

The Voice

Archdiocese of Miami

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EL SALVADOR SLAYINGS

Murdered nuns 'in love with God'

NC News

Maryknoll sister Ita Ford and Maura Clarke, who were found murdered in El Salvador Dec. 4, were "in love with God and people," said a Maryknoll sister who knew both of them well.

The dead nuns are the first Maryknoll Sisters to have been murdered since the community was founded in 1921. Their bodies were found with those of Ursuline Sister Doothy Kazel and lay volunteer Jean Donovan, both of Cleveland, in a shallow grave by a roadside between San Salvador and its airport. The four women had been missing since Dec. 2. A soldier at the scene said all four had been shot in the back of the head. The Maryknoll nuns were buried Dec. 6 at the village of Chalatenango, where they worked for the poor.

SISTER FORD "was a gentle person, one of those sensitive people who always have a youthfulness about them," said Sister Annette Mulroy, of the Maryknoll Office of Social Concerns.

Sister Clarke, 49, who had spent 15 years in Nicaragua, was "tall, with tremendous energy and verve and a lovely smile," Sister added. "She had a way with people, both children and

adults."

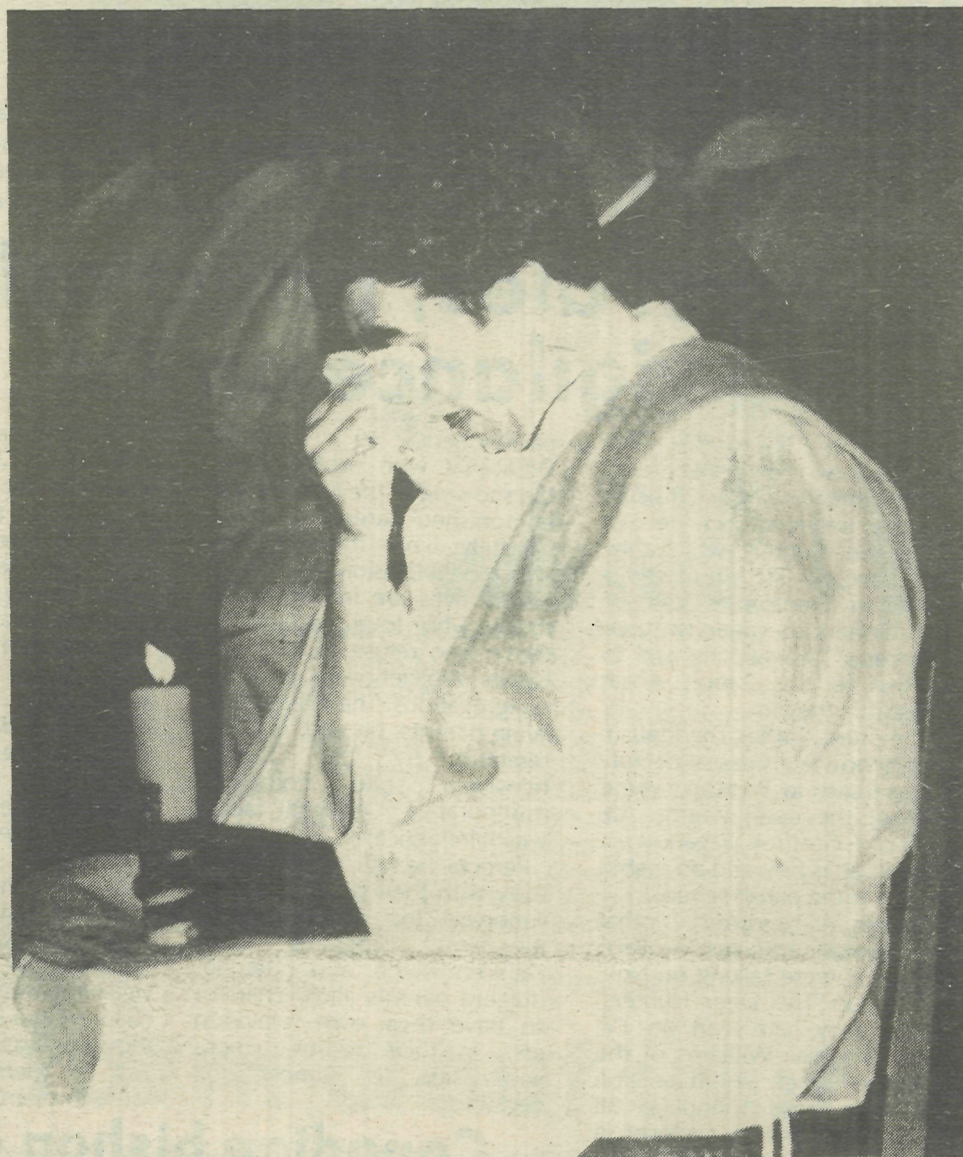
The work of the sisters in El Salvador, as in other parts of Central America, was to build Christian community, Sister Mulroy said. "They lived with and as the people. It was a poor and meager existence. They were greatly loved."

Their burial was the latest event in a series of faction which brought conditions in El Salvador to world attention, once again through the assassination of church personnel. Last March, Archbishop Oscar Romero of San Salvador was murdered during Mass.

The killings of the missionary women were deplored by American bishops and resulted in a cut-off of U.S. military and economic aid to El Salvador until an investigation is complete. The aid amounted to some \$25 million.

FEAR SURROUNDED THE FUNERAL FOR THE DEAD MISSIONARIES. Military personnel parked dark green trucks near the Church of La Libertad, armed soldiers patrolled the square in front and a few minutes before the funeral Mass four peasants were taken to military barracks in the town. Army

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Moving moment

During his ordination to the priesthood last week, the emotion became too much for Father Joseph Cinesi who shed tears of joy. See page 3.



'GOOD THINGS DO come in small packages at the Archdiocese Respect Life Office and little Stephanie Ros seem to know it. See page 8.

St. Mary Cathedral:

Turns a joyful 50 years old

By George Kemon

"This is a happy day for you, Fr. LaCerra, and all of you here at the Cathedral," said Bishop John Nevins in his homily at St. Mary's Cathedral on Monday night.

The occasion was a concelebrated Mass in honor of the Feast of the Immaculate Conception and celebration of the 50th anniversary of the founding of St. Mary's. Fr. Gerard LaCerra is rector of the cathedral.

With all the ceremony and pageantry that the Church could assemble for such a special occasion, the rafters shook to the groundswell of music from trumpets, bongos, guitars, four choirs and the joyful voice of more than 600 people who attended the Mass.

Four bishops paid honor: Bishop Robert F. Joyce, Retired Bishop of Burlington and winter resident; Bishop Paul Tanner, Retired Bishop of St. Augustine; Bishop Agustín A. Román, Auxiliary Bishop of Miami, and John J.

Nevins, celebrant of the Mass.

MORE THAN 40 members of the clergy of the Archdiocese of Miami also participated in the joyous occasion.

Choirs, stationed at the altar, represented the Haitians, the Spanish, the French, and the English-speaking segments of the multi-lingual congregation. In the rear of the cathedral, a large choir representing several area churches also added their voices to the panoply of sound which echoed through the large interior. The infectious sound of the Haitian bongos, guitars and their spirited music brought warm smiles and life to the congregation whenever they played and sang their native hymns.

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NCC Developing "nonsexist" version of bible

NEW YORK (NC) — In what is described as an important step toward developing a "non-sexist" version of the Bible, a division of the National Council of Churches has decided to prepare lectionary materials using new scriptural translations which minimize language that excludes women.

Pope John Paul To Visit Switzerland in 1981

VATICAN CITY (NC) — Pope John Paul II is likely to visit Switzerland in the summer of 1981 to discuss the possibility of greater collaboration between the Vatican and the World Council of Churches, Vatican sources said.

Catholic Refugee Camps Raided by Armed Forces

SAN SALVADOR, El Salvador (NC) — One of seven refugee camps sponsored by the Archdiocese of San Salvador was raided by 40 armed soldiers who destroyed the camp's clinic after beating six refugees and the man in charge of food supplies, according to church sources.

Guatemalan Bishop's Return to Guatemala Prohibited

GUATEMALA CITY, Guatemala (NC) — Native-born Guatemalan Bishop Juan Gerardi of Santa Cruz del Quiche was prohibited from re-entering Guatemala by military authorities when he returned from Rome, where he had told the Vatican of persecution of the church in Guatemala by state security forces and pro-government armed groups.

Pope Sends Greetings to Ukrainians in USSR and Outside

VATICAN CITY (NC) — Pope John Paul II sent greetings Dec. 1 to all Ukrainians in the Soviet Union and outside their homeland, especially "those who still suffer today in the name of Jesus."

Killing of six and bombing of Cathedral admitted by Terrorists

SAN SALVADOR, El Salvador (NC) — A right-wing terrorist group claimed responsibility for the killing of six leaders of an anti-government front and the subsequent bombing of the Catholic Cathedral where funeral services for the slain people were scheduled.

Irish Bishops ask Prisoners to end fast

DUBLIN, Ireland (NC) — Bishop Tomas O'Faich of Armagh and the five other Catholic bishops with dioceses wholly or partly in Northern Ireland have appealed to seven prisoners at the Maze Prison near Belfast, Northern Ireland, to end their five-week-old hunger strike.

Archbishop Roach praises Dorothy Day

WASHINGTON (NC) — Archbishop John R. Roach of St. Paul-Minneapolis, new president of the National Conference of Catholic Bishops, praised the late Dorothy Day, co-founder of the Catholic Worker Movement, for her uncompromising dedication to justice and charity. She died Nov. 29 at age 83.

Frenchman elected International President of St. V. de Paul Society

PARIS (NC) — Amin A. De Tarrazi, the 52-year-old president of the St. Vincent De Paul Society in France, was elected international president of the organization.



Support for Workers - At a service for farmworkers, Dorothy Day, right, sits with Mrs. Coretta King. Miss Day, a founder of the Catholic Worker Movement and an advocate of Christian Pacifism, died Nov. 29, at age 83, at Maryhouse, a Catholic Settlement House on New York's Lower East Side.

Teen dies; priest asks vigilance on TV

TRENTON, N.J. (NC) — The deaths of two New Jersey teenagers imitating the Russian roulette sequences in the film "The Deer Hunter," which they had seen on TV, prompted a priest in Trenton to call on parishioners to supervise their children's TV watching and to protest to the station which broadcast the film.

The priest, Father Thaddeus J. Wojciehowski, is pastor of Holy Cross Parish in Trenton, where one of the dead youths, 13-year-old Gottfrey Saganowski, was an altar boy and an eighth grader in the parish school.

Police reported that Saganowski and his brother, John, 12, were talking on Nov. 13 about "The Deer Hunter," which they had seen on TV. Capt. Thomas Williams of the Trenton police youth section said the boys found a .38 caliber revolver in a closet in their parents' bedroom. Gottfrey placed a bullet in the chamber and was spinning the gun in his hand and placing it against his head, Williams said. He had apparently done it several times before the weapon fired. Rushed to St. Francis Medical Center, he died Nov. 17.

"There has always been the question of whether violence on television influences kids," Williams said. "This proves that it definitely does. It is a sin that something like this has to happen for us to realize that."

Five days before young Saganowski's death, 19-year-old Mark Anderson of Jackson Township, N.J., died from wounds he suffered while imitating the film, police said.

"The Deer Hunter," an Academy Award-winning film, directed by Michael Cimino and starring Robert De Niro, was shown by the New York City station, WOR-TV, Channel 9, in the New York Metropolitan area on Nov. 4, in prime time, although the film industry's rating office had given the film an "R" rating (Restricted, persons under 17 require accompanying parent or guardian).

In his homilies at Masses on the weekend after young Saganowski shot himself, Father Wojciehowski called on

parishioners to bombard WOR-TV with protests over the showing of the film. He also admonished parents to check carefully what their children watch on television.

"Our lives are influenced by those who love us and by those who refuse to love us," Father Wojciehowski told the congregations. The influence of living parents, he said, is counteracted by "the media, television, bad company, pornography - external factors which influence all."

Parents, he said, are often too busy with their other duties to supervise the quality of the television programs their children watch; and other indulgent parents allow children to have their own television sets in their rooms, where supervision is almost impossible.

"We tell ourselves that our children at 12 or 13 are more advanced and they are used to the violence they see on TV," Father Wojciehowski said. On their own sets, children can watch late night shows, mostly "R" rated, he added.

He said that at two-and-a-half years of age a child watches more than five hours of television a day and a 12-year-old sees more than 1,200 hours a year. What they see, he said, is violence, sex, lifestyles which are presented as the new American subculture and "realism" with no discretion.

"I beg of you," Father Wojciehowski concluded, "promise me that you will be vigilant parents. Caution your children and really watch what they are watching. Take time. Talk to them and above all listen to them."

Canadian bishop asks boycott of war toys

OTTAWA (NC) — Canadian Catholics are being asked to refuse to buy war toys for children. The call comes from Bishop Remi De Roo of Victoria, British Columbia, chairman of the Social Affairs Commission of the Canadian Conference of Catholic Bishops.

"In a world where nations are spending a million dollars a minute on military expenditures, we cannot ignore actions that promote violence," Bishop De Roo says in a letter offering "Advent suggestions from the Social Affairs Commission."

War toys "only teach children to accept a militarized world — when a gift is a symbol of violence it can have a negative

effect on the spiritual growth of the one who gives and the one who receives," he says.

Bishop De Roo asks Catholics to use the Advent season to increase their support for people suffering under repressive regimes.

"Christmas is the great feast of peace, the conscience of women and men of goodwill must be seriously challenged by the institutional repression in several countries; by the fact that half of humanity is kept in a state of underdevelopment — if not undernourishment; by nuclear stockpiles, and by wars — the primary toll of which is always suffered by the people," says the letter.

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"It's hard to describe. Actually, I've wanted to be a priest ever since I was in the fifth grade . . . Also, I am so thankful to St. Elizabeth parish . . ."

— Fr. Joseph Cinesi

'Totally overwhelmed' — newly ordained priest

By Sue Blum
Voice Correspondent

"Numb! We're just absolutely numb," declared a radiant Mr. and Mrs. Joseph J. Cinesi immediately following the ordination of their only son, Joseph Michael Cinesi, on December 3, in Pompano Beach. "I guess it just hasn't hit us yet that our youngest child is now a priest"

The Rite of Ordination to the Priesthood was celebrated at St. Elizabeth Church where the newly-ordained priest has assisted for the past two years.

ORDINATION was conferred by Bishop John J. Nevins, assisted by Bishop Agustin A. Roman, during a concelebrated Mass which included approximately 45 priests and deacons. Adding to the impressive ceremony were the Cardinal Gibbons High School Band, the St. Vincent De Paul Seminary Choir, the St. Elizabeth Youth Choir and the Knights of Columbus.

Citing the joy of the whole Church celebrating the ordination, Bishop Nevins instructed the candidate for priesthood, "An indispensable dimension of a priest's life must be saturation

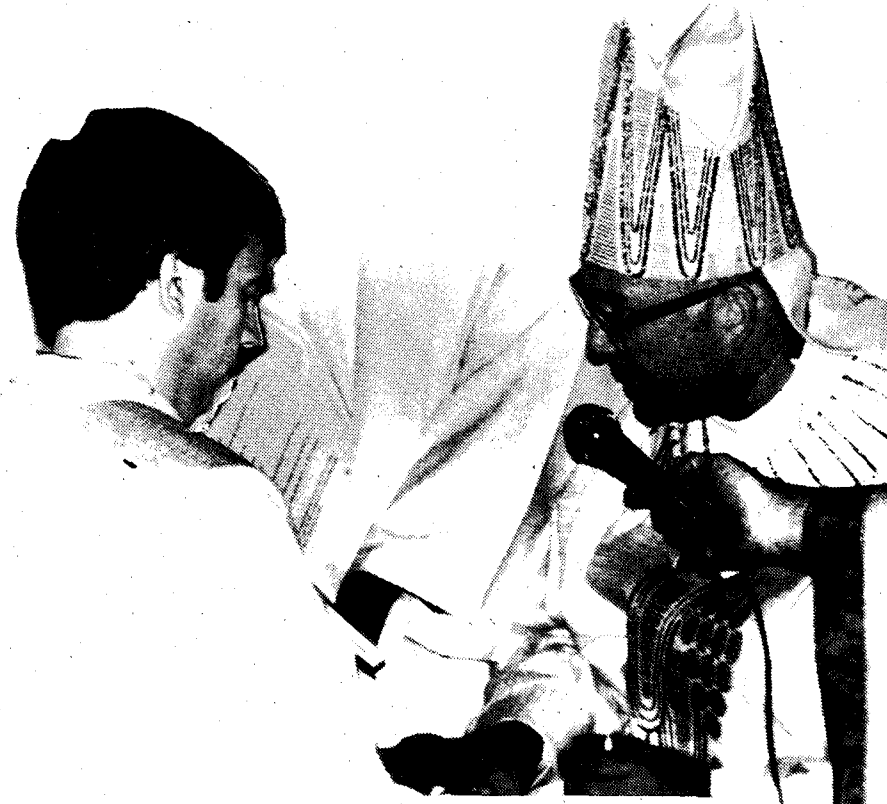
of the Word of God . . . it is from this that your life will be directed and from this that your wisdom will come."

"It is impossible . . . impossible . . .," the Bishop stressed, "to be a Man of God without being saturated in God's Word, and a priest is called to be a Man of God . . . a man of prayer, a man who shares his life with Jesus with others, a man who listens to God, a man who will **give, give, give** himself completely to his people."

A POIGNANT moment came when the candidate, seated before the altar and observed by only a few, openly wept, head in hands. Asked afterward, Fr. Cinesi explained, "I was totally overwhelmed by the moment . . . after all those years of preparation"

When asked how it felt to be a priest, Fr. Cinesi replied, "It's hard to describe. Actually, I've wanted to be a priest ever since I was in the fifth grade. I never told anyone then, though, because I wasn't exactly an 'ace student' back in those days. back in those days."

The reality of his dream began to take form when he was a junior at Central Catholic High School in his



Bishop Nevins anoints Fr. Joe Cinesi's hands with holy oil.

hometown of Reading, Pa., when he finally discussed his possible vocation with his guidance counselor.

Ordained on his 31st birthday, Fr. Cinesi expressed special gratitude for his parents, Archbishop McCarthy, Bishop Nevins, and Fr. Frank McCann, Pastor of St. Elizabeth, and his associate pastor, Fr. Francis McCarthy.

"The Archdiocese of Miami has been so good to me," he said, explaining that he was incardinated from the Gallup Diocese two years ago.

"ALSO, I AM so thankful for St. Elizabeth Parish, for it was here that I began to feel at home, knowing that my ministry was taking hold here.

"My biggest thrill today was listening to St. Elizabeth Youth Choir. It was inspiring and moving to see the children, the future of the Church."

Fr. Cinesi is awaiting assignment in this Archdiocese but will be celebrating his first Concelebrated Mass in his home parish, Holy Guardian Angel Church, in Reading.

Religious orders form clout unit

To fight oppression, back women's rights

Santiago, Chile (NC) - Leader of Catholic religious orders in North and South America attending the Fourth Inter-American Conference of Religious unanimously agreed to form what one participant called a "multinational corporation" to share information and increase cooperation against injustices.

Jesuit Father William F. Ryan, provincial superior of the English Canadian Jesuits, who drafted the final version of the resolutions approved by participants at the conference in Santiago, Chile, said the "common agreement on a strategy for communication and on-going work" is like the formation of a multinational corporation "that can become very threatening to anybody who tries to oppress people we care for or people we are trying to serve."

But, he added, "I think we have to be careful how we use this power, this

solidarity."

THE "CORPORATION" when operational, would maintain a continuous and reliable communications network among religious orders in North and South America, initiate joint research on common social and theological questions, and mobilize mutual support in time of national crises, Father Ryan said.

In addition, each participant group would "commit itself to an open-minded search for the multiple ways in which women are exploited and marginalized in the social, civil and ecclesiastical structures of their respective countries," Father Ryan said.

Implementation of the agreement would be up to the leader of the four organization which sponsored the week-long conference in November: the Conference of Major Superiors of Men (CMSM) and the Leadership Conference of Women Religious (LCWR), both of the United States, the Canadian Religious Conference (CRC),

and the Confederation of Latin American Religious (CLAR). There were 110 delegates from 21 nations.

Participants agreed on the need for deep faith and for understanding "the connections between militarism, classism, poverty and the submission of women in a male-dominated society," Father Ryan said.

THE LATIN AMERICA and Canadian delegations repeatedly questioned the intensity of the concern of the LCWR with the "women's issue," Father Ryan said, and North American questioned the Latin American's unconditional alignment with the poor and powerless.

LCWR representatives, explaining their concern with the women's issue by placing it in the context of global justice, pointed out that most of the world's poor are women, and that in questions of human rights for the oppressed, women often carry the burdens of being poor, uneducated and underpaid, as well as that of being

women.

Speaking for the LCWR, Patricia Mische, co-founder of Global Education Associates, East Orange, N.J., said she had interviewed women in Nepal, India and Japan.

"I wasn't asking about women's issues," she said, "but about problems women see in their own lives and for the family and nations." But the oppression these women identified often related directly to women's concerns, Mrs. Mische said.

OFFICIAL

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

THE REV. JOHN BARROW - to Associate Pastor, St. Joan of Arch Parish, Boca Raton, effective December 17, 1980.

THE REV. JOSEPH M. CINESI (Newly ordained) - to Associate Pastor, Immaculate Conception Parish, Hialeah, effective December 17, 1980.

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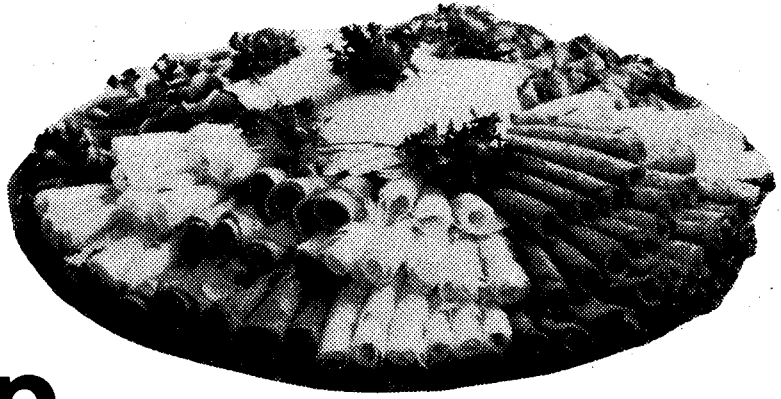
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(Serves up to 25 people).

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Includes: Baked Ham, Roast Beef, Hard Salami, Turkey Breast, Switzerland Swiss, Muenster Cheese, Olives, Potato Salad, Cole Slaw and Rye Bread.

(Serves 15 to 20 people).

Only **\$47⁹⁸**

Haitian beat, multi-lingual choirs mark Cathedral's 50th year

(Continued from Page 1)

Bishop Nevins, in his homily, took the congregation on a brief trip back in the history of the United States and noted the places that were named for Mary in this country - brought to these shores by the explorers and settlers who sought Mary's protection on their voyages and after their arrival. The State of Maryland, Conception River, (called the Mississippi in popular usage) and Archbishop Carroll of Baltimore who dedicated the entire United States to her care in 1790. He called her, "Queen, Protector of us all."

"WHAT DID the Cubans do when they came? They went to the shores of Biscayne Bay and thanked Our Lady of Charity for their safe passage and deliverance," said the Bishop. "You see what a part Mary plays in our lives, in this country, in the World. Oh, Mary, you are indeed the Glory of Jerusalem, the Herald of Israel, and joy of the people," concluded Bishop Nevins.

Fr. LaCerra, Rector, and also Chancellor of the Archdiocese, spoke briefly and said that the women of the parish had made the robes and stoles the celebrants of the Mass were wearing, a labor of love which has been in the making for some time. He said that 24 of them are being made and will be available for future events at the Cathedral.

He also introduced some former administrators of the Cathedral, including Msgr. John J. Donnelly, former rector and now pastor of St. Mallachy's in Tamarac. Fr. LaCerra who was ordained in the Cathedral 11 years ago, was lavish in his praise of the people who worked so hard to make the anniversary a success, the choirs, the Cathedral Women's Guild - 70 women who labor in many areas of Cathedral life, including preparation and serving of food to some 500

"The Cathedral is the principal Church of the Archdiocese. To celebrate its 50 years is to celebrate not only its past, but its present and future promise."

Fr. La Cerra

guests at a reception which followed the Mass.

ST. MARY'S CATHEDRAL was founded in the late 1920's when a small group of the faithful banded together to bring to reality a Catholic parish and house of worship in the Little River section of the county's Northeast and Northwest area. Their sacrificial donations and untiring efforts in sponsoring fund-raising activities saw fruition in July 1930, when the first Mass was celebrated in a small wooden structure that was the first St. Mary's church facing NW 75th St. on the West side of Second Ave. Later that year, the parish was formally established and its boundaries included the huge area between 36th St. and the Broward County line and the section from Biscayne Bay west to the Dade County Line.

The first Mass was celebrated by the late Fr. William Wilkinson, then assistant pastor of Gesu Church in downtown Miami. St. Mary's became a parish in October 1930, with the late Fr. Patrick Roche as first pastor. The present church building was dedicated in January 1957. One year later, St. Mary's was elevated to the rank of Cathedral when the Diocese of Miami was established.

"THE CATHEDRAL is the principal Church of the Archdiocese. To celebrate its 50 years is to celebrate not only its past, but its present and future promise," said Fr. LaCerra.

Other events held throughout the week were a fashion show in modes of the 1930's - and a parish picnic and talent show.

"Project Handclasp"

NEW YORK - The U.S. Navy's "project Handclasp" announced this week that over \$350,000 worth of goods were contributed to the program during the past 12 months by members of the Catholic Daughters of the Americas.

Project Handclasp is one of several humanitarian programs for which CDA provides continuing support. It is part of the navy's people-to-people program which allows Americans to extend a hand of friendship to people overseas.



TODAY



YESTERDAY

Above, Bishop Robert F. Joyce and Bishop Roman enter the Cathedral accompanied by other priests during the 50th anniversary celebration. Below, the late Archbishop Coleman Carroll blesses St. Mary's bell when they were dedicated in 1960.

Illegal alien amnesty to be urged

FATHER HESBURGH, president of the University of Notre Dame, said at a news conference Dec. 8 that the remaining issues facing the commissions will be dealt with at a Jan. 6 meeting.

The commission then is scheduled to submit its final report and its recommendations to the president and Congress before March 1.

One issue still undecided is the question of requiring workers to carry counterfeit-proof cards proving that they are legal residents of the United States. Father Hesburgh said members of the commission narrowly rejected the controversial proposal, but he added that the votes of the commission

members unable to attend the two-day meeting could change the outcome.

Under the proposal for amnesty, all persons in the United States illegally as of a set date - possibly Jan. 1, 1980 - would be allowed to remain in the country.

To stop the future flow of illegals, the commission also will recommend the imposition of civil and criminal penalties against employers who knowingly hire undocumented workers, as well as beefing up border patrols and other measures to keep aliens out.

THE PROPOSAL for penalties for employers hiring illegal aliens is a controversial one in the Hispanic Com-

munity. Hispanics and leaders of other ethnic communities charge that such penalties would make it difficult for foreign-speaking legal residents of the country to get jobs because employers would be unsure whether or not the job-seeker was here illegally.

"But the only way to stem the tide of undocumented workers is to demagnetize the magnet that brings them in - jobs and opportunity," said Father Hesburgh.

He added that he thinks worker identity cards would be key to making that system work, but noted that many civil rights groups have an automatic reaction against such an identity card program.

Father Hesburgh and Sen. Edward Kennedy also stressed that U.S. im-

migration issues are part of a worldwide problem in which a few countries control most of the world's wealth.

"Suppose that there will be 1.5 billion (people) in India by the year 2000," said Father Hesburgh. "And suppose that there is a series of bad harvests. What would happen if half the population of India got up, threw a bag of rice over their shoulders, and started walking toward Europe?"

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MISSIONARIES MURDERED — Three Maryknoll nuns pray over the bodies of American missionaries who were found dead by a roadside near San Salvador. Three of them were nuns and the fourth was a lay woman. All the women were shot (NC Photo)

Dead missionary faced death before

By Sister Mary Ann Walsh

ALBANY, NY — Sister Ita Ford, 40, one of the two Maryknoll nuns killed along with another Ursuline sister and a lay Catholic worker in El Salvador last week, had been in that country only a short time, said Sister Annette Mulroy of the Maryknoll Office of Social Concerns at the community's headquarters near Ossining, N.Y. Previously, she had served in Chile and was there during the overthrow of Marxist President Salvador Allende in 1973.

That was the first assignment for Sister Ford, who had entered Maryknoll after travel and graduate work in international studies. She was a sensitive, intelligent woman who had had brushes with death before, said Sister Mulroy.

WHILE HOME for a year after five years in Chile Sister Ford was in a serious automobile accident. Last year, when a flash flood struck El Salvador, she and another nun were in a Jeep which overturned. The other nun drowned. But Sister Ford, who was only five feet

tall and weighted 100 pounds, pulled herself out of the water. She spent the night in a cornfield, where she passed in and out of consciousness, until she was found the next day.

Sister Maura Clarke, 49, had spent 15 years in Nicaragua.

"She was at Maryknoll during the Revolution in Nicaragua and found it painful because she wanted to be with her people," Sister Mulroy said. "When she returned to Nicaragua after the revolution and saw that the country was on its feet, she volunteered for El Salvador, where there seemed to be a greater need."

THE WORK OF the sisters in El Salvador, as in other parts of Central America, was to build Christian Community, Sister Mulroy said. "They helped mothers and fathers to prepare their children to receive the sacraments. They helped them to get jobs. They worked in the fields with them. They reflected with the people on their situation and what God was telling them."

Nuns' murders outrage church officials

continued from p. 1

patrols stood at access points to discourage peasants from attending the services.

Bishop Arturo Rivera Damas of Santiago de Maria, apostolic administrator of San Salvador, said in a homily, "We are oppressed but not defeated."

In an earlier statement the bishop, his priests and nuns demanded justice and blamed the military for most of the violence that has taken the lives of some 9,000 people in 1980 alone.

In separate incidents two Salvadorian priests have been missing since late November and church sources voiced fears they also were murdered.

The bishop later met at the U.S. embassy with a three-man team sent by President Jimmy Carter to investigate and determine if the armed forces have responsibility in the murders.

THE REMAINS of the Ursuline nun and Miss Donovan were flown to Cleveland for funeral services there. Maryknoll has a tradition of burying members where they worked.

The impact of the deaths following those of dozens of church people, including murdered Archbishop Romero, has worsened the chaotic conditions of undeclared civil war between right-wingers and leftist guerrillas, along with sector of the armed forces. One colonel in the government junta was ousted. Two Christian Democrats threatened to resign from the Junta if it is not given control of security forces and center-left organizations, hurting from the recent assassination of six of their top leaders, voiced little hope for dialogue and eventual peace in this Central American nation of 5.1 million.

The ultra-right and hardliners in the

armed forces label church social action as subversive and Marxist, while communists and other guerrilla groups seek to identify their cause with church activists.

This was made clear by slogans written on the door of the modest parish house the nuns shared in Chalatenango. One read: "This house lodges communists. Anyone entering will die." The day of the murders, the parish priest received a letter advising the group "to go to Cuba to continue your communist work."

One of the 14 priests who celebrated at the funeral Mass with the bishop said church leaders feel now that "the Junta must stop repression before any political outcome can be negotiated."

THE STATEMENT by Bishop Rivera, his clergy and Religious blamed "the security forces and the right-wing paramilitary bands as well as the Junta, which commands these forces, for the persecution of the church and the murders."


"We also regret that their leaders have not fulfilled the promise to investigate and report on the assassination of Archbishop Romero and the deaths of so many priest and lay leaders... To restore its credibility, the Junta must immediately and efficiently halt repression."

The statement issued Dec. 5 praised the women missionaries for their pastoral and relief work among families displaced by violence.

"They came to El Salvador to give of themselves with generosity and self-denial. In honoring them, we also recognize the greatness and generosity of so many Christians in the United States."

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Slain Beatle influenced Church music

NC News Service

John Lennon, the singer-songwriter whose music helped make the Beatles the idols of a generation, had an impact on church music too, said Catholic musicians commenting on Lennon, who was shot to death in New York City, Dec. 8.

The Beatles "for sure have had a terrific impact on all of our music" said Sister Jane Marie Perrot, music consultant to the National Association of Pastoral Musicians. Sister Perrot, a member of the Daughters of Charity, noted that Lennon "was probably the major composer" in the musical group.

THE BEATLES' music "affected what we did in folk music in church after the Second Vatican Council," Sister Perrot said.

The Beatles "were the earliest ones to get into serious things in their lyrics," she said. "They began to address questions like social justice, peace. They were not just talking about June, Moon, spoon, but about things that were more real and realistic."

Liturgical composer Ray Repp said, "I think people like John Lennon have strongly influenced all contemporary composers. Any contemporary liturgical composer, admittedly or not, has been influenced by Lennon."

Repp added: "I'm pleased to feel I've been a follower of Lennon."

"There is no doubt that (Lennon's) creative talent and courage really influenced the music of the '80s," said Charlie Martin, author of the "On the Record" weekly column about popular music syndicated by NC News Service. "I personally respect his ability to create the kind of music he did."

Christmas anxiety, 'normal'

DULUTH, Minn. (NC) - You're supposed to feel happy at Christmas. At least that is what all the Christmas ads, Christmas cards and Christmas TV shows tell us.

Christmas could be carefree, loving, giving and full of fun. But if it is supposed to be so great, why do you always feel so rushed, anxious, tired and, sometimes, even sad when December rolls around?

Well, take heart, because according to Dr. Tony Nullozzi, a licensed consulting psychologist from Iron River, Wis., near Duluth, you're normal.

The holidays are a time of intense emotions. It's a time when guilt, anxiety, loneliness and depression hit a peak. While the average person is pretty well equipped to handle these feelings, emotional problems requiring professional help are also up at this time, says Mullozzi.



Martin said that between 1965 and 1971 the Beatles manifested "an evolution in maturity," particularly in the intellectual content of their songs.

Lennon "asked a lot of good questions in his music" and included social commentary, he said.

Martin called Lennon "one of those significantly gifted musicians of this half-century."

Lennon, 40, was shot outside the Dakota, the century-old luxury apartment building in New York where he lived with his wife Yoko Ono, and their five-year-old son, Sean.

In August 1966 Lennon's remark that the Beatles were "more popular than Jesus now" prompted angry reactions and led to the banning of Beatle records by radio stations in Spain, South Africa and the United States.

Lennon later explained that he meant many people were

more interested in the Beatles than in Christ or God. He said he had been deploring the demeaning of Christianity and not glorifying the Beatles.

What he was trying to emphasize, he said, was that immediate, easy distractions were filling the vacuum left by the failure of the Christian ethic.

In a brief comment of Lennon's Clarifications, L'Observatore Romano, the Vatican daily, said "there is some basis" for his point about the indifference and distraction of many people. The Vatican paper also noted that the negative reaction in the United States to Lennon's original comments "proved the untouchability of sacred things even among the most daring public."

In London, the weekly Catholic Herald said Lennon's original statement was not as preposterous as it might appear at first. "If a world-wide opinion pool could be taken, we should probably find that John Lennon was speaking the bare truth," it said.



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Pregnant? This office gives you a *true* choice

By Ana M. Rodriguez
Voice Staff Writer

You're 15 or 30, single or married, live in Miami or are just passing through. You're pregnant. You don't want to be. You need help. Where do you turn?

Or, you simply want information on the different birth control methods. Where do you go?

Nestled between bigger, catchier ads for 'pregnancy termination' services in the Yellow Pages, is a small ad that simply says "We care." The trained people who volunteer their services at the Archdiocese of Miami's Respect Life Office say they really do. Twenty-four hours a day. Seven days a week. Both for you and for your unborn baby.

"**WE HAVE** discovered that if we offer a support system to women who think they have problem pregnancies, they will make the positive choice," says Libby Johnson, a registered nurse who volunteers her off-duty time to perform free pregnancy tests at the office.

The tests, confirmed by a doctor, are only part of the office's recently established Emergency Pregnancy Services. EPS includes providing homes for pregnant women with nowhere to go, advising them on the care of infants, nutrition and health, collecting cribs, layette sets and baby clothes to get the newborn babies started on the right track, and even transporting women to hospitals and doctor's offices for medical check-ups during pregnancy. Women are also referred to other agencies that can give them additional help.

"**WHATEVER** they need, we try to provide," says Carolyn Israel, one of the volunteers.

But, stresses Delia Ros, BSW, a paid social worker at the office, "We treat them as adults." Johnson says, "We want to help them help themselves. You help them make the decision, but you don't make the decisions."

Workers don't know exactly how many people they have helped since the office opened a year ago, but say they must number in the hundreds.



A volunteer helps Connie Estrada, right, and Ann D'Angelo, center, wrap baby items for expectant mothers.

According to Father/Daniel Kubala, director, the last time they counted, in July, they were averaging about 80 phone calls a month.

Not all of those stay with the office once they find out it is not an abortion clinic. "Some of them go ahead and have an abortion," says Johnson, "but at least they're aware of what the complications are." She stresses the importance of providing information because "if they make a choice without knowing, they haven't made a choice."

Most who do give birth choose to give up the babies, but others don't.

"They come here lost, insecure," says Ros, but when they finally give birth "something opens up." They decide to finish their education, get a job. "They feel that responsibility for that baby and it's tremendous the change they go through."

EPS will soon be supplemented by EPF, an emergency pregnancy fund called the Guadalupe Fund in honor of Our Lady of Guadalupe, patroness of

the unborn. The money collected will go to helping women who don't qualify for any other type of assistance to defray the costs of pre-natal care and delivery.

THE OFFICE already has a core of about 25 volunteers who man the phone 24 hours a day, and 50 who open their homes to shelter pregnant women at a phone call's notice. "These people are very special Christians," says Johnson.

But the office, which is funded through the annual Respect Life Collection in the parishes, as well as through donations from the Knights of Columbus and private individuals, is already too small. An addition is being built, which should be ready by January.

Workers also say they need more help, more doctors and nurses to volunteer their time, more people to open up their homes, more volunteers to transport pregnant women to doctor's offices or hospitals, more people to visit the homes of pregnant girls and help them care for their babies once they've given birth.

"**THERE'S NOT** a talent that can't be utilized," says Johnson.

Christopher Gomez, a seminarian who, along with two others, works as a volunteer at the office, says even the elderly can help by knitting baby clothes, sorting the different items donated or just praying.

Plans are to open branch offices in Coral Springs, East Broward, North Palm Beach and Southwest Dade, to institute pro-life groups at the parishes and high schools, to provide information about all methods of birth control and abortion to the public and even some day to establish a clinic on the premises.

Workers respond with a resounding "NO" when asked if they ever feel that they are fighting a losing battle against more heavily financed abortion clinics. Israel says, on the contrary, "They (the abortionists) are worried."

The Respect Life Office is located at 18340 N.W. 12 Ave., Miami. The phone number is 653-2921.

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MATTER OF OPINION

For whom the bell tolls...

Jesus is still being crucified in Latin America.

The day of the martyr is not yet passed.

"As clearly as I can hear your voice telling me not to go back, I hear another voice telling me to go there." Those are the now-poignant words of Jean Marie Donovan of Sarasota, one of the Church's most recent martyrs. She spoke them to her parents before returning to El Salvador where she was slain along with three nuns last week by terrorists.

"St. Jean the Playful," she was called by her friends. She "certainly is an example to the young throughout the world who are looking for heroes and heroines," eulogized Father Paul Schindler who had worked with her at the mission.

But she and the three nuns are only the latest to be slain, tortured or intimidated for taking sides with the oppressed.

There was, of course, Archbishop Oscar Romero, gunned down in San Salvador last March.

In May, seven priests out of 15 at a mission in Guatemala opted to stay on in spite of death threats, and one,

Father Faustino Villanueva, was murdered in his rectory office soon after.

"I have been preaching to the people to stand up and be counted. How can I now run away?" said another of the priests. "My only hope is that when they get me it is fast, that they don't torture me."

Horror tales abound in Central and South America, men and women sexually mutilated, bodies with hundreds of stab wounds.

At a Congress of Religious held a few months ago in Guatemala City, the undercurrent was one of oppression and fear coming down from forces of the right and the left. To teach a peasant to read is suspect. To form an agricultural co-op is subversive.

"At times we are afraid. We just don't let the fear paralyze us," said a Belgian nun.

Scores of priests, religious men and women and journalists have been killed in the past year in Central America alone. The names are too many to mention. They will never be famous, nor adulated by the public.

But their names are written in the sky.



Progress drops in on the Middle East

To Husbands and wives...



Devotedly Yours

During this Year of the Family I have been writing love letters on family life. At this time I should write to you who are husbands or wives. I should like to express my affection and admiration for you. I admire you for your love of each other.

I think of your marriage as a providential means of begetting and caring for children. However, I see additional dimensions to your Sacrament of Matrimony that intrigue me. You are not only partners with each other. Each of you is also the partner of another lover - The Lord Himself. The Lord loves every one of his flock exceedingly.

I believe that one of the reasons why he instituted the Sacrament of Matrimony was that he might have a partner to express his personal love for the spouse, to give the experience of his caring. This he does through the husband looking after his wife, the wife caring for her husband in the name of the Lord.

So too, my beloved husbands and wives, as you love each other, as you embrace each other, you are conveying to each other the experience of how the church loves you. You care for each other in the name of all your brothers and sisters in your parish, the archdiocese, the church universal. This supportive commitment to each other, this sharing of happy moments and of burdens, is itself a church function. It is your special way to holiness. The Sacrament of Matrimony, is a kind of consecration to the duty and dignity of your state. By it you are penetrated with the spirit of Christ.

Christian marriage commissions you to support, to encourage, to assist each other not only in meeting temporal needs, but even more so the spiritual needs of your pilgrimage to eternity. perhaps we priests and religious write about

world. By your sacramental relationship you bring Christ forth in your family, your church community and in the world at large.

holiness too much from the perspective of the celibate. You as husband or wife have your own fruitful spirituality, a conjugal spirituality which needs to be explored and developed. You have your own graces, your own asceticism.

You have your own evangelical counsel of poverty as you sacrifice generously for the benefit of your spouse and your children. You have your own virtue of chastity in your faithfulness to each other and to gospel morality. You have your own counsel of obedience as you defer to the will, the preference, of your spouse. your ever maturing love and commitment to each other, your developing skills of openness and communication, your ability to seek forgiveness and healing - this is your school, your special way of growing in the supreme, sublime and essential spiritual perfection of loving God, whom you experience in each other, of praying and communicating with Him, of reconciling with Him, of merging human love with the divine.

Our Holy Father has said, "The human body with its sex, its masculinity and femininity, seen in the very mystery of creation, is not only a source of fruitfulness and procreation... but includes right from the beginning the "Nuptial" attribute, that is, the capacity of expressing love: That love precisely, in which the person becomes a gift and... by means of this gift... fulfills the very meaning of His being and existence" (L'Observatore Romano, January 21, 1980)

My beloved, you are called to witness is a special way to the loving compassion and to the faith-

fulness of Christ in today's broken society and

I beg you not to permit yourselves to become unfaithful to your calling and to Jesus by yielding to the temptations, the difficulties, and the trails that you encounter in our secularistic times, when infidelity, artificial contraception and abortion are tolerated, even glamorized. Do not be afraid to go against the tide of thought and opinion offered by paganized standards of behavior.

Like no other time in history couples need the support of good communication and a strong conjugal prayer life. We can expect soon to receive from our Holy Father a message of recognition, encouragement and hope for those of you living faithfully in christian marriage. The Pope's message will follow from the Synod on The Family recently held in Rome.

Your Archdiocese has been endeavoring to support you through your parishes and through programs of our Family Enrichment Center, and through such movements as Marriage Encounter, Movimiento Familiar Cristiano, Camino, Engaged Encounters, Encuentros Familiares and Impacto. I recommend them to you as means of enriching your lives together.

Again I salute you, I thank you for loving and caring for each other and for the good example you give to the church and community. I want you to know of your church's regard, understanding, and encouragement. I beg the good Lord to bless you and your families abundantly.

Devotedly yours in Christ,

Edward A. M. ...
Archbishop of Miami



By Fr. John Sheerin, CSP

Grave robbers, anti-Semites

The recent bombings directed at Jews in Paris roused not only the Parisians, but citizens in many other countries as well. Newspapers reported that 100,000 marchers demonstrated in Paris to condemn the bombings.

The New York Times carried a long article at the end of October about another anti-Semitic outrage which was an abomination and disgrace. This crime was a large-scale desecration of Jewish cemeteries in Egypt.

"The anguish felt by Jews who realized that anti-Semitic ghoulies had desecrated these cemeteries reminds me of the cry of anguish coming from Shylock..."

AS RECENTLY as 1948 there were about 100,000 Jews in Egypt. Today, however, there are only about 300 Jews living in Cairo and Alexandria.

I had known about frequent desecrations of Jewish cemeteries in the Jewish section of Brooklyn (once my own home borough), but I never suspected such offenses would be common in Egypt. The fact is that Moslem squatters have taken over some mausoleums in Egypt.

The Moslem undertaker who handles Jewish funerals told the Times reporter that the Basateen cemetery once contained over 100,000 graves

whose marble slabs were stolen for use as building materials.

The anguish felt by Jews who realized that anti-Semitic ghoulies had desecrated these cemeteries reminds me of the cry of anguish coming from Shylock in Shakespeare's "The Merchant of Venice."

"What things of history has the Jew not felt? What has he not experienced? To what shame has he not been subjected? And all that has left profound traces in his soul, just as the flood-

waters leave their sediment on the valley floor."

WHAT CAN possibly explain the monstrous evil of anti-Semitism? It has existed for 2,000 years, often nourished by anti-Semitic tirades from Christians who despised Jews.

Father Rene Laurentin has written about how the Inquisition treated Jews in 1751.

An anti-Semitic edict published then was put up in various places, including ghetto schools. The edict said: "Jews may not buy or receive any book composed in the Hebrew language or translated from the Hebrew."

In another section, it said: "In transporting their dead the Jews may observe no rite, ceremony or obsequy and above all must refrain from chanting, carrying torches or lighted candles on the way to the ceremony." Disobedience carried various penalties including corporal punishments to be "inflicted equally on the agents and nearest relatives of the deceased."

CATHOLIC ATTITUDES toward Jews have been changing for the better since Vatican II. Much credit should go to the late Cardinal Augustin Bea who remembered the violent persecutions of Jews that took place in Germany, his own country.

The council condemned anti-Semitism. In the Declaration on the Relationship of the Church to Non-Christian Religions, the council said: "The church, moreover, rejects every persecution against any person. For this reason, and for the sake of the relationship Christians share with Jews, the church decries hatreds, persecutions and manifestations of anti-Semitism directed against Jews at any time by anyone."

Today people are hoping for the best in the area of Christian and Jewish relationships. But, being realistic, we also know that anti-Semitism will not die a quiet death.



By Tom Lennon

End of world near?

Q. I have heard several people speak very fearfully about the future of the world. How can I respond to these people? (Maine)

A. The year 2000 is only 20 years away. In the next two decades chances are many predictions will be heard that the world will come to an end on New Year's Day in the year 2000.

Some people will base their forecasts on various interpretations of the Book of Revelation. But the bible should not be used to predict the future of our modern world in such a way. This misses the point of the biblical writers.

Despite nuclear bombs and other horrors, my money is betting that the future of the world will be bright. I've got a great scholar and saintly man on my side — Pop Plus XII, leader of the church in the 1940s and 1950s.

On March 19, 1958, a huge crowd of Italian young people gathered in St. Peter's Square to hear that pope speak. His encouraging words still ring true. Bear in mind that the horrors of Nazism and of World War II were still fresh in everyone's minds. Pope Pius said:

"Look, beloved sons and daughters; everything is reawakening through the world. Material life, even in the midst of so many sorrows and miseries, is still moving toward a better and more widely diffused well-being..."

"Signs of reawakening are also evident in the life and activity of the Spirit. People will be ever increasingly free from material labor, from servile work..."

"We also note evident signs of reawakening in social life. In our opinion, no other era since the advent

of Christ has been so decisive regarding the development of humankind as this one of yours. For the first time, people are aware not only of their increasing interdependence but also of their marvelous unity..."

"As in all springs, so in the one to come there will be storms and winds. The church has not finished her martyrdom..."

"Look around you, oh youth, spring of humanity, spring of life. Make our hope yours and tell everyone that we are in a springtime of history. May God grant that it will be one of the most beautiful springs humankind has experienced — after one of the longest and bitterest winters, a spring that precedes one of the most brilliant and rich summers."

The end of the world in the year 2000? Don't bet on it!

Waiting in the car . . .

By Hilda Young

How to wait in the car while your mother runs into the store to grab a loaf of bread:

Lock the door. Wait until your mother disappears into the store, then honk the horn. Press your face against the window and make "piggy faces" at people who walk by. Honk the horn again. Roll down the window and stick your feet out. Giggle like crazy at what people must think. Roll up the window and try to steam it with your breath. Try to write, "Hi, Mom" backward. Roll down the window. Do fake burps as

loud as you can to see what people will do. If someone looks at you say, "It wasn't meeee." Fall back on the seat and laugh until you have tears in your eyes.

Talk your little brother into sitting inside the steering wheel and then rock him back and forth until he falls off. Open the glove compartment. Unfold a map of the United States and bet your brother he cannot fold it up again. Wad the map up and stuff it back into the glove compartment when you see your mother coming.

Roll up the window.

Say, "If anyone narks on me for fake burping, I'll tell Mom who left the top off the mustard and let it get hard."

Watch your mother tap on the window and point to the lock. Ask, "Can you read the sign we wrote on the window?" When she yells, "What?" repeat the question. Do this several times. When she gets big eyes and yells, "Unlock the door!" ask, "How do we know you're our real mother?" She will answer: "By the way I scream and grind my teeth."

It is the correct answer. Let her in.

She wants to be a mother

By

Antoinette Bosco

Every year, as soon as the store windows fill with toys in anticipation of Christmas, a friend goes into an isolation booth of her own design. She shops first with her eyes and imagination.

Then her shopping becomes analytical — what kind of little girl would like this particular doll? What sort of small boy would like that game? Finally, her shopping becomes real. She smiles as she stands at the cash register with her purchases.

But the smile changes whenever a saleswoman comments on the many children my friend must have. When my friend gets to the car, she cries because someone has penetrated her facade — she has no children of her own. The toys are gifts she lovingly donates to anonymous children in needy families.

WHEN PEOPLE wonder aloud why she and her husband have no children she quietly comments, "We've tried, but we haven't been able to have any". Only her friends are aware how much suffering is contained in that sentence.

So much talk and research focuses on questions of contraception and population growth that one significant group of people is sometimes ignored: infertile couples. I have heard people almost scoff when infertility is called a problem. They say there are plenty of children around to be adopted and that no couple has to remain childless.

This response misses the point. Reproduction is a basic human right. Yet, from 1 to 15 percent, roughly one in six couples, must face a truth that hurts: This very important and meaningful decision allotted to persons, the right to pass on their living heritage, is not theirs to make.

THIS CAN lead to an emotional trauma — to a feeling that "There's something wrong with me." Sometimes infertility even erodes the marriage relationship.

Recently I heard of an effort to give emotional support to infertile couples. A counseling program at North Shore University Hospital in Manhasset, N.Y., it is directed by obstetrician-gynecologist David Rosenfeld.

Eileen Mitchell, a counselor and coorganizer of infertility services, said: "Couples are absolutely devastated. They have to come to terms with and grieve for the child they will never have." She pointed out that when a couple loses a child, society provides a passage rite in the form of a funeral or a wake. But, she explained: "For these childless couples, there is no support system. The counseling sessions supply that support system."

EARLIER THIS year, I saw a play called "Ashes," a moving drama about an infertile couple trying to have a child. The play dealt with themes of love and pain and mortality. After seeing the play, I grieved with every couple whose love cannot produce a child. And I cringed to think of all the children who are aborted.

My childless friend will begin her toy shopping any day now. I empathize with her for the emptiness which becomes so intolerable for her at Christmas. I thank God once more that he did not deny me that blessing.



By Msgr. James J. Walsh

2 Views of God in hospital room

Their beds were side by side in the small hospital room. Two patients, suddenly in a friendly, intimate mood because of their surroundings, were discussing God and prayer. The heavy set man, leaning on his elbow, drummed his fingers on the cast covering his leg.

"The way I look at it," he droned, "people are like weaklings with God. They have to run to him for everything. They don't have the courage to do for themselves. What do you get out of life, if you don't produce it for yourself?" He slapped the cast reassuringly and added, "I'll whip this thing and get myself back in the swing..."

THE OTHER MAN was lying flat, his strained face turned to the speaker. "I wish I could feel that way," he said in a weary voice. "But tell me, how do you whip cancer? How do you go on taking care of your family when you can't stand up for more than a few moments? I pray to God. I've no place else to go. But what bugs me - what's it going to get me? Who am I to expect anything when millions are after him for something? I feel like one more ant in the universe."

Two men baring their convictions. One smugly convinced he had no real need for God. The other almost convinced God had no time for him. Perhaps they didn't realize it, but they were voicing the convictions of a great segment of humanity.

There are many who at certain periods of their lives speak of God as if he is strictly a matter of choice. Take him or leave him. It makes little difference either way, they say, because people have to make their way without handouts from above.

So they let the years slide by without prayer or worship of God, pulling hard on their own resources. As long as the crises are no more serious than a broken leg, they continue to boast of their ability to

take care of themselves.

BY CONTRAST, there are the others who fearfully place themselves in the category of born losers. They suspect they cannot win at anything. They are overwhelmed with the awareness of their weakness. In this frame of mind, they cut God down to the level of their own fears.

They come to believe he can only do so much. He is limited also. He deals with the great issues. The rest has to go by the board. The world is vast, and as the cancer victim said, man is like a solitary ant. How can God have time for specks in the universe?

"Two men baring their convictions. One smugly convinced he had no real need for God. The other almost convinced God had no time for him..."

The full rich theme of Advent seeks to convince us once and for all that we need God and he has time for us always. God seeks to build up our poor self image, by assuring us we are members of his family. Immortal beings destined to live in his kingdom. "Even the hairs of your head are counted." The birth of the God-man represents God's greatest effort to tell us how things really are between us. This theme is repeated year round in all the seasons and liturgies.

Jesus loved to describe himself as the Good Shepherd. This should lift up discouraged hearts and give new hope to those with an ant-like self

image.

MANY people have needed to be floored before they came to realize they cannot do without God. When they are proud and self-reliant, he does not hesitate to bring home to them, sometimes painfully, that they are wandering through life as helpless sheep.

Many need assurance they are of supreme value to God, that their problems, even the insignificant ones, are of concern to him. So he pursues them relentlessly like the Good Shepherd looking for the single lost sheep. Time for one. Time for all.

Jesus told his followers, "Your father knows what you need even before you ask him." But because he wanted them to converse with the Father with confidence, he went on to teach them the Our Father, so that they would understand how to pray.

In these days of exaggerated personal freedom, many have not learned they are completely dependent on God. Jesus warned the apostles, "Without me, you can do nothing."

WE CANNOT even know the purpose of life on earth unless we look to the Lord and his church for the answer. A person never feels more pathetic nor ends up more frustrated than when he tries to discover the way to happiness without consulting the one who made the road and is himself the source of peace.

"I am the way, the truth and the life . . . Come to me, all you who labor and are burdened, and I will refresh you . . . Whatever you ask in my Name, it will be granted you . . . Where two or three meet in my Name, I shall be there with them."

All this tells us that each of us has constant need of God's loving help. The Christmas event, if we look at it clearly, should convince us of these profound truths.



By Msgr. George Higgins

Dorothy Day never self-righteous

When I heard that Dorothy Day, founder of the Catholic Worker movement, had died at the age of 83, I thought with pity of the poor priest faced with the impossible task of doing justice to such a truly great woman in the brief space of her funeral eulogy.

Since other journalists have amply chronicled Miss Day's life, in this memorial column I will skip the details and focus on the facet of her beautiful character that I believe has been overlooked in the public tributes paid to her following her death.

"One would be hard put to find anything she ever wrote or said in public that was judgmental, moralistic or self-righteous. She taught by example..."

SHE HAS BEEN correctly described as a Christian radical and a prophet in the biblical sense of the word. Such people, rare enough in any generation, are a gift of God to his church.

But they are sometimes hard to live with and, in their weaker moments, are given to their own special kind of arrogance. As the British author, Muriel Trevor, put it some years ago, "Prophets and radicals easily become prigs, and a prophetic community, as we see from the history of the sects, is liable to develop into a closed circle of self-righteous moralists."

Dorothy Day never fell into that trap. One would be hard put to find anything she ever wrote or said in public that was judgmental, moralistic or self-righteous. She taught by example more than word - although her output as a writer for more than 50 years was enormous.

SHE LIVED a life of heroic poverty and service to

the poor and was a prophetic Christian witness in many other areas as well; but she never sat in judgment of those whose lifestyles or views differed from her own. She was never a prig, and the Catholic Worker Movement, which she and Peter Maurin started, never developed into a closed circle of self-righteous moralists.

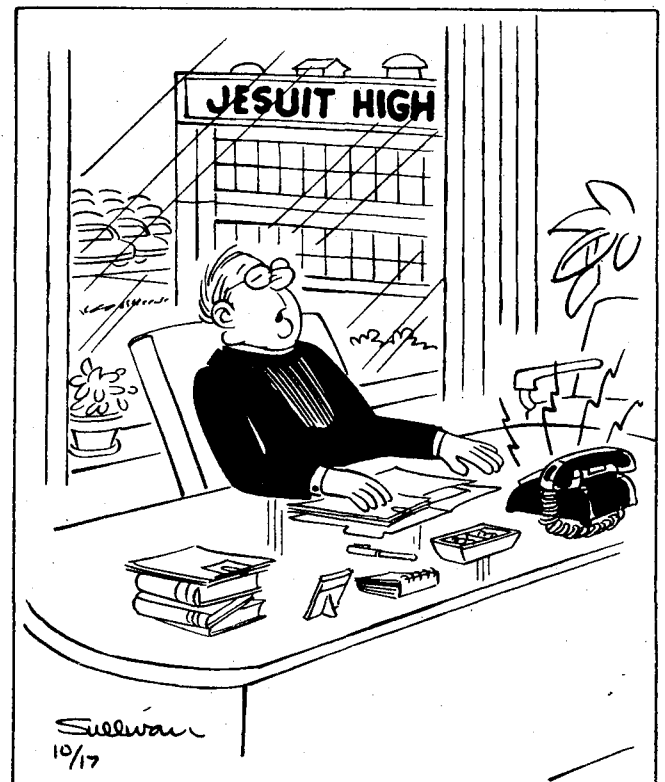
Her respectful way of dealing with church officials, even when she strongly disagreed with them, surprised some of her more callow admirers. It was almost as though they hoped and prayed she would strike out in righteous indignation at conservative or misguided prelates and put them in their place. Instead, she always expresses her disagreement in courteous and respectful terms.

Some commentators have attributed Miss Day's respectful relations with conservative churchmen to the fact that she herself, though sympathetic to the left on social issues, was a self-styled conservative on matters of church policy and discipline. They may have a point, but I am more inclined to think it stemmed from her profound sense of humility and her disinclination to judge other people.

SHE WAS respectful not only to church authorities, but to everyone, no matter how strongly she disagreed with them on matters she believed to be of fundamental importance. She took the Gospel literally: "If you want to avoid judgment, stop passing judgment. Your verdict on others will be the verdict passed on you. The measure with which you measure will be used to measure you."

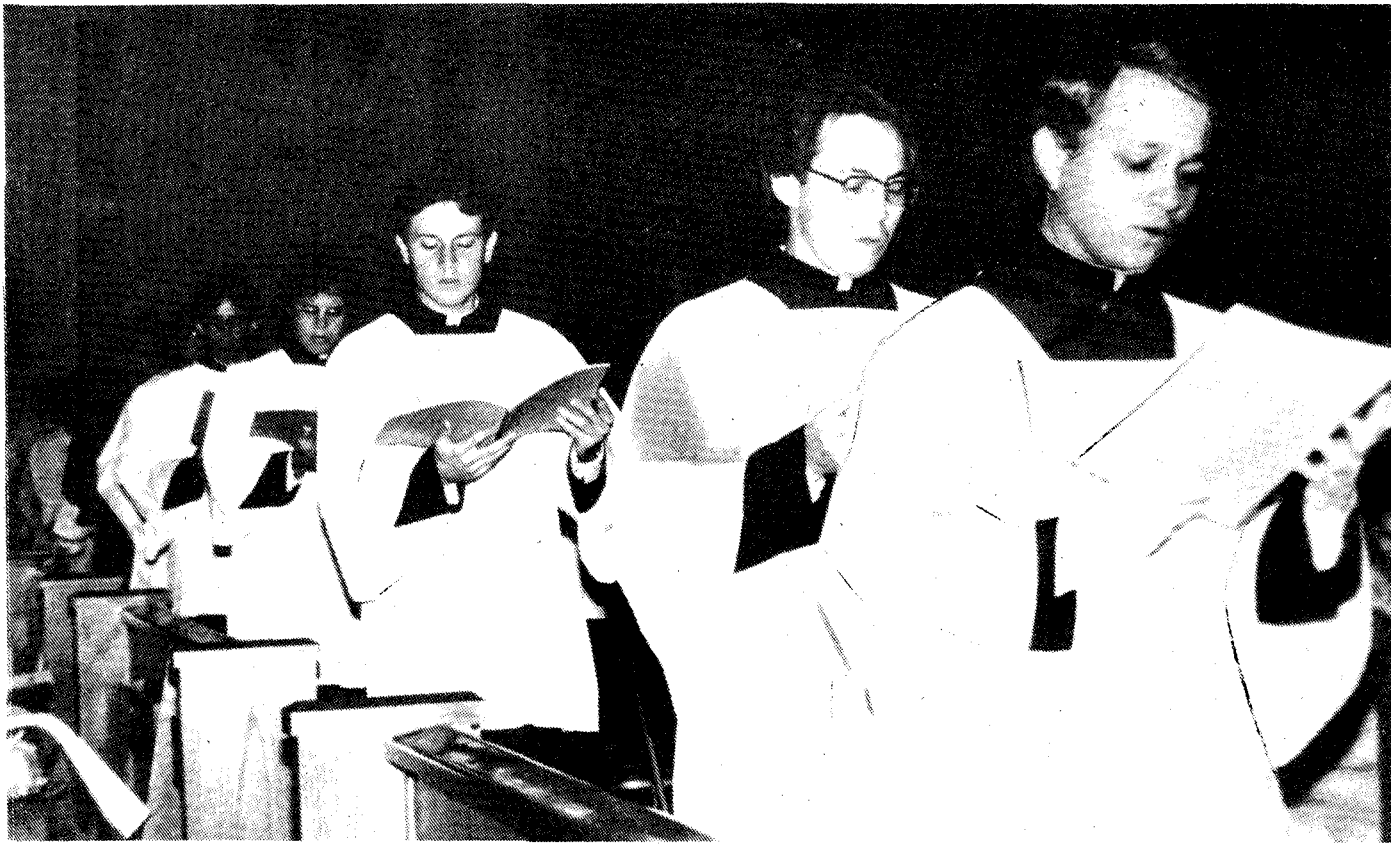
By this standard, Dorothy Day will surely be given much, for few men or women in this or any other generation have measured out as much as she did in love and dedicated service and sheer respect for the dignity of all God's children.

As the New York Times aptly said the morning of her funeral, "There is no one who can have died with a clearer conscience."

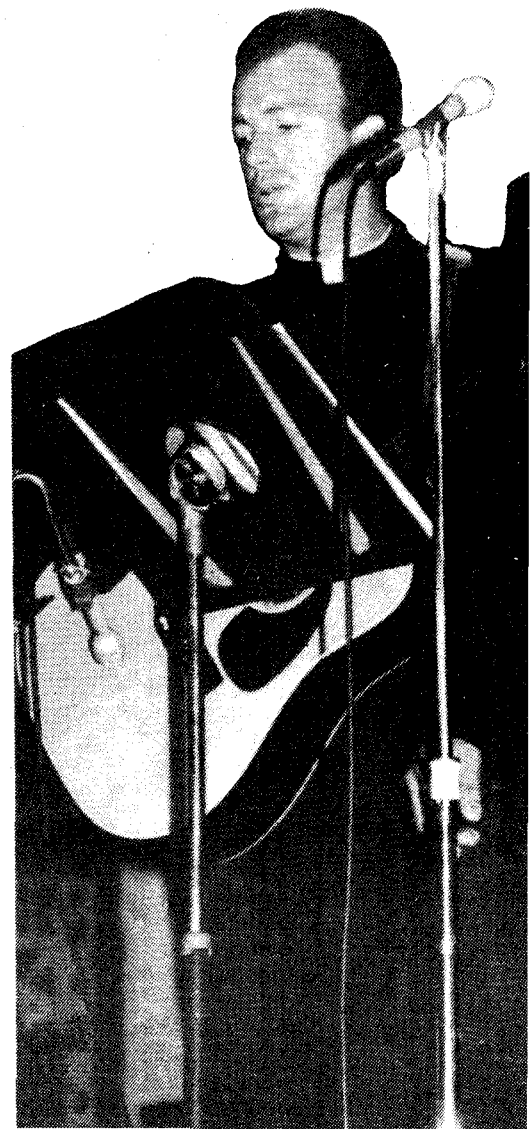


"PLEASE, LORD, DON'T LET THIS BE ANOTHER CALL ASKING FOR AN EXPLANATION OF 'SHOGUN'!"

Together as Juntos como



STORY, PHOTOS
By Dick Conklin



Choir of St. Vincent de Paul Seminary marches in

Seminarians put on a show...

For the seventh straight year, the seminarians and deacons at the Seminary of St. Vincent de Paul, Boyton Beach, have presented a musical treat that draws people from miles around. Called this year, "Together as Brothers -- Juntos como Hermanos", the theme of the evening was the uniting of cultures in South Florida.

The music reflected the blend of traditions and backgrounds brought to the seminary by the ninety men who study there. From Gregorian

chants to Negro spirituals to Broadway tunes to Latin American favorites -- the singers and musicians at St. Vincent de Paul wrote, selected, rehearsed and proudly presented an evening of beautiful music.

In addition to the familiar sounds of "Salve Regina" and the former top-40 hit "Morning Has Broken", several folk and religious offerings were presented. One, "Communion Hymn I",

Hispanic choir featuring



Director Eugene Greco...

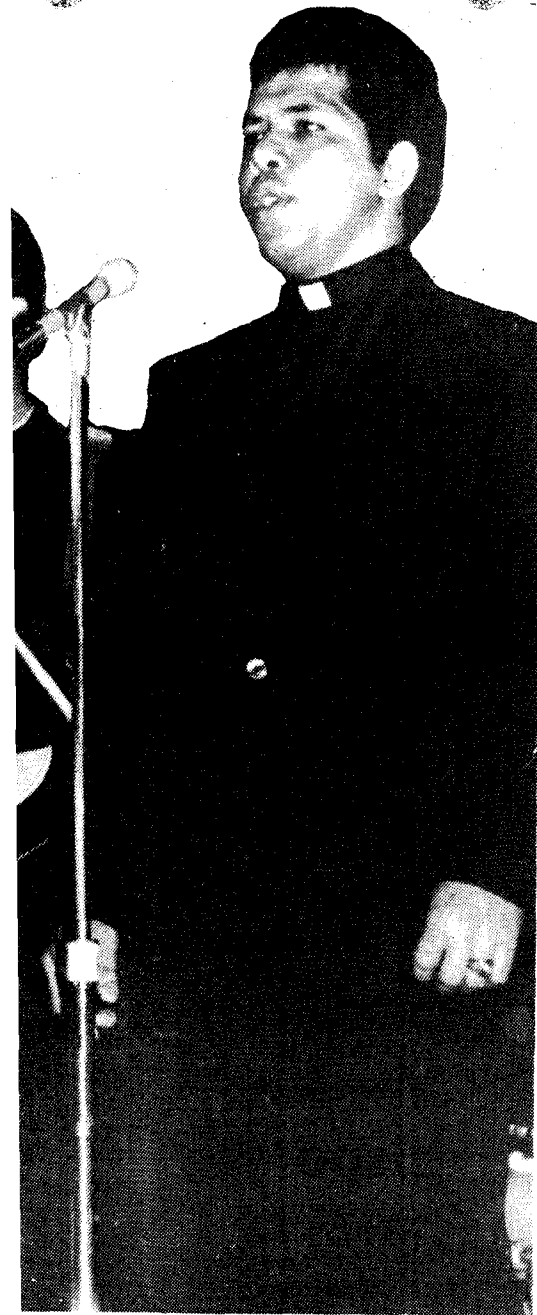


... is animated...



...as he conducts...

'as Brothers no Hermanos



featuring Edgardo Lopez



Selections included classical, folk, Broadway songs

...that has everyone humming

written by seminarian Daniel Stack, debuted on this year's program.

The annual musical production is a goodwill offering from the seminary to the surrounding community -- one in which everyone plays a role. The revenue from the modest admission price is the primary support of the student activity fund, and is considered a bargain by the hundred who come back each year for more. Most find that this unique type of concert is

unavailable anywhere else.

This year's happy concert-goers gave the production rave views and praised the work of Producer James Gilbault and Music Director Eugene Greco. "Together as Brothers" skilfully brought together a blend of the old and the new from cultures as varied as the men who presented the music.

If you missed it this year, watch for next year's evening of music at St. Vicent de Paul Seminary.



...young future priests



John Tapp, Robert Tywoniak premier original hymn

Family Life

By Dr. James
and
Mary Kenny



What Should Children Watch on TV?

By Dr. James and Mary Kenny

Dear Dr. Kenny: I try to police my children's TV watching. So far I've forbidden TV programs with violence, glorified sex and family-situation comedies that make a farce of family life. About the only thing left that my kids like besides sports are the game shows like "The Price Is Right" and "Let's Make A Deal." What do you think? (Ohio)

A. Good for you! I am glad someone is concerned about the quantity and the content of TV watching by our children.

I think the game shows are the most dangerous of all TV programs for our children. They glorify the twin evils of our times: Materialism and personal competition.

With all the other types of programs, the problems you mention are overt. It is easier for a parent to counteract or to forbid when the issue is obvious. Violence, inappropriate sex and making fun of the family can all be identified and either commented upon or turned off.

Materialism is not so easy. Greed is insidious in our culture. Advertising repetitively urges to "Buy, buy, buy!"

Overconsumption becomes an accepted part of our daily life. Emphasis on self and the accumulation of material goods that please the self can become the primary concern of our lives.

All that is worst about materialism is present in the TV game shows. Things are glorified. The clear message is that material goods are what make a person happy.

Game shows feature mostly luxury items. They attempt to create new desires in the viewers and to turn these desires into needs. Suddenly we need things we never even thought of before.

Finally, game shows promote person-against-person competition. One contestant's gain is another's loss. Unfortunately, much of our society operates on that basis. We have enough victory and defeat in our society that we do not need to compound it in our entertainment. I can do without unnecessary competition. I can find other ways to be with my "brothers and sisters" than trying to beat them at something.

There are several things concerned parents might do.

First, limit TV time. I think two hours of TV viewing per day would be plen-

ty. To avoid viewing simply to kill time, family members might select certain programs from a TV guide each week, then forget the rest.

Second, parents may wish to forbid certain programs that they find offensive to taste or morals.

Third, watch television with your children. Point out the problems and the things that upset you. You may wish to comment, for example, that game shows are 90 percent advertising.

Fourth: model and teach good behavior away from the TV set, for example, by practicing rational buying and consumption yourself.

Happy Viewing!

(Reading questions on family living and child care to be answered in print are invited. Address questions to: The Kennys, Box 67, Rensselaer, In. 47978.)



By
Dolores
Curran

King David was a little brother

If there's anything that can be a pain to others in the family, it's little brothers. Everyone knows that. Little brothers are bratty, nose-y, spoiled, spillers and breakers, cry babies, helpless, around when you don't want them, never around when you do, and the favorite of parents. That's little brothers from the perspective of big brothers and sisters.

Now let's look at them from their own perspective. They're shoved away, picked on, blamed for others' bad moods, ridiculed for asking dumb questions, expected to know what it took their older siblings a childhood to understand, and required to worship, honor, and obey bigger brothers and sisters.

I SUSPECT parents have the most balanced perspective of all. Little brothers aren't that much different from big brothers except in one respect. It may sound picky and not

worth discussing in a national column but families mention sibling rivalry as one of the most divisive aspects of family life. One area in particular that keeps surfacing is the practice of older brothers who aid and abet younger siblings in doing something forbidden and then turn on them when they are detected.

The game goes like this. Older Brother suggests that Younger Brother light matches, jump on the furniture, or ride out of permitted range on his bike. He may even join him. Younger brother gets the idea that it's okay because his Older and Wiser Brother is doing it. However, at a certain point, Older Brother becomes righteous, snitches on Younger Brother, and comes out smelling like a favorite while a confused Younger Brother gets punished.

Weary parents often find it easier to execute the punishment than sort out the protests and denials involved. I'm

alerting parents here to the reality of the problem. If a younger sibling is constantly protesting his innocence because he was led into this behavior by an older brother or sister (although parents don't mention this as much with girls), then there's probably some truth to it and perhaps the older brothers should be treated to the consequences once in awhile, just to determine the amount of truth in the younger one's accusations. If the behavior ceases, parents can suspect with some accuracy that the younger brother was telling the truth.

I pondered this situation recently when I heard a scripture scholar retell the story of David and his fight with Goliath. As younger brother, David was left behind to watch the flocks while his older brothers went off to fight the enemy. Bored to tears, David learned pinpoint accuracy with his slingshot.

One day, he could stand the suspen-

se no longer and using the excuse that he wanted to take his brothers some goodies, he visited them at the battle site. "What are YOU doing here?" they asked with the classic derision of big brothers.

David ignored the question. Instead, he looked around and asked: "Who's that big guy over there?"

When told it was the giant enemy, he asked why nobody would fight Goliath. Stung, they replied, "If it's so easy, why don't you fight him?" They laughed when he suited up in armor miles too big for him and more when he dropped the armor and took out his slingshot. Baby brother was finally going to get his comeuppance.

Well, we know the rest. David has come to be regarded as a great king, and prophet. However, I submit that his greatest contribution might be as patron saint of little brothers . . . who sorely need one at times.

Family Night

OPENING PRAYER: Dearest Lord, bless us as we come together as a family in joyful anticipation of your birthday. Fill us, O Lord, with the awareness of the brotherhood of all peoples and help us to share our family's love with the lonely, the poor, and your people everywhere. Amen.

Something to think about:

In Germany people used to hang white wafers on Christmas trees to symbolize the Holy Eucharist. Thus the tree that had borne the fruit of sin for Adam and Eve now bears the saving fruit of the Eucharist, symbolized by the wafers. Later these wafers were made into stars, hearts, flowers and bells, which now have evolved into our present-day decorations.

ACTIVITY IDEAS: Young Families

Birthday Box for Jesus - Materials: a large box, a Bible, wrapping paper, ribbon, tape, writing paper, pen; place the Bible in the box with a marker set at Luke 2:1-20, "The Christmas Narrative." Then write a family letter to Jesus, greeting and welcoming him at Christmas. Place the letter and Bible in the box. Wrap the box and place it under the tree to be opened Christmas Eve when the Bible story and family letter will be read.

Middle Years Families

The Joy Tree - materials: large vase of greens, pens, pieces of paper two inches by four inches, red and green yarn or ribbon. Each family member fills several cards with a short prayer of

praise or thanksgiving to God for blessings in the family or for friends. These little Joy Notes are then hung on the greens with the colored yarn or ribbon. Place the vase in a prominent place, along with new cards, yarn, and pens so that the family and friends may continue to place joy notes on the tree until Christmas Eve.

Adult Families

Read Philippians 4:4-7. What does this passage mean to each family member?

SNACK TIME:

Try some hot spiced tea stirred with a cinnamon stick and served with warm donuts.

ENTERTAINMENT:

Take a drive around town to look at all the Christmas lights and house

decorations.

SHARING:

- Take turns finishing this sentence—Christmas is
- Mom and Dad tell of a favorite Christmas as a child.
- Each share a joy or a struggle from the past week.

CLOSING PRAYER:

Oh wondrous and gentle Lord, thank you for the beauties of this Family Night. How grateful our family is to you for the precious mystery of Advent and Christmas. Help us to continue to prepare our hearts and minds for the holiness and awe of Christmas. Gentle Lord, remember those who are alone or unhappy. Help our family to reach out in love to all we meet this coming week. Amen.

45 Enter lay ministry program

By Sue Blum
Voice Correspondent

Forty-five candidates for the Ecclesial Lay Ministry Program were formally admitted to the Program on Friday evening Dec. 6, during a candle-light ceremony held at St. Clement's Church in Fort Lauderdale.

The 45 lay men and women have already embarked upon the two-year preparation program for ministry, which stresses both academic and spiritual formation and is administered through the Office of Lay Ministry with Dr. Mercedes A. Scoppetta serving as its Director.

"WE PRIESTS are outnumbered!" declared Bishop John J. Nevins during the Admission to Candidacy Celebration. "Just think of it...only 500 priests in the Archdiocese of Miami to take care of over a million Catholics!... And, my dear people, we're getting older! You've got to help your priests!"

After each of the candidates had been called by name and by parish to the altar, Bishop Nevins said, "Now moved by the love of Christ and the working of the Spirit, these men and women have come to this moment when they are to manifest publicly their desire to bind themselves to the service of God and neighbor... The Church joyfully accepts your statement of purpose. May God who began the good work in you bring it to completion."

THE LAY Ecclesial Ministry Candidates, from 24 parishes, will be



'We priests are outnumbered!'
-- Bp. Nevins

Lay ministers serve in almost every area of parish ministry, as lectors, cantors, musicians, special ministers of the Eucharist, youth counselors, coordinators and group leaders.

prepared during their two-year formation program to serve in broad areas of parish ministry: Ministry of the Word (Evangelization, catechesis,

Adult Christian Formation); Ministry of Liturgy (Cantors, Lectors, Coordinators of Liturgy Committees, Musicians, Organists, Artists, Architects, Special

Ministers of the Eucharist); Social Ministries (Sick, Disable and Dying; Bereaved Families; Family Counseling, Leaders of Prayer, Youth, Elderly, Migrant Workers); and Organizational Ministries (Parish Council Leaders, Lay Ministry Coordinators, Lay Leaders, Parish Community Facilitators.)

Candidates will be officially commissioned and empowered by the Church of Miami at the end of the second formative year.

Those accepted as Candidates for the Ecclesial Lay Ministry Program are;

DADE COUNTY:

Ann D'Angelo - Visitation
Samuel Jones - St. Francis Xavier
Enid Kloss - St. Louis
Pedro Lopez - St. John the Apostle
Anne Morgan - Holy Family
John Rogers - St. Louis

BROWARD AND COLLIER COUNTIES:

George and Terry Blair - St. Vincent
Dominick and Marie Dell'Osso - Resurrection
Lynda and John DiPrima - St. Maurice
Vince and Teresa Eberling - St. Vincents
Vince and Teres Eberling - St. Vincent
Eleonor Fox - Thomas Aquinas High School
Yvette Gioannetti - St. Anthony
Ira Gutierrez - St. Anthony
Arlene Gray - St. Maurice
Bob Krauser - St. Bernards
Mildred Nutter - St. Clement
John and Ginny Smaldino - St. Bernadette
Nacy Skarda - St. Maurice

PALM BEACH, HENDRY, MARTIN & GLADES COUNTIES:

Earline Andrews - Holy Cross
Catherine Beert - St. Martin de Porres
Albert Boley - St. Joseph
Almosa Carignan - St. Paul of the Cross
Nancy Couch - St. Ignatius
Ann Dalessio - St. Paul of the Cross
Suzanne Hasselmann - St. Paul of the Cross
Elaine Hill - St. Paul of the Cross
Paul and Margaret Kohler - St. Martin of Porres
Fran LaTorre - St. Paul of the Cross
Celina Mestre - Holy Cross
Constance Shearer - Sacred Heart
Jane Toth - St. Paul of the Cross
Albert Thomas - Sacred Heart
Patricia Wilhelm - St. Juliana
Mary Ricci - St. Ignatius
Joseph and Caroline Valentino - St. Ascension



New delegates



AT A RECENT MEETING of the Sisters Council, nine new delegates were added to the Archdiocesan Sisters Council. From Dade County: Sister James Peter Goggin, OSF, Sister Ann Jablonski, RSCJ, and Sister Lorraine Kraverath, SSJ, were elected. From Broward County: Sister Jean Laubacher, IHM, Sister Maureen McGurran, RSM, and Sister Madeleva Savage, RSM, were elected. From Palm Beach County: Sister Margaret Victor Keller, SSJ, Sister Kathleen Therese McCann, OP, and Sister Josephine Sullivan, RSM, were elected. The following were re-elected for a second term on the Council: Sisters Mary Beth Buettner, SSND, Dolores Daehn, OP, Esther Flanagan, SSJ, Maria Soledad Galerón, RMI, Asunción García, RF, Margarita Gómez, RMI, Gertrude Anne Otis, CSC, and Bertha Penabad, SMR.

All the delegates met at the Prayer Center for Sisters on Saturday, December 6, in order to re-cognize the three commissions of the Council: Spiritual Life, Ministry, and Ecclesial Service. Election of officers will be held in January.

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THE CHAMPS — The girls basketball team of Saint Juliana School in West Palm Beach completed an undefeated season in the Palm Beach County Catholic School Athletic League with a 9-0 record. Team members (from top left to right) are Coach Pat Smith, Lisa Garcia, Rosanne Infante, Jennifer Pantan, Ann Ulseth, Maria Mejia, Chere Camus, Peggy Fahey; (bottom left to right) Anna Lopez, Stephanie Cushman, Angelo Gallo, Lisa Gonzalez, Jeanne McAvooy, Mary Cleveland, and Jennifer Rielly.

Two Year-End Retreats for Nuns Set

Two special retreats for Sister have been scheduled by the Cenacle Retreat House in Lantana.

One is the Advent Weekend Retreat set for December 19-21st. Those sisters who are free and wish to add extra days of private prayer before the group retreat may arrange to do so.

The second retreat is the December 27-30th three-day retreat which opens Saturday evening at 5:00 p.m. and closes the following Tuesday afternoon. A prayerful silence will be requested through both retreats which will be given by Fr. Gregory Comella of the Congregation of the Most Precious Blood.

Sisters and laymen interested in this type of retreat may obtain further information by calling Sr. Helen Tiemann at The Cenacle, 582-2534.

Mariological Society Convenes in Tampa

The Thirty-Second Annual Convention of the Mariological Society will be held January 6-7, 1981 at the Franciscan Center in Tampa.

The society was founded in 1949 by a group of priest-scholars for the purpose of promoting a more theological appreciation of the Blessed Virgin Mary.

Membership is not restricted to priests or theologians, and interested persons can write Fr. Theodore A. Koehler, S.M., Marian Library, University of Dayton, Dayton Ohio 45469, or phone (513) 229-4214 for further information about the society or the convention.

It's a Date

Women's Clubs

St. Lucy's Women's Guild of Highland Beach will hold their Christmas Luncheon Party, Tuesday, Dec. 15, at the La Coquille Club, S. Ocean Blvd., Lantana. Cocktails are 11:30 a.m., lunch at 12:30 p.m. The program will feature the Boca Raton High School Group, directed by Mrs. R. Waterhouse. A gift for a boy or girl (ages 3-5) or a selaed donation for the Child Development Center of Delray Beach, will be appreciated. (No toys, please.) Hostess: Lavina Halla, 276-6243. Reservations: Ginger Girardina, 278-9527.

★★★

St. Mary Magdalen Women's Guild will hold their Annual Christmas Party on December 17, in the Social Hall at 7 p.m. Bring your snacks and BYOB. Refreshments will be served. Entertainment by the Visitation Childrens Group and dancing will follow featuring Lou Weber. St. Marv's is at 17775 N. Bay Rd., Miami Beach.

★★★

The St. Lawrence Council of Catholic Women invite their members, parishioner, and neighbors to attend a classical Christmas performance by the St. Lawrence Choir. Special Guest appearance by Mercedes Ponce de Leon, soprano of Havana, Cuba, accompanied by Trudy Frank Fousd, harpist of the Miami Philharmonic. The program will be held on Dec. 15, at 8:00 p.m. at St. Lawrence Church, 200 N.E. 191st. St., North Miami Beach.

★★★

"The church is to be a sign of God's kingdom in the world. The authenticity of that sign depends on all the people, laity, Religious, deacons, priests and bishops. Unless we truly live as the People of God, we will not be much of a sign to ourselves or the world." (From the U.S. bishops' 1980 reflections on the laity)

In The Voice of October 31, the hostess given for a Christmas Tea sponsored by the Ladies Guild of St. Francis of Assisi in Riviera Beach, was Mrs. Don Mertin of Singer Island. This has, of necessity, been changed to the home of Mrs. Dottie Zuchs, 2442 N. Harbor Drive, Singer Island.

★★★

St. Agnes Women's Club will hold a Christmas Party in the Parish hall on Dec. 17, at 7:30 p.m. at 100 harbor Drive, Key Biscayne. There will be no music, a sing-a-long, and delicious refreshments. In lieu of a gift exchange ladies are asked to bring unwrapped new toys, games, books, sports equipment and/or wrapping paper. These will become part of "operation Santa Claus" at the United Methodist Church of Homestead. The church acts as a receiving center where migrant parents can go to pick up gifts for their children from infants to young teenagers (approximately 14 years old) and present them as gifts from family and not from charity. The ladies will also sponsor a Christmas Cookie Sale after all Masses on Sunday, Dec. 21st.

★★★

St. Joseph's Women's Club will hold a Luncheon-Card Party on Dec. 5, at the Parish Hall, 8625 Byron Ave., Miami Beach, at 12 Noon. Donation \$3.00 per person. Door prizes, table prizes, and other prizes. For reservations call 865-7284 or 861-2517. Tickets may also be purchased at the door.

★★★

SUNDAY!
 9 A.M. - Ch. 7
 "The Church and The World Today"
 8 A.M. - Ch. 5
 The TV Mass for Shut-ins
 9:00 A.M. - Ch. 10
 The TV Mass for Shut-ins.

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TV Christmas Special

ABC-TV (Circle Theatre Presentation) will air "A Time for Miracles" — a two-hour film on Mother Seton, on Dec. 21 from 9:00 p.m. to 11:00 p.m.

The film starring Kate Mulgrew and Lorne Green has an international cast of over 60 top names and cost almost 3 million dollars to produce.

young at Heart Club

St. Coleman's "Young at Heart" Club will hold their annual Christmas Party on Dec. 15, at 1 p.m. in the Parish Hall.

Christmas Prayer Service and Inner healing

There will be a Christmas Prayer Service and Inner Healing led by Fr. Don Walk at St. James Church, 13155 NW 7th Ave., Miami, from 8 to 9 p.m., on Tuesday, December 16. The program will deal with the following topics: "Giving Birth to the Power of God within Us"; "Learning Spiritual Giving"; "becoming New in the New Year"; and "Leaving the Old Ideas and Allowing God's Gifts to work in '81". Every one welcome.

Bloodmobile

The John Elliott Community Blood Center bloodmobile will be at St. Vicent Catholic Church, 2000 NW 103rd St., Miami, Sunday, Dec. 21 from 9 a.m. to 1 p.m.

'Bit of heaven' dedicated in N. Naples

By Gary Baranik

"I was in a little bit of heaven!" said Mrs. O'Dwyer.

No wonder. She and her husband John had just watched their son, Father Dominick O'Dwyer, concelebrate a dedication Mass at the new St. William Church, of which he is pastor.

"A beautiful dream come true - a House of God, a house of the Lord," is how Fr. Timothy Geary described the dedication of the church in North Naples, last Sunday.

FATHER GEARY, a retired priest serving the growing parish; also concelebrated Mass at the new church, one of five in Collier county.

Auxiliary Bishop John J. Nevins officiated at the Mass. Concelebrating were Fr. O'Dwyer, and his brother, Fr. Thomas O'Dwyer, a teacher and dean of students at St. John Vianney College Seminary in Miami.

It was a joyous occasion for Fr. O'Dwyer, for his parents and his brother, Bernie, from Ballinamean, Boyle, Roscommon County, Ireland, were in attendance.

FOR THE O'DWYERS, married 42 years, the dedication was the first time they had visited the United States. The O'Dwyer will spend two weeks in this county.

For Bishop Nevins, the day was also special. It was the first church dedicated by the auxiliary bishop.

Bishop Nevins, who was elevated to that position 1-1/2 years ago as one of the two auxiliary bishops in the Archdiocese, called the massive edifice of Seagate Avenue "an expression of the growth of the church in Florida."

HE REFERRED to the new church as a "refuge" and as a "house of prayer," asking the parishioners to pray for religious vocations.

Fr. Geary, who delivered the sermon, challenged the congregation in his homily - "This house of God is packed this afternoon. Will you pack it again and again?"

The dedication also had a special participant, Bishop Paul Tanner, retired bishop from St. Augustine.

Father O'Dwyer, an Ireland native, told the worshipers he was given the "greatest gift" in having his parents share the dedication of his first pastorate.

THE PRIEST thanked his congregation especially Thomas McBride, a Naples realtor, for their efforts in building the church.

He pointed out the parish stuck with him from the days the church utilized the Seagate School in 1973 to celebrate Mass through the fundraising campaign. Father O'Dwyer said the largest contributor gave \$15,000 as many smaller donations aided the drive.

The church building, designed by Naples architect Mario LaMendola and built by the Kraft Construction Co. of Naples; and the interior of the church elaborated and beautiful stained glass windows, statues, and the altar is estimated to cost \$2 million.

Most of the artifacts found inside the church were donated by parishioners.



Fr. Thomas O'Dwyer, brother of pastor Dominic O'Dwyer, (right,) and also a priest from the Archdiocese of Miami, with parents John and Mary who came from Ireland for the dedication of the new church. Below, Bishop Nevins during the blessing of St. William.

Workshop on Immigration

Miami - An all day workshop sponsored by the Immigration Services of the Catholic Service Bureau will take place December 16, 1980 at Centro Hispano Catolico, 130 N.E. 2 Street, Miami, Fla. from 8:30 a.m. to 4:30 p.m.

The workshop will show how to assist eligible aliens obtain immigration benefits. The presentation will cover a general explanation of immigration laws and procedures, how these laws are applied and step-by-step instruction on how to properly fill out the most commonly used immigration forms.

For more information please contact Clara Cordero, Immigration Services, Catholic Service Bureau - 371-3790.

Music was provided by the church's three choirs.

Mrs. Marilyn Knoblauch led the 27-member children's choir with Joseph Pohrer directing the adult group.

From the balcony, Miss Jan Tomasetti directed the folk choir. Solos were sung by Pohrer and Miss Tomasetti.

Cathedral Cake Sale

The Cathedral Women's Guild, St. Mary's Cathedral, 7525 NW 2nd Ave., will sponsor a cake sale and white elephant sale in the Old Parish Hall, across from the Cathedral. Please support your Church, its guild and its many charities.

THE PARISH, which began with 500-600 families in October 1973, utilized the Collier County school (Seagate) until Dec. 19, 1976 when it was forced to move to the Pine Ridge School because of the steady growth of the congregation - now between 1,200 - 1,300 families.

In February 1977, Father O'Dwyer launched the campaign for a new church. Groundbreaking for the church was held Aug. 12, 1979 with Fr. O'Dwyer celebrating the first Mass in the edifice a year later - Aug. 10.

The church seats 800 with the adjoining all-purpose room accommodating 250 additional people. The church also contains a chapel and an enclosed "crying room" for infants.

AT SUNDAY'S service, a number of priests from Collier and Dade Counties helped St. William celebrate its new church.

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Biscayne College: Catholic identity key to future

"We want to make it very clear to people. We're not like Miami-Dade or FIU... We're the Catholic colleges..."

By Ana Rodriguez
Voice Staff Writer

When the bishops of the United States recently told this country's 237 Catholic colleges to maintain their identity in order to survive, Biscayne College in Miami had a head start. Its president, Father Patrick O'Neill, was head of the committee that drafted the letter and brought it to the bishop's attention.

And since he took over full-time last July, Fr. O'Neill has been working to translate the recommendations into the practice of daily life at Biscayne.

"WE WANT to make it very clear to people. We're not like Miami-Dade Community College or Florida International University or the University of Miami. We're the Catholic colleges for Florida, for the whole state," says Fr. O'Neill.

When the bishops talked about survival, they weren't kidding, he adds. Their letter was a response to the Carnegie Commission's recently published report on the "bleak" future of higher education in the United States, as evidenced by decreasing numbers of people of college-age and the sky-rocketing cost of a college education.

The hardest hit will be the small, private colleges, many of them run autonomously by religious orders and part of a Catholic tradition in higher education that runs back to the founding of the republic. Only a few, like Notre Dame, Fordham and

Georgetown, have more than 12,000 students. The rest serve 1,000 or less.

The bishops' letter, says Fr. O'Neill, provided encouragement for those involved in Catholic higher education, and marked the first time the bishops have addressed that issue.

BUT IT ALSO talked about the qualities that should make a Catholic college different. Qualities like concern for justice, a philosophy of Christian humanism augmented by courses in the liberal arts (often neglected these days for more work-oriented courses), and an emphasis on and teaching of the Catholic theological heritage which the bishops called a "moral obligation."

Fr. O'Neill says the renewed emphasis on Catholicity does not mean the end of ecumenism or interdenominational education at Catholic colleges. On the contrary, "We're able to welcome anyone from the Judeo-Christian tradition."

Ecumenical, he stresses, does not mean non-denominational. "you can't be ecumenical without being strongly based in one tradition."

As an example, Biscayne's campus ministry employs a full-time staff of men and women, priests, sisters and lay people, who also address the needs of Protestant and Jewish students. Fr. O'Neill lives in the residence halls. A Council of Religious Activities is being organized by the students.

Father says "It's not a limited Catholicity, it's a Catholicity that's alive and well."

THE NEW BISCAYNE College recruiting brochure bears the large title "Good News" in a distinctly Biblical script though inside, it offers the same financial and educational information as every other college brochure.

The Biblical implications are part of what might be called the "Catholic twist."

Another part of the Catholic tradition, he says, is reaching out. Recently, Biscayne opened its fifth campus, this time in Hialeah's Palm Springs Mall. It is the first four-year private college to open a campus in a shopping center.

"People want to be educated in their local community. Catholics take education where people are," says Fr. O'Neill. They also "hear what people's needs are," and as a result, Biscayne is "committed to bilingual education."

In addition, the college's main campus, in Opa-Locka, has "adopted" nearby St. Monica's parish. Biscayne students tutor there and recently sponsored a college-wide fast to collect money for the financially troubled parish. This is in keeping with Catholic schools' tradition of providing a "vital, exciting introduction to questions of justice," Father says.

THE NEW emphasis seems to be working. According to Fr. O'Neill, enrollment has jumped from 1800 to 3200 in recent years. Yet the college is still able to provide an "intimate exchange between teacher and students," the ratio in most classes being 12 to 1.

Fr. O'Neill says the emphasis on the "Catholic" will help Catholic colleges maintain a strong, fiscal base for the future. "You'll be attracting students who know clearly why they're coming."



Fr. O'Neill with a group of Biscayne students.

Priest to adopt child to dramatize needs

CHICAGO (NC) — Father George H. Clements, 48, pastor of Chicago's Holy Angels Parish and a nationally recognized civil rights activist, has filed for adoption of a child despite disapproval by the Archdiocese of Chicago which did not specifically forbid the action.

Father Clements announced the adoption application at a Nov. 20 meeting at Holy Angels, where he talked about the urgent need for adoptive parents in the Chicago area. Father Clements told some 200 people at the meeting that by adopting a child he wished to dramatize the need for adoptive and foster parents.

in Chicago papers two days before his formal announcement. On Nov. 20 the Chicago Archdiocese issued a one-page statement cautioning priests against adopting children.

"While a priest may not be in the best position to meet the personal and financial obligations of rearing a child today, it is more to the point to say that a priest through his ordination is destined to serve God and all of God's people and to be father to all," the statement said in part.

The statement praised Father Clements for his work in "sensitizing the community to the need for expediting the adoption of hard to place



Fr. George Clements

"My challenge is that every black church on the north, south and west sides accept their responsibility too... One church. one child."

There are 480 children, 280 of whom are black, eligible for adoption in the Chicago area, according to the Illinois Department of Children and Family Services. Father Clements is black and wants to adopt a black child.

"MY CHALLENGE is that every black church on the north, south and west sides accept their responsibility, too," Father Clements told the meeting, "One church, one child."

"It wasn't a snap decision," said George O'Hare, community relations representative of Father Clements. "Father Clements has been thinking about this for the last six months."

Word of the priest's intention to begin the adoption process had broken

children," but suggested that "it may be more appropriate for a priest to leave adoptions to those who are less encumbered by pastoral responsibilities, to those who can provide a true home."

But the statement did not directly order Father Clements not to adopt a child.

FATHER CLEMENTS said that he interpreted the archdiocesan statement as "carte blanche" approval of his move and added that he had spoken with Cardinal John Cody of Chicago before making his announcement.

"The cardinal did not tell me to adopt and he did not tell me not to

adopt," Father Clements said.

"If Cardinal Cody were to tell Father Clements not to adopt, he would stop immediately," O'Hare said. "Father Clements has spent his ministry teaching the children of our school to obey legitimate authority and he would not disobey the cardinal."

If the black pastor adopts a child, he will not be the first Catholic priest in the United States to do so. "We've received calls from five priests in the United States and one in France who have adopted children," O'Hare said.

"All of them plus the Archbishop of Ottawa have adopted children and called Father Clements to say it's not impossible to be a priest and a parent," O'Hare said.

Young Adult Bible Study Weekend

The Archdiocesan Youth Ministry Office is sponsoring a Weekend for young adult and serious teen agers.

It will be a time for serious reflection to better understand the challenges the Lord is making in today's society.

The bible study weekend will take place January 2, 3, and 4, at Madonna Academy, West Hollywood. For more information please call the Youth Ministry Office at 757-6241, ext. 260.

Natural Family Planning Seminar

On Saturday and Sunday, December 13 and 14, there will be a program conducted at the Family Enrichment Center, Miami, on Natural Family Planning by John Kippley of the Couple to Couple League. Fee for the weekend is \$28.00 per couple to cover material and CCL membership. The workshop is from 9 a.m. to 5 p.m. each day. For more information and registration please call Pal and Cathy Gent at 473-1046.

Christmas Open house

There will be a Christmas Open House held by the Parish Council of St. Hugh's Church. The event will take place in the Parish House at 3455 Royal Road, Coconut Grove, Saturday, Dec. 13, from 6 p.m. to 10 p.m. Donation: \$2.00 single, \$3.00 per couple.

Annunciation Parish Schedules French Mass

Annunciation Parish, 3781 S.W. 39 St., W. Hollywood has added a French language Mass to its schedule. The additional Mass will be held every Sunday at 5:00 p.m. and will continue through Easter Sunday, April 19, 1981. The parish hopes with his addition to better serve their French-Canadian friends.

Christmas Concert

St. David Church is holding their first Christmas Concert in the new church which was just recently dedicated. The concert will feature Mary Anne Morro, Director of Music and Organist at the Church, and guest artist Jack Marek, well-known arranger, a composer, multi-instrumentalist, vocalist, and Band Director at Chaminade High School and Little Flower School.

St. David's is located at 7501 SW 39th St., on the corner of SW 39th St., and University Drive, in Davie.

Christmas Cantata

St. Matthew parish presents "A Christmas Cantata", Sunday evening, Dec. 14, in the Church at 8 p.m. under the direction of Fr. Ronald Brohamer. Robert Greely, organist and choir director.



STRIKE IN POLAND — Students occupy part of the Medical Academy of Gdansk for the 10th day of a solidarity strike with Polish workers. Earlier a priest had celebrated Mass with the students in an adjoining room.

Catholic charities to reach out to parishes

By Marie A. Salazar

Board members of the Catholic Service Bureau held a workshop recently at Biscayne College to begin developing a five-year plan for the agency that would tie in agency services with parish needs.

Problems and solutions were discussed openly in what one staff member expressed as "the most constructive workshop I've attended in recent years."

The consensus was a need to emphasize stronger ties and identification with the parishes. It was recognized that parishes do not have the resources nor the expertise to render the type of service CSB gives; however, there is a need to identify and tap sources of volunteer; a fresh approach based on a grass roots level is needed to re-vitalize Catholic social services.

"UNLESS WE work with the parishes we will lose our identity and our ability to serve the poor," said Tom Honold, Administrator of the Broward Regional Office.

Program administrators who have pioneered work with the parishes expressed their frustration at the lack of mutual understanding.

"We must have greater communication with the parishes so they can understand our function and our

limitations. It is hard for me to tell a parish that I cannot take a child," says Sister Margarita Duque, ODN, administrator of Catholic Home for Children.

AGREEMENT was reached on the need to meet human need at the parish level and concern over the lack of service currently rendered to the middle class Catholic family. The general feeling was that CSB should exert leadership in advocacy and steer away from dependency on the federal dollar. Suggestions were discussed ranging from greater cooperation with the Saint Vincent de Paul Society to tapping parish volunteer organizations. It was also suggested that CSB expertise could be used to start programs such as day care centers in the parishes. These programs would predominantly serve the parish members and would be sustained by their fees.

Participants inevitably brought up the subject of the new Administration in Washington.

"WE MUST read the political winds and cope with the political reality," said board member John Cosgrove. "The political reality is that there will be less federal funds to draw on and the need for service seems to be increasing, especially in the South Florida area.

"We cannot continue to rely on staff paid by government funds. We must involve more volunteer groups if we are going to be in any position to face the future, he said.

Specific areas of current need include more staff for the Office of Immigration Services downtown with possible outreach offices in other areas of the Archdiocese and more services to the black and middle class communities.

ANOTHER AREA singled out by administrators was preventive programs, especially in substance abuse, teenage pregnancy and rehabilitation. It was pointed out that few federal dollars are allocated to preventive programs but CSB leadership is needed to pioneer these services.

With regard to the functioning of the central office the consensus was less centralization and greater communication with staff members. Concern over increased bureaucracy surfaced repeatedly because of the impact this has on the time employees can devote to giving actual service. It was felt that inefficiency arose from trying to centralize all paperwork in Miami when regional offices are scattered all the way to West Palm Beach.

THE WORKSHOP was characterized by an openness and giving of ideas

rare in any organization. The participants left with high hopes for the development of the recommendations into a five year plan through future meetings.

The Five Year Planning Committee was appointed by the Board at its September meeting and consists of the following members: Art Kane, Chairman, Henry T. Courtney, John E. Fitzgerald, Fred B. Hartnett, James Kindelan, Jo Korge, Elynore O'Brien, John Oliver, Maurice Pavlow, Jo Salmon and Ron Zeller.

Monsignor Bryan O. Walsh, Archdiocesan Director of Catholic Charities, paid tribute to this Committee for initiating, planning and organizing the Workshop, which was a first. He expressed his thanks to Dr. John Riley, Dean and Professors Jim Furdon and Mike Connolly of the School of Social Work at Barry College, who served as facilitators.

Living Nativity

The Living Nativity, a production held for the past 25 years at Miami Shores Presbyterian Church, will again be held on December 21, 22, and 23rd. This year's production has been expanded and will include in addition to all the members of the congregation, the North Miami High School Band and the Pioneer Choir. Refreshments will also be served to those passing by. The event takes place after dark.

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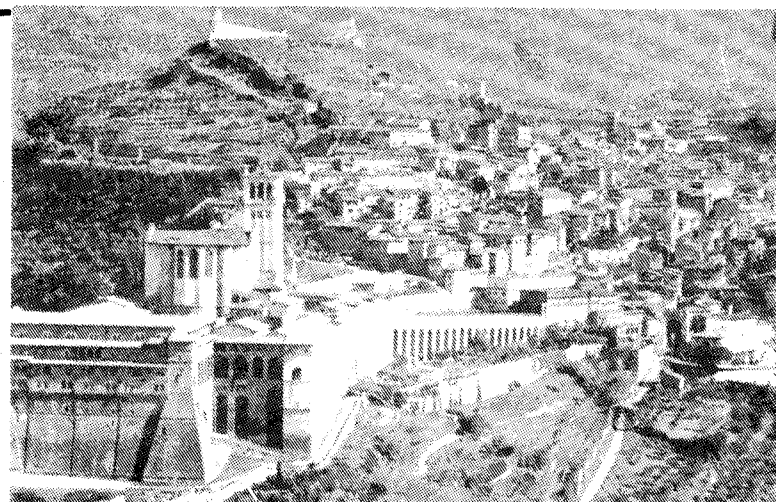
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In the 16th century the great Basilica of St. Mary of the Angels was built right over the little chapel in order to protect it and, at the same time, give shelter to the pilgrims visiting Assisi.

He and his friends and disciples stayed relatively close to Assisi and today's visitor is privileged in being able to see many of the sites and places that are directly associated with St. Francis, and the Poor Clares.

Assisi's most important and impressive structure is the Basilica of St.

Francis, in fact two superimposed churches in one. In 1253 the Upper Church was consecrated and, in the years to follow, many great artists, among them Giotto and Cimabue, endowed the interiors of both with priceless works of art.

Across town is the Basilica of St. Clare, built in 1257 in the style of the Upper Church of St. Francis. In its small St. George chapel is the Crucifix of St. Damian which is said to have spoken to St. Francis. Down a few steps, in the crypt, lies the body of St. Clare, in a glass coffin.

In the valley below but within sight of the town are two important places: St. Mary of the Angels, the large 16th century Basilica.

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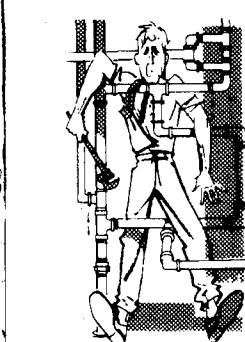
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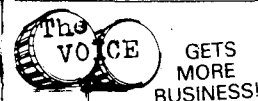
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LEGAL NOTICE OF ADMINISTRATION
IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA

PROBATE DIVISION 03
IN RE: ESTATE OF CHRISTINE T. PANKS, Deceased
FILE NO. 80-9541

NOTICE OF ADMINISTRATION TO ALL PERSONS HAVING CLAIMS OR DEMANDS, AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of CHRISTINE T. PANKS deceased, late of Dade County, Florida, File Number 80-9541 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is DOROTHY PANKS, whose address is R. 2, Box 508, Zwolle, Louisiana 71486.

The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against this 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 indicate 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 of the above styled court 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 Administration 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 challenge 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 OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.

DATED at Miami, Florida on this 2nd day of December, 1980.

DOROTHY PANKS

As Personal Representative of the Estate of CHRISTINE T. PANKS, Deceased

First publication of this notice of administration on the 5th day of December, 1980.

OF LAW OFFICES OF DON R. LIVINGSTONE, ESQ.
7800 Red Road, Suite 217
South Miami, Florida 33143
Tel. 665-5485
12/5/80 12/12/80

LEGAL NOTICE OF ADMINISTRATION
IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA

PROBATE DIVISION 02
IN RE: ESTATE OF ANNIE JONES, Deceased
FILE NO. 80-9325

NOTICE OF ADMINISTRATION TO ALL PERSONS HAVING CLAIMS OR DEMANDS, AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of ANNIE JONES deceased, late of Dade County, Florida, File Number 80-9325 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is LORENE G. MOORE, whose address is Route 11 Box 369, Sparta, Tenn. 38583.

The name and address of the attorney for the personal representative are set forth below.

All persons having claims or demands against this 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 indicate 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 of the above styled court 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 Administration 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 challenge 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 OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.

DATED at Miami, Florida on this 5 day of December, 1980.

LORENE G. MOORE

As Personal Representative of the Estate of ANNIE JONES Deceased.

First publication of this notice of administration on the 5th day of December, 1980.
LAW OFFICES OF GEORGE E. BARKET
2935 S.W. 3rd Avenue
Miami, Florida 33129
(305) 854-3505
12/5/80 12/12/80

LEGAL NOTICE OF ADMINISTRATION
IN THE CIRCUIT COURT OF THE ELEVENTH JUDICIAL CIRCUIT IN AND FOR DADE COUNTY, FLORIDA

PROBATE DIVISION 01
IN RE: ESTATE OF JOSEPHINE COLLINS aka JOHANNA KING, Deceased
FILE NO. 80-9101

NOTICE OF ADMINISTRATION TO ALL PERSONS HAVING CLAIMS OR DEMANDS, AGAINST THE ABOVE ESTATE AND ALL OTHER PERSONS INTERESTED IN SAID ESTATE:

YOU ARE HEREBY NOTIFIED that the administration of the estate of PHILIP J. CONIGLIO deceased, late of Dade County, Florida, File Number 80-9101 is pending in the Circuit Court in and for Dade County, Florida, Probate Division, the address of which is 3rd Floor, Dade County Courthouse, 73 West Flagler Street, Miami, Florida 33130. The personal representative of this estate is PHILIP J. CONIGLIO, whose address is 12595 N.E. 7th Ave. North Miami, Florida. The name and address of the attorney, for the personal representative, are set forth below.

All persons having claims or demands against this 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 indicate 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 of the above styled court 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 Administration 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 challenge 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 OBJECTIONS NOT SO FILED WILL BE FOREVER BARRED.

DATED at Miami, Florida on this 5th day of November, 1980.

PHILIP J. CONIGLIO

As Personal Representative of the Estate of Josephine Collins aka JOHANNA KING, Deceased.

First publication of this notice of administration on the 5th day of December, 1980.

LAW OFFICES OF PHILIP J. CONIGLIO

12595 N.E. 7th Ave.
N. Miami, Fla. 33161
(305) 891-7490
12/5/80 12/12/80

1-LEGAL FICTITIOUS NAME LAW

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious names of CUBA LIBRE BOWLING LEAGUE at number 3820 SW 125 Avenue in the City of Miami, Florida, intends to register the said names with the Clerk of the Circuit Court of Dade County, Florida.

Dated at Miami, Florida, this 14 day of November, 1980.
CUBA LIBRE BOWLING LEAGUE, INC.
George M. Santamarina
Attorney for Applicant
7175 SW 8th Street
Miami, Florida, 33143
11/21/80 11/28/80 12/5/80 12/12/80

NOTICE IS HEREBY GIVEN that the undersigned, desiring to engage in business under the fictitious name of INVENTIVE PRINTERS at number P.O. BOX 380081, in the City of Miami, intends to register the said name with the Clerk of the Circuit Court of Dade County, Florida.

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Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised. H.O.K.

Thanksgiving to St. Jude for favors granted. Publication promised. L.B.

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The Parish and Its People



Trilingual parish: a rich tapestry

By Lenore Kelly

For Pauline O'Donoghue and other newly arrived Caribbean immigrants, St. Matthew's Parish in the Crown Heights section of Brooklyn has become a "home away from home."

People find support and appreciation for their cultural heritage here. In fact, this parish is trilingual, with Masses offered in Spanish, French and English.

Musical refrains reminiscent of island folk songs can be heard at liturgies. Flags and banners from people's homelands are often displayed.

However Gloria Braithwaite Hope, born in Guyana, doesn't think these "outward signs" are as important as "an atmosphere in the parish which welcomes you and allows you to grow and be yourself."

HER TRANSITION to American Life was easier because of her involvement in the parish. Miss O'Donoghue believes. In a short time, she says "I knew more people in the parish than I did in Trinidad." Now she is the executive secretary of the parish.

Dennis Da Costa, a Jamaican, became a eucharistic minister three years ago. He believes his decision to do so changed his life. And he says he has, "become more outgoing and open to people."

Others in the parish have gained from its school of adult education where some 200 people study English as a second language and take high school equivalency courses. Associate pastor Father Rolin Darbouze says, "Our people have a need to learn. They want to improve their lives."

At St. Matthew's the 2,000 registered parishioners do not share a common background, often do not speak each other's languages. Haiti, Puerto Rico, Trinidad, Jamaica and Barbados are but a few of the islands from which parishioners come. The pastor, Father Edmond P. O'Brien, says the parish staff members "try to be sensitive to how people view themselves and how they wish to be served."

Distinct communities have formed around the three language groups.

Miss O'Donoghue voices the sentiments of many when she says, "People are entitled to remember their culture and be comfortable with those who share it."

The Spanish parishioners celebrate the feast of the three kings; the Haitians dramatize the events of Holy Week and the West Indian Day Parade draws many people from the English-speaking community.

"We have diversity among staff members too," observes Father O'Brien. "Father Darbouze, a Haitian, is attuned to his community while Father Andrew Struzziere and I work with the Spanish and English-speaking." The parish staff includes the three priests, two permanent deacons, a music director and two sisters who belong to a religious community.

In 1970, the staff set out to develop parish unity, placing an emphasis on tricultural parish events. They quickly learned this could not be forced on people but could only be accomplished a little bit at a time. The phrase, "theology of the inch" became a parish catchword and is the measure by which the parish evaluates progress toward its own unity.

Now the parish is seeing the fruits of its labors. "We were completely separated," says Da Costa, "and now we are slowly becoming unified." People are greeting each other more, intermingling socially and becoming friends across cultural boundaries.

Music is a common bond, uniting the three groups: Haitian, Spanish and English choirs join together in a gala Christmas pageant each year. Major liturgies such as Easter and Christmas are trilingual events.

Representatives from each group serve on parishwide committees, like the liturgy committee, and all help out with the parish spring festival.

Miss O'Donoghue says, "We each feel proud of our accomplishments. When we do our together at socials or at parish meetings, we experience each other's culture and learn from it."

For the pastor, "the parish has all the beauty of a rich tapestry."

Who are 'they'

By Father Philip J. Murnion

The people of a parish are not all alike.

That's a safe enough statement -- not likely to generate much debate. The fact is, during the past two decades, Catholics have grown increasingly aware of the differences among themselves.

Ask any pastor about this. You will find he is accustomed to hearing from the many Catholics who think the church has not yet changed enough. He also hears from the many who think it has changed too much.

PEOPLE DO not agree across the board about the way the church should live its life in this world.

The best structures and leadership for the church, the spirit in which to celebrate the Mass and the answers to moral questions -- these are but a few areas where the people of a parish have often found themselves in disagreement.

Of course, people differ in other important ways. Groups within a parish often differ in ethnic background, in the amount of formal education they have pursued, in age, in economic means and in other ways too.

The amazing thing about parishes is not the many differences with them. It is that they actually achieve so much unity!

economic or even ethnic differences are profound, people can share the experience of tackling together some problem that touches all.

Ten years ago, three parishes helped form a community organization in a changing part of Cleveland. The organization's goal: maintaining a racially integrated neighborhood and promoting the quality of life in the neighborhood. Middle class and poor, blacks and whites; were equally committed to this goal.

In another parish where there were many differences among the people, the three activities that were especially effective in bringing people together were: the annual Good Friday procession in the streets, the annual picnic and the organization called FISH.

FISH (For Immediate Sympathetic Help) is a volunteer organization found in many communities. It serves people who request help -- whether the help takes the form of food supplies, looking after children, assisting an elderly person or meeting some other immediate need. In FISH, individuals agree to be "on duty" briefly each month.

Involvement in FISH does not call for a lot of preparation on the part of volunteers. The needs served by FISH are clear, the demands are limited and yet each person involved feels the

"Ten years ago, three parishes helped form a community organization in a changing part of Cleveland. The organization's goal: maintaining a racially integrated neighborhood and promoting the quality of life in the neighborhood. Middle class and poor, blacks and whites, were equally committed to this goal."

A lot of people feel that the differences among Catholics are part of their richness. But differences also contribute to the tensions in parish life. One group easily concludes that another group -- "they," whoever "they" may be -- is being favored in the parish's preaching or music, in educational programs, and other activities.

How can we account for both diversity and unity in parishes?

This is a challenge. Basic to meeting it is an attitude of respect for the "others" and a desire for unity -- a desire based on the conviction that we really are all one in the Lord. That sort of attitude is essential.

But what comes first, the attitudes or the behavior that will foster unity? Many people feel that the way to foster new attitudes is by first encouraging some new behavior.

The activities most likely to foster unity are, of course, those that underscore things people have in common. People share the Mass or they share opportunities to perform a service for one another. In situations where

support of all the others, it is the kind of service that offers people the opportunity to experience the unity they already share.

If people in a parish differ in the kind of Mass celebration they prefer, the problem can often be solved by providing options: the folk Mass and the organ Mass, a Mass with singing and one without.

● When people discover that their tastes and concerns are respected by others in their parish, the likelihood increases that these people will respond in kind.

● When people find an opportunity to rise above differences by engaging together in activities they are equally concerned about, the likelihood increases that they will allow for diversity, and, at the same time, experience some unity in their parish.

It often happens that one group in a parish regards another group as "they." Whenever this happens, parishes and their people need to start thinking -- to discover some creative ways of coming to regard everyone as "we," part of a unified parish.

New steps to faith and community

By Richard M. Lawless

My wife belongs to a small group — in this case, six women — that meets at least once each month. The agenda is simple: One member reads from Scripture or some other source. The group pauses for silent meditation and prayer between readings.

The group also distributes a prayer list with the names of family members, pastors and other people in special need. Each person in the group promises to pray daily for these people. Answers to earlier prayers are noted.

The six participants rarely miss a meeting because this time together has become such a special part of their lives. Each member is a busy person, involved, for example, with work in a church office or in a jail ministry.

A SMALL GROUP I was associated with in a Kansas town met weekly during Lent and monthly at other times. Shared prayer, which became quite personal over time, took about 30 minutes.

A discussion followed, with participants talking over a theme about Christian life. Especially important: Intellectual bantering was avoided; the group based its discussions as much as possible on personal experience.

Finally a simple ritual prayer celebration was conducted, to tie together the evening's sharing.

During the fall 1980 Synod of Bishops in Rome, Bishop Francis Stafford of Baltimore spoke movingly of how the small community or parish "cell" is contributing to the life of the larger parish today. Small groups, he said, are helping parish members lead lives of deeper personal faith and service; the groups are very helpful to families.

Small groups are found in scores of parishes. At times they are called Basic Christian Communities (BBCs), following the Latin American terminology. Some groups are organized within a neighborhood. Others may simply bring together a group of people who share some common interest or need.

The groups, it seems to me, are recognition that people need one another — need the kind of sharing possible with people who meet together repeatedly.

Whatever old or new name the groups might be given, they represent both a current reality in the church and a dream for the church on the part of many Christian communities.

Sometimes parish leaders express concern that small groups will become cliques, dividing mem-

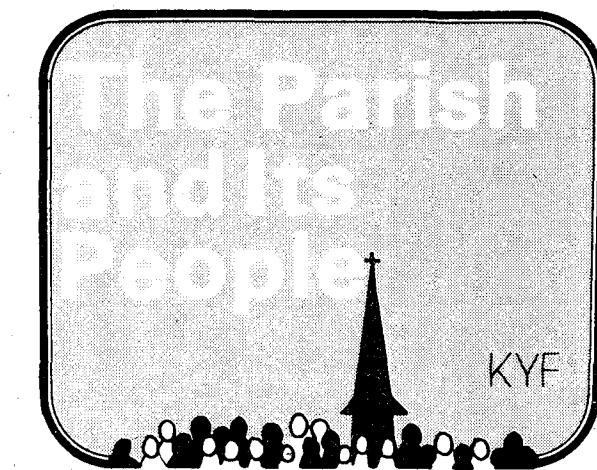
bers from the parish as a whole. However, in my experience, the people who get involved in small groups are not just people with a special attraction to such groups. People already involved in parish councils or liturgy and education committees also get involved. And the groups attract people who would not usually join any group.

OFTEN PARISH catechists or members of a finance committee find they profit by participation in a



small group. A person already active in a parish may become more closely identified with parish life after participating in a small group. Small groups have been known to refresh parishioners who felt burned-out after several years of parish service. I have seen people move out from small groups to larger roles in the parish.

Some people fear that small groups will drain off the time of priests, religious and other parish staff members for the sake of a relative handful of parishioners. Yet many have found the investment worthwhile. In my experience, efforts to sustain the



spiritual lives of parishioners in small groups have paid off for the whole parish.

Indeed, if the small community does not lead to benefits for the larger parish and the wider community, its motives and objectives need to be looked at seriously. The fruits of such communities ought to be visible sooner or later.

We are nearing the threshold of the 21st century. As we do so, some people think small groups are among the ways parishes and their people can renew faith and discover ways to live out the Christian message.

By Father John J. Castelot

The letters of St. Paul serve as a rather sobering corrective to our very natural tendency to idealize the first Christians. It is so easy to transform the old days into "The good old days."

This happened in the New Testament itself, with the writing of the Acts of the Apostles. Its author, St. Luke, looking back late in the first century, painted a consistently rosy picture of life among first generation Christians. He had his own very good reasons for doing so.

We may ask with a sigh why we can't be like the first Christians. We have the same Lord, the same faith, the same baptism, the same Eucharist. Paul reassures us that we are not all that different.

Paul's converts were not overnight saints, but real flesh-and-blood people, struggling to meet the challenge of the Christian ideal in a pagan, often hostile world.

Paul's correspondence with the church of Corinth reflects a real-life parish with more than its share of problems. The case he deals with in 1 Corinthians, Chapter 5, is a first-class shocker. A man in the community is living in an incestuous union with his stepmother. Paul can hardly believe his ears! Not even their pagan neighbors, bad as they were, would countenance such behavior — and the Christian community was supposed to be an example!

Apparently some Corinthian Christians had been so carried away that they considered themselves free from society's ordinary restraints. This attitude reveals itself more than once in this letter.

If the man's actions upset Paul, the reactions of Corinthians upset him even worse. They have done nothing to correct the situation; they actually seemed quite proud of their sophistication: "Still you continue to be self-satisfied, instead of grieving, and getting rid of the offender!" (1 Cor. 5:2).

What a way to carry out their mission to transform society! As for Paul, he would brook no further delay.

Under the circumstances, Paul can only cast an absentee vote; but he leaves no doubt what that vote is. He may be physically absent, but he is very actively present in spirit. "... have already passed sentence in the name of our Lord Jesus Christ on the man who did this deed. (1 Cor. 5:3).

But another translation of this passage could be suggested, based on the order of the words in Greek: "I have already passed sentence on the man who did this deed in the name of the Lord Jesus." This could indicate that the fellow, with tacit approval of the community, had been so audacious as to think he was entering a Christian marriage!

Paul's decision is clear and he expects the community to concur. "I hand him over to Satan for the destruction of his flesh so that his spirit may be saved on the day of the Lord." (1 Cor. 5:5). To us, thinking as we do today, this suggests physical punishment for the sake of spiritual salvation.

However, Paul was not that simplistic. Thinking in Semitic categories, he would not have tended to split the human person into flesh and spirit, body and soul. A person was an integral person.

Within the community the man enjoyed protection from the pressures of a disoriented society (Satan) and experienced love and moral support and peace.

Cut off from society, the man would be handed over to his own resources, at the mercy of all sorts of hostile pressures. Paul hoped this separation from the community would bring the man to his senses.

The awakening would be painful: in this sense it would involve the destruction of the flesh." But Paul's unexpressed hope is that the man would return to the shelter of the community, where he can "be saved in the day of the Lord."

A difficult situation

ADVENT

Making season's gifts *personal*

By David Gibson NC News Service

Gifts: You can't have the month of December without them — can you?

Gifts contribute to the happiness, the sense of wonder, the hope, the expectation, the satisfaction and the fun of this season.

Then again, gifts contribute to the busy pace of the pre-Christmas season. They add to the frustration, the worry, the fatigue and the cost!

IN FACT, gifts hold sway to such an extent at this time of year that lots of people begin to wonder why they put up with it all. Some conclude that once every other year would surely be often enough for an undertaking of such magnitude as the season's gift giving.

Then they remember how much Chris enjoyed his computer baseball game last year, how cute Regina looked in the sweater Grandmother made for her, how the excitement builds for children in the last days before Christmas and, of course, how much it means to see friends one hasn't seen for months.

In the last weeks before Christmas, gifts begin to make their appearance in homes everywhere. Some are wrapped early, for friends, co-workers, school parties. Others arrive by mail. Still others are tucked away in closets, not to be seen until the big day comes.

The big day for gifts, is Christmas. But for most people, gifts have assumed a big place within advent, too. Practically speaking Advent is, in more ways than one, the season of expectation and of getting ready.

Sometimes people wonder whether gifts are really basic to this season. A feeling can easily develop that something isn't quite right — that many, perhaps the majority, of the gifts each December could be taken away, with nothing of lasting value lost. Perhaps they're right.

On the other hand, people still pin a lot of hope to many of the gifts they give: hope that the meaning of a gift — its intent — will be understood; that the real purpose of each gift will make a difference to someone.

A basic idea of Christianity holds that Jesus touches others with his own life; that he is able to make a gift of life that transforms people. Because of the way he shares his life, Jesus causes people to see in a new way, enables them to live as if they had been re-created, reborn. Actually, the church considers Jesus a gift giver "par excellence."

And Jesus keeps on giving. For the church and its people, the sacraments are gifts of life that can change people. And the sacraments help people refocus their attention on life's meaning.

OFTEN TODAY, people have the feeling that this December season of gift giving is a time out of time, not part of real life. It offers a change of pace, an enjoyable time to cherish, but a time that will quickly pass as people get back to their real lives.

However, when gift giving is seen as what Jesus does, the real potential of the season breaks through into the open. This time of year is not just a delightful interlude. It is a time for concentrating on ways to touch one another, for learning to share life. It is a time to refocus attention on the real meaning of life.

This is why so many people talk today about finding ways to make the gifts they give more personal. This is why people are making gifts, baking gifts, sewing gifts — sometimes offering pledges of service to others.

The gifts of this season may be pale reflections of the gifts of Jesus. But



some people feel something can be done about this.

There is a growing sense today that

clear by giving something of themselves.

The gift is a symbol, an indication of

"A feeling can easily develop that something isn't quite right - that many, perhaps the majority, of the gifts given each December could be taken away."

the gift one gives can be a sign of the life one wants to give. So people try to make the meaning of the gift more

the giver's belief that it is possible for people to share their lives, that this is worth doing.

How can the gift giving of this season be made more personal? Here are a few ideas.

1. A GIFT FOR the chief cook in your home. Into every life, a little routine must creep. But making dinner every day from start to finish (including the cleanup afterward), is a whole lot of routine for any one person.

So here is a gift for your cook (your wife, mother, perhaps your father or

How to personalize gifts

another family member). Offer to take the cook's place every Wednesday night or Sunday afternoon for the next two months (or longer). Make Dinner that day, clean up afterward.

Give a pledge of this service in the form of a gift card — signed of course.

2. SOMETHING TO give parents. Parents need the gifts of their children's time and conversation. This is an immensely valuable gift for teenagers to give their parents.

Usually it is said that parents should give more time to their children. That may be true. But young people grow so fast and change so much, right before their parents eyes. The gift of your time and conversation makes it easier for your parents to know you well and understand you.

Pledge to give more time to your parents. Plan to take your parents out for pizza on some special days (Valentine's day, St. Patrick's Day).

Oh, if you're feeling like making a bigger gift, offer to help your parents plan a special Family night once a month for the next few months (during which times the TV is turned off for a while, a story may be read, current questions, concerns and hopes are shared among family members).

3. GIFTS FOR the poor and the sick. During this holiday season, it is customary for churches to give special

gifts to the poor and the sick, for example. Some people have the uncomfortable feeling that while this is good, in order to fulfill the demands of Christian service the giving needs to be extended to other times of the year.

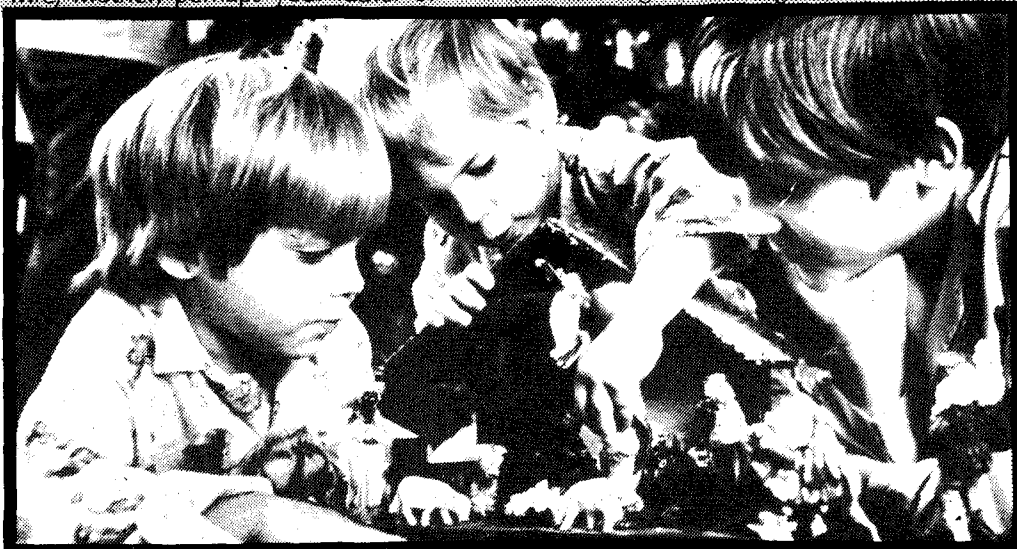
So a group of neighbors, a prayer group, a family or several friends might plan to give Christian service throughout the year. Identify a way of serving (in a soup kitchen, in homes for the elderly, through FISH or Meals on Wheels, or simply by helping the sick of your local community get to and from medical appointments).

Then, make this a gift in the form of a pledge to your pastor. Pastors don't ask much. They only ask for signs that the faith is alive and well among the people.

Those are three gift ideas. The list can readily be expanded through the use of your imagination.

The idea is this: Gifts that are Christ-like are gifts of self, gifts of life.

It takes a bit of faith to give these gifts: faith that life is really able to be shared among people. With that faith, it is only necessary to identify ways to share life — by sharing time, conversation, special talents, by considering the real needs of others.



"La Misericordia Debe dar Forma a la Vida",

Dice el Papa en su encíclica

Vaticano, (NC) - En una encíclica explicando al mundo la misericordia de Dios, el Papa Juan Pablo II dijo que "la sociedad será más humana si la gente introduce en sus relaciones "no solamente justicia sino también ese amor misericordioso que constituye el mensaje mesiánico del Evangelio."

El Papa previno contra programas que buscan justicia social sin estar formados por el amor y la compasión. Programas basados sólo en la idea de justicia "en la práctica sufren distorsiones", dice en su encíclica "Dives in Misericordia" (Rico en Misericordia), dada a la publicidad en Diciembre 2.

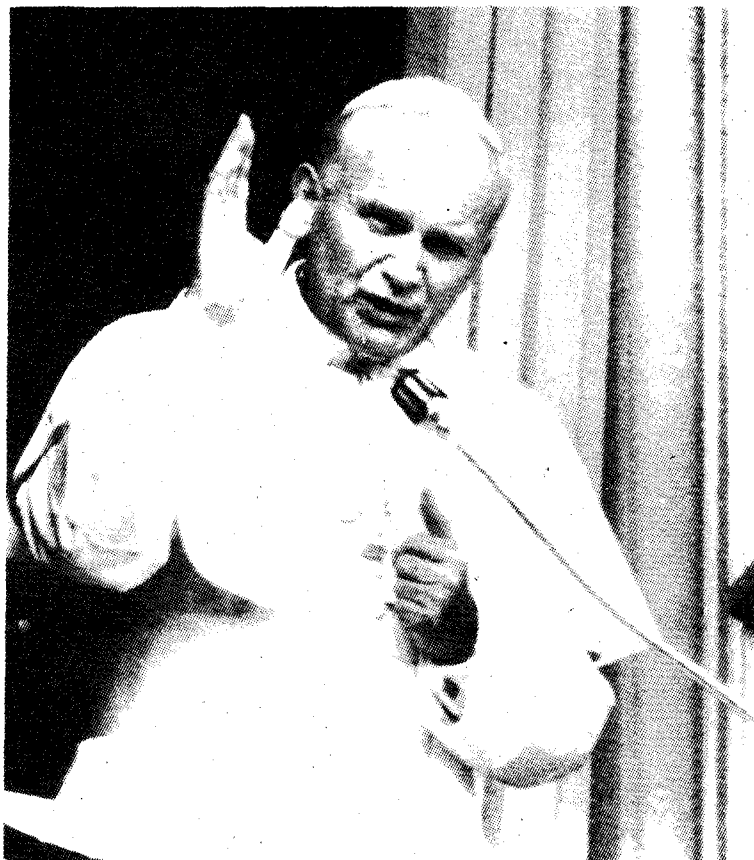
"Aunque ellos (los programas) continúen apelando a la idea de justicia, no obstante, la experiencia enseña que fuerzas extrañas han logrado poner una mano poderosa sobre la justicia, como es el rencor, la malignidad y aun la crueldad," dice el Papa. "En tales casos; el deseo de aniquilar al enemigo, de limitar su libertad y aun más, someterlo a total dependencia viene a ser el motivo fundamental de su actividad; esto contrasta con la esencia de la justicia, que por su naturaleza tiende a establecer igualdad y armonía entre las partes en conflicto."

La noción de 'Ojo por ojo y diente por diente' que Cristo rechazó, "fue la forma de distorsión de la justicia de aquel tiempo y continúa moldeando las ideas de hoy."

"Es obvio que en el nombre de una alegada justicia (por ejemplo), la justicia histórica de justicia social) el vecino es a veces destruido, asesinado, privado de libertad o negado de los derechos humanos fundamentales. La experiencia del pasado, y de nuestro propio tiempo, demuestran que la justicia sola no es suficiente, que aun lleva a la destrucción y negación de si misma, si a ese profundo poder que es el amor no se le permite darle forma a la vida humana en sus varias dimensiones."

Perdón mostranddo miseria es necesario en las relaciones humanas, dice el Papa en su encíclica de 83 páginas.

"Un mundo en el cual la facultad de perdonar fuera eliminada no será sino un



Desde la ventana del Vaticano el Santo Padre anuncia su segunda encíclica "Ricos en Misericordia".

mundo de injusticia fría y sin piedad, en nombre de la cual cada persona reclamaría su propio derecho por encima de los derechos de los demás; los varios egoísmos latentes en el ser humano transformarían la sociedad y la vida en un sistema de opresión del débil por el fuerte o en una arena de lucha permanente entre uno y otro grupo."

Continúa el Papa explicando que las demandas de la justicia no son canceladas por las razones del perdón. En ningún pasaje del Evangelio, el perdón, o la misericordia como su fuente, significa indulgencia hacia la maldad, el escándalo, la injuria o el insulto: En cualquier caso la reparación por el daño o el escándalo, compensación por la injuria y la satisfacción por el insulto son condiciones para el perdón."

La parábola del hijo pródigo, dice el Santo Padre; nos muestra que "el que perdona y el perdonado se encuentran uno al otro en un punto esencial, digamos la dignidad o valor esencial de la persona; un punto que no puede estar perdido y la afirmación del cual o su redescubrimiento; es fuente

del más grande gozo."

Uno de los principios básicos, quizás el más importante, de las enseñanzas del Concilio Vaticano II, dijo el Papa, es: "Cuanto más se centraliza la misión de la Iglesia en el hombre, por decirlo así, antropocéntrica, más se confirma y actualiza teocéntrica; es decir; se dirige en Jesucristo hacia el Padre."

"Jesús hace que se conozca el amor de Dios por el género humano; El confiere al todo de la tradición del Antiguo Testamento acerca de la merced de Dios un significado definitivo. No sólo habla de ello y lo explica por medio de parábolas y comparaciones, sino que, por encima de todo, El mismo lo encarna y personifica. El en sí mismo, en cierto modo, es la misericordia."

Además de revelar el "amor-merced" de Dios, "Cristo demanda de todas las gentes que sus vidas sean guiadas por el amor y la misericordia", añade el Papa. "Este requerimiento forma parte de la propia esencia del mensaje mesiánico y constituye el corazón del carácter del Evangelio."

¡Que Dios los bendiga!

Muy amados míos:

No se cómo expresar adecuadamente mi gratitud a todos ustedes que han orado por mi salud y me han enviado flores, tarjetas, telegramas y mensajes de estímulo durante mi aventura quirúrgica del corazón. ¡Que Dios los Bendiga! ¡Que Dios los Bendiga! Los quiero a todos.

Nunca esperé que el Señor tomara tan seriamente mi anuncio de que nuestra renovación evangelizadora empezaría conmigo, el Arzobispo. Estos días de recuperación han sido una especialísima oportunidad de orientación para mí. Fue un serio negocio ponerse bajo la cuchilla. Dios me dio el poco usual don de una sencilla confianza en El a través del proceso. Creo que las desacostumbradas horas de soledad, reposo y reflexión fueron un regalo especial que hizo más clara mi visión del sin igual modo de vida al cual estamos comprometidos por nuestro esfuerzo de Evangelización y de la tremenda importancia y potencia de dichos esfuerzos.

Por el amoroso cuidado que he recibido en el Hospital he tenido una experiencia enteramente nueva del Reino, del cual Jesús dijo sería reconocido por el amor que Sus seguidores tendrían unos por los otros. Cirujanos increíblemente hábiles y dedicados, humildes, parcialmente aterrados, siempre exultantes y siempre excitados por verse como la mano de Dios que daba nueva vida a un corazón que fallaba. Pequeñas enfermeras filipinas, suficientemente altas como para alcanzar apenas la baranda de la cama y mover una ceja ligeramente. Enfermeras, ayudantes, amas de casa - todas tan sensibles a la preocupación de su enfermo e intentando calmar, reasegurar y alegrar por medio de un interés que va más allá del salario. Capellanes, Monjas, Ministros pastorales ofreciendo su rico ministerio espiritual mientras, no sólo relajaban al paciente, sino que cuidaban de sus familiares y parientes también. Seres humanos liberados de las inhibiciones de la conveniencia, simplemente llenos del amor natural por el cual dijo Jesús que podríamos identificar a sus seguidores

Bajo el regocijo de esta fantástica atmósfera de amor humano fui sacudido por una más honda comprensión de lo que el Reino de la Buena Nueva realmente significa. Comencé a darme cuenta cuan casualmente aceptamos nuestra llamada a ser un pueblo de fe y amor, gentes cuyas vidas proclamen la Buena Nueva del amor de Dios y empecé a darme más clara cuenta del amor no-reconocido que el Reino de Jesús a traído a nuestro mundo, a menudo no completamente florecido porque ignoramos la causa o somos cínicos. Pensé no sólo en el personal que cuida de la salud, sino también en los maestros y maestras, en los dedicados sacerdotes y religiosos(as); desde luego, en los padres que abnegadamente se dedican a la amorosa atención de su familia; los innumerables actos de amor de esposas y madres y también, sí, del interés del policia en su posta y del personal de vuelo en el aire.

Nuestra afanosa Biblia no es totalmente el principal desafío de los Evangelios, la visión de genuino compromiso de transformarnos en las extraordinarias personas "iguales a Dios" que debíamos ser... "¿Qué es el hombre para que Te preocupes de él? Lo has hecho un poco menos que un dios, con honor y gloria lo has coronado." (Salmo 8)

No, demasiado tontamente permitimos que nuestra visión de la vida, nuestras aspiraciones, sean creadas por el cinismo, las malas noticias del mundo secular en el cual vivimos. Semanalmente toleramos la versión de la vida presentado por los medios de información que rebaja nuestras almas con la desespiritualización y desmoralizante insistencia, con historias de los fallos humanos como si casi fuera la esperada conducta. para ayudar a la prensa a vender unos cuantos ejemplares más, para que la TV aumente el ingreso por anuncios en sus programas, estamos dispuestos a renunciar, a ignorar, nuestra misión de ser la "luz en el tope de la montaña", de ser "la sal que da sabor", de revelar la vida como realmente es o por lo menos, como debiera ser.

Nuestro Programa Arquidiocesano de Evangelización es

(Sigue en la pag. 4A)

Amor en Acción en Haití

En Mayo de 1979, movido por su interés hacia el pueblo de Haití, el Arzobispo McCarthy envió el primer grupo de Amor en Acción a dicha isla a nombre de la Iglesia de Miami, para estrechar la relación que él había comenzado en Febrero del mismo año, por contacto personal con el Nuncio Apostólico en Haití, Arzobispo Luigi Conti.

El Arzobispo McCarthy expresó siempre su deseo de que la Arquidiócesis de Miami llegara más allá de sus límites desarrollando la conciencia de la universalidad de la Iglesia en su dimensión misionera. También tenía en mente declarar a la **Diócesis de Port de Paix**, la más pobre del hemisferio americano, **diócesis hermana de la Arquidiócesis de Miami**. Un programa de cooperación debía establecerse que llenara las necesidades de Port de Paix y Amor en Acción sería el puente.

Desde entonces Amor en Acción ha visitado las villas y pueblos de Port de Paix llevando ayuda, amor y estímulo a sus habitantes. La más reciente visita se hizo el pasado Noviembre, en la cual el Arzobispo McCarthy acompañando al equipo de Amor en Acción ya mencionado. Esperándolo estaba Mons. Luigi Conti, Nuncio Apostólico y el Padre Boniface Fils-Aime, Vicario General de la Diócesis de Port de Paix, quienes recibieron calidamente a los visitantes.

Después de cinco horas de viaje en jeep; brincando por los caminos de tierra, ríos y montañas llegaron a Port de Paix a eso de las 8 p.m., donde el Obispo Remy Agustín y el

Recorre Arzobispo McCarthy la diócesis hermana de Miami, la más pobre del hemisferio



El Arzobispo McCarthy, al centro y el Dr. Boza y Alicia Marill a su izquierda, junto a los miembros del Comité local de Viviendas

Obispo Coadjutor Mons. Colimon les esperaban con el típico afecto de la gente de Haití.

Después de la cena los miembros de Amor en Acción conversaron con los obispos sobre la situación pastoral de la Diócesis hermana de Miami. En Port de Paix hay poco servicio eléctrico y por ello la población se acuesta temprano; pero a las 6 a.m. las calles están llenas del vibrante rumor de los hombres, las mujeres y los niños que se apresuran para llegar a los pocos trabajos que hay en el poblado, al mercado y a la escuela.

Nov. 5, 9 a.m. Después de celebrar la Misa y desayunar los visitantes comienzan un intenso día de visitas pastorales.

Primero, el complejo de viviendas de Nan Palan, este

lugar es uno de los más pobres de la muy pobre Port de Paix y se están construyendo aquí 78 unidades de vivienda con la cooperación de laicos del lugar, 16 ya han sido completadas y la Cruz Roja ha puesto su grano de arena con entusiasmo. Las nuevas casas hacen un tremendo contraste en Nan Palan.

El Arzobispo McCarthy es recibido por los habitantes y los niños de un centro de alimentación (comedor) cantando en creole. Después visitan otro centro de nutrición cercano a Nan Palan. En el las

madres aprenden trabajos manuales mientras ayudan en el centro. El seminario menor, la escuela técnica y la de maestros y un vivero de peces eran las metas para visitas de la tarde en la villa de Lovoud. El salario anual del cocinero de la escuela técnica lo paga Amor en Acción. El resto de la tarde se fue en conversaciones con el Comité local de Viviendas mientras el Padre Boniface traduce las charlas.

Se discutió sobre la dimensión educacional del proyecto para la gente de Nan Palan, las mejoras para centros alimenticios, la construcción de letrina



Vista de la entrada de Nan Palan, en descenso. Véase el contraste de las casas nueva y las viejas.

y de un centro comunitario que tenga iglesia, escuela y centro de reunión. Se fija una fecha para cada paso desde ahora hasta Enero, para la próxima visita del equipo.

Nov. 6, 6 a.m. Arzobispo celebró Misa en la Catedral, llena en sus dos terceras partes por fieles que cantaban en haitiano alabanzas al Señor. El P. Boniface traduce el sermón del Arzobispo en el cual explica el sentido de su visita a Port de Paix, de donde unos 50,000 de sus hermanos hoy viven en la Arquidiócesis de Miami. Pone énfasis en la

universalidad de la Iglesia y anuncia su deseo de hacer de Port de Paix una hermana de Miami. Los concurrentes muestran su contento y gratitud con ruidosos aplausos. El Obispo Colimon agradece las palabras del Arzobispo McCarthy con breve alocución. La estación de radio local transmitió la visita en detalle esa misma mañana.

Un nuevo aspecto de esta visita de Amor en Acción es la preparación de un Equipo de Salud, dirigido por el Dr. Boza, que servirá a la población de Nan Palan durante los 10 días de la visita de Abril de 1981.

A las 8:30 a.m. comenzó el viaje de regreso a Port au Prince visitando al paso las parroquias de la zona, saludando a los párrocos y fieles de Chansolme, Bassin Blue, Grosmorne Y Gonaive, al mismo tiempo que les entregaban y recogían el correo.

Llegaron a la capital a las 3 p.m. Esa noche fueron invitados el Sr. Arzobispo McCarthy y los miembros de Amor en Acción a cenar con el Nuncio Apostólico.

Nov. 7. El grupo aborda el avión que los traerá a Miami con el sentimiento de haber estado inmersos en un mundo culturalmente diferente y sin embargo con el mismo amor a Dios, que nos hace hermanos y hermanos a todos.

Concierto de Navidad en N.S. de la Divina Providencia

Para el Viernes 19 de Diciembre, a las 8:30 p.m., está señalada la Cantata de Navidad que ofrecerán el Miami Boyschoir, el Miami Girls Chorus y la Coral de Miami en el auditorio de la Iglesia de Ntra. Sra. de la Divina Providencia, West Flagler y la Avenida 102.

San Gerardo Majella

San Gerardo nació en Muro Lucano, Italia, el 23 de Abril de 1726. A los doce años de edad murió su padre que era sastre y Gerardo tuvo que emplearse de aprendiz de sastre cuyo oficio ya conocía algo. Algún tiempo después fue llamado a trabajar para el Obispo de Lacedonia. Cuando falleció el obispo Gerardo abrió su propio taller de sastrería cuyas utilidades dividía entre su familia y los pobres de la parroquia.

Su deseo de entrar en el convento de los Capuchinos fue rechazado por su pobre salud y finalmente en 1749 fue aceptado como hermano por la orden de redentoristas. Sirvió como sastre y atendiendo a los enfermos de la orden cuando no tenía nada que hacer como sastre.

En los tres años que siguieron se destacó sobremedera por su espíritu de profecía y su habilidad para leer en las almas de los hombres. Como resultado de su poco común santidad fue nombrado consejero espiritual de varios conventos y eventualmente fue

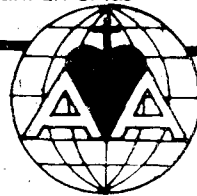


consejero de muchos otros religiosos.

Murió de tuberculosis a los 29 años en 1755, después de predecir con exactitud el día y la hora de su muerte. Su último deseo fue que le pusieran en su puerta esta frase:

"Aquí se hace la voluntad de Dios, como a El le place y por tanto tiempo como a El le plazca."

Gerardo, el "creador de prodigios" como le llamaron, fue canonizado por San Pío X en diciembre 11 de 1904.



AMOR EN ACCION

Presenta:

SHOW INFANTIL DE NAVIDAD

"JESUS Y LOS NIÑOS DEL MUNDO"

Domingo 21 de diciembre

Little Flower "Old Church"

1270 Anastasia Avenue, Coral Gables

Funciones: 1:00-3:30 p.m. Y 4:30-7:00 p.m.

Películas Marionetas Villancicos Globos

Payasos Mago Juegos

Donación: \$2.00 (para los niños de Haití)

Estudia Realidad de Miami el Apostolado Hispano

POR JULIO ALVAREZ
Coordinador del Equipo
Pastoral Hispano

El pasado 23 de Noviembre se reunieron durante todo el día más de 50 representantes y algunos asesores espirituales de los movimientos y organizaciones apostólicas de Miami, con el Equipo de Pastoral Hispano y el Obispo Agustín Román, Vicario del apostolado latino de la Arquidiócesis.

La reunión fue convocada por el Equipo de Pastoral Hispano para reflexionar sobre la realidad de Miami para estudiar el programa de evangelización de cinco años de la arquidiócesis y comprobar si el mismo se ajusta a la realidad del momento, y para hacer recomendaciones específicas para que los Movimientos y Organizaciones apliquen a cabalidad dicho programa.

Analizando la realidad, entre las prioridades señaladas por los asistentes surgieron las siguientes:

Necesidad de evangelizarnos mientras evangelizamos.

Necesidad de representación a través del Equipo de Pastoral Hispano.

Necesidad de sacerdotes formados en la comunidad eclesial de Miami.

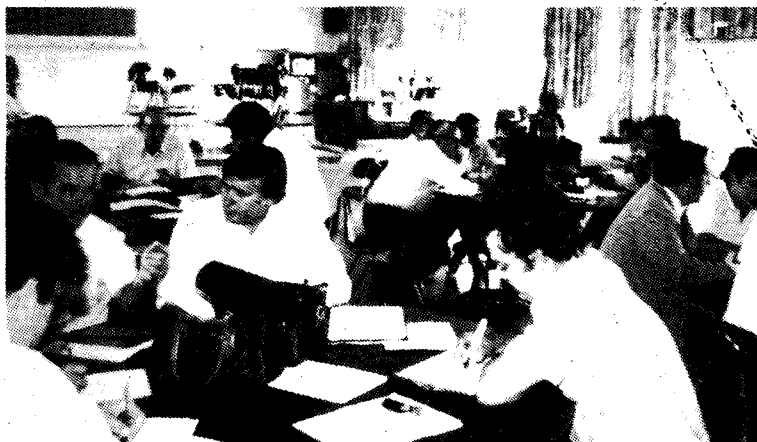
Necesidad de asesores espirituales que dediquen todo el tiempo a este ministerio.

Analizando el mundo que nos rodea, el grupo indicó su preocupación por la apatía y el materialismo en nuestra sociedad, las divisiones sociales en esta comunidad personalista en que vivimos, la crisis de la institución familiar y la pobreza e injusticia social prevalentes en muchas áreas de nuestra comunidad.

Trás el análisis detallado de la realidad y el estudio del programa del Arzobispo para la evangelización de nuestros ambientes, concluimos que dicho programa reconocía positivamente que los movimientos pudieran tener su propio plan de evangelización de acuerdo con sus objetivos específicos. El grupo también consideró muy positivas las visitas pastorales



Mons. Román, Vicario del Apostolado Latino en la Arquidiócesis de Miami y Julio Alvarez, Coordinador del Equipo de Pastoral Hispana, se dirigen a los miembros de los Secretariados.



Vista parcial de los distintos secretariados apostólicos que asistieron a esta sesión, de estudio de las necesidades pastorales de los hispanos de la arquidiócesis.

de los Obispos a las parroquias y se instó al Equipo de Pastoral Hispano a participar en dichas visitas en el futuro.

El grupo consideró que el programa diocesano carecía del vínculo Movimiento-parroquia y no da respuesta a necesidades concretas de los Movimientos. Igualmente, consideró que una mayor representación hispana y seglar en el Consejo de Evangelización debía ser una alta prioridad.

Salieron los asistentes a este día de trabajo dispuestos a fortalecer los lazos de hermandad, unidad y caridad que ya existen entre muchos. En el próximo año, la cooperación entre los Movimientos y Organizaciones tomará características prioritarias con el fin de comunicarnos mejor y poder trabajar más eficazmen-

te, en conjunto, por la extensión del Reino de Dios.

Por tanto, se convocó a una segunda reunión el Domingo 22 de Febrero, a la cual asistirán todos los secretariados de los trece Movimientos y Organizaciones representados en el Equipo de Pastoral Hispano. Igualmente, se acordó trabajar muy de cerca con la Oficina Regional del Sureste, que dirige el Padre Vizcaino, en la programación de seminarios y talleres de formación y concientización.

En resumen, un día de trabajo intenso, pero lleno de verdadero espíritu cristiano y verdaderamente fructífero que, sin duda alguna, ha fortalecido y solidificado al Equipo de Pastoral Hispano y augura grandes acontecimientos para nuestra comunidad eclesial.

Sanados Para Servir...

"El Padre Carlos Lozano, de la Orden Eudista y Rector del Seminario Menor de Barranquilla, Colombia, ofrecerá un día de Renovación Carismática el Domingo 21 de Diciembre de 9 AM a 6 PM en la iglesia de San

Juan Bosco, 1301 West Flagler, Miami, finalizando con la Santa Misa.

La "Comunidad La Vid" y su Pastor, el Rev. P. A. Navarrete, te invitan a este día de Adviento."

OFICIAL

ARQUIDIOCESIS DE MIAMI

La Cancillería anuncia que el Arzobispo Edward A. McCarthy ha hecho los siguientes nombramientos.

El Rev. O. John Barrow, Párroco Asociado a la Parroquia St. Joan of Arc, Boca Raton, efectivo desde Diciembre 17, 1980.

El Rev. P. Joseph M. Cinesi (recién ordenado), Párroco Asociado a la Parroquia Immaculate Conception, Hialeah, efectivo desde Diciembre 17, 1980.



Al Bon Marche

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La siguiente carta, que resumimos, fue escrita por un refugiado recién llegado via Mariel, a las hermanas Reparadoras de Miami Beach. Dejamos a nuestros lectores en libertad de hacer juicio sobre esta pareja. Por nuestra parte, estamos orgullosos de saber que todo lo que vino no es "escoria".

"Queridas hermanas:

"La presente es para comunicarles que nos encontramos en perfecto estado de salud y sin ningún tipo de problemas. He tardado en escribirles y ustedes deben estar bastantes preocupadas. les diré que hemos caído de "fly" en este lugar, aquí nos dan todo tipo de ayuda y tenemos nuestra casita, junto a nosotros hay varios matrimonios cubanos recién llegados también y nos llevamos como familia.

"Añoramos Miami, porque decir Miami es decir Cuba, pero no puedo dejar de reconocer que las condiciones en Miami no eran las más propicias para nosotros.

Pasamos muchos trabajos y en realidad, no pasamos más gracias a ustedes, a la Iglesia Católica, porque supieron comportarse poniendo muy alto el nombre de nuestra religión. Pueden tener fe en nosotros y asegurarse de que aquí tienen un matrimonio que las quiere y tiene afectos a todas en general.

"Hermanas, tenemos pensado quedarnos aquí por un par de años, en realidad nos va bien. Emma está encantada y ha engordado como diez libras. Al fin he vuelto a ver a mi esposa como en realidad es. Ya no está nerviosa y ahora es ella la que me alienta; ahora si soy un hombre feliz.

"Bueno, Hermanas, está demás decirles que les den recuerdos a todos y si van por el hotel Ambassador, den nuestra dirección a las amistades que allí dejamos y que nos quieren mucho. Espero más adelante hablarles algo más de esta zona. Por el momento, chao. Sin más, un matrimonio que les quiere y aprecia"

Carlos y Emma Cárdenas

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La Catedral St. Mary: 50 Años Jubilosos

Por George Kemon

"Este es un día feliz para ustedes, Padre La Cerra y todos aquí en la Catedral," dijo el Obispo John Nevins en su homilía de la Santa Misa el pasado lunes 8 de Diciembre, fiesta de la Inmaculada Concepción y 50 Aniversario de la fundación de St. Mary, que se celebró con toda la fastuosidad y ceremonial que la Iglesia pudo acoplar para tan solemne ocasión. Las vigas se estremecieron hasta los basamentos con la música de las trompetas, bongoes, guitarras, cuatro coros y las jubilosas voces de más de 600 fieles que asistieron a la Liturgia.

Cuatro obispos rindieron tributo a la Santísima Virgen: Monseñor Robert F. Joice, obispo retirado de la Diócesis de Burlington y residente en Miami, Monseñor Paul Tanner, obispo retirado de St. Augustine; Monseñor Agustín Román, obispo auxiliar de Miami y el también obispo auxiliar Monseñor John J. Nevins, principal celebrante en la Misa.

Más de 40 miembros del

clero de la Arquidiócesis de Miami participaron en la gozosa ocasión.

Coros estacionados en el altar, representando los segmentos haitianos, hispanos, francés e inglés de la multilingüe congregación. Al fondo, un gran coro compuesto por voces de varias parroquias añadieron sus cantos a la amplia gama de sonidos que hacían eco en el vasto interior. El contagioso sonido de los bongoes y guitarras haitianas y su música traía cálidas sonrisas y vida a los congregantes cuando tocaban y cantaban sus himnos nativos.

En la homilía, el Obispo Nevins llevó a la concurrencia en un breve viaje por la historia de Estados Unidos señalando los lugares que fueron nombrados en honor a María, traída a estas costas por los exploradores y colonizadores que buscaron la protección de la Virgen en sus viajes y en tierra después de su llegada aquí: el estado de Maryland, el Río de la Concepción (hoy Río Mississippi) y la dedicación de todos los Estados Unidos a Ella por el Arzobispo Carroll de Baltimore en 1790, quien la

llamó "Reina Protectora de Todos Nosotros".

"¿Qué hicieron los cubanos cuando vinieron? Ellos fueron a la orilla de Biscayne Bay y dieron gracias a Nuestra Señora de la Caridad por su viaje seguro y su liberación", dijo el Obispo. "Ustedes pueden ver que parte juega María en nuestras vidas, en esta nación, en el mundo. ¡Oh, María! ¡Tú eres en verdad la Gloria de Jerusalem, el Heraldo de Israel y el gozo del pueblo!" concluyó Monseñor Nevins.

Padre La Cerra, Rector de St. Mary y Canciller de la Arquidiócesis, anunció que las mujeres de la parroquia habían confeccionado las sagradas vestiduras y las estolas que usaban los celebrantes de la Misa.

"Han puesto en la confección de estas prendas una labor de amor durante un buen tiempo." Dijo P. La Cerra y agregó que ellas están haciendo 24 juegos de vestiduras que estarán disponibles para futuros eventos en la Catedral; fue generoso en sus elogios hacia todos los que trabajaron arduamente en hacer del aniversario un triunfo, los



El conjunto haitiano de bongoes y guitarras que puso sonrisas y vida en los asistentes a la Liturgia en la Catedral de Miami.

coros, la Liga de Mujeres de la Catedral - 70 damas que laboran en muchas áreas de la vida de la Catedral, incluyendo la preparación de los alimentos ofrecidos en la recepción que siguió a la Misa.

La Catedral de St. Mary fue fundada al final de los 20 cuando un pequeño grupo de fieles se unieron para hacer realidad una parroquia católica en la sección Little River. 1930 vio el fruto de los sacrificios y esfuerzos cuando la Primera Misa fue celebrada por el P. William Wilkinson, C.P.D., pequeña iglesia de madera, la original St. Mary; mas adelantado el año fue declarada parroquia, con

un extenso territorio y su primer párroco fue el P. Patrick Roche, e.p.d.

La presente Iglesia se dedicó en Enero de 1957 y un año más tarde fue elevada al rango de Catedral cuando se estableció la Diócesis de Miami.

"La Catedral es la Iglesia principal de la Arquidiócesis. Celebrar sus 50 años es celebrar no sólo el pasado sino su presente y su futura promesa," dijo el P. La Cerra.

Para la celebración tuvieron también otros muchos eventos: una exposición de modas de 1930, un picnic parroquial y un concurso de talentos.

Liturgistas Hispanos se Reunirán en Miami

Little Rock, Ark. - El Instituto Hispano de Liturgia, un grupo de religiosos y laicos de ambos sexos interesados en la Liturgia Hispana y dedicados en promover, enriquecer y atraer simpatía por las muchas tradiciones religiosas y símbolos culturales hispánicos en los Estados Unidos, celebrarán su tercera reunión en Miami el 13 de Febrero de 1981. La primera reunión tuvo lugar en San Antonio, Tx, en 1979.

El Padre Roberto Torres,

Presidente y vocero del Instituto dice que el encuentro de Febrero "indudablemente unirá gente de todas las regiones de Estados Unidos que están activamente envueltos en ministerios litúrgicos a los hispanos."

Padre Torres añadió que "en la reunión de Miami decidiremos sobre las tareas y la acción necesaria que deberán tomarse teniendo en cuenta la investigación sistemática y eficiente en

relación con las necesidades litúrgicas de los hispanos. Trataremos de ver como llenamos esas necesidades.

"Una de las metas del Instituto es reunir a mucha gente de talento que contribuyan sus ideas y dedicación a desarrollar nuevos medios de incorporar la riqueza de nuestras devociones y tradiciones populares en la corriente litúrgica.

Todos los interesados en asistir a la reunión de Febrero, así como saber más sobre el Instituto pueden escribir a: Rev. P. Arturo Pérez, 3210 South Union Ave., Chicago, Ill. 60616; para las reservaciones de acomodación en Miami deben ponerse en contacto con el Rev. P. Juan Sosa, 3609 South Miami Ave., Miami, Fla. 33133.

Carta del Arzobispo

(Viene de la pag. 1A)

un esfuerzo revolucionario, positivo, arrollador para transformar con nuestra conducta como discípulos de Cristo, por el ejemplo que demos, la deprimente y enfermante destrucción del espíritu de nuestros tiempos que fue prodigado por el Padre Celestial cuando envió a Su Hijo como el Mesías para dejar entre nosotros el Reino de Dios.

Durante la Evangelización de 1981, intentaremos especialmente renovar la vida parroquial como medio poderoso de hacer real y vivir la Buena Nueva.

¡Que el Adviento sea una época de seria y orante reflexión sobre la venida de Jesús el Mesías que ilumine nuestras vidas!

Gracias nuevamente por vuestra amorosa preocupación y el piadoso interés demostrado durante mi enfermedad.

Devotamente suyos en Cristo
Edward A. McCarthy
Arzobispo de Miami

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LA PIETA

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

Para una información envíenos esta cupón.

CEMENTERIOS CATOLICO, P.O. BOX 520128, MIAMI, FL. 33152.

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