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CATECHESIS

....means 'to share,
to grow, to be alive'

By HELEN SHEA JOHNSON
Voice Correspondent

"Catechesis," Monsignor John Barry, said softly, "means to share, to grow, to be alive. You can't sit down and let life lap around you. You have to plunge into it, you have to dive into it, you can't save it, you can't store it, you can't throw it in the vault. You've got to taste it, you've got to use it, and the more you use, the more you have. And that's the miracle of life."



MSGR. BARRY gives a lively presentation at St. Joan of Arc in preparation for CCD Sunday.

In that spirit, parishes all over the Archdiocese plunged into preparations for Catechetical Sunday this weekend, a yearly reminder of the need "to share, to grow, to be alive." Many parishes will be commissioning CCD teachers this Sunday.

St. Joan of Arc parish held celebration last Friday night for 18 area parishes, and the principal attraction of the evening was Msgr. Barry, an Irishman who could charm the ears off a leprechaun. Monsignor is the Catholic clergy's gain and Broadway's eternal loss.

He lives in California, "very close to the Rose Bowl Parade route," in the rectory of Holy Family parish, where he spends most of his time writing his Lord of Life series, put out by the Sadlier Press, and a multitude of other catechetical texts and materials for nearly everyone from five-year olds to 95-year olds.

In his spare time, he is director of religious education for the Archdiocese of Los Angeles.

CAUGHT IN AN off-Broadway moment before the evening began, in the Boca Raton parish, Monsignor spoke from the heart. "We don't just deal with children. We deal with youth, with adults, with parents, with singles, with aging people, the whole community."

He did admit that that might be a
(Continue on Page 6)



It seems Jennifer Miller will be well prepared for CCD if her time comes.

Despair on Krome Avenue

By ANA M. RODRIGUEZ
Voice Staff Writer

"The expression in their eyes was one of weariness and hopelessness," said Archbishop Edward McCarthy after celebrating Mass with the Haitian refugees living at Krome South. And even though he told them that the Church does not have immigration laws, very little seemed to cheer them up.

They have good reason to be sad.

"If they had put me in this camp for four days," says Siro del Castillo, "on the fifth I would have jumped the fence."

DEL CASTILLO is coordinator of Krome Ave. North, the camp where over 1,000 Cubans who recently arrived on the Freedom Flotilla are being held while awaiting processing and sponsors.

A few blocks down, if blocks

Mass in the rain is celebrated at the Haitian camp by Archbishop McCarthy and Fr. Wenski.

could be measured where only trees, crabgrass and sand border the road, sits the Haitian camp. Here, over 1,000 other refugees await the same thing the Cubans do: sponsors, jobs, a chance to get out.

The camps, sitting in the Everglades, are not the healthiest or most comfortable of facilities. The refugees sleep in tents which are often overcrowded. Mosquitoes abound.

But conditions at Krome South, as the Haitian camp is known, are worse. Snakes interrupt the refugees' sleep. A pool of standing water, run-off from the men's showers, breeds algae and creates a stench. At night, there are no lights. Worse, the odds are that few of the Haitians will be able to leave any time in the near future.

"ANYBODY'S patience can wear thin if they're held in a place like this without any hope of getting out," says Larry Mahoney, spokesman for Krome South.

The camps, like Tent City in Miami, Fort Chaffee, Eglin,

(Continued on Page 17)





News At A Glance

New Editor Named

SAN ANGELO, Texas —(NC)— Father Mark Woodruff has been named editor of the Texas Concho Register, the bi-weekly newspaper of the San Angelo Diocese. He succeeds Frank J. Trudo, who has been editor for six years.

Reps Sought for Family Life, Campus, Youth, and Adult Ministries

WASHINGTON —(NC)— The U.S. Catholic Conference's Department of Education is seeking representatives for family life, campus and young adult ministry and youth ministry, Father Thomas G. Gallagher, USCC secretary for education, announced.

Japanese Bishops Conference Invite Pope to Visit

NAGASAKI, Japan —(NC)— The Japanese Bishops' Conference has decided to invite Pope John Paul II to Japan in November 1981. A preparatory commission has agreed to begin negotiations with the Vatican on a specific itinerary.

Churches in Hanoi Seem more like Historical Monuments

HANOI, Vietnam —(NC)— Catholic churches in Hanoi appear to be historical monuments rather than places of worship, according to an article by Reuters, the British news agency.

Msgr. Ligutti Receives Iowa Awards

DES MOINES, Iowa —(NC)— Msgr. Luigi Ligutti, former executive secretary of the National Catholic Rural Life Conference, has been named recipient of the Iowa Award, given once every five years to a distinguished Iowan or former Iowan by the Iowa Centennial Memorial Foundation.



BERRIGAN'S ARRESTED— Father Daniel Berrigan is led by an officer from a police station in King of Prussia, Pa., after being arrested during a demonstration at a General Electric Co. defense plant. Father Berrigan and his brother, former priest Phillip Berrigan, were among eight people arrested after they forced their way past an unarmed guard and attacked some foot-high missile nose cones with hammers. (NC Photo)

Mayors picture grim urban world

ROME —(NC)— It was a grim picture: a world of more than 3.5 billion city dwellers, increasingly dependent for food on the dwindling rural areas; helpless to cure pollution-related diseases killing millions; and battered by the perennial urban problems of unemployment, crime and poverty.

The picture emerged not from a new futuristic novel but from the sober ponderings of the year 2000 by 60 big-city mayors at a recent international conference in Rome on "Population and Urban Future."

In a 19-page closing document called the "Rome Declaration," the mayors warned that "there are few countries in which a plan of urbanization exists."

"THEREFORE IT will be necessary in as short a time as possible to draw up plans of action at the national, regional and local levels," the declaration added. "But

for their success an effective cooperation and international assistance are necessary."

Background papers presented at the conference showed the enormity of the problem.

Philip M. Hauser of the University of Chicago and Robert W. Gardner of the East-West Population Institute estimated that by the end of the century the earth's population will be about 7 billion, more than half of them living in urban areas.

At the beginning of the 20th century, the Hauser-Gardner study said, only 13.6 percent of the world's population lived in cities.

The report was prepared for the United Nations' Fund for Population Activities, sponsor of the conference.

The population experts listed 25 metropolitan areas which will have populations of more than 10 million each by the end of the century.

The list was headed by Mexico City (31 million) and Sao Paulo, Brazil, (25.8 million) and included the New York-northeastern New Jersey area (22.8 million) and Los Angeles-Long Beach, Calif. (14.2 million) in fourth and 12th place, respectively.

ANOTHER REPORT projected that the Brazilian cities of Rio de Janeiro and Sao Paulo would form a single "megacity" with a population of 45 million by the year 2000.

"Direct collaboration between the governments of the two cities is necessary to plan and, as far as possible, prevent an uncontrolled growth that could lead to disaster," Mayor Julio de Moraes Coutinho of Rio de Janeiro told the conference.

"Even today the two cities face considerable problems in organization and ecology to satisfy the needs of the 10 million inhabitants of (greater) Rio and the 16 million of (greater) Sao Paulo," he added.

Pope praises catechists

CASTELGANDOLFO, Italy —(NC)— Pope John Paul II recently celebrated Mass for a group of catechists at Propaganda Fide (Propagation of the Faith) Church in Castelgandolfo and in a brief homily praised their work and offered "fatherly encouragement for a zealous and intelligent pursuit of your most precious activity."

An international group of catechists who were guests of Propaganda Fide attended the Mass.

Also present were catechists from the Archdiocese of Florence, Italy, and from the town of Castelgandolfo in the Alban Hills south of Rome, where the pope has his summer residence.

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New horizons in Catholic education

Catholic educators are thinking big around here these days.

The Archdiocese Education Foundation, a new vision in local Catholic education is now officially incorporated and ready to start making strides toward total development in the Archdiocese of Miami.

The AEF is based on the concept of an endowment to provide supplemental funding for every educational need that might arise in the Archdiocese that cannot be met through regular school or parish funds.

"By 1990," said Father Vincent Kelly, Archdiocese Superintendent of Education, "eighty percent of parochial schools will be supported by endowments" or will be in danger of collapsing.

ADDRESSING a meeting of prominent lay supporters of the program, Father Kelly said, "Five dioceses in America, including Miami's, have similar foundations and 15 others are looking into the possibilities."

He pointed to recent surges of rank and file Catholic support for Church education and said, "If the

Church ever neglects its children, it will have lost its greatest resource."

The Foundation is based on donations of virtually any sort, cash, stocks, insurance policies, bequests in wills, trusts, bonds, and such. Many Catholics, it was pointed out, never think of Catholic education in terms of long term donations. Now they can.

The AEF is a nonprofit Foundation run by professional investors who will handle the tax exempt funds which will be perpetual, with only the proceeds going toward educational needs of the diocese.

AN INDIVIDUAL donating to the AEF may designate the gift to be used at the parish level for a specific school or program of his choice, such as St. X Parish's CCD program or elementary school.

Or the gift may be for the general fund to be used at the directors' discretion at the Archdiocese level.

Fr. Kelly said seven needs have been identified as priority areas at the Archdiocese level:

1. Teacher supplements for parishes that can't afford enough teachers.



Fr. Kelly explains innovations at luncheon meeting as Archbishop looks on.

2. Assistance for needy students, the sick or handicapped.

3. Help for inner city schools, of which there are seven such schools now needing aid.

4. New schools needed in certain areas.

5. Help for schools with special problems such as declining enrollments.

6. Funds for retraining teachers. (Within 10 years 80 to 90 percent will be lay teachers.)

7. Help for migrant children who can't break out of the poverty cycle

without follow-through of Catholic schooling.

Archbishop McCarthy, pointed out that the Catholic schools don't get any government aid, thus necessitating personal commitment to the schools. The people want them, he said.

CITING HIS experience of a few days earlier, at a dedication of a new Catholic school, he said, "The parents were ecstatic, walking three feet off the ground.

"If you could have been with me you would know," he said.

Sex Ed for parents offered

By ANA RODRIGUEZ
Voice Staff Writer

Sex education is not just for kids. Carol Farrell, Assistant Director for Parenting of the Family Enrichment Center, says parents need it just as much, if not more.

In keeping with that philosophy, the center is offering its third leadership training course, in human sexuality beginning this October. The eight-week course is designed to prepare a team of from four to six persons to conduct a similar six-week "human sexuality for parents" course at the parish level. The training covers the physiology, psychology and morality of sex, and is taught by Farrell and

Jane Smith, a registered nurse and full-time family health and sex education teacher in Palm Beach County.

TEAMS HAVE already given the course to over 300 people in eight parishes, and Farrell hopes the program, possibly the first of its kind in the nation, will develop into a regular part of Archdiocesan family life.

The purpose of the course, according to Farrell, is to "demythologize sex and defantasize it" so that parents will be able to talk about it comfortably with their children. Farrell hopes that parents who take the course will be able to discuss sex "calmly, confidently, competently and Christianly."

She admits that "sex is an up-

tight word," especially when parents think that someone else is going to teach their kids "the wrong things." But many times, she says, parents are embarrassed to talk about it, or unprepared to answer their children's questions. One way or another, they'll find the answers.

"It's just a question of who's going to do the job. If we don't, someone else will," Farrell says. "The children are living in a sex-saturated world. We have to help them cope." Her favorite phrase is, "We were never their age."

"The kids are growing up in a very different atmosphere than we were growing up in...We just can't afford to trust that God's going to take care of what is essentially our responsibility."

"No one can take the place of what the parents can and have to do." Unfortunately, "most adults have not really had good experience in training," Farrell says. "There are a lot of things we were taught that are inaccurate..."

She stresses that, whether they know it or not, parents are teaching kids about sex from the day they are born. "Education in human sexuality starts with day one and only ends the day you die. It's a process that continues".

At each different stage of a child's life, he or she is developing

sexually, and parents have to be able to answer questions each step of the way. Farrell hopes that eventually a course in human sexuality for parents will be incorporated into each stage of the sacramental preparation program.

In addition to giving out facts and "deconditioning" parents to be able to discuss sex "just like you would discuss geography," says Farrell, the course allows parents to "help each other."

It also stresses communication. "If they (children) can talk to us about this," she says, "they can talk with us about everything."

ALTHOUGH WARY at first, parents who take the classes are enthusiastic about it afterward, according to Farrell.

Luis and Gladys Gonzalez took the leadership training and eventually conducted a six-week course in Spanish for their fellow parishioners at St. Benedict's in Hialeah. Gladys says in addition to helping them as a couple and making them more aware of the individuality of their children, the course "moved us to speak to our eldest daughter, and that was a marvelous experience. We treasure it and will treasure it always."

For more information, contact Carol Farrell at the Family Enrichment Center, 651-0280.

OFFICIAL

Senate Officers

The Senate of Priests of the Archdiocese of Miami has elected officers for the 1980-81 year as follows:

- President: Fr. Vincent T. Kelly
- Vice President: Fr. James Reynolds
- Corresponding Sec.: Fr. Thomas Wenski

- Rec. Sec.: Fr. John Vereb
- Tres.: Fr. Michael Kish.

The Chancery announces that Archbishop McCarthy has made the following appointment:

THE REV. DAVID PUNCH - to Director of Pastoral Care at the St. John's Nursing and Rehabilitation Center, Lauderdale Lakes, effective September 17, 1980.

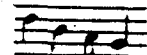
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Members of the Black Catholic Advisory Committee (above) meet at St. Mary's rectory for a lunch meeting following a concelebrated Mass on Sept. 9th at the Cathedral in honor of the Feast of St. Peter Claver, a Black Saint. Right, Archbishop Edward A. McCarthy gives Communion to a young participant at the Mass honoring the saint who worked with slaves arriving in the New World from West Africa, in early 1600. (Photos by George Kemon)



“...and God made
the sun,
the moon
and
the stars...”



Leon V. Kofod photo

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'Church of the Handicapped'

St. Brendan's hosts 200 for Mass, food and study

By GEORGE KEMON

"I assure you that your coming here today to visit in our pastoral community means more to us that we can ever do for you." This was part of Msgr. David E. Bushey's greeting to almost 200 handicapped people who came to St. Brendan's last Saturday morning to Mass, meet for lunch and fellowship, and enjoy a Bible lesson.

St. Brendan's played host to the 'Church of the Handicapped' a service, ecumenical in nature, provided for the handicapped in the greater Miami area and sponsored by more than 22 churches of various denominations.

The lame, the halt, the blind, came together from all over Miami and Miami Beach to worship together, to enjoy each other's company, and to learn of the Word of God. They came by private auto, by wheel chair van, transported by the Knights of Columbus, aided after arrival by St. Brendan's CYO, and ministered to by various members of the parish working under the able direction of Mrs. Claire Gregory, General Chairperson, and hard-working members of several committees.

THIS PROGRAM of fellowship and worship for the physically handicapped was initially sponsored by the Miami Shores Presbyterian Church. The first services were held in June 1973, and they now have become monthly events.

In the more than 7 years since then, services have been sponsored by more than 20 different churches ranging from North Miami Beach to South West Miami and representing seven major denominations. Attendance is frequently in excess of 100 handicapped persons.

The program has evolved into the Church for the Handicapped.

Basically, the program provides a once-a-month worship opportunity for the physically handicapped who, because of physical condition, transportation problems or other personal situations, cannot attend regular church services.

IN ADDITION to preparing and



Msgr. David E. Bushey, pastor of St. Brendan's gives communion to a participant in the "Church of the Handicapped" hosted last Saturday by St. Brendan's. Mrs. Carmen Fonseca, right, Committee member, and Sister Bertilla, CSFN, assisted the handicapped during the Mass and luncheon held in the school cafeteria. (Photo by George Kemon)

serving the luncheon and handling other functions in connection with the services, members of the sponsoring church provide transportation to and from home for those who need to be so accommodated.

The church for the Handicapped usually begins with a Bible lesson at 11:15 a.m. followed by Luncheon and fellowship from 12:00 to 12:45 p.m. The worship service begins at 1:00 p.m. and concludes at 1:45 p.m.

In the case of St. Brendan's, Msgr. Bushey started the program with a general greeting and

celebrated Mass for the Catholics present. Then luncheon was served, fellowship held, and then a Bible lesson with Fr. Bill Millerrest presiding.

Msgr. Bushey passed among the 'parishioners' with Holy Communion for those Catholics wishing to receive it and music was provided by three very able young people with guitar and voice.

THERE WAS a persuasive feeling of warmth, caring, and sharing in the cafeteria where the

program was held, and this was enhanced by a fine luncheon of Chicken ala King and accompaniments provided by the ladies of St. Brendan's.

The program is currently coordinated by a central committee made up of Paul L. Date, John J. Reinecke, and Robert D. Rose of Miami Shores Presbyterian Church and John Winters, Executive director of GOAL, Inc.

It was a very special day for the handicapped, and for many present who were not.

Liturgical Dance Demonstration

The St. Maurice Liturgical Dancers will present a Lecture Demonstration on the "Historical and Contemporary Applications of Sacred Dance." The presentation will take place on Friday, September 26, at 7:30 p.m., at the Church of St. Maurice, 2851 Stirling Rd., Ft. Lauderdale, (one mile west of I-95). There will be a \$2.00 charge per person.

Dessert/Card Party

CATHOLIC DAUGHTERS OF AMERICAS, Court Holy Spirit No. 1912, Pompano Beach, Fla. will sponsor a Dessert Card Party on

September 27th, 1980 at 12:00 Noon - St. Elizabeth's Gardens, Pompano Beach. Donation \$1.25. Refreshments served. For Information contact 941-5546.

Young at Heart

St. Coleman's "Young at Heart" Club will hold their first meeting of 1980-81, Sept. 29, at 1:00 p.m. in the Parish Hall. New members and guests are cordially invited

New Superior at Cenacle

Sr. Marie Halligan, Provincial of the Eastern Province of the Congregation of Our Lady of the Retreat in the Cenacle, has appointed Sister Kathleen Flannigan to

a three-year term as collegial superior of the sisters at the Cenacle Retreat House in Lantana.

Attracted by the prayer life and the apostolic ministry of retreats and spiritual direction, Sister Flannigan entered the Congregation in 1951 and made her final profession in Rome in 1959.

★★★

Currently, Sister is on the Advisory Board of the AT-HOME RETREATS, an international training and resource organization under the auspices of the Cenacle Sisters with headquarters in New York. This program will be introduced to the Archdiocese of Miami in the near future by the Lantana Sisters.

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Increased vocations Needed in Venezuela

CARACAS, Venezuela —(NC)— The Venezuelan Bishops Conference sees increased vocations as the key to better ministry to the poor, who form a majority in this oil-rich country of \$13.5 million.

Navy Invites Hispanics to Join

WASHINGTON —(NC)— The U.S. Navy has invited Hispanics to join in greater numbers because the nation needs their sense of moral values, according to Edward Hidalgo, Navy secretary. He said Hispanics have shown a dedication to the family and to duty and can make an important contribution.



INDIA NEEDS 55 CHAPELS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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FAVORITE
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Here's a sampling of mail from hungry southern India. It says in gist that God will be at home there if people have a place to pray . . . From Umikuppa, one of the poorest areas of Kerala, India, Father George writes, "We have completed construction of the foundation of our new church, but rising costs have forced us to discontinue work because our parishioners are too poor to contribute any more." Since they will provide the labor free, only \$2,000 is needed to complete the structure. . . . \$4,000 will build a church in Ponneduthan-Kuzhi, India. . . . \$5,000 will provide a chapel in Walayar for the poor Catholic workers there. . . . How many churchless villages are there in southern India? Here in New York we have requests for 55 of them, all approved by the Holy Father. . . . Build a low-cost church in your loved ones' memory, some may be named for your favorite saint! Write to us right now. You'll know in your lifetime you've done something permanent for God. . . . Send at least as much as you can (\$100, \$75, \$25, \$10, \$5, \$2) for a church in a churchless village. Give the poor a place to worship God.

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Catechesis Means to Share

(Continued from Page 1)

new emphasis in the catechetical movement. "We now have the adult faith as a focal point. So we're not looking any longer at 'the graduation.' We're looking now at continuing enrichment in the knowledge and love of our faith.

"And knowledge means that from, say, the age of 12 through adulthood, we can't discuss the history of salvation without being very much aware of the Old Testament. The Old Testament gives us our prayer, our understanding of who we are as God's people."

THE EVENING, planned by Sister Immaculate Murphy, Director of Religious Education at St. Joan. Was an inspirational get-together for teachers and catechists from area parishes from Lantana to Hollywood. Msgr. Barry gave a similar presentation in S. Dade the previous night.

St. Joan's began with a hilarious film called "Projecting the Right Image."

Then, while Monsignor's expressive hands formed imaginary objects of all shapes and sizes, his attention-riveting speech punctuated with a range of sound effects worthy of Orson Bean, we played "Persons Involved in Catechesis."

Drawing a beautiful, almost-perfect circle on the blackboard, Monsignor played nearly every scene from Shakespeare as he waited to hear the correct word to put in the circle: Teachers, Children, Parents, Clergy, Parish,

Community, Family, Persons. All were chalked down on the outside of the empty ring. None would do.

Oh, you want to know the correct word? Jesus.

AN OUTSTANDING performance of miming and sound effects accompanied the next number which was: How to Teach.

"See each person as he is," (easier said than done, admittedly, as Monsignor was quick to point out with a list of his own failures.) "Use stories. If you don't have one, make it up. If you come across a lousy story in the text, throw it out," he said, adding quickly, "Of course, you won't find any in the Sadlier series."

And then, suddenly serious, "Never start any instruction without praying. A prayerful approach." Finally, offering a gamut of roles, "Use variety. Be gentle, challenging, joyous, serious." And "Don't get so busy organizing that you forget to bring in Jesus."

"Catechesis, Monsignor said, has been going on as long as the Church has been around. This is nothing new. It is, in fact, very traditional — people gathered around Christ, forming a worshiping community, and being aware of God's presence and of his presence in the community. And then accepting the growth God gives them within the experience of their own lives. It is very much a Gospel orientation in the sense of modeling catechesis after the ministry of Jesus in the Gospels."

Church schools win on unemployment tax

NC News Service

In a significant victory for parochial schools, a federal appeals court has ruled that church schools should not be forced to pay unemployment compensation taxes for their employees.

To force the schools to pay the taxes would be contrary to the intent of Congress, ruled a three-judge panel of the 5th U.S. Circuit Court of Appeals in New Orleans Sept. 8.

THE RULING overturned a decision by Secretary of Labor Ray Marshall that the schools must be covered by state unemployment compensation plans and thus must pay unemployment taxes.

"If Congress desires to change the established exemption of unemployment compensation coverage for elementary and secondary parochial school employees, it is well within its ability to amend the law to reflect that desire by drafting a clear statement to that effect," ruled the appeals court.

"But it is not the responsibility or function of this court to perform linguistic gymnastics in order to upset the plain language of Congress as it exists today," the court added.

In Washington, a Labor Department spokesman said the department had no immediate comment on the decision.

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Priest fights club racism, gets flack

INDIANAPOLIS —(NC)— The efforts of a priest to persuade officials of a swimming and recreation club to allow blacks to become members has caused some Catholics to quit his parish and alienated others.

The priest, Father David Lawler, pastor of Immaculate Heart Parish in Indianapolis, has been involved in an effort to integrate the Riviera Club in the same neighborhood as the parish since a black student of the parish school drowned on Memorial Day 1979, while swimming with a group of white friends in the White River near the club.

THE YOUNGSTER would have gone with his friends to swim in supervised circumstances at the Riviera Club, Father Lawler said, but they felt that, although their families belonged to the club, he would not be welcome there.

Established in 1933, the Riviera Club has a mostly middle-class membership. It provides outdoor and indoor swimming pools, athletic facilities, picnic areas and dining halls. It has more than 9,000 voting members and about 17,000 people use its facilities.

Recently, the club rejected the membership applications of an attorney, a banking executive, an Indiana university medical professor and an Army officer. All were either black or members of biracial families.

For years, the club's refusal to admit blacks has "been known and taken for granted," Father Lawler said.

He has become involved in efforts to change that policy because he regards the matter as a moral-religious issue, he said. "It touches the basic dignity of all mankind."

"The parish is heavily involved in that club," Father Lawler said.

"Over half of this parish belongs to the Riviera."

The priest said that most members of the parish do not support his stand.

"THEY LIKE the Riviera Club the way it is. Over 90 percent of the parish wishes that I would shut up and get out of this thing. I can name on one hand the families that are behind me on this," he added.

One of the parishioners who disagrees with Father Lawler is John White, a long-time member of the club. In a letter to a now-disbanded parish council committee that elected not to take a stand against the club's policies, White wrote: "Clearly, this is not a case of racial discrimination but rather one of

private property rights...The principle of private property ownership and control is deeply ingrained in the American tradition and is inviolate."

In a telephone interview, White said the club does not racially discriminate. "I believe," he added, "as a private citizen it is my right to assert freedom of choice in the selection of clubs and whom I associate."

George Callahan, a Catholic member of the club's board of directors, said, "The Riviera Club is a private club. A private club has the right to accept or reject any application for membership." Callahan would not explain what the criteria are for membership in the

club nor why admission of blacks would violate their property rights.

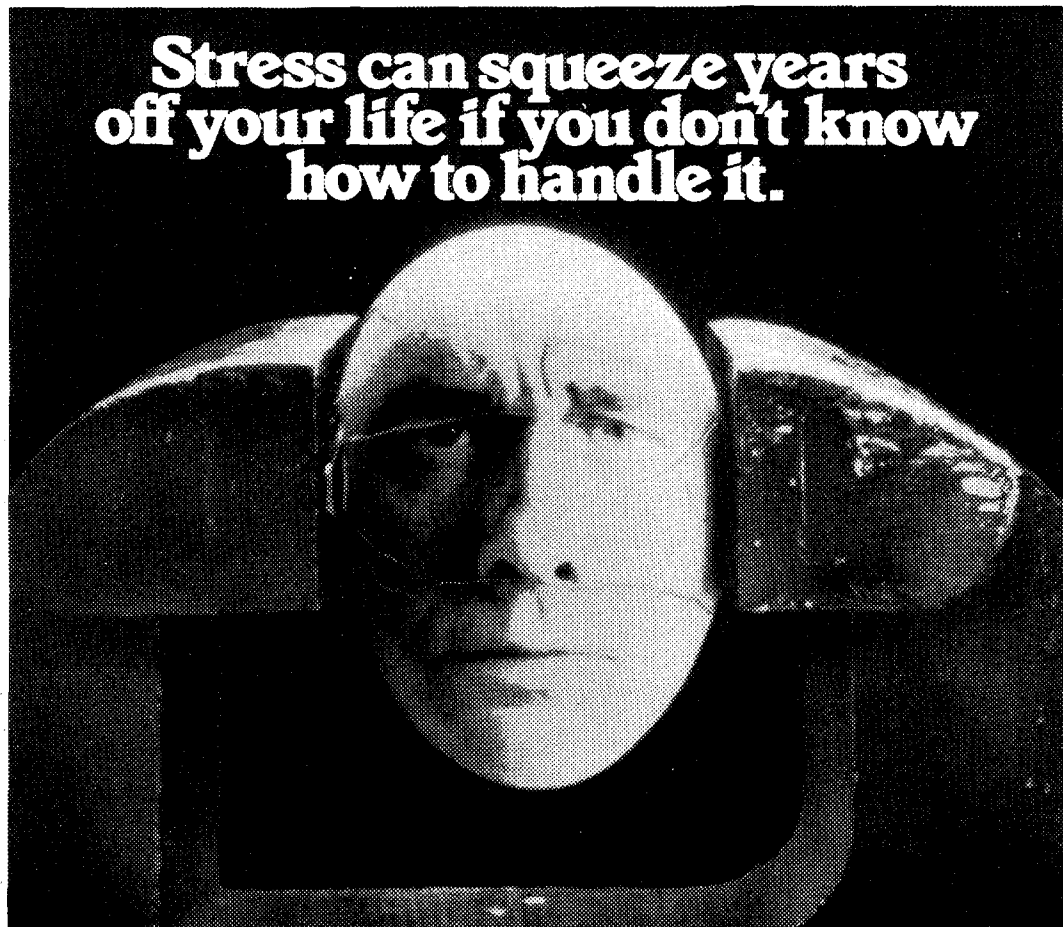
JACK SNYDER, an attorney who is a member of Immaculate Heart Parish and the club, said he and a small group of club members have sought unsuccessfully for years to integrate the club through rule changes. The club's membership committee "Plainly discriminates on the basis of race," he said. "I can reach no other conclusion."

The club is geographically close to and well within the financial resources of many black families living in the integrated, middle-class neighborhoods surrounding the club, Snyder said. "That's why it's such a crime. It's within the reach of so many black families."

Holy Days backed in Philly

PHILADELPHIA—(NC)— A survey of Catholics in the Archdiocese of Philadelphia by its Commission on the Sacred Liturgy indicated that 95,308 or 64 percent of the Catholics responding wanted the holy days of obligation left intact.

They were commenting on a U.S. bishops' proposal, announced in mid-May, to change or eliminate four of the six current holy days.



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MATTER OF OPINION

Being entrusted, then, by God's mercy, with this ministry, we do not play the coward's game of avoiding all controversial questions, there must be no created gaps in the

teaching of God's Word. It is by holding the truth publicly before the world that we recommend ourselves to the honest judgment of mankind, as in God's sight. (2 Corinthians 4:1-2)

'One-issue' issue common sense

Some common sense needs to be applied to the so-called "one-issue" voting question that seems to pop up every election time.

The issue centers primarily around the question of pro-life groups qualifying or disqualifying a candidate based on his abortion stand.

First of all, it has to be admitted by any fair person that voting based on one key issue is hardly restricted to pro-lifers. Giant unions will endorse a candidate or whole party based on self-interest (which is their democratic right), elderly persons will often vote for the pro-Medicare candidate, while doctors may vote against that candidate for the opposite reason. The examples could go on and on.

The pro-lifers' view is that, while other social issues such as welfare, war, hunger, are important, being born is a basic right that must be fulfilled before the others can even apply—e.g., you can't be hungry if you are never born.

That is all true.

However, that is where the reasoning must be carefully applied so as not to do a disservice to the pro-life ideals and the Church.

The problem comes, not when the "one issue" is your key issue, but when you make it the ONLY issue you even look at. Statements and documents of the Popes and Bishops, taken as a whole, have said,

Editorial

in effect, that abortion is a primary concern, often ranking ahead of all others, BUT, you still cannot make a true moral judgment without looking at the other issues.

Surely, this is unassailably logical and valid.

Why? Because you simply cannot judge a candidate's total moral turpitude, even as applies to life, by a simple yes or no stand on abortion, without looking at a lot of factors.

For instance, Larry Flint, publisher of the infamous Hustler magazine is "pro-life." He flatly opposes abortion. Some noted Southern fundamentalist politicians have opposed abortion while taking racist stands in other areas or supporting the total decimation by bombing of North Vietnam during that war.

Neither the pro-life movement nor the Church can be well served by identification with, say, a racist or war monger. To be truly for life, one must understand the spirit of life.

On the other hand, some candidates, while theoretically supporting abortion rights, might actually vote for the Hyde restrictions or other pro-life measures as a matter of legal rights for taxpayers. This is at least worth consideration.

In other words, even if the right to life IS the paramount issue, a look at all the issues, will more truly certify a candidate's pro-life stand.

When it comes right down to it, every issue is a life issue.



By Fr. John Dietzen

Of marriage and death

Q. If a man and woman have been legally married for a number of years and an annulment is obtained, for whatever reason, are the children born to this couple considered illegitimate?

Our discussions about this are getting out of hand and I hope can be put to rest with your answer. It all started with Frank Sinatra and his annulment and return to the sacraments. (Maryland)

A. If the man and woman in question were free to marry in the first place, any children born during their legal union would be considered legitimate by the church, even if the marriage was annulled sometime later.

Such a union is called a "putative" marriage; that is, everyone thought it was a marriage and there was no overt reason to think otherwise. The fact that some condition was present throughout the marriage that enabled it to be annulled some years afterward does not change the fact that this couple was thought to be married by everyone, probably including even themselves.

Their children would be considered legitimate for all purposes of church law and, to my knowledge, also of civil law.

It is quite possible, of course, that children could be injured emotionally more or less seriously by the awareness that their parents, at this late date, feel they were never married at all and that such a declaration has now been made by church or law. Legally, however, no stigma whatsoever devolves on the children because of the annulment.

Q. A friend of mine, a former Catholic, died recently. I say "former Catholic" because for years she did not go to Mass. She requested that she not be brought into church after her death. In spite of this there was a funeral Mass for her.

Is this usual practice? Would a person like this always have a funeral Mass? (Massachusetts)

A. When a person dies after years of neglect in the practice of his or her faith, every benefit of doubt is given in determining the type of funeral rite that is provided. Often the children of such individuals are aware of situations in the family that

color the attitude of the dead person quite differently than the person appeared to outsiders, possibly even to the parish priest.

On the other hand, the church does not feel it has a right to impose religious ceremonies on people who have explicitly and with full consciousness rejected them.

It certainly does not presume to make nay judgments on how that person stands before God, but the position of the church is that it must respect the clear intent and will of the individual as expressed when that person was alive.

It is impossible to judge from

this distance the circumstances of the individual and family you mention. In fact, I would guess that many elements of that person's religious and family life are unknown, even to you as a close friend.

I assume, as I would suggest you do also, that the parish priest on the scene acted with as great a concern as possible for the woman who died and for her family and friends.

(Questions for this column should be sent to Father Dietzen, St. Mark's Church, 1113 W. Bradley, Peoria, Ill. 61606.)

LETTERS TO THE EDITOR

Babies at Mass Explaining heaven

To the Editor:

Why do so few Catholic churches provide nursery services for the parents of small children? The answer I have most often heard is that Catholic priests believe in a family atmosphere of worship which can only be achieved if the entire family attends Mass together. This is a beautiful ideal, but it rarely works out in reality (which is probably why most Protestant churches have nurseries, their clergymen having discovered this fact through their own fatherhood experiences).

Most of us have had experience,

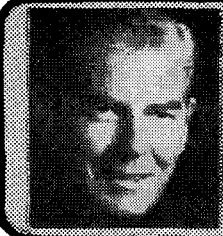
in some form, with crying babies or energetic toddlers at Sunday Mass; and rather than gain anything from the service, we come away frustrated and sometimes angry. The young child cannot understand why he must be quiet and still; his parents are often on edge and pay more attention to the child than to the altar. Adults sitting near often glare at the parents, wondering why they must bring a young child to church.

The solutions that parents find to this problem usually go in total contrast to the "Catholic ideal" of family worship. Most often the husband and wife attend different-time Masses while the other stays home to babysit. This, of course,

hardly works for the single parent or for the wife whose husband works on weekends.) Others (and I know a few mothers in this situation) stop going to Mass until their children are old enough to behave. Then there are others (a minority) who are fortunate enough to be able to hire a babysitter for an hour each Sunday.

It seems to me that the ideal of family worship could be much better achieved if churches provided nursery services for a few selected Masses each week. I'm sure many would volunteer to babysit (I know I would), and everyone — children, parents, and the rest of the congregation — would benefit.

Bonnie Reilly
Plantation



By Msgr. James J. Walsh

Some blame God for Everything

God has a worse track record than Adolph Hitler with some people. He gets blamed for all kinds of evil which touches the lives of people. Let there be a devastating storm, a very harmful drought, a plane crash or any kind of public disaster, and some are quick to murmur, "Why did God allow this?"

All the more so in our personal lives do we put the blame on him. Let there be cancer or just a broken hip; let there be a split in what started out as an ideal marriage; let a young man be killed in a car wreck; let a youth get hooked on drugs, let a baby be born deformed or an old man linger in a coma and who gets blamed for it all? The Lord God Almighty.

And yet it is a fundamental belief in Christianity that God directs "all things to their proper ends." By all things we mean all the events of life, the good and the bad, the happy and the tragic, the easily explained and the mysterious, the just and the unjust.

REFLECT ON these words of the First Vatican Council: "God watches over and governs by his Providence all things that he has made, reaching from end to end mightily and ordering all things sweetly."

It takes a healthy faith to go along with this. It helps us to "see" that seemingly unreasonable events which befall even the innocent can find a valid place in God's overall plan for eternal happiness. This kind

of faith surfaces when problems come and, even while pain is throbbing, assures one that God knows all things, that he controls all, that he can turn an apparent evil into a blessing. Faith of this quality makes one realize that there is a marvelous, perfect plan for each human life, a plan which has a distinct, important place in the over-

"All the more so in our personal lives do we put the blame on Him. Let there be cancer or just a broken hip, let a youth get hooked on drugs, let a baby be born deformed or an old man linger in a coma...and who gets blamed for it all? The Lord God Almighty."

all design of God for the universe.

In this case, we do not pretend or expect to understand all the actions of God. All of his works are beyond our comprehension. Who can understand the depth of the Father's love in sending his Son to die on a cross? Who can fully explain the divine mercy which pulled the Good Thief from the edge of hell into paradise? Who can tell us why he drew us out of nothingness and gave us natural life on earth and promised us supernatural life in his own home?

ONLY FAITH can accept all this without complete understanding. God has the right to demand of us the compliment of trust, most especially when the evidence presented to us seems contrary to his justice and goodness. No one has a right to say,

"How can a good God do this to me?" That may well be the stupidest question capable of being formulated in language. We are answerable to him, not he to us.

Our Lady had to follow the same law. We might expect since she was the mother of the God-man, that she would be fully acquainted with the divine plan and would need little or

no faith. How wrong that is! Her knowledge of God did indeed surpass that of the greatest scholars and saints, and yet no one was ever asked to endure tests of faith to the degree God demanded of her.

For instance, when the child Jesus was "lost" for three days. We are told by the great spiritual writers that those days were the greatest sorrow of Mary's life, greater even than watching him die on Calvary. It seemed so thoughtless of Christ not to have told her that he had to spend a few days in the temple with the scholars, so that 18 years later they would remember the child of wisdom and thereby be helped to believe in him.

HE WAS NOT thoughtless. Mary's faith needed strengthening through trial, because she was a human being who had to go to God

through faith. If love is to grow, faith must struggle in darkness. It must be tried in a way not expected.

Jesus acted the same way with the apostles. He explained much to them, but they didn't understand most of it. Even after his resurrection, they were confused and fearful. What a test his death was, after all his miracles and promises.

Before he ascended into heaven, he put them to the keenest test by promising them persecution, betrayal and martyrdom.

So it was with all the saints. **SO IT MUST** be with us. Each of us could enumerate countless instances of pain and suffering which seem to contradict the goodness of God. We look around and see non-believers living a comparatively easy and prosperous life. Faith has to struggle with that contradiction and turn on the light to see that this life is very brief, that God makes all things right in the next world and that his justice will prevail.

To all of this Jesus may say, "In a little while you will see me, and I will reveal to you my over-all plan. I will reward your faith in a way that eye has not seen nor ear heard. I will prove, after your few years on earth, that every single incident had meaning and purpose. Only then will you see that all things in life worked together unto good, the eternal good of your soul. I want your trust now, so I can transform you from a creature of earth to a child of God."



By Msgr. George Higgins

Disagreeing with TV evangelist

Columnist Nicholas von Hoffman delights in irreverently baiting sacred cows.

Recently, he went after the ultraconservative evangelical-political movements, the Moral Majority, headed by a TV evangelist, the Rev. Jerry Falwell.

Von Hoffman concedes that such TV evangelists have a right to express their own points of view on political issues. However, he suspects their real aim is to gain control of government and "make us practice their religion."

HE OBJECTS. Theocracy and democracy, he says, do not go well together. These evangelists, "claiming to have an inside track with Jesus...have lost their immunity," he thinks.

I hesitate to state my reservations about this movement as sharply as von Hoffman, because of the ecumenical movement. However, ecumenism will not be served if those Catholics who disagree with Moral Majority remain completely silent.

Accordingly, I shall list a few of my serious disagreements with Mr. Falwell, based on a careful reading of his book, "Listen America!" — the official manifesto of the Moral Majority.

On theological issues, let me simply note that I am uneasy about

the extremes to which Mr. Falwell consistently goes in citing isolated biblical texts to support his own position on controversial public-policy matters.

Von Hoffman is correct in saying that this kind of biblical fund-

"He says 'ten years ago, we could have destroyed much of the population of the Soviet Union had we desired to fire our missiles...the sad fact is that today...the United States would kill only three to five percent of the Soviets...'"

amentalism, when used for partisan political purposes, leaves no room for the "give and take rationality of sane politics" in a pluralistic society.

I STRONGLY disagree with Mr. Falwell on national defense. His highly emotional argument in favor of a massive build-up of American armaments is almost blood-curdling in its avowed hatred not only of communism as a political system, but also of communists as flesh and blood humans.

He says: "Ten years ago, we could have destroyed much of the population of the Soviet Union had we desired to fire our missiles...; the sad fact is that today...the United States would kill only three to five percent of the Soviets because of their

antiballistic missiles and their civil defense."

To lament, in the name of biblical religion, our real or alleged inability to kill many Soviet civilians in the case of war turns the message of the Gospel completely upside down.

Mr. Falwell contends that the Russian people are to be punished for their sinful ways. "A political leader, as a minister of God, is a revenger to execute wrath upon those who do evil" and is to be a "terror to evildoers within and without the nation."

One can only pray that this country will never elect leaders who subscribe to this incredibly vengeful philosophy of government.

Mr. Falwell's militarism is coupled with an extreme form of jingoism or superpatriotism. He repeatedly says, "God promoted America to a greatness no other nation ever enjoyed because her heritage is one of a republic

governed by laws predicated on the Bible." I should think that respect for the opinion of the rest of mankind would have restrained him from putting such a view into cold print.

HIS ABILITY to discern the hand of God in those political, social and economic causes that he approves and the hand of Satan in those he opposes leaves no room for rational debate in the political order. The Bible has settled almost every conceivable issue in public policy. He maintains: "The free enterprise system is clearly outlined in the Book of Proverbs"; the welfare system has gotten out of hand in clear violation of "God's law" of tithing.

If Mr. Falwell's fundamentalism were confined to religious matters, I would not be disposed to take issue with it. However, I suspect that Moral Majority aims to elect public officials who will bring the nation back to "biblical basics" in Mr. Falwell's sense.

For this reason, people like von Hoffman are speaking out. They are afraid of what might happen to the freedom of those who interpret the Bible differently if the Moral Majority should ever become a political majority.

I regret to say I think their fears are well-grounded.

What people want from parishes

By FATHER PHILIP J. MURNION

When the U.S. bishops decided in 1977 to establish a special project on parish life, one writer suggested that the project conduct hearings to find out what people want from parishes. In point of fact, however, people have expressed their hopes and concerns for parishes in many ways.

They have spoken through various national, diocesan and parish polls and surveys as well as in national conventions and countless discussion groups on many levels.

What points have people been making about parishes?

1. Many people have said they want parish activities that will engage them much more personally. They may ask for more home Masses and for help in developing a spirituality that fits their lives. Or they may look for opportunities to reflect on the Bible and for groups of people who pray together.

2. A lot of people hope their parishes will be able to help with matters very close at hand: family life and raising children. Family life often is difficult these days. It is of such concern that it is the focus of the International Synod of Bishops which meets in Rome this fall.

PEOPLE SAY they look for help on how to make their family lives more stable, more nourishing and more loving. And they want help with their children; the gradual revival of youth

ministry in parishes is a testimony to the concern people have about this.

3. There are people who say they judge a parish by the quality of its liturgy and preaching. Liturgy must offer them a real possibility for contact with God and for hearing God's word in such a way that it touches their own lives.

Catholics generally support liturgical changes, but they yearn for a more truly religious experience in liturgy. The quality of music can enhance this experience, but the manner of the priest who celebrates the liturgy also makes a difference.

MANY PEOPLE seek out parishes other than their own on Sunday, parishes whose liturgy and preaching they prefer. This fact argues against the claim that people no longer care about the Mass.

4. This brings up another point. People say they want priests and other parish staff members who are open and understanding.

In one diocese where parishioners are consulted about the qualities they would consider important in a new pastor, they regularly choose warmth and a sense of humor as most important. Apparently they feel that good relationships among the pastor, the parish staff and the parishioners benefit the whole parish.

5. There is a hope on the part of many people that parishes will reach out to those who are alienated — those who have strayed away from

the church or who have suffered some severe loss in their lives.

In one region, parishioners listed ministry to the divorced and separated and ministry to single-parent families as the areas most in need of greater attention in their parishes. It seems they want the parish to offer reconciliation and hope to people in need.

6. In some areas, people say they want their parishes to be active partners in the promotion of justice. This is particularly true in poorer parishes. Some remarkable efforts have been undertaken by parishes to deal with issues such as health care and housing, education and job training.

WHAT PEOPLE want from their parishes is neither novel nor surprising. They want to see the Love of Christ despite the barrage of temptations and suggestions to do otherwise.

Many parishioners also say they want respect for their own lives and views. Perhaps they want to be involved in decision-making and parish work; often they say they want neither to be regarded as the mere recipients of services provided by professionals nor as anonymous individuals to be mobilized around a cause.

It has been my experience consistently that when parishioners feel a parish is vital to their lives, the pastor and other parish ministers are spending endless hours trying to make the parish vital.

These ministers consider the work of the parish their life. As taxing as this effort is, it serves as evidence that people are important and that the mission of the parish is urgent.

Their brother's keeper

By FATHER JOHN J. O'CALLAGHAN, S.J.

It was close to midnight at Dulles International Airport outside Washington, D.C. I was one of a group of about 20 people who had come to see a friend off for home.

Observers might have noted that few of us could speak to this friend: We didn't share his native Spanish, nor he our English.

Three weeks before, he had arrived in the United States with his wife seeking expert medical treatment for her grave illness. He had known no one, but had a contact with me as a friend of a friend. Within two weeks his wife had succumbed to the cancer that was eating at her brain.

Going home, he was accompanied only by a coffin. But he was surrounded by friends.

THE HUMAN sadness of his wife's death was terrible and very real. But the community that had formed around this man in a few short weeks was also real — and profoundly comforting.

It had happened unexpectedly. I had mentioned the couple's plight from a pulpit, asking the prayers of the parish. Inside two hours people had called offering prayers — and much more: a place in their home for the husband during his wife's hospitalization, an apartment for their use during what was expected to be her long convalescence, transportation and still more.

I was dumbstruck by this outpouring of care from "strangers". It never abated, all the way to the midnight departure.

As we embraced at the gate, the man whispered huskily, his eyes filled with tears, "Look, Father John, at these people! Three weeks ago I knew no one — now these are my friends!"

SOME DAYS later at a parish liturgy we were singing, "They'll

know we are Christians by our love!" It struck me that what had happened during those weeks had dramatically brought into focus what we ought to expect of a eucharistic people.

Similarly, if others do not know us by our love, as earlier Christians were known, then we ought to ask whether our reception of the Eucharist is "working" whether this food is building up our Christian strength and helping us love "the brother we can see." For this is the Apostle John's test of whether we really love "the God we cannot see."

POPE JOHN PAUL said it loud and clear in Brazil last July: The Eucharist "signifies and achieves removal of all that divides people... (and) thus becomes the great instrument for them to become close to each other. Whenever the faithful partake in it with a sincere heart, they cannot fail to receive a fresh impulse toward relating better to each other."

I think I have seen the Eucharist fail to make a difference. I have experienced myself as cranky, intolerant and self-centered after sharing the Eucharist. Many people have run into examples of "devout" communicants who are holy terrors at home and at work!

But I think I have seen lives changed by the Eucharist, too. I have watched parish congregations grow in the awareness that they are indeed "their brother's keeper."

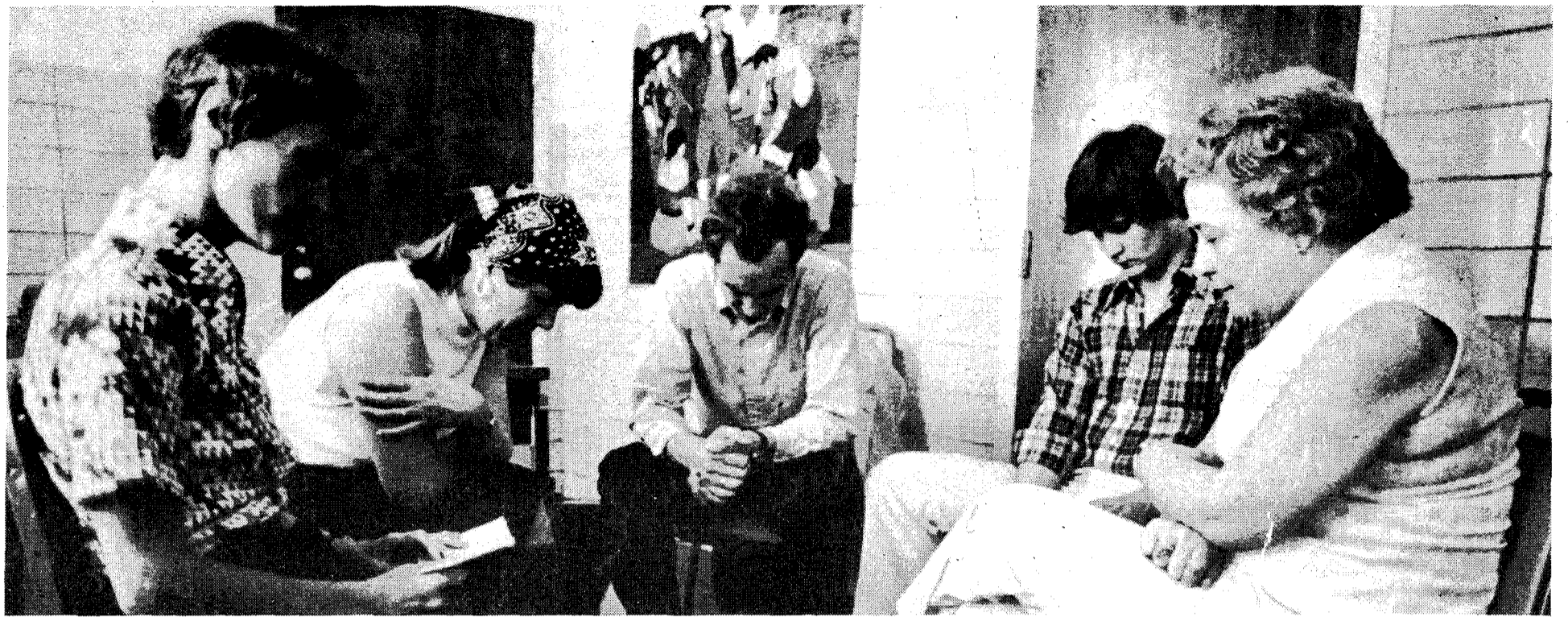
I have seen programs start in Eucharist communities, reaching out to the young, the old, the divorced, the alienated. I have felt the tangible and growing concern of the well for the sick, the haves for the have-nots, the befriended for the lonely.

And I've stood at an airport departure gate among a real community of friends.

Catholics generally support liturgical changes, but they yearn for a more truly religious experience in liturgy.



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Picnics, visits unite Jersey parish

Creating a parish community in which people would know each other and care about each other was a top priority for Father William Bausch when in 1973 he became pastor of St. Mary's Church in Colts Neck, N.J. At that time, few parishioners knew each other outside the context of their brand new church building.

Accordingly, Father Bausch and his assistant set out to get to know parishioners, initially through social occasions such as parish picnics. Father Bausch found parishioners "ready for community," partly because the people were "family-oriented" and partly because there was no civic or social center in the suburban setting of Colts Neck.

TODAY THE pastor and his assistant, Franciscan Sister Joan Koliss, mingle informally with parishioners in a variety of ways. In the summertime, they go off on neighborhood bicycle tours. With minimal forewarning, they "stop by, rap and rest" in the homes of their parishioners.

On most Saturday evenings, the pastor dons a chef's hat and becomes dinner host at the parish house. The guests, often a couple, are randomly chosen from parish lists some time in advance. The dinners serve as "delightful icebreakers," says Father Bausch, who admits he has sharpened his cooking skills since becoming pastor.

For several years a neighborhood visitation program has been in operation at St. Mary's. Every three weeks, in differing regions of the parish, a host couple invites two or three dozen neighbors to come together for a relaxed social evening. Either Father Bausch or Sister Koliss asks the host couples to take charge of these evenings.

CONVERSATION at these "non-threatening," informally structured evenings usually "flows very easily," according to Father Bausch, perhaps because the "people feel very free and are uninhibited." The topics of

discussion? Perhaps the concerns of commuting fathers, youth recreation, ecumenical action or better ways to communicate parish information.

During the neighborhood visitation evenings, parish staff members help to direct participants to specific topics only when the conversation lags badly. This rarely happens because "people are too busy meeting each other," Father Bausch insists.

A formal assessment of the needs of parishioners took place through a detailed parish census three years ago. The census provided a detailed profile of parishioners. It led to greater diversity in liturgy as well as to a program of stewardship which identifies people's talents as well as the kind of activities in which they want to participate.

In the friendly atmosphere of this parish, the staff members, parishioners and others from the local community trade ideas and

insights. Opinions and suggestions often surface which lead to special programs and activities.

THIS YEAR the emphasis at St. Mary's is on lay spirituality. The parish has a new spiritual center, housed in an octagonal building that has a cornerstone from the original St. Mary's church erected in 1879. Lay directed, the spiritual center contains a chapel for retreats as well as a library stocked exclusively with spiritual and biblical books.

A multipurpose building for the Colts Neck community as well, the spiritual center contains a 120-seat theater, classrooms, counseling rooms and a crisis center. The focus here, as in the whole parish, is on adult education with several courses planned for the year ahead.

Today, St. Mary's Parish is heading into its second century. It is a busy, active community of 800 families in which ongoing efforts to promote communication have led to many visible signs of community.

By **FATHER JOHN J. CASTELOT**

The churches Paul founded on his missionary journeys were relatively small, small enough to meet in private homes for the celebration of the Lord's Supper and other community affairs. Larger cities probably had several such house churches.

Until the early fourth century, as far as the Roman Empire was concerned, Christianity was an outlaw religion, an underground movement of sorts. So for Christians to build a church publicly could have invited disaster.

The people of the Pauline churches, much like parishioners now, represented a cross section of the city's social, cultural and economic life. The church in the city of Corinth (in what we call Greece), surely was one of the most typical and interesting of the Pauline churches.

PAUL STARTED this community around the year 51, toward the end of his second missionary journey. During this eventful trip, he revisited churches founded on the first journey and picked up a new and faithful companion, Timothy.

A serious, most unpleasant illness forced Paul to stop in Galatia, in the region now known as Turkey. However, he took advantage of this opportunity to found a church there.

Led by the Spirit, Paul then swung west (toward Greece) and started communities in Philippi and Thessalonica, in spite of fierce opposition. He could not get his foot in the door at Berea, and the politely cold reaction of the Urbane Athenians was the last straw.

Despite some successes along the way, Paul was tired and he must have been a bit depressed. Corinth would be his point of departure for home, and it was hardly the type of city to raise his spirits.

CORINTH was a cesspool of immorality, the sin city of the empire. Paul decided not to stay long. But God had other

plans. In his own mysterious way, God encouraged Paul to preach the Good News in Corinth. The result was a sojourn of about 18 months.

If Corinth was lively, so were Paul's converts. The population seems to have been roughly a third Roman citizens, a third freedmen and a third slaves. The church was a mixture of rich and poor and those between; educated and simple; Jew and Gentile.

Judging from the account in Acts 18, even Paul's non-Jewish converts came at first by way of the synagogue. Accordingly, they had a knowledge of the Old Testament and could understand Paul's allusions to the Scriptures.

Paul corresponded with the Corinthians while in the city of Ephesus on the third missionary journey. This important city was just across the Aegean Sea from Corinth in what we now call Turkey.

Paul got news that the Corinthian church was having serious problems. He wrote a letter to which he refers in 1 Corinthians 5:9. Presumed lost, part of that letter may actually be included in 2 Corinthians 6:14-7:1.

PERSISTENT BAD news occasioned another, more detailed letter — what is now known as 1 Corinthians. The reaction to this missive was alarming so Paul decided to make a quick personal visit to Corinth. That turned out to be a near disaster.

While back in Corinth, Paul was insulted and deeply hurt. On his return to Ephesus he wrote a scorching letter, to which he refers in 2 Corinthians 2:3,9. This, too, appears to be lost, although many scholars feel that part of it has been preserved in 2 Corinthians 10-13.

Then, forced to leave Ephesus, Paul met Titus, the bearer of the "bitter letter" and learned to his relief and joy that the letter had brought the Corinthians to their senses. This good news prompted him to write what is known now as 2 Corinthians.

Paul in Corinth

Family Life

By Dr. James
and
Mary Kenny



Judging others doesn't work

Dear Dr. Kenny: We are parents of 10 children all of whom are grown. Most are married. We have tried to raise our children to love God and his church. However, the world has taken its toll on their spiritual welfare. We pray daily for their eternal salvation.

We read your article on house rules for grown children. You said, "First stop judging. Does telling her she is wrong or bad do any good? No, she will either defend herself or ignore you. Whether you are right or wrong does not matter. Criticizing her or telling her what to do does not work."

We hear so much about not judging! We are instructed by the Lord himself to admonish sinners. We certainly should let our own children, living under our own roof, know when their actions are wrong.

Certainly we can continue to love our offspring even in their sinfulness. Jesus loves sinners and so should we. We should pray for

them. But Jesus never approved of sin nor should we. We hope not too many will be misled by the paragraph we quoted. (Missouri)

A. Thank you for your very direct letter and for bringing a difficult issue to our attention.

An important distinction can be made between judging others and making judgments. It is almost always inappropriate to judge others, even and perhaps especially our own children.

Such judgments are best left to God, as he on several occasions urged us to do. On the other hand, we must all make our own judgments about right and wrong and act accordingly.

You mention that Jesus told us to admonish sinners. He also said other things, including: "Judge not, lest you yourself be judged." Jesus felt love was a better way to obtain Christian behavior from sinners than orders and commands.

The basic problem with judging

others is that it does not work. It may be satisfying. The moral order is set straight through our words. But if, despite our insistence and angry authority, words are not followed, then we have not achieved our desired outcome.

Some parents may feel satisfied when they have stated their own position. Frankly, I would rather have my children do what I want them to do.

Most people react to judgment with resistance and non-compliance. Even worse, judgments often interfere with personal relationships. Nothing spoils human relationships so much as our tendency to judge. A poor relationship is the last thing I want with my children.

Having made my point against judging others, I would now like to agree with you. Of course we must make judgments. Of course we must decide what to do when our child steals, when our teen-agers get into pot and alcohol, or give every indication of blundering into a

premature sexual experience.

What to do? I'd like to suggest a simple two-step response to these difficult situations. First, know what you are doing. Second, use "I" messages.

1. Know what you are doing. Uninformed judgments are dangerous. Be sure you know all the facts before you make a judgment about what your teen-ager is doing and what your response ought to be. Otherwise you might be all bluster with no foreknowledge and no follow-through.

2. Have the courage to state your position while leaving your teen-ager his self-respect. It is OK to make judgments about where I stand, how I choose to live my life, what I choose to permit in my home. It is not OK for me to tell you where you should stand and how you must think and act.

The difference between judging others and making judgments may seem subtle. But it is critical, especially in parent-teen relations.

Thoughts while washing dishes



By Carol
Farrell

There is something about getting my hands into dishwater that seems to bring on a state of thoughtfulness. Its probably just that washing dishes is such a mechanical job that it frees my mind for its flights of fancy. But it does have its practical moments too.

Recently while camping I was doing the dishes outside on the picnic table. Sue was wiping down the sink and stove inside, Tim was drying for me, my husband Pat was putting things away and Kevin was sweeping out the camper. A spirit of quiet cooperation filled the scene.

Doing the dishes and cleaning up

the kitchen at home is one of my daily thorns. Not that I do it — the children are responsible for that. One of them is primarily accountable for the clean-up of the kitchen after dinner (on a rotation basis) with each of the others contributing five minutes to the cause. Everyone gives their five minutes and then disappears satisfied that they've fulfilled the terms of the contract on the kitchen.

The system is practical. It cut out a lot of the fights and hassles over who was doing what and how well it was being done. That's the reason we established it in the first place. But now I regret it because when I think about it I realize it also fosters an attitude of "I did what I bargained for and agreed to do" instead of the spirit of cooperation that is so much more important in life, especially in the life of the family.

A family is something more than the sum of its parts. Its spirit is not one of individualism and blind justice for all with every pie being cut

into exactly equal portions. Its spirit is rather one of generosity, charity and cooperation where our particular slice of the pie can be quite small or very large depending on our need compared to the need of every other person in the family at this moment. No one member's rights and responsibilities can be decided in a vacuum but only within the framework of how they affect and are affected by everyone else's rights and responsibilities.

If in its actions the family, like the culture, fosters the cult of the individual, how will those families that profess to be Christian be able to teach effectively that we are our brother's keeper? How can we act within the home as though we have the right to buy anything we can afford and then verbally condemn "big business" for being concerned only with the almighty dollar instead of the larger social issues? How can we complain about oil shortages and still continue to resist the idea of the carpool because it will curtail the freedom and in-

dependence with which we move about? In so many of our actions we breed the mentality of "I gave at the office — so I don't have to give anyplace else." In so many subtle ways we establish our lives on a contractual basis when what we need is to live in the spirit of a holy covenant.

The family is the first school. What is it we would teach?

Whether we do dishes individually or collectively in our families is hardly the watershed issue that will make or break our family life. But it is symbolic. So much that we teach and learn in the family is non-verbal and sinks into our pores and is absorbed as THE way to do a task or, more important still, as THE way we relate with others and with our world. The family shapes the values and ideals and the processes that guide our lives.

Occasionally we must stop and ask ourselves: "Is this any way to run a family? a world? Could we do the job better — together?"

Family Night

By Mimi and Terry Reilly

OPENING PRAYER:

1 Peter 3:8-12 New Living Bible

"And now this word to all of you: you should be like one big happy family full of sympathy toward each other, loving one another with tender hearts and humble minds. Do not repay evil for evil. Don't snap back at those who say unkind things about you. Instead, pray for God's help for them, for we are to be kind to others, and God will bless us for it. If you want a happy, good life, keep control of your tongue and guard your lips from telling lies. Turn

away from evil and do good. Try to live in peace even if you must run after it to catch it and hold it. For the Lord is watching his children, listening to their prayers, but the Lord's face is hard against those who do evil."

SOMETHING TO THINK ABOUT:

"And now this word to all of you: you could be like one big happy family, full of sympathy toward each other." Sympathy can take many forms. It comes to mind when we think of the death of a friend's loved one or when a little one falls and scrapes a knee. Sympathy can help to heal many a wound whether it be a small or big physical hurt or a

wounded mind or spirit. Sympathy draws us outward into the feelings of others.

ACTIVITY IDEAS:

• Young Families: Write out 1 Peter 3:8-12 on poster board. Have individual family members write different verses. Look for pictures in newspapers and magazines that illustrate this passage of Scripture. Cut these out and paste them on the poster board.

• Middle Years Families: Each family member make a list of five ways sympathy is expressed in the home. Put the lists on the kitchen wall for the week.

• Adult Families: Discuss what

our cultural and family environment has taught us about showing sympathy.

SNACK TIME:

Baked apples served with hot tea stirred with a cinnamon stick.

ENTERTAINMENT:

Take a walk together.

SHARING:

Each share his or her thoughts and feelings about what falls means to each one of you.

CLOSING PRAYER

Lord, thank you for teaching us to care and to show others that we sympathize with them. Fill our family with the peace and joy that comes from following in your steps. Amen.

New school in Collier -- 'Dream come true'

By GARY BARANIK
Voice Correspondent

Naples — "A dream come true" is how Archbishop Edward A. McCarthy described St. John Neumann High School in dedication ceremonies held at St. Elizabeth Ann Seton Church in Golden Gate last week.

The Archbishop concelebrated Mass at the church along with other area priests, including new principal Fr. Bernard Powell.

The Archbishop called the first 28 students "trailblazers" as they started school last month in portable classrooms on 53rd St., S.W., across the street from St. Elizabeth Ann Seton Church.

ARCHBISHOP MCCARTHY told the students, "This is an exciting challenge to you" as he spoke of "spiritual vitality."

"You are going to be the leaders and the atmosphere and the spirit of this new building," he added.

The archbishop cited the background of St. John Neumann, the first American Catholic saint and the founder of the parochial school system in Philadelphia.

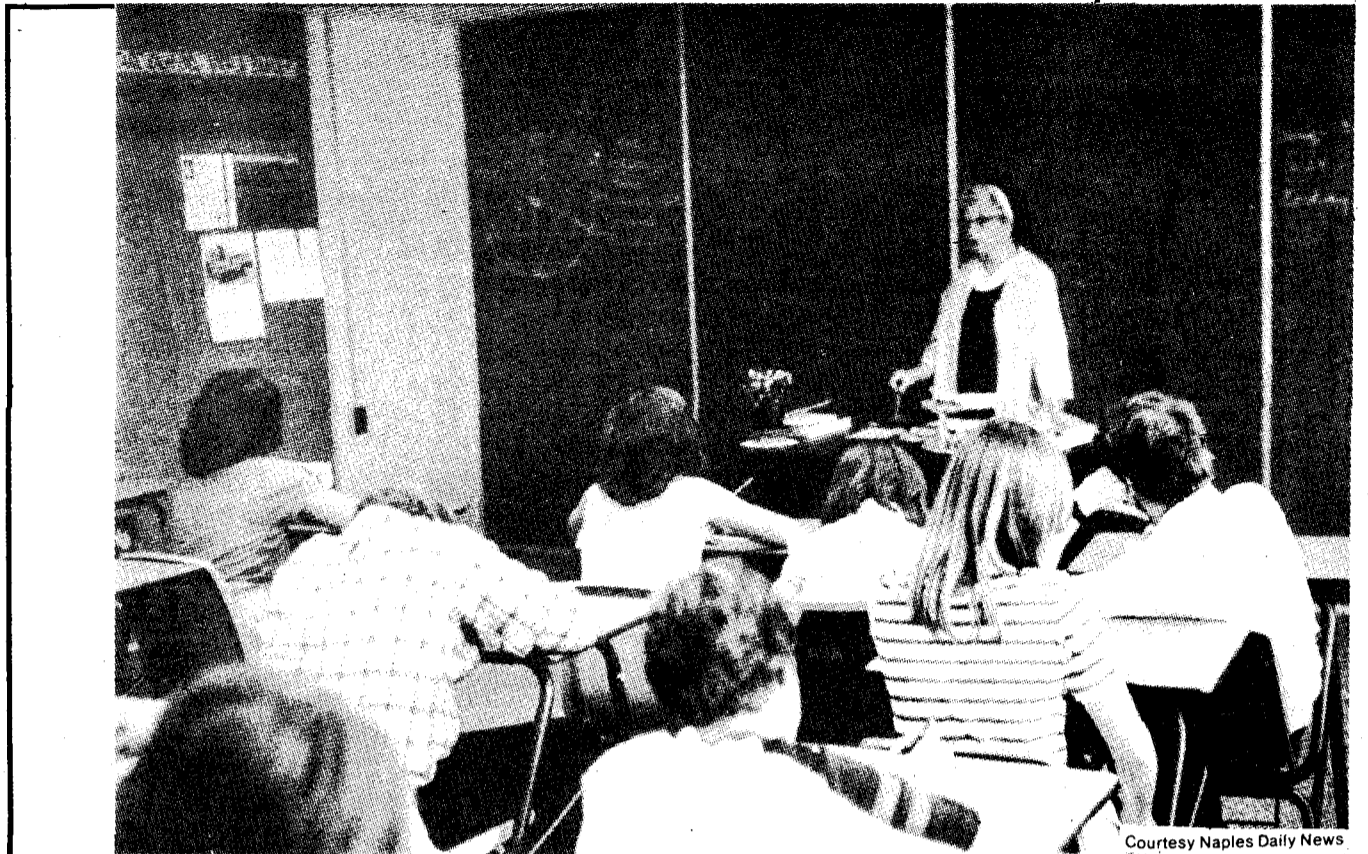
He called St. John Neumann "a fighter" who will be an inspiration to the students, "The pioneers" of Catholic secondary education in Collier County.

FATHER VINCENT Kelly, Superintendent of Schools for the Archdiocese of Miami addressed the growth potential in the area and what Catholic education means. He called for "a value orientation program" in describing Catholic education "as people helping people establish a good value system."

The school superintendent said St. John Neumann is the 18th high school in the archdiocese, but he pointed out to the students that 12 of the schools began with smaller enrollments.

Fr. Kelly cited the students' good fortune in having on the school's permanent faculty three sisters from the Order of St. Francis. All three, Sr. Judine Brennan, Sr. Ansil on Masur, and Sr. Curaka Wolda, are veteran teachers from the midwest who hold graduate degrees.

The Monday Mass and reception was attended by many Catholic officials in the county, including sisters from St. Ann School in Naples, the only Catholic elementary school in the county, and Fr. Pat Farrell and Fr. Richard Sanders of St. Peter's, Fr. Thomas Goggin of St. Ann, Fr. Leonard Puisse of San Marco, and Fr. Dominic O'Dwyer of St. William.



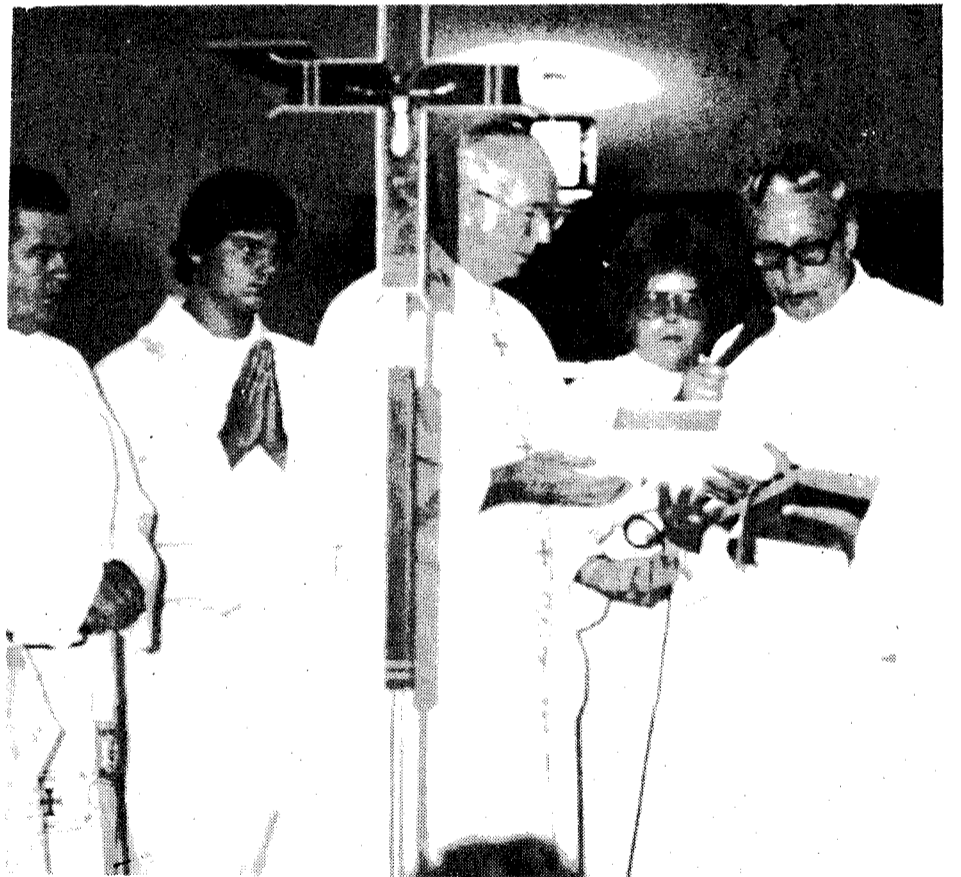
Sister Ansilon Masur teaches a class at the newly opened St. John Neumann High School in Golden Gate.

Courtesy Naples Daily News

CONSTRUCTION OF the school is expected to start next month and will be located on a 30-acre tract on the south side of Golden Gate Parkway between 53rd street and 30th Avenue. The land was purchased by the Archdiocese of Miami. Completion is expected in the Fall of 1981.

Fr. Bernard Powell who will serve as first principal of St. John Neumann is also the first pastor of Elizabeth Ann Seton Church, which only opened its new church building doors last December.

Fr. Powell was installed as pastor the day before the school dedication in a concelebrated Mass. The new pastor came to Elizabeth Ann Seton Church from St. Thomas Aquinas High School in Ft. Lauderdale where he had been director of guidance counseling. He holds a B/A degree and Masters of Divinity from St. Bernard College, a B/A in Philosophy, a Masters in Guidance Counseling from Boston College and a Masters in Psychology from Nova University in Ft. Lauderdale. He has served ten years as principal of Central High School in Montgomery, Ala. St. Elizabeth Seton was founded seven years ago as a mission of St. Ann Parish in Naples, with approximately 20 families. The first Mass was celebrated in the new church on Christmas Eve, 1979, numbering now about 265 families.



Rev. Bernard F. Powell, pastor of St. Elizabeth Ann Seton parish is also principal of the new high school.

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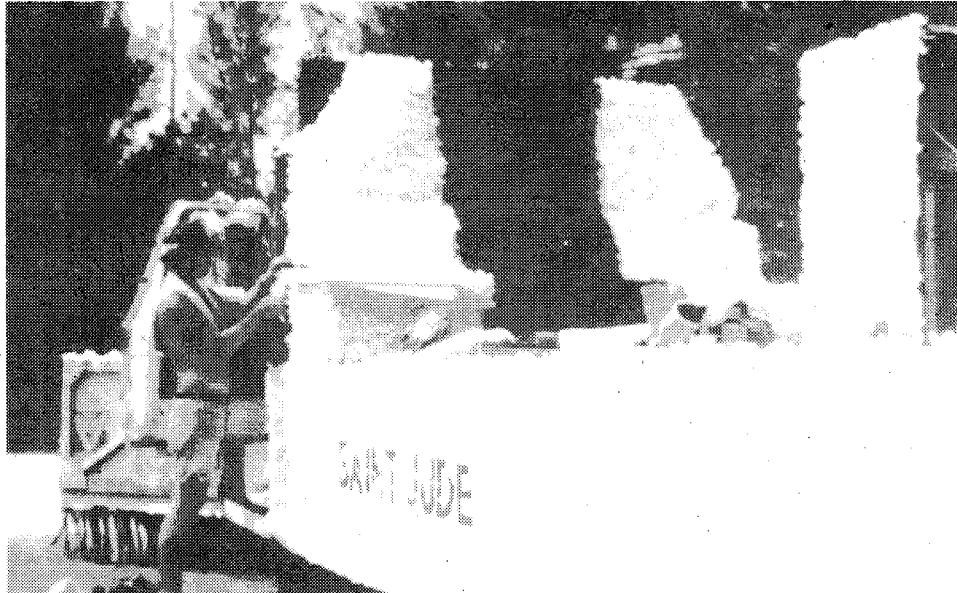
S. Florida Scene

Women's Clubs

The Fall Season of St. Agnes Woman's Club begins with a Welcoming Tea on Saturday, September 27th from 2:00 to 4:00 p.m. in the Parish Hall at 100 Harbor Drive, Key Biscayne.

★★★

ST. BONIFACE WOMEN'S CLUB - will sponsor a card party in the Parish Hall, September 30, 1980



"Year of the Family" float is prepared by St. Jude Parishioners in Tequesta for the Royal Palm Festival, an annual 10-day countywide celebration.

at 7:30 p.m., 8330 Johnson St., Pembroke Pines, Fl. 33024."

★★★

Nativity Guild will present "Boutique 80" on Sept. 28, from 10:00 a.m. to 6:00 p.m. Displays of porcelain, art, antiques, fashions, Christmas ideas and gifts. Needlecraft. Auction 12:00 Noon. At the Parish Hall, Chaminade Drive, Hollywood.

★★★

St. Bartholomew Women's Club will sponsor a morning of reflection on Sat. Sept. 20, from 9:30 a.m., til 12:00 N. Fr. James Reynolds will be the speaker. Free babysitting will be available. St. Bartholomew's is at 8001 Miramar Pkwy, Miramar.

★★★

Sacred Heart Ladies Guild will hold a card party at Madonna Hall, 430 N. "M" St., Lake Worth, Sat.,

Sept. 27, 1980. 12:30 p.m. to 4:00 p.m., Dessert, door prizes, table prizes. Bring your own cards, please. Donation \$2.00

Separated / Divorced

The St. Hugh Renaissance Group of Caring and Sharing Ministry to formerly married men and women, will meet on Sept. 21, at 3:30 p.m. at the Parish House, 3455 Royal Rd.,

Coconut Grove. For further information please call 666-1158, or 448-3845. Speaker for the meeting will be Mrs. Beth Collier on "Money Matters."

★★★

St. Bartholomew Ministry to the Separated and Divorced will hold its September meeting in the Parish Hall at 8001 Miramar Pkwy, Miramar, on Sept. 27, at 7:30 p.m.

Ms. Brenda Erickson, Travel Counselor will give a presentation. Refreshments will be served following the meeting. For information call Toni at 983-1134 or Ed at 625-0369 after 6:00 p.m.

★★★

Immaculate Conception has a Support Group for those separated and Divorced. Meetings are held on

the 4th Thursday of each month. Sept. 25 there will be a guest speaker from the Crime Prevention Dept. Speaking on "Security for the Home". For information please call Jim 895-3344; Eileen 558-4188; or Carol 822-7337.

Central Dade Deanery

The Fall Board Meeting of the Central Dade Deanery will be held Sept. 25, at 9:00 a.m. at St. Brendan's Conference Room. Officers Commission Chairmen, Vice chairmen and affiliation presidents are invited. Mrs. June Acker, President will preside.

Palm Beach Deanery

Palm Beach Deanery will hold a combined Workshop and Fall Board meeting on Monday, September 29, 1980 at 9:00 a.m. at the Cenacle Retreat House, 1400 Dixie Highway, Lantana.

You will have the choice of attending one of five Commission Workshops, three of which will be "Caravan Workshops" and two will be held at the Cenacle. Dr. Kathy Aiello from the Women's Center at Palm Beach Jr. College will speak at the Organization Services Commission Workshop.

Reservations are requested by Monday, September 22., Please call Sue Blum, Boca Raton, 368-2322 or Dottie Flodder, Lantana, 585-7015.

A Day at the Races

St. Charles Borromeo Catholic Women's Club will hold "A Day at the Races" on Sept. 29. Tickets are \$12.00 each and include entrance fee, program, complete luncheon and Reserved Seat in the Club House. Tickets must be obtained no later than Sept. 20. Please call Marie Albano, 457-8149.

Evening of Reflection

An Evening of Reflection will be held on Sept. 23, at the Dominican

Retreat House, 7275 SW 124th St., Kendall, Fla., from 7:30 p.m. to 10:30 p.m. Fr. Brendan Dalton will share his reflections on loneliness.

St. Vincent de Paul

The Hollywood Council of the Society of St. Vincent De Paul will hold a concelebrated Mass at St. Charles Borromeo Church, 126 NW 6th Ave., Hallandale, Sept. 27, at 6:00 p.m. in honor of the founder of the society.

The three Broward Councils, Hollywood, Ft. Lauderdale and Pompano Beach will participate in this commemorative devotion. Following Mass there will be a social hour in the Parish Hall, followed by a dinner. Live music for dancing will be provided.

★★★

The 20th anniversary of the founding of St. Vincent Catholic parish, Margate, will be observed during the weekend of Sept. 26-28 with a variety of activities.

In conjunction with the Year of the Family being celebrated in Catholic parishes throughout the U.S. the Family Enrichment and Evangelization team is sponsoring the activities to mark the anniversary of the parish which first held services in a tent on the parish property at 6280 NW 18th St.

At 8 p.m., Friday, Sept. 26, a play entitled, "Tales from the Life of St. Vincent de Paul," patron of the parish, will be presented. Fr. Frank Cahill, associate pastor, wrote the production which will be performed by parishioners.

Fr. William Gunther, pastor, will be the principal celebrant of a concelebrated Mass at 6 p.m., Saturday, Sept. 27, Joining in the Mass of Thanksgiving will be former pastors and priests from neighboring parishes.

The church grounds will be the scene of a barbecue chicken dinner and picnic from 1 p.m. to 6 p.m. on Sunday, Sept. 28. Games, entertainment, and other activities will be provided for all ages.

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LOVE FOR LIBERTY CITY— Former football star Roosevelt Grier walks with street evangelist Arthur Blessitt who carries a wooden cross through downtown Miami and into the riot-torn Liberty City area. Marching with several hundred people, Blessitt said he wanted to "pour out the love of God" for the people of the troubled community. (NC Photo)

Choir festivals slated

Exciting sounds will be heard around the diocese at four locations in October as choir members and directors join in festivals of liturgical choral music.

Planned for the Saturday afternoons of October, the programs bring together choirs from many parishes in order to learn new repertoire, to grow in understanding of vocal technique, and especially to have the opportunity to enjoy making music together.

The choir festivals, sponsored by the Office of Worship and Spiritual Life, will feature Paul Eisenhart as guest conductor and clinician. Eisenhart, who has an extensive background in choral music at church, community and college levels, is remembered by diocesan musicians for his workshops and the outstanding performance of the Miami Boychoir at the Pastoral Musicians Convention last April.



Paul Eisenhart

Pompano Beach
October 25 - Rosarian Academy,
West Palm Beach

Choirs are invited to find a convenient day and location to come. The festivals will provide ideas, stimulation and support for those who minister to the parish community through music.

For further information call The Office of Worship and Spiritual Life and contact Mrs. Betty Blank. 757-6241 Ext. 241.

Each festival will be held on a Saturday afternoon from 1 to 5 p.m. The following parishes and their choirs will serve as hosts:

October 4 - St. Joseph, Miami Beach

October 11 - Epiphany, South Miami

October 18 - St. Coleman,

Teachers Invited to Reading Conference

Non-public school teachers throughout the state are being invited to the State reading conference to be held in St. Petersburg, October 16-17-18, at the Bayfront Concourse.

The conference theme is "Reading and the Total Person," according to Bernie Schnieder, Chairman of the Publicity Com-

mittee.

Administrators and teachers of all non-public schools throughout Florida are invited to attend in this state-wide reading event of the year. Outstanding authorities on Reading and exemplary programs from Florida and across the nation will be making presentations.

Concerned Senior Citizens

Concerned Seniors of Dade, Inc. is opening its membership rolls to accept more organizations of senior citizens and organizations which work for the benefit of senior citizens.

Concerned Seniors successes include: Dial-A-Ride (door-to-door transportation for the elderly and handicapped); refunds and lower in-

state long distance rates from Southern Bell; and the CATE (Crimes Against The Elderly) Program of the Miami Police Department.

If your organization is interested in working for the benefit of all senior citizens, call 358-5842 or 358-5843.

Hispanic Festival

HISPANIC FESTIVAL - Saturday, October 4, 1980, 5:30 p.m. - 11 p.m. North Miami Beach City Hall Auditorium, 17011 N.E. 19th Ave., North Miami Beach. Live band, folkloric dances, arts and crafts and hispanic food booths.

Catholic Singles

Catholic Singles will meet at St. Augustine Church 1400 Miller Rd., Coral Gables and go for breakfast at the Waterway Restaurant at 1390 S. Dixie Highway. Mass is at 10:30 a.m. Breakfast at 11:45 a.m.; Cost: Everyone buys their own meal. Age 21-45. For information call Frank J. Palermo at 226-3031 or 553-4919.

Fr. Drinan urged not to back pro-abortioner

BOSTON —(NC)— Seventy priests, nuns and Protestant clergymen have appealed to Jesuit Father Robert F. Drinan, Democratic representative from Massachusetts, to reconsider his endorsement of a candidate they accuse of backing state funding of abortions and the legalization of prostitution.

The candidate, Massachusetts state Rep. Barney Frank, is seeking the Democratic nomination for the congressional seat Father Drinan is giving up after being ordered last May not to run again by his Jesuit superiors in Rome. That directive, the superiors said, reflected "the express wish" of Pope John Paul II.

AT A PRESS conference at the state Capitol in Boston, Msgr. Leo Battista, director of Catholic Charities in the Worcester Diocese, released a letter to Father Drinan signed by priests, nuns and Protestant clergymen living in the 4th Congressional District.

"As a member of the Massachusetts state legislature, Barney Frank has been the sponsor

of legislation which we strongly believe is a direct threat to the Judeo-Christian family," they said.

"He has sponsored legislation which would legalize prostitution by establishing 'combat zones' in each city and town in the Commonwealth of Massachusetts. He has also sponsored legislation which would allow the public sale of obscene and offensive materials, legislation to allow the showing of X-rated movies on home television."

They said Frank has also repeatedly voted for state funding of abortions.

"BY YOUR endorsement of Barney Frank, you also endorse his programs," the signers told Father Drinan. "We cannot believe that you endorse pornography or legalized exploitation of women and categorically emphasize that you do not speak for nor represent the clergy in this district."

Father Drinan has opposed a constitutional amendment banning abortion and supported federal abortion funding.

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Priest: Don't panic on refugees

"No legislation and no wishful thinking can change the facts of geography or history. There is no way the Federal government can completely seal off the Florida coast line."

With those words, Msgr. Bryan Walsh, Executive Director of the Catholic Service Bureau, told the Florida Advisory Council on Intergovernmental Relations "not to panic" over the recent influx of Cuban and Haitian refugees and urged the establishment of a permanent Federal refugee reception center in South Florida not combined with a "realistic resettlement program would give priority to those refugees for whom the United States is the country of first asylum. He also blamed "indecisive policies" of the last two administrations for the unprecedented influx of Cuban refugees from Mariel.

WHILE ADMITTING that Dade County is "suffering some temporary inconveniences" due to the arrival of over 120,000 Cubans in four

months, and recognizing the need for "limitations to the number of people admitted each year to this country," Msgr. Walsh said, "I find

"Mariel has added approximately 10 percent to the national total of newcomers for this year, hardly an increase calculated to throw this nation into hysteria."

it very difficult to get excited about 120,000 Cubans fleeing Communism from a few miles off our shore, while the Federal government pays to bring in 300,000 other refugees from all around the world, people who have already found refuge in another country."

Of the million people who take up permanent residence in the United States every year, he said, one third are "legal immigrants who come here with visas to work," another third are "refugees from around the world, 166,000 from Indochina, 30,000 Soviet Jews, 1,000 Ethiopians, etc." and one third are illegal aliens, "people who come here to work but for whom no quota

visas are available."

Within that million are "10,000 Haitians who claim to be refugees and whom the government has

claimed are simply illegal aliens seeking work."

"MARIEL," he said, "has added approximately 10 percent to the national total of newcomers for this year, hardly an increase calculated to throw this nation into

hysteria."

In urging restraint and a clear-headed look at today's refugee situation, Msgr. Walsh reminded the council of this nation's history, and said, "anti refugee and anti immigrant attitudes are, of course, nothing new.

"This nation," he continued, "was only a few years old when fear of hoards of wild Irishmen swept the nation. No immigrant group was spared and the ancestors of many who now fear the latest newcomers

(Continued on Page 18)

Wait is long for aliens

(Continued from Page 1)

Indiantown and Fort McCoy up north, are examples of the bureaucratic nightmare that has become the Freedom Flotilla and U.S. Immigration policy as a whole. But more vividly, the camps reflect what happens to the people tangled in that red tape.

Due to the large numbers of refugees arriving, processing is slow. Bad publicity about the Cubans and the economic recession affecting many parts of the country have drastically reduced the number of sponsors. Frustration among workers, volunteers, refugees and relocation agencies alike is high. Tensions mount. Everyone wants the government to do something — now. But no one knows for sure exactly what.

Some of the Cuban refugees have ideas. They just want jobs, they say, not sponsors, not places to stay. They'll sleep anywhere, as long as they can be on the outside, as long as they can work.

THE GOVERNMENT should set up trailers here, says one. No, says another. It should just give us the necessary building materials and we'll build our own homes. We're not afraid of work, he says. We just want to get out and do something.

"I will like the government give me a paper, can I find a job anywhere in the city, in the country," says Joseph Renelique, a Haitian who arrived at Krome South about three weeks ago. "I don't want no problem with Immigration."

Speaking for the others, he says, "They say that they're in jail here. They like to get free." Conditions at the camp "are not well.

Sometimes during the night some animals come and trouble your sleep." The food is old, sometimes. But what everyone most wants, he says, is to "not lose time here."

"Idleness is the worst enemy they can have," says Del Castillo. He has devised a system to keep that from happening. The Cuban camp accepts no volunteers as workers. Instead, any job that needs to be done, including cleaning floors and bathrooms or picking up garbage, is given to refugees.

"THAT HAS NOT worked here very well," says Mahoney of Krome South. Until last week, the Immigration and Naturalization Service ran the facility, and they are "law-enforcement types," he says. "They're not supposed to run refugee camps." Now that the State Department's Cuban-Haitian Task Force has been put in charge of the Haitian camp, he hopes things will change.

The task force was able to get movies and outings to the beach and the theater for the Cubans. Hopefully, the Haitians will be able now to get similar things, games, balls, French language books, something to make their days seem shorter.

But then again, says Mahoney, "It's easier to take a busload of Cuban people into Miami than to take a bunch of Creole-speaking people. Where would you take them?"

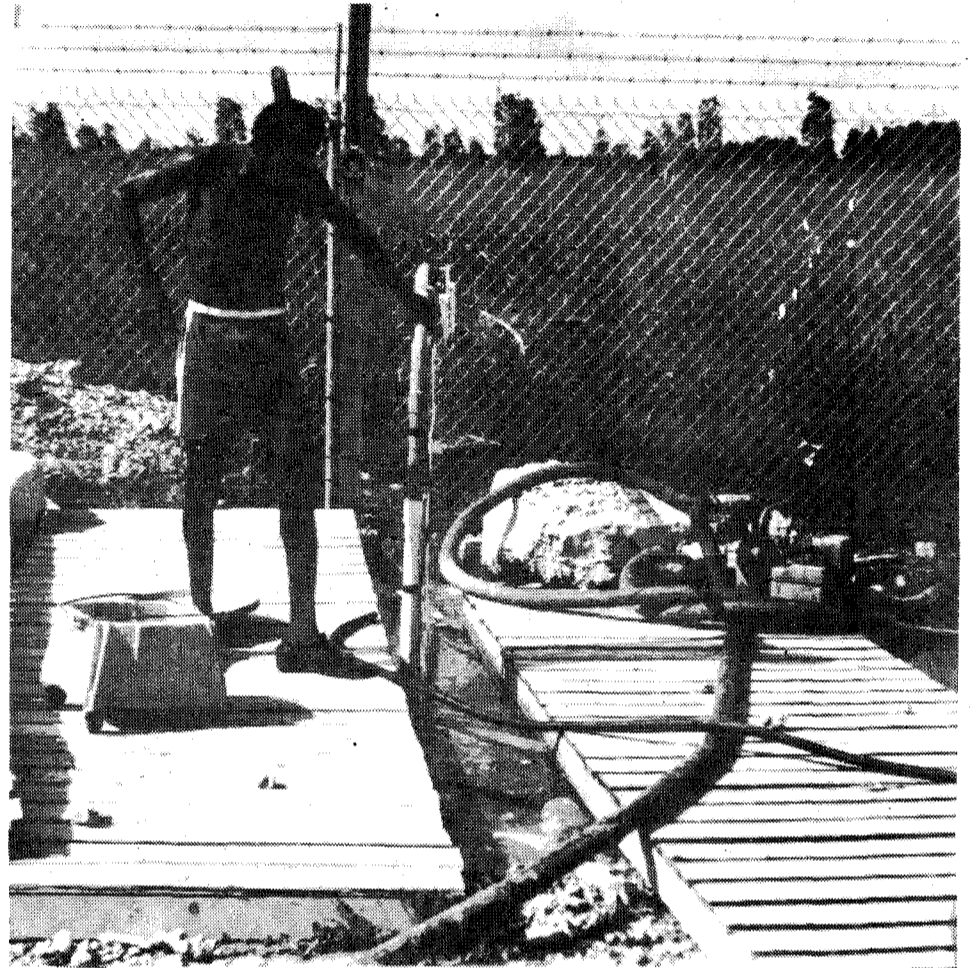
The fact that there is such a large Cuban community in South Florida, and that it is so organized, may be what has given Cubans the edge at Krome and in the relocation process.

Everyone at Krome North speaks Spanish and is able to communicate effectively with the refugees.

At Krome South, "there might be trust between workers and refugees). There is no communication," says Mahoney.

ONLY ONE organization, the Federally-funded Community Action Agency, is finding sponsors or family members for the Haitians. Seven volunteer agencies, including the U.S. Catholic Conference, are trying to relocate and resettle the Cubans.

Mahoney says the Haitians could use help from those other agencies, as does Jackie Rowe of



A Haitian refugee views the pool of water, run-off from the men's showers, which the health department has called unsanitary.

CAA. But while publicity for the Cubans may have overshadowed the plight of the Haitians, at the bottom of all these refugee's problems, especially the Haitians, is a tangled web of immigration laws.

President Carter has asked for "entrant status" for all Haitians who entered the United States prior to June 19, and for Cubans who came in between April 21 and June 19.

"It is unclear," says Rowe, "what the status of subsequently arrived Haitian refugees is. Even the status of entrant is unclear, except that they will not receive full refugee status."

"WE CAN RESETTLE all the Haitian refugees," says John McCarthy, Director of Migration and Refugees Services for the United States Catholic Conference. "We have enough resettlement opportunities. But the Haitians' legal status has not been settled," so they are staying in Florida. In fact, the USCC is concentrating on cleaning up Tent City in downtown Miami.

History also does not favor the Haitians. While Cubans fleeing from communism have been readily admitted to the U.S., the government has maintained that Haitians are economic refugees, not political ones, and therefore should not be accepted.

The intricate legal battles and the difficulty of the resettlement process are not fully understood by either Haitian or Cuban refugees. They only know that they are here and they can't go back.

"It's a problem that is not likely to end," says Krome South's Mahoney.

So the task force is trying to improve conditions at both camps in order to meet the 45-day clean-up or shut-down period imposed by the Dade County Public Health Department.

AMONG OTHER THINGS, the task force is purchasing more tents to relieve overcrowding, making sure the water supply is properly chlorinated, installing wooden bottoms on tents and raising the portable toilets to prevent rain water from seeping in, hauling away sewage that before wound up in the water supply, installing better lighting, putting up exit signs in creole, removing garbage and litter providing more towels and soap, and perhaps even getting automatic washers and dryers.

"The federal government is definitely committed to the 45-day period," says Mahoney. But the refugees don't like to hear that their stay will be a prolonged one.

Says Renelique: "If I find a job I'll be happy. I can live anywhere."

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He's a 'miracle' child, not a burden



Carla Trujillo, holds John, 5, who is blind, deaf, can't walk.

By JAMES FIEDLER

DENVER —(NC)— "I don't have to pray for a miracle," 24-year-old Carla Trujillo of Denver said. "I've already got one."

That miracle is her five-year-old son, John, who has brain damage, is blind, cannot hear, is unable to walk, and so far cannot talk.

"He weighed only two pounds and one-and-a-half ounces when he was born. He was premature and they didn't expect him to live. He lost weight and went down to one pound and 11 ounces. But he has come such a long way. I have faith in God," she

might be my only baby. He's the only one I live for right now."

Each year for the past three years she has brought her son to the Mother Cabrini Shrine, outside Denver.

"I climb to the top of the hill and pray," Miss Trujillo said. "I say my own prayers. I say what I feel in my heart."

THERE ARE 373 stairs that lead to the giant statue honoring the Sacred Heart of Jesus at the top of the Mount of Sacred Heart. Miss Trujillo carries John to the top and back down again. He weighs 30 pounds.

"When John was born I really started to believe in God. They didn't expect him to live, and I wanted him so bad. He's the only one I live for now."

said.

WHEN JOHN was born doctors asked if she would be able to take care of him and suggestions were made about putting him in an institution, but she wouldn't hear of it.

She is not married and when she was pregnant there were some people, Miss Trujillo said, who wanted her to have an abortion. But she wouldn't hear of that either.

The father of her boy took off, she added. "He couldn't take it, the way John was."

When John was born is when I really started to believe in God. They didn't expect him to live, and I wanted him so bad. He was my first baby. I couldn't see losing him, he

She exercises with weights that her father, Daniel Trujillo, has made for her in order to be able to continue carrying John. "I don't want anyone taking him away from me, so I have to learn to handle him by myself," she said.

In addition to taking John to the Mother Cabrini Shrine, Miss Trujillo also takes him to the shrine at Chimayo in New Mexico, to place him in what many people call the "holy dirt."

The Chimayo shrine contains a small hole in the floor from which people obtain dirt that they believe has miraculous powers.

"SOME PEOPLE do feel I'm superstitious," she said. "But I don't listen to what those people say. I do believe that each time I have taken him to Chimayo and the Cabrini shrine John has made an improvement."

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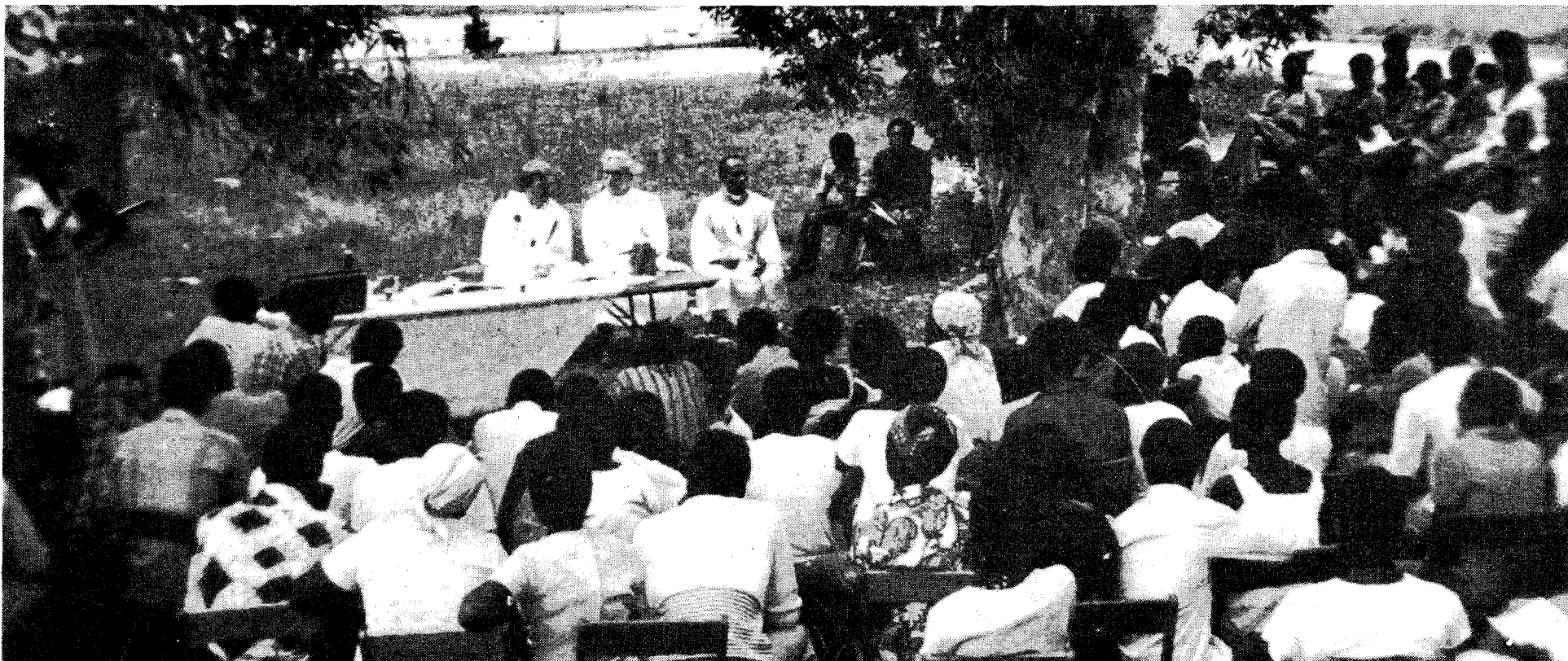
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M.R. Edward McCarthy Arzobispo de Miami, visitó la sección de Krome donde se alojan los haitianos para quienes celebró una Misa al aire libre.

Contrasta Situación en Krome Ave.

Por Ana Rodríguez

"La expresión de sus ojos era de cansancio y desesperanza", dijo el Arzobispo Edward McCarthy después de celebrar la Santa Misa para los refugiados haitianos del campamento de Krome South. Aunque él les dijo que la Iglesia no tiene leyes de inmigración para sus hijos, muy poco pudieron estas palabras levantar el ánimo de los mil haitianos que aguardan lo mismo que los cubanos al otro lado del campamento: patrocinadores, empleos, un chance de salir, de sentirse libres.

Siro del Castillo, coordinador del campamento para los cubanos, representando al Depto. de Estado, visita a menudo a los haitianos; mas aún, ha creado un intercambio entre los refugiados que anima un poco a los haitianos. Los cubanos tienen mejor ánimo y más esperanzas. Las condiciones en las que viven son mucho mejores que las del otro lado. Esto se debe al plan de trabajo organizado por Siro en el campamento cubano. Aquí él no quiere voluntarios porque "cada voluntario representa un refugiado que no hace nada; y el ocio es el peor enemigo en estos lugares," asegura Siro.

"Aquí los tenemos organizados en equipos de varios hombres, rotativamente se ocupan de la distribución de los alimentos, recogida de basuras, limpieza de las tiendas (las de uso personal las limpian los que las habitan,) etc. son muchas las ocupaciones.

"Aquéllos ya procesados y que esperan patrocinadores los ponemos a acompañar a los

nuevos en los ómnibus que los llevan a Inmigración y Salud Pública, ayudan en la oficina, llevan el inventario y otras cosas por el estilo. Así están ocupados y contentos porque se sienten útiles. Todos se preocupan porque los demás guarden el orden y la limpieza que es para el bienestar común.

"Dos veces por semana, casi siempre, les corremos películas, los sacamos a las playas, al zoológico, en grupos, no todos a la vez, naturalmente y créalo o no, ni uno sólo se nos ha quedado afuera o se ha escapado."

Explica Siro como ha llevado "teams" de cubanos a "ayudar y enseñar a los haitianos a mejorar su propia condición, a hacer en su campo lo que ellos han hecho en el nuestro, y también hemos tratado de crear juegos compartidos, de pelota por ejemplo, pero todavía no lo hemos llevado a cabo."

Dice Siro que si él "tuviera que vivir cuatro días en las condiciones de los haitianos al día quinto saltaba la cerca." Del Castillo trabajó como voluntario desde principio de la "flotilla" en Tamiami Park. Allí recogió la experiencia que le valió para mantener contentos, dentro de lo posible, a los que llegan a Krome Norte ahora.

Las condiciones del lugar unas cuadas más abajo en cambio, dejan bastante que desear. Aquí, en Krome Sur como le llaman al de los haitianos, las condiciones sanitarias son inferiores, viven en tiendas también pero la mayoría de ellas no tienen las plataformas de madera que tienen

los cubanos, lo que permite que no tengan que andar en el fango cuando llueve. Los mosquitos son comunes en ambos lados, abundan más en el haitiano, donde también abundan las serpientes, que inundan el campo, ofenden al olfato más curtido. El agua de las duchas corre hacia un especie de piscina donde se asumen y corrompen; es un criadero de mosquitos. Por la noche no hay luces. Pero lo peor de todo es que muy pocos haitianos

podrán dejar este sitio en un futuro cercano.

Larry Mahoney, vocero de Krome South, dice que "la paciencia de cualquiera se agotaría si se le pusiera en un lugar como éste sin esperanzas de salir."

Los campos como éstos y los de otros estados son ejemplo de la pesadilla burocrática en que se ha convertido la "flotilla" y la política de Inmigración como un todo. En ellos se refleja lo que sucede a

la gente atrapada en esta mañana burocrática.

Parte por la mala publicidad que se ha dado y parte debido a la recesión económica, el número de patrocinadores ha decrecido grandemente. La frustración entre empleados, voluntarios, refugiados y agencias de relocalización es visible y la tensión aumenta. Todos quieren que el gobierno haga algo pero nadie sabe qué

(Pasa a la Pag. 4A)

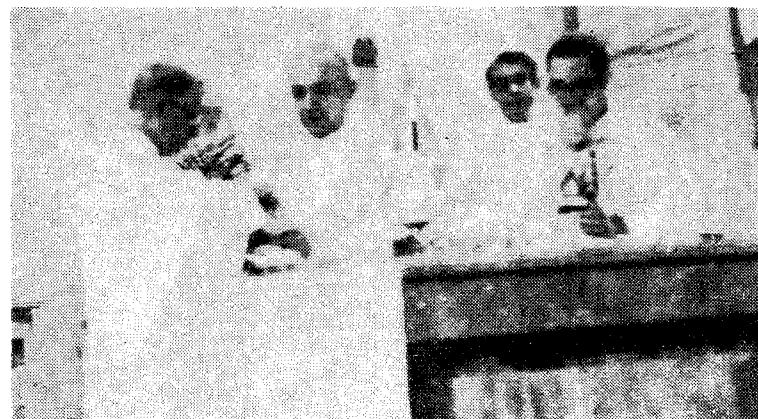
Cardenal Beros, Misa en Mercy Hospital

Por José P. Alonso

Por primera vez en la historia del Mercy Hospital un príncipe de la Iglesia Católica celebró una Misa de Acción de Gracias en la hermosa capilla del Hospital.

Su Eminencia Octavio Cardenal Bearos Rojas, Arzobispo de Santo Domingo, ha sido también el primer cardenal que el Mercy Hospital ha tenido como paciente en sus 30 años de servicios.

Concelebraron la Santa Misa con el Cardenal Bearos Rojas, el Obispo Auxiliar de Miami, Mons. Agustín Román en representación del Arzobispo Edward A. McCarthy; el Obispo Priamo Tejada, auxiliar del Cardenal; el Secretario de la Conferencia Episcopal de Santo Domingo, Mons. José Arnaiz; el Rvdo. P. Richard



Su Eminencia Cardenal Beros Rojas de Republica Dominicana, celebró la Liturgia en el Mercy Hospital.

Sherer, Capellán del Mercy y otros sacerdotes de la Arquidiócesis. La Capilla estaba llena del personal del Mercy.

Durante el sermón el Cardenal dijo que se sentía "como el viajero herido de la parábola

del buen samaritano. Yo soy el paciente de la parábola que encontré en el Mercy Hospital de Miami, en sus doctores, enfermeras y empleados al buen samaritano que me brindó sus

(Pasa a la Pag. 4A)

"Iglesia de Inválidos" Visita a St. Brendan



Monseñor David Bushey, párroco, distribuye la Eucaristía.

Por George Kemon

"Puedo asegurarles a ustedes que vuestra venida aquí hoy, para visitar nuestra comunidad pastoral significa más para nosotros que los que nosotros podemos nunca hacer por ustedes." Estas palabras son parte del saludo de Monseñor David Bushey, párroco de St. Brendan a más de 200 personas incapacitadas que se reunieron en la citada parroquia para asistir a la Misa, disfrutar de un espléndido almuerzo y fraternidad y una sesión bíblica.

St. Brendan fue anfitrión para la "Iglesia Incapacitada", un servicio ecuménico en naturaleza para los lisiados del gran Miami y patrocinado por más de 22 Iglesias de distintas denominaciones. El parálítico, el cojo, el ciego, todos vienen de alguna parte del área metropolitana para adorar juntos, disfrutar de la compañía del otro y aprender algo más de la Palabra de Dios. Vinieron en toda clase de vehículos transportados por un numeroso grupo de voluntarios de St. Brendan y de otras Igle-

sias y por los Caballeros de Colón.

A su llegada fueron recibidos por los muchachos de la Juventud Católica y atendidos por miembros de la parroquia bajo la dirección de la Sra. Claire Gregory.

Este programa comenzó en Junio de 1973, inicialmente patrocinado por la Iglesia Presbiteriana de Miami Shores ahora ha venido a ser un evento mensual. Siete años después más de 22 Iglesias lo han sostenido, contando siempre con una asistencia de más de cien

personas físicamente impedidas.

El programa se ha dado a conocer como la "Iglesia de los Incapacitados", porque básicamente llena las necesidades religiosas de los que a causa de alguna condición física, no pueden atender regularmente los servicios religiosos. En adición a la preparación y servicio del almuerzo, los miembros de la Iglesia anfitriona del mes proveer transportación y compañía para aquéllos que la necesitan.

Mons. comenzó con el saludo y la Misa para los católicos del grupo y dio la Comunión a los presentes pasando entre ellos. Después se sirvió el almuerzo y a continuación la lección bíblica por el Padre Bill Millcrest. Había un sentimiento contagioso de cálida camaradería, atención y participación en la cafetería de St. Brendan exaltado por el suculento almuerzo preparado por las Damas de St. Brendan.

El programa es regularmente coordinado por los señores Paul L. Date, John J. Reinecke y Robert D. Rose de la Iglesia Presbiteriana de Miami Shores y el Sr. John Winters, Director Ejecutivo de G.O.A.L., Inc.

Fue un día muy especial para los incapacitados y para los presentes que no lo eran.

En Favor de Americanos Presos en Cuba

El grupo "Of Human Rights" (Por Derechos Humanos) de la Universidad de Georgetown, Washington, DC., sigue con su campaña para obtener la liberación de dos norteamericanos, Walter Thomas White y Melvin Lee Bailey, que fueron condenados y encarcelados por dejar caer literatura cristiana dirigida a los comunistas sobre suelo cubano.

En un vuelo que comenzó en las Bahamas en Mayo 1979 y que terminaría en Jamaica, los dos pilotos se vieron forzados a aterrizar en suelo cubano por falta de combustible a causa de una tormenta que les forzó a alejarse de Jamaica cuando estaban a punto de aterrizar. Ambos fueron condenados a 24 años de prisión y estaban en el Combinado del Este.

Cartas pidiendo su liberación deben dirigirse a los respectivos senadores y congresistas.

Entrevista a Dos Lindas Escorias

Por José P. Alonso



Mercedes García de 21 años, y Martha Jiménez, de 20 años, llegaron el a "Flotilla".

¡Cuánta vergüenza tienen que pasar algunos cubanos que tratan de salir de Cuba comunista! Así lo patentizan estas dos amigas, ambas naturales de Matanzas y que recientemente llegaron a Miami en la "Flotilla de la Libertad", Mariel-Key West.

Mercedes García, de 21 años y Martha Jiménez, de 20, nos dijeron que "para salir de Cuba tuvimos que ir a la oficina que extiende los permisos de salida y que se conoce en La Habana como la "Oficina de la Escoria". Allí, dicen ellas "los que anhelan irse, tienen que acusarse así mismos de homosexualismo, prostitución, robo, etc. a fin de que se les dé el permiso de salida." A ellas no las reclamó nadie, sencillamente las metieron en el barco "Marsha" y eso fue todo.

Mercedes y Martha vinieron solas, el resto de su familia quedó en Cuba. Les preguntamos como fue que se decidieron a irse dejando los padres detrás y contestaron "que ya no podían resistir más tiempo las condiciones de vida en Cuba." Fueron a la "oficina de la escoria" y se inscribieron como "escoria". No preguntamos por pena, qué clase de escoria se imputaron.

Martha continúa explicando "yo deseaba continuar estudiando pero no se me hacía fácil porque para ingresar en la Universidad los aspirantes tienen que pertenecer a la juventud comunista o cualquiera de los muchos grupos que ellos organizan." Ella ansía ser enfermera y para ello "tenía que estar integrada". Mercedes no manifestó ninguna profesión en particular. Solo prepararse para el futuro.

Las opiniones de ambas coinciden en todo. Mercedes declara que la juventud se siente frustrada, no sólo respecto a los estudios que sólo pueden hacer hasta el bachillerato sin mayores problemas, sino también porque el que no pertenece a los integrados no tiene lugares de sana distracción.

Les preguntamos si ellas trabajaban y nos dijeron que sí, aunque no permanentemente mientras estudiaban. Inquirimos acerca de la ali-

mentación que reciben los trabajadores en Cuba.

"La comida es algo variada y sólo cuesta 50 cts. cada almuerzo, que puede adquirirse en los comedores de los grandes centros de trabajo o en los comedores populares donde van los que trabajan en centros más pequeños. Pero la comida es mala, acaba uno quedándose sin almorzar o yendo a almorzar a la casa, donde tampoco es muy estimulantes."

Nos interesamos si ellas profesaban la fe Católica o alguna otra y cual es la situación que confronta la Iglesia Católica y las demás denominaciones en la Cuba actual.

Ambas respondieron que están bautizadas en la Iglesia Católica, pero que no han sido confirmadas. Mercedes hizo la primera comunión pero no Martha. Esta nos explica que su padre no tiene nada de religioso. Fue bautizada por deseo de la madre pero ahí quedó todo.

Mercedes se las arreglaba para asistir a Misa con frecuencia y a otros actos de la Iglesia pero añade que "aunque oficialmente no se dice que esta prohibido ir a la iglesia, el gobierno y sus seguidores hacen todo lo posible por interrumpir la corriente de la fe. Amenazan, insultan y en ocasiones hasta coaccionan con las libretas de racionamiento. El que deseaba estudiar en la Universidad, si confiesa pertenecer a algún credo religioso, no obtiene ingreso y si lo dice después de estar estudiando se busca la enemistad de los dirigentes estudiantiles del partido y la vida se le hace muy difícil. Muchos acaban dejando la Universidad."

Martha por su parte dice que ella no iba a la iglesia por las razones ya dichas y que en cambio se dedicaba a los deportes. en su tiempo libre. Le preguntamos si deseaba hacer la comunión y nos confesó que si le gustaría y aprender algo más sobre religión "porque he visto la bondad de la Hermana Bertha y de otros miembros de la Iglesia en Miami."

"Estamos aprendiendo

(Pasa a la Pág. 3A)

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LA PIETA

La Arquidiócesis de Miami mantiene un lugar consagrado para el reposo eterno, con el respeto y amor debidos. Es el deseo del Excmo. Edward E. McCarthy, que todos los católicos y familiares conozcan de sus derechos y privilegios en participar de tan venerables servicios. Par lo cual ha puesto a nuestra disposición nuevos planes para reservar a tiempo, ya sea en terrenos tradicionales, en nuestro bello mausoleo o en la sección para monumentos de su preferencia en los tres cementerios de la Arquidiócesis de Miami.

Para una información envíenos esta cupón.

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"Si Vas Una Vez, Vas Siempre..."

UNA COMUNIDAD QUE VIVE EL GOZO DE ESTAR UNIDA EN FAMILIA.

Después de tres meses de preparación, 40 adultos se incorporaron a la comunidad de Fe a través del Bautismo, otros recibieron la Primera Comunión y algunos más santificaron su matrimonio por medio del Sacramento. Casi todos estos adultos son cubanos recién llegados vía "flotilla" desde Mariel.

Esto sucedió hace un par de semanas, un Domingo al mediodía en la parroquia de Ntra. Sra. de la Divina Providencia. El Excelentísimo Señor Edward A. McCarthy, Arzobispo de Miami, fue el principal celebrante de la Santa Misa y concelebraron el párroco Rvdo. P. Ernesto García Rubio, el párroco asociado Rvdo. P. Flynn y el Rvdo. P. Maximiliano, sacerdote visitante de Honduras.

Aunque era el fin de semana de "Labor Day", en que muchas familias suelen irse fuera de la ciudad, la iglesia estaba repleta; muchísimas personas no pudieron entrar asistiendo al servicio religioso desde el área de estacionamiento.

Desde que el Arzobispo invitó a la arquidiócesis a la Evangelización, el Consejo Parroquial de la Divina Providencia comenzó a trabajar en

varios programas que están dando muchos frutos a la comunidad.

Uno de estos programas es el llamado "Día del Visitante". Este día cada feligrés invita a una persona que conoce y que sabe no asiste a la iglesia. Después de la Liturgia especial para los invitados se les ofrece un almuerzo y donde experimentan el espíritu de comunidad.

Otro de los recursos de Ntra. Sra. de la Divina Providencia para atraer nuevos miembros al catecumenado es el sacramento del matrimonio. El Consejo Parroquial, los sacerdotes y las religiosas entendían que nadie debiera recibir el Sacramento del matrimonio si no era practicante de la fe y para lograrlo también eran invitados a disfrutar de la convivencia comunitaria.

Los que aspiran a recibir el sacramento del matrimonio son presentados a un matrimonio experimentado quienes tendrán a su cargo las sesiones de instrucción, los traerán a la Misa dominical y los introducirán a la comunidad de fieles. Después del matrimonio la pareja patrocinadora sigue en contacto con los recién casados hasta su plena integración en la vida de la parroquia.

Un proceso similar se usa en los que piden el bautizo de sus bebés. Las hermanas religiosas, un laico y el párroco proveen las cuatro sesiones de

instrucción y también les invitan a formar parte de la familia parroquial, lo que se logra en una atmósfera de familia antes del bautizo.

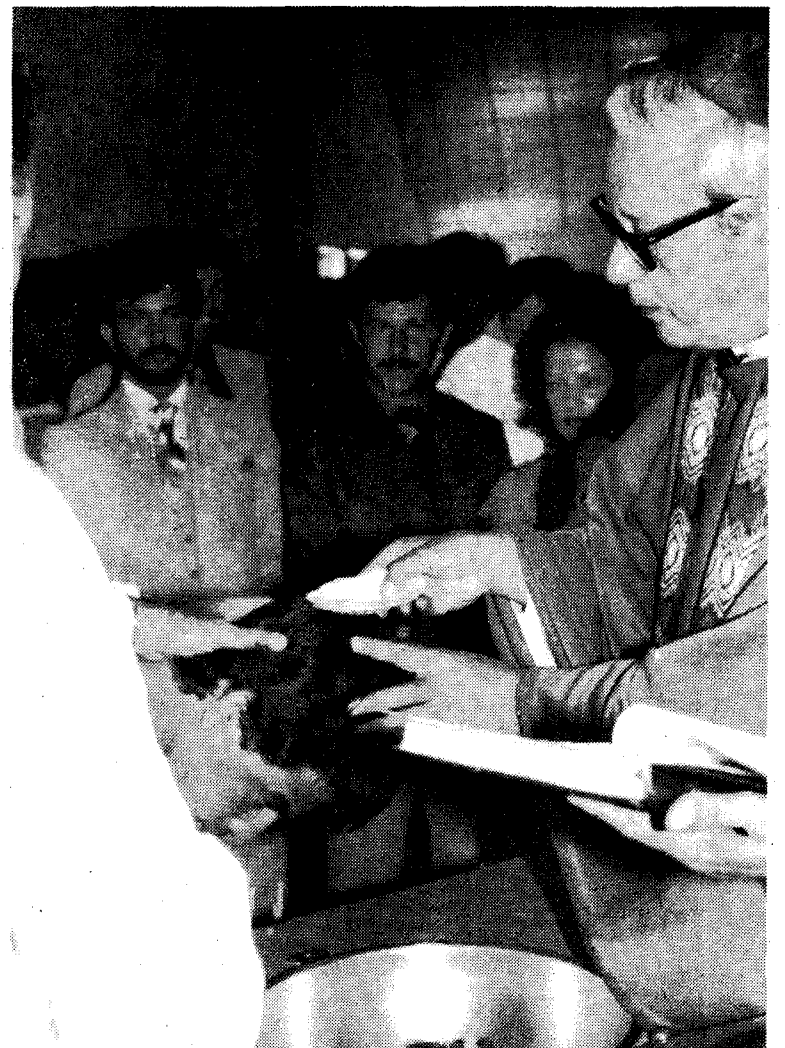
"No hay seguridad de que los padres puedan asumir la responsabilidad de educar cristianamente a su niño a menos que ellos mismos practiquen su religión", asegura el párroco P. García Rubio, "y esto es lo que pide la ley canónica".

Pero para todos todos la gran sorpresa, el secreto de Ntra. Sra. de la Divina Providencia están en el espíritu de comunidad en que viven sus miembros; en el gozo que es característico de esta convivencia.

Como nos dijo una persona de la comunidad: "Uno viene por primera vez y sigue viniendo por el resto de su vida".

La parroquia tiene otros programas de orientación social, incluyendo una oficina de empleos, atención a los ciudadanos mayores y ayuda a los necesitados y a los enfermos.

Aunque la Divina Providencia ha tenido una gran celebración con la recepción de 40 nuevos miembros, el catecumenado tiene 18 adultos más que se incorporarán a la comunidad en unos tres meses, y se preocupa también por los que están alejados de la Iglesia, como los separados y los divorciados.



El Arzobispo McCarthy vierte el agua del bautismo sobre uno de los adultos refugiados que por este sacramento se unen a la gran familia Católica.



También el Arzobispo McCarthy administró el sacramento de la Eucaristía por primera vez a muchos refugiados que fueron evangelizados en Our Lady of Divine Providence. Lo asiste el párroco R. P. Ernesto García Rubio.

Folletos Gratis en Español de Cristóforos

The Christophers, organización, fue fundada en 1946 por el P. James Keller, sacerdote católico, remarca la importancia del individuo como parte responsable en la formación de una sociedad mejor. Su actual director, el Padre John Catoir.

The Christophers ofrece copias gratuitas de sus folletos en español, "Ecos Cristóforos" conteniendo material educativo destinado a motivar a la gente para que fomenten un cambio social constructivo, a todos lo que las soliciten.

Lindas Escorias

(Viene de la Pág. 2 A)

inglés con Sister Bertha y ella nos ha tratado con mucho cariño (Sister Bertha Penabad tiene a su cargo una escuela de inglés gratuita en la Iglesia de St. Francis de Sales en Miami Beach.)

Ninguna de estas dos jovencitas está aun trabajando y viven en Miami Beach con una familia que les ha brindado albergue y calor humano hasta que consigan un empleo. Ambas ayudan en lo que pueden en las tareas de la casa y la familia les asigna una cantidad semanal para sus gastos personales. Ellas hablan con mucho calor de estas generosas personas que les han dado un hogar más que un refugio.

Martha cumplirá los 21 años el próximo día 23 de Septiembre, su primer cumpleaños en una atmósfera de libertad. A ambas les deseamos mucha suerte en Miami.

Se publica seis veces al año y desde hace 15 años. Los últimos ejemplares tratan de temas tales como: la filosofía de los Cristóforos, el papel del individuo en el mundo, cómo afrontar la soledad, cómo hacer y guardar amigos, y la importancia de ser una persona capaz de perdonar.

Uno de los folletos más populares se titula "Decidiéndose por la Vida" y consiste en una serie de detalladas preguntas y respuestas sobre el aborto.

Las personas interesadas en recibir periódicamente los ejemplares de Ecos Cristóforos pueden escribir a: The Christophers, 12 East 48th Street, New York, N.Y. 10017.

Encuentros Familiares: Mejores Familias

"Los Encuentros Familiares ayudan a formar mejores familias y crean mejor comunicación entre padres e hijos". Esta es la experiencia ganada por las familias que han tomado parte en los 78 Encuentros ya celebrados.

El Padre Florentino Azcoitia, SJ, Director Espiritual de Encuentros Familiares anuncia e invita a todas las familias al próximo Encuentro que tendrá lugar los días 27 y 28 de septiembre. Para más información llamar al 751-2453.

OFICIAL

Arquidiócesis de Miami

La Cancillería anuncia que el Arzobispo Edward A. McCarthy ha hecho el siguiente nombramiento.

El Rvdo. P. David Punch, Director de Cuidado Pastoral en el Centro de Rehabilitación y Asistencia St. John, Lauderdale Lakes, efectivo desde Septiembre 17, 1980.

Serie de TV en Español de Oblatos

El Centro de Oblato de Comunicaciones está presentando una serie de 13 programas de media hora en español, a todo color, por las estaciones de la cadena SIN de los EE.UU. En Miami la estación afiliada es el Canal 23.

La serie, titulada "El Visitante", presentará entrevistas con personalidades del mundo hispano como Ricardo Montalvan, Vicky Carr, Gilbert Roland y otras; enfocarán la vida de los hispanos en EE.UU. poniendo énfasis en los aspectos culturales y religiosos y el progreso alcanzado durante esta década de los 70.

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Curso de preparación para padres de niños y adolescentes comenzando el 24 de Septiembre.

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Grandiosa Ultreya en St. Dominic



El Padre Rivas eleva la Hostia durante la Santa Misa que clausuró la Ultreya.

Rompió record de asistencia la Ultreya llevada a cabo en St. Dominic el pasado martes 9 de septiembre, y como es sabido organizada por los Cursillos de Cristiandad.

Más de 500 personas se dieron cita en el vasto salón parroquial para oír los mensajes de los dirigentes, algunos testimonios y asistir a la hermosa Liturgia Eucarística en la que doce sacerdotes muy ligados a Cursillos, todos bien conocidos, concelebraron con el P. Rivas, asistidos por un joven diácono quien recibirá la sagrada orden el próximo año.

Eric Vega, coordinador del Grupo de Cursillistas de St. Dominic actuó como anfitrión y maestro de ceremonias.

Jorge Montelongo, vocal de Piedad del Movimiento, expuso la labor apostólica y caritativa de Cursillo en el caso de los refugiados cubanos.

Pero la nota más sorprendente la dio el Coordinador de Cursillos, Enidio Gómez quien

anunció que a pesar de los múltiples obstáculos para alcanzar la nueva "Emaus" ya se está llevando adelante el plan para

la adquisición de la Nueva Casa. Sin embargo, los fondos aún necesitan ser aumentados y para ello dependen del próximo Baile de Colores que se efectuará el 25 de Octubre en el Club de las Américas, la entrada será de \$10 y del Festival de Colores que se llevará a cabo los días 6 al 9 de Noviembre en los jardines de la Parroquia de Sta. Agatha desde las 6 de la tarde y el domingo desde las 12 del día.

Para adquirir las papeletas para ambos eventos deben dirigirse a la Escuela del Movimiento que está funcionando temporalmente en Sta. Agatha.

Demás está añadir la obligación moral de todos los Cursillistas en cooperar con estos actos ya que en gran manera de ellos depende la realización de nuestro ideal: una nueva Casa de Emaus nuestra.



Vista parcial de la concurrencia a la Ultreya del Compromiso celebrada en St. Dominic.

Contrastante Situación... (Viene de la Pág. 1A)

es lo que debe hacer.

Entre los cubanos hablamos con docenas de ellos, a solas y en grupos; a todos les hicimos las mismas preguntas: ¿Cómo están ustedes? ¿Cómo se sienten? ¿están contentos, los tratan bien?, ¿tienen buena comida? ¿volverían para Cuba?

No hallamos un solo descontento entre los cubanos de Krome Ave., Norte. Todos unánimemente respondieron lo mismo: "Sabemos que están haciendo lo mejor que pueden por nosotros." "Estamos contentos porque se ocupan de nosotros y nos tratan con afecto." "La comida es buena y variada." "Tratan de hacernos la vida llevadera, feliz dentro de lo que cabe." "Es mejor estar aquí diez años que en Cuba una semana." "¿volver para allá?, ¡Ni muerto! nos dijo uno con semblante de satisfacción gozosa."

En Krome South la tristeza y la angustia son permanentes. Viven en una campamento que se rige por "mantener la ley" sin miramientos hacia el aspecto humano que recibe el peso de las ordenanzas. Aquí no hacen nada y no les dejan hacer nada; y el "ocio es mal enemigo," según Siro del Castillo y tiene razón.

Ahora la misma agencia oficial del Depto. de Estado,

que está a cargo de los cubanos, ha tomado a su cargo a los haitianos y esto les ha traído una nueva y más grande esperanza. Sólo necesitan un Siro del Castillo que hable creole y los organice.

Pero en la mejor de las condiciones, la suerte de todos los refugiados, especialmente de los haitianos, depende de que el Gobierno aclare las condiciones del estado legal de estos hombres, mujeres y niños en el país; si se les dará residencia, asilo político o se les devolverá. De acuerdo con el punto de vista oficial los haitianos no son refugiados políticos sino económicos y por tanto no pueden ser acep-

tados. Los cubanos sí gozan de este privilegio. Pero la nota más alta de este concierto desconcertante es que ni unos ni otros pueden volver al punto de origen.

El señor Larry Mahoney comentando sobre la organización y ayuda propia de los cubanos en su "lado" dice: "Eso aquí no ha sido acogido muy bien. Hasta ahora Inmigración es quien ha corrido con esto y ellos son "agentes de la ley". Ahora, es posible, puedan mejorarse las condiciones bajo la tutela del Departamento de Estado. Confío que los haitianos podrán gozar ahora de las mismas condiciones que disfrutaban los cubanos."



Con el uso las tiendas de campaña se deterioran pero los cubanos refugiados se apresuran en arreglarlas.



GRAN PARROQUIA. En un sector bastante pobre de Miami Beach esta enclavada la parroquia de St. Francis de Sales. Esta parroquia está muy activa en el plan de evangelización, además de tener un catecumenado de adultos, un curso bíblico quincenal también para adultos y una escuela de inglés gratuita para hispanos recién llegados. Monseñor Orlando Fernández, párroco de St. Francis de Sales también tuvo durante los meses de vacaciones lo que llamaron Campamento Bíblico para Niños del cual es la foto que mostramos.

Cardenal Beros... (Viene de la Pág. 1A)

atenciones y su misericordia."

"Doy gracias, pues, a Dios en esta Eucaristía por los beneficios que he recibido y los que han recibido tantos enfermos en este hospital y le ruego siga dispensando su infinita misericordia a través del personal todo del hospital.

"Deseo agradecer al Pastor de esta Arquidiócesis, Excelentísimo Arzobispo McCarthy por su gentileza y sus cuidados, que me ha dispensado, y que Dios Padre le conceda como buen pastor de su rebaño, guiarlo por el sendero que conduce a la vida eterna."

Monseñor Román me presentó al Cardenal Bearos Rojas quien al conocer que yo era un diácono permanente de la arquidiócesis se alegró mucho y habló muy entusiasmado del diácono permanente. Aproveché la oportunidad para pedir su bendición apostólica y me dio su bendición no sólo para mí sino para todos los diáconos de la arquidiócesis pidiendo al Espíritu Santo guiara nuestro ministerio para gloria de Dios y de la Iglesia, y nos conminó a que fuéramos siempre ejemplos de Cristo en la Palabra y en la acción.

El Cardenal Beros quiso dejar su saludo y un mensaje para el pueblo fiel de Miami a través de La Voz.

"Que el Señor derrame sus bendiciones sobre todo el pueblo de Miami por su generosidad con sus hermanos de Santo Domingo con motivo de las desastres causados el año pasado por el huracán David. Los saludo con gratitud, no los olvidaré en mis oraciones."

Después preguntamos a Mons. Priamo Tejada, Obispo de Sto. Domingo, cuál era hoy la situación del país después de los desastres dejados por el ciclón.

"La nación se ha ido recuperando de los efectos del ciclón, la situación es casi normal. La Iglesia ha ayudado mucho en esta recuperación a través de "Caritas" de Santo Domingo."

A nuestro deseo de saber cuál es la situación de la Iglesia respecto al número de sacerdotes con que cuenta para el cuidado pastoral, nos dice:

"Es para nosotros un gran gozo poder anunciar que este curso ha comenzado con 210 estudiantes de filosofía y teología en el Seminario de Santo Tomás."

"Quiero destacar también que la Iglesia en Santo Domingo está muy agradecida y feliz de la extraordinaria ayuda que tiene en miles de laicos comprometidos para atender a la población en muchas de sus necesidades. En Santo Domingo la Iglesia Católica es la única institución que tiene toda la confianza del pueblo y en especial de los campesinos."

Para terminar el Obispo Priamo nos dio su mensaje para la población de Miami y también un saludo para los dominicanos residentes en esta Arquidiócesis.

"Deseo expresar a todos mi gratitud por sus bondades en el pasado y que siempre sepan seguir siendo generosos en su abundancia con los que no tienen nada. Muchas gracias. Que Dios los bendiga."