

The Voice

Archdiocese of Miami Volume XXII Number 28 • November 7, 1980 • Price 25c

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Pro-lifers win near sweep

Conservative trend seen partial cause

WASHINGTON (NC) - In the Ronald Reagan electoral landslide which swept incumbent Jimmy Carter out of the presidency, five of six senators targeted for defeat by pro-life groups lost their bid for re-election Nov. 4.

The senatorial losers included Sen. Birch Bayh (D-Ind.), defeated by Rep. Dan Quayle (R-Ind.); Sen. John Culver (D-Iowa), defeated by Rep. Charles Grassley (R-Iowa); Sen. George McGovern (D-S.D.), defeated by Rep. James Abdnor, and Sen. Frank Church (D-Idaho) defeated by Rep. Steven D. Symms (R-Idaho).

THE FIFTH right-to-life target, Sen. Jacob Javits (R-N.Y.), had lost earlier in the New York primary and lost again on Nov. 4 in a three-way race for his Senate seat. The victor was Alphonse D'Amato, a Republican, who also defeated Rep. Elizabeth Holtzman (D-N.Y.).

The only right-to-life target who won was Sen. Bob Packwood (R-Ore.), who easily defeated Republican challenger Ted Kulongoski, a state senator.

"I am not frightened by what lies ahead and I don't think the American people are frightened by what lies ahead," said Reagan in a victory statement in Los Angeles on election night.

"Together we are going to do what must be done - we are going to put America back to work," he added.

Reagan won with a campaign that continually stressed the Carter administration's failure to control the economy.

To Catholics and other religious groups operating private schools, Reagan held out support for tuition tax credits, an issue which he said was one of "distributive justice" allowing paren-



President-elect Reagan and wife Nancy visit with Cardinal Krol in Philadelphia prior to election.

ts to choose the kind of education they desire for their children.

AND HE GAINED the support of most major right-to-life groups for his position favoring a constitutional amendment on abortion.

But he also took several positions which were at odds with the views of the U.S. Catholic bishops and other mainline religious bodies.

He said he would scrap the second Strategic Arms Limitation Treaty (SALT II) in favor of new negotiations which

he said could lead to a treaty without SALT II's flaws and which would result in "real reductions" in armaments. The leadership of most religious groups, including the Catholic bishops, favored SALT II's ratification by the Senate.

Reagan also took a hard line on U.S. relations with revolutionary governments in Central America. The Republican Party platform, which reflected the party nominee's thinking, deplored the "Marxist Sandinista takeover of

Nicaragua," though some religious groups, again including the Catholic bishops, said Central American governments which reflect the "legitimate aspirations of their people" should be supported by the United States.

During the final week of the campaign, Carter made one last appeal for the traditional Catholic ethnic vote, recalling to a Polish-American audience in Philadelphia the legacy of John F. Kennedy, the nation's only Catholic

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'Happy,' but gearing up for '82

WASHINGTON (NC) - Leaders of anti-abortion groups active in the 1980 election say they're very happy about the election of numerous pro-life candidates for the House and Senate as well as Ronald Reagan's victory over President Jimmy Carter.

But their delight is tempered by their plans for further lobbying to gain a human life amendment to the Constitution and by the defeats of a number of pro-life politicians whom the pro-life groups had supported.

They also stated that while the pro-life issue helped swing the balance in some key elections, it wasn't the only reason for the conservative upsurge in the 1980 election. Nonetheless, the day after the election, they did savor the victories.

"I'M EUPHORIC," Paul Brown, Direc-

tor of the Washington-based Life Amendment Political Action Committee (LAPAC), said Nov. 5. "All I can say is thank God for pro-life people and for the babies."

'It exceeded all our hopes and expectations. We couldn't possibly have envisioned the dimensions of the pro-life victory'

—Fr. Charles Fiore

With a conservative tilt in the House and a Republican Senate and the defeat of such liberals as Sen. Birch Bayh (D-Ind.), George McGovern (D-S.D.), John Culver (D-Iowa) and Frank Church (D-Idaho), Brown predicted that a human life amendment may be passed by the incoming 97th Congress.

"I'm absolutely delighted," said Dominican Father Charles Fiore,

chairman of the National Pro-Life Political Action Committee (NPLPAC), which had endorsed Ronald Reagan and supported various pro-life candidates financially.

"IT EXCEEDED all our hopes and expectations. We couldn't possibly have envisioned the dimensions of the pro-life victory," Father Fiore said from his suburban Washington offices.

Nationally, Father Fiore said, of 31 House races in which his group was involved it was successful in helping pro-life candidates get elected in 19.

"In the Senate races we did very, very well," Father Fiore said.

"We defeated not one or two of the pro-abortion leaders but at last count 10 strong pro-abortion incumbent leaders," Father Fiore said. He added that another victory, in the House, was the re-election of Rep. Bob Dornan (R-Calif.) who defeated Carey Peck, the son of actor Gregory Peck.

WE'RE here to stay and we're not going away until there's an HLA" (human life amendment) he said.

LAPAC has already begun targeting candidates to defeat in the 1982 election, heading the list is Sen. Edward ("Ted") Kennedy (D-Mass.), Brown said.

He and Father Fiore attributed the victories in 1980 to the coalition of ethnic Catholic voters and fundamentalist, so-called New Right conservative Protestants.



STEEPLE FALLS— In downtown Huajuapán de León, Mexico, the steeple of the Church of Calvary falls during the powerful earthquake that shook the city. About 50 people were reported dead throughout the region and authorities reported 80 percent of its buildings destroyed. Pope John Paul II, who toured the area in 1979, sent his "deep condolences" to the victims' families. (NC Photo)

Vatican workers consider protest

VATICAN CITY (NC) — The Vatican's lay employees may hold a protest march at the Vatican unless Cardinal Agostino Casaroli, papal secretary of state, meets with them soon to discuss employee issues.

Nearly 1,000 members of the union-like Committee for the Defense of the Rights of Vatican Employees met Oct. 27 to discuss a response to the cardinal's failure to meet with the group's leaders.

It was the first mass gathering of the employees since Pope John Paul II formally recognized the new association last May.

A Vatican source described the meeting as "lively" and said there was nearly unanimous agreement that some type of protest action may be necessary.

The main issue which the workers want to discuss is Vatican employment policies, which were criticized as sometimes leading to unfair distribution of work and overtime, the source said.

At the end of last year, Pope John Paul raised the salaries of Vatican employees. The increase ranged from about 25 percent to nearly 40 percent.

Minimum salaries went from approximately \$500 a month to about \$650, while the maximum pay went from \$720 to \$1,000. Those base salaries do not include additional stipends based on the size of the employee's family.

At the Oct. 27 meeting, the Vatican employees did not agree when to hold their march the source said.

Priest to aid parishes with computers

PHOENIX, Ariz. (NC) — A Vincentian priest who said that three years ago he "didn't know what a computer looked like" has been assigned to develop a procedural manual for the use of computers in parishes and to act as a consultant to parishes starting to use computers.

Vincentian Father Michael J. Boyle, 52, pastor of St. Vincent de Paul Parish in Phoenix until this year, said "the major thing I have right now is trial-and-error experience" after three years of a "do-it-yourself approach." That experience has enabled him "to define in great detail what is necessary for a parish computer system," he said. The experience also acquainted him he added, with Murphy's Law, which states: "If anything can go wrong, it will."

In those three years he has prepared a set of programs, computer software, that instruct a computer to perform various tasks necessary in a parish. He

can provide the programs to a parish for between \$300 and \$500.

Father Boyle said he is concerned "that parishes don't get sold a bill of goods" by computer salesmen who "promise you everything." A mistake he made, he said, was initially buying a computer too limited for the parish's need.

Now in residence at the Phoenix parish, Father Boyle said he will advise by mail or by phone parishes interested in beginning to use computers. If enough parishes in a metropolitan area are interested, he said, he will go there for a period of time to advise them.

The computer "certainly is going to be integral part of parishes" in the years ahead, he said. The church in the United States is "going to be faced with a period of time in which there are fewer priests," he added, and the computer is a means of insuring that the priest "is not wasting time with administrative chores."

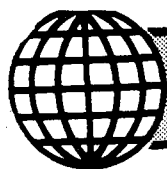
Statistics show increase in permanent deacons

VATICAN CITY (NC) — Slight decreases in the number of priests and Religious between 1977 and 1978 were offset in the Catholic Church by a rise in the number of permanent deacons and lay catechists.

According to new Vatican statistics released Oct. 31, the number of persons engaged in pastoral ministry

remained steady at about 1.6 million at the end of 1978. But lay people and deacons made up a larger percentage of the total.

The statistics were contained in the 1978 Annuario Statisticum Ecclesiae (statistical yearbook of the church), completed by the Central Statistics Office of the Vatican.



News At A Glance

Muskie asks religious' support for SALT II

WASHINGTON (NC) — Secretary of State Edmund Muskie held a one-hour briefing for representatives of five religious groups Oct. 29 in an effort to maintain support for Senate ratification of the SALT II treaty. The U.S. Catholic Conference was represented by Father J. Bryan Hehir, its associate secretary for international justice and peace.

Bishops' committee supports year of the handicapped

WASHINGTON (NC) — The U.S. Bishops Advisory Committee of Ministry with Handicapped Persons has resolved to support the U.S. Council on the 1981 International Year of Disabled Persons.

Galileo might be found guilty again - priest

WASHINGTON (NC) — Galileo could be found guilty all over again if the Vatican seeks to rehabilitate the condemned 17th-century scientist through a retrial, said Father Ernan McMullin, director of the Notre Dame University program in the history and philosophy of science.

Prayers for stronger ties between Lutherans, Catholics

VATICAN CITY (NC) — During an audience at the Vatican Oct. 30 Pope John Paul II prayed that the "ties of friendship" between the Swedish Lutheran Church and the Roman Catholic Church would be strengthened.

Hostages could have been freed months ago, priests says

ALBANY, N.Y. (NC) — "The Iranian hostages could have been freed six months ago had the United States been sensitive to the human and religious rights deprivation of the Iranian people," according to Auxiliary Bishop Thomas Cumbleton of Detroit, who visited the captive Americans last Christmas.

African refugees to receive more attention

GENEVA, Switzerland (NC) — Catholic migration officials from 45 nations agreed to direct more attention to the problems of African refugees. The officials met in Geneva.

Seven begin hunger strike in Northern Ireland

BELFAST, Northern Ireland (NC) — Despite last-minute efforts by two Catholic bishops, seven jailed men began a hunger strike in Northern Ireland to demand political prisoner status.

Book on art and worship published

WASHINGTON (NC) — The secretariat of the bishop's Committee on the Liturgy has published a book to develop "a clearer understanding and appreciation of the role of environment and art" in worship, Archbishop Rembert Weakland of Milwaukee said.

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Who makes up the 'New Right'?

Second of Two Articles

By Litz Schevthcuck

Despite much publicity surrounding the so-called New Right, determining an actual membership is difficult.

Some of those regarded a staunch New Right adherents don't want to be categorized as such.

Richard Viguerie, a Catholic and conservative political activist who heads a successful direct mail firm, has cited as New Right components such groups as the National Conservative Political Action Committee (NCPAC); Christian Voice, the California-based organization with controversial ratings of congressional delegates on "moral issues"; the conservative "think-tank" Heritage Foundation; the pro-family movement; the Life Amendment Political Action Committee, Inc. (LAPAC), and others.

But people associated with those groups don't like being listed as New Right.

"I DON'T LIKE the term 'New Right.' I don't know what it means," said John Dolan, NCPAC's chairman, a Catholic. Dolan prefers to be called a conservative. His group, which reportedly will have spent \$3 million to \$4 million on the 1980 election supports conservative candidates and helps target liberal incumbents.

Mrs. Connie Marshner, who works on family issues for the Free Congress Research and Education Foundation, is referred to in Viguerie's book as a "new Right Leader." The Foundation's president is Paul Weyrich, a Catholic and another top New Right leader, according to Viguerie.

Mrs. Marshner doesn't consider her pro-family movement part of the New

Right. "There's an overlap" but the two movements aren't synonymous, she said. Many New Right positions coincide with Catholic positions as she and her colleagues see them, she stated. "The New Right has always had an emphasis on morality in social issues," said Mrs. Marshner, who described her family as Byzantine Catholic. "Catholic social teaching has always given us a sense of obligation to the community."

JESUIT FATHER Virgil Blum, president of the Catholic League for Religious and Civil Rights, described by Viguerie as another pro-family stalwart, also doesn't want to be linked to the New Right, "I don't align politically with anybody," he said.

Gary Potter, of Catholics for Christian Political Action, a Washington, D.C. lobby, is a member of a "national leadership council for traditional values," which he said includes Rev. Jerry Falwell of Moral Majority, and worked with the Reagan campaign. Nonetheless, Potter doesn't want to be considered a conservative or New Right member.

"We don't define ourselves as conservatives. We define ourselves as Catholics. We urge Catholics to be politically active as Catholics, not as conservative," he said. He added that "we do work closely with some groups and organizations that are undeniably of the New Right."

BECAUSE SOME New Right organizations are concerned primarily with economics, he said religious groups shouldn't be called New Right.

"It'd be inaccurate to define the Christian political movement as New Right," Gary Jarmin, legislative director of Christian Voice, said. "Loosely defined, one could call us a part of the

New Right, I suppose. But the New Right didn't create us. We're separate groups who have an alliance with New Right groups."

Paul Brown of LAPAC, listed by Viguerie as another New Right activist, also claimed he is not New Right. Brown said he believes in coalition politics — working with assorted allies. "We will cross the party line either way," he said. "I cooperate but I'll not sell my soul. It's not for sale."

ONE CONSERVATIVE familiar with the religious groups' efforts said the New Right political leaders have "really tried to hone in on" the religious-morality organizations. "Some of these guys want to control the whole conservative political movement," said the source, who wanted to remain unidentified.

Other sources dismissed that as a problem, however.

Viguerie, like others, said a type of double standard is applied to conservatives. When they coalesce or take

different positions on issues than liberal groups, they are accused of being a new force or of being uncharitable, he said.

"There's a tremendous amount of demagoguery" by the "left" against the New Right, Viguerie said. "I've been called a racist and a war-monger. I think the New Right has much more of a feeling the liberals are Christian" than the liberals credit the New Right as having, he said. "As far as being consistent with the New Testament, which is paramount in my life, I think the New Right is right in tune."

It also doesn't bother Viguerie that some of his supposed New Right colleagues decline the title.

"I've no problem if people don't want to wear the label," he said. "That's immaterial." Their actions and sentiments are what count, he said. "We know who everybody is. We know our own out there and everybody else does, too."



Msgr. Enright and Abp. McCarthy at Enright Library dedication last year.

Msgr. Enright eulogized before 1200

By Marjorie L. Donohue

Five members of the hierarchy and more than 135 priests from Florida dioceses participated in a Mass of Christian burial concelebrated last Friday

'The genius of his priesthood was touching the lives of individual people...in the births of their children, their weddings, their sicknesses...'
—Fr. Ray Brown

in St. Rose of Lima Church for Msgr. James F. Enright, pastor emeritus.

Archbishop Edward A. McCarthy was the principal celebrant of the funeral liturgy for the Irish-born priest who died on Oct. 28 at the age of 79 after an illness of several months.

CONCELEBRATING with the Archbishop were Bishop W. Thomas Larkin of St. Petersburg, where Msgr. Enright had served from 1929 to 1949; Bishop Paul Tanner, retired Bishop of St. Augustine, the diocese in which Msgr.

served until 1958; Auxiliary Bishop John J. Nevins, Aux. Bishop Agustin Roman, Msgr. Noel Fogarty, present pastor of St. Rose parish; and The Rev. Raymond E. Brown, S.S., noted Scripture scholar, who preached the homily.

Also joining in the Mass were Florida

priests and Msgr. Hollis Brooks of Baltimore, who, as an altar boy, served Msgr. Enright's first Mass 53 years ago.

Reflecting on the priestly life of Msgr. Enright, whom he first met while attending St. Paul High School, St. Petersburg, Father Brown, who was ordained a priest in 1953, in St. Rose of Lima parish, told the congregation of more than 1,200 persons of his former pastor's many accomplishments in building the parish of St. Paul shortly after the stock-market crash in 1929. He recalled that Msgr. Enright had been elevated to that ecclesiastical rank by the Holy Father in recognition of his interest in nurturing and promoting vocations to the priesthood and the Religious life.

"I WOULD NOT be a priest if in the

'40s he had not suggested that possibility, if the Sisters (Franciscans) in the school had not raised this issue," Fr. Brown revealed. "I wanted to be a teacher and the priesthood had not dawned on me as a possibility. I think there are a lot of other priests who could share that reminiscence with me," he said.

Father Brown, who had also preached during the Golden Jubilee Mass of the late priest three years ago, pointed out that the greatness of the task of the ordained priesthood has come more to the force, even on a world wide basis, and that the Church is conscious of its task in the world as well as its task in ministering to its parish communities.

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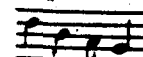
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'Whenever the Church takes a strong and correct moral stand on a deeply felt and divisive issue, it should expect inflamed reactions.'

— Kenneth Woodward (Newsweek)

Social pressure on Catholics not to speak out on such social issues 'stems from religious prejudice and has no place in a pluralistic society.'

— Michael Schwartz (Catholic League)

Anti-Catholicism--How bad is it?

By NC News Service

The religion editor of Newsweek magazine, who is a Catholic, and an official of the Catholic League for Religious and Civil Rights have published contrasting views of the strength of anti-Catholicism in the United States.

Kenneth L. Woodward, Newsweek's religion editor, writing in the October issue of Notre Dame Magazine, and

Michael Schwartz, executive director of the Catholic League, writing in the October issue of the Homiletic and Pastoral Review, both agreed that anti-Catholicism exists in the United States.

BUT WOODWARD argued that "whenever the church takes a strong and correct moral stand on a deeply felt and divisive social issue, it should expect inflamed reactions."

Schwartz, on the other hand, con-

tended that social pressure on Catholics not to speak out on such social issues, "stems from religious prejudice and has no place in a pluralistic society."

Woodward also took issue with previous assertions by the Catholic League that Catholics are underrepresented in certain prestigious occupations and in the top ranks of the legal profession.

Woodward disagreed with the view of Jesuite Father Virgil Blum, president of the Catholic League, that opposition to a voucher system to assist financially parents who sent their children to non-public schools is an example of anti-Catholic bigotry.

"NOW I HAPPEN to be among those who think that Catholic parents should not be forced to pay twice over for sending their children to catholic schools, as I do myself," Woodward said, adding that he believes all parents deserve control of their children's education. "But I cannot see," he went on, "how opponents of aid to parochial schools are necessarily anti-Catholic."

He noted that Baptists "regard any support for religious schools as a violation of what they take to be a sacred principle of church-state separation" and that many Jews "regard the 'neutral' public school system as the mainstay of a pluralistic society."

On the issue of abortion Woodward acknowledged the existence of "a great deal of ill will and, yes, even hatred of the Catholic Church" among those who believe abortion ought to be a matter of choice.

Expressing his own opposition to abortion and support for "reasonable and effective efforts (though hardly all the tactics, reasoning or groups) to reverse the trend toward abortion-on-demand," Woodward said, "The church does not enter the fray with clean hands and a pure heart. Nor would it expect to escape criticism — even venomous attack — when, as it must

on this issue, it fights fire with fire."

Woodward described as "incredible" a league charge that "the legal profession is another area where Catholics have trouble rising to the top." The charge, he said, was based on a league study of 20 New York law firms which found that nearly two-thirds of the firms' partners and associates were graduates of either Harvard, Yale or Columbia law schools and that only 62 were graduates of Catholic law schools.

These facts, Woodward said, showed only a preference for graduates of the nation's best law schools. Proof of prejudice in hiring and promotion, he said, would require tracking the careers of Catholic graduates from Harvard, for example, and comparing the results against non-Catholics who graduated with similar grades and backgrounds.

SCHWARTZ REPORTED the findings of a Harris poll commissioned by the National Conference of Christians and Jews to determine the attitudes of Americans toward various minority groups, including Catholics.

The poll found that 89 percent of non-Catholics believe Catholics are not discriminated against and 90 percent said they have good relations with Catholics.

"This is certainly good news," Schwartz said. "It means that our non-Catholic neighbors do not want to be prejudiced against us and do not believe that they have such a prejudice. But it also shows that they are not very sensitive to the anti-Catholicism around them and, sometimes, within them."

The poll also found, Schwartz noted, 35 percent of respondents agreeing that "Catholics tend to be narrow-minded, under the influence of church dogma." This percentage, "is about as large as the percentage holding negative stereotypes of blacks, Jews or Hispanics," Schwartz said. "It is in other words, clear evidence of a real unrecognized prejudice."

Pro-lifers win near sweep

(Continued from Page 1)

president, and the traditions of the Democratic Party.

"FOR FIVE decades, 50 years, the Democrats have fought for the rights of working people," Carter told the Polish-Americans. "We enacted the minimum wage over Republican opposition. We enacted unemployment compensation over Republican opposition. We enacted Social Security over Republican opposition."

There also was a minor flap in the days leading up to the election over a series of television advertisements depicting Carter as a gay rights advocate and as less than a Christian for

his position on abortion and prayer in public schools.

They prompted Carter to remark in Memphis Oct. 31, "Here the last few days of an election to have my opponent and those who support my opponent allege that I have a false belief, or that I would twist my beliefs against the teaching that I understand from the Bible, is very, very disturbing to me."

But the two major events of the final week — the nationally-televised debate between Carter and Reagan, and the announcement of conditions by the Iranian parliament for the release of the 52 American hostages — may have determined the final outcome.

Barry College Workshop on Religion

Weber Center, Conference and retreat center located in Adrian, Michigan announces a one day workshop entitled "The Shape of the Church in the 1980's," conducted by Fr. Cletus Wessels, OP, November 8th at Barry College, 11300 N.E. 2nd Avenue in Miami from 8:30 a.m. until 5:00 p.m. Fr. Wessels, a member of the Dominican Province of St. Albert the Great, former president of Aquinas Institute in Dubuque, Iowa, lecturer, preacher, and theological essayist, is currently serving as Associate Director of Weber Center.

The workshop will center on the conflicts which flow from two contrasting images of the Church today, namely Clericalism, which puts primary focus on the Church as a hierarchical institution, and Congregationalism, which puts primary focus on the Church as autonomous local community. The format of the workshop includes both input and discussion sessions relative to these conflicting images of Church and their impact on revelation, faith, sacraments, and morality.

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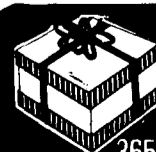
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Flag ceremony honors Mary, U.S. hostages

Over 600 Catholics gathered in prayer at St. John the Baptist Church in Fort Lauderdale Sunday Oct. 26th, honoring our BLESSED Mother and asking her intercession for the freedom of the 52 American hostages still in Iran.

As Father Paul Leo Manning, the Pastor, said in his homily during the Mass, "We are not only responding to our Holy Father's request, who recently exhorted Catholics everywhere to pray the Rosary daily, but we are responding directly to our Lady's request at Fatima. And it is appropriate to seek her intercession with God for the release of the Americans in Iran. Our Lady is mentioned 45 times in the Koran (the 'Islamic Bible'), she is honored by the Muslims, and at times they even call on her with devotion."

Jane Conti and Mary Jane Faubel, who with Assistant Pastor Father Norbert Maguire organized the entire evening, felt the evening was a success when they noticed the tears on the faces of several of the youth present.

"Though the Mass with so many people present and receiving the Eucharist was long, and the procession around the Church praying the Rosary and singing the Ave Maria lasted an hour and a half, everyone stayed."

The comments during the reception at the Social Hall were moving. The older persons present felt "it brought back memories" and many younger couples who came with their children felt they were privileged to have this opportunity to join with their entire families in homage to Our Lady "for



Ted May, catcher for the New York Yankees, carrying the flag representing Richard Queen, the released american.

this is not often done and we miss it".

The beautiful ceremony, a culmination of a month of daily prayer for the hostages, began with a procession to the altar by 52 children, each bearing a flag in honor of a hostage. As the flags were placed on the altar, Senator Charles Weber, a member of the parish, read the names of the hostages. After Mass the

ceremony continued with processional Rosary around the outside of the Church.

Each decade was led by leaders of the Parish, representing the various organizations of the parish. The 52 children of the Parish, representing many Catholic and public schools, carried the flags in procession. A larger flag, in thanksgiving for the release of

Richard Queen, the American hostage who came off the plane with a Rosary around his neck, was carried by Ted May, catcher for the New York Yankees. The statue of Our Lady of Fatima was carried by Mr. and Mrs. James Urbanek, Mrs. Ted May and Mr. John Urbanek. They were assisted by Dr. Frank Ceravolo and Mr. Steve Galligan.

Youth 'Focus'

St. Clare parish, 821 Prosperity Farms Rd., N. Palm Beach, will host an upcoming F.O.C.U.S. Nov. 11 at 7:30 p.m. Young people who have made Serch, Kerygma or Fieri are invited to participate and grow together.

F.O.C.U.S. (Following Our Christian Understanding Sincerely) is a follow-up program to the Search, Kerygma and

Fieri weekends offered for youth. Search, Kerygma and Fieri are programs designed to provide an opportunity for individuals to reflect on their Christian identity in context of a Christian community. During the program, a process takes place which allows for deeper understanding and growth on the part of the individual. This growth is not meant to end at the closing of the weekend, but is meant to probe the participant into

deepening his/her relationship with Christ.

The F.O.C.U.S. follow-up is an aid for those who wish to continue growing with the support of the Christian community. F.O.C.U.S. is held once a month rotating days and parishes to allow opportunity for everyone to participate.

The first focus was held on Oct. 13th at St. Lukes. Approximately 20 young adults shared their gifts and talents as

the theme affirmation of gifts was explored. The evening concluded with celebration of Mass by Fr. James Murphy.

The following dates have also been scheduled, so mark your calendars:

Dec. 17th - St. John Fisher - 7:30 P.M.

Jan. 15th - St. Inatius - 7:30 P.M.

Feb. 16th - Holy Name - 7:30 P.M.

Mar. 17th - St. Paul of the Cross - 7:30 P.M.

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Pope John Paul II

The revered Pope John Paul II has chosen to serve his faith through contact with the people. For that reason PM MAGAZINE was granted a special audience with the Pope and permission to record it—a first for American television. **Enjoy 7:30 again!**

PM MAGAZINE

4 Wednesday Evening 7:30



Wednesday 11/12/80

Miami's greatness, problems cited

Archbishop speaks on community unrest

"I find it incredible that a community could be so drugged by prophets of gloom that it has lost sight of its greatness, the greatness of a city that has received, with uncommon nobility, hundreds of thousands of refugees."

Archbishop Edward A. McCarthy spoke recently on the causes of community unrest to a seminar sponsored by the National Conference of Christians and Jews, and said Miami has become a new symbol of freedom "like the Statue of Liberty" as well as a cultural and commercial capital of the Hemisphere.

"What I feel Miami needs is to find its soul again, to believe in itself...to become aware again of its greatness," he said.

The Archbishop also spoke frankly and critically about community problems.

Following is the Archbishop's speech, in part: "I believe one must be cautious about generalizing. When speaking of Hispanics in Miami, it is necessary to recall that before the recent arrival of refugees, there were not only some 500,000 Cubans in Dade County, but another 100,000 other Latins. Not only are there American Blacks, but Haitians whose culture is quite different from that of the American Black.

"We need to recall that not only have great numbers of Cubans and Haitians been arriving in Florida, but that we have received some 18,000 Nicaraguans since the revolution in that country; Key Biscayne and other areas are receiving a considerable number of new residents of wealth from Latin America; we are receiving a considerable number of Russian Jew refugees, of French Canadians, and South Florida is receiving, I would estimate, between 2,000 and 3,000 Americans each week who are moving south from other parts of the United States...

●"Relative to the black community: The clean-up after the civil disturbance in Liberty City is almost complete. Efforts to restore lost businesses and jobs are proceeding slowly. Concrete results are not significant. There is danger of returning to the "benign neglect" of the 70's. A root cause of the disturbance was youth unemployment. This is still there. Street prejudice against whites remains strong. The Latin community, which is principally Cuban has now two substantive issues: 1) The refugees from Mariel, and, 2) the bilingual controversy.

"The attitude of our Cuban community is ambivalent. In conscience they feel the new-comers from Mariel should be helped and absorbed and have made extraordinary sacrifices to do so. But the very presence of the new-comers invites an unfavorable reaction against all Cubans, and this disturbs the respect and harmony that had been achieved. The evidence of criminality among a minority, the effect of the 20 year Cuban Communist regime on the refugees, their generally low-class origins all create problems for our older Cuban community.

"As to the bilingual issue, a year ago most Cubans felt they had made it, been accepted. The strong anti-bilingual reaction is seen as a disturbing form of racism. It seems to have become respectable to be anti-Cuban...

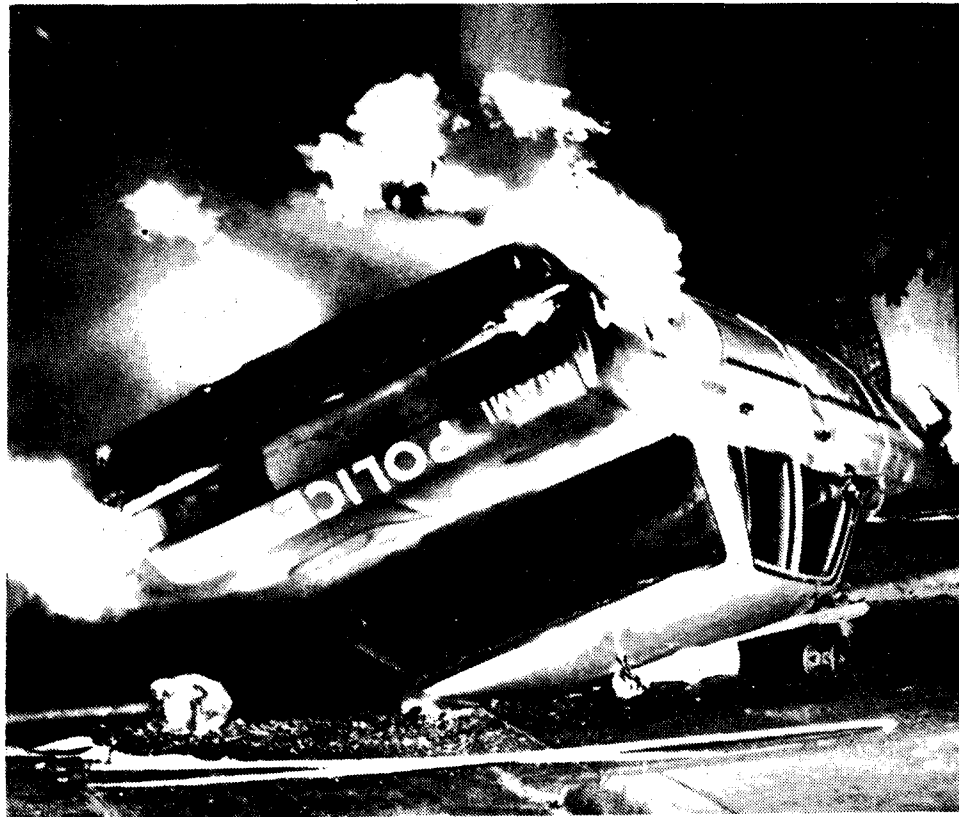
●"As to the white English-speaking community, first of all it is divided.

The leadership, especially of business, wants to solve these problems. This is a great improvement over the 60's. The leadership sees the reality of bilingualism. They want to help Liberty City but they seem to have no troops. They seem to have little interest or support from the Anglo residents. Among these residents dissatisfaction is widespread. Many

"haves," not the "have nots." It is not that relations between Hispanics and blacks are bad, they seem to be non-existent. Miami's Anglo white-minority relationships seem more similar to the rest of the country. The white response is white flight...

CAUSES

"We as a local community have had little control of course over the great



are moving or would if they could. They see no future for themselves or their children in Miami. Many blame all problems - drugs, crime, the black disturbance, on the Cubans.

●"The Haitians' major problem remains their legal status. They have benefitted from the accommodation of immigration laws to the Cuban refugees. But there is suspicion that once the Cuban situation has settled down, the government will revive its efforts to deport the Haitians. And the black American-haitian relationship is not without tension. The two groups are united in protesting color discrimination, but there is seen as a

numbers of new residents that we have received. This is the result of political and economic situations in other lands and national policies of the United States. Likewise, beyond our control has been the lack of leadership and prompt response from our national government, preoccupied with many pressing concerns, mired down in bureaucracy and political infighting, and somewhat dead in the water because of the election year. Beyond our control but impacting on our efforts to meet and be assisted in meeting our local concerns are the national recession, inflation, rising interest rates, rising fuel costs, etc. Somewhat also out of our control are the investments in our community by

"I feel the churches must bear some of the blame for not being effective enough in preaching and witnessing to their religious values of brotherhood. I feel The Miami Herald and other printed media as well as some of the talk shows and electronic media need to ask themselves...whether they are sensationalizing our problems...whether a sore gets better by their type of scratching."

threat to jobs for the American black.

"As we look at the rest of the country we can take some uncertain comfort by comparison. In many other major cities, police minority relations are worse. The economic picture is worse. In New York, Detroit, Los Angeles the relations between blacks and Hispanics are more violent. In Miami, unlike the other cities, the Hispanics are perceived as among the

outside investors who would not be as likely to have the vision and the sense of collaboration in meeting problems of local business leaders.

"Among the causes of disharmony in our community, I think we must frankly face up to the existence of racist attitudes, conscious or unconscious. In having this I do not wish to fail to recognize heroic efforts made by individuals, organizations, com-

munity leaders, the N.C.C.J. to overcome these attitudes; but racism, I feel, is fed by the ignorance that comes from lack of communication, or distorted communications, by the fear that comes from ignorance, by generalizations that magnify that fear, by the discrimination that results from that fear. Those who have blamed the rising crime rate in Dade County on the conflict of the blacks and the Cubans must have been surprised to read the F.B.I. report that last year there was a higher crime rate in West Palm Beach than in Miami, and that the rising crime rate in Fort Lauderdale is not far behind. Those who simplistically blame the rioting in Miami on the Cubans and the Haitians should ask what caused the disturbance in Orlando, Boston, Wichita, Philadelphia and in other parts of our nation.

"I feel the churches must bear some of the blame for not being effective enough in preaching and witnessing to their religious values of brotherhood. I feel The Miami Herald and other printed media as well as one of the talk shows and electronic media need to ask themselves whether their style of reporting is responsible at times for inciting racism in our community.

"They need to ask themselves as they discharge the awesome responsibility their freedom of the press gives them, whether they are sensationalizing our problems, over-emphasizing ethnic and racial differences and thus unwittingly feeding tensions as they communicate information, discrediting us nationally, whether a sore gets better by their type of scratching.

"We need to be concerned that the very administration of law and order in our community not seem to be the source of grievances that feed disorder. This community and all members of it need to develop a new sense of support and respect for our policemen. Aggressive steps need to be taken to eliminate practices, or persons, who are discriminatory or insensitive, but we can never hope to attain a high quality security system unless we raise the authentic image of the sincere policeman and assure him of our support as he risks his life for the protection of citizens of every race. I am disturbed to learn that some of our good policemen are suffering tensions that lead to family problems and even alcoholism because of the current low esteem and support they experience.

We need constantly to review our system of justice and of jails to be certain that they are not feeding the resentment and anger that incites rather than eliminates crime.

"We need to create stronger more unified leadership in our community. In my judgement, despite good will, the complex political structure of Dade County and the cities within it, our history, our multi-ethnic nature, involvement of foreign investors, have interfered with pulling together united effective leadership of political, business and civic leaders to give a sense of direction and vision to our community as it copes with its problems. I think as well that the style of political campaigns and the style of journalism involves so much personal attack on our political leaders and candidates for office that public confidence in them, and consequently, their leadership effectiveness, is destroyed.

(Next week: The deeper problem)

Jewish editor grateful for priest's words

Mort Luxner is Associate Editor of the South Broward Jewish Chronicle — this column is in the issue of Aug. 29.
By Mort Luxner

I shall be forever indebted to a certain hospital chaplain for enabling me to achieve an eager, happy outlook on life following a close brush with the Grim Reaper. It was this clergyman who put me on the right track with his simple dogma . . .

It started early in the afternoon on a sunny day in May, many years ago (1954) in beautiful Coral Gables as I began to walk across the street. Add one speeding car with a day-dreaming careless driver at the wheel and you've got the picture. Struck violently and hurled through the air, my body crashed to the hot asphalt pavement 40 feet from the point of impact. Then, suffering from a multiplicity of fractures, dislocations, concussions, burns, contusions, paralysis and shock, I was admitted to the V.A. Hospital nearby, more dead than alive. The pain was unbearable, and my own outlook on life exceedingly dismal. I was very bitter at the whole world for the rough deal I had just received, and apparently showed it.

A Roman Catholic priest who was sitting on the edge of the next bed, visiting the motorcycle casualty there, turned towards me. In a most disarming manner he asked if I could turn some of the energy I was using for

moaning and groaning into a smile. "Smile?" I retorted. "What at?" Thereupon he proceeded to explain the value of a smile and the importance of maintaining a pleasant attitude, despite obstacles ("challenges" he called them). And his secret dogma? Simply this, the best advice I ever had: "As long as you're around to kick, don't."

Thanks to this unsung man of God, I've actually found myself helping others to smile when they've just about given up. And immediately I realized how lucky I was to be counted among the living, even risking the loss of my leg. I was so elated, in fact, that my recovery was almost miraculous. Even my physiotherapist called "Time!" when she felt I was overdoing my exercises.

Soon I graduated from complete immobility to chair to crutches. I was discharged from the hospital.

I walk perfectly well now, with full confidence in my every step, but I still keep my aluminum arm crutch at home, a grim reminder of what had been a mighty close "call". And for the rest of my days I'll never forget the words of Father Edward A. Gilbert, Catholic Chaplain (now elevated to Monsignor), who admonished me: "**AS LONG AS YOU'RE AROUND TO KICK, DON'T.**"



"Thanks, Pope," said flustered reporter

On Wednesday, November 12, at 7:30 p.m., Channel 4's PM MAGAZINE will air an intimate moment with Pope John Paul II: an intense and personal portrait of the Pope and a man in audience. The man is Ray Murray, the place is the Vatican, and the occasion is a rare one.

Murray, a contributor to PM MAGAZINE, sought an audience with the Pope, and was told it was impossible. He was advised that time and time again countless other TV people had tried and failed. Yet Ray Murray succeeded and his television crew was allowed to walk beside the Pope and, at mere arm's length, record on video the emotional impact of one man's

Audience with Pope shown on local TV

meeting with a great spiritual leader. In so doing he achieved an American television first.

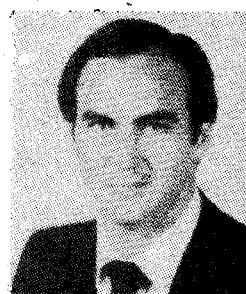
The television coverage is offered as a two-part "series" on PM MAGAZINE. The first segment, which includes the actual audience, will be aired on Wednesday, November 12. On Thursday, November 13, the second segment, "The Pope's Secret Service," will examine the centuries old Swiss Guard, an elite group charged with the responsibility of protecting the Pope. The story focuses on the life of the Swiss Guard Captain and his American wife who live right beneath the Pope's window, and whose daughter was the first baby to be baptized by Pope John Paul II.

Murray says "I will admit to being somewhat awed by our meeting, even childishly excited. It must have been one of those things that left me unnerved; even momentarily irreverent, because as we said goodbye, in a moment that is captured forever on videotape, I turned to the Holy Father and said, 'Thanks Pope'."

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MATTER OF OPINION

Being instructed, then, by God's word, with His authority, we do not play the lottery; we choose an educational environment, there must be no second ways, no in-

sting of God's Word. It is by holding the truth publicly before God, and His command, that we receive the benefit of His grace, as in His Word. (2 Corinthians 4:1-2)

Anti-bilingualism-- which way now?

The anti-bilingualism ordinance has passed.

Whether to vote for or against it is no longer the issue. The question now is which way will the people of Dade County turn?

Will the name-calling "idiot," "racist," continue or will both sides take a deep breath and move forward in a positive direction?

For the moment, the non-Latins (commonly but inaccurately lumped together as "Anglos") have had their satisfaction in winning the anti-bilingualism vote.

As for the ordinance itself, opponents have promised to test it in court and part or all of it may be thrown out in that it prohibits the government from doing certain things such as providing emergency services for citizens or relatives of citizens who may constitutionally have a right to those vital services. Latins can take comfort from that.

This new ordinance also mandates, in effect, an establishment of one culture, "that of the United States." Considering

the ethnic diversity of America, the ordinance's cultural mandate will probably be hard to defend in court, as this country's culture is largely an ethnic stew itself. (One might even say Indians provide our only true native culture.)

Editorial

But regardless of what happens to the law, it is what happens in people's hearts that will determine Dade County's future.

"Anglos" should try to understand that most Hispanics do speak English, and that their retention of Spanish language and culture is only a natural part of their identity and heritage, one which enriches our community, and which is not an attempt to irritate Anglos.

Hispanics, on the other hand, should try to understand the real frustrations of native-born Anglo Americans seeing an unfamiliar language and culture sweep massively over their community, flowing

into schools, stores, offices, the job market, giving many Anglos the feeling of being backed into a corner in their own country by a new group that may at times appear to show not enough concern for the cultural shock their benefactor community has suffered—this, while reports of continued influx from Latin America continue daily.

So, as of now, let both sides stop the ugly name calling.

Let Anglos see Spanish not as *strange*, but as *different*. (American tourists pay good money to go abroad and see *different* cultures.)

Let Hispanics understand how they would have felt had the reverse situation happened to them in the old country.

Let each side reach out to the other.

Let the Latin community reach out and say "Thanks, for having us."

Let the Anglo community reach out and say "We are glad to have you."

We can live together in respect, or apart in disrespect.

The Christian way is clear.

We need Falwells

To The Editor:

Thank God for the Jerry "Falwells". Would that we were so zealous for Our Father's House. Most of our time is spent on promoting movements that make us feel good. But are we GOOD?

It seems time is wasted on getting hand-outs from the Government; or boosting wages to obtain more material things; or how we can defend ourselves without weapons; or how we can have power without Nuclear energy; or clean environment without sacrificing lifestyle; or how we can gratify the flesh without responsibility; or how homosexuality must be accepted as a way of life; or how children learn more about sex than they do about God; or how we can have women priests; or how priests should be able to marry; or how the Bible isn't really God's Word; or how Our Lady

wasn't a virgin; or how Christ didn't know who he was, and you think the Falwells are wrong.

I say thank God again and again for the Falwells. You say they are not Theologians, well look at what the Theologians are saying in our own Church, and then tell me we don't need the Fundamentalists. May God continue to bless their work. At least they are bringing people to their knees in repentance and changing their sinful lives. To Msgr. Higgins I say now that you are retired use that pen of yours to instruct us in the Gospel with the time that is left to you, rather than keep justifying our faults. C. Hernandez

Hits Madalyn O'Hair

To the Editor:

I feel very strongly against the beliefs

of Madalyn Murray O'Hair. She intends to eliminate our rights by putting an end to religious programs on tv. Our freedom of religion which was granted to us in the Constitution — the most precious treasure of this country will be stolen from us.

If religious programming is taken off the air the shut-ins and others who want to satisfy themselves spiritually will lose their right to worship. These programs aren't shoving religion down anyone's throat. Those who don't wish to view these programs don't have to. All that they have to do is simply select another channel.

If this woman succeeds it will be another point scored against us and a great loss to society. It is our duty as Catholics to stand up for what we believe in or else these atheists will

control our country. First religious education was taken away from public schools and now this. These events are all a series of chain reactions. Those of us who refuse to get involved will later suffer the consequences.

We cannot let religion, our most valuable possession, be taken away from us. For if we do our purpose in life is meaningless. We must stop Madalyn Murray O'Hair now!

Olga Gonzalez
Hialeah

(Editor's Note: The Voice has run several notices that there is NO drive by O'Hair or anyone else to remove religious broadcasting from the air. It is a myth, yet groups continue to fight the non-existent FCC petition, much to the FCC's chagrin.)

LETTERS TO THE EDITOR



By Fr. John Dietzen

Is cremation allowed for Catholics?

Q. You have answered two questions on cremation before in your column, but I still get arguments from fellow Catholics, including a couple of priests, that cremation is not allowed by the church even yet.

Could you be more specific about when the church allows cremation, and how it happened to put such emphasis on ordinary burial in the first place. (Calif.)

A. It seems generally agreed that the Christian Church adopted the practice of inhumation (burial in a grave as we

have traditionally known it) from the ancient Romans, who adopted the custom in order to have more elaborate and demonstrative funerals.

Wherever feasible, this form of burial became common for nearly all Christians, even in those parts of the world such as the Far East where significantly different funeral customs prevailed.

The first general legislation banning the burning of bodies as a funeral rite came from the Vatican's Holy Office in May 1886. Early in this century the Code of Canon Law continued the ban

because cremation was still considered a flagrant rejection of the Christian belief in immortality and resurrection.

An instruction from the pope on May 8, 1963, changed this regulation. While it indicated the church's continued preference for inhumation as more traditionally respectful of the human body, it presided that people who request cremation are doing so in good faith, not out of some irreligious motive. Thus, Christian burial and funeral rites were no longer to be

denied to such persons.

The Rite of Funerals, the official ceremonial for burial of Catholics, restates this same position concerning cremation. The Eucharist and all other funerals may be celebrated for the deceased person either with the body present in church before cremation or as a memorial rite after cremation.

As the ceremonial notes, however, the church is still concerned that every care be taken to avoid unnecessary scandal or confusion whenever cremation is chosen.



By Msgr. James J. Walsh

Saints still part of Church life

Who talks about saints anymore? I don't mean devotion to them, but the canonizing of them in our space age culture. Well, a lot of people are very interested.

Not so a few years ago when some of the qualities associated with sanctity — self discipline, love of authority, penance — were played down in the new awareness of personal freedom, self-expression, doing one's thing.

BESIDES, a decade ago when the iconoclasts were debunking heroes, the idea began to spread that canonization is out of date.

However, it is certain that one cannot bury saints and sanctity, because that is what Christianity is all about. And no matter how strong the cynics got for a while, we realized we still need heroes. Oh, how we need them today as the election campaign has proven over and over.

We want models in every aspect of life. We need inspiration from leadership and from the lives of others. What we don't need, where saints are concerned, is an artificial description of their lives, picturing them as unreal people, incapable of saying "gosh!" or getting angry, as if they were let down from heaven for a while on a golden chain and then pulled back.

SAINTS COULD break out all over. The church moves slowly. Elizabeth Seton is a prime example of this. 150 years ago, people began to think her life should be offered to the whole church as another daughter who

walked with the giants in sanctity. And like many other saints of the past, the church seems to have saved St. Elizabeth for the most timely years when her life as wife, mother, teacher, founder of schools, woman of vision destined to affect many lives, would have the greatest impact.

There are others — many others whose causes are being advanced.

Several years ago, Dr. Tom Dooley hit the news for a different reason than his medical work. There is such a heavy mist surrounding the saints, perhaps most people could not identify Tom Dooley with them. Maybe the church will.

'It is certain that one cannot bury saints and sanctity, because that is what Christianity is all about. And no matter how strong the cynics got for a while, we realized we still need heroes. Oh, how we need them today, as the election campaign has proven over and over.'

At any rate, the movement is on to read the full spiritual values in his famed medical work in Laos and Cambodia. When he was still alive, many saw in him the full living out of the spiritual and corporal works of mercy. What he did at that time captured the attention of millions.

He died very young, only 34. But he left behind him an amazing record of love of the afflicted, of persevering efforts despite so much opposition from many sources to bring medical and spiritual aid to the sick and deprived.

HE WORKED closely with the Oblates of Mary Immaculate, some of whom are now staffing several of our churches and institutions in the Archdiocese of Miami. The Oblates who knew him best took the first steps toward his beatification. One of them just told me that the cause has been slowed up a bit perhaps because of the chaos in Laos.

His work, however lives after him. He founded MEDICO to continue his medical help to the Asians. I think the name is changed now and the headquarters has moved to Geneva where an international board will direct the great work he began.

The church never canonizes a per-

son while he or she is alive. But in the case of Mother Teresa of Calcutta the world has already canonized her. The Nobel Peace prize given her is the worldly equivalent of calling her Saint Teresa, saint of the hovels and the streets.

No one in our world today has called attention more powerful to the plight of the poor and afflicted than Teresa. How good it is to know her sisters are in the seamiest part of Miami helping those whom no one cares about.

MATT TALBOT is still standing firmly

in the wings. The Irishman, who worked with his hands by day and bent his elbow at night, is already in the long, painstakingly careful process of investigation. His ability, through prayer and penance, to overcome his alcoholism, makes him a model for the problem drinkers of the world. And not only for them. For all who have serious problems and have not used prayer and penance to win God's grace of solution.

Finally, Father Junipero Serra, a Franciscan missionary in California, seems well on the way to the honor of sainthood. Californians know him well. Just as George Washington and his companions were founding a new nation, Junipero was carving out a great section of the west coast as an explorer and missionary. He had an uncanny knack to pick as landing places for his missions the very spots where now the great harbors of California operate. He established seven missions and built many towns for Indians.

Bishop Leo Mahe of San Diego said, "Serra possessed an admiration of the beauty of the universe reflecting the presence of God. He harnessed the streams of water viaducts to serve the people and lands . . . Serra will be the saint of the ecologists."

Elizabeth Seton, Tom Dooley, Teresa of Calcutta, Matt Talbot, Junipero Serra had one thing in common. They loved God with all their hearts and their neighbors as themselves.



By Fr. John Sheerin, CSP

On the way to Vatican III

At Vatican II one of the most critical and discerning Protestant observers was Albert Outler from Southern Methodist University. We who came to know him during the council looked forward to chatting with him at St. Peter's coffee bar in the morning or listening to him in the evening discoursing on the day's speeches by the bishops.

I know of no one who could evaluate the council sessions more astutely. Through his long career, Outler has been an historian, a psychologist, a theologian and a man blessed with a wonderful sense of humor.

IN A BOOK he published at the end of the council, he wrote: "We cannot then be certain that the aftermath of Vatican II will match the event itself. What is certain is that something momentous is stirring in the Roman Catholic Church."

He went on to say it is impossible to draw up a final account of Vatican II but that we must go on watching this strange upswelling of the tides of the Spirit in the church — and not just as passive spectators. He asserted that "Vatican II has succeeded beyond the

hopes of the small cadre of optimists in the beginning."

Would Outler express the same optimism 15 years later? Do we Catholics retain the same optimism today that we experienced that sunny morning when the council opened?

'Fifteen years ago, Outler said one of the best ways to understand Vatican II is to focus on items of significant change and ponder their import for the future. I agree. Let me list some developments of the council... which may provide a glimpse of questions that Vatican III will one day have on its agenda.'

The council scored some great triumphs. But we would be Pollyannas if we said the council has sustained its initial triumph.

WE HAVE MET with some bitter disappointments and frustrations in the succeeding years. Outler, for instance, in choosing the most important unresolved issue of Vatican II, singled out that of birth control which "some of us also think of as its greatest

failure." Fifteen years ago, Outler said one of the best ways to understand Vatican II is to focus on items of significant change and ponder their import for the future. I agree. Let me list some developments of the council which

we might profitably concentrate on now — and which may provide a glimpse of questions that Vatican III will one day have on its agenda.

First, the new liturgy, especially the switch to the vernacular, has been a tremendous improvement. But what can be done to further develop the sense of community — so badly needed — among the people of parishes?

Second, the Decree of Ecumenism

has given an entirely new perspective for our relations with other Christian churches. and, I hope, ultimately for Christian unity as well.

Third, the Declaration on Religious Liberty is a joy and delight to many American Catholics. But how can Catholics help extend its intent to people on all levels of society?

Finally, we should not forget the Declaration on the Relationship of the Church to Non-Christian Religions. The declaration states: "As a consequence, the church rejects, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life or religion."

THE CREATIVE changes that came out of Vatican II have not been as numerous as they might have been. The Decree on Ecumenism of Vatican II said: "This most Sacred Synod urgently desires that the initiatives of the sons of the Catholic Church, joined with those of the separated brethren, go forward without obstructing the ways of divine providence and without prejudging the future inspiration of the Holy Spirit."

Have we been taking this seriously?

Why have Masses in homes?

By Father Philip J. Murnion

The scene of persecuted Catholics huddling around a makeshift altar for mass in a home can portray great drama and high courage.

The scene has been repeated in various parts of the world through the centuries, from the earliest days of the church when Christ's followers had no place for public worship, to the present. The construction of churches where large numbers of people could gather for Mass has often been a sign that Christians were no longer being persecuted.

Yet today, in many places, small groups of Catholics are gathering again in homes for the celebration of Mass. Since there is no persecution in the United States or Canada, why would people there want to have Mass at home?

I SUSPECT two factors account for the trend: the desire for an intimate experience of the Mass and the great diversity among today's Catholics.

1. RECENT church developments have led to the placement of altars in churches as close as possible to the people of a congregation. Thus the people see more clearly the action at the altar and gain a sense that they are a part of what is happening. In a sense, occasional small gatherings of parishioners for Masses in

homes reflect this development — bringing the altar and the people together.

A home Mass, often with a group's pastor as celebrant, can be a very powerful experience, especially for people who sometimes feel like anonymous members of a community, here, for instance, the preaching can be more sharply focused than is usually possible in a large congregation.

Of course, Christians know that they share with God and with each other in any celebration of the Eucharist. And many parishes are amazingly successful in creating a feeling of unity and intimacy among hundreds of

people at Mass.

Nonetheless, parishioners often say that during a home Mass with a small group they have seen and experienced the Eucharist and their connection with other Christians in a special way.

In addition, the home Mass helps people see how much the home and the neighborhood are sanctuaries of God's presence.

2. THE PARISH celebration of the Mass is a continuing sign that parishioners are called to be one family of God despite their many differences — the diversity of their professional homes, educational backgrounds or social at-

titudes, for example.

Nonetheless, it is sometimes helpful to complement the larger gathering of a parish with worship among small numbers of parishioners who have much in common — perhaps because they are members of the choir, or a prayer group, of a high school class or even simply because they live near one another as neighbors.

The Home Mass, as an occasional event for groups with similar backgrounds, can actually nourish the parish liturgy by strengthening the involvement in the liturgy on the part of various segments of the larger congregation.

3. THERE is perhaps a further

'Where two or three are gathered in my name, there I am in their midst.'

Matthew, 18:20



reason for the attraction today of home Masses. Since Vatican II there has been an effort to help people center their personal spirituality closely on the church's liturgy and sacraments. To accomplish this, it is important for people to feel a part of the liturgy.

This can be achieved to a significant extent in celebrations of a whole parish congregation. Such personal involvement however, can be enhanced by parish home Masses.

Home Masses will never replace the parish celebration of the Eucharist, in fact, given the shortage of priests, they will inevitably be rather rare events in any home.

This practical limitation is as it should be. For in small groups, the liturgy need not be the only form of prayer. Moreover, home Masses should not replace the liturgical celebration in which we come in contact with the members of the Christian community in all their diversity.

A friend of mine once remarked about the quality of well-constructed homes. He said a home should provide room enough for people to be together and room enough for them to be apart — space for the family as a community, yet privacy for the individual family members.

This maxim might be applied to the parish as well. For it provides activities large enough to bring the whole parish family together. But it also makes room for events on a smaller scale, allowing opportunities for individuals and small groups of the parish to pursue their life of faith in special ways.

Home Masses at Holy Cross parish

By Debbie Landregan

When Esther LaCour, a Matriach of Holy Cross Parish in Dallas, broke her leg, she was unable to get to church. So, on a hot summer evening during the 1980 Texas heat wave, Father Tim Gollob brought the church to her at the home she shares with her sister, Susie Hopkings.

The air conditioner hummed as the priest prepared for the liturgy, making an altar from a card table covered by a lace cloth. Several other parishioner also gathered for the Mass.

Then, seated in the living room lit by two table lamps and a candle, Father Gollob began the eucharistic celebration which focused on the Transfiguration.

"Once in a while you have a moment of transfiguration," Father Gollob reminded the group in his homily. "Isn't that right, Esther?" he asked light heartedly of this woman who also had suffered a broken hip during the past year.

"This is what our home Mass is tonight. Jesus comes down and helps us to remember that he is with us," the priest continued.

THE FAMILIAR words of the Mass rang out above the constant noise of the air conditioner. The group sang, prayed together and, at the sign of

peace, hugged each other. At the liturgy's conclusion, Father Tim glanced around his living room congregation and said, "The Mass is ended, let us go in peace and turn off the air conditioner!"

Home Masses are a common occurrence in Holy Cross Parish, a multiracial parish located on the outskirts of South Dallas. The two sisters have had Mass celebrated in their home some 15 times, at least once a year.

Home Masses grew out of a lenten program several years ago. At that time, the parish encouraged families to meet during lent in homes to reflect together on the Sunday readings. Activities for both adults and children, collectively and individually, were included in these weekly meetings. As a fitting conclusion, each group was offered the opportunity to have a home Mass.

"We called the program, 'neighborhood church' in the sense that it is in a small group of people coming together in the Lord's name" that the church exists first of all, explained Sister Patricia Ridgley, a member of the parish pastoral team.

"IT'S INTERESTING. Sometimes the families felt like they really wanted to build on the groups they had gotten to

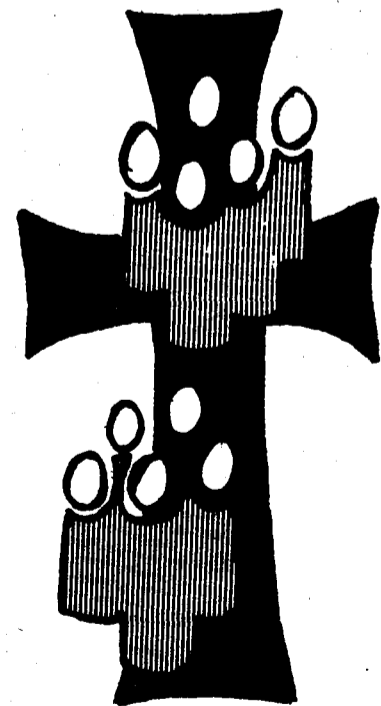
know the previous year," observed Sister Ridgley. On the other hand, she continued, "some felt it would be important to move out and have contact with some other families."

"Through the home Mass, I got to know a lot more people in the parish," commented parishioner Bobbie Henderson. "I think the setting of the home brings you closer to others", she added.

Another parishioner, Gladys Howard, recalled that the Mass celebrated in her home particularly impressed her son because of its less formal atmosphere.

In Sister Ridgley's opinion, the intimacy of a home Mass, the opportunity for sharing with others and the learning experience that comes from reflecting on Mass readings other than the Sunday readings are among the many reasons the neighborhood church program was so successful at Holy Cross. "I think it has been one of the best things we have ever done," she reflected.

"It's not like 100 percent of the families participated in it," she said, but for the ones that did, the avenue of the weekly meetings and the home Mass provided "really solid learning" and an experience of their bonds with one another.



KNOW YOUR FAITH

Memorable mentor

By Dolores Leckey

As a young mother I was fortunate to have a mentor — an older, experienced person who had successfully maneuvered and weathered life's storms.

A light of wisdom and hope for me, she was 20 years my senior and the mother of 10 children. She considered it more important to read than to wax floors. My mentor never deliberately "taught." But she lived out a center of conviction and action that all could see.

For many years prior to Vatican II, liturgy was really the heart of her life. Family prayer in her home included eight roughhousing boys saying vespers, the church's evening prayer.

THE MASS OF the Christian community logically led Christians, in her thinking, to perform works of charity and to promote social justice. She believed ordinary men and women were called to holiness, to participation in the creative and redeeming work of God.

In the mid-1960s she invited several young mothers to meet in her home over coffee, to discuss how we might deepen our lives of prayer. Our group met to learn, to meditate, to be comforted in silence, to pray for our vocations in marriage and family. For many of us, these morning meditations opened windows to the other dimension of life, that which "eye hath not seen, nor ear heard."

My mentor, now a widow with grown children, is still in pursuit of the intellectual, creative, artful, prayerful life. She has chosen to continue this path in the company of praying women — a community of nuns.

After she made this choice, a number of us searched for a way to say "goodbye and thank you" and decided finally on a home Mass. Gathering in one of living rooms where we had met so often seemed the most fitting way to thank God for her and for the years of grace and giving we had received through her.

According to a dozen middle-aged women and men, grown children and others touched by her active concern for social justice joined with her pastor in celebrating the church's central act of worship. Afterward, we all shared stories and memories as well as food, song, laughter and tears.

This moment stretched my memory to other home Masses: a Christmas Mass at our dining-room table after my husband's heart attack; a friend wedding anniversary; a welcome Mass for new neighbors.

HOME MASS is not frequent occurrence in my life. But it is important when it happens. As the parish liturgy brings the breadth of Christ to my sense of



Christian community, a home Mass opens for me the depth and intimacy of Christ in the community.

It enables me to know and experience that the Word indeed is made flesh in and with the people with whom I live out the daily rhythms of my days and nights.

What is the purpose of a home Mass? Is it meant to be only a gathering of friends? Or can it be the means of creating bonds of friendship and support?

For me, when my family was challenged to help a man re-enter society after he was paroled from jail, the home Mass was a primary means for letting us know we were not alone in what seemed an im-

possible task.

I believe that strangers can come together for Eucharist services and discover, in new ways, the strength of the bond established among them by their baptism. In the early church when people gathered together, they "...devoted themselves to the communal life, to the breaking of bread and to prayers." (Acts 2:42)

Is it possible that today too we can build solidarity and security in relationships and find the courage to act by occasionally "breaking bread together" at home, with each other and with the Lord?

One side of a dialogue

By Father John J. Castelot

Sometimes reading St. Paul's letters is like listening to one end of a telephone conversation.

You can hear perfectly well what the person in the room with you is saying. But you can only guess what is being said on the other end of the line. That, of course, determines to a great extent what is being said at this end. If you could just pick up the extension phone and hear both sides, all would be clear.

PAUL'S LETTERS are just one side of a dialogue. Often what he says leaves no doubt about what the other side is up to; other times, you can only guess — not necessarily wildly, but guess nevertheless. This is true for a good part of the second and the beginning of the third chapters of First Corinthians.

Many Christians in Corinth prefer the sophisticated presentations of Apollos to the more direct and realistic proclamation by Paul.

This suggests that, for all their talk of "wisdom," the Corinthians do not really know what true wisdom in-

cluded, according to human standards, not divine. They have a lot of growing up to do.

"Brothers, the trouble was that I could not talk to you as spiritual men but only as men of flesh, as infants in Christ. I fed you with milk, and did not give you solid food because you were not ready for it.

"You are not ready for it even now,

'Paul's letters are just one side of a dialogue. Often what he says leaves no doubt about what the other side is up to; other times, you can only guess - not necessarily wildly, but guess nevertheless.'

being still very much in a natural condition. For as long as there are jealousy and quarrels among you, are you not of the flesh? And is not your behavior that of ordinary men?" (1 Cor. 3:1-3).

Taking the prevailing philosophy as a guide, the Corinthians had imagined Christian wisdom in terms of high-flying speculation about the divine lord.

FLOATING SMUGLY in this stratosphere, they congratulated themselves on being superior — so superior that they could look down on those less fortunate people who were

still concerned about such distasteful things as the crucifixion; still struggling to live out their Christian commitment in the ordinary affairs of life; still trying to love unselfishly and creatively.

Well, says Paul, this is precisely where true wisdom lies. Not in self-gratifying mental gymnastics but in lives modeled on the selfless, creative love of the Son incarnate, a love which

reached its highest expression in the cross.

This is the amazing wisdom of which it is written: "Eye has not seen, ear has not heard, nor has it so much as dawned on man what God has prepared for those who love him." (1 Cor. 2:9)

The Corinthians' egocentric behavior is a clear indication that they have failed to grasp this wisdom. The true wisdom, says Paul, can be expressed only in acts of love directed toward others.

As for finding wisdom by clever

reasoning or by any other merely human means, the Corinthians should come to realize that this wisdom defies reason. Wisdom cannot be found; it must be given. Just as no one can ever know another's real self unless the other reveals this, so no one can know "the depths of God" (1 Cor. 2:11) unless God reveals himself, his wisdom.

It cannot be found, it must be given — and accepted. But anyone who insists on judging and living according to human standards, no matter how apparently noble, will not be open either to receive or to accept.

"The natural man does not accept what is taught by the Spirit of God. For him, that is absurdity. He cannot come to know such teaching because it must be appraised in a spiritual way." (1 Co. 2:14).

That is why Paul came preaching the "absurdity" of the cross. For in this "absurdity" God challenges people to see true wisdom, creative and not destructive. Wisdom unifies people in mature love. It does not divide out of childish self-centeredness.

Family Life

By
Dolores
Curran



Write that letter - make that call

A scene that haunts me is the one in which a woman held back and waited until all other participants were gone to ask a question after a talk of mine at a local church. That's always a sign to a speaker that the person is hurting and this mother was. Her 18-year-old daughter had OD'd on drugs nearly a year earlier and nobody wanted to talk about it with her. They were too uncomfortable. They didn't know what to say so the deceased daughter became a void in personal conversations with the family — a void that became pointed and painful.

"IT HURTS, when people act as if Cindy never existed," said the mother, tears appearing in her eyes. "I know they mean well but can't you tell people that when parents lose a child, they need to talk about that child? Not about the death as much as about the life... what the child was like, her friends, little stories, how they liked her, that kind of

thing." She was now crying openly. "I need to talk about Cindy and nobody will listen."

She pinpointed an obvious area of family-to-family ministry. I never lost a child, thank God, but I can empathize with someone who has because I can guess at how devastated I would be at such a loss. I can listen and ask questions about the child and the family, even the circumstances of death. That's what I did that day.

I got home considerably later than I had intended but it was a ministry far more valuable than the talk I gave to fifty parents earlier. That woman needed to talk about her daughter, gone from society but not from her heart, and God put us in a particular place at a particular time because I needed to listen.

It isn't just parents of children who have died that need others to listen to them talk of their loss. It's the widowed,

the close friends, the grown children of elderly parents — all of us need to talk about the deceased person who was an integral part of our daily life but is now gone. Memory is a kind of reunion. It is the way we give validity to the relationships of a lifetime and establish vivid feelings after death.

WHEN MY MOTHER was widowed, she told me that certain acquaintances of her became scarce in the early months following my dad's death. "I don't think they want to be with me because I might cry and carry on," she said, "but you know I wouldn't do that. I really want to tell them not to worry about it. I'd just like to see them." That was my mother — always concerned more about the feelings of others than her own needs.

But deep down, I know she was disappointed that certain friends didn't

take the time or risk to write a note or make a phone call. I'm sure it wasn't because they were uncaring but because they didn't realize they didn't have to say profound words, just everyday ones.

When a tragedy occurs in a family, members tell how important the calls and notes are to the grief process. "It's like we're not alone," they say. A mother who lost a teenage son in a hunting accident which received wide publicity in the papers said the most soothing kinds of notes came from people they didn't even know, people who had read about their anguish in the paper and sat down and wrote a letter, saying, in essence, that they were with them in their grief.

This is the kind of ministry which calls forth the best in us — meeting the heart felt needs of others whether we know them or not.



By Carol
Farrell

Say only the good things we need to hear

We have some divergent views in our household about how best to end our day. My world is bounded by family and Church both personally and professionally and I feel the need to know what is happening in the larger world. Therefore, listening to the eleven o'clock news and brushing my teeth are usually the last things I do before I lay me down to sleep and pray. I am a restless sleeper.

On the other hand, my husband Pat makes a point of not listening to that nightly recitation of man's inhumanity to man since he sees it as counter-productive to inner peace and restfulness. I notice that he sleeps like a newborn.

Now it is really not my intention to focus on "to news or not to news". It is rather to take the thought one step further to that final act of our day, the examination of conscience: our personal nightly news.

IT IS A TIME-HONORED custom within

Catholicism that when we prepare ourselves for sleep we examine our conscience to discover where we have failed that day. We become very good at searching out and becoming aware of the negatives in our life.

We have become sin-focused. We have developed what has been described as a 'red pencil mentality': we mark only the failures.

Too much of our time is spent thinking about how we've sinned instead of examining how well we are doing. If we want people to be whole and healthy spiritually, we need to hold up to each other the vision of what we can be, of what we are invited to become. In concentrating on the positive, that positive becomes our reality.

This is so in all phases of our existence. In childrearing, if we want to encourage positive behavior, we laud and applaud our child when we "catch him doing good" and we ignore the

failures. Punishing for failure is incomparably less effective than praising for success.

Two years ago I heard Virginia Satir, author of **People-making** and **Conjoint Family Therapy**, speak about effecting changes in the family. She explained that when an individual, a couple or a family comes to her, she never asks them what is wrong. Instead she invites them to share with her what they would like to see become a reality in their lives.

It is a practical application of the proverb that urges us to light a candle rather than curse the darkness.

AS PEOPLE OF GOD, wouldn't we profit from changing our approach to something along those lines? Instead of an examination of conscience let's consider a nightly affirmation of our goodness. Wouldn't it be powerful and effective in the formation of our lives as Christians to examine our day

in light of where we had been most generous and loving?

We could ask ourselves: "What did I do today that I feel best about as a mother? as a wife? as a friend? as a human being?" Then after I had reflected and responded, wouldn't it be life-giving and a true affirmation of the gospel to say "Thank you, Lord, for putting me in touch with this goodness in me which finds its source in You. I praise and thank You for the good I have been able to accomplish. Thank you for your love."

I think we would all sleep better ending our day on that note. And just think of the strength we would build up in ourselves!

In his letter to the Ephesians, Paul says: "Say only the good things men need to hear, things that will really help them." (4:29) We should be applying that in our daily lives, beginning with ourselves.

Family Night

OPENING PRAYER

Thank you, Lord, for our family. We are grateful for this opportunity to come together and celebrate our being a family. We thank you for our relatives and our ancestors. Keep us, Lord, always mindful of each other and of you as we seek to enrich the life of our family.

SOMETHING TO THINK ABOUT:

Often we have reflected on the mystery of where our family begins and another one ends. It's a bit like the question: Which comes first, the chicken or the egg? We all "come" from parents, grandparents, and great-grandparents and more than likely we will be all of these too. Past and present and future in

our families are all linked together. Where do we start and where do we end? Does the past hold the key to the future? Answers anyone?

ACTIVITY IDEAS:

All Families

1. Family Tree — Materials: Poster board, colored construction paper, crayons, pens, glue, scissors. Try to trace your family back to the time when an ancestor arrived in this country from another land. Create a family tree starting at that point. Be creative in how you diagram the family. Use different colors, or shapes to denote the generations. Use separate colors for Mom's and Dad's relatives. Note the cities or areas

of the country where ancestors and relatives lived or live today. Hang the family tree on a wall during the month of November.

2. Read aloud Matthew 1:1-17. What is important about this passage? What does it say to us about our own backgrounds?

SNACK TIME:

Old fashioned ginger cookies and apple cider.

ENTERTAINMENT:

Role play some of the situations and characters depicted on the family tree. For example: If great-grandmother and grandfather lived on a farm in another state, role play a day in their lives. Act

out what it was like for your first ancestor to come to this country.

SHARING:

- Each tell what it means to him or her to reflect on the family tree.
- When did you feel especially close to another family member this past week? How did you feel?

CLOSING PRAYER:

Make up a litany of thanksgiving for the family identifying some special quality or attribute of each person.

For Grandpa... (ex.: and the many things he has made for us) We thank you Lord.

For Aunt... (ex.: and the fun we have when we visit her.) We thank you Lord. Etc.

Msgr. Enright eulogized

(Continued from Page 3)

"So often in the priesthood today there is that bending of energy toward the poor the needy, the social concerns and all of those things are necessary.

"Yet somehow when one reflects on the career of a man like Msgr. Enright one realizes that perhaps his genius was not in the large issues. He was not a philosophical type of man. He did not really, in this priesthood, have to struggle with world problems, intellectual problems. He did have to adjust to the changes of Vatican II and he did that in his own manner," the priest-scholar said.

"THE GENIUS of his priesthood was touching the lives of individual people. In a way it was the small things of their lives, small in ratio to world problems but not small for them," Fr. Brown continued.

"In the little events of their lives, the births of their children, their weddings, their sicknesses, he was there always with the thoughtful little gesture — he remembered people. His genius was that he remembered even their foibles,

their likes and dislikes, small gifts that would appear to remind you that he knew you as a person. That was the touch of his priesthood and that's why he really won almost fantastic loyalty from people. That was the secret of how he built parishes. It wasn't that grand design — it was the winning loyalty from people who would do things for him because he did things for them," Fr. Brown said.

In commenting on a priesthood that shifts more toward the big issues, Father Brown directed his remarks to the many priests present declaring that ordained priests must not forget the message of priests like Msgr. Enright.

"With all our great issues, even if we live our lives for the poor or for social needs, unless we can translate the love of Christ to an individual on a personal level, we really will not have done what the priesthood asks of us," he said.

DURING A VESPERS and Rosary service on Thursday evening, Msgr. Fogarty emphasized that Msgr. Enright "had the Eucharist at the center of the core of his life. A day without Mass for Msgr. Enright was a day without meaning," he said, noting that during the last days of his life Msgr. Enright was "edifying to us priests in the rectory. Edifying to us because many times that he walked up the aisle his spirit was infinitely stronger than his physical body. He was a devoted servant of God".

Msgr. Fogarty also told the congregation of some 800 persons that he is serving in South Florida as a result of Msgr. Enright's interest. "He was a spiritual father begetting for Christ many faithful and dedicated sons and daughters," he declared.

Nieces and nephews of Msgr. Enright from Ireland were present for the funeral services as well as civic leaders and religious leaders of other faiths.

Burial was in Our Lady of Mercy Cemetery.



MARY DRURY, Director of Birthright of Broward County, with twins Noel and Nicole, two babies recently assisted by the Fort Lauderdale emergency pregnancy service. The volunteer organization has purchased a small home to house unwed mothers. A fund-raising program was kicked off at a recent "Christmas Open House", to announce the sale of Christmas cards, ornaments, and gifts to the public. Contact Mrs. Drury at 4210 N.E. 6th Avenue, Fort Lauderdale 33334, phone 566-2116.

Pancake Breakfast

St. John Fisher Parish Center will be the scene of a Pancake Breakfast, on Nov. 16, following the 10:00 a.m. Mass. Guest Speaker will be James Foley on the subject: "Evangelization in Justice." Adults: \$2.95 - Children \$1.50. Steak, pancakes, juice and beverage.

Secular Franciscans

St. Francis Fraternity of the Secular Franciscans Order will meet on Nov. 16, at 1:20 p.m. at St. Francis de Sales Church 600 Lenx Ave., Miami Beach, for the Rosary on the Seven Joys. The regular meetings will follow in the Church Hall. You are invited to join the Franciscan Family. Visitors are welcome.

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Among the many ministries of the Archdiocese of Miami is the maintenance of a consecrated enclosure set aside especially as a Catholic Cemetery.

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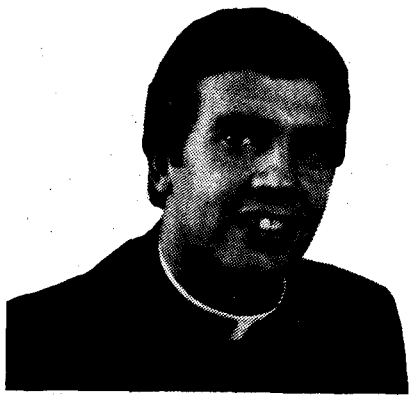
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Rev. Mr. Joseph Cinesi

Priest to be ordained

On Wednesday, December 3 at 1:00 p.m. Rev. Mr. Joseph M. Cinesi will be ordained to the priesthood by Archbishop Edward A. McCarthy, at St. Elizabeth Church, Pompano Beach.

Rev. Mr. Cinesi was born on Dec. 3, 1949 in Reading, Penn., where he attended Catholic schools.

He started his seminary education at St. Mary's College Seminary in Lebanon, Ky.

In 1974 Mr. Cinesi worked for a year and a half at the Reading hospital and Medical Center in Reading, Penn.

In 1976 Mr. Cinesi went out to Gallup, New Mexico, and taught at Cathedral High School, working with Indian students, mostly of the Navajo Tribe. In 1977 Mr. Cinesi came to St. Vincent de Paul Seminary in Boynton Beach, Fla., to continue his studies for the priesthood.

In May, 1980 Mr. Cinesi completed his studies for the priesthood at the seminary. In his last year of study (1979-80) he served as Dean of the Deacon Class.

During the past two years he's also assisted at St. Elizabeth Parish.

"At St. Elizabeth's the priests and parishioners have given me a great joy in exercising my deaconate to its fullest.

"I feel the 1980's offer a tremendous challenge to all priests, especially those just entering the vineyard. The priest who enters in the South Florida area will find the harvest is great, yet laborers are few, he said.

Correction

In an article in last week's Voice about the fiftieth anniversary of St. Mary's Cathedral, time for the Pontifical Mass was given as Noon. The time, in fact, is 7:30 p.m. Also, former alumni and parishioners are asked to call Sister Loyce at 759-2327 or 754-5711.

Women's Clubs

The Women's Guild of St. Hugh Church, Royal Road off Main Highway, Coconut Grove, will hold its annual Christmas Boutique at 2:00 p.m., November 8, in the Parish Hall. It will be held also on Sunday, Nov. 9, after a Masses.

★★★

St. John Fisher Women's Guild meet on Nov. 10, at 7:30 p.m., in the Parish Center. Mrs. Nancy Couch of St. Ignatius Parish will speak on the plight of the migrant worker.

★★★

St. Henry's Women Guild will hold their annual Rummage Sale, Nov. 12, from 10:00 a.m. to 7:00 p.m., and on Nov. 13, from 10:00 a.m. til Noon. You may bring items to the Church on Nov. 8th.

★★★

St. Pius X Women's Club will hold its annual Holiday Bazaar, Thursday, November 20, in the Parish Hall, from 10:00 a.m. Lunch will be served at 11:30 a.m. and a second seating at 12:30 p.m.

The Parish Hall will be open every Thursday from 10:00 a.m. to 3:00 p.m. If you have any dishes, silver, electrical appliances (in working order) linens, small tables, lamps, etc., you wish to donate, please, bring them during those hours.

★★★

St. Anthony Catholic Women's Club, Ft. Lauderdale will hold their annual harvest party/Luncheon, on Nov. 18, at 6:00 p.m. & noon, at Williamson's Restaurant. Cards and prizes.

★★★

St. Bernard's Women's Guild will hold their annual Fashion Show and Luncheon on Nov. 15, at the Parish Center, 8279 Sunset Drive, Sunrise. Cocktails at 11:30 a.m. Lunch at 12:30 p.m. Phillis Fashions will present a collection of their latest fashions. Tickets \$8.00 - may be purchased following weekly Masses. For reservations: Mary 741-8144, or Mildred 741-5834.

★★★

St. Stephen's Council of Catholic Women will hold their next business meeting on Nov. 6, at 8:00 p.m. in the Parish Hall. A program titled "Operation Crime-Fight" will be given by Jerry Mahoney. Refreshments.

★★★

St. Bernard's Women's Guild will hold their monthly meeting on Nov. 11, at 8:00 p.m. in the Parish Center, 8279 Sunset Strip, Sunrise Fla.

★★★

St. Lawrence Council of Catholic Women will meet on Nov. 10. A Mass for deceased members will be at 7:30 p.m., in the Church. The meeting will follow. All members are asked to bring canned foods for Camillus house in Miami for their Thanksgiving Dinner. All parishioners and friends are invited.

It's a Date

Invitations have been mailed for the seventh annual Chamadonna Luncheon and Fashion Show, Nov. 9, at the Diplomat Hotel, Hollywood. Eleanor Morris of Jordan Marsh will present the fashions. Proceeds will benefit both Chaninade and Madonna High Schools. For reservations please call 961-4134.

CPR Instruction

Sr. John the Apostle Council of Catholic Women will sponsor a Meeting on Nov. 11, at 8:00 p.m. at the parish, 451 E. 4th Ave., Hialeah. Charlene Mc Alpin, R.N., American Heart Association Certified Instructor will give instruction on Basic Cardio-Pulmonary Resuscitation and management of Obstructive Airways. (C.P.R.) This is the science of helping heart attack and choking victims. All are invited.

Annual Bazaar

St. Theresa's Annual Bazaar, Auction and Flea Market, will be held on November 15, and 16, on the school grounds at 2701 Indian Mound Trail, Coral Gables. (Turn off Red Road onto Sevilla Ave. and straight to school grounds.) Bazaar time: 10:00 a.m. to 8:00 p.m. both days. Auction time: 2:00 p.m. to 6:00 p.m. both days.

Groundbreaking at St. Hugh

At 5:30 p.m. on Nov. 8, Archbishop Edward A. McCarthy will officiate at a ground breaking ceremony at St. Hugh signifying the start of a new school, social hall, and offices. A church supper and Western Country Dance will follow.

Wedding Anniversaries

A reception was held on Sunday, October 26, at St. Charles Borromeo Catholic Church, Hallandale, for sixteen couples who celebrated with wedding anniversaries during the months of September and October. Anniversaries ranges from 9 years to 58 years. A special ovation was given to Robert and Irene Giasi who are celebrating their Golden Wedding Anniversary.

★★★

Couples celebrating their wedding anniversaries during November are invited to renew their vows at the 11:00 a.m. Sunday mass, November 09, St. Lawrence Catholic Church, 2200 N.E. 191 ST. Following Mass a reception for the couples will be held in the Church cafeteria by the St. Lawrence Council of Catholic Women.

Mass Schedule

Fr. Michael Reilly, pastor of Our Lady of Mercy, Deerfield-Pompano, (901 N.W. 49th St., Pompano Beach) announces the following schedule of Masses: Sunday morning, 8:00 and 9:30. Also at 11:00 a.m. at Crystal Lago Country Club at 3800 Crystal Lake Drive. One block north of Sample Road and 9th Ave.

Catholic Daughters

Catholic Daughters of the Americas, Court Holy Spirit, No. 1912, Pompano Beach, will hold a business meeting at 1:00 p.m., at St. Elizabeth's Argens, Pompano Beach, Friday, November 14. ★★★

Member of Court Infant of Prague, No. 2082, Catholic Daughters of the Americas, will attend a special memorial Mass for deceased members on Nov. 12, in Nativity Parish Chapel. Fr. J. Chester Schwab, Court Chaplain will be celebrant. Families and friends of the deceased are invited to attend. The regular monthly meeting will follow the Mass. Contributions and food for Thanksgiving baskets for the needy will be collected at that time.

Twelve Step Retreat

A spiritual retreat for those who regularly attend AA and Al-Anon meetings will be held on Nov. 21-23, at Dominican Retreat House, 7275 SW 124th St., Kendall. Fr. Al G. and Eddie E. will conduct the retreat. Registration begins at 5:00 p.m. on Nov. 21. Buffet available at 6:00 p.m. Retreat ends Sunday after lunch. Call now to make reservations. Attendance limited. Contact Sr. Elizabeth Ann at 238-2711.

Workshop at St. James

Its a bit early but not too early for busy schedules. If you work with high schools students, February 7, is a date to note and remember. Mr. Thomas Zanzog, consultant on high school religion programs, will present a one-day workshop at St. James Parish, Miami. His workshop will give you ideas and models of Total Youth Ministry. The workshop is sponsored by Archdiocesan Activities Office. For information call Sister Mary Doran, Archdiocesan Catechetical Center, 10650 N.W., 27th Ave., Miami. Phone: 693-1248.

Christmas Bazaars

Church of St. David, Women's Club will hold their annual Christmas Bazaar on the Church grounds, 3900 S. University Drive, Davie, Fla., on Nov. 8 and 9. Arts, Crafts & Plants.

★★★

On Nov. 9, the Cathedral Women's Guild, St. Mary's Cathedral, 7525 N.W. 2nd Ave., Miami, will sponsor a Christmas Boutique in the Rectory alongside the Cathedral, during and after all Masses.

★★★

St. Michael's Council of Catholic Women will hold their Christmas Bazaar, November 8 and 9, 9:00 a.m. to 5:00 p.m., back of Msgr. Philbin hall, 2987 W. Flagler St., Miami.

★★★

St. Ignatius Loyola parish will hold its annual Holiday Boutique on Fri. Nov. 14, from 7:00 p.m. to 10:00 p.m. and Sat. Nov. 15, from 9:30 a.m. to 3:00 p.m. The parish is located at Military Road and Holy Drive in Palm Beach

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Barry Celebrates 40th Year

As part of the 40th anniversary celebration of Barry College this school year, faculty, staff, and students are working toward a gala three day commemoration.

The annual "Founders' Day" festivities are scheduled for Nov. 14, Friday, to include a welcome for alumni and other visitors, campus tours, a special Mass in Cor Jesu Chapel on campus, and an evening performance of a drama now in rehearsal.

Saturday, Nov. 15, will include additional evening activities; and an Interfaith Conference is set for Sunday, Nov. 16, that will include distribution of a commemorative publication and the unveiling of a permanent roster of founding donors in the auditorium.

Other special events during the three days will be announced as they are made final by sponsoring groups on campus.

Live-In Mini Retreat

Young women contemplating religious life between ages 19-35 are invited to attend a live-in mini retreat to be conducted by the Carmelites at 208 Evernia St., W. Palm Beach, December 5 through 7.

The retreat presents an opportunity for aspirants to withdraw into a community setting and reflect on a religious commitment as a way of life, with the Carmelite religious community, viewing their prayer life as

well as their apostolate with the aged and the infirm for three days. There will be an opportunity for walks and quiet reflection as well as communication with the sisters and priests to answer any questions you may have.

Reservations are needed by November 15, and should be mailed to Sister Eulaliae, O. Carm., 208 Evernia St., W. Palm Beach, 33401 or call 305-655-8544 and ask for Sister Eulaliae. Cost is \$30.00 for the weekend.

Membership Is Open To All Catholics

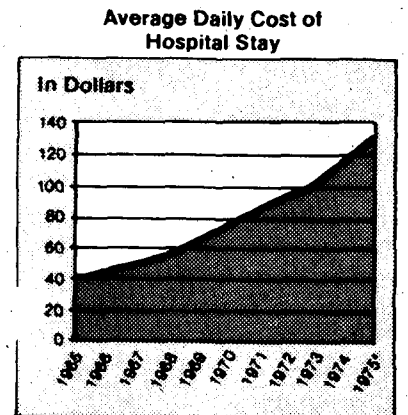
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Total expense per adjusted patient day. Source: National Hospital Panel Survey, American Hospital Association.

*Estimated based on first six months.



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Racism must not exist at any church level

U.S. Bishops' Pastoral Letter
On Racism in Our Day
November 14, 1979

Our Church Community

The Church must be constantly attentive to the Lord's voice as He calls on His people daily not to harden their hearts. We urge that on all levels the Catholic Church in the United States examine its conscience regarding attitudes and behavior toward blacks, Hispanics, Native Americans, and Asians.

We urge consideration of the evil of racism as it exists in the local Church and reflection upon the means of combatting it. We urge scrupulous attention at every level to insure that minority representation goes beyond mere tokenism and involves authentic sharing in responsibility and decision making.

WE ENCOURAGE Catholics to join hands with members of other religious groups in the spirit of ecumenism to achieve the common objectives of justice and peace.

During the struggle for legal recognition or racial justice, an important chapter in American history was written as religious groups, Jewish, Protestant, and Catholic, joined in support of a civil rights movement which found much of its initiative and inspiration within the black Protestant Churches. This cooperation should continue to serve as a model for our times.

All too often in the very places where blacks, Hispanics, Native Americans, and Asians are numerous, the Church's officials and representatives, both clerical and lay, are predominantly white. Efforts to achieve racial balance in government, the media, the armed services, and other crucial areas of secular life should not only be supported but surpassed in the institutions and programs of the Catholic Church.

Particular care should be taken to foster vocations among minority groups. Training for the priesthood, the permanent diaconate, and

religious life should not entail an abandonment of culture and traditions or a loss of racial identity but should seek ways in which such culture and traditions might contribute to that training.

Special attention is required whenever it is necessary to correct racist attitudes or behavior among seminary staff and seminarians. Seminary education ought to include an awareness of the history and the contributions of minorities as well as an appreciation of the enrichment of the liturgical expression, especially at the local parish level, which can be found in their respective cultures.

WE AFFIRM the teaching of Vatican II on the liturgy by noting that "the liturgy is the summit toward which the activity of the Church is directed." The Church must "respect and foster the

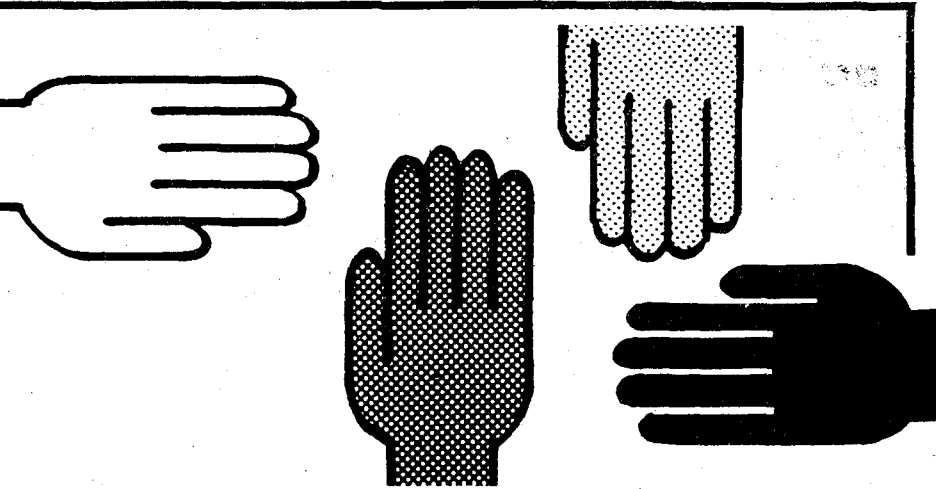
"We urge scrupulous attention at every level to insure that minority representation goes beyond mere tokenism and involves authentic sharing in responsibility and decision making."

spiritual . . . gifts of the various races and peoples" and encourage the incorporation of these gifts into the liturgy.

We see the value of fostering greater diversity of racial and minority group representation in the hierarchy. Furthermore, we call for the adoption of an effective affirmative action program in every diocese and religious institution.

We strongly urge that special attention be directed to the plight of undocumented workers and that every effort be made to remove the fear and prejudice of which they are victims.

WE ASK IN particular that Catholic institutions such as schools, universities, social service agencies, and hospitals, where members of racial minorities are often employed in large



numbers, review their policies to see that they faithfully conform to the Church's teaching on justice for workers and respect for their rights.

We recommend that investment portfolios be examined in order to determine whether racist institutions and policies are inadvertently being supported; and that, wherever possible, the capital of religious groups be made available for new forms of alternative investment, such as co-operatives, land trusts, and housing for the poor.

We further recommend that Catholic institutions avoid the services

racial and cultural lines to avoid duplication and competition among themselves. There is also a need for cooperative efforts between racial minorities and other social action groups, such as labor and the women's movement.

Finally, we urgently recommend the continuation and expansion of Catholic schools in the inner cities and other disadvantaged areas. No other form of Christian ministry has been more widely acclaimed or desperately sought by leaders of various racial communities.

For a century and a half the Church in the United States has been distinguished by its efforts to educate the poor and disadvantaged, many of whom are not of the Catholic faith. That tradition continues today in — among other places — Catholic schools, where so many blacks, Hispanics, Native Americans, and Asians receive a form of education and formation which constitutes a key to greater freedom and dignity.

It would be tragic if today, in the face of acute need and even near despair, the Church withdrew from this work in our own society.

No sacrifice can be so great, no price can be so high, no short-range goals can be so important as to warrant the lessening of our commitment to Catholic education in minority neighborhoods.

More affluent parishes should be made aware of this need and of their opportunity to share resources with the poor and needy in a way that recognizes the dignity of both giver and receiver.

(Next Week: Society at Large)

Pace High Scholarships

Almost 500 students from Dade County public and private schools accepted Scholar's Grants from Miami-Dade Community College for the fall, 1980, term.

The Scholar's Grant is awarded to

students who graduate among the top ten percent of their class in Dade County schools. A part of the college's Emphasis on Excellence Program, the Scholar's Grant covers matriculation fees of \$16 per credit for students

enrolling at any of Miami-Dade's four campuses. Based on performance requirements at Miami-Dade, Scholar's Grant recipients may retain their grant until completion of an associate degree.

Of the 500 Scholars Grants issued to public and private school students in Dade County, 18 of them, or 3.6 per cent, were given to graduating students of the Class of 1980, Monsignor Pace High School. Those 18 represented 7 per cent of the graduating class

of 255 seniors.

Said Fr. William J. Hennessey, Principal of Monsignor Pace High School, "This is evidence, not only of the excellence in academic many of our students achieve, but also of the contribution which Catholic education is making to the educational excellence of our local institutions of higher learning."

The Emphasis on Excellence Program represents an effort by M-DCC to attract and serve the more academically talented student.

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Airport Mass Feature of Pope's Trip

VATICAN CITY (NC) - A Mass at the Mainz-Frankfurt airport, symbolic of Pope John Paul II's globetrotting style, will be among the events during the pope's five-day visit to West Germany in November.

Racial Awards to actress, two others

NEW YORK (NC) - The Catholic Interracial Council of New York will present its 1980 Hoey Awards to actress Maureen O'Sullivan, labor leader Peter Ottley and American Telephone and Telegraph Corp. executive Jack John Olivero in ceremonies Nov. 30.

The awards are presented annually to Catholics who have helped further the cause of interracial justice.

Ms. O'Sullivan, an actress for more than 50 years who once played "Jane" in "Tarzan" films, performed in more than 60

movies alongside such Hollywood stars as Greta Garbo, Clark Gable and Robert Taylor. But she said she was most proud of her role as a mother of seven children and a grandmother.

Ottley has been president of Local 144 of the Hotel, Hospital and Nursing Home and Allied Health Services Union since 1958 and the national director of Civil Rights and Economic Opportunity for the Service Employees International Union, AFL-CIO, since 1965. He is also a board member of the National Urban League and the National Association for the Advancement of Colored People (NAACP).

Olivero is T&T's executive officer for urban affairs and a former regional director of the U.S. Equal Opportunity Commission. An attorney, he has been involved with public service work with the poor for 20 years. He also serves as president of the Community Service Society, a non-sectarian social welfare agency, and as vice president of the Puerto Rican Legal Defense and Education Fund.

The Hoey Awards, named for James J. Hoey, the first council president, and his sister Jane, a social worker will be presented in New York.

Clip and Save

If you're buying a home in Dade County, it could cost you plenty to ignore this special mortgage program!

Q: What is the Dade County below-market home mortgage program?

A: It's a program to help families buy homes of their own at a time when interest rates on home mortgages are too high for many families to afford. The rate on loans arranged under this program is well below the rates now required by local mortgage lenders because of the high cost of funds.

Q: How much less?

A: Mortgages under the Dade County program are available at 11.125% (plus 3 discount points for an annual percentage rate of 11.52%). That compares with an average rate of 13.50% (plus 3.5 discount points for an A.P.R. of 14.03%) required by local lenders.

Q: What does that mean in terms of a monthly mortgage payment?

A: Quite a bit. On a \$50,000 30-year mortgage, for example, the monthly payment for principal and interest is \$572 at the 13.50% rate, but only \$480 when the rate is 11.125%. That's a saving of \$92 a month, or \$1104 a year for every year the mortgage is in effect.

Q: Who qualifies for this program?

A: Anyone with good credit who wants to buy a home in Dade County and has an annual income as high as \$33,265. We estimate that about three out of every four Dade County families are within this income limit.

Q: That sounds too good to be true. Aren't there any other limitations?

A: None at all. Income and good credit set the standard. The income limits are \$29,665 for 1 to 4-person families, \$30,865 for 5-member families, \$32,065 for 6-member families and \$33,265 for families of 7 or more.

Q: What kinds of homes are eligible?

A: Almost every type of single family residence or duplex.

That includes single family homes—new or existing; duplexes, new or existing; or condominiums—new, resales or conversions. (There are some limitations on condominiums, however. Only 25% of available mortgage funds can be used for condominiums and the condominiums must meet certain standards.)

Q: What about price. Is there any limit on that?

A: Yes, the highest price permitted for a single family home or condo is \$89,000. For duplexes, the limit is even higher—\$103,835. Both figures are well above the cost of an average Dade County home.

Q: How large can a mortgage be under this program?

A: Technically, the limit is the price of the house. However, since applicants must be able to afford to make monthly payments, we estimate that applicants will be able to qualify for mortgages of slightly more than double their gross incomes. That means slightly more than \$60,000 for families with incomes of \$29,665 and so on down the line. Any difference between the amount of the mortgage and the price of the house would have to be made up with a down payment.

Q: Where do I apply for a mortgage under the Dade County program?

A: At the office of any participating lender. Their names and telephone numbers are listed below. You should NOT apply to the Dade County Housing Finance Authority.

Q: When should I apply?

A: As soon as possible. There is a limit on the amount of funds available and all mortgage commitments must be made no later than February 20, 1981.

Questions and answers about Dade County's 11 1/8% home mortgages for qualified families

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The information provided as a service to Dade County residents.



Metropolitan Dade County Housing Finance Authority

Robert L. Shevin, Chairman

Program Administrator, J.I. Kislak Mortgage Corporation

Naples-area school studied

A Catholic elementary school in Golden Gate but serving all of Collier County was proposed today by Father Bernard Powell, principal of St. John-Newman High School.

Father Powell is "optimistic" the school will open its doors next August to 200 students in grades 1-8.

Fr. Powell pointed out St. Ann Catholic School of Naples, is over capacity with 310 students and has 150 pupils on a waiting list.

The secondary school administrator believes another Catholic elementary school is needed in the county because of St. Ann's waiting list, and because 825 to 925 students are presently enrolled in Confraternity of Christian Doctrine (CCD) classes - religious education - at the four other Catholic parishes in the Naples area.

They include St. Elizabeth Ann Seton in Golden Gate, St. Peter's in East Naples, St. William's in North Naples and San Marco on Marco Island.

Fr. Powell said, "the key is whether parents having children attending CCD classes are satisfied with the public schools."

The priest was directed by archbishop McCarthy to immediately take a survey of the four parishes to determine how many students would be attending the new school next fall.

"I believe the survey will show that another Catholic elementary school is needed in Collier County," stated Father Powell.

In August, Fr. Powell, a veteran educator in Fort Lauderdale and Alabama, began St. John Newman High School, the first Catholic high school serving the area.

High School students are presently utilizing portable classrooms on 53rd Street S.W. in Golden Gate. A permanent building is expected to be built by next fall.

Father Powell wants to use the three portables for the elementary school.

He is proposing 6,000 square foot building housing five additional classrooms. The one-story CBS structure would be located on 27th Avenue S.W. between 53rd Terrace and 53rd Street and behind St. Elizabeth Ann Seton Church. It will be a block from Golden Gate Parkway.

The expense will be paid through tuition and fund-raising projects.

All of the proceeds of St. Elizabeth Ann Seton's Church annual festival are going toward the elementary school.

The church is expanding its festival from one to three days and its scheduled for Feb. 6-8. Father Powell hopes to net \$15,000 on the affair.



Mrs. Marina Ruffolo presents the Pope with a copy of her book, "The Dynamic Voice of Vatican II," a book she wrote to simplify the documents of Vatican II for the lay person. She will speak at St. John the Baptist Church, 4595 Bayview Dr., Fort Lauderdale, at 8 p.m. on Nov. 8. She will talk about the documents and will answer questions.

Irish Protesters

DUBLIN, IRELAND (NC) British authorities should grant the concessions asked by protesting prisoners in Northern Ireland's Long Kesh Prison, according to the Irish Justice and Peace Commission.

The suggestion was contained in a commission statement submitted to Great Britain's secretary for Northern Ireland, Humphrey Atkins. The commission is an agency of the Irish Bishops' Conference, which includes all the bishops of Ireland and Northern Ireland.

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Fr. Carl Peter Appointed to I.T.C. by Pope

VATICAN CITY (NC) - Pope John Paul II has appointed Father Carl J. Peter, dean of the Catholic University of America's School of Religious Studies in Washington, to a five-year term on the Vatican's International Theological Commission.



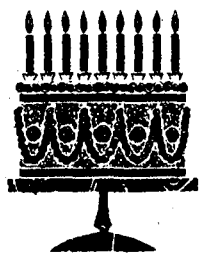
Beverly Sills to Speak at NCEA Convention

WASHINGTON (NC) - Opera star Beverly Sills, director of the New York City Opera, and Archbishop Helder Camara of Olinda-Recife, Brazil, will address the National Catholic Educational Association convention April 20-23, 1981, in New York City.



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The Voice

LEGALS-NOTICE OF ADMINISTRATION

IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 80-7791
Division 02

IN RE: ESTATE
ALICE R. CROWLEY
Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR
DEMANDS AGAINST THE ABOVE ES-
TATE AND ALL OTHER PERSONS IN-
TERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the
administration of the estate of ALICE R.
CROWLEY, deceased, File Number 80-
7791, is pending in the Circuit Court for
Dade County, Florida, Probate Division,
the address of which is 73 West
Flagler Street, Miami, Florida.

The personal representative of the
estate is ALICE R. OATES whose ad-
dress is 1415 Messina, Coral Gables,
Florida. The name and address of the

personal representative's attorney are
set forth below.

All persons having claims or demands
against the estate are required, WITHIN
THREE MONTHS FROM THE DATE OF
THE FIRST PUBLICATION OF THIS
NOTICE, to file with the clerk of the
above court a written statement of any
claim or demand they may have. Each
claim must be in writing and must in-
dicate the basis for the claim, the name
and address of the creditor or his agent
or attorney, and the amount claimed. If
the claim is not yet due, the date when
it will become due shall be stated. If the
claim is contingent or unliquidated, the
nature of the uncertainty shall be
stated. If the claim is secured, the
security shall be described. The
claimant shall deliver sufficient copies
of the claim to the clerk to enable the
clerk to mail one copy to each personal
representative.

All persons interested in the estate to
whom a copy of this Notice of Ad-
ministration has been mailed are
required, WITHIN THREE MONTHS
FROM THE DATE OF THE FIRST
PUBLICATION OF THIS NOTICE, to file
any objections they may have that
challenges the validity of the
decedent's will, the qualifications of the
personal representative, or the venue
or jurisdiction of the court.

ALL CLAIMS, DEMANDS, AND OBJEC-
TIONS NOT SO FILED WILL BE
FOREVER BARRED.

Date of the first publication of this
Notice of Administration: October 31,
1980. ALICE R. OATES
As Personal Representative of the
Estate of ALICE R. CROWLEY
Deceased

ATTORNEY FOR PERSONAL
REPRESENTATIVE:
JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
445-2551 10/31/80 11/7/80

IN THE CIRCUIT COURT FOR
DADE COUNTY, FLORIDA
PROBATE DIVISION
File Number 80-8203
Division 03

IN RE: ESTATE OF
HILDA E. MERRITT Deceased

NOTICE OF ADMINISTRATION
TO ALL PERSONS HAVING CLAIMS OR
DEMANDS AGAINST THE ABOVE ES-
TATE AND ALL OTHER PERSONS IN-
TERESTED IN THE ESTATE:

YOU ARE HEREBY NOTIFIED that the
administration of the estate of HILDA E.
MERRITT, deceased, File Number 80-
8203, is pending in the Circuit Court for
Dade County, Florida, Probate Division,
the address of which is 73 West
Flagler Street, Miami, Florida 33101.

The personal representative of the
estate is MILDRED E. NOYES whose
address is 1279 N.W. 41st Street,
Miami, Florida 33142. The name and
address of the personal represen-
tative's attorney are set forth below.

All persons having claims or demands
against the estate are required, WITHIN
THREE MONTHS FROM THE DATE OF
THE FIRST PUBLICATION OF THIS
NOTICE, to file with the clerk of the
above court a written statement of any
claim or demand they may have. Each
claim must be in writing and must in-
dicate the basis for the claim, the name
and address of the creditor or his agent
or attorney, and the amount claimed. If
the claim is not yet due, the date when
it will become due shall be stated. If the
claim is contingent or unliquidated, the
nature of the uncertainty shall be
stated. If the claim is secured, the
security shall be described. The
claimant shall deliver sufficient copies
of the claim to the clerk to enable the
clerk to mail one copy to each personal
representative.

All persons interested in the estate to
whom a copy of this Notice of Ad-

ministration has been mailed are
required, WITHIN THREE MONTHS
FROM THE DATE OF THE FIRST
PUBLICATION OF THIS NOTICE, to file
any objections they may have that
challenges the validity of the
decedent's will, the qualifications of the
personal representative, or the venue
or jurisdiction of the court.

ALL CLAIMS, DEMANDS, AND OBJEC-
TIONS NOT SO FILED WILL BE
FOREVER BARRED.

Date of the first publication of this
Notice of Administration: October 31,
1980.

/s/ MILDRED E. NOYES
As Personal Representative of the
Estate of HILDA E. MERRITT
Deceased

ATTORNEY FOR PERSONAL
REPRESENTATIVE:

JOSEPH H. MURPHY
1830 Ponce de Leon Boulevard
Coral Gables, Florida 33134
445-2551 10/31/80 11/7/80

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Corn is high, kids are straight

By Chris Sheridan

Garrison, N.Y. (NC)—Once the big white building at Graymoor in Garrison was a farmhouse. Even today the corn still grows high. But the facility is now New Hope Manor and gardening is more for Therapy than food.

Drug Center for girls founded by 'Junkie Priest' author

On a remote corner of land owned by the Franciscan Friars of the Atonement, New Hope is a drug rehabilitation center for women. Begun 10 years ago by Father Egan, who wrote the book "Junkie Priest," New Hope has about 40 residents from 17 to 27.

Its present director is Brother Joe Buettner, whose staff of 11 include almost all professionals and Religious.

WHILE DRUG rehabilitation centers are common, New Hope is unusual in that it is "God-oriented." It stresses education as a form of therapy and its program is considered so good that it is almost a guarantee that those who finish it will remain drug free.

Unfortunately, many addicts find it too hard and drop out, which is why graduation classes are very small.

Most new arrivals—the typical is white and middle class—are referred by the courts or social workers and there is usually a waiting list. The program normally takes two years from reception to outpatient status.

In the "house" - New Manor itself-residents work their way up through four levels. Privileges and responsibilities increase as they move up the ladder and take part in the strenuous character-building process.

Those successful in that phase move



Brother Joe Buettner, director of New Hope Manor, Garrison, N.Y., inspects corn grown by girls in program.

into a halfway house in Poughkeepsie, N.Y., and as a final step live with other New Hope graduates in private homes.

WHEN THEY COME into the program, Brother Buettner said, "they don't want to go through the hassle of going to school, working out their problems, building principles and connecting with the hub which is God."

"It's a rough program because they have to change their habits and attitudes. But we are more concerned with attitudes than habits."

Dominican Sister Susan Dunn, Director of Activities, explains the therapy process. "It is tied in very much with the philosophy of creation and decreation. You can move toward

creation or decreation and drugs are decreative. Through different tools in the program we try to get the girls to first value creativity outside themselves and then eventually within.

"For example - the gardening. It takes an everyday effort to make that garden grow. And school makes the mind grow, it gets them hooked on ideas. And if they can come up with values that are workable and make them independent of drugs, and of us, then we know we have done our job."

Brother Buettner sees addiction as "really more of an escape than anything else, which is why we don't zero in too much on drugs but attitudes, what responsibilities they have to themselves and society."

OFTEN PARENTS feel guilty and they are included in therapy sessions. Sister Dunn said parents are told that "the choices their children made don't necessarily have a connection with the way they were brought up."

But Brother Buettner had a word of advice. "The big problem is that parents don't listen to their kids. Take time to listen. It might not prevent the problems we see here, but at least they'll know what is going on."

New Hope costs about \$300,000 a year to run and some funding comes through state grants, some from Catholic Charities and a lot through contributions. The ground and buildings are provided free to the facility.

Sex information, or love information?

By Tom Lennon
NC News Service

The sex life of elephants may have been the only sexual topic not dealt with a "sex information" column that ran every day for several years in a Midwestern Newspaper. This feature told me more that I ever wanted to know about sex!

'Some, in their flight from love's commitment, take refuge in a succession of promiscuous one-night stands....'

Dealing with every aspect of genital secularity, it also was explicit about all sort of perversions. Probably the information did help some people. But as I read the columns, I wondered if they reflected an obsession with genital sexuality.

I FOUND MYSELF wishing the column could be replaced by one titled, "Love Information."

Today some social critics say that Americans are finding it more and

more difficult to love. Often men and women are frightened by deep feelings and afraid to take the risk of dedicating their whole lives in love to another person. The causes of this fear are many and complex.

One result is a separation of sex and love. Contraceptives make it possible for some people to treat the act of

sexual intercourse as a casual treat at the end of a first date - without love ever being mentioned.

Some, in their flight from love's commitment, take refuge in a succession of promiscuous one-night stands. This lead to lives that are ultimately lonely and hollow.

Sex without love may lead to some moments of fun but not to lasting happiness, for all of us without exception have been born to love.

HENCE THE NEED for a skilled columnist to dispense love information. He or she should deal with not only the sublime emotional moments of life but with daily love issues of patience, kindness, jealousy, pride, irritability and angry words.

These all involve our ability or inability to love, for sexual partners do have to get out of bed at some point and cook meals, clean house, earn a living and even carry on a conversation.

If love is missing, the partners are likely to find a dark shadow of emptiness as they move through their daily lives.

The writer of a column titled "Love Information" might begin by inviting readers to ponder the words of St. Paul, a celibate theologian who well understood the extraordinary dimensions of love.

Paul said: "Love is patient; love is kind; love is not jealous, it does not put on airs, it is not snobbish. Love is never rude, it is not self-seeking, it is not prone to anger; neither does it

brood over injuries. Love does not rejoice in what is wrong but rejoices with the truth. There is no limit to love's forbearance, to its trust, its hope, its power to endure." (1 Corinthians 13:4-8)

READERS MIGHT try to put this beautiful passage into their lives.

You might begin by examining your relationship with a person of the opposite sex. On a date how do you both react when something disagreeable happens? Do you ever play hypocritical games? Do you lie?

Are either of you ever deliberately unkind? Are you short on patience? Do you need to work on becoming more loving?

Genuine love is complex and grows with the months and years. It becomes truly strong as time goes by, the two persons involved want to declare their love, to tell the world about it. If they are Catholics, they proclaim their love commitment in the setting of a Mass.

In God's plan, they finally express that love in a most intimate and mighty union called marriage.

Obispos Pedirán A N.U. Carta de Derechos de la Familia

Vaticano (NC)-El Sínodo Mundial de Obispos pidió a la Santa Sede que proponga a las Naciones Unidas una Carta de los Derechos de la Familia que eventualmente firmen los estados miembros. La iniciativa partió del arzobispo de rito ucraniano de Winnipeg, Canada, Mons. Maxim Hermaniuk, que con otros obispos ayudó a redactar un borrador con dos premisas y 14 puntos:

-La familia es la célula fundamental de la sociedad, y sujeto de deberes y derechos con prioridad sobre el estado y cualquier otra comunidad que son formados por ella.

-El estado, por medio de sus leyes e instituciones, debe reconocer y proteger a la familia en sus libertades, y ayudarla, nunca reemplazarla.

-Toda persona, y en especial a los pobres, tiene derecho a formar una familia y a mantenerla con la asistencia apropiada.

-La familia tiene derecho a ejercer su papel de procrear la vida y a educar a los hijos.

-Los esposos tienen derecho a la intimidad conyugal ay a la vida en familia. -La familia tiene derecho a la estabilidad que dan el vínculo y la institución del matrimonio.

-La familia tiene derecho a profesar su fe religiosa y difundirla, a educar los hijos según sus tradiciones y valores religiosos y culturales, para los cuales debe contar con los medios e instituciones necesarios.

-La unidad familiar tiene derecho a expresión y representación ante las autoridades públicas y ante sus servidores.

En consecuencia, la familia tiene derecho a crear sociedades e instituciones que le permitan cumplir su misión en forma adecuada y efectiva.

-La familia tiene derecho a proteger los menores con la ayuda de leyes y organizaciones contra el alcoholismo, los narcóticos y la pronografía.

También tiene derecho al descanso y diversión que fomente sus valores y tranquilidad; lo mismo que a una vida con dignidad y a una muerte que también refleje esa dignidad.

Finalmente, la familia tiene derecho a emigrar junta en busca de una vida mejor.

Este borrador serviría para mayores investigaciones y consultas con expertos teólogos, sociólogos, y funcionarios internacionales antes de someterlo a las N.U.

En su "mensaje a las familias cristianas en el mundo moderno" publicado al concluir el Sínodo mundial sobre la familia en Oct. 25, los obispos declararon que en cuestiones de sexo, libertad individual y búsqueda de riquezas materiales, dichas familiar deben ir contra corriente si quieren realmente practicar su fe. Los obispos afirman su interés y afecto hacia la familia ante los problemas contempo-



El Papa Juan Pablo II precede a los obispos mientras descienden la Scala Regia al terminar las sesiones del Sínodo Mundial sobre la Familia.

ráneos que la abruman. Puntos principales del mensaje fueron:

-Afirmación de la encíclica *Humanae Vitae* (de la vida humana, Pablo VI, 1968) que defiende la procreación sin medios artificiales, siguiendo la doctrina que recomienda abstinencia sexual y medios naturales cuando haya que espaciar los embarazos.

-Crítica a los gobiernos e in-

stituciones internacionales que hacen violencia a la familia al no respetar su libertad de religión, su paternidad y su derecho a decidir la educación de los hijos. "Nos oponemos con vehemencia a que se obligue a las familias a usar medios inmorales como la anticoncepción, la esterilización, el aborto y la eutanasia para resolver problemas sociales, económicos o demográficos."

-Recomendación, siguiendo a los africanos, de que "se acepten y evalúen" las diferencias culturales de los católicos. "La iglesia debe fomentar esta rica diversidad y alentar a las familias cristianas a dar testimonio de Dios dentro de su propia cultura," analizada a la luz del evangelio.

-Un lamento por la pobreza extrema en que viven muchos pueblos, "resultado de estructuras sociales, económicas y políticas que fomentan la injusticia, la opresión y la condición de dependencia."

-Reconocimiento de los derechos de la mujer, pues la iglesia "debe afirmar y defender la dignidad y las prerrogativas de la mujer," y reconocer "la igualdad esencial

y complementaria de ambos sexos, y el distinto carisma y los deberes diversos de los esposos."

-Intenso ministerio a la familia con participación de los seglares, en programas de preparación para el matrimonio, ayuda a los casados, al padre o madre sin casarse, a la viudez, la separación, el divorcio, la pobreza, la invalidez o los vicios y atención a las familias migrantes.

-Reafirmación de los deberes de la familia, "movida por su fidelidad al Evangelio, dispuesta a recibir una nueva vida, a compartir sus haberes con los pobres, a ser hospitalaria; frente al pecado y el fracaso, la familia debe demostrar un espíritu auténticamente cristiano, en su vida y en la de otras, mediante la penitencia, el perdón, la reconciliación y la esperanza."

En síntesis, el matrimonio y la familia significan "amor y vida," y oramos para que sean reflejo del amor y la vida de Dios mismo, concluye el mensaje que los 200 obispos sometieron al Papa Juan Pablo II sobre la familia.

El Papa Preocupado por Niños Refugiados

Vaticano, (NC)-En una carta a nombre de Su Santidad Juan Pablo II, el Cardenal Agostino Casaroli, secretario de Estado del Vaticano, expresa la preocupación del Pontífice acerca de los niños refugiados en distintas partes del mundo, quienes son especialmente afectados por los problemas que plagan a aquellos forzados a dejar su tierra natal.

"No es siempre posible remediar totalmente los

sufrimientos de los niños refugiados," dice la carta, "especialmente desde el punto de vista psicológico o moral. Es deber de la sociedad aliviar por lo menos, las principales dificultades de su situación.

"Debe hacerse todo para ayudarles a formar sus personalidades y hallarles un sitio seguro en la sociedad."

La carta enviada a Paul Har-ting, Comisionado para

Refugiados de las Naciones Unidas, agrega que "los problemas presentados en el caso de niños refugiados no son fáciles ni sencillos ya que sus implicaciones son de carácter moral, social y económico."

Prometiendo la continuada ayuda del Vaticano y su interés en los refugiados, el Cardenal Casaroli dice que "debieran hacerse esfuerzos especiales en bien de los niños separados de sus familias."

Dedicación de San Juan de Letrán

NOVIEMBRE 9

Terminada la persecución de la iglesia con la conversión del emperador Constantino, éste, en acto de fe, obsequió al papa San Silvestre el palacio de Fausta, su esposa, situado en el Monte Celio, en Roma, como sede papal. Este palacio había sido con anterioridad de la familia Laterani, de donde viene el nombre de Letrán.

Constantino, además, construyó allí la iglesia catedral.

El Papa Silvestre la consagró a Cristo Salvador el año 324, precisamente en Noviembre 9. Más adelante se construyó el baptisterio que se dedicó a San Juan Bautista. En el siglo XII se asignó al Bautista como

segundo titular de la Basílica del Salvador por lo que llegó a conocerse como Basílica de San Juan de Letrán.

En este palacio y en la basílica adjunta se celebraron los concilios romanos de la época y cinco grandes concilios ecuménicos. En los días más solemnes del año litúrgico la estación era en San Juan de Letrán, es decir, donde oficiaba y decía la homilía el Papa. En esta basílica se conferían también las órdenes sagradas y se celebraban los bautismos pascuales.

Por se la primera sede papal y marcar el ritmo de la vida cristiana vino a ser la Catedral de Roma y madre de todas las iglesias del mundo.

San Martín de Tours

NOVIEMBRE 11

San Martín es quizá el santo más popular de Francia. Fue el primer santo no mártir canonizado por la Iglesia y este hecho, unido a su condición de obispo de Tours en Francia, es el motivo de su popularidad.

Nació Martín de padres paganos en lo que es hoy Hungría. Su padre era oficial del ejército imperial y fue transferido a Pavia donde creció Martín. A los 16 años fue llamado a filas, donde comenzó a sentir su inclinación al cristianismo y se convirtió en catecúmeno de la iglesia. Una noche de invierno, mientras hacía guardia en la ciudad de Amiens, se le acercó un mendigo casi desnudo. Martín, lleno de compasión, cortó su capa en dos y ofreció una mitad al pordiosero para que se cubriera con ella. Se cuenta que aquella noche misma Jesús se le presentó vistiendo la mitad de su capa y le dijo a los ángeles que le acompañaban: "Este Martín, aun catecúmeno me cubrió del frío."

Martín fue bautizado a la edad de 18 años y renunció al ejército. Convirtió a su madre a la fe cristiana y se fue a vivir en soledad meditativa. Fundó la primera comunidad religiosa de las Galias (Francia), los ermitaños de Liguge. Años más



tarde fue elegido Obispo de Tours y fundó otro monasterio animado por san Hilario.

Como Obispo de Tours fue un apostol infatigable y su celo pastoral lo llevó a erradicar el paganismo mezclado con superstición de las gentes del campo. Murió en Candes, cerca de Tours, en el año 397. Según su discípulo y biógrafo, Sulpicio Severo, Dios le había dado a Martín los dones de profecía, visión y discernimiento de espíritus. Dicese que en su sepulcro obró Dios grandes prodigios.

Es un compendio de las condiciones que requiere el que se llame cristiano para ser un verdadero seguidor de Cristo.

Meditando las bienaventuranzas podemos conocer cuan cerca estamos, o cuan lejos, del patrón de vida cristiana que anuncian. El Sermón de la Montaña, o Bienaventuranzas, es el comienzo del capítulo 5, versículos del 1 al 12 del Evangelio de San Mateo.

"Viendo a la muchedumbre, subió a un monte, y cuando se hubo sentado, se le acercaron sus discípulos; y abriendo El su boca los enseñaba, diciendo:

"Bienaventurados los pobres de espíritu, porque suyo es el reino de los cielos."

Al hablar de pobres de espíritu, Jesús se refiere a quienes, aunque posean riquezas, le dan más valor a los tesoros del espíritu; para ellos, los bienes materiales son sólo un medio para subsistir en la vida temporal de la tierra y tienen una función social: hacer mejor la vida del prójimo.

"Bienaventurados los mansos, porque ellos poseerán la tierra."

Mansos son los que siempre están dispuestos a disculpar las flaquezas de los demás. No condenan al prójimo sino tratan de elevarlo con el ejemplo y la enseñanza. No hay en sus corazones cabida para el odio, la crítica chismosa, la venganza y otras pasiones indignas.

"Bienaventurados los que lloran, porque ellos serán consolados."

Las penas y sufrimientos tienen un valor teológico extraordinario cuando los unimos a los dolores de Jesús y los ofrecemos al Padre por las mismas intenciones por las cuales El se entregó a sus verdugos: la salvación de la humanidad. Ofrézcanse también por más vocaciones religiosas, o como desagravio a Dios por las muchas ofensas que recibe a diario. La Virgen

Rincón para Meditar EL SERMON DE LA MONTAÑA

María ofreció todos sus dolores al Padre por amor a nosotros sus hijos.

"Bienaventurados los que tienen hambre y sed de justicia, porque ellos serán satisfechos."

No se refiere sólo a los que sufren injusticias también a los que amando la justicia luchan pacíficamente y educan en ella a sus semejantes. Justicia es una virtud que tiene muchas facetas. La discriminación es una de ellas; la calumnia otra; no considerar a la esposa o al esposo dignamente; no cumplir nuestras obligaciones o deberes cabalmente, etc.

"Bienaventurados los misericordiosos, porque ellos alcanzarán misericordia."

Cuando hablemos o pensemos en Dios, pensemos en Amor. Dios es amor y el amor es tierno y sensible, pronto a la compasión: es activo poniendo a la misericordia en acción. El amor que no obra es como la campana que no tañe o el violín sin cuerdas.

"Bienaventurados los limpios de corazón, porque ellos verán a Dios."

Limpios de corazón son los que viven conforme a las reglas de la pureza de intenciones, y son mansos y pobres de espíritu; son misericordiosos y justos, porque el justo no lleva en sí malicia alguna; y son pacíficos porque saben amar y el amor es paz y pureza.

"Bienaventurados los pacíficos, porque ellos serán llamados hijos de Dios."

Promover la paz, ser pacífico, es no sólo odiar la violencia sino evitar que surja la causa que promueva la violencia. Ante la ofensa, reaccionar con calma perdonando. Hace falta ser muy hombre para controlar los impulsos belicosos que incita una grave ofensa. No hay

que ser muy hombre para dejarse llevar por la ira. Las bestias lo hacen por instinto.

"Bienaventurados los que padecen persecución por la causa de la justicia, porque suyo es el reino de los cielos."

No habla Jesús de los perseguido por la justicia humana después de un delito. Habla de los que son justos y promueven la justicia, como El. Y de los que sufren injusticias y son perseguidos por denunciarlas. No habla de los que reclamando justicia promueven violencia y con ella causan más injusticias que las que reclaman.

"Bienaventurados seréis cuando os insulten y persigan y con mentiras digan contra vosotros todo género de mal por mi causa."

¡Qué final dió Jesús a su enseñanza! Dejó para último el tesoro de sus promesas para los que por amarlo y vivir según sus enseñanzas son acusados, odiados y perseguidos.

"Alegraos y regocijaos, porque grande será en los cielos vuestra recompensa, pues así persiguieron a los profetas que hubo antes de vosotros."

Comenzaron Obras del Nuevo Belén

El pasado día 16 de Octubre comenzaron las obras del nuevo Belén que estará ubicado en la Avenida 127 y la Calle 6 del South West.

El arquitecto de la obra es Adolfo Albaiza, de la firma Pnacoast Albaiza, Architects P.A., cooperando también en la planificación del proyecto el Arquitecto José A. Tuñón, antiguo alumno de Belén.

El Sr. Jorge Bosch, Presidente de la Junta y máximo promotor del proyecto, espera que la obra esté terminada para Septiembre de 1981, con el objeto de comenzar las clases en el nuevo edificio.

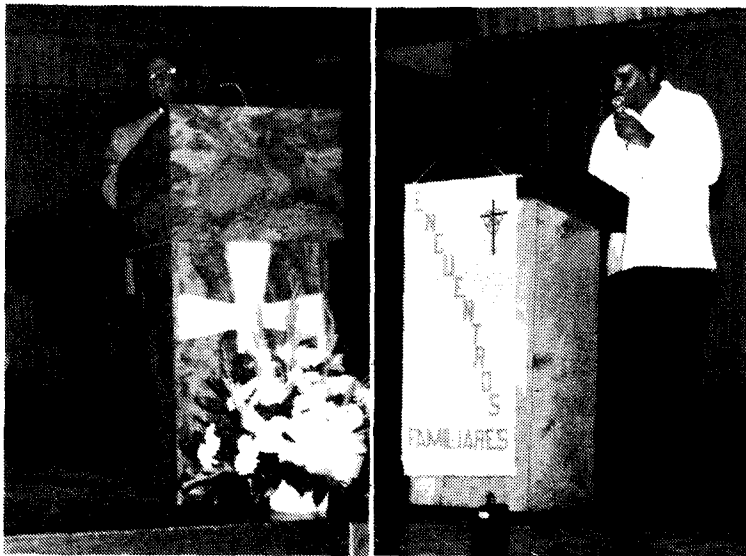
El Rev. P. Francisco Pérez-Cerena, Presidente del Colegio, anunció que el Colegio tendrá una capacidad de mil alumnos y que ha sido diseñado con un sentido moderno y funcional que responda a las necesidades de los educandos y de los profesores.

"LA CARTA A LOS ROMANOS"

La comunidad de St. Agatha, 111 SW 107 Avenida, ofrecerá un curso bíblico de seis semanas sobre "La carta a los Romanos dirigido por el P. Jorge García todos los lunes de 7:30 a 8:30 p.m. de Nov. 10 a Dic. 15.

¡Ven y crece en la Palabra de Dios!

De la Convención Familiar 1980



El Dr. René de la Huerta, izquierda, expone a los asistentes la urgente necesidad de una mejor comunicación entre los miembros de la familia; a la derecha, el Dr. Juan Clark habla sobre la encuesta realizada entre las familias de Miami para determinar sus necesidades espirituales y materiales. Más de 500 personas asistieron a la Convención del pasado 26 de Octubre que culminó con la Santa Misa concelebrada por Mons. A. Román y varios sacerdotes. Lily Batet y sus guitarras y el Grupo Alma amenizaron el evento.

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El Hospital de Hialeah Ofrece Plan para Dejar de Fumar

El Hospital Hialeah ha preparado un "Plan de Cinco Días Para Dejar de Fumar" que presentará cada noche a las 7:30 p.m., de Noviembre 9 al 13, en el auditorio médico, Avenida 6 y Calle 25 al otro lado de la calle frente al edificio principal.

Para registraciones e información adicional puede llamar al teléfono 835-4659 de 8 a.m. a 4 p.m. los días laborables.

Un Exito El Primer Encuentro Misional

Después de varios meses de preparación, estudio, encuestas y reuniones, al fin se vió realizado con gran éxito, el **Primer Encuentro Misional** para muchachas de las misiones, en los edificios de Cardenal Newman High School, los días 3, 4 y 5 de octubre.

La hermana Ernestina Hernández, Misionera Guadalupeña del Espíritu Santo, con el apoyo de Moseñor John R. McMahon, director de las Misiones y la colaboración activa de un grupo de personas y jóvenes de las Misiones de Delrey y Belle Galde, organizaron con gran entusiasmo este primer encuentro misional que esperamos sea el inicio de muchos otros.

Nuestro agradecimiento a las personas que colaboraron de alguna manera u otra en el éxito de este encuentro, al equipo que trabajó directamente en el mismo: Padre José Santabibiana, S.D.B., hermanas Margarita Gómez y Rosario Vidal, Claretianas, Hna. Obdulia Olivar, M.G.S.S., Mini García, mano derecha del encuentro, Josefa Cruz y Anastasia Cortés que colaboraron en elaborar los alimentos necesarios para el Encuentro, Leonor Claudio,



Grupo de entusiastas muchachas hacen línea para la registración de sus asistencia.

Esmeralda Ramos, Rolando Soler, Mireya Corvo, Ma. de los Angeles Ruiz, Raquel Velazco, María Ruiz, José Péres, José Ramirez, Carmen Aponte y Manuel Leal, personas que formaron el equipo de charlas.

Con este mismo entusiasmo se está organizando el SEGUNDO ENCUENTRO MISIONAL para muchachos los días 14, 15 y 16 del mes de Noviembre. Esperamos con gran alegría la

colaboración de los Sacerdotes, Coordinadores de los jóvenes en las misiones para que esto - que solamente es un inicio - pueda ser en el futuro un encuentro más profundo de nuestros jóvenes con Dios.

Para mayor información sobre estos encuentros para jóvenes de las Misiones, puede comunicarse con la hermana Ernestina Hernández, por el Tel. 996-5928 o con Mini García, Tel. 449-8340.

AÑO INTERNACIONAL DE LOS INCAPACITADOS

Washington, (NC) - El Comité Asesor de los Obispos de EE.UU. sobre ministerios a las personas incapacitadas ha resuelto darle apoyo al Consejo de EE.UU. en el año 1981: Año Internacional de las Personas Incapacitadas.

Vida de Santa Bárbara a Escena

El dinámico grupo teatral de la parroquia de San Juna Bosco llevará al escenario del Dade County Auditorium la vida de Santa Bárbara, la niña mártir que dió su vida por amor a Jesús Eucaristía.

A juzgar por pasadas actuaciones del grupo, la "Pasión de Cristo" fue magistral, un gran espectáculo teatral. La vida de Santa Bárbara es muy rica en ejemplos de fe y amor cristiano y merece ser divulgada de manera que sea bien conocida y quede bien definida su personalidad que la superstición tiende a confundir.

El costo de las entradas es de \$7, \$5 y \$3, según el asiento, y pueden ser adquiridas en Joyería Santilú, AAA Million Auto Parts, Lámparas Olmo y en la rectoría de la parroquia. La obra será presentada el día 30 de Noviembre, Domingo, a las 3 p.m.

Gran Aumento de Diáconos y Catequistas según Vaticano

Vaticano, (NC) - Ligera reducción en el número de sacerdotes y religiosos fueron compensadas con un notable aumento en el diaconado permanente y en los ministerios laicos, especialmente catequistas.

Las estadísticas dadas a la publicidad el 30 de Octubre, cubren el período de 1977 a 1978. A fines de 1978 había 1.6 millones de sacerdotes y religiosos, es decir, 9,053 menos que al final de 1977. El porcentaje de reducción es, por tanto mínimo.

Los Catequistas laicos en misiones aumentaron notablemente su número en 40,222 (24%) para un total de 173,895.

El número de diáconos permanentes subió también en 1,106 en este período para un

348.9%. Es de tener en cuenta que el diaconado todavía no ha llegado a todas las diócesis del mundo.

La reducción de sacerdotes, entre fallecidos y los que volvieron a la vida laica, se ve en cierto modo balanceado con un aumento en nuevos seminaristas. Los seminarios registraron un incremento de un 8.8% en América (Norte y Sur), Asia 9.9% y un 28.2% en África: Europa en cambio muestra merma de 5.3%.

Las estadísticas también dejan ver una notable discrepancia en el número de sacerdotes por fieles en el mundo. Por ejemplo, en Oceanía hay un sacerdote por cada 1,014 católicos mientras en África existe un sacerdote por cada 3,251 católicos.

Virgen Santísima Maria

Me visto de amor para guardar tu grandioso poema

Angela Castellanos

"Canta mi alma las grandezas del Señor." Ahora que está creciendo el tiempo voy recogiendo lágrimas-espigas refulgentes, radiante luz que tornasola el silencio.

"Y mi espíritu salta de gozo en Dios mi Salvador". Cuando la alegría es lluvia y rocío deslumbrante que traspasa donde vívida música ininterrumpida y seráfica desde la corola infinita del alba, sueña tus sueños.

"Porque ha puesto Su mirada en la humilde condición de su esclava" De tu alma la prístina belleza fluyente de luces, saludan unánimes campanas en la plenitud irreal y perfumada del amor-Amor-Dios.

Bienaventurada me dirán todas las generaciones" Así te ven, el cielo, Dios, las rosas, los días, las ideas, los soles, el aire, los océanos saliendo de sus aguas con sus grandes voces, más alta va, cantando la tierra toda germinada.

"Porque el Todopoderoso ha hecho maravillas, cosas grandes en mi y Su nombre es Santo" De luz transparentada ¡Soberana Virgen María! y un coro de voces te contesta toda la creación te nombra por tu nombre sonoras estrellas despiertan la noche eximia desde sus profundos cimientos, tu palabra que los ángeles custodian con sus alas.

La misma voz de Dios escuchas tú, Virgen María naciendo en tí, poderoso voz-sol-luz-esperanza!

Spanish Theater, Inc. Presenta
OSVALDO CATTONE
en la versión al español de
el Hombre de la Mancha
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Música: **MITCH LEIGH** Liricas: **JOE DARION**
Producción original de escena: Albert Marre
Productores originales: Albert W. Selden y Hal James
Empresario: Joseph W. Smith
Traducción: Enrique Delgado Fresan
VIENE: Del 25 de diciembre al 4 de enero
DADE COUNTY AUDITORIUM,
2901 West Flagler Street, Miami, Florida
ENTRADAS: Jordan Marsh, Poupriña Florists, Dade County Auditorium, Ricky's Records y Ultra Records o llame 377-1911 despues del 21 de noviembre.
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Matinés, 2:00 p.m.: 12/26 (vie), 12/30 (mar), 1/2 (vie): \$9, \$8, \$7; sabados, 12/27, 1/3, domingos, 12/28, 1/4: \$11.50, \$9.50, \$8.50.
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MAS OPORTUNIDADES PARA LA JUVENTUD

UN (NC) - El Vaticano recomendó a las Naciones Unidas se tenga en cuenta la obligación de la sociedad de ofrecer oportunidades a la juventud de manera que ellos puedan desarrollar una cultura integral uniendo lo científico con lo moral y religioso. A su vez, los jóvenes tienen la responsabilidad de contribuir concretamente con una seria dedicación al estudio y la cooperación con los maestros.

MAS AYUDA A LOS REFUGIADOS AFRICANOS

Suiza,(NC) - los Oficiales de la Comisión Católica de Migración de 45 países acordaron prestar más atención a los problemas de los refugiados africanos durante su reunión en Ginebra. Las delegaciones acordaron aumentar los fondos de auxilio y también los reasentamientos de refugiados para el próximo año.

DEPORTARAN SACERDOTE

Brasilia,(NC)-Un vocero del gobierno dijo que el misionero italiano P. Vito Miracapillo será deportado a fines de octubre al aplicársele la nueva ley de extranjería que califica de contrarios al interés nacional a quienes se mezclen en política interna. El sacerdote, quien durante casi cinco años ayudó a organizar a los campesinos pobres de Pernambuco -su parroquia era Ribeirao no lejos de Recife- se negó a decir una misa de independencia.

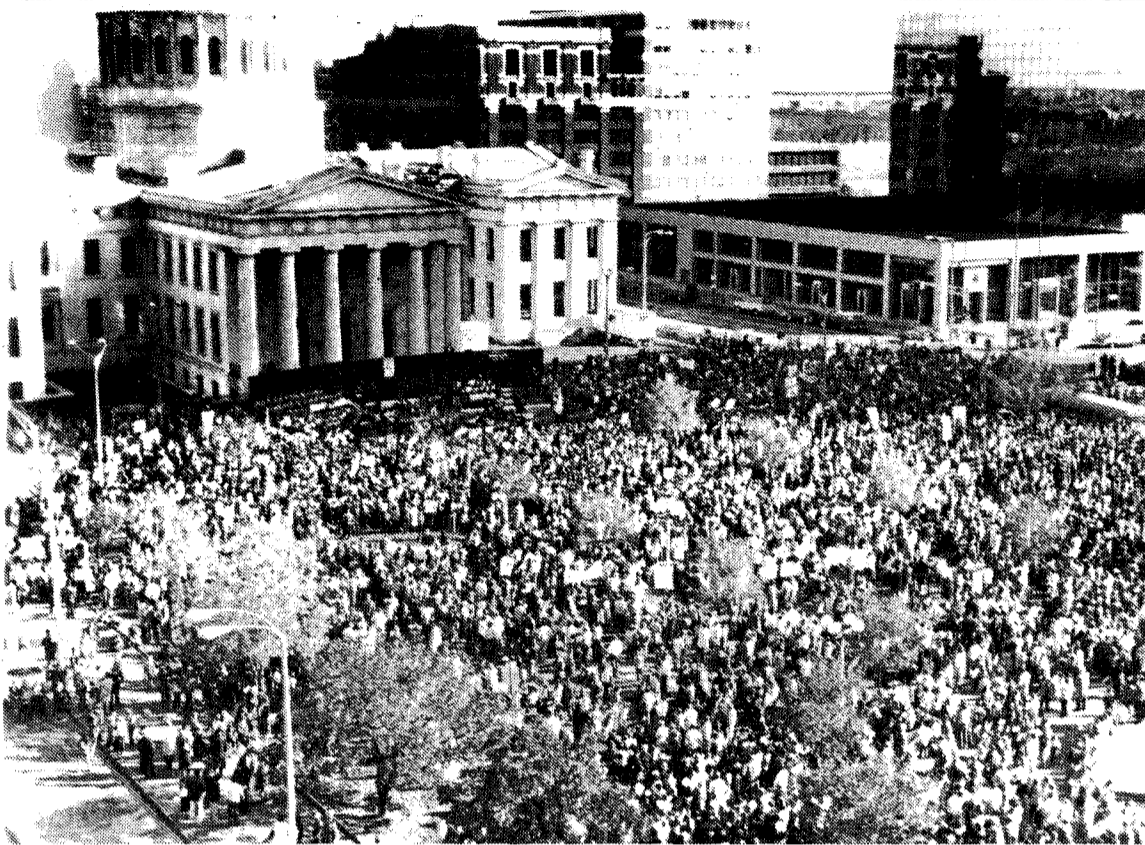
LATE UN CORAZON POLACO

Vaticano (NC) - El Papa Juan Pablo II declaró durante una audiencia con sus compatriotas "aquí late un corazón polaco que siente y ruega por los eventos de Polonia."

LA CIENCIA TIENE SUS LIMITES

Vaticano (NC) - El Papa Juan Pablo II recordó que el derecho a la vida humana está antes que la ciencia, "que plantea peligros" al experimentar con la inseminación artificial, el control de la fertilidad y los nacimientos, los cambios

NOTICIAS DE LA SEMANA



PEREGRINACION INTERFE PRO-VIDA. Más de 60,000 personas se reunieron frente la Corte antigua de St. Louis para una demostración pro-vida patrocinada por el comité arquidiocesano Pro-Vida y el grupo Interfé de Clérigos Pro-Vida.

genéticos, las drogas que afectan la mente, y el transplante de ciertos órganos del cuerpo humano. Ciertamente la ciencia tiene leyes que debe seguir, pero, particularmente en la medicina, debe reconocer un límite intraspasable con respecto a la dignidad de la vida humana. El Papa hablaba a 3,000 médicos italianos.

REUNION ANUAL DE OBISPOS DE EE.UU.

Washinton (NC) - En su reunión anual de noviembre los obispos de Estados Unidos consideran entre otros temas el papel del laicado, la pena de muerte, las universidades católicas, marxismo-comunismo, una reforma al vocabulario litúrgico para eliminar versiones "de

machismo" contra la mujer, y nuevas normas para los seminarios del país. Un informe sobre el laicado alienta su despertar. Los obispos renovarán también parte de la directiva.

PROTESTA DE LOS EMPLEADOS DEL VATICANO

Vaticano, (NC) - Cps empleados laicos del Vaticano realizarán una marcha de protesta porque el Cardenal Agostino, Secretario del Vaticano, no se ha reunido con ellos como estaba anunciado.

El tema principal que ellos desean exponer es la forma de distribuir el trabajo y la política laboral en general. A fines del año pasado el Papa les concedió un aumento de salarios que fluctuaba entre el 25% y el 40%, según los casos. Los empleados del Vaticano reciben, a parte del salario, un estipendio adicional basado en el número de miembros en la familia.

OBISPON PIDEN PAZ

Varsovia, (NC)-Reunidos en conferencia, los obispos de Polonia pidieron al mundo obrero que contribuya a "estabilizar" la situación después de las huelgas de Agosto que culminaron en la afirmación del derecho de sindicatos libres (sin interferencia estatal). Sin disminuir su apoyo, los obispos dijeron que "es urgente mantener la paz social doméstica... y considerar las circunstancias de tiempo y lugar." Entre las demandas obreras a las que el gobierno comunista accedió está la transmisión televisada de la misa dominical.

sonas que el gobierno revolucionario garantiza a plenitud," dice el Frente Sandinista de Liberación Nacional (FSLN) en un amplio documento sobre la participación de los cristianos - tanto clero como laicos- en la revolución para derrocar la dinastía Somoza y los esfuerzos de reconstrucción. Evoca a los cristianos caídos por la causa y cita al sacerdote español Gaspar Carcía Laviana, muerto en combate. También reitera el derecho adquirido por los patriotas, sandinistas o no, a participar en política, e invita a sacerdotes que actualmente desempeñan puestos de gobierno, a continuar esa labor. El FSLN recuerda que "los obispos en diversas ocasiones denunciaron valientemente los crímenes y atropellos de la dictadura" y sufrieron el hostigamiento de las bandas somocistas. "Fue un grupo de sacerdotes y monjas quienes denunciaron al mundo la desaparición de tres mil campesinos" (entre los primeros estaban capuchinos de Estados Unidos), y comunidades cristianas de campesinos ayudaron a sandinistas perseguidos. En el templo la gente conoció noticias de otro modo suprimidas por la censura. Los cristianos de Nicaragua dan ejemplo a otros pueblos, dice el FSLN.

OBREROS GANARON DERECHO

Roanoke Rapids,(NC)-Seis obispos sureños que apoyaron el boicot de cuatro años contra los productos textiles de la firma J.P. Stevens expresaron "la satisfacción para todos" ante el acuerdo con el sindicato Amalgamated Clothing and Textile que permite sindicalizarse a los obreros, muchos de ellos hispanos. Los obispos señalan que ahora tendrán mejor trato las minorías, negros y mujeres incluidos. La firma mantiene 10 plantas en las Carolinas, norte y sur, y en Alabama.

¿PODREMOS CONFIAR?

Managua,(NC)-"La libertad de profesar una fe religiosa es un derecho inalienable de las per-

SIGUE PUBLICANDOSE

Toronto,(NC)-Pese al boicot de entidades oficiales que controlan impresoras y papel periódico, sigue publicándose en Guyana el periódico Catholic Standard como voz independiente en defensa de los derechos humanos y de una constitución libre, dice el subdirector Michael James, quien visita a Toronto para tratar de obtener papel y también dejar establecido un comité canadiense de solidaridad. El periódico aumentó en pocos meses de 3,000 a 12,000 ejemplares (para 80,000 católicos del país) pues junto con otro de la oposición es la fuente sin censura de información general. Hace un año fue asesinado su fotógrafo, el sacerdote jesuita P. Bernard Darke.

Homilias del Arz. Romero al cuidado de USCC

Washington, (NC) - Más de 100 cintas grabadas con las homilias y sermones dominicales del asesinado Arzobispo Oscar Romero, de El Salvador, en muchas de las cuales condena la violación de los derechos humanos e hizo llamados a la paz en su país, fueron confiados al cuidado de la Conferencia Católica de Estados Unidos.

Las cintas grabadas fueron traídas a EE.UU. desde El Salvador a petición del Obispo de Santiago, Mons. Arturo Rivera Damas por John McAward, del Comité de Ser-

vicios Universalista, quienes tienen una misión en aquel país y entregados a Monseñor Thomas C. Kelly, secretario general de la Conferencia de Obispos de EE.UU.

El Obispo Kelly al recibir los "tapes" dijo que "era un honor guardar la memoria viva de las homilias del Arzobispo Romero aquí en la Conferencia Católica de EE.UU. los cuales serán siempre un recuerdo de los lazos que unen a la Iglesia de El Salvador con nuestra Iglesia y nuestra unidad con todos los que continúan la labor del Arzobispo Romero."

Audiencia Especial del Papa por Canal 4

Una rara oportunidad de ser parte de una audiencia con Su Santidad Juan Pablo II será presentada el próximo Miércoles 12 de Noviembre en el programa "P.M. Magazine" por el Canal 4, CBS, a las 7:30 p.m.

De los muchos que viajan al Vaticano con el propósito de ver al Papa, sólo unos pocos pueden ser incluidos en la audiencia semanal pública para un encuentro personal, breve, con el Vicario de Cristo. Ray Murray, de P.M. Magazine fue uno de estos pocos. La atmósfera de esta entrevista es más relajada e informal que las

de audiencias de carácter oficial.

Bien vale la pena y el esfuerzo y la atención de los televidentes a este programa en que el Papa disfruta calidamente la visita de algunos miembros de su familia espiritual.

Al día siguiente, Jueves 13 de Noviembre, en el mismo programa, Murray presentará otra porción de su visita al Vaticano. En él daremos una mirada a la vida de un "capitán de la Guardia Suiza, y su esposa americana, nacida en Chicago, cuya hija fue el primer bebé bautizado por Juan Pablo II.