

Services to Refugees and Other Immigrants

Total number of refugees and other immigrants served 3696
Counseling 7635
Access Services-Information & Referral, Outreach 827
Emergency Shelter 148
Emergency Assistance 574
Sponsorship 378
Job Development and Placement 560

Grand Total Individuals Served 37,110

Agencies

(Continued from page 3)

MIGRATION AND REFUGEE SERVICES

DADE COUNTY

Catholic Community Services
Office of Migration and Refugee Services
(Provides counseling on all immigration matters.)
Clara Cordero, Director.
6660 Biscayne Boulevard, Miami 33138
Catholic Community Services
Refugee Resettlement Office
(Assists in the resettlement of refugees coming into the Archdiocese.)
Margarette Selvas, Director.
9990 N.E. 2nd Avenue, Miami, 33138

PARISH COMMUNITY SERVICE

(Parish-based social service program which in an organized fashion offers parishioners opportunities for personal voluntary service.)
Hugh Clear, Director.
9401 Biscayne Boulevard, Miami Springs 33138

DADE-MONROE COUNTIES

Catholic Family and Children's Services
Mercedes Campano, A.C.S.W., Director
9990 N.E. 2nd Avenue, Miami 33138

BROWARD COUNTY

Catholic Family Services
Patricia M. Miller, A.C.S.W., Director
1300 So. Andrews Avenue, Ft. Lauderdale 33316

Counseling 4740
Day Care 672
Meal Services 602
Transportation 205
Socialization Activities 672
Access Services-Information & Referral, Outreach 3512

SERVICES FOR THE AGING

SOCIAL SERVICES

(Delivers outreach services to the elderly)

DADE COUNTY

Catholic Services to the Elderly
Raymond M. McGraw, M.S.W., Administrator
9990 N.E. 2nd Avenue, Miami 33138

SENIOR DAY CENTERS

(Offer high quality 5-day social center day care, offered in a safe environment during the day.)

DADDY COUNTY

Catholic Community Services Senior Center
Peter J. O'Connor, Administrator
9990 N.E. 2nd Avenue, Miami 33138

BROWARD COUNTY

St. Elizabeth Senior Day Center
801 N.E. 3rd Street, Pompano Beach 33064

St. George Senior Day Center
Mary H. Loschivo, M.S.W., Coordinator
3640 N.W. 8th Street, Ft. Lauderdale 33311

Central West Senior Day Center
Tera Caracinto, R.N., Coordinator
6205 No. University Drive, Tamara 3321

HOUSING FOR THE ELDERLY

Management agent for existing projects and coordinates planning and development of new projects.

Catholic Community Services
Office of Housing Management
601 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 Zaldívar, Manager
5367 So. Miami Avenue, Miami 33133

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

Stella Maris
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
3475 N.W. 30th Street, Lauderdale Lakes 33311

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

NURSING AND REHABILITATION SERVICES

BROWARD COUNTY

St. John's Nursing and Rehabilitation Center
(Provides services to the elderly and physically disabled in Broward-Dade Counties.)
Sharyn Nill, Acting Executive Director
3075 N.W. 35th Avenue, 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-Broward-Monroe Counties)
11855 Quail Roost Drive, Miami 33177
(Occupancy-April 1987)

SUBSTANCE ABUSE

DADE COUNTY

St. Luke's Center
Martin Green, A.C.S.W., Program Director
2693 Biscayne Boulevard, Miami 33137

St. Luke's Center
Methadone Treatment Clinic
(Exclusive clinic for opiate addicts)
Steven Kurtz, ACSW, Administrator
3290 N.W. 7th Street, Miami 33125

Outpatient Counseling
(Designated to engage client with a substance abuse problem and his/her family in detoxification 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.
(For drug, Alcohol, Rehabilitation and Education)
(Prevent program preparing trained volunteers to combat substance abuse in the community within schools.)
Edward Bobinchock, M.A., Project Director
2693 Biscayne Boulevard, Miami 33137

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To The
CATHOLIC
COMMUNITY
SERVICES
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Deloitte
Haskins & Sells
Fort Lauderdale Office
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Fort Lauderdale (305) 764-3200
North Palm Beach (305) 694-2800
Hollywood (305) 920-4572

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

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Miami, FL 33172

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Miami, Florida 33137

Wood, Lucksinger & Epstein
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Miami, Florida 33131
371-6446
J. Michael Fitzgerald
J. Patrick Fitzgerald

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371-6446
J. Michael Fitzgerald
J. Patrick Fitzgerald

ALL THE BEST

BISCAYNE DOG TRACK
Just off I-95 at 115 St. (Dade) 754-3484 (Brow.) 524-0747
July 2-Sept. 4 and Oct. 31-Dec. 25, 1986