Bishop Robert Moskal of the Ukrainian Catholic Diocese of St. Josaphat, which includes Florida, concelebrates Mass at St. Mary Cathedral with Archbishop McCarthy and Bishop Roman (not shown) to commemorate 1,000 years of Ukrainian Christianity, currently outlawed.

Tri-lingual dialogue
Breaking down barriers of prejudice in talks at Cathedral...

...of joy and tears
--Page 11

A Helping farmworkers
St. Ann Mission reaches out...

A New 1400-seat church
St. Kevin's grand new worship space...

A First birthday
Hialeah Gardens parish grows fast...
VATICAN CITY (NC) — Palestinians and Israelis must make “positive and constructive efforts” so that each can live “in their own homeland, in freedom, dignity and security,” Pope John Paul II said Nov. 27. He also pleaded for an end to “the suffering of Palestinians in the West Bank and Gaza Strip.”

It was the pope’s first public comment on the Palestinian-Israeli situation since the Nov. 15 declaration by the Palestine National Council of a corresponding gesture and the confidence necessary for real progress, certainly worthy of inspiring other interested parties.

The pope asked “a fervent prayer so that the holy city of Jerusalem may be the starting point of peace ‘which is removed should be considered as a dark and disabling activity’ which he said contributes to the destruction of our nation by ‘destroying its most noble resource, our youth.”

Bishop seeks help for Hungarians fleeing ‘persecution’

VATICAN CITY (NC) — A Hungarian bishop has appealed for international assistance to help his church aid thousands of ethnic Hungarian refugees fleeing “persecution” in neighboring Romania. He also called for international pressure on Romania to end its planned destruction of thousands of ethnic Hungarian villages in the Transylvania region and the forced resettlement of their residents. The appeal came in a report on the situation by Bishop Endre Gyulai of Szeged-Csanad. Bishop Gyulai is in charge of assistance efforts by the Hungarian bishops because his diocese includes much of the borough region that is receiving the new refugees. Caritas Internationalis said the Hungarian church needed at least $300,000 for such items as winter clothes, blankets and food.

Christian flood victims in Pakistan being denied relief

LAHORE, Pakistan (NC) — Newly released documents show that in 1944 the Vatican acted as an intermediary between Japan and the United States in helping discourage possible use of poison gas as a weapon in World War II fighting, a U.S. church scholar said. The documents reveal that a Vatican query on U.S. intentions regarding use of gas warfare generated a reply framed by the joint chiefs of staff, the country’s top military advisers, said Jesuit Father Robert Graham. The joint chiefs’ reply was a strong restatement of U.S. policy against a “first use” of poison gas, at a time when its deployment was being openly suggested in some quarters, Father Graham said. Father Graham is an expert on Vatican policies during the war.

Cardinal: Moral decline more dangerous than nuclear war

ROME (NC) — Cardinal Joseph Ratzinger decried the moral decline of modern society, calling it a greater threat than the danger of nuclear destruction. “The true danger of ruin for humanity,” said the cardinal, “does not in fact come from intercontinental missiles, but above all from the breakdown of moral forces.” The prefect of the Vatican’s Congregation for the Doctrine of the Faith made his comments in a lecture on morality and the foundation of ethical values at Rome’s Sacred Heart Catholic University.

Religious orders told: Go for quality, not quantity

VATICAN CITY (NC) — Pope John Paul II said religious orders should no longer admit only qualified candidates, even in an age in which they are hard to find. The pope, speaking in a talk to members of the Congregation for Religious and Secular Institutes, the Vatican agency charged with overseeing religious orders’ religious formation, the pope said, “particular attention” is needed, “above all so that only those candidates are admitted who possess the qualities required to take full advantage” of formation programs. “Given the situation of the young people today and the gaps one finds in family and educational institutions, it is not always easy to find all these required qualities in one person,” the pope said.

Bishops: Lack of government aid forces Mexicans to come to U.S.

GUADALAJARA, Mexico (NC) — Mexican bishops say “campesinos” (small farmers) are migrating to the United States because the Mexican government has not given them the credit they need to support their families. Bishops meeting in Guadalajara said that until the government provides small farmers with credit, provides price guarantees for crops and an adequate marketing infrastructure, they will continue to leave the countryside in droves, despite the United States and major Mexican urban centers.

Venezuela ‘a bridge’ for drug traffickers, bishop says

WASHINGTON (NC) — Venezuela has become a “bridge” for international drug traffickers to have intimidated women, children and even a priest into transporting cocaine bound for the U.S. market, said a spokesman for the archdiocese’s bishops’ conference. Venezuela’s location and jurisdiction make it an ideal transit point for cocaine that has been grown and refined in Bolivia and Colombia and is en route to the United States, said Father Amador Merino Gomez, spokesman for the conference, based in Caracas, Venezuela. The Venezuelan bishops, said Father Merino, have come out strongly against this “dark and diabolical activity,” which he said contributes to the destruction of his nation by “destroying its most noble resource, our youth.”

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Whites only!

A black worker pushes a cart through a section of Miami reserved for whites under South Africa’s apartheid laws.

(PHoto courtesy of UN Press Photo)
Panel OKs use of fetal tissue

2 Pro-lifers vote no on issue

BETHESDA, Md. (NC) — A special federal advisory panel on fetal tissue concluded its report Dec. 5 with a majority of its members approving use of human fetal tissue derived from induced abortions in medical research.

With a 15-2 vote, the panel said the usual tissue was acceptable public policy, but it recognized the “moral relevance” of using the tissue and called for appropriate guidelines to keep decisions on abortion totally independent of decisions on tissue use.

Panel members Holy Cross Father James T. Burtchaell, professor at the University of Notre Dame, and Indiana attorney James Bopp Jr., general counsel for the National Right to Life Dec.

“Whether or not this research is scientifically promising and legally permissible is beside the point if the procedure is ethically at fault”

— Fr. James Burtchaell

counsel for the National Right to Life Committee, voted against approval of fetal tissue use.

The vote met at the National Institutes of Health in Bethesda.

The final outcome reflected the panel’s tentative votes taken during its September and October meetings. Only 17 of the panel’s 21 members were present and voting Dec. 5.

The panel’s report said that acceptance of tissue use “must not obscure the profound moral dimensions of the issue at hand,” but added that the panel’s charge was “not to attempt to settle the issue” or to weigh the “worthiness of competing principled perspectives” on it.

It said that “induced abortion creates a set of morally relevant considerations,” but that the possibility of relieving suffering and saving life cannot be a matter of moral indifferent, those who shape and guide public policy.”

The report was to go to a standing committee that advises Dr. James B. Walsh, chairman of the National Institutes of Health.

In a written dissent, Father Burtchaell and Bopp said they “must insist that whether or not this research is scientifically promising and legally permissible is beside the point if the procedure is ethically at fault.”

Bishop jailed

Bishop Austin Vaughan talks with Constable Patsy Kunder (left) as he is processed before serving a two-day sentence in the Chester County jail in Pocopson, Pa., for his part in an Operation Rescue demonstration at an abortion clinic. (NC photo)

St. Pete bishop retires

WASHINGTON (NC) — Pope John Paul II has accepted the resignation for reasons of health of 65-year-old Bishop W. Thomas Larkin of St. Petersburg, Fla. Both men were classmates in Rome at one time.

The announcement of his resignation was made in Washington Nov. 29 by Archbishop Pio Laghi, apostolic nuncio to the United States. Bishop Larkin was named apostolic administrator of the St. Petersburg Diocese until a successor is named.

 Archbishop Edward McCarthy of Miami said, “I am sorry to learn that, for reasons of health, Bishop Larkin has found it necessary to relinquish the burdens of his office as Bishop of St. Petersburg.

“During his nine years as shepherd of that diocese, he has been a good and faithful servant of the Lords Church, wisely and wisely guiding and inspiring the members of the growing diocese on their pilgrimage of faith.

“Bishop Larkin’s fellow bishops in Florida share the sense of loss and concern for the Bishop of his decision. We offer him and all of the diocese our prayerful good wishes.”

Bishop Larkin cited advice from his physician as the reason for his early retirement but mentioned no specific illness.

W. Thomas Larkin was born March 31, 1923, in Mt. Morris, N.Y., and was educated at St. Andrew and St. Bernard Seminaries in Rochester, N.Y. He studied at the Angelicum University in Rome, where he was a classmate of Pope John Paul II from 1947 to 1949.

He was ordained a priest by Bishop Larkin was named apostolic administrator of the St. Petersburg Diocese May 27, 1979.

He was appointed vicar general and officials of the St. Petersburg Diocese in 1978. He was associate pastor of Holy Family Church, North Miami, Fla., from 1939 to 1945 and also served as pastor of Christ the King in Jacksonville, Fla., from 1945 to 1976.

He was pastor of St. Cecilia, Clearwater, Fla., from 1967 until he was named bishop of St. Petersburg.

Bishop Larkin has been a member of the National Conference of Catholic Bishops’ Committee on Priests for Pastoral Renewal since 1979.

Better Cuban-deportation rules urged

WASHINGTON (NC) — A U.S. Catholic Conference migration official wants an international commission to assure that careful standards are met before the United States can follow through on plans to deport Cubans who have prison records.

The Justice Department had proposed in September it had reviewed the cases of 28 Cubans and decided to send 15 back to Cuba. The Cubans are among the group which came to the United States in 1980 by boat, flowed to Miami, and have committed crimes in this country or in their homeland.

The deportation came almost a year after the Mariel Cubans, fearing such a deportation notice, rioted in U.S. prisons in Atlanta and Oakland, La. Auxiliary Bishop Agustín A. Baez of Miami, a native of Cuba, met with the rioters to end the siege.

Five Cubans were scheduled to be deported Dec. 1 but Cuba asked for more time to prepare to receive them. Three of them made a last-minute appeal to the U.S. Supreme Court, which were denied.

Mgr. Nicolás DiMarzio, executive director of USCSC Migration and Refugee Services, said deportations should take place only after a fair, impartial and impartial hearings” and with the monitoring of the deportee’s conditions by the United Nations or a “private international commission.”

Some of the crimes listed in the Justice Department review of the repatriation cases “are no worse” than those alleged to have been committed by detainees the U.S. Immigration and Naturalization Service has recommended for USCSC Migration and Refugee Services programs, according to Mgr. DiMarzio. The agency operates two release programs — a halfway house in Columbus, Ohio, and a resettlement center in Brockton, Mass.

Mgr. DiMarzio recommended that the government not deport Mariel Cubans who have completed their jail sentences, have family members in the United States and “who have clearly demonstrated their willingness and ability to become responsible family members and mature participants in U.S. society.”

He noted that nine of the 15 have family members in the United States.

Rafael Penalver, attorney for Bishop Roman, called it hypocritical for the Justice Department to send the Cubans back to a country that U.S. officials have condemned as inhumane.

“We seek a deferment of their return until it does not threaten their human rights or serve to legitimize the Castro regime,” Penalver said.

The U.S. government has said it would like to return as many as 2,500 of the Cubans.
Catholics eager to help retired religious

WASHINGTON (NC) — U.S. Catholics and pastors seem very receptive to the first-ever collection for the retirement needs of religious orders scheduled to be taken up in most U.S. dioceses this weekend, Dec. 10-11, said the coordinator of the national project.

"This is a cause people have a great feeling for," said Sister Mary Oliver Hudon, a School Sister of Notre Dame who is director of the Tri-Conference Retirement Project and its retirement fund.

Diocesan coordinators appointed by their bishops to promote the appeal have been working with Sister Hudon and have reported a good response, she said.

The U.S. bishops approved the collection a year ago at their fall general meeting in Washington. They agreed to conduct it in their dioceses beginning in 1988 and continuing for 10 years unless the needs were met before then.

They also decided that any funds collected would be administered and disbursed through a formula developed by the tri-conference project.

The project was founded by the National Conference of Catholic Bishops, the Leadership Conference of Women Religious and the Conference of Major Superiors of Men after a 1985 study showed that U.S. religious orders would need at least $2.5 billion to take care of their members' retirement needs.

A new analysis conducted two years later put the minimum unfunded liability at about $3 billion.

"The problem has not grown out of mismanagement," Sister Hudon said, "but from an imbalance between the numbers of working and retired members, escalating costs of health care and longevity."

She said 2.5 percent of all nuns are over the age of 90. Tri-conference figures show it costs $10,706 per year to support each of the 3,541 priests and brothers over age of 70, and $9,951 for each nun over age of 70. The median age for men Religious is 56 and for women, 64.

Last June, the bishops at their general meeting in Collegeville, Minn., decided on a two-year plan for allocating the funds to be collected, which Sister Hudon said she hopes will total about $20 million in the first year.

The main portion of the funds, 90 percent, will be kept for religious orders in need using a formula developed by the tri-conference that weights the groups on an order-by-order basis in favor of the years of service of all its members over 50 years old.

The remaining 10 percent, up to maximum of $2 million a year, is to be kept to help congregations that are facing a current crisis in funding.

In August, Hudon said a Gallup Poll commissioned by the tri-conference in the summer of 1987 showed that two out of three Catholics said they were aware of the problem and that Sister Hudon said she hopes will total about $20 million in the first year.

A. Catholic educators applaud Bush choice for education post

WASHINGTON (NC) — Catholic educators praised President-elect George Bush's decision to re-tain Laura F. Cavazos as U.S. Secretary of Edu-cation. Cavazos, 61, the first Hispanic to hold a Cabinet post, was president of Texas Tech Universi-ty in Lubbock when President Reagan nominated him in August to succeed William J. Bennett. Ben-nett, also a Catholic, did not leave the education post until Sept. 20. Bush has announced that he would include Cavazos in his Cabinet. During the time he has held the post, the education secretary has campaigned to solve the school dropout problem, particularly among minority students.

Costa Rica gets medicines refused by Nicaragua

NEW YORK (NC) — Catholic Relief Services has given Costa Rica $400,000 worth of medicines which were originally intended for children in Nicaragua but were refused by the country's Sandinista government because the medicines were purchased with U.S. government funds.

Bishop: Trip to Russia called attention to religious freedom

NEWARK, N.J. (NC) — Archbishop Theodore E. McCarrick of Newark said he agreed to join U.S. officials for a Moscow meeting on human rights in hopes his presence would call attention to Soviet restrictions on religious freedom. The group, invited by the Soviets, included senators, representa-tives and Reagan administration officials who went as members of a commission formed under the Helsinki human rights accord. The archbishop also met with Ukrainian Catholics, including Bishop Pawlo Vasylyk, one of two bishops who last year publicly declared they would practice their ministry in the open. The Ukrainian Catholic Church is illegal in the Soviet Union.

Culture GAP growing between young, old Vietnamese

WASHINGTON (NC) — A cultural gap between young and old Vietnamese who have resettled in the West is growing, said a print responsible for world coordination of ministry to Vietnamese Catholics outside Vietnam. Mgr. Philippe Tran Van Hoi, head of the Rome-based Coordinating Office of the Apostolate for the Vietnamese in the Diaspora, said the younger Vietnamese expatriates have adapted to their new homes more easily than their parents and grandparents have. He urged Viet-namites in the United States to study the Vietnamese language and civilization.

Pittsburgh diocese cutting back on parochial schools

WASHINGTON (NC) — A reorganization plan being prepared by the Roman Catholic Diocese of Pittsburgh is likely to leave the region with larger but fewer parochial schools, according to Diocese of Cleveland, diocesan school superintendent. A recent study concluded that roughly one-third of the diocese's 154 parochial schools "are strong and viable by all criteria," and most of the remaining schools can be revived if remedial attention is provided. But other seriously faltering institutions will have to be consolidated with neighboring schools if they are to survive.
Priest hits $1 million jackpot
Gives money to poor parishes and schools back in Philly

PHILADELPHIA (NC) — Father Francis A. Giliberti told members of his parish council Nov. 21 that they would have to win the lottery to pay off the renovations of their church, St. Barbara’s in Philadelphia.

Never mind, he told them at Mass Nov. 27, “I’ll take care of it.”

Father Giliberti had hit the jackpot.

“Lights flashed, bells rang,” and Father Giliberti went back to St. Barbara’s Nov. 25 with a check for more than $1 million from Trump’s Castle.

“I'll take care of it.”

He wanted to play a particular slot machine, he told The Catholic Standard and Times, archdiocesan newspaper. His mother had played the same machine last summer, and “she never won a thing,” he said.

“Father Giliberti wandered around the casino until the person playing the machine left.

“The minute I started to play, it started to hit,” he said. “First $10, then $20, then $100. I had about $300 in the tray and decided to quit just as soon as the machine started taking money back.

“All of a sudden, five sevens came up on the third line of the machine — that’s the progressive’s jackpot,” he said. “Lights flashed, bells rang and people began kissing me and shaking my hand.”

He scooped up the $300 or so that was in the tray and handed it to a woman playing the adjacent machine.

Two hours later, he had a check for $1,077,777.77.

Father Giliberti will pay off the renovation bill for St. Barbara’s, a struggling parish of mostly black and elderly white members. He told the archdiocesan newspaper that he would buy new computers for the parish school and make “a nice donation” to a classmate’s parish, Our Lady of Holy Souls, which is even poorer than his own.

The largest donation, he said, will be to a scholarship fund for students attending West Catholic High School for boys, where Father Giliberti once served as school minister.

“As a priest,” Father Giliberti told the Standard and Times, “I have everything I ever wanted, everything I’ve wanted to be.”

“Money isn’t going to make me any more happy or content than I am. The good I can do for my family, for Catholic education, for St. Barbara’s and other charities is important.”

Three days after hitting the jackpot, the millionaire priest was still answering his own phone.

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National
Abortion definition clarified by Vatican Technology prompts new understanding

VATICAN CITY (NC) — Church authorities have clarified the legal definition of abortion to include new drugs and surgical procedures.

"In light of what's happened in abortion lately, and in light of what we know about conception, and in light of the church's teaching of the sanctity of human life, the question arose" whether the "legal definition used by the church is something more encompassing" than the traditional legal understanding of what is means by abortion, said Dominican Father Joseph Fox, a member of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

The commission said any method used to terminate a human life from the moment of conception until birth is an abortion and therefore an excommunication offense.

Father Fox said it was his opinion that the rule including all abortifacients, including intrauterine devices and certain types of birth control pills. He also said the term "fetus" was used to include all life from the moment of conception until birth.

Scientifically speaking, the term fetus is applied to unborn human life from the end of the third month until birth.

The canon law commission made the ruling last January, but it was not announced at the Vatican until Nov. 24.

The ruling clarified Catholic 1398, which says that "a person who procures a completed abortion incurs an automatic excommunication."

The Nov. 24 statement said abortion is not only the "expulsion of the immature fetus" but is "the killing of the same fetus in any way and at any time from the moment of conception."

Father Fox said the traditional understanding of abortion has been the ejection of a "living but non-viable fetus" from the uterus.

New technologies have eclipsed this traditional understanding, he said. The recently released French-developed drug RU-486, called the abortion pill, induces miscarriages by blocking progestrone in the first weeks of pregnancy. Progestrone is a hormone necessary for a pregnancy to succeed.

In addition, doctors have developed new surgical procedures to kill some fetuses in the case of multiple pregnancies. This procedure, in which doctors insert a needle through a woman's abdomen and inject potassium chloride into the hearts of selective fetuses, was designed to increase the chances of a successful pregnancy for one of the fetuses.

Abortifacients include the IUD, which prevents the implantation of the fertilized egg, as well as so-called "morning after" pills and certain birth control pills that prevent implantation or stimulate uterine contractions to reject the fertilized egg.

However, for an excommunication penalty to go into effect, one must know there is a pregnancy, and there must be a free choice to abort, Father Fox said. He acknowledged that in the case of the IUD as well as abortifacient drugs, one might not know if an abortion has occurred.

Procuring, or helping someone to procure, an abortion is one of only seven offenses explicitly punished by excommunication under canon law. It is an automatic punishment, which means there need not be any official church declaration of the fact.

While normally only a bishop or certain church authorities have the authority to remove the penalty of automatic excommunication, in some dioceses this authority can be delegated to local confessors.

Father Fox said Catholics seeking to have an excommunication penalty removed should first go to a local confessor to find out what the procedure is in their diocese.

Central American Bishops criticize outside intervention

SAN SALVADOR, El Salvador (NC) — Central American bishops, meeting near San Salvador, criticized governments of their own nations to comply with terms of the 1987 Central American peace plan.

The 23rd general assembly of the ecclesiastical secretariat of Central America and Panama, known by its episcopal secretariat of Central America, meeting near San Salvador, Nov. 22-24 at a Carmelite convent in Nueva Lobos of San Jose, Costa Rica, said that the 1987 peace accord's terms "the only hope for salvation of our people and fraternity and return to peace in Central America, and it is my belief that a political solution must be found rapidly."

They also urged the governments of Nicaragua, El Salvador, Guatemala, Costa Rica and Honduras to "meet and to negotiate and to consider seriously the peace plan, so that it can be implemented and thus the hopes of all can be fulfilled, of healing the wounds of war, of recovery of the peace that we so often dream, of recovery of the peace and love, of recovering the values of humanity..."

They called the Central American peace plan "the only (hope) for salvation of our people and fraternity and return to peace in Central America, and it is my belief that a political solution must be found rapidly."

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No Christmas in Bethlehem

BETHLEHEM, Occupied West Bank (NC) — The town government of Bethlehem, where Christ was born, has canceled traditional Christmas celebrations because of the yearlong revolt against Israeli occupation.

The usually brightly lit Manger Square will remain dark, and its 40-foot Christmas tree will not be decorated, said Bethlehem Mayor Han-na Nasser.

“We don’t see any reason to celebrate Christmas,” Nasser said Nov. 28. “We have to show concern for our dead and for our detainees.”

Archbishop Lefebvre's decision to ordain four bishops against papal orders, said the commission.

Archbishop Marcel Lefebvre. The group is composed of 20 priests and 40 brothers and seminarians. The 20 priests are former members of the Lefebvre Priests Society of Pius X.

The terms allow the groups to continue their spiritual and liturgical traditions, including celebration of the Tridentine Mass in Latin, but they must accept the validity of the current vernacular Mass and must give assent to the teachings of the Second Vatican Council.

Archbishop Lefebvre was suspended from the active ministry in 1976 when he ordained priests against the orders of Pope Paul VI. He has continued to ordain

3 Lefebvre groups return to Pope

VATICAN CITY (NC) — The Vatican has incorporated into the active life of the church three priestly and religious organizations of former followers of excommunicated Archbishop Marcel Lefebvre.

A fourth group, including 20-25 nuns, has had the status of its members recognized as in good standing by the Vatican, but the organization still has to finish writing its constitution as a religious order and have it approved by the Vatican.

Three of the groups are in France and the other is in West Germany, said the commission. The members of these groups were not excommunicated because they opposed Archbishop Lefebvre's decision to ordain four bishops against papal orders, said the commission.

But the groups were not formally recognized by the church, and the priests had to be reinstated into the active ministry, said the commission. The process is referred to by the commission as "regularizing."

The four groups are:

• The 60-member monastery at La Barroux, France, in the Archdiocese of Avignon. The group is composed of 20 priests and 40 brothers and seminarians who follow the Benedictine monastic rule.

• A convent of 20-25 nuns, associated with La Barroux monastery and following the Benedictine rule. Vatican officials do not anticipate problems approving the nuns' new constitution.

• The Priory Society of St. Peter, with headquarters in the Diocese of Augsburg, West Germany, made up of 20 priests and 30 seminarians. The 20 priests are former members of the Lefebvre Priests Society of Pius X.

• The Society of St. Vincent Ferrer, located outside Paris. It has six priests and four brothers and seminarians who follow the Dominican rule.

The terms allow the groups to continue their spiritual and liturgical traditions, including celebration of the Tridentine Mass in Latin, but they must accept the validity of the current vernacular Mass and must give assent to the teachings of the Second Vatican Council.

Archbishop Lefebvre was suspended from the active ministry in 1976 when he ordained priests against the orders of Pope Paul VI. He has continued to ordain priests. Under church law, the priests he ordained since the suspension are automatically suspended from the active ministry.
University norms draft more flexible

VATICAN CITY (NC) — In an expanded revision of its draft Catholic university norms, the Vatican has offered some flexibility to local church and university officials on controversial issues of governance and discipline.

The revised draft maintains the right of the church to insist on orthodoxy in teaching and states that all Catholic universities are subject to some form of control by the church hierarchy.

But according to the new text, this control would now be indirect and more elastic in many cases. An earlier reference to a necessary "juridical connection" between university and bishop has been dropped, and universities are no longer described as "a part of" the church but as "closely related to" the church.

Disciplinary policies are stated more generally in the revised norms, with the responsibility for devising specific procedures left to the universities and national bishops' conferences.

The revisions came in response to sharp criticism of an earlier version of the document, published in 1985. The new text is expected to serve as a basis for discussion during an international consultation next spring at the Vatican.

A final draft of the proposed norms eventually will be forwarded to the pope. In defining types of Catholic universities, the new draft distinguishes carefully between those established under church law and those that were not. Most of the Catholic universities in the United States fall into the latter category of "non-canonical" universities.

In describing these "non-canonical" institutions, the new draft does not mention direct control by the church hierarchy. Instead, it refers to the need to keep the local bishop informed about the university's academic state, pastoral activities and Catholic identity.

Most of the criticism of the earlier draft was from non-canonical universities, which complained that juridical ties to church authorities would cause legal, fund-raising and social problems in their countries.

In three instances, the revised norms call on bishops' conferences to help resolve problems at Catholic universities.

Both drafts state that theologians must follow church doctrine. The revised draft explains why in greater detail. It emphasizes the positive aspects of theological research but says that the ordinary Catholic has the right "not to be troubled by theories and hypotheses" that disturb his or her faith.

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Zephania Mothopeng, 75, is embraced by Leah Tutu, wife of anti-apartheid leader Archbishop Desmond Tutu, after Mothopeng was unexpectedly released by South African authorities. He had served 11 years in prison. (NC/UPI photo)

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Breaking barriers of prejudice

Tri-ethnic dialogue brings Haitians, black Americans and Hispanics together

By Prent Browning

Voice Staff Writer

Do you have a favorite prejudice?

If you're honest enough to admit that you have one or two, maybe you can also admit that when the prejudice concerns people of different cultures it may be rooted in some past injustices.

In Miami, with its many different racial and ethnic groups, indulging in these prejudices can be particularly divisive and destructive to the spirit of a community.

With that in mind, two Archdiocesan organizations — the St. Martin de Porres Association, an organization of lay black Catholics, and the Archdiocesan Religious Education Department — recently took the initiative in promoting better understanding between different groups by sponsoring a first-ever tri-ethnic Day of Dialogue.

Haitian, Hispanic, and American black parishioners spent most of last Saturday together at the multi-ethnic parish of St. Mary Cathedral in Miami, listening, learning and confronting their own prejudices.

Haitian, Hispanic and black speakers pointed out that sometimes the emotionality and openness of valuing the extended family and lavishing attention on relatives and children were split up to live on different plantations. Hispanics, on the other hand, have a history from their experience in this country that they had to work at Barry University, spoke to Hispanic and Haitian males in the working pools but still they are not given the professional, is still more of a nurturing kind, being the mother at home and being the one responsible for giving the values and responsible for the raising of children.

Leona Cooper, president of St. Martin de Porres Association, told Echevarria that this differs somewhat from the experience of black men and women in the United States.

"The [black] woman is usually the person who has to carry certain things in this country because the man has been rejected, he hasn't been given his rightful place in society," she said. "Nowadays, we have more black males in the working pools but still they are not given the same consideration as the woman because the woman seems to be less threatening (to white society)."

Black speaker Gilbert Raiford, a professor of social work at Barry University, spoke to Hispanic and Haitian groups about how the daily necessity of survival under slavery disrupted traditional male/female roles for American blacks.

"The woman might have gone out and plowed the fields because the man may be sick. If she is going to have a baby who is going to take care of her while she is having a baby? Who is going to wash the clothes? So they learned that they don't understand what I'm saying," one black person told Dr. Chariot.

Slavery also disrupted the family structure of blacks, as mistresses and children were uprooted to live on different plantations. Hispanics, on the other hand, have a history of valuing the extended family and lavishing attention on the children.

"They [Hispanic families] tend to hold children at home longer, making them less independent... and providing more kind care because they have the extended family," Echevarria said.

Large close-knit families are a feature that Hispanics share in common with Haitians, Haitian speaker Dr. Jean Chariot, an obstetrician-gynecologist from Miami, told a Hispanic group, "and they may feel it even if it isn't there, and that's why sometimes they seem clannish."

"The so-called boat people have less education," responded the Haitian doctor. "At St. Mary's there is a large Haitian community but when I have attempted to speak to them my perception is that they don't understand what I'm saying," one black woman told Dr. Chariot.

The Haitian doctor responded by explaining how different their language is to learn for many of his countrymen.

"English is the most difficult language ever... because you have to remember the sound of the words. They are not pronounced the way they are written. You have to be exposed to the words. It's a sink or swim thing for us."

Even if a Haitian understands the language pretty well it still requires an effort to mix with other groups.

"When you join a small group, if you cannot understand their jokes and pick them up quickly then there is a little uneasiness. I don't call that tension," said Dr. Chariot.

One Hispanic woman told of being more comfortable with Haitians than with blacks at the workplace.

"We have the same kind of habits, we bring food to share. And yet a black man will come in and look at us as if to say, 'what are you doing?' They [blacks] are more to themselves."

"Blacks are extremely sensitive to racism," Raiford said in response to similar examples while addressing a Hispanic group, "and they may feel it even if it isn't there, and that's why sometimes they seem clannish."

The professor in turn addressed some problems that blacks have with the Hispanic community.

Although there are many Cuban-owned businesses in black areas of Miami, "Hispanics have not hired any appreciable amount of blacks to work for them," he said. "Blacks Americans tend to feel that Hispanics look down on them."

The exchange later prompted Edith Peres of St. Barbara parish in Hialeah to review her thoughts on the subject. Although she was among those who said that blacks "don't jerk in," she now considered that this may be related to their experience of racism.

"It's a misperception that there is racism, that the other person is against them, I think it's just a lack of commu- nication," she said.

The Hispanic parishioner added that the dialogue day was "ideal to overcome that fear that we all have [of different cultures] and do it with a Christian spirit and to come together as the Catholic Church."

I'm doing in this debate a sort of a revelation to me in terms of all the similarities and differences we have," a black parishioner said.

Later in the day the three ethnic groups came together for lunch and broke down into smaller, mixed dialogue groups before attending a special tri-ethnic Mass concelebrated by Archbishop Edward McCarthy, Miami Auxiliary Bishops Norbert Dorsey and Agustin Roman, and black Auxiliary Bishop Emerson Moore of New York.

At one of the dialogue tables a black parishioner, Jim Ford, continued the discussion raised by the speakers with Haitian Rose Archer.

"From a black American standpoint we are coming out of a different situation altogether. The primary problem is the language barrier. We feel in order to interact with the Haitians we have to speak their language," said Ford.

"The so-called boat boat people have less education," re- joined Archer, explaining why the recent wave of Haitian refugees has particular difficulties with language, "the Haitian community is doing its best to educate the people."

It takes a certain humility to understand that all of our prejudices are not based on fact, so it is not surprising that Bishop Moore stressed this issue during his homily at the concluding Mass.

"Be quick to hear but slow to judge," he said, putting the day in perspective, "for we never know what burden our brothers and sisters are carrying."
Church policy on child sexual abuse

This policy was issued by the Florida bishops in December, 1986, to be followed by all the dioceses in the state. (cf. Canon Law). The accused will also be interrogated. Confidentiality will be maintained and only those necessary will be involved in the process. 5. Reporting requirements to the Department of Health and Rehabilitative Services under Florida law must be strictly observed. 6. When inappropriate behavior is admitted by a priest/deacon, and it is deemed appropriate by the Ordinaries, taking into consideration the demands of justice and the good of all involved, the accused will:

a. Have his assignment terminated and all activities involving contact with children and/or youth shall be forbidden.

b. Be placed under immediate psychiatric evaluation.

c. May be placed under proper supervision to ensure that there will be no recurrence of such inappropriate behavior. When professionally recommended, he will continue in an ongoing therapeutic program.

d. The determination as to whom he is able to resume ministries involving contact with children and/or youth is to be made advisedly and professionally psychiatric approval. Ongoing supervision in this regard is mandated. 7. Pastoral assistance will be offered to any victims of such behavior. Compassion, the keynote of Christ’s gospel, is to be the guiding principle. 8. Should the Ordinaries decide to accept the accusation as true without admission by the cleric he will terminate the assignment of the priest/deacon and the cleric will be referred for psychiatric examination. Pending professional recommendations, a suitable assignment may be found while ensuring ongoing supervision so there will be no recurrence of such behavior.

9. When an individual priest/deacon refuses to cooperate either in the evaluation of his actions or the recommended treatment, the Ordinary may resort to restrictive and canonical procedures in accordance with Canon Law. 10. Records as to all of the above are to be secured in accord with the norms of Canon Law.

Religious brothers, sisters need your help

My brothers and sisters in Christ:

The history of the Catholic Church in America is a story of people who risked all they had in hopes of a new life in a new nation. Among the pioneers were religious brothers, sisters, priests — men and women who spent their lives building parish churches, schools, orphanages and hospitals — those sacred places which nourished the faith of generations. They were our college counselors, our parish priests, our church treasurers, our parish secretaries. They were the nurses who stood by us in times of illness, the social workers who offered us a safe place to turn to. They nurtured our talents and healed our spirits. They gave us their lives.

These sisters, brothers and priests who labored to build the Church often did so for much smaller stipends than they could have earned through any secular vocation. As a result, many religious communities have faced a financial crisis. We cannot allow it to continue.

The retirement shortfall has brought many religious communities to a point of financial crisis. We can’t allow it to happen. That’s why a Retirement Fund for Religious has been established.

The Retirement Fund for Religious is a restricted fund established in 1951 by the National Conference of Catholic Bishops, the Leadership Conference of Women Religious, and the Conference of Major Superiors of Men to help religious congregations support their elderly members. Contributions to this fund will be distributed annually to every religious order in the United States that has an unfunded retirement liability. Donations from Catholic parishioners are the primary source of the Retirement Fund for Religious.

The intent is to help Religious Communities look to the future with hope. A special appeal will be made on December 11 in all parishes in the Archdiocese to help support the elderly brothers and sisters who once worked so hard to make Christ come alive in our minds and hearts. Join me in remembering and thanking them by contributing to the Retirement Fund for Religious.

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

Official

Archdiocese of Miami

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

The Rev. Thomas Sheeha to Associate Pastor of Sacred Heart Church, Homestead, effective Dec. 1, 1988.

The Rev. William Milchrest to Associate Pastor of St. Andrew Church, Coral Springs, effective Dec. 1, 1988.


The Rev. Jesus Saldaña to Associate Director of Our Lady of Charity Shrine, Miami, effective Nov. 21, 1988.

The Rev. James Hampton to Associate Pastor of St. Coleman Church, Pompano Beach, effective Dec. 1, 1988.

St. Mark’s groundbreaking Sunday

The Archdiocese of St. Mark’s Foundation, Inc. is now at an advanced stage of planning for the groundbreaking of St. Mark Church and School, located on the north side of 36th Street, east of the new shopping center, and west of the University of Miami. The groundbreaking will be held on Sunday, December 11, 1988, at 5:30 p.m.

St. Mark was founded in 1985 and Father William Hennessy was appointed pastor. Sixty people attended the first Mass in a borrowed volunteer fire house. The church currently celebrates four weekend Masses, a Saturday vigil at 5 p.m., and on Sundays at 8, 9:15 and 10:30 a.m. — at the Smith Memorial Center for the Deaf and Handicapped, 5651 SW 124th St., Fort Lauderdale.

The boundaries of St. Mark parish are: Sheridan Street on the north; Hialeah Road (SW 112 Ave.) on the east; and U.S. Hwy. 27 (the Everglades) on the west. For more information, call the parish at 434-3777.
Ukrainian Catholics mark millennium of Christianity, recall persecution in homeland

By Sisty Walsh

Voice Correspondent

The impact of the millennium of Christianity is being felt today in many parts of the world, but nowhere more so than in Ukraine. The millennium, which began in 988, is a time of reflection and celebration for the Ukrainian Catholic Church, which is the largest minority church in the world.

However, the celebration is marred by the fact that the Soviet Union, where nearly five million Ukrainians live, is a country where religious freedom is severely restricted. The Ukrainian Catholic Church is outlawed in the Soviet Union, and its members are subject to persecution, imprisonment, and even death.

But despite the persecution, the Ukrainian Catholic Church is alive and well, and its members are determined to continue their faith in the face of adversity.

The celebration of the millennium is taking place in Ukraine, with many events being held to commemorate the occasion. Among the highlights are the opening of a new cathedral, the consecration of a new bishop, and the celebration of Masses by the Pope in Rome.

The celebration is also being marked in other parts of the world, with events being held in countries such as the United States, Canada, and Australia.

As the millennium comes to an end, the Ukrainian Catholic Church is looking forward to a brighter future, where religious freedom and tolerance will be the norm. 

The celebration of the millennium is a time of reflection, and a time to remember those who have suffered for their faith. It is a time to pray for thecontinued persecution of the Ukrainian Catholic Church, and for the day when religious freedom will be universal.

The celebration of the millennium is also a time to remember the rich legacy of the Ukrainian Catholic Church, and its contributions to the world of faith and culture.

The celebration of the millennium is a time to remember the past, and to look forward to a better future. It is a time to remember the courage of those who have suffered for their faith, and to pray for the continued freedom of the Ukrainian Catholic Church.

The celebration of the millennium is a time of hope and expectation, and a time to remember the power of faith to overcome adversity. It is a time to remember the strength of the Ukrainian Catholic Church, and its determination to continue its faith in the face of persecution.

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A ray of hope for migrants

St. Ann's Mission in Naranja offers help, spiritual comfort

By Lina Bryon, Staff Writer, La Voz Catolica

When Sister Ileana Valdes began working with migrant farmworkers at St. Ann mission in Naranja, she couldn’t help but cry as she witnessed their misery. But soon she transformed her compassion into action.

Now, thanks to her organizing ability, the food and clothing regularly donated to St. Ann’s by its own people or those in other parishes is enough to meet the needs of all the farmworkers who stop by the mission, instead of just a lucky few.

Four volunteers — an American, a Puerto Rican, a Mexican and a Colombian — come by the mission three times a week for three hours to help Sister Ileana sort the donated clothes. “It looks like the United Nations,” says the nun, who is originally from Cuba.

One room is filled with clothing racks that are brimming with donations, and they’re even organized into sections: for men, women, boys, girls and infants. There is also a “department” for electrical appliances... and even one for household ornaments.

Yet everything seems too little when compared to the needs of the migrant farmworkers, who arrive at the mission empty-handed: each family usually has three or four children, and they spend their lives traveling from state to state, following the crops.

While most of these workers are Mexican, there are also Salvadorean, Haitians and “anglos”; about 80 percent are Hispanic. “We have Guatemalans who speak neither English nor Spanish,” says Father Jose J. Espino, administrator at St. Ann Mission.

While taking to a reporter, the “padrecito” (“little Father”) as his people call him, places some of the food donations in another room, next to the clothing racks, where Rudy, another volunteer, prepares them for distribution.

“The Catholic schools of St. Brendan and Lourdes and Good Shepherd parish have helped tremendously with their donations,” says Sister Ileana. “We have also received support and cooperation from St. Louis, St. Richard and Epiphany parishes.”

The food donations are organized into bags, the bigger ones for families and the simpler ones for single people.

The bounty is appreciated by three families from San Benito, Texas, who arrive at the mission empty-handed. All of them have children and two of the women are pregnant. By the time they’re ready to leave St. Ann’s, the women are forced to make two trips, since they cannot carry all the food and clothing they’ve received.

“This happens every day,” notes Sister Ileana, who says she gets her strength from prayer: “I wake up early and pray, I ask the Lord to give me enough strength to go on, and He always answers my prayers.”

In addition to this “run without a veil,” as Sister Ileana refers to herself, three other Religious work at St. Ann Mission. They are Missionary Guadalupanas of the Holy Spirit, and are principally devoted to teaching religion to the farmworkers’ children and working with the young people. Sister Elvira is a Dominican from Media, Penn.

Father Espino, Sister Ileana, and the volunteers visit the labor camps, celebrate Mass and talk to the farmworker families about their needs. Since the Mass is celebrated out in the fields at 7 p.m., Sister Ileana has to

“bring along a towel to scare away the mosquitoes.”

Sister Ileana also visits the farmworkers’ homes. Most live in trailers, but some live in the few rented houses available to them. The nun supplies the families with food and medicine. She also tends to the children’s needs.

“She always scolds us when we stay in bed and our children miss school,” says Maria Elsa del Valle, a Mexican woman who works with her husband in the pumpkin harvest.

“Once a month the families come to the mission to get clothes, although they can always find help there in an emergency. The mission keeps a log of their addresses and other personal data.

“Beds, furniture, everything was given to my sister when she arrived from Texas,” says del Valle.

Cristina Zabala came from El Salvador five years ago. She says she almost had to put her four-year-old son to work in the fields. The child is deaf-mute.

Gene del Valle is a Mexican woman who works with her husband in the pumpkin harvest.

She talks about the farmworkers’ life with sadness: “You can’t establish roots anywhere, because we are here today and gone tomorrow.”

St. Ann Mission is in constant need of donations because new families are always coming in. “Our work never ends,” says Sister Ileana.

“We would live a very, very unhappy life if it wasn’t for the church,” adds Gene del Valle, glancing at the nun.

Christmas toy drive

Those who would like to donate food, clothing or toys for Christmas to St. Ann Mission in Naranja should contact the Archdiocese’s Rural Life Office, 757-6241 in Dade or 525-5175 in Broward, Ext. 195; or Sister Isabel or Father Jose Espino at St. Ann’s Mission: 258-3968.

*Our work never ends.*
Sister Ileana Valdes,
St. Ann’s Mission

La Voz photos/ Lina Bryon
They've got a pastor who dabbles in art and architecture; an inclination toward communal eating; and lots and lots of YUCAs (Young Upscale Cuban-Americans). Perhaps for those reasons St. Kevin's in southwest Dade is one of the Archdiocese's unique parishes.

Born out of "barren" Everglades 25 years ago, in the past 15 years its population has boomed from an original 100 to more than 2,000 registered families. Once located in the proverbial "boondocks" — SW 125th Avenue and Bird Road — it now sits in one of the most heavily developed and congested areas of western Dade County.

And it's still growing.

Its school, started only eight years ago, quickly expanded from Kindergarten through eighth grade. More than 600 children are now enrolled and the pastor doesn't even bother to keep a waiting list — it wouldn't be practical.

Indeed, St. Kevin's has come a long way since those first few pioneers began celebrating Sunday Mass in the now defunct Crown Bowling Alley and Concord movie theater, causing the children to dub it "St. Concord" church.

So appropriately, on Thanksgiving Day, parishioners gathered to look back and give thanks for their first 25 years, as well as to look forward by dedicating their new permanent church — a church designed, inside and out, by their artistically-inclined pastor, Father Ignacio Morras.

"This is a young parish," he says, explaining that the average age of his parishioners is in the mid-30s; most of them have young children; and most of them are second-generation Cuban-Americans who speak Spanish and English equally well.

Ada Barzana, the parish secretary, is typical. Born in Cuba, she arrived in the United States as a teenager, and moved into the Archdiocese 15 years ago. She has been a parishioner at St. Kevin's for 10 years. Her two daughters graduated from St. Kevin School and her son attends there now.

"They have a lot of people like me [at St. Kevin's]," she said, "who came from Cuba between 12 and 15 years old [and] feel comfortable in both languages."

Although she wouldn't describe herself as a YUCA, a term coined for South Florida's "yuppies," she admits, "They do have a lot of professionals here.

"We have a young and progressive spirit," says Father Morras, who has been pastor of St. Kevin's since 1972. He succeeded Father Michael Licari, who founded the parish in 1963 and died in October of this year.

Father Morras uses the term "progressive" because his parishioners "applauded" when he suggested that they donate 10 percent of the cost of building the new church to the poor. So far, that has meant a $138,000 contribution to the Archbishop's Charities and Development drive (ABCD).

This after more than a decade of back-to-back building-fund drives — first for a combination church-hall; then for a rectory; then for the school (all of them paid for now); and finally for the church, which will cost a total of $2 million. Only $800,000 remains to be paid off.

"I tried once going elsewhere but I felt my roots were [here]," said Pompa, who still serves as a Eucharistic minister. "A lot of other people have found the same thing."

"The main thing is to work together and just have love," says Ricchini, who can't praise Father Morras enough for his leadership. "He's very good and kind... He is a mastermind. He is so inventive and creative. He is everything rolled into one."

Indeed, Father Morras seems to be something of a Renaissance man, equally adept at ministry, administration and art. He is skilled at working with wrought iron, and images of Our Lady and the Apostles in a boat with Jesus adorn the rectory and parish hall.

He designed the church, he says, to be "functional." It is semi-circular "so that everyone will feel close to the altar," and it seats 1,400 people — simply because the parish needed the room. The wide aisle that runs all the way around the back can accommodate about 300 more on standing-room only occasions, but it also permits people who walk in late to find a seat without disturbing fellow parishioners.

Behind the main altar is a chapel which

(continued on page 14)
Local

St. Barbara parish marks first birthday

By Lina Bryon
Staff Writer, La Voz Catolica

Hundreds gathered at St. Barbara parish in Hialeah Dec. 4 for its first anniversary celebration, held on the feast of its patroness, Father Rafael Pedroso, pastor.

"I could say there are about 5,000 Hispanic families in the area, but in a half hour the number would have grown to 5,500."

Father Rafael Pedroso, pastor, attributed the large turnout to "word of mouth" advertising about the parish, which encompasses the area between Okeechobee Road, NW 122 St., the Palmetto Expressway and NW 87 Avenue in northwestern Dade County.

Although the parish is very young, it already publishes a church bulletin for its "99.9 percent Hispanic" population, said Father Pedroso.

He could not give exact figures as to the number of parishioners, but says the church is situated in a rapidly-growing area, where many new housing developments have sprung up during the past six or seven years.

"I could say there are about 5,000 Hispanic families in the area, but in a half hour the number would have grown to 5,500," Father Pedroso said.

Various organizations are already active in the parish, including Cursillo, which meets Monday evenings; and a charismatic group which meets Tuesdays. In addition, 18 catechists teach religion to 28 young people after school and on Saturday mornings. Every first and third Sunday of the month, Baptisms are celebrated after the 12:30 Mass.

The parish also shows concern for the needy. Father Pedroso recalls on one occasion he asked for clothing for the poor, only to have to plead with parishioners later not to donate any more because there was no place to store it.

Father Pedroso said he is now looking for volunteer married couples to help prepare engaged couples for marriage.

But the parish's current home is small and very simple — it's really a warehouse place to store it.

He is making plans to change that, however. "My next goal is to start raising funds for a new church," he says. At the same time, he would like to begin conducting a formal parish census.

St. Barbara parish is located at 11960 NW 87 Court in Hialeah Gardens. Phone is: 556-4442. Masses are celebrated Sundays at 9:30 a.m., 12:30 and 7 p.m.

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Our Lady of Fatima visits Miami

The pilgrim statue of Our Lady of Fatima helped Miami Catholics kick off a spiritual advent when it arrived here at the end of November.

Hundreds of devotees of Our Lady of Fatima gathered to pray the Rosary, go to confession, and celebrate Mass at the parishes visited by the statue, including St. Mary Cathedral, the Shrine of Our Lady of Charity, Corpus Christi, San Lazarro in Hialeah and St. Mary Star of the Sea in Key West.
By Prent Browning  
Staff Writer, La Voz Catolica  

The bells of St. John Vianney College Seminary ring every day on the hour. But on a recent weekend, their toll was a special one — for more priestly vocations.

Twenty-seven young men from the Archdiocese of Miami had gathered there to experience seminary life and share their concerns and views of the priesthood with current seminarians.

By Sunday morning, when the Vocation Awareness Weekend ended, doubt had given way to certainty for some of the young men.

“I am certain now of what I want,” said Andres Moron, a native of Venezuela who, at the tender age of 15, already has gone through intense spiritual battles.

“Before I was an atheist, but I became a believer after reading the life of St. Francis of Assisi,” said Moron, a parishioner from Our Lady Queen of Martyrs in Fort Lauderdale.

Every year, the Archdiocesan Vocations Office invites young men from different parishes to several of these vocation weekends. An average of 20 usually attend.

They listen to lectures on the priesthood, the seminary and its curriculum, which includes classes in psychology and Spanish.

“But many cannot decide on their vocation in only one weekend, and they come back to the seminary to attend other vocational weekends,” said Francisco Hernandez, director of the Vocations Committee at the seminary.

The young seminarian from Puerto Rico tells the young men how difficult life in the seminary can be, “because the priests are very demanding.”

Kenneth Pedraza, a San Isidro parish in Pompano Beach, was attending his second Vocation Awareness Weekend.

He has decided to enter the seminary next August, although he realizes that “one can never be certain, but uncertainty is also part of the faith.”

Of the 27 young men who attended this most recent weekend, 16 were Hispanics.

“Every day the number of Hispanic vocations grows,” said Hernandez.

In fact, 60 percent of those who have attended vocational weekends during the past two years have been of Hispanic origin.

Father Gary Wiesemann, Archdiocesan director of Vocations, says the young people who come to the weekends are a mature group “who have seriously decided to find out what God wants of them.”

The answer is not affirmative for everyone.

They learn how to budget their time.”

The next two Vacation Awareness Weekends will take place in February and March. There is no fee for attending. For information call the Vocations office, 757-6241 in Dade or 525-5157 in Broward, Exts. 270 or 280.

The retreat will be the first Youth Ministry event to be held at the Madonna Youth Center in Hollywood. The center is located at 3000 SW 32 Blvd., on the former site of Madonna Academy.

“Kerygma,” meaning Good News, is a spiritual experience geared toward young people, focusing on the roots and questions as they search for a Catholic identity in today’s world. It is also an opportunity to come togeter with peers to build community and lasting friendships.

Parents and other family members are expected to attend the closing Mass, which will begin at 4:30 p.m. on Saturday.

Cost of the Kerygma is $20 per participant, and checks should be made out to the Office of Youth Ministry.

With this event, the Madonna Youth Center will be inaugurated as the official meeting place for youth in Broward. Facilities at the center include: two dormitories with a total of 40 beds; a kitchen; a large meeting room; a chapel; a gymnasium and field for sports activities; and beautiful areas for reflection and spiritual renewal.

The center is available for use not only by parish youth groups, but also by young adult groups, religious education classes, and other Archdiocesan organizations.

For more information on the Kerygma retreat or the Madonna Youth Center, contact Tim Colhert at the Office of Youth Ministry, 757-6241 in Dade, or 525-5157 in Broward, Ext. 151.
Upon his return to planet Earth, astronaut Frank Borman was asked how and when he had decided to read from the Book of Genesis. Borman replied that the decision went back to November 1968 when the three astronauts were informed that during the Christmas Eve television presentation they would have the largest audience that had ever listened to the human voice. The question, "What can an astronaut do to bring God closer to us?" became a preoccupation with Borman. Over the next several evenings, Borman telephoned dozens of friends, acquaintances, and people he had never met before. He asked them to call at launch time on December 24, 1968, to share his thoughts on God, the Bible, man, and God's presence in the universe.

To the credit of every continent pondered the miracle of life as it begins. The coming of the day of universal peace, Amen.

Give us the faith to trust thy goodness in spite of our failures and shortcomings. Cast from space: "Give us, O God, the vision which can see beyond the point of no return, and understanding, and knowledge to our present times. For it was good.

As Christmas light flickered across the globe, people of all continents pondered the miracle of life in their own way. The letters that meant the most were the ones from behind the Iron Curtain, from Russia, Czechoslovakia, Rumania, Bulgaria, Poland, East Germany, Yugoslavia, Hungary. Without exception, every letter from behind the Iron Curtain was favorable. Early in 1969 Borman made a twenty-day trip through eight countries in Europe and met with the Pope. Upon returning to the States, "Borman said, "I have found the most important reaction of Europeans to your flight and your stated experiences and views?"

Although he did not speak directly on the subject of religion, Borman found a fervent response from Europeans to our common desire for peace and brotherhood inspired by the view of our common planet. They responded to the fact that we are really all brothers on the Earth together, sharing a beautiful and fragile planet.

"I didn't see God," said Borman, "but I saw the evidence of God's love." Apollo 8 astronaut William Anders is a Catholic. Upon his return from the historic flight, he attended Mass with his crew mates and found the sight of God as the spacecraft soared around the moon.

Anders' credo is one we can all repeat: "I believe that we are guided in our journey by God's wisdom and power, which created this universe, established nature's laws, and set the basis for our faith. I believe that all of us are guided by this same wisdom, power, and faith in our daily lives as we enter this new age of awareness about ourselves."

"I believe our Creator has given us the power of the human mind and spirit to explore the depths of this universe so that we can better fulfill his plan. He has endowed [us] with imagination, curiosity, courage, vision, and dedication, of which Apollo and space exploration, above all the technical advancements, is this new perspective on humanism and the earth."

Borman found a fervent response from Europeans to our common desire for peace and brotherhood inspired by the view of our common planet. They responded to the fact that we are really all brothers on the Earth together, sharing a beautiful and fragile planet.
When a marriage is valid

Q. Recently you printed a much needed clarification about when a marriage is valid. It is valid according to Catholic Church law. You said that Catholic must be married by a priest or deacon. You should have added that they may be married by a minister with approval of the church. At least our diocese allows this. (Missouri)

A. This letter was one of several I received making a similar comment about that column. The point is well taken. I considered opening up this matter in my answer, but did not do so for a few reasons.

First of all, while bishops may grant a dispensation to a marriage (it is more than mere approval) from the form, the fact is that general church law remains that Catholics must be married by a priest or deacon before an approved Catholic official for that marriage to be valid. In offering this dispensation, and licenses must be married before an approved Catholic official for that marriage to be valid. In offering this dispensation, and this general law will not apply to this particular marriage.

Another reason I did not discuss dispensation from the form is hinted at by your indication that with a dispensation the Church may be married before a "minister." Actually when such a dispensation is given there is no requirement, unless the bishop makes one, that the marriage take place before a legally qualified person — minister, justice of the peace or other official. Obviously this gets complicated, and I have dealt with dispensation from the form numerous times in the past. The main point I wished to make, and which those who wrote also feel needs to be stressed, is that Catholics must be married in accord with church laws. The church cannot and will not extend those laws to people who are not Catholic.

Q. I recently attended a memorial service for a deceased woman. Her body had been cremated. Her husband wished to carry the urn. We, the bishop in effect says that this general law will not apply to this particular marriage.

A. To my knowledge there is no general rule against it. I have seen ashes brought to a funeral Mass on two or three occasions, but normally it is not done. Perhaps some localities have a regulation about it, but generally it is, I believe, a decision made simply on the basis of propriety and taste.

Q. Twice in the last few years you have written about Midnight Christmas Mass from St. Peter's in Rome. The question: Why was it legal?

A. At international gatherings, unless it is clearly celebrated by and for primarily an English speaking group, it is unusual that Mass be in Latin.

This obviously is the case at Christmas and other eucharistic celebrations in St. Peter's. I'm not sure it is done on Christmas, but at Masses I've participated in at St. Peter's, some parishes, particularly the Scripture readings, are frequently proclaimed in a modern language.

Christmas is about love

By Fr. John Dietzen

All that flowers opens in God. All that breathes contains Him in the chambers of His pulsing. All that is hidden under leaf, in hollow of rock in curl of shell or womb All that is silent hears His silence. (Catherine de Viock from News of the World (in Fifty On Sunday))

The birth of Christ contains a message of love that is almost overwhelming for those who have faith. God not only enters the world at one point in time--in one place. He enters fully and deeply into every atom in the universe. Even though this incarnation is a divine happening that is unique, it speaks to us of God's passionate desire to unite with us at every level of our being.

The Eucharist amplifies this message. Hidden in the wheat and wine, the priest waits for us to take Him into our hearts. And when we become aware that His presence permeates our souls, He wants us to say with St. Paul, "In Him we live and breath and have our being."

There are countless ways we show our love for God. At times we don't avert to the love He puts in us. But we love God in many ways. We love God: everytime we act from duty rather than inclination, everytime we endure the faults of an other rather than complaint.

Time capsules

Webster's book Americanized English

Noah Webster left Yale to fight in the Revolutionary War. After the war he returned to Yale and completed his education. In 1783, he wrote a spelling book, which he entitled, the "Bluebacked Speller." It Americanized English for such words as colour and labour by dropping the "u's" and waggon by dropping the "g."

The Great Seal of the United States became official on June 20, 1782. Its designer, William Barton, chose the eagle, the symbol of Imperial Rome, as the new nation's emblem, while rejecting earlier suggestions such as the love and Benjamin Franklin's wild turkey.

In post-revolutionary war days, Levi Hutchins was a clockmaker in New Hampshire, who believed in being at the job on time. He tried to awaken at 4 a.m. every day, but sometimes he slept past that hour and was distraught the rest of the day. What he needed was a devise to rouse him at the exact hour he desired to get up.

He looked at his shelf of clocks and he later wrote, "It was the idea of a clock that could send an alarm that was difficult; the execution of the idea of a clock that could send an alarm that was difficult; the execution of the idea of arranging a bell to sound at a pre-determined hour was simplicity itself." Hutchins never bothered to patent or mass-produce his alarm clock. He wasn't interested in money. He was just interested in not oversleeping.

Commercial ice cream was advertised for sale on June 8, 1786 for the first time. The man responsible for bringing so much joy to the United States was a Mr. Hall of 76 Chatham Street, New York City.

By Frank Morgan
Family Matters

I become what I choose

By Sister Virginia McCall

...our growth or lack of growth as human persons. We can see this happening to others around us... Mary was a widow after 40 years of marriage. In her grief she withdrew from her friends. Most of her time was spent at home struggling to keep Joe’s memory alive for herself. By the end of the first year her health had failed so greatly that it became necessary for her to live in a nursing home where she could receive constant care. She gradually gave up all hope and lost touch with the reality around her.

On the other hand, John grieved the death of his wife of 40 years. He missed her terribly and there were woes when the pain seemed unbearable. But he allowed himself to feel pain while at the same time he kept in contact with old friends and made efforts to gain new ones. He also began to spend time helping at the Crippled Children’s Home. This was most rewarding for him. In spite of his loss he began to find new meaning in life and a deep sense of peace within himself.

Both of these persons became what they chose. Both experienced a loss. Both felt the pain but the way they chose to deal with it was quite different. Each chose to live and one chose to die. Neither choice is easy, but possibly it is easier to just let life happen rather than make the extreme effort to move beyond oneself. However, the consequence of the least painful road is certainly not better.

The very process of facing the pain and at the same time giving of oneself to others can become life-giving. It is through our willingness to reach beyond ourselves that Christ’s presence is experienced here and now.

By Dr. James and Mary Kenny

We hear so many commercial messages to "buy, buy, buy" that we are almost immune to the danger of focusing on our own material wealth and well being.

Maturity is usually defined as "the ability to delay gratification," to hold off on impulses in the hope of a more stable and satisfying future. Credit appears to be immaturity, the desire to have what you want right now. Pay later. What is a parent to do? When your daughter is already 18, it probably is more important what you don't do than what you do.

Don’t be swayed by all the credit card ads. Don’t loan her money or cosign a bank loan. Exceptions would be where the loan is critical for a college education or unexpected medical costs. Teach them to budget—Don’t overspend. Give them a more substantial allowance in high school. Talk about money—Don’t let them be a money-making or money-and-spending machine. Industry takes advantage of our children's lack of understanding of money and credit.

Give your children an allowance from the time they start first grade. Allow them to spend their allowance on whatever they wish but with no advances. Give them more substantial allowance in high school and let them buy their own clothing. Know of no better way to learn than to buy $50 shoes you cannot buy designer jeans also.

Talk about money. We underestimate our young—saying, "It's too early, death and money. Industry takes advantage of our children's lack of understanding of money and credit. Plan shopping lists. Look for bargains together. Return defective merchandise. Teach them to budget.

Finally, pray that the bank issuing the credit card doesn't give your daughter too large a limit.

By Dolores Curran

This is a life-long process but advent provides that opportunity. The very process of facing the pain and at the same time giving of oneself to others can become life-giving. It is through our willingness to reach beyond ourselves that Christ’s presence is experienced here and now.

Parents can expect to be maligned by teens. Little comments they make will be blown out of proportion for the sake of a good story. If we reprove them mildly, they will report, "My dad really blew up." If we ask them where they’re going, they report, "I get cross-examined tonight."

It may help parents to know that teens don’t particularly enjoy eating their parents’ food. Industry takes advantage of children’s lack of understanding of money and credit. Plan shopping lists. Look for bargains together. Return defective merchandise. Teach them to budget.

Always, in ten minutes.

Everyone laughs. And that, dear parents, is the point. The longer the conversation goes on, the more exaggerated the stories must become. If one teen remains silent, the group eventually turns to him or her and say, “What’s wrong with your mom?” He may be entirely neutral about his mother’s driving but he feels the pressure to produce so he’ll reach for any fiction to remain accepted.

We do the same, of course, but we think it’s cute to talk about our kids. When we talk about us, we feel betrayed, disrespected and devastated.

When parents of teens get together for any length of time, conversation is sure to turn to the frustrations of living with adolescents. Because it is so common, we figure it’s acceptable. When teens do it, we feel and enormous sense of injustice and hurt.

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What if St. Paul were a guest on a talk show hosted by Phil Donahue or Larry King on Morton Downey, Jr.? That question occurred to me as a result of something my wife Mary said recently as we viewed one of his programs. He was interviewing two people. The first was the cocaine-using prostitute who has become examples to others on how to live rich if you’ll only commit some really grasping; boastful, arrogant and rude; disobedient to their parents, ungrateful, irreverent; heartless and unappeasable; they will be slanderers, profiteers, savages and enemies of everything that is good; they will be treacherous and reckless and condemned to骄傲of it."

Paul: I am not ashamed of the Good News; it is the power of God saving all who have faith (Romans 1:16).
Host: I’m sure you agree, however, that we shouldn’t judge each other’s behavior. Jesus told us that, right? So if I want to sin, that’s my business.
Paul: People will be self-centered and grasping; boastful, arrogant and rude; disobedient to their parents, ungrateful, irreverent, heartless and unappeasable; they will be slanderers, profiteers, savages and enemies of everything that is good; they will be treacherous and reckless and condemned to pride instead, there will be anger and fury (Romans 2:1-8).
Host: That’s pretty strong, Paul. I don’t see that much sin in my life or among other people I know. I’ll bet you’re like other preachers: only interested in sexual sins. Can you even list any other sins?
Paul: People will be self-centered and grasping; boastful, arrogant and rude; disobedient to their parents, ungrateful, irreverent, heartless and unappeasable; they will be slanderers, profiteers, savages and enemies of everything that is good; they will be treacherous and reckless and condemned to pride instead, there will be anger and fury (Romans 2:1-8).
Host: I think we have to go to a commen—
Paul: Examine yourselves to make sure you are in the faith, test yourselves. Do you acknowledge that Jesus Christ is really in you? If not, you have failed the test. . . Try to grow perfect; help one another.
Be united: live in peace, and the God of love and peace will be with you (2 Cor 12:5-6,11).

Catholic television and radio schedule

Television programs
- "Rosary in Spanish with Auxiliary Bishop Agustin Roman," every Sunday at 9 a.m. on Tele-Miami Cable, Channel 40; every Sunday at 11 p.m. on Dynamic Cable, Channel 15.
- "Focus on Life" in English with Father Thomas Weiskel, every third Sunday at 7:30 a.m. on WSVN-CH. 7; and on Fox Network, Dec. 18.
- "TV Mass in English" every Sunday: 7:30 a.m. on WPLG-CH. 10; and 11 a.m. on Channel 44.
- "TV Mass in Spanish" every Sunday, 10 a.m. on WTEN-CH. 31, and 9:30 a.m. on WSVN-CH. 51.
- "Padre Cubanas" with Father Santana, every Saturday at 5:30 on Dynamic Cable; Channel 15; every Sunday at 8 a.m. on Channel 51.
- "Celebrando en Español" with Mary Rose Aguirre, airs three times a week on Educational Cable Channel 2 (Dade County cable company).
- Monday, 8 p.m.; Tuesday, 13:30 p.m.; Friday, 9:30 a.m.; Tuesday, 9:30 a.m.; Wednesday, 12 p.m.; Thursday, Dec. 13:00; Friday, Dec. 19:30; Saturday, Dec. 15:30; Sunday, Dec. 17:00.
- "Nuestra Familia" in Spanish, 5:30-6:30 p.m. on WTVY-CH. 12.
- "New Breed of Man"/"El Hombre Nuevo" Hosted by Father Ricardo Carbonell, on the Trinity Broadcasting Network (WHTF-CH. 45), Sundays at 9 a.m.in English and Saturdays at 9 p.m. in Spanish; Monday at 9 a.m. in Spanish on Channel 51.
- Cable Programming On Storter Cable (Auto/Public Access).

Radio programs
- "Sound and Sense" Sundays at 9 a.m. on WKAT, 1550 AM; "Topico" Dec. 11, Marriage and Assimilation; Dec. 18, Religious Contributions in the Church.
- "The Rosary" (sponsored by the World Apostolate of Fatima), Sundays at noon on WEXY, 1520 AM; Sundays at 9 p.m. on Dynamic Cable, Channel 13.
- "Caminos de Fe" Hosted by Bishop Agustin Roman, Thursdays at 12:30 a.m. on Union Radio WOMC.
- "La Mensajeria de Fe" Hosted by Bishop Agustin Roman, Saturday at 4:30 a.m. on Radio Mambi, WQXJ, 710 AM.
- "Una Vida Mejor" Hosted by Father Jose Molina, Sundays at 5 p.m., on Radio Mambi, WQXJ, 710 AM.
- "Caminos de Fe" Hosted by Bishop Agustin Roman, Sundays at 11:30 a.m. on WKAT, 1550 AM.
- "En Busca de la Felicidad" Hosted by Father Francisco Santes and Federico Cabled, every day at 2 a.m., on WQAT, 910 AM.
- "Panorama Catolico" Hosted by Sister Bertha Perdue and Father Josie Nichols, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.9 FM.

In Creole
- "Kok La Chante" (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays at 7 a.m. on WVOC, 1180 AM.

Today's special guest: St. Paul

turned a quick back by posing in the nude in Penthouse to demonstrate Jimmy Swaggart’s alleged sins. The second was a third-rate actress who had slept her way into films, become a pill-popping alcoholic and was now the author of a book. Mary sighed in disgust and added, "Are we supposed to admire these people? What’s the point? Neither one is sorry for what they’ve done. Neither one is telling other people to avoid what they did. They almost seem proud of it.

As for host, he seemed unable to ask the two guests important questions about what they did, affect on them and others, and what was wrong about their behavior. Like most talk-show hosts, he was incapable of dealing with right-and-wrong, morally universal truths and the fundamentals of human nature.

Instead, he dealt with superficialities, leaving the impression that these two women were wonderful people. The lesson, you see, can become famous and rich if you’ll only commit some really huge sins, tell us the gritty details in a book and laugh along with the host about how sophisticated it all is.

And that’s when I began wondering how Larry, Phil or Morton would handle someone like St. Paul or St. Augustine or any of the other saints who sinned mightily, realized their fault, felt regret, and went on to improve their lives and to become examples to others on how to live more purely, more spiritually, more lovingly.

Imagine with me: the theme music comes up, the announcer intones his introductions and suddenly there is the host across the desk from St. Paul...
Host: My guest is Paul of Tarsus. He...

Paul: Examine yourselves to make sure you are in the faith, test yourselves. Do you acknowledge that Jesus Christ is really in you? If not, you have failed the test. . . Try to grow perfect; help one another.
Be united: live in peace, and the God of love and peace will be with you (2 Cor 12:5-6,11).

New missal for shut-ins

If you are a shut-in and watch the Mass on Sunday morning the Communications Office is now offering subscriptions to the Leaflet Missal in both English and Spanish. With this booklet you will be able to follow the readings and prayers of the Mass, right along with the priest. To order, send your name, address, phone number, and parish to: Communications Office, Archdiocese of Miami Mass for Shut-Ins, 5401 Biscayne Blvd., Miami Shores, FL 33138. Also tell whether you would like one missal in Spanish or English.

Catholic television and radio schedule
Father Varela remembered

The Archdiocese's Cuban community recently marked the 200th anniversary of the birth of Father Felix Varela, the 19th-century Cuban priest-philosopher-writer who is considered the "intellectual father" of his country and who, as an exile, served for 30 years in the Archdiocese of New York. During the Mass at St. Mary Cathedral, attended by more than 300 people including representatives of the Knights of Columbus (above), Auxiliary Bishop Agustin Roman prayed that Father Varela — whose cause for beatification has been introduced in Rome — might still inspire Cubans worldwide with his wisdom: "Speak to us of youth, of truth, of politics, of religion and the Church. Today when we are so confused politically... tells us that 'love of truth and peace is the only principle in politics.'" (La Voix photo / Aracel Cantera)

Liturgical conference to focus on RCIA

Clergy and lay people will be able to experience the Rite of Christian Initiation of Adults (RCIA) during a day-long liturgical conference to be held next January at Barry University in Miami Shores.

"Initiation '89," co-sponsored by the university and the Archdiocese's Office of Worship and Spiritual Life, will take place Jan. 28, 1989 from 8:45 a.m. to 5 p.m. Described as a "day of prayer and action," the conference is designed to help priests, religious and laity understand the RCIA, and the role of the parish community in welcoming converts to the Church.

The RCIA recalls the processes of initiation used by early Christian communities, and requires the participation of the whole parish. Over a period of time, converts are instructed in Catholicism and go through various steps of initiation, culminating with their baptism during the Easter Vigil.

The RCIA has been mandated by the bishops of the United States and will be in effect in the Archdiocese of Miami as of Jan. 28, 1989. Participants at the liturgical conference will celebrate three of the RCIA rites as models of what could be done in multicultural parishes. The rites are: Acceptance into the Order of Catechumens; Sending of the Catechumens for Election; and Enrollment of Names of the Catechumens.

In addition, there will be a number of workshops — in English and Spanish — as well as keynote talks by Father Ray Kemp, an advisor to the U.S. Bishops' Committee on the Liturgy and canonical questions on the RCIA; and Father Domingo Rodriguez, S.T., an expert on the Pastoral Plan of the Archdiocese of Miami.

Registration is by parish or organization: $20 for each of the first three persons, $10 for each person after that. After Dec. 15, the cost increases to $25 for the first three persons.

For more information, write or call: Office of Worship, 9401 Biscayne Blvd., Miami, Fl., 33138; 758-0543, Ext. 351.

Augustinian Volunteers renamed

As of September 1, 1988, the Augustinian Volunteers were renamed the "Catholic Volunteers in Florida" by Archbishop McCarthy of Miami. The Archbishop's decision will more closely identify the organization with its service area in Florida, with the bishops and Catholic volunteerism.

The Catholic volunteers in Florida will continue to promote the values of social justice by direct service and empowerment to those persons who do not have access to educational, cultural, social and economic resources. This is accomplished by individuals volunteering to dedicate their talent, education, and experience to a ministry of services on a full-time basis for one year.

If you are interested in a one year experience linking your skills with your faith or if your church organization would like a lay volunteer to share their experience in service with the needy call or write the Volunteer Office: Catholic Volunteers in Florida, P.O. Box 702, Goldenfield, Fl 32733.

Mercy Hospital seeks volunteers

Do you get satisfaction from helping someone in need? Are you the one your friends go to for words of encouragement? Do you like making new friends?

Mercy Hospital, Mercy, located at 3663 South Dixie Avenue, needs volunteers for the many different areas of the hospital. Whether answering phones, running errands, or just plain helping where needed, they have the job for you. All volunteers receive complimentary meal and parking. For rewarding experience, call Mercy's Volunteer Services Department at 265-2773.

Spiritual renewal

The Archdiocese's Cuban community recently marked the 200th anniversary of the birth of Father Felix Varela, the 19th-century Cuban priest-philosopher-writer who is considered the "intellectual father" of his country and who, as an exile, served for 30 years in the Archdiocese of New York. During the Mass at St. Mary Cathedral, attended by more than 300 people including representatives of the Knights of Columbus (above), Auxiliary Bishop Agustin Roman prayed that Father Varela — whose cause for beatification has been introduced in Rome — might still inspire Cubans worldwide with his wisdom: "Speak to us of youth, of truth, of politics, of religion and the Church. Today when we are so confused politically... tells us that 'love of truth and peace is the only principle in politics.'" (La Voix photo / Aracel Cantera)
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YEAR END MERRY CHRISTMAS FROM THE VOICE STAFF
How to judge success — and failure

By Father David K. O'Rourke, OP
NC News Service

This is a story about a failure. At least he saw himself in that light. I picoted it together after he died, talking with sister and his friends.

In 1910, when Jack was born, people who counted were supposed to have big plans. They talked about their dreams. And some people were prepared to tell themselves and others that they were on the road to big things.

Jack's family owned a farm about 50 miles from San Francisco, rich land in an expanding area. He liked farming, but he thought that it could be more scientific, more planned and more profitable. He decided he wasn't going to leave school, as so many of his friends did when they were 15 or 16 to go out into the fields. He decided to go to the University of California at Davis, then the state's agricultural school. When he came back he was going to turn a good farm into the best, a real model. As his younger sister said, "He had plans, oh did he have plans."

He was at the beginning of his second year in college when the stock market crashed in 1929. His sister recalled his reaction: "Dad's too old to be working 12 and 14 hours a day and now he can't afford to hire help. There's no one else to help but me."

He joined the Navy right after Pearl Harbor. After the war, with the G.I. Bill, he could have returned to college.

Despite all this, Jack never achieved the goals he had set for himself when he was a young man. In his own eyes, Jack wasn't a success. But his neighbors saw Jack differently. (NCP/UP photo)

By Father John Castelot

Although he prospered on the family farm and spent his life helping people, Jack never achieved the goals he had set for himself when he was a young man. In his own eyes, Jack wasn't a success. But his neighbors saw Jack differently.

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He joined the Navy right after Pearl Harbor. After the war, with the G.I. Bill, he could have returned to college.

I knew he wanted to go back," his sister said. "But I was young and wanted to get married and my Terry, who was just out of the Army, also had the chance to go to college."

"One of us had to stay on the farm with Mom and Dad," she said. "Jack told us to take the chance we had because we never knew if we'd have another."

"Jack prospered," his sister continued. "All farmers did in those days. And he was always helping people." He served on the school board and for three terms on the town council.

"But to him that was just helping his neighbors, not something you take pride in," she said. "Pride came from achieving your goals and Jack didn't achieve his."

His sister continued. "He used to tell me about the talks given by young hotshots from Davis or from the Department of Agriculture about new pesticides and better irrigation or whatever. You could tell that he would trade in all his accomplishments if he had the knowledge and education they had. He wished he was one of them."

Jack was 77 when he died last year. He outlived many of his contemporaries, so not many who filled the church for the funeral Mass remembered the young man with big plans.

But they remembered their leading citizen, the man who had built their high school, who made sure it was staffed with the most qualified teachers to be found a had the best library around. He was so kind, they said, ready to help anyone.

In his own eyes, Jack wasn't a success. By his own standards, he didn't achieve much. But the accomplishments his neighbors saw are important enough to make us wonder about the real meaning of success — and failure.

Scriptures
Would Jesus be a success today?

By Father John Castelot

NC News Service

Jesus failed everyone: his family, his townspeople, his disciples, his nation.

Mark tells us (3:20-21) that when his relatives heard about some of Jesus' activities and the crowds gathering around him, "they set out to seize him for, they said, 'he is out of his mind.'"

And many townspeople were astonished when Jesus went home to Nazareth for a visit and preached in the synagogue.

Luke says "they rose up, drove him out of the town and led him to the brow of the hill on which their town had been built to hurl him down headlong" (4:29).

Again, after Peter had acknowledged him as the Messiah, Jesus went right on to speak of his coming passion and death. But Peter objected strenuously. Like many of his contemporaries, Peter was anticipating a royal son of David, a conquering hero, a powerful leader who would kick out the Roman forces and raise Israel to the status of a world power.

Jesus failed Peter with all this talk of suffering, rejection and death. But Peter objected strenuously. Like many of his contemporaries, Peter was anticipating a royal son of David, a conquering hero, a powerful leader who would kick out the Roman forces and raise Israel to the status of a world power.

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Failing doesn't mean you're a failure

No matter what happens, God never fails us

Advent Reflections 2

The desire to succeed is so strong that people may feel devastated by a quite small failure. We think we're prepared to handle success. We're not sure whether we know how to handle failure. And we can't even be sure that we'd know what failure is if

By NC News Service

"Yes, Jesus failed everyone. But obviously he was not a failure. It would be more accurate to say he failed people's expectations.'

"whenever wishes to save his life will lose it, but whoever loses his life for my sake and that of the Gospel will save it" (Mark 8:35). This sounds like good news, but it's not. Yet its truth is borne out in constant human experience. The frantic pursuit of self-interest is a sure misery. Selfless dedication to the interests of others brings a happiness beyond price, true self-fulfillment.

Growing and greater maturity open up. Sometimes people develop a sense of failure by negatively comparing themselves with someone else. Another person's lifestyle or career can look pretty good from the outside. What is easily lost sight of is the fact that another person's vocation is different from their own vocation.

When what people do is not loaded down with ultimate consequences, then they can fail without feeling worthless.

Jesus preached to crowds who sometimes abandoned him, had disciples who denied him and even a special follower who betrayed him, but, who spent much time among the unsuccessful, also must have felt the sorrow of failure. But no amount of failure could diminish his mission of hope and compassion to this broken world.

"Actual failures or a false sense of failure may accompany the unfolding of events in our lives. But in neither case is the future closed. The future is full of surprises.'

By Father Herbert Weber

"Failing, or even being perceived by others as failing, does not dictate one's value. Everyone can learn from what has gone wrong but failures don't have to be crippling.

Accepting failure in oneself or in another also can lead to greater compassion. A young man, a sports enthusiast, found it impossible to admit that the death of a professional athlete because of drug abuse was a tragedy. He thought the player should have known better than to play with drugs.

While agreeing that the athlete's behavior was indefensible, I suggested that the acknowledgment that people do not always live up to high goals can make us more compassionate.

Attaining a better understanding of failure and compassion is a fitting goal in Advent. In the midst of Christmas preparations, there is a great deal of emphasis on having everything "just right" for the big holiday.

There is much desire not to disappoint anyone or let others down. Because of these attitudes, personal failures or struggles can be overemphasized, or buried where no one will see them.

In the midst of the turmoil, however, Advent reminds Christians that Jesus chose to come into an imperfect world, to live among humans who have a propensity to mess up, to love and redeem those who often failed to love him.

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A Christmas Gift Idea

You can give to your loved ones and friends something truly in the Christmas spirit and simplify your shopping and greeting card needs at the same time.

Through Christ, GOD gave all humanity the gift of everlasting life and love. Yet for those helpless against hunger and poverty, the celebration of the birth of CHRIST is obscured by empty bellies and unrelieved sickness. Christmas is another day of suffering for the poor, but you can help change that. By giving a gift to FOOD FOR THE POOR, in the name of your family or friends, you will provide emergency food, shelter and relief supplies, along with the message of Christ's love, to poor people existing in impoverished slums in the Caribbean.

A gift of PEACE feeds a poor family of four with rice and beans for a week—$5
A gift of LOVE nourishes a child for one month with three meals a day—$10
A gift of HOPE supplies agricultural tools and sewing machines for the poor to learn a trade—$25
A gift of FAITH sends a teacher school supplies and furniture for 30 children for one year—$50
A gift of JOY buys lumber and nails to build simple homes for those now dwelling in scrap metal teepees—$100
A gift of GOODWILL provides pumps for an entire village without running water—$500

Help the poor know the true meaning of Christmas. Share a gift with your loved ones and serve Christ's least brothers and sisters in His name. You'll help someone better appreciate God's gift to all of us.

YES, I Would like to include the Poor on my Christmas Gift List

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