



Charity workers hit budget cuts

'No matter what happens in Washington, the poor will still be there, the aged will still be there . . .'

LAS VEGAS (NC) — Participants at the annual meeting of the National Conference of Catholic Charities expressed concern about the short- and long-range effects of the Reagan administration budget cuts on the poor, the choice of Las Vegas for a meeting site and the role of the handicapped in society.

Concern about the fate of the poor under the Reagan budget cuts was summed up by one delegate, who said: "No matter what happens in Washington, the poor will still be there; the aged will still be there, the sick will be there and so will all those others who have depended upon us for counseling, for advocacy, for concern. We cannot abandon them, even, or especially if, the government does."

CONCERN ABOUT a national charities convention being held in the gambling center of Las Vegas was addressed by Bishop Norman F. McFarland of Reno in his homily during the opening liturgy in Guardian Angel Cathedral — which is adjacent to the Las Vegas strip.

"The choice of Las Vegas as your convention site this year was not without expressed concern and serious reservations on the part of many; which is not surprising, given a commendable sensitivity to the image of who you are and who you represent, and the gaudy hedonistic image that Las Vegas unhappily reflects around the world," he said.

"A certain incompatibility of images might indeed be alleged."

But, as he added, if those reservations were carried to the limits, "I suppose it would have to be said that Our Lord himself might have been a little more careful about some of the dinner invitations he accepted; that St. Paul should have stayed out of Corinth, the notorious city of his day; and, of course, St. Peter would never have ended up in pagan Rome."



YELLOW BRICK ROAD — School walls have never been known for their excitement, but St. Francis Xavier School in Miami's inner city has proved that this isn't always the case. Fr. Bill Mason, standing with artist Marvin Parker,

says the kids enjoy the mural based on 'The Wiz' (Wizard of Oz) which took several months to complete. Voice Photo by Prent Browning.

Likewise, church members in Nevada, "who live and work here, would have to consider seeking a more proper milieu," he added. "Obviously these are not defensible conclusions."

Instead, as he added, given the "certain incompatibility of images," Catholic Charities participants should be a "sign of contradiction."

"ISN'T THAT what it is all about? Are we not, as Christ's church, to be a sign of contradiction — and where better to raise that sign than where the contradiction is more apparent?" he asked. That's how the church in Las Vegas sees itself and how it regards Catholic Charities as well, he said. "We don't expect you to meld into the crowd; on the contrary, we ask that you be a sign of contradiction."

Also at the meeting, delegates discussed the responsibility to be political advocates for the handicapped; a policy paper criticized social attitudes which suggest handicapped persons can be relegated to the fringes of society.

The NCCC proposed as "expeditious and responsible action" on the local level that:

- Disabled persons should be invited to join Catholic charity boards.
- Support services to prevent institutionalization should be developed.
- Disabled persons should be recruited by Catholic agencies.
- Catholic Charities should form

alliances to develop programs for handicapped persons.

• Special efforts should be made to accommodate handicapped persons in churches, such as providing wheelchair ramps, interpreters for the deaf, large print or Braille materials and specialized religious programs.

Promotion of equal opportunity for handicapped persons.

The conference included discussions on emergency pregnancy services, immigration and refugee settlement, elderly housing and the economy, Christian values in management, Native Americans, battered spouses and the death penalty.

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Priest sees suffering by poor

ALBANY, N.Y. (NC) — "In the short term, there's going to be a lot of suffering. In the long term, there's going to be a reaction of people who've been alienated by the administration's policies," said Father Marvin Mottet, executive director of the Campaign for Human Development (CHD).

In any terms, the Reagan budget cuts are not good news for an anti-poverty program like the CHD, he stated.

"THERE ARE two cuts that are going to hurt us the most," Father Mottet said this week. "One is Vista, which President Reagan wants cut in half and then phased out another year. The other is the elimination of CETA."

These organizations customarily have provided workers for many of the self-help programs sponsored by the CHD. South Florida has received several CHD grants.

Cuts in other federal social programs will also put an extra burden on the CHD to "fill the gap," Father Mottet said. He has been on his annual tour stumping for the CHD and is hoping for a 10 percent increase in its annual collection, which will be taken up Nov. 22.

CHD officials and Catholic Charities directors already feel "under the gun"

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UNITED — Anti-nuclear blockaders raise joined hands in a gesture of unity as they are arraigned in San Luis Obispo, Calif., on charges of trespassing and failure to disperse during the Diablo Canyon nuclear power plant protest. More than 1600 persons were arrested. (NC Photo from UPI).

Iran wants elimination of Baha'i faith

GENEVA, Switzerland (NC) — A dependency of the U.N. Commission on Human Rights said the Baha'i community in Iran is being persecuted because of religious intolerance by the Islamic government and a desire to eliminate the Baha'i faith.

The "perilous situation" facing the Baha'i community should be constantly reviewed by the United Nations, said the Subcommittee on the Prevention of Discrimination and Protection of Minorities which met in Geneva in September.

A subcommittee resolution said in-

formation received by the body demonstrated "the systematic persecution of the Baha'is in Iran, including arrests, torture, beatings, executions, murders, kidnappings, disappearances, abductions and many other forms

The Iranian government appears to have ignored previous approaches and behalf of the Baha'i community, added the resolution.

The Baha'i community is a sect formed in Iran in the 19th century. It advocates the spiritual unity of mankind and the equality of men and women.

Pope: Negotiations not bloodshed — Poland

CASTELGANDOLFO, Italy (NC) — In a strong and emotion-charged voice Pope John Paul II has appealed for negotiations rather than bloodshed in his native Poland. The pope told an audience of 10,000 visitors in Castelgandolfo that "too much Polish blood was spilled during World War II for people to be able to talk or think about a new spilling of blood." Speaking in Polish, Pope John Paul said, "We know very well that important and difficult issues ought to be resolved through dialogue and not through confrontation."

Bishops call for full freedom of communication

WARSAW, Poland (NC) — In sharp language the Catholic bishops of Poland called for full freedom of the

press, television and all other means of communication. In a statement read in churches throughout Poland the hierarchy termed constraints of such freedom inadmissible. Access to the government-controlled media has been one of the key issues in the battle between Solidarity, the independent labor movement, and the ruling Community Party. "The monopoly of a social group or an ideology to proclaim its own opinions through the social communication system is inadmissible," the statement said.

Guatemala — campaign to discredit Church

GUATEMALA CITY (NC) — The bishops of Guatemala in a pastoral letter sharply denounced what they called a government "campaign to discredit the church." "Besides the assassination and disappearance of 12 priests . . . besides the violent deaths

Renew commitment to spiritual values, says Pope

CASTELGANDOLFO, Italy (NC) — The of summer vacation provides a good opportunity for Christians to renew their commitment to the Gospel's spiritual, cultural and social goals, Pope John Paul II said recently.

Addressing a crowd of about 12,000 people before his noontime recitation of the Angelus in Castelgandolfo, the pope spoke of the recent feast of St. Matthew.

THE APOSTLE'S GOSPEL calls on Christians to "learn to know God and develop themselves, dominating and using the things which surround them, in order to progress ever more toward a fullness of life," he said.

"In this period of the year, when activities begin again in schools, in parishes, in associations, in offices, in factories and in fields, this Gospel can well be reread as a key to spiritual, cultural and social commitment and action," Pope John Paul said.

After the Angelus prayer, the pope spoke in eight languages, including Dutch. He had special greetings in French for a Canadian pilgrimage from Quebec and in English for a group form Our Lady of Victory Parish in Baltimore and members of the Divine Word Missionaries.

POPE JOHN PAUL spoke at length to visitors from his native Poland, telling them that "every day, I pray unceasingly for my homeland."

To a group of pilgrims from Czechoslovakia, the Pope said in Polish: "The church in Czechoslovakia and the Czech and Slovak peoples are dear to me and are always the object of my daily prayers."

He did not mention the tense political situation in Poland, but it is believed that he was being updated by two of Poland's top churchmen who had recently arrived in Italy. They are Cardinal Franciszek Marchanski of Cracow, and Auxiliary Bishop Bronislaw Dabrowski of Warsaw, general secretary of the Polish Bishop's Conference.

THE TWO ARRIVED in Rome Sept. 21 and it was generally believed that they would have private meetings with the pope.

Sources in Rome said the two prelates arrived to get papal approval for the text of a major address to be delivered in the near future by Archbishop Josef Glemp of Warsaw and Gniezno, primate of Poland.

The Vatican would not confirm that Pope John Paul met with Cardinal Marchanski and Bishop Dabrowski.

Bullet proof glass at Castelgandolfo

CASTELGANDOLFO, Italy (NC) — A new chapter in the protection of the pope was opened recently with the appearance of bullet-proof glass on the balcony of the papal summer residence in Castelgandolfo. Pope John Paul II stood behind the chest-high shield as he spoke to some 7,000 visitors in the square below.



News At A Glance

of many catechists and other members of Christian communities, a campaign to discredit the church has been launched in the last few days," the bishop said. The letter also praised Father Stanley Rother, an American missionary to Guatemala who was recently assassinated.

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Msgr. Higgins visits Poland, lauds Solidarity

By NC News Service

Msgr. George G. Higgins relayed the "profound admiration and respect" of the American people to the Polish Solidarity workers in his homily at a concelebrated Mass Sept. 26 in Gdansk, Poland.

Msgr. Higgins, who teaches at the Catholic University of America in Washington and is former secretary for special concerns of the National Conference of Catholic Bishops, planned to celebrate Mass each day during his Sept. 24 - Oct. 1 visit in Poland. He was in the country as a private citizen.

MSGR. HIGGINS also distributed a speech by the AFL-CIO's president, Lane Kirkland, who had prepared the speech for delivery at the congress of Poland's independent trade union, Solidarity. But Kirkland and other AFL-CIO leaders were denied visas by the Polish authorities.

Kirkland's speech, which was read at the congress and was loudly applauded, described Solidarity as the

sole "authentic voice" of Polish workers.

Solidarity reconvened its controversial national congress Sept. 26 after an interval of three weeks since the first stage of the congress. The 824 delegates from all over Poland gathered in Gdansk, although an intense propaganda campaign against Solidarity had been conducted by the communist authorities.

In his address Msgr. Higgins told the Polish delegates of the fellowship between American and Polish workers, but added, "I have absolutely no intention whatsoever of getting involved, directly or indirectly, in the internal affairs of your movement or the internal affairs of the Polish nation."

Msgr. Higgins, quoting from Pope John Paul II's recent encyclical, "Laborem Exercens" (On Human Work), said, "In order to achieve social justice in the various parts of the world, in the various countries, and in the relationships between them, there is need for ever new movements of solidarity of the workers and with the workers . . . The church is firmly committed to this cause, for she considers it her mission, her service, a proof of her fidelity to Christ, so that she can truly be the church of the poor."

"**MOREOVER**, I have long since come to realize that labor unions in Pope John Paul's words, are 'an indispensable element of social life . . . a mouthpiece for the struggle for social justice, for the just rights of working people,'" Msgr. Higgins said.

He called unions "an integral part of our Catholic tradition," and said the American labor movement, with the support of the Catholic Church and other religious bodies in the United States, has been struggling for many generations to enable the working people of the country to achieve the basic goals set up in the papal encyclicals.

Msgr. Higgins said the presence of Solidarity's leader, Lech Walesa, at the AFL-CIO convention in November will "help American workers immeasurably. His visit to the United States as your official representative will inspire them to keep up the good fight for social justice and, needless to add, will also help to advance the cause of working solidarity so dear to the heart of Pope John Paul II."



SISTERLY KISS — Oakland A's manager Bill Martin gets a hug from a nun in the stands at Arlington Stadium between innings as his team played the Texas Rangers in Arlington. Martin was talking to a friend when the nun approached him. (NC Photo from UPI).

Papers drop Greeley

NEWARK, N.J. (NC) — Archbishop Peter L. Gerety of Newark, publisher of The Advocate, archdiocesan newspaper, said in his column that the paper will no longer carry the syndicated column of Father Andrew Greeley.

Recently, The Florida Catholic also dropped the sociologist-priest's column.

Saying that he took the step "regretfully," Archbishop Gerety said he objected in particular to a Father Greeley column which criticized American priests for what Father Greeley called "arrogance."

The Archbishop wrote, "I simply cannot permit that the rantings of Father Greeley about my brother priests be given forum in the pages of The Advocate."

"No one has to tell me about the faults and foibles of priests," he added. "We are just like any other members of the human race. Priests are human and our people are well aware of the fact."

Father Greeley was unavailable for comment.

Suffering expected

continued from p. 1

because of the anticipated increase in project applications for grants, he said. Last year, even before the threat of federal cuts, the campaign received applications requesting more than \$40 million in funding. CHD had less than a sixth of that amount to divide up.

"We got 600 applications this year

and next year we expect double that. We're going to be hard-pressed, there's no doubt about it," Father Motet said.

"Once the cuts are felt and things begin to hurt, people will really be activated," he added.

"The American public is very volatile. It swings back and forth quickly on issues.

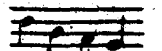
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Bible-toting hecklers over-simplify Scripture



'These folks were discourteous, loudmouthed and abusive, unChristian in other words, but they justified their behavior by attributing it to the guidance of the Spirit.'

(Mr. Blow is the author of "Enjoy the Bible" and "Power to His People." This article first appeared in The Florida Catholic.)

By Dick Biow

The late Father Eugene Maly, one of America's leading biblical scholars, complained of groups who called themselves "born-again Catholics." They once crowded a lecture he gave in the Miami area, Bibles under arms, and they looked up every reference he used, carefully read the passage "in the Spirit," and then heckled him from their seats whenever his understanding of a passage did not match their own. These folks were discourteous, loudmouthed and abusive, unChristian in other words, but they justified their behavior by attributing it to the guidance of the Spirit.

At the extreme right of the spectrum we find folks who attack biblical scholars by calling their statements heretical and contrary to doctrine. Such judgments are arrived at independent of contact with sources: a newspaper summary of a scholar's lecture is compared with incomplete memories of what was once said in a parochial schoolroom and, if these

don't match, excommunication is too good for the poor scholar!

What understanding of the place of Scripture in a catholic's life is appropriate? We will never find an answer as simple as those offered by extremists, because the supernatural (that which is above nature) is by definition a bit over our heads in certain aspects. The supernaturally-inspired Bible, its uses and its understanding, cannot be dealt with by any simplistic approach or summary; the honest reader acknowledges that there will be uncertainties and complications, and he welcomes these as opportunities for acquiring wisdom. Which means, before anything else,

amount and that this amount must always be large. The Bible is not equally for everybody, and there are parts in it so awesome, or frightening, or confusing that even the habitual reader finds he must put it aside for a time, reflect on it, study about it, and otherwise grow into it.

Basic to such growth is the recognition of another contextual fact: Christian morality is called to be higher than that expressed by some parts of the Bible. One may explain historically or psychologically such statements as, "Slaves obey your masters," or "The father you (Jews) spring from is the devil." One doesn't defend them, however, and one cer-

tainly doesn't accept them as moral norms for 20th-century Catholicism. And if the fundamentalist challenges this attitude with, "Where will it stop and who is to judge?" we have to reply, "This Bible we both love can have no moral value above that of the Church that wrote it, codified it, and proclaims its contents; therefore, it is this community which guides us and can tell us where to stop." For the community that produced this Book cannot lose its ability and authority to interpret it.

Let's pound that home: Peter's authority to teach and lead, and his successor's authority to teach and

lead, can have meaning only in the context of a community of believers who are inspired to learn and follow. The Pope does not rule in a vacuum; he rules within the Church. In the same sense, the Bible can guide and inspire only as one of the tools of the community which forged this tool; it must be read "in the Church" or it is merely one of many "Great Books," uplifting but never inspiring. Protestants disagree with this assertion; indeed, that is how they earned the name, Protestant. We may respect their position, even honor it, but we cannot assume it ourselves, without shrugging off one of the essentials of catholic belief.

So here again are five contextual statements, presented to help us all take from Scripture that which the Holy Spirit wishes to give us:

1. The Church does not derive its authority from the Bible. The Bible derives its authority from the Church.
2. It is appropriate for us to make use of Scripture in our private prayer, just as the Church does in her liturgy.
3. Not all of the faithful are called to read Scripture in copious quantities.
4. Christian morality must be higher than that expressed literally by some parts of the Bible.
5. Either Scripture is read "in the Church," or it is not read "in the Spirit." St. Augustine would likely have called our first contextual sentence a weak understatement. For him, it was not merely the Bible's authority which derived from the Church; it was its very credibility. He wrote, "I would not believe the Gospel did not the authority of the Catholic Church move me to do this."

'A newspaper summary of a scholar's lecture is compared with incomplete memories of what was once said in a parochial schoolroom and, if these don't match, excommunication is too good for the poor scholar.'

that he is willing to work. Which means he is willing to study. Which means he is willing to listen — not merely to inner voices but to the Spirit speaking through his Church's bishops, theologians and scholars.

Anyone who wishes to pray as the Church prays needs no outside encouragement to read the Bible, because he sees how dependent the Church is on the Bible in her liturgy. In a most significant sense, the Mass is Scripture; without it we would have a mere distribution of Communion plus a bit of music and personal prayer. This does not mean that everyone should read Scripture the same

way. Let's pound that home: Peter's authority to teach and lead, and his successor's authority to teach and

Official

ARCHDIOCESE OF MIAMI

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

THE REV. MICHAEL HANN, C.I.C.M. — to the Haitian Apostolate in the Palm Beach County area, with residence at Our Lady Queen of Peace Rectory, Delray Beach, effective September 23, 1981.

THE REV. J. DONALD PEARCE, S.J. — to Associate Pastor, Gesu Church, Miami, effective September 21, 1981, upon nomination by his Superior.

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Archbishop retires, was Miami pastor

WASHINGTON (NC) — Pope John Paul II has accepted the resignation of Archbishop Thomas J. McDonough of Louisville, Ky., former auxiliary bishop of St. Augustine and first pastor of St. Rose of Lima Church in Miami Shores.

The archbishop, 69, will be apostolic administrator of the archdiocese until a successor is named, said Archbishop Pio Laghi, apostolic delegate in the United States, who announced the resignation Sept. 29.

Archbishop McDonough, a native of Philadelphia, served in St. Rose of Lima in 1948. From 1947 to 1947, he was auxiliary bishop in St. Augustine, and prior to that was executive director of Mercy Hospital, where he supervised the building fund and construction of the first hospital building before its opening in 1950.

In his 14 years as head of the Louisville Archdiocese, Archbishop McDonough was actively engaged in ecumenical and social justice issues and in postconciliar church renewal.

With a Catholic minority of 200,000, about 15 percent of the 1.3 million people in his rural-urban archdiocese, the archbishop was a leader in numerous efforts at interfaith sharing.

UNDER HIM, the Catholic and Episcopal cathedrals and another pair of Catholic and Episcopal parishes in Louisville in the 1970s entered covenant relationships of joint prayer, study and action.

In 1979 the archdiocese joined with six Protestant denominations in an effort to give united witness to the Gospel and attract their members to Christian renewal. The year before, it had joined Protestant and Jewish bodies in initiating the Interfaith Covenant of Kentuckiana, an outgrowth of a seven-year-old interchurch organization in the Kentucky-Indiana area around Louisville in which the archdiocese also held membership.

Archbishop McDonough was also active on a variety of social issues.

Following a court order for desegregation of public schools in his area, in 1974 he declared that Catholic schools "must not become havens for those trying to escape integrated public schools." He ordered all Catholic schools in the archdiocese to follow strict guidelines for admitting new students, with "the objective of furthering racial integration."

TWO YEARS later, shortly after archdiocesan offices were picketed by anti-busing groups and a number of anti-Semitic and anti-black incidents occurred in the area, the archdiocese and 23 other religious groups joined in a broad-based anti-biotry campaign.

Miami Archdiocesan Council of Catholic Women



National Council of Catholic Women

Don't just sit there...

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NCCW...FCCW...MACCW

The National Council of Catholic Women is composed of organizations of Catholic women from throughout the United States and reflects a membership of ten million.

The Florida Council of Catholic Women, whose President/Province Director serves on the National Board, is composed of the Presidents and Moderators of the Councils of Catholic Women in the five Dioceses in the Province of Miami — State of Florida.

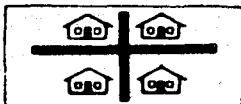
The Miami Archdiocesan Council of Catholic Women is composed of organizations in the nine Deaneries, representing eighty affiliated groups and numbering a membership of 8,500 women.

The objectives of the MACCW are to unite Catholic Organizations of women in purpose, direction and action in religious, educational, social and economic fields; to stimulate these groups to greater efficiency and usefulness in meeting the needs of the times and to render them assistance in these efforts.

Areas of Council Programs are directed through six commissions designed to serve the community and to fulfill the objectives of this Council.



The **CHURCH COMMUNITIES COMMISSION** aims to create a community of God's people that is educated and dynamic. Programs of study, prayer and action will lead to achieving the ideals of a complete life in Christ in an ever-deepening love for God and neighbor.



The aim of the **COMMUNITY AFFAIRS COMMISSION** is to involve the members of MACCW, and all people in working to answer the needs of their individual communities. Programs are focused on all areas that affect the well-being of the people of the United States.



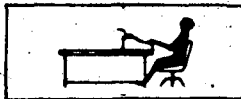
The **FAMILY AFFAIRS COMMISSION** strives to assist families in achieving a truly Christian life and to preserve Christian principles in those areas that pertain to the welfare of all families, and to help the family to carry out its responsibilities within the Church, the civic community and the world.



The concern of the **INTERNATIONAL AFFAIRS COMMISSION** is to awaken in all Christians a conviction of their relationship to and responsibility for mankind around the world, especially as set forth in the Decree on the Apostolate of the Laity and the Pastoral Constitution on the Church in the Modern World.



The **LEGISLATION COMMISSION** has as its premise the obligation to provide information and techniques for influencing legislation, to encourage needed action in legislative areas and in general to keep the membership informed and up-to-date on pending legislation.



The **ORGANIZATION SERVICES COMMISSION** acts as the "Service Bureau" for officers and all chairmen. It assists the Council by providing tools and training, maintaining membership and dues records, distributing publications and obtaining publicity.

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By Marjorie L. Donohue
Coordinator of Public Relations
Archdiocese of Miami

They form South Florida's largest Catholic "parish", one which stretches through Dade, Broward, Palm Beach and Collier Counties, and includes more than 50,000 people.

They are Haitians, and in the Archdiocese of Miami, they are ministered to by a native Florida priest, a missionary, a priest on loan from Haiti, a Haitian deacon and scores of volunteers.

Fr. Thomas Wenski is the Archdiocesan priest born in West Palm Beach, the son of first-generation Polish immigrants, who learned Creole during a three-month stay in Haiti in 1979.

FR. MARCEL Peloquin is the Oblate of Mary Immaculate, a veteran of 27 years experience in Haiti, who serves as director of the Pierre Toussaint Haitian Catholic Center.

Fr. Gerard Darbouze is the Haitian priest, from the Diocese of Les Cayes.

Rev. Mr. Emile Ambroise is the Haitian-born permanent deacon who relocated from New Jersey and directs an outreach program for Haitians in Palm Beach County, as well as conducting the Liturgy of the Word and distributing Communion on Sundays when Creole-speaking priests are not available.

They all serve out of the Pierre Toussaint Center, founded late in 1978 by Archbishop Edward A. McCarthy to meet the pastoral needs of the then 20,000 Haitians present in the area.

The priests maintain a busy schedule which includes offering six Sunday Masses in various churches in Dade County and a liturgy once a week at the Krome Ave. Detention Center and St. Mary Cathedral in Miami.

Devoting 18 hour days to the unique pastorate, the priests also celebrate

Creole liturgies at Sand Isidro Church, Pompano Beach • St. Clement Church, Fort Lauderdale, every Sunday.

IN PALM Beach County, where the Haitian community numbers between 4 and 5,000, Mass is offered once monthly at St. Philip Benizi Church, Belle Glade.

The liturgy is also celebrated once each month at Our Lady of Guadalupe Church, Immokalee, in Collier County, where approximately 1,000 Haitian refugees work on farms.

In South Palm Beach County another 2,000 "boat people" are served through twice monthly Masses at Our

Lady, Queen of Peace Church in Delray Beach, and another Mass celebrated weekly at Lantana's Holley TB Hospital.

RECOGNIZING the vital necessity of ministering to the Haitians in their own language and culture, the Archdiocese of Miami this summer also sent a seminarian, Jose Espino, to Haiti, where he spent two months studying Creole and gaining pastoral experience. Now resuming his studies at St. Vincent de Paul in Boynton Beach Seminary, the third year theology student works among Haitians in Delray Beach.

Meanwhile, St. John Vianney College Seminary in Miami this year accepted its first Haitian seminarian, who will prepare for the priesthood of the Archdiocese. He has been in the United States two years and was active in his home parish in Haiti and at St. Mary Cathedral.

Fr. Richard Sanders, O.C.S.O., director of the Catholic Spanish Center in Naples and administrator of Our Lady of Guadalupe parish in Immokalee, also studied Creole this summer during a four-week intensive course.

In addition to providing opportunities

for worship in their own language, the staff of the Haitian Catholic Center, which includes a native Haitian nun, Sister Agnes of Assisi, and a secretary catechist, Alice Maxi, also makes available other necessary pastoral services including counseling, preparation for reception of the Sacraments, Bible classes, visitation of the ill and choirs.

FR. WENSKI estimates that Baptisms number about 70 or 80 each month.

The Center has just moved into new quarters at 110 N.E. 62 St., near the former site of Notre Dame Academy, which this year merged with Archbishop Curley High School. Now in a predominantly Haitian neighborhood, the school's former cafeteria serves as a chapel where three masses are celebrated each Sunday in Creole.

The Center cooperates with the Resettlement Offices of the Catholic Service Bureau, located in the former high school which provide a variety of services ranging from resettlement aid to Haitians released by the Immigration and Naturalization Services to employment assistance and emergency relief funds for food and housing.

CLOTHES and non-perishable foods donated by concerned Miamians, many of whom are Haitians and long-time South Florida residents, are also dispensed at the center, 130 N.E. 62 St.

A bus formerly used at St. John Seminary has been refurbished and pressed into service for transportation to Sunday Masses at Corpus Christi and St. Mary Cathedral churches.

At the Overtown Day Care Center, operated at 1401 N. Miami Ave. by the CSB some 65 Haitian children between the ages of two and six are cared for from 7:30 a.m. to 5 p.m. while their parents work.

The program is not specifically for Haitians, and 10 other children of various cultural backgrounds are also enrolled. Native Haitian Andre Bony is director of the center, which is also known for its social advocacy program.

ENGLISH language classes, taught by volunteer Haitians well-versed in English are conducted on Monday, Tuesday and Thursday evenings at St. Mary Cathedral School to assist newly arrived refugees to adapt to life in the U.S.

Students who are able are asked to pay a nominal fee to cover supplies but major funding of the classes and the entire program of the Haitian Catholic Center is provided by the Archdiocese, which this year has allotted a budget in excess of \$80,000 for the program.

Through a federal grant, Biscayne College is also now providing technical and professional assistance to the language program, and students soon will be given an opportunity to continue English instruction at the North Dade College and / or "feed" into vocational programs being established.

"Haitians helping Haitians" is an integral part of the Archdiocese program, Fr. Wenski said, noting that the center already has its own conference of the St. Vincent de Paul Society as well as Legion of Mary in Miami and in Pompano Beach. A Haitian youth group meets weekly at the center as does a choir of Haitian singers.

In addition, the Archdiocese, which bore the brunt of the fires exodus of Cuban refugees in the early 1960's, is also aiding the Dioceses of Orlando and St. Petersburg, in establishing pastoral programs for Haitians in the rural agricultural areas.

A mini-edition of *The Voice*, weekly publication of the Archdiocese, is also planned by Fr. Wenski for distribution to Haitians throughout the state, and last June the first Catholic religious program in Creole was broadcast on radio station WCKO-FM, which features the programming on Sundays from 5 a.m. to 8 a.m.

"Express Publicite" also features a three-minute catechetical instruction taped by one of the pastoral teams.



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College chapel re-named honoring Msgr. Enright

By George Kemon
Feature Editor

The Biscayne College Chapel, was rededicated last week in memory of Msgr. James F. Enright, long time pastor of St. Rose of Lima parish.

In his homily, Archbishop McCarthy said, "This chapel where the Lord dwells, 'Where the Lord is near to all who call upon him,' in the words of today's liturgy, is the heart, the center of this college. That is why the renewal of this chapel speaks of the renewal of this college, a new vitality, enlivening it as it seeks to provide intellectual services that radiate, are inseparable from the Way, the Truth, and the Life, the Word, Jesus Christ."

The Archbishop continued, "For this reason, it is appropriate that in the rededication honor is paid to the good and holy priest who spent 53 years seeking, praising, experiencing God in South Florida, Monsignor James Enright, former pator of St. Rose of Lima Church, of Miami Shores."

"WE ARE GRATEFUL to Mr. Whittaker and all whose generosity used this opportunity to pay tribute to this pioneer pastor of our Archdiocese who came to St. Patrick's in Miami Beach, in 1927, as a young County Clare Irish priest, and spent the last 31 years of his life at

St. Rose of Lima Church until his death just 11 months ago," said the Archbishop.

"May his memory live on here in the prayer life of this beloved Biscayne community. May this rededicated chapel signal an intensification of prayer life here and the renewed flow of blessings upon Biscayne College and upon all who come to pray in this holy place."

Fr. Patrick O'Neill, president of the college, said, "One of the focal points in our Biscayne College Community is our chapel which is a place in which we praise God, give thanksgiving and go to for spiritual refreshment, prayer and reflection. In rededicating this chapel in memory of Msgr. Enright, we honor a person who held all of these aspects of communication with God in high regard."

FR. GERRY SHAW, OSA, Director of Campus Ministry, said, "We have attempted to make the chapel a place which is very conducive to prayer and worship — a place where a student or member of the staff can go to pray and have quiet time and a place where the college community can gather to express its love and commitment to the



Archbishop McCarthy speaks during the re-dedication ceremonies at the Biscayne College chapel.

Lord."

Concelebrants included Archbishop Polanco Brito, Archbishop of the Dominican Republic, a visitor to Miami, and a guest for the occasion, Fr. O'Neill; Fr. James M. McCartney, Dean of the College; Fr. P. Gerard Shaw, OSA, Director of Campus Ministry; Fr. Thomas Pohto, Fr. James Mc Dougall, R. Robert Burke, all of Biscayne College; Msgr. Bryan Walsh, Fr. Pablo Navarro and Fr. Michael Hourigan.

Music was coordinated by Sr. Doreen Lynch, IHM, and a liturgical dance was represented by Mrs. Virginia Shuker. A reception hosted by Fr. O'Neill was held in the Center for Continuing Education.

The chapel was primarily designed by Brother Richard Canulli, OSA, of the Art Department, Villanova University, Villanova, Pa. Work on the chapel was done by Roger Desjardins, of Andover, Ma., a former student.

PAINTINGS WERE done specifically for the chapel by Dr. Raul Shelton, Dean of Financial affairs who pointed portraits of St. Augustine and St. Monica. A painting of Our Lady of Charity was done by a member of the Art Department at Biscayne.

Mr. Kenneth Whittaker, a member of the Board of Trustees of the college and long-time friend of Msgr. Enright, offered a reading during the Mass.

More than 200 guests and students attended the ceremonies.

Release of political prisoners

LONDON (NC) — Amnesty International has appealed to the Chilean military government to release political prisoners, to halt tortures and killings by the security forces and to account for the estimated 1,500 people who disappeared between 1973 and 1977. The appeal, made by the London-based independent human rights group, came eight years after the current military government overthrew President Salvador Allende, a Marxist. Reports from Chile indicate improvements in human rights in recent years, but Amnesty claims that over the past year several people have been killed after arrest or abduction.

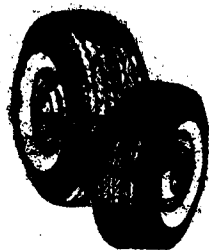
Pope welcomes Lebanese Patriarch

CASTELGONDOLFO, Italy (NC) — Welcoming the Maronite-Rite leader of Lebanon, Patriarch Antoine-Pierre Khoraihe of Antioch, Pope John Paul II spoke of his love for the battle-scarred country in his Angelus talk Sept. 9. The pope told the several thousand pilgrims that the presence of the patriarch presented an opportunity for him "to express our love for his country, Lebanon, which suffers to much, and to offer the assurance of our continued prayer."

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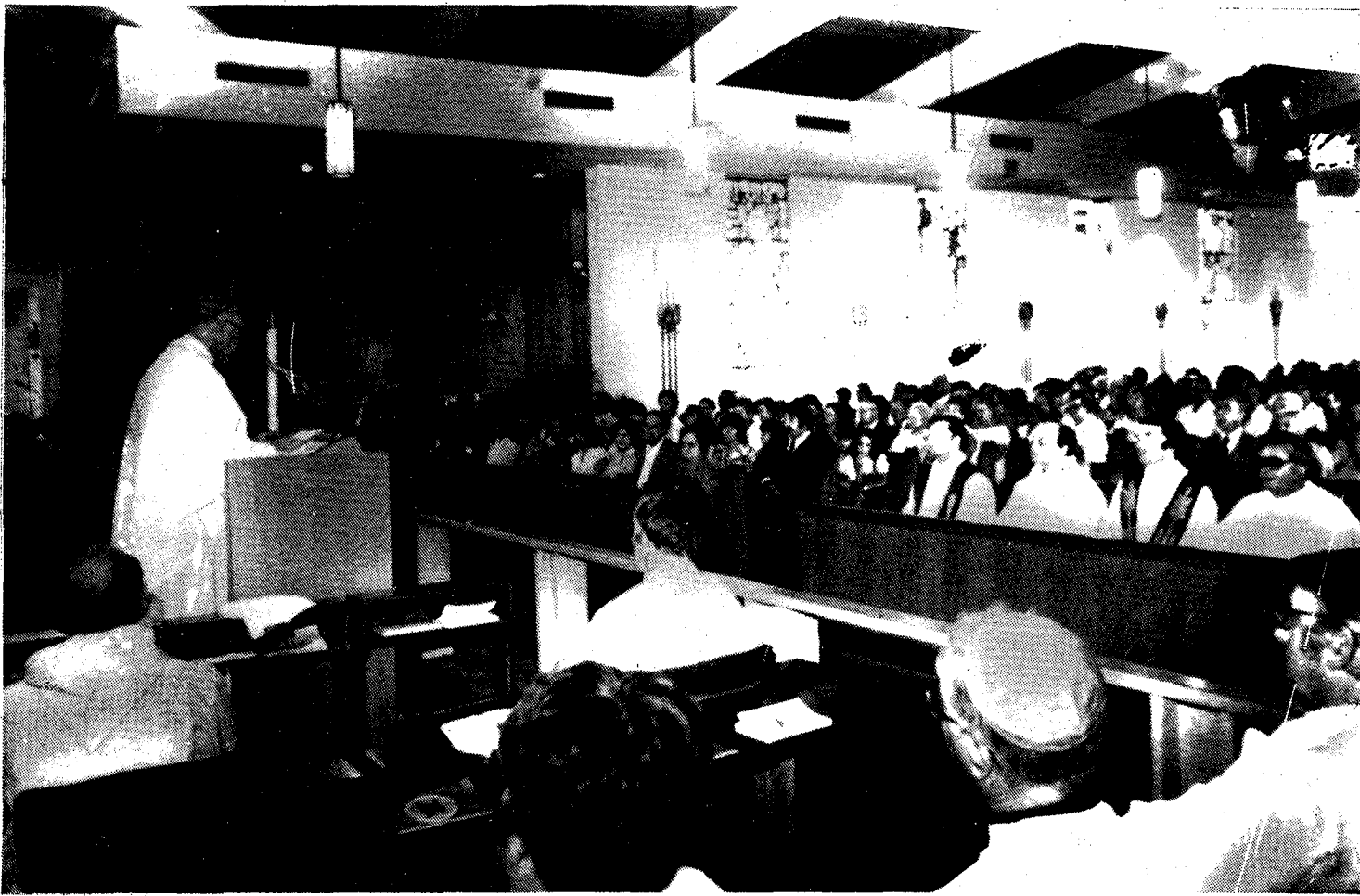
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'That is one reason why I have always loved the people of St. Lawrence — they believed in Christ and they loved their priests'
— Bishop John Nevins

Auxiliary Bishop John Nevins addresses congregation of parish he once served.

St. Lawrence's joyful 25th

By George Kemon
Feature Editor

Last Sunday two days of almost steady rain abated. The clouds parted, the sun came through and more than 1200 joyful parishioners came to help celebrate the Silver Jubilee anniversary of St. Lawrence parish in North Miami Beach.

Archbishop Edward A. McCarthy was joined in procession by Bishop John Nevins, Bishop Agustin Roman and several former pastors and administrators, all present to con-celebrate the Mass.

Msgr. Francis J. Fazzalato, J. C. D., pastor, welcomed the clergy and parishioners and introduced Bishop Nevins who gave the homily.

BISHOP NEVINS who was administrator of the parish in 1969 spoke in glowing terms of the people of St. Lawrence who, according to the

Bishop, "Believed firmly in Christ, and despite any human failings that may have existed due to the human condition, always trusted in the providence of God.

"One of the most beautiful characteristics of this community throughout these years," continued the Bishop, "has been the love of the people for the priests. With the constant growth of the Archdiocese of Miami there have been a number of priests who were sent to serve, some for lengthier periods and some for shorter periods of time, like myself, but the people always remembered their priests."

Bishop Nevins concluded, "With a unity of real interest and concern for each other, a sincere openness to making this an even greater community of St. Lawrence whose members love each other, a center, a place where our values take visible shape, a place where our past tells us who we

are, and a place of hope for the future."

St. Lawrence Parish, at 2200 N.E. 191 St St., in North Miami, was created by a decree of Archbishop Joseph Hurley of the Diocese of St. Augustine on Sept. 27, 1956. The territory which presently comprises the parish was originally within the sprawling area covered by Holy Family Parish in North Miami.

In 1958, the Diocese of Miami was formed and a school and convent (now the rectory) were added to the Church complex. Both were dedicated in 1960 under Fr. David Heffernan.

ST. LAWRENCE, still a young parish, at 25 years of age, has had ten pastors. They were: Msgr. John Mc Nulty, Fr. Hubert J. Sweeney, C.P., Fr. Bernard J.

Hickey, Fr. David J. Heffernan, Fr. Neil J. Flemming, Fr. J. Peter Vautrin, Fr. Charles Zinn, Bishop John Nevins, Fr. Vincent J. Sheehy, and Msgr. Francis J. Fazzalato, J. C.D., present pastor, since May of 1974.


In 1971, the Sisters of the Immaculate Heart of Mary from Monroe, Mich. took over St. Lawrence School. A kindergarten was added in 1976, and the school received full accreditation from the Florida Catholic Conference in 1976 and now has an enrollment of 280 students.

St. Lawrence has about 1200 families registered in the parish.

The program concluded with a reception held in the parish hall at which the former pastors greeted old friends.

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Matter of Opinion

Tax credits ARE American way

(The following was originally a letter from Archbishop McCarthy to Howard Kleinberg of the Miami News. We reprint it here as an editorial of The Voice.)

May I respectfully take issue with the lead editorial in your September 23 edition, "Tuition Tax Credit Not American Way."

As the cost of education skyrockets, it is becoming increasingly difficult for parents who in conscience cannot approve the public school curriculum to provide an alternate education for their children.

Is it really the American way to deprive parents of a fundamental parental right — namely, to determine the education of their children?

Is it the American way to give the government monopoly over the formation of children's minds by providing no viable alternative?

In the American way cannot union of school and state become as threatening as union of church and state?

Is there not a danger indicated in the fact that, according to reports, one out of ten delegates to the recent Democratic Convention was associated with the public school system?

Isn't elimination of all competition contrary to the American way?

Is a system in which citizens cannot benefit from the substantial taxes they pay without renouncing the free exercise of religion truly the American way?

Since there were no public schools until the 19th century, long after the founding of our nation, since at one time religious schools did receive some forms of tax help, since the highly restrictive decisions of the Supreme Court relative to any expression of religion in the public schools only came in our times, can the present system really be considered the American way?

Since other English-speaking democracies provide tax assistance to parents who choose to provide religious-oriented schooling for their children, can the so-called American way be truly considered the right way, especially with the alarming growth of crime in our nation since the secularization of education? Would not the Packwood-Moynihan tax credit bill truly support public education since it would permit all citizens to benefit from their taxes?

The editorial curiously states that the public schools provide for plurality and diversity of education. Would it not be more accurate to say that assisting parents to educate their children according to their conscientious choice surely provides for plurality and diversity in education?

The editorial speaks of the public school system promising equal opportunity in education. Really! Let freedom of choice be the true equal opportunity of our system. Incidentally, it has been statistically established that there is more integration in parochial schools than in public schools.

The editorial strangely makes all kinds of fast judgments — namely, that the private schools would simply raise their rates. What right does the editorial writer have to predict that the law would permit students carrying only half a credit-load to be eligible? What right does the editorial writer have to state that the tax credit arrangement would clearly violate the spirit of the Constitution's restriction on government establishment of religion? If that were so clear, why do not tax credits for gifts directly to churches violate the Constitution?

I support public schools. If there were none the churches would have a responsibility to promote them. I have too much appreciation and confidence in public schools to believe that they



Some things are still sacred in Washington

would suffer by assistance to parents who prefer an alternative form of education for their children. Actually, I suggest that fewer children in the public schools would ease their problems, for there would be less children to be educated on the same budget.

The American way is to accommodate to the rights of the parents, especially in this area of freedom of religion protected by an amendment that not only prohibits the establishment of religion but also outlaws that which prohibits the free exercise thereof.

Archbishop Edward A. McCarthy

Letters to the Editor

Room for everyone?

To The Editor:

To state that "today's true church (sic) has a place for everyone" is a joke of the first magnitude, in light of the fact that Church authority, in a blatant misuse of power, has forbidden the manner of Eucharistic celebration in use for 1600 years and thus alienated a substantial, if not a majority of its people. Such action was immoral in its uncharitableness.

What "diversity" do you speak of? Everything is allowed now, apparently, except the manner of offering Mass which countless millions offered through the ages. Regrettably, the way in which the Church has handled Vatican II reforms smacks of Orwellian NewSpeak and soviet-style tyranny. Since the hierarchy of the Roman Rite Church, particularly in the U.S., seems

unalarmed by countless Catholics pursuing every type of liturgical and doctrinal aberration, it seems that there would be many valid reasons for someone to follow the Traditionalists movement of Archbishop Lefbvre, who was never even given a fair hearing by the Holy Father. For years, Hans Kung was treated with much more toleration than was Archbishop Lefbvre.

Someday, we pray, the Church will reform itself instead of destroying itself, and then the world can be evangelized and people come to know the risen Christ.

But to say that the Church today has a place for everyone is a sad, sad joke.

A South Florida Priest
(Name Withheld)



By
**Antoinette
Bosco**

A champion for children

This column is about Captain Kangaroo — a television personality I consider a great asset to our children, our families and our country.

Why am I writing about Captain Kangaroo at this particular time? Recently, CBS-TV announced plans to cut "Captain Kangaroo" in half and move it to an earlier hour, 7 a.m., a time before many children are up and ready for watching TV.

IT MAKES NO SENSE to me that this show, an oasis in the desert of children's television, should be

difference in children's TV programming. Maybe this is because the captain never intended to baby-sit. Instead he put together a show that stimulated young imaginations to wonder, to think and to consider the meaning of justice and goodness.

From the standpoint of both critics and child psychologists, children's television runs the gamut from being "a national disgrace" to "a curse." Expressions I heartily second. The fine programs like "Sesame Street," "Make a Wish" and "Captain Kangaroo" fade

had the pleasure of interviewing Keeshan and his wife, Jeanne, 19 years ago.

I FOUND THE CAPTAIN to be a man of good sense and good humor with a creative mind who shows consideration in relationships — characteristics very much in evidence in his TV show.

His wife told me then, "I love everything my husband does in his work. He's wonderful on the screen — and he's just the same at home."

I felt perfectly at home during the interview, and why not? My children grew up with Captain Kangaroo, Mr. Moose, Bunny Rabbit and Mr. Green Jeans.

A father himself, Keeshan developed a role that makes him, in effect, an assistant to parents. He discussed the importance of parent-child relationships with me, observing: "The cleanest house in the world means nothing if you haven't taken the necessary steps to build a proper relationship with your children. My pet hate is along those lines — the parent who will say, 'You're my best baby sitter!'"

I THINK ALL ADVOCATES of good television programming for children should encourage Keeshan to continue his fine work. Right now he could probably use a vote of confidence.

Write Captain Kangaroo at 555 W. 57th St., New York, N.Y. 10019.

"... Captain Kangaroo is a national institution. He has done more for the country the last quarter of a century than the National Guard."

diminished. Captain Kangaroo has delighted children for 25 years. His show is the only preschool children's program aired weekdays by a commercial network.

Why is CBS changing its successful format? Apparently so CBS can expand its morning news show. The logic is impeccable. CBS must compete with the "Today" show on NBC and "Good Morning, America" on ABC.

Meanwhile what about the children? One opinion I got from a professor was that TV is only a "baby sitter" anyway, so what difference does it make if kids watch news or morning cartoons?

ON THE OTHER HAND, the captain's show is one of the few that makes a

away. Too often they are replaced by violence, horror and variations on sexual themes.

Columnist Marvin Kitman expressed my feelings when he wrote: "Captain Kangaroo is a national institution. He has done more for the country the last quarter of a century than the National Guard. Kids watched. He helped them grow up a little less absurd than they would watching the rest of TV. Bob Keeshan and Captain Kangaroo are living treasures."

The captain is on my mind for another reason as well: In July this gentle man suffered a heart attack. A Catholic family man and active community worker, Keeshan lives in my diocese. I felt personally sad because I



By
**Dale
Francis**

Apostle of non-violence

The threat of U.S. employment of nuclear warheads hangs over us like a dark cloud. We can hope that these weapons of death will prove to be only a bad dream, but who knows?

The late Pope Paul VI, in his memorable talk at the United Nations, warned us against getting into war when he declared, "No more war. War never again!"

And the U.S. bishops in 1971 denounced the Vietnam War. They said: "At this point in history it seems clear to us that whatever good we hope to achieve through continued involvement in this war is now outweighed by the destruction of human and moral values which it inflicts. It is our firm conviction that the speedy ending of this war is a moral imperative of the highest priority."

ONE OF THE GREATEST leaders of the anti-war movement was Martin Luther King. I remember especially his role in a prayer for the Vietnam War dead which took place on the lawns of Arlington National Cemetery.

King was a powerful speaker with a voice that rolled in majestic cadences. One of his most timely talks however was a Christmas sermon delivered in a Baptist church in Atlanta in 1967. It was a wonderfully Christian talk, a plea for peace. Men like Julius Caesar, Napoleon and Hitler loved to talk about peace, he said. But talk is cheap

and King preferred to talk about the sacredness of the human person.

In that Christmas sermon he emphasized love of neighbor, especially deploring racial discrimination and maltreatment of blacks. "Bomb our homes and threaten our children and, as difficult as it is, we will still love you. Send your hooded perpetrators of violence into our communities and difficult as it is, we will still love you."

"One of the greatest leaders of the anti-war movement was Martin Luther King. I remember especially his role in a prayer for the Vietnam War dead which took place on the lawns of Arlington National Cemetery."

THIS WAS HIS CHRISTMAS spirit, a truly Christian spirit.

But in his talk, he also stressed the horrors of the Vietnam War. His memories of that terrible war appalled and frightened him even though he himself was not a combatant. But he lived in hope.

"I still have a dream today that one day war will come to an end, that men will beat their swords into ploughshares and their spears into pruning hooks, that nations will no longer rise against nations, neither will they study war any more."

It was not a new dream. In fact, the

basic concept was largely a concept taken from the Old Testament, a dream about political leaders who "will do justice and love mercy and walk humbly with their God." But there was a magic in King's voice and presence in talking about war that riveted the attention of his hearers.

HE WAS THE SUPERAPOSTLE of non-violence who seemed to bring a new and shining light in that Baptist church

in Atlanta. But eventually he realized that the dream was turning into a nightmare as he watched the Vietnam War escalate. The awful truth was that American soldiers were fighting on Asian soil where thousands upon thousands were killed on the battlefields.

King, an apostle of peace, was assassinated in 1968 in Memphis, Tenn. God's ways are not our ways and his thoughts are not our thoughts.

Now, as we read news accounts of nuclear weapons and warheads and neutron bombs, we wonder: Will there be other Vietnams?



By
**Tom
Lennon**

Be Careful

Q. My mother does something that really bugs me. Every time I leave the house, whether it's to go to a party or a football game or just on an errand, she says, "Be careful." Doesn't she know I'm not a kid any more? Doesn't she trust me? Why does she keep saying, "be careful?" (New York)

A. Last July I talked long-distance with a young friend, age 22, about our plans for a get-together at his home, which is about 150 miles from mine.

I would make the trip up the interstate in my yellow Volkswagen. As we came to the end of our phone conversation, he said: "See you next Sunday." Then he added, with warm sincerity, "Drive carefully, Tom."

The remark surprised me, and the concern and loving spirit behind it touched me.

About an hour later as I was cutting my front grass, something from my past caught me up short . . . and, in a way, embarrassed me.

I suddenly remembered how my mother, like yours used to say to me frequently, "Be careful," or Drive carefully."

It annoyed me just as much as it does you. And she said it not only when I was 17 but even when I was 27. Often it is difficult for parents to stop parenting.

Sometimes I got hopping mad. I would wonder, as you are doing now: "Doesn't she know I'm not a kid any more? Doesn't she trust me?"

Both my parents are dead now and many years have passed since they left me. Seldom do I hear the phrase, "Be careful."

So, when a guy less than half my age says to me, "Drive carefully, Tom," I don't cuss him out. Instead my heart is warmed by his concern and loving spirit.

Could it be that this same fine spirit animated my mother in those long ago days of my adolescence? Maybe her heart was filled not with distrust but only with a love and concern that didn't want anything harmful to any of her children, ever.

(Questions on social issues may be sent to Tom Lennon at 1312 Mass. Ave. N.W., Washington, D.C. 20005.)



By Msgr.
James
J. Walsh

Sacrament of the moment

Now and then I have been asked to repeat some thoughts expressed here before about seeing the hand of God in every thing in life.

Spiritual writers in the past took for granted there was an often overlooked reality in the spiritual life called the "Sacrament of the Moment."

Not referring to the seven sacraments instituted by Christ, which meet us at birth and death and all the stages in between, some of which abide with us, constantly bringing divine help.

The sacrament of the moment takes into account the events of daily life — all the so-called little happenings. Each of these is a sign, each allowed by God or arranged by him, each a means of transmitting grace designed for "where I am here and now."

THIS IS THE SACRAMENT OF THE MOMENT.

It takes more than a little practice to bring this into focus and keep it clear. From where we stand on planet earth, we can in no way see what God has in mind. He surely seems to let things happen which hurt us, sometimes crush us. We try to believe that even these sharp, painful events make sense to him; because he has always a long range plan which takes in all of this world and the world beyond. No one has ever accused God of having tunnel vision.

However, our vision is very limited. We can hardly see beyond our noses,

which is painfully little, even if we have a nose like Cyrano de Bergerac. We are pitifully near sighted all the time.

So what is at stake here? Faith and confidence in God. He demands that I trust him to bring some good out of the apparently insignificant events. He insists I be confident that I can have from him all the strength I need to use whatever happens in the course of the day and use it for my own good. He is anxious, if we may imply God has a nervous system, that we make bold and boast like Paul, "I CAN DO ALL THINGS IN HIM WHO STRENGTHENS ME."

BREAK ALL THIS DOWN to little pieces and look at it before putting it together again. I suddenly am pierced with a keen disappointment and am strongly inclined to be bitter about it and resent God for allowing it. Or I can look up from the ugly ground on which I am walking in angry circles and actually see something beneficial in what has shaken me. If I react with that part of faith known as resignation, I am taking full advantage of the sacrament of the moment, and this means I am improving, perhaps ever so slightly, my personal relationship with God. I am now a little closer to him. I have taken a step forward in putting on the mind of Christ.

Take care now to realize that the sacrament of the moment is not reserved just for the crises in life. It is here when we are griping about all the

"stupid" things we share, the trivial irritations which we want to brush off like gnats.

Anyone can draw up a list as long as his arm and find such things as these — someone blasts me, a bus is missed, a drunk backs into my fender, my tire goes flat when I am hurrying to see a sick friend, the last pen is dry, the phone rings at 2:30 a.m. with a wrong number, a veteran complainer gets my ear, an incurable bore repeats in detail how great he is, the door key at night falls into the shrubbery, the electricity goes off just as the Dolphins are getting hot, a dinner in a restaurant drives out to the plop-plop remedy. And so on and on, endlessly, day after day.

Can we muster up enough faith to realize that all of these tiny threads in our daily life can shape us, actually mould us, in some mysterious way? And do so for good or ill? Not one of these things represents a break with God or a strong rebellion against his will or a test of faith which contains a critical threat to peace.

NO, NOTHING KING-SIZE HERE AT ALL. Just the daily round of little things, which after all make up most of our day every day. When our faith is stretched to reach beyond memorizing catechism truths and we consciously apply it to this very moment of life, we begin to realize the great truth — namely, nothing happens that is an accident.

Nothing comes as a surprise to God. Frequently what appears to be a chance decision to go in this direction or that, to do this or that, turned out later to be a crossroad in our life.

So each so-called trivial thing has a great potential. The sacrament of the moment, a sign given by God, intended to draw us closer to him.

St. Joseph became a past master at this. He had greater reason to complain at the way he was pushed around than anyone in the history of relationships with god. He is visited by an angel, but why in the middle of the night with a wild message that Jesus was to save his people? And why did Mary have to have her baby in someone's messy cave instead of in their own house? And why have to walk all the way to Bethlehem?

YES, AND WHY FEAR A CORRUPT KING? Why flee when a legion of angels could have come at once to help? And why Egypt, of all places? And why did the Magi make so many dumb mistakes, going to the wrong places, talking to the wrong people at the wrong time?

Joseph used the sacrament of the moment. He gained thereby the needed strength and endurance, because he trusted that while he didn't have the slightest idea of why things were going on as they were, God knew and had his reasons.

This is the path we need to walk. The sacrament of the moment.



By Msgr.
George
Higgins

The new encyclical

May 15 marked the anniversaries of four of the most significant papal documents on social issues: Leo XIII's "On the Condition of Labor," Pius XI's "On Reconstructing the Social Order," John XXIII's "Christianity and Social Progress" and Paul VI's "A Call to Action."

Pope John Paul II had planned to commemorate this fourfold anniversary with a social encyclical of his own, and he intended to speak on labor at his May 13 general audience when, as he puts it, "what happened before the start of the audience" — his wounding by a would-be assassin — "prohibited me from speaking on this problem."

WITH THE PUBLICATION of "Laborem Exercens" — ("On Human Work") Sept. 15, it is evident the pope wasted little time since his release from the hospital in completing the 23,000-word encyclical he was revising at the time of his shooting.

No one should be surprised if the new encyclical stirs up a rather heated controversy in the United States. I expect it may be too "radical" for those who criticize its predecessors.

Several participants at a recent seminar on church social teaching, including some Catholics, charged that the writings of the earlier popes betrayed a misunderstanding of contemporary capitalist economic theory and practice. Although not all went so far as Professor P.T. Bauer of the London School of Economics, none demurred from his assertion that "in common with many other modern Christian clerics Paul VI (and his predecessor John XXIII) chose to speak on subjects about which they knew nothing."

BAUER SAYS THE SPIRIT of the encyclicals "is contrary to the most durable and best elements in Catholic tradition. They are indeed un-Christian" and are "immoral on several levels . . . because they are incompetent . . . and . . . legitimize envy and spread confusion about the meaning of charity."

"Does the Pope reject all forms of Capitalism? No. Neither does he reject all forms of socialism. While he points out the weaknesses and dangers in both systems, he does not choose between them. His key criterion for judging either is the degree to which "the primacy of man over things" is recognized."

Bauer and several other seminar participants said church documents pay too much attention to the distribution of wealth and little if any to the need for greater productivity. Said one, with specific reference to the social documents of the American bishops, "Ethics seems to be confined to

workers and their rights and to distribution, without ever considering how and why things are freely produced and distributed."

Thankfully, the new encyclical is guilty on most of these counts. The Pope understands the importance of productivity and the need for greater production of wealth. But starting from "the principle of priority of labor (human work) over capital" and the "primacy of man over things," he concludes that "the justice of a socioeconomic system and, in each case, its just functions, deserve in the final analysis to be evaluated by the way in which man's work is properly remunerated in the system." A just wage, he says, "is not the only way of checking, but it is a particularly important one and in a sense the key means."

THE PRINCIPLE OF THE "common use of goods" — an ancient one in Catholic social teaching, leads the pope to reject "the position that defends the exclusive right to private ownership of the means of production as an untouchable 'dogma' of economic life. The principle of respect for work demands that this right should undergo a constructive revision both in theory and practice."

Does the pope reject all forms of capitalism? No. Neither does he reject all forms of socialism. While he points out the weaknesses and dangers in both systems, he does not choose between them. His key criterion for judging either is the degree to which "the primacy of man over things" is recognized.

She respects life for a reason

By Ana M. Rodriguez
Voice Staff Writer

Coral Springs — When it comes to Respect Life, Cherie Bowman knows her business — intimately.

The mother of five, now pregnant with her sixth, has what she considers living proof that life in the womb is too "tremendously great" to tamper with, and the proof is in her second youngest child, a girl named Mary.

Now 3, Mary was born at six months, weighing just a little more than one pound. An incubator kept her alive, although her twin sister Monica lived only three days. Now Mary is healthy, happy and very playful — and Mom's special reminder that "every life is a tremendous gift of God."

Bowman is executive director of the Respect Life Office in Coral Springs, which opened last March. There, about 40 volunteers, many of them elderly

residents of nearby St. Andrew Towers, are beginning to help women in West Broward who think they have "problem pregnancies."

Bowman and her husband Jay, who happen to be president of the South Florida Catholic League for Religious and Civil Rights, have been involved in pro-life for about 10 years, since the birth of their first son.

Most of that time has been spent in Atlanta, where the couple originally lived and from where they directed the activities of Georgia Right-to-Life.

Having moved to South Florida about a year and a half ago, the Bowmans again became involved in pro-life, only this time through the Catholic Church.

Bowman says, "We never expected to get into it (pro-life) as deeply as we did," and describes it as a slow process in which the more they read, the more

they were "appalled" and the more they felt they had to become involved.

For her, the involvement has meant heading up the Coral Springs office, along with Fr. Brendan Grogan, pastor of St. Andrews, and taking the pro-life message to as many schools and groups as wanted to hear.

"We make the baby come alive more to people," by using films, slides and even a recording of a fetus' heartbeat, she says. The office also helps students who want to do reports on abortion by providing them with the necessary materials.

This is the educational aspect of Respect Life's three-part mission, Bowman says, by reaching the small groups and high school students especially, the pro-life message "snowballs," eventually reaching more people, even Catholics who might not be as aware of the facts as they could be.

The second part of the office's mission is counseling, which includes providing psychological support, financial help and even a place to stay for unwed mothers. An aspect that is just beginning, the office has already trained 19 people as counselors, and hopes to have 22 or 23 in the future who will be able to respond to cases 24 hours a day.

Three area girls have already received help from the office, Bowman added. All of them have decided to have their babies, and one will deliver in December. The office is now collecting baby clothes, cribs, layette sets and maternity clothes for the mothers.

Bowman says counselors need to be good listeners who "care and (are) ready to help." The most important thing, is to "show the girl what we truly care about her, stress the value of the life within her and the important part she plays."

"The easy, fast solution is to get an abortion. But it's only a temporary solution," according to Bowman because having it can lead to many more problems, both physical and

psychological.

The side-effects of abortion, even legal abortions, she says, include infection, hemorrhage, uterine perforation and sterility. "if she's lucky enough to have another child, (the abortion) is still there in her brain. Her deep love for that child can trigger a lot of guilt and remorse.

"Once a life is concerned," Bowman adds, "you already have a baby. The decision is whether or not to allow the child to continue to live."

To those who argue that legalizing abortion has helped women who would have had the abortion anyway, probably in unsafe and unsanitary conditions, Bowman replies, "We don't legalize something that is wrong just because a lot of people are doing it anyway. . . . Abortion has been and always will be the taking of a human life.

"Any civilized nation will protect its young and establish laws to safeguard their people, young and old," she ad-



Cherie Bowman, standing, instructs two Respect Life volunteers from St. Andrew Towers, Josephine Fornero, right, and M. June Nicoletti.

RESPECT LIFE!

Activities planned

Among the activities planned by the Coral Springs Respect Life Office are a raffle Oct. 17 of a quilt made by Fr. Dan Kubala's mother. He is director of Respect Life for the Archdiocese of Miami.

Also in the works are a garage sale at the end of October, all donations for which will be greatly appreciated, and a dinner with pro-life speakers.

The residents of St. Andrew

Respect Life Office is here to HELP

By Fr. Dan Kubala
Archdiocese Respect Life Director

It is a SAD time for our United States of America when in a country dedicated to life, liberty and justice for all, we have to fight for the lives of the unborn, the elderly and the handicapped. But it is also a joyful time in our country; joyful, because there are people throughout the country who are literally willing to give their own lives, by way of time, talent and creative energies, to preserve LIFE at all costs.

Here in this Archdiocese we have Respect Life Offices in Miami, South Dade, Hollywood, Coral Springs, West Palm Beach and Stuart, all deeply concerned about human life. The offices have adopted the Pastoral Plan for Pro-Life Activities designed by the National Conference of Catholic Bishops. The plan works in three main areas: Public Information/Education, Pastoral Care and Public Policy.

In the area of Education/Information the Respect Life Offices serve as

resource centers, complete with speakers, films, slides, tapes, books, pamphlets and other materials dealing with life issues. The motto of all the offices is: WE'RE HERE TO HELP YOU BE INFORMED so that you, too, can speak with accuracy and conviction on the respect due to all human life.

The area of Pastoral Care which we offer young pregnant women is very important. Pope John Paul II, speaking to pilgrims had this to say: "the pregnant mother must not be left alone, left alone with her doubts, her difficulties, her temptations. We must stand next to her, so that she might have the necessary courage and faith, so that her conscience will not be burdened. . . . Everyone must in a certain way be with every mother who is to give birth and offer her every possible aid."

Since abortion has now become one of the nation's ten biggest industries and also the most popular "surgical operation" in the United States, and the yellow pages in our local telephone directory substantiate this, it is our

duty to do everything possible to counteract abortion and bring life to its full term.

In order to do this we are offering the best possible services in a positive, practical, personal way. . . . services that are free, confidential and non-judgmental. These services are offered in conjunction with local pro-life doctors; we also provide an emergency pregnancy service. Volunteers are available on a 24-hour emergency telephone counseling service.

Among other services offered are: free pregnancy tests, maternity and baby clothes, furniture, emotional support and counseling, arranging for live-in accommodations, and help in arranging legal and financial aid.

Public Policy is an area where we have to be willing to stand up every time human life is threatened. Analysts have determined that passage of a Human Life Amendment is the only way to reverse the Supreme Court's 1973 decision on abortion. Your elected representatives must know your stand.

Your love, your concern and your respect for human life can be translated into action to defend life by joining us in our efforts to speak for those who cannot defend themselves. Please help in any way you can. If you would like to make a contribution, please write or call. You can find help and information concerning Education, Pastoral Care and Public Policy at any of the Southeast Florida offices listed below:

— Respect Life Office, 18340 N.W. 12th Ave., Miami, Fla. 33169 (305) 653-2921

— P.O. Box 570123, Miami, Fla. 33157 (305) 233-2229

— 900 54th Street, West Palm Beach, Fla. 33407 (305) 842-4621

— 9381 W. Sample Road, Suite 207, P.O. Box 8746, Coral Springs, Fla. 33065 (305) 753-0770

— 5904 Dewey Street, P.O. Box 5222, Hollywood, Fla. 33023 (305) 963-2229

— P.O. Box 2554, Stuart, Fla. 33494 (305) 334-0948

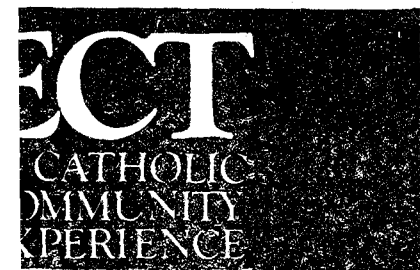
on

ds. "it's sort of like we're going backwards as a country when we have a law that allows the killing of a million and a half babies a year, like we're doing now."

Gettin' involved in the political side of the issue is the third aspect of the office's mission, which Cheryl says will come eventually. But she sees abortion as a big part of what is really a general problem, of disrespect for human life.

"Were living in a time when people think they can put labels on a child: 'wanted', 'unwanted'. It's like a paper plate. People think they can dispose of it because it's labeled 'unwanted.' We don't have the right to dispose of anyone. It's very dangerous when we get to this stage of thinking."

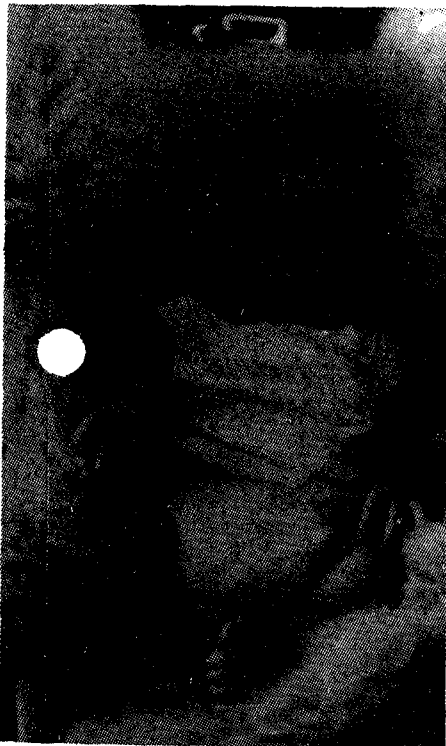
Moved by how deeply she feels about human life, Bowman said, "I believe in promoting an attitude of opening our minds to the will of God as regards life... Because every life... is a tremendous gift of God."



to raise funds

owers have raised more than 600 for the office through a card and dessert party which they hope to turn into an annual tradition.

And the office is forming a list of people willing to house unwed mothers during their pregnancies. The Coral Springs Respect Life Office is located at 9381 West Temple Road. The phone number 753-0770.



For the woman who has had an abortion, every infant seen is a reminder of what might have been.

Respect Life's 10th year

When Respect Life Sunday rolls around this Oct. 4, it will be the 10th time the U.S. has celebrated this event. In that time, the program has grown, not in the bureaucratic sense, happily, but in more significant ways. It has expanded from a week-long affair to a year-round effort, reaching out to growing numbers of individuals and associations in the Church, challenging their creativity and deepening their concern for others in the process.

As the first decade of the Respect Life Program draws to a close, it might be useful to remember how and why it began, and to consider some of its accomplishments.

The program can trace its origins to efforts in the late 1960s to liberalize state abortion laws. Many bishops, as well as others, viewed such efforts as the beginning of an assault on life across the board, and searched for ways to counteract this trend.

"IN THE BEGINNING, the response of the American Church to increased violence against the unborn, the aged, the handicapped, emerged from a small segment of concerned bishops, clergy and laity who saw the handwriting on the wall," recalls Sister Margaret Carney, veteran observer of the Respect Life Program.

"Their efforts were greeted with some support, but with anxiety and apathy too," she says. "Gradually, however, a chilling realization took hold. The Christian underpinnings of 'the American dream' were eroding. The work for legalization of abortion spread, blatantly affronting a collective catholic conscience tempted to slumber in the haze of goodwill generated in the John Kennedy-John XXIII era. Like the proverbial sleeping giant, the body of U.S. Catholics began to respond."

It was against this background that the Respect Life Program was born. Its goals, since its inception in 1972, are:

- To proclaim the sanctity and value of human life as a gift from God and the foundation of human rights;
- To oppose and ultimately do away with that which destroys or endangers human life; with particular concern for such worldwide evils as war and violence, abortion and euthanasia;
- To correct those situations that diminish life itself or that limit the appropriate enjoyment of life;
- To support and encourage the development of that which sustains, nourishes or provides for the proper enjoyment of life; and

joyment of life; and

• To place special emphasis on and create advocacy for those things that meet particular needs of families and individuals - Whether the aging, the mentally or physically handicapped, those who are sick or genetically impaired, or those who are dying.

From the very beginning the spirit of the Respect Life Program was positive, and the theme of respect for human life was placed in the broad context of social justice.

AS THE 1970s unfolded, and it became clear that the abortion issue was going to be a long-range concern, the NCCB Committee for Pro-Life Activities held a series of regional meetings at which the bishops spoke their minds on the direction the Church should take on this problem.

Based on input from these meetings, a long-range program was prepared and submitted to the hierarchy at its fall, 1975 meeting. It was called the **Pastoral Plan for Pro-Life Activities**.

The plan was concerned primarily with abortion and euthanasia, but directed at other areas and capable of adaptation and expansion. It encouraged a threefold effort to promote respect for life - through education, pastoral care, and public policy formation.

The Respect Life Program, initiated three years earlier, became the primary vehicle for education on the life issue and for promoting the Pastoral Plan.

"Each year brought another step in consciousness-raising about a host of human life issues," Sister Carney said.

Anyone who looks at the various program themes in any or all of the past 10 years, (the unborn, the aged, the poor, the young, peace, the family, the mentally retarded, justice, world population, prisons, food, the handicapped, gun control, teenagers, capital punishment, bioethics, fertility, the nuclear arms race,) cannot escape the conclusion that the church's concern for life is literally breathtaking in scope.

This is not a one-issue Church; the full panoply of human problems preoccupies it.

"From womb to tomb." The phrase is not merely catchy or clever. The four words speak volumes about where the Catholic Church really stands.

Nuclear arms and human life

By William Ryan

"A pro-life position is not complete if it fails to concern itself with the nuclear arms race."

Fr. J. Bryan Hehir, Director of the Office of International Justice and Peace, United States Catholic Conference, makes this assertion in the 1981 Respect Life Manual in an

article entitled "The Sanctity of Life and the Nuclear Arms Race."

In the article, Fr. Hehir outlines how the Church has stated the vision of the Gospel about war and peace in the nuclear age, and discussed the role of the Church in the United States in regard to the arms race.

"THE MORALITY of war and peace has always been a central part of the Catholic Church's teaching on the sanctity of human life," Fr. Hehir said. "Because the use of force involved the taking of human life, it always constituted a problem for Christians. But, that problem has been given a radically new character by the advent of the nuclear age."

In Fr. Hehir's judgment, the character of the nuclear arms race has taken on an even more dangerous character today:

- There are no major arms control discussion in progress at the present time;
- The size of the nuclear arsenal on both sides has multiplied with each superpower moving toward

possession of 10,000 warheads which can be delivered against the civilian or industrial centers of the opposing country.

• After two decades of an official U.S. position that the only reason for stockpiling nuclear weapons was to deter the use of such weapons by a potential aggressor, a new nuclear "doctrine" now seems to say that a nuclear war can be controlled and is "winnable."

SINCE CATHOLICS cannot shape the direction of U.S. nuclear policy alone, Fr. Hehir says, "we need to build a moral consensus across religious lines to form the basis for public policy."

"But Catholics can become a much more cohesive force and coherent voice by tying our concerns about abortion and euthanasia to the problem which literally could destroy civilization in less than an hour," he adds.

"We possess an integral sanctity of life ethic which encompasses a series of problems from abortion to capital punishment, from hunger to the care of the terminally ill. An integral part of the Church's concern for the sacredness of life has been a centuries-old tradition which speaks to the problem of war."

"Today... the Catholic witness concerning the nuclear threat must be a visible and vocal manifestation of our commitment to the right to life of the entire human family."

Family Life

By Dr. James and
Mary Kenny



Loosening the ties that bind

Dear Dr. Kenny: Our only child, a 28-year-old daughter, is divorced and the mother of two children, 10 and 5. Her constant male companion for three years is seven years younger than she, served a term in jail and has not worked for a year.

For three years now we have had a bad relationship with our daughter. We see her daily, but things are never pleasant. We are never invited to her home and she rarely has a meal with us because of this boy.

She lives in a home we own, rent free, and I babysit many hours a week. We love the children and I feel they need us and the feeling of security and stability we can offer.

I'm unhappy about the mess. What can we do? There is a constant exchange of hurting words, and I wish we could experience love the way Christ meant us to. I think when help is given the advice goes with it. (Illinois).

YOU ARE WORRIED that your daughter is divorced, that as a young mother she must work to support herself and her children, that her relationship with the young man has many drawbacks, and that your relationship with your daughter was soured. I

can understand your frustration and upset.

However, while your worries may make sense, your strategy does not seem to be working. Part of the problem may be your frank statement, "When help is given, the advice goes with it." Advice giving is rarely effective in accomplishing behavioral change, even when the advice is right.

It appears you are still treating your grown daughter as a child. Grown children (more than 18) should be treated as adult friends.

Imagine treating your daughter as you treat one of your best friends. Probably, you would not give your best friend advice. If you did, you might be told to mind your own business. More likely, you would be emotionally supportive of friends, responding to the positive aspects in their personality and situation.

The support you provide need not be financial. When you provide financial support for your daughter, you reinforce the parent-child role and dependency in her.

You say you provide a house and that your babysit regularly. While it may sound harsh, I suggest you rethink this. You and your daughter will ex-

perience some immediate distress, but your daughter will have to assume greater responsibility for her life.

Permitting someone to be responsible for his or her own life is a much more powerful way to effect change than giving advice. If your daughter must pay rent, she may be angry with you at first and even move out. If, however, you also cease to give advice, then the door is open for your daughter to relate to you on a more adult basis.

You say you enjoy baby-sitting for your grandchildren while your daughter works. I'm sure your daughter appreciates the help and your grandchildren benefit. However, I would expect your daughter to reciprocate in some tangible way, perhaps by helping you with meals or housework.

By expecting her to provide for herself and her children, you are treating her as an adult. By ceasing to underwrite her leisure time, you are pressing her to find people and a lifestyle that she can manage herself. You may lose her for a while, but you will have given her a real push toward adult responsibility.

(Reader questions on family living or child care to be answered in print are invited. Address questions: The Kennys; Box 67; Rensselaer, Ind. 47978).



By Carol A. Farrell

What do you want for your children?

Two or three young children could be seen in the background as the narrator asked the old young woman what she wanted for her children. I thought of my own family of six and responded mentally to the question: good education, satisfying careers, happy marriages, healthy children, a sense of service. Given another split second ten other ideas would have popped into my mind. But her answer stopped me, numbed me. I felt my heart and stomach muscles contract when she answered: "just mainly that I could keep them from starvin'."

The hour-long film I was watching was not concerned with hunger in Bangladesh or Africa or even in Appalachia. It was made in Florida, about Floridians. It was entitled: "A Day Without Sunshine" and explored the lives of the migrants who labor in our state's orange groves.

After the film, Fr. Frank O'Loughlin, pastor of Holy Cross parish in Indian town, FL spoke for another hour, of-

tering more facts and stories from his own experience and answering our questions. He spoke of the little victories within the legal system, of the powerfulness of the citrus industry, of the children whose childhood is forever over by the age of 10, of life spans twenty years shorter than the average American's, of dedication and continuing hope, and of desperation over the greater lack of concern today than twenty years ago. At evening's end, I was informed but drained.

I knew that I fell into the category of people who were unaware of the tragedy of the situation, and not knowing, didn't really care. But now I am aware. I do know. And knowing is not enough. My life got snagged on the comment of that mother whose best hope for her children was that they would not starve to death. I could hardly imagine what she felt. And I knew that she couldn't hope or imagine for her children what I feel and hope and expect for mine.

So what can people like myself do to narrow the gap that exists in our hopes and dreams for our children? The kind

of intensity that this cause deserves is not mine to give. It is already at work for my family, in my work and in those areas where I have chosen to serve.

But I also know that there are two things that are always necessary, effective, and always possible to some extent: prayer and money. Those are the two commodities and the two levels on which most problems have to be tackled. Prayer keeps our awareness sharp and our priorities and actions in line with God's will. Money is the earthly, tangible symbol and agent of change. How we spend our money and time are always accurate indicators of our values. Many services and programs are threatened by a lack of funds. "The poor have what little they have taken from them." It is within the power of all of us to positively and directly affect the lives of those migrants served by Fr. O'Loughlin and his co-workers throughout Florida.

There is much that can be done by groups which would put their energy and talents to work in this way. Father suggests that any migrant mission

would be thrilled to respond to the question that could be asked by any community or Church service group: "What do you need? How can we help?" Anyone living along the East coast of Florida from Homestead northward is within easy driving distance of a migrant mission. Youth groups have often worked as teams to rehabilitate housing. Youth is a time of life meant for idealism, for heroism. Migrant ministry could be a powerful antidote to the taking-care-of-number-one poison that infects so many lives.

Groups more oriented to impacting legislation and social change might consider diverting some of their energies into advocacy for the migrants who are in reality both voiceless and powerless.

This space is not large enough to begin to include all the possibilities for action that Fr. O'Loughlin can suggest. For more, contact him directly.

Together we can find and provide the answer to the question: "What do WE want for HER children?"

Family Night

OPENING PRAYER

Heavenly Father, we are so aware of your harvest of blessings all around us. Help us not to pass over what may not be so obvious - the blessings of the people in our own family. Help us to recognize in each other the good that is there and to help each other grow in as many ways as possible. Be with us during this growing time of Family Night. Amen.

SOMETHING TO THINK ABOUT

Among God's wonderful gifts and blessings, his greatest gift are people, especially people who love one another, care for each other, and are

always ready to help. That pretty well describes the family. This Family Night gather together to look caringly at each other and to celebrate your "Family Harvest."

ACTIVITY IDEAS

Young Families

"Family harvest" scrapbook Materials: family scrapbook, souvenirs from special trips and occasions, paper, pencils, crayons. Concentrate on your family as a unit, a small community. Take out the family scrapbook and talk about special trips and occasions. Perhaps each member could share a

special souvenir with the family group. Think about the time you most appreciated belonging to this family. Each one draw a picture of that memory. Share the pictures in a discussion and put them together in a "Family Harvest" scrapbook.

Middle Years Families

Talk about how difficult it can be to always show love for each other and what we can do when we have been unloving. At the end of the discussion have each one write and complete these sentences:

1. I am going to show love this week

by praying for . . .

2. I am going to show love this week by being kind to . . .

3. I am going to show love this week by sharing something with . . .

Adult Families

Read St. Paul's Epistle to the Ephesians 3:14-21. Discuss the needs of your family and how they are met.

SNACK TIME

Combine snack time with a little entertainment by bobbing for apples.

CLOSING PRAYER

The Lord's Prayer.

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LaShay Davis Miami
Brenda Saenger North Miami

\$1,000

Lowell Harless W. Palm Beach
Barbara Peters Boynton Beach
Arthur Folt Coral Springs
Charles Sanchez Hialeah
Sam Rupe Miami

\$2,000

PROGRAM DATA

Prize money available during 13-week program \$1,452,880
Total winning game pieces during program 1408,538
1 in 83 tickets are winning game pieces

Game is available only in All Grand Union stores and Big Star stores in the State of Florida. All Big Star stores in Georgia, with the exception of Augusta, Martinez and Statesboro. All Big Star stores in Virginia, with the exception of Danville, Farmville, Lynchburg, Martinsville, South Boston and South Hill. All Big Star stores in Alabama and Maryland, in Ahoasho, Elizabeth City and Hertford, North Carolina.

Game is scheduled thru November 7, 1981

AWARD	NUMBER OF WINNERS	1 STORE VISIT PER WEEK	3 STORE VISITS PER WEEK
*2	28,300	1 in 92	1 in 31
*5	2,760	1 in 945	1 in 315
*10	276	1 in 9,457	1 in 3,152
*100	66	1 in 39,546	1 in 13,182
*1,000	16	1 in 163,125	1 in 54,375
*2,000	8	1 in 326,250	1 in 108,750

This game is subject to renewal.

USDA Choice Beef Chuck
Cross Rib Roast
1.99
Boneless Lb.

USDA Choice Genuine Spring
Fresh American Lamb Sale!

Leg of Lamb
Whole or Sirloin Half **1.99** Lb.
Shank Half **2.19** Lb.

Grand Union Super Coupon

Pillsbury All Flavors
Layer Cake Mix
59¢
SAVE 26¢

- Boneless Shoulder Steak** **2.69** Lb.
USDA Choice Beef Chuck - For Broiling
- Strip Steaks** **3.69** Lb.
USDA Choice Beef Loin - Top Loin
- Cubed Steak** **2.99** Lb.
USDA Choice Beef - Boneless
- Stew Beef** **2.09** Lb.
USDA Choice Beef - Boneless

- Shoulder Blade Lamb Chops** **1.99** Lb.
USDA Choice Genuine Spring
- Lamb Chops** **2.19** Lb.
USDA Choice Genuine Spring - Shoulder Arm
- Lamb Patties** **1.59** Lb.
USDA Choice Genuine Spring - Freshly Ground
- Rib Lamb Chops** **3.39** Lb.
USDA Choice Genuine Spring
- Loin Lamb Chops** **3.59** Lb.
USDA Choice Genuine Spring
- Lamb Breast** **79¢** Lb.
USDA Choice Genuine Spring
- Lamb Neck for Stew** **1.09** Lb.
USDA Choice Genuine Spring - Sliced

Grand Union Super Coupon

Chicken of the Sea
Chunk Light Tuna
69¢
8 1/2-oz. Can
SAVE 30¢

Corner Deli

- Swiss Cheese** **1.89** Half Lb.
Milwaukee - Sliced to Order
- B-B-Q Chicken** **1.59** Lb.
Hot, Ready-To-Eat
- Macaroni Salad** **79¢** Lb.
Freshly Made with Hellmann's Mayonnaise
- Roast Beef** **2.69** Half Lb.
USDA Choice - Rare, Cooked in Store, Sliced to Order

Save 10¢ a Lb. on Family Pack Meats

- Stew Beef** **1.99** Lb.
USDA Choice - Boneless
- Spare Ribs** **1.79** Lb.
Fresh Western Pork Loin - Country Style
- Cubed Steak** **2.89** Lb.
USDA Choice Beef Chuck - Boneless
- Assorted Chops** **1.59** 3 Lbs. or More
- Top Loin Strip** **2.59** Lb.
USDA Choice Beef Loin - Whole or Half
Freezer Buy

Grand Union Super Coupon

French's Gravy Mixes
25¢ OFF
SAVE 25¢

All Flavors
Sealtest Ice Cream **1.89** 1/2 Gallon

Enriched, Pre-Cooked
Minute Rice **99¢** 16-oz. Pkg.

Cut or French Style
Green Beans, Peas, Cream Corn or Spinach
Del Monte Vegetables **1.00** 3 1/2-oz. Cans

Home & Family Needs

- Tylenol Tablets** **2.99** Regular Strength
- Crest Toothpaste** **1.49** With Fluoride
- Dental Floss** **99¢** Johnson & Johnson

Date-Line Dairy

- Sunny Delight Fruit Punch** **99¢** 64-oz. Btl.
- Cheese Spread** **1.19** 7 1/2-oz. Jar
- Biscuits** **2 For 89¢** Grand Union - Texas Style
- Cottage Cheese** **1.15** Friendship - Regular
- King Smoothie** **65¢** Imitation Cream Cheese
- American Singles** **1.59** Grand Union - Cheese Food
- Sour Topping** **69¢** Dean's - Sour Delite Low Fat

Pick your own savings...at Grand Union

- Luscious Northwest Bartlett Pears** **49¢** Lb.
- Watercress** **49¢** Garden Fresh
- Spanish Onions** **39¢** Lb.
- Golden Yams** **49¢** Lb.
- Florida Limes** **6 For 59¢** Excellent with Perrier
- Green Onions** **2 Bchs. 69¢** Garden Fresh
- Fla. Avocados** **59¢** Ea.
- Young-N-Tender Yellow Squash** **49¢** Lb.
- Cucumbers** **5 For 79¢** Crisp Green
- Seckle Pears** **69¢** Lb.
- Rutabagas** **25¢** Lb.
- Green Peppers** **69¢** Lb.
- Brussel Sprouts** **89¢** Cup
- Brach's Candy** **1.49** Lb.

The Big Freezer

- Morton Pot Pies** **3 For 1.19** 8-oz. Pkg.
- Whipped Topping** **89¢** Grand Union
- Jeno's Egg Rolls** **2.79** 18-oz. Pkg.
- Jeno's Pizza Rolls** **99¢** 8-oz. Pkg.
- Buitoni Ravioli** **1.49** Meat or Cheese
- Pumpkin Pie** **1.69** Mrs. Smith's
- French Bread Pizza** **2.59** Stouffer's - Deluxe

Axelrod All Style
Cottage Cheese **1.99** 1 Gallon

California
Iceberg Lettuce **59¢** 10-oz. Pkg.

Flaming Tokay
Red Grapes **69¢** Lb.

All Varieties 10 Inch
Jeno's Pizza **1.29** 12-oz. Pkg.

'One candle'

Christophers mark 30th year with nostalgic TV show

NEW YORK (NC) — It was just at the end of World War II when the word went out in 1945 to American Catholics: "Better to light one candle than curse the darkness."

The 3,000-year-old Chinese proverb chosen by the late Father James Keller, author of "You Can Change the World," became the slogan for the Christopher movement and is still very

much a part of its philosophy.

The movement marks 30 years on television with a "Christopher Closeup" program to be carried on 77 commercial stations in the United States. (Locally, at 9 a.m. Saturday, Oct. 3, on WCIX-TV, Channels 6 and 33).

According to its director, Father John Catoir, 50, the program will be one of reminiscence. But the format will be switched.

Actress Ann Blyth, who was among other film luminaries such as Irene Dunne, William Holden and Paul Douglas on the original 1951 shows, this time will do some of the interviewing of Father Catoir and Jeanne Glynn, the program's co-hosts.

THE THRUST, if not the content, of the Christopher movement has changed considerably through the years.

The early programs, produced in

California, were heavy on movie stars. Bing Crosby and others knew Father Keller as a dynamic friend.

But in addition to the TV programs, the movement produced radio spots, inspirational books and the News Notes which have brought in the funds to pay most of the bills for a movement which "makes a lot of noise" for its small New York-based staff of about 50, Father Catoir noted.

The key words remain, according to Ms. Glynn, "information, inspiration and entertainment." Each person has

his unique ability and a responsibility to create a better world.

"Studies have shown that each individual person has the capacity to affect, significantly, at least eight other persons positively or negatively," Father Catoir said during an interview in New York. "This has a ripple effect."

"If you can influence eight and they can each influence eight, you have 64 persons right there. It is possible to make this world a little better when you leave it. After all Christ only took on 12."

REAL TO REEL

This week on "Real to Reel" visit the Miami Bridge, a local shelter for teenage runaways, and relive Pope John Paul II's visit to the United States through the eyes of the Iowa farmer who invited him to come, Joe Hayes. Tune in this Sunday at 9 a.m. on WCKT-Channel 7.

Too much steam in 'Body Heat'

BODY HEAT

A mediocre lawyer in a small Florida town (William Hurt) pursues a married woman (Kathleen Turner), who in time persuades him to rid her of an unwanted and very wealthy husband in this slavish imitation of a

CAPSULE REVIEWS

dark romantic melodrama of the 40s, written and directed by Lawrence Kasdan. The only modern touch is the laboriously explicit quality of the sex. Because of the latter, the U.S. Catholic Conference has classified it C, condemned. The Motion Picture Association of America has rated it R, restricted.

ONLY WHEN I LAUGH

Neil Simon has written another vehicle for his favorite actress, wife Marsha Mason. In this extensive

reshaping of Simon's unsuccessful Play 'The Gingerbread Lady,' Miss Mason plays a successful actress, a reformed alcoholic, whom circumstances conspire to push to the brink once more. Kristy McNichol plays her faithful teenage daughter and James Coco and Joan Hackett are her close friends, a homosexual failed actor and a rich man's wife pathologically afraid of growing old. The movie, directed by Glenn Jordan, is moderately entertaining, a blend of laughs and seriousness, but everyone is just a little too nice, and the whole thing a bit too contrived to be really moving. Aside from some occasional foul language, everything is pretty innocuous. The U.S. Catholic Conference has classified it A-II — morally unobjectionable for adults. The Motion Picture Association of America, because of the language presumbaly, has rated it R — restricted.

RAMADA INN

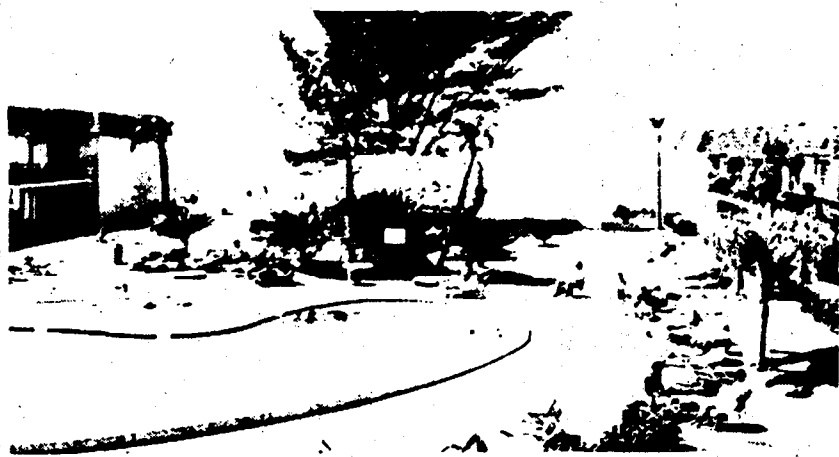
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Calling Catholic educators

By Paulette Martin

Are you a Catholic educator interested in Christian fellowship, spiritual renewal and educational growth?

If the answer is yes, the Catholic Educator's Guild can offer you all that for \$7 a year. The friendships, inspiration and good times are free.

Since its founding as the Catholic Teacher's Guild, under the auspices of the late Archbishop Coleman Carroll, the Guild had strived to realize its three goals of fellowship, renewal and growth in a Christian setting through its members' participation in retreats, days of recollection, workshops, seminars and special Masses followed by dinners.

Every year, the Guild recognizes outstanding contributions to education through its presentation of the Lumen Christi Award to people who truly have been "Lights of Christ" in their spiritual and professional lives. Last year's winner was Josephine Giuliano of Holy Family parish in North Miami.

GROWING FROM 50 members to its current 115, the Guild has also been blessed with dedicated and ambitious leadership over the years, including as its presidents Carl Rhetta, Peter Pap-

palardo, Concha Garcia and Marguerite Miller.

Among last year's activities were a Cuban dinner at the Shrine of Our Lady of Charity, presided by Auxiliary Bishop Agustin Roman, an evening of reflection at the Dominican Retreat House, a community outreach project in the form of a panel discussion on the theme, "Evangelization: The Community - Our Commitment," held at Holy Redemer parish in Miami and a Mass and luncheon at the Church of the Little Flower in Hollywood.

Plans are underway to make this year's calendar of events better.

Officers for 1981-82 are:

- President: Jeanette O'Connor, a teacher at Nova Middle School and a charter member of the Guild;
- President-elect: Elvira Dopico, associate superintendent of Dade County Public Schools;
- Vice-President: Edward Doyle, counselor at Cutler Ridge Jr. High School;
- Recording Secretary: Josephine Damich, teacher at the Gardner School;
- Treasurer: Ruth Barbick, retired principal, Holy Family School, and past president of the Guild.

Other members of the Board of Directors are Richard de Aguiro, Enrique Ferrer, Josephine Giuliano, Paulette Martin, and Marjorie Wessel. Father Peter Kenny, S.S.J. of Holy

Redemer parish is the newly appointed chaplain.

To join, or for more information please contact Ruth Barbick, 1500 N.E. 9th Ave., Biscayne Park, N. Miami, Fla., 3361.

State candidate poll

The following poll of candidates is published as an informational aid to voters in the October 6 special election to fill two vacant seats in the Florida legislature.

The districts involved are Senate District 34 and House District 109, which include portions of central and north Dade and south Broward counties.

The poll was developed by the Florida Catholic Conference and con-

ducted by the Miami Archdiocese Council of Women.

This involves issues of concern to Catholics. The Church engages in registration and get-out-the-vote campaigns and efforts to educate voters on various moral issues. It does not endorse or campaign for candidates or political parties. It does urge each of its members to become involved in the political process as part of their Christian responsibility.

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. A call for a constitutional convention for the purpose of proposing a Human Life Amendment to the U.S. Constitution. 2. A ban on the use of tax funds for abortion. 3. Targeting public assistance programs to meet the needs of poor families. 4. Expanding the role of community and non-profit agencies for delivery of needed services. | <ol style="list-style-type: none"> 5. Continued funding for programs to assist refugee families with job and language skills. 6. Agricultural workers: Implementation of collective bargaining rights under an Agricultural Labor Relations Act. 7. Education: School bus transportation for students in nonpublic schools. 8. Capital Punishment 9. Equal Rights Amendment: Ratification. 10. Euthanasia: Legislation allowing mercy killing. |
|---|--|
- S - support
O - oppose

Franciscan Sisters to note feastday

By Jo Opitz

The Franciscan Sisters of Naples will sponsor a three day celebration this weekend in observance of the eight hundredth anniversary of the birth of St. Francis of Assisi Oct. 4, 1181.

Sister M. Kathleen Winkelman, O.S.F., director of the program, announced highlights will be a Confraternity of Christian Doctrine Presentation starting Oct. 2 in St. Ann Parish Hall, Children's Mass and Film "Brother Sun - Sister Moon" the life story of St. Francis every evening at 7:30 P.M. The Sisters of St. Ann School Mass in honor of St. Francis, devotions at every Mass on Oct. 4 blessing of the animals on the

convent grounds, with the celebration closing at 7:30 P.M.

Sister Kathleen said, "More is known of St. Francis than of any other medieval saint, from his own words, Rule, letters and writings and those of his contemporaries. From his great store of authentic material a clear picture of the man emerges. He is the saint both Christian and non-Christian unite in honoring for his unique sim-

licity, love of the poor and all creatures great and small.

"Giving up a life of wealth and the glamour of knighthood, he not only attracted many to serve in the religious family he founded but also drew the laity who became Secular Franciscans. It has been said of St. Francis "That of any man who walked the earth he most resembled Christ".

Francis expected his followers to be active and to contribute to the common good. His Rule is based on the fact that God meant material things to be shared by all. Not that wealth be controlled by a few while others lacked the basic needs of life."

The Sister's staff St. Ann's School, the first Catholic School in Collier County, opened in 1956. They conducted CCD and adult education programs, visit the sick, bring Holy Communion to patients at the local hospital and serve as Lectors and Eucharistic Ministers. Sister Kathleen is also Spiritual Assistant to the lay group of Secular Franciscans who meet at St. Ann's Parish Hall on the second Saturday of every month.

STATE SENATE (DIST. 34)	QUESTION NUMBERS									
	1	2	3	4	5	6	7	8	9	10
Vernon H. Clark (Dem.)	Did not respond									
Joe Gersten (Dem.)	(Would not answer with unqualified responses)									
William (Bill) Oliver (Dem.)	O	O	S	S	S	S	O	O	S	O
Phil Brewer (Rep.)	S	S	S	S	S	S	O	S	O	O
Bob Skidell (Rep.)	S	S	S	S	S	O	O	S	O	O
STATE HOUSE OF REPRESENTATIVES (Dist. 109)										
John Cosgrove (Dem.)	S	S	S	S	S	S	O	O	S	O
Don Gruber (Dem.)	O	O	S	S	S	S	O	S	S	O
Marta Prado (Dem.)	Did not respond									
Ed London (Rep.)	Did not respond									
Elisio (Ellis) Riera-Gomez (Rep.)	S	S	S	S	S	O	S	S	O	O



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MACCW Deanery Meetings set

NORTH BROWARD DEANERY Fall Meeting and Luncheon will be held on Tuesday, October 20, 1981, 8:30 A.M., at St. Gabriel Parish Hall, 730 N. Ocean Blvd., Pompano Beach, Fl. Luncheon at The Sea Garden Hotel. Theme "Vocation . . . The Call to Life" Speakers: Cathy Fischer and Rev. Gustavo J. Miyares. Admission \$8.00 including luncheon. Call Catherine DePalma 782-0686 for reservations or information. Deadline Oct. 10, 1981.

The Annual Fall Meeting of the East Coast Deanery will be held on Oct. 13, 1981 at 9:30 A.M. at St. Ignatius Loyola Social Hall, 10019 North Military Trail, Palm Beach Gardens, Fl. 33410.

Merit semifinalists

The Office of Education of the Archdiocese of Miami is pleased to announce the following semifinalists in the twenty-seventh annual (1982) Merit Scholarship Competition. Congratulations to the students, their teachers and parents.

St. Thomas Aquinas High School
Patrick T. brilliant
Joseph R. Labbe
Stephen A. Mixsell
Kevin E. Schilbrack

Christopher Columbus High School
Benjamin P. Brown
Terrance I. Weaver

Immaculate LaSalle High School
Brett C. Schavey

Our Lady of Lourdes Academy
Kelley S. Coll

St. Brendan High School
Patrick J. Hamilton
Thomas J. Wilwol

Madonna Academy
Kelly A. Chambers
chambers

Cardinal Newman High School
John L. Brown
Alina R. Garcia
Judy E. Pinsley

It's a Date

CATHOLIC DAUGHTERS OF AMERICA, court Holy Spirit, No. 912 Pompano Beach will hold a business meeting at St. Elizabeth's Gardens, on Friday, October 9, 1981 at 2:00 P.M. For information call: Rosalie Lidestri, Regent at 781-5008.

CATHOLIC WIDOW & WIDOWERS Club will have a social gathering on Monday, Oct. 5, at 7:30 P.M. at St. John the Baptist Social Hall, 4595 Bayview Dr., Ft. Laud., Refreshments. For information call 772-3079 or 561-4867.

THE MARANATHA BIBLE CLASS which meets every Thursday at 10:30 A.M. at 322 N.E. 108TH Street, are sponsoring the "Little Flower thrift shop." Proceeds go to Mother Angelica's "Eternal Word TV" ministry. Extraordinary selection of clothing, bed-linens, silver, electric appliances, miscellaneous. Anyone who has good baby and adult items to donate for Mother Angelica's TV Fund, we'll be happy to pick up. Call 661-6331 or 757-4297.

Mercy Hospital Auxiliary Volunteers invite you to join them at a coffee, Friday, Oct. 2, at 10 a.m. at the Key Biscayne Yacht Club. Dr. John V. Handwerker, Mercy's senior attending physician, family practice, will give a brief talk on "The Rewards of Volunteerism." For additional information call the Mercy Hospital office of Volunteer Services, 854-4400, Ext. 2773.

THE MEMORARE SOCIETY, a social club for Catholic widows and widowers, will hold their monthly meeting at St. Louis Church Center, So. Miami, on October 9th at 8 p.m. For information call 274-0244.

Secular Franciscans, St. Bernard Fraternity, invite all to a Mass, Sunday Oct. 11th at 1:30 P.M. at St. Bernard Church 8279 Sunset Strip Sunrise. Father Joseph Janiszkeski T.O.R., will officiate. All are welcome, refreshments in the Parish Center will follow Mass.

The **Third Order Carmelites** will hold a reception of novices and profession of vows ceremony at St. Joan of Arc Church, Boca Raton, at 1:30 p.m., Oct. 9. A social hour will follow in the Library. For further information call Rita Ryan, 395-8122, or Joan Hoffman, 395-1950.

THE THIRD ORDER OF ST. DOMINIC, Dominican Laity, will meet at Barry College, October 4, 1981.

Instructions for all members will begin at 10 a.m. in the Board Room of Thompson Hall. The Rosary will be recited at 11 a.m. in Cor Jesu Chapel and Mass will follow the recitation of the Rosary.

SECULAR FRANCISCAN ORDER, ST. JOSEPH FRATERNITY will host program of activity commemorating the closing of the celebration of the 800th anniversary of St. Francis. The Southeast Area of the Southern region will celebrate the Feast on October 3, at St. Anthony Church, Ft. Lauderdale, beginning with the Eucharist at 5:30 p.m., followed by a Franciscan Community Dinner, an the Transitus. An Auction will be also held at 3 p.m.

SECULAR FRANCISCANS IN NAPLES will meet after 12:30 Mass in St. Ann Parish Hall, Oct. 11. For further information please call 261-1935 or 597-7319.

COUPLES IN MINISTRY, FAMILY ENRICHMENT CENTER will hold an Evening of Enrichment, Romance and Commitment, on Oct. 14, at 8:00 p.m. at St. James Parish, 540 N.W. 132 St., in the Parish Hall. Everyone who needs to be nourished in family life, those involved in Marriage Preparation, Engaged Encounter Days, and P.X.M.I. couples, parish family life coordinators, instructors in Human Sexuality, are all invited.

Guest speaker will be Fr. Carl Ariso, of the Archdiocese of Newark, N.J.,

Eucharistic Ministers Training

Saturday, Oct. 31 — 10:00 A.M. — 3:00 P.M. — St. Mark, 620 N.E. 7th Ave., Boynton Beach, FL.

Fee for each training session is \$4.00, which includes lunch.

Pastors wishing to send people to these training days should write a letter or recommendation to the Office of Worship and Spiritual Life (Rev. James F. Fetscher, Director), Archdiocese of Miami, 6301 Biscayne Blvd., Miami, Fl. 33138; besides the recommendation of his people the letter should include check for payment of fees (**made out to the Archdiocese of Miami, please**), and should specify which Training Day they will be attending. Letters should be received by the Office no later than the Wednesday before the date you have specified.

For further information call the Office of Worship and Spiritual Life, 757-241, Ext. 241.

Pro-life on CBS

Peter Gemma, executive director of the Pro-Life Political Action Committee, discusses the abortion issue's influence on the 1978-1980 elections with host Mike Wallace in "Up to the Limit," the CBS news program which airs Monday, Oct. 5 at 9 a.m.

Appearing with Gemma are former U.S. Senator Dick Clark, of Iowa, and Peter Fenn of "Democrats for the '80's." The program also includes the first-time network broadcast of a saline abortion, taken from the pro-life documentary, "Assignment Life."

Our Lady of Peace Church, located at 6105 N.W. Nith St., Margate and Santissimo Sacramento Church, 3820 S.W. Eighth St., Miami, are not affiliated with the Roman Catholic Church nor the Archdiocese of Miami according to an announcement made by the Archdiocese.

Roman Catholics may not fulfill their obligations to participate in Mass or receive the sacraments at either of these churches according to the Very Rev. Gerard LaCerra, Chancellor of the Archdiocese.

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Marriage Retorno

... for couples who hunger for something deeper

By Diane Pastular

Among all the programs available in the Archdiocese of Miami there is one that is often overlooked — the Marriage Retorno.

The Retorno (the word means "turning toward") originated in Spain. It was begun by Fr. Gabriel Calvo, who also founded Marriage Encounter. But

there is no direct connection between the two programs. The Retorno is not a movement.

A Prayer Experience

Basically, the Retorno is for couples who are hungering for something deeper. It is primarily a prayer experience, and the prayer is based on Scripture. Essentially, the couples are given questions to answer, Scriptural passages to read, time to pray alone, time to pray together and an opportunity to reflect with each other.

The weekend goes from Friday evening to Sunday afternoon. The sites can be a retreat house or a private home, but should be a place of quiet and lack of distractions. The weekends here, in South Florida, are in a private home. The team consists of one couple, and a priest.

Although a couple needn't have been "encountered" to attend a Retorno, the Retorno came about when Encountered couples asked Father Calvo where to go for "something more".

There are some major differences between a Marriage Encounter and Marriage Retorno. The Encounter tends to involve more socializing and often results in people feeling "high". The Retorno is much more low-key and quiet. It is more a "depth" rather than a "high" experience.

Repeatable Experience

The retorno is open to any couple if they feel they are at the point in their marriage where they know they are seeking a more prayerful, spiritual relationship. The weekend is very peaceful and contemplative. It's a more strengthening kind of experience.

It's not a "letting go" kind of thing. It's a solid kind of thing. It is not the kind of program that you can push, but couples who do experience a hunger

for more should know that the Retorno is available.

WEEKEND AGENDA

The weekend actually starts two weeks before, when the couples are sent a list of Scripture passages and questions for their reading and reflection. They are also asked each to bring a Bible either the Jerusalem Bible or the New American Bible.

On the opening night, the couple are first escorted to their room where they are asked to "be quiet, settle down, maybe look at the questions again and read the Scriptural passages."

After everyone arrives, the group assembles for orientation with such questions as "What I want the weekend to be; What I don't want the weekend to be; and Why I'm here."

An important part of the weekend is the "Vivenzian" or lived experience. The team share their own experiences in helping the couples make the connections between Scripture and their own lives. The Friday night session ends with a short prayer service and everyone leaves quietly.

At the Saturday morning session the focus is reconciliation between the couple.

On Saturday afternoon, the Retorno begins in earnest the three phases of

listening to God the Father, the Son, and the Holy Spirit. Each team member gives a short talk. After the talks, the couples are asked to respond to some questions and then each couple privately shares with one another what has been happening.

The couple is then given Scripture to read. They pray alone for an hour, they pray together for an hour, and, then, gather in groups to share.

There is no attempt to produce uniform results; rather, each person comes to understand the uniqueness of his/her relationship with God. So that they see there are different ways the Lord is working with different people.

If all attendees are Catholic, the weekend closes with a liturgy on Sunday afternoon. The couples are given a bibliography of material helpful to further growth.

The Retorno has no follow up. It is up to the individual couple "how they grow with it."

Anyone interested in more information and reservations, please contact, The South Florida Contact Team, Alex and Celelia Losiewicz and Father Larry Griffin, O.M.I., 7150 S.W. 13th Street, Pembroke Pines, FL, 33023 — 989-0499.

Two weekends are scheduled — October 9-11; and November 13-15.

Pro-life 'how-to' book available

A comprehensive book on pro-life action, the first of its kind in the right to life movement, is now available.

The book, entitled "Organizing for Community Pro-Life Action," provides people working in the pro-life movement with the most up-to-date legislative, political, organizational and educational techniques. Carl Landwehr, the author, is a veteran grassroots, right-to-life activist and organizer from Missouri.

THE BOOK includes sections on fundraising, passing state pro-life legislation, organizing pro-life groups, working within the political party system, electing pro-life candidates, media relations, preventing abortion clinics from entering your community, and giving educational programs.

It also has an expanded chapter on political action with many new ideas and effective techniques used by Political Action Committees during the 1980 elections.

To order a copy of the book, send check or money order for \$6.95 to Carlan Publishing Co., P.O. Box 1064, Jefferson City, MO 65102. Postage will be paid by publisher. Volume discounts are available upon request.

Married Partners Course

A course on communication between married partners is being offered by the Catholic Service Bureau's Miami Regional Office. It will run for six consecutive Wednesday nights from 7:30 to 9:00 p.m. at 9345 N.E. 6 Avenue, 4th floor, in Miami Shores, beginning October 14, 1981.

The cost is \$30.00 per couple and the deadline for registration is October 9, 1981. To register, call 758-0024.

"This program is designed for people of all religious denominations who

want to improve communication skills in their marriage," says Father Michael Flanagan, who will teach the course.

"We are looking for prevention of future problems in a marriage."

Catholic Service Bureau also has the following services available at the regional office: Family counseling, foster care, adoptions, psychological testing and evaluation, career counseling, and crisis intervention.

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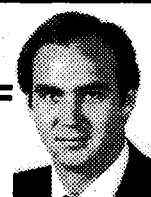
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GREAT EXPECTATIONS

Readings: Isaiah 5:1-7; Philippians 4:6-9; Matthew 21:33-43

By Fr. Richard Murphy, O.P.

Socrates once said that an unexamined life is not worth living. He certainly had something there. Surface lives are shallow lives. "Errors, like straw upon the surface flow / He who would seek for truth must dive below." The Holy Scriptures invite us in a thousand different ways to take a deep look at ourselves, and at God.

The enormity of God's love for us is simply staggering. "While we were yet sinners, God sent His only Son to save the world." But His love is quite different from ours. Our love is ever-inventive, discovering goodness in people or things. We have only to stroll down a street to be suddenly attracted by what we see. We meet people, notice their good points, and are drawn to them by mutual interests. Friendship is a kind of love that rests upon goodness perceived.

God's love however is creative. Things are good because God made them so. All created good is a faint reflection of God's own goodness. The mar-

vels of the universe speak, however haltingly, of God's infinite beauty and intelligence. God endowed His remarkable creature (man) with many gifts, for He made him in the divine image and likeness, giving him a special part to play in His plan for the salvation of all. For all His prodigal goodness, God entertains great expectations where man is concerned.

THE BIBLE is a story of great expectations, unfulfilled. Isaiah's "Song of the Vineyard" (ch.5) is a sad song, for the Chosen People, God's choice plant and vineyard, yielded only sour grapes.

St. Paul, a man close to God, was a man of great expectations. He urged the Philippian converts, with considerable warmth and eloquence, to live up to their faith, to fill their minds with all that is true, noble, good and pure, virtuous and praiseworthy.

In today's parable, Jesus skillfully turned Isaiah's "Song of the Vineyard" around, switching the emphasis from the vineyard to the workers in that vineyard. He was really taking aim at the religious leaders of His day; they seemed to think that the vineyard was theirs. A great mistake and a great

pity, for in the end they slew the owner's own son. **JESUS' PARABLES** generally felt His listeners asking themselves uncomfortable questions. We live in the vineyard of the church which can produce much good fruit. But are we good workers? Generous of ourselves, and generous in sharing the good news with others? Do we feel that we have "paid our dues" and can float safely home? Or are we perhaps among those "unprofitable servants" we read of?

We know of course that God is not dependent upon our help. The gospel is not without power. God's great expectations will be realized in ways we have not yet imagined. But how wonderful, how ennobling it is to have some part in that realization.

By taking a close look at ourselves and our performance, using the gifts God has given us; by acknowledging the infinite creative goodness of God and responding to it with love; by being profitable servants, carrying out God's plan to the best of our ability . . . we shall lead lives which even Socrates would admit are "worth living."

Protestants and Communion



By Fr. John Dietzen

Q. Several weeks ago you answered a question about Protestants receiving Communion in the Catholic Church. You said that they may do so providing they believe in the Eucharist as Catholics do. I certainly disagree with your answer. I would report any non-Catholic receiving Communion. I never heard of this before. (California.)

As. The question you refer to asked why Protestants could ever receive Communion in a Catholic Church since the Eucharist is a sign of unity. In my response I noted the requirement — that Protestants "have a faith in the sacrament in conformity with that of the church" — is only one of the necessary conditions before such a Communion.

These conditions are not new. They have been reported often in the Catholic press, including in this column, during the past 15 years, and are contained in the "Directory for the Applications of the Decision of the Second Ecumenical Council of the Vatican Concerning Ecumenical Mat-

ters," approved by Pope John Paul VI in April, 1967.

As the directory points out, since the Eucharist and other sacraments "are both signs of unity and sources of grace, the church can for adequate reasons allow access to those sacraments to a separated brother."

Other conditions in addition to the one noted above are:

1. The situation must involve danger of death or urgent need — for example, in time of persecution or in prison.
2. The individual has no access to a minister of his or her own Protestant community, and spontaneously asks a Catholic priest for the sacraments.
3. The individual is rightly disposed for the sacraments. (This means that to

receive the Eucharist, for example, the Protestant should be conscious of no unrepented serious sin, and should be in the state of grace.)

THE LOCAL bishop, or the bishop's conference of a particular country, may judge other cases of "urgent necessity" to be sufficient for a Protestant to receive Communion. An instance would be allowing a Protestant spouse to receive Communion at the Mass of his wedding to a Catholic. This could be permitted (and has been, I've heard) by the local bishop if the above conditions are fulfilled.

So don't jump to conclusions if you see this happen sometime. It may be in perfect accord with the regulations of the church.

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Say 3 Our Fathers, 3 Hail Marys and Glories. 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. M.R.

Thanksgiving Novena To St. Jude
Oh, holy St. Jude, Apostle and martyr, great in virtue and rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.

Say 3 Our Fathers, 3 Hail Marys and Glories. 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. Michael Gillette.

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

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Science, faith can join forces

As I waited at a traffic light early one recent morning, a jogger passed by. He seemed lost in his running — and his music. His gear included not only a sweat suit and the required shoes, but a headset — one of those new walking stereos — as well.

I wondered momentarily what beat he was tuned in to. And I thought: Technology is certainly part of his life!

Technology and science are part of our world. They contribute to our whole concept of progress.

Developments in health care, transportation, communication, environmental control, and mass media, have significantly altered our lives while intensifying our dependence on technology.

At the same time, religion has experienced its own problems. According to a recent report from the Religion Center, church attendance in the United States steadily has been dropping.

Is there some kind of inverse relationship between science and technology, on the one hand,

• Are the modern communications media contributing to the unity of humankind? Are they dividing family members who no longer look to each other for conversation and entertainment, but look to television instead?

• Does the jogger benefit from his walking stereo, or is it isolating him more and more from others, from himself, and from nature?

Again, the leaders might discuss ways for people in medicine and religion to cooperate in the care of the sick. (This is seen more and more as trained pastoral workers counsel the sick about matters as varied as financial problems and the fear of death.)

RELIGION, SCIENCE and technology form a partnership in fulfilling God's command to "fill the earth and subdue it." Since the dawn of human life, science has been the means by which humans have sought dominion over the earth and their place as stewards of creation.

Religion offers a vision of man's destiny; science and technology strive to make it a reality.

In the New Testament, Jesus heals the sick, feeds the hungry, and addresses the plight of the oppressed. The resurrected Lord now continues such work through the dedicated service of his followers — men and women who share his desire to alleviate suffering.

In this regard, science has already contributed much. Diseases such as smallpox, diphtheria and polio, which once took enormous tolls in human suffering and life, now essentially have been confined to the annals of medical history. Also, thanks

to scientific efforts, the world is making some headway against the ravages of hunger and malnutrition.

Today, science and technology are on the verge

'Religion offers a vision of man's destiny; science and technology strive to make it a reality.'

of new breakthroughs. Technical knowledge is even available for creating new life forms. Such prospects are at once breathtaking and frightening.

IT IS RELIGION'S task to hold before science those values which conform to humankind's ultimate destiny. The vast potential of science must be used for good and not evil.

Today religion, science and technology might be seen as essential ingredients — though different modes — of God's redemptive process of drawing all things to himself.

But to be seen that way, it is essential that religion and science and technology collaborate to ensure that authentic values guide developments — values that serve life.

'It would be a oversimplification to view religion somehow retreating before the advances of science and technology — as if they were adversaries.'

and religion, with one increasing, the other decreasing?

TWENTY YEARS ago a theologian named Charles Davis wrote: "The conviction grows that the age of religion is past, that faith is an incongruous feature in our modern mental landscape." His words were meant to describe an attitude he had observed.

It would be a gross oversimplification to view religion as somehow retreating before the advances of science and technology — as if they were adversaries. To the contrary, despite past difficulties these important sphere of human activity have much in common that warrants their earnest cooperation.

But "earnest cooperation" in what sense? If leaders in science, technology and religion were to meet, what would they discuss?

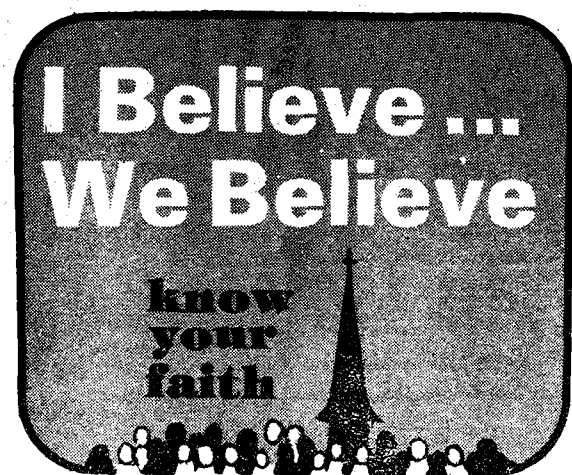
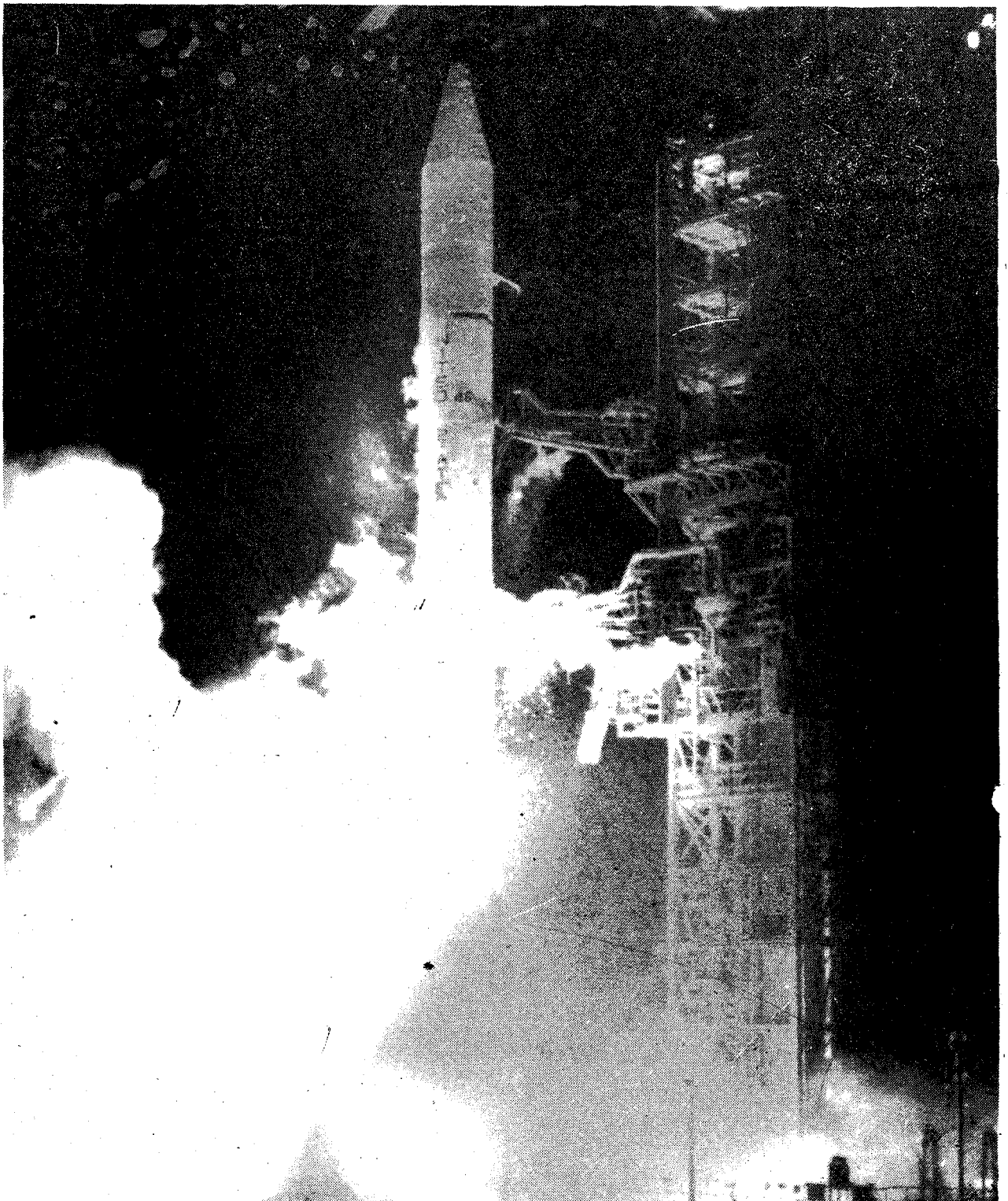
Human values would certainly be on the agenda. The leaders might try to answer this question: If something can be done, does that mean it should be done? For example:

If the life of a terminally ill hospital patient can be prolonged through medical technology, does that mean it should be prolonged in every case?

• If the life of a terminally ill hospital patient can be prolonged through medical technology, does that mean it should be prolonged in every case?

• If calculators can be used for mathematics, does that mean children should use them in school?

The leaders might discuss whether the products of science and technology are used in the ways they were intended:



I Believe ... We Believe

The wonder of science

Brother Nivard Scheel likes to tell the story of a famous physicist at the end of the 19th century who was certain all the major scientific discoveries had been made.

The physicist lamented that future scientists would have nothing interesting to do except spend their time measuring the world to the next decimal point.

It wasn't much later, Brother Scheel remarks with a laugh, that scientists discovered the atom has parts - a discovery which shot the famous physicist's theories to pieces. Scientists soon realized their "previous knowledge, though not wrong, was not yet complete," Brother Scheel said.

Presently serving as associate director of the Conference of Major Superiors of Men (a national association of heads of men's religious orders) in Washington, D.C., Brother Scheel is a physicist and a former vice president for student affairs at The Catholic University of America.

For him, however, science isn't a field for specialists alone. It is part of everyday reality and it "touches us everywhere we go," he says. "People are doing science whenever they begin to understand what is happening" in the physical world.

THINK OF the homemaker in Denver, Colo., Brother Scheel suggests. "When she boils an egg for four minutes instead of the usual three minutes, she is using chemistry and physics. She is recognizing that water boils at a lower temperature and that

an egg cooks slower a mile above sea level."

Furthermore, scientific research sometimes leads to practical applications which affect people in many ways. Aware of this, corporations are willing to hire scientists to do research in their laboratories with the hope that their discoveries now and again can be turned into commercial products.

According to the Xaverian brother, a good example of this occurred at Bell Telephone Co. Physicists there were studying the "properties of metals and discovered they could use semiconductors to amplify sound," he says. This discovery "made miniaturization possible," leading to the computers, tape recorders and computer games which are so familiar to us today.

Brother Scheel feels strongly that scientists have to be concerned about the use to which their research may be put.

They face a special hazard in being tempted to think there can be value-free science. According to the educator, a scientist doing research in genetics might think: "I'm working on this for the sake of gaining knowledge. What others do with it is none of my business."

But, asserts Brother Scheel sharply, scientists "can't simply play with nature without worrying about the implications of their research."

to evaluate the possible outcome of scientific research, therefore, Brother Scheel thinks scientists as well as non-scientists need to cultivate "a well-developed value system." And he makes it a point to discuss values and



science as thoroughly as possible whenever he teaches physics.

He also expresses gratitude and admiration for the example presented by his professor at Catholic University, physicist Karl Herzfeld.

According to Brother Scheel, Her-

zfeld refused "on moral grounds" to take part in the Manhattan Project aimed at developing the atomic bomb during World War II. Realizing what the outcome of the research was likely to be, Herzfeld said simply, "I can't be part of that," Scheel reported.

The long journey

By Father John J. Castelot

Mark had to give the Gospel he wrote a form which would convey a meaningful, practical message to his particular community.

Since Mark geared his presentation to meet the people's needs, a careful study of the way he arranged his material can give us a fairly good idea of what those needs were. This works both ways.

The more clearly the situation of the community comes into focus, the better we can understand Mark's particular approach to the mystery of Jesus.

Anyone who reads the Gospel will be struck by the amount of attention paid to the cross. It dominates the whole composition.

THE LAST WEEK of Jesus' life, beginning with his entry into Jerusalem, takes up a third of the whole account. For Mark, this is Jesus' only visit to the City, and he goes there only to die.

Everything that happened before has been but a prelude to this climax: a long journey to Jerusalem.

Mark starts Jesus off on this journey right from the beginning of his narrative, which opens with the preaching of John the Baptizer. This shadow figure is not simply the herald of Jesus' arrival on the scene. John is truly the forerunner of Jesus, prefiguring by his own tragic fate at the hands of Herod Antipas Jesus' ultimate fate.

Already in Chapter 3 we read of plotting against Jesus. In Chapter 6 even his own townspeople reject him.

The climax to the first part of the Gospel comes in Chapter 8, with Peter's acknowledgement that Jesus is the Messiah. But this bright spot is dimmed immediately by Jesus' command that they tell no one about him and even more by

Peter's obvious lack of comprehension.

Jesus goes on to make the first prediction of his coming death, and Peter objects strenuously. Jesus reacts just as vehemently and gives an instruction on discipleship which, in the general context, is clearly aimed at Mark's readers.

IT STRESSES the cost of discipleship, a cost that means rejecting all self-seeking and glory and courageously taking up the cross.

What is most striking is the fact that the opposition, rejection, and lack of comprehension we see here follows an almost uninterrupted series of miracles of all kinds. They lead no one to recognize Jesus for who he is.

The only one who sees the light is the Roman centurion at the foot of the cross. And what does he see? A miracle? He sees the lifeless, battered corpse of an apparently disgraced and defeated man, and he cries out:

"Clearly this man was the son of God" (Chapter 15).

Such an arrangement by Mark of the Jesus-traditions was obviously purposeful. In all likelihood it was designed to counter a dangerous tendency in the community, a tendency to what we would call a theology of glory.

This attitude would have led to concentration on the miracle stories as evidence of Jesus' power and glory, along with a deemphasizing of the meaning of Good Friday.

Mark counters, not by denying the miracles, but by showing that they did in fact reveal Jesus even to those most well disposed. Mark knew that to look for God in the miraculous could lead to disillusion.

Miracles are hard to come by. But suffering, rejection, failure and death are really the ways in which disciples encounter and recognize their Lord and their God.

They do not demand signs. They believe.

St. Francis' 800th

Rich, poor flock to "little man" who preached poverty, love of creation

By Father Kenneth J. Doyle
NC News Service

Although speaking of saints in comparative degrees seems awkward and untheological, St. Francis of Assisi is often called among Catholics "one of the church's better saints."

The statement may lack theological accuracy, but it points to the fact that Francis is one of History's most popular saints.

One could quantify the argument by pointing to the religious orders which have sprung from Francis' work.

The four main orders of religious men which trace their origins to Francis — the Friars Minor, the Conventual Franciscans, the Capuchins and the Third Order Regular — have more than 45,000 members. The Poor Clares are a large international order of nuns.

In addition, more than 400 religious orders of women and 30 orders of men share a Franciscan spirituality and follow the Franciscan rule.

ADD TO that hundreds of thousands of lay Third Order members across the globe and you get a picture of the breadth and permanence of the work of the 13th-century saint.

There are other measures too. He is the saint most storied in film, who can claim the works of some of the world's most noted directors, including Franco Zeffirelli, who was responsible for "Brother Sun, Sister Moon" several years ago.

Currently, playwright Frank Brittain, a Texan living in Rome, is writing the script of the life of St. Francis for a public television presentation next spring.

One could soon point, too, to the hundreds of thousands who will crowd the Italian mountain village of Assisi on Oct. 4 for ceremonies beginning a year of celebrations marking the 800th anniversary of the birth of the "poverello," the little poor man.

FRANCIS, the adolescent warrior who rejoiced in drinking and singing with his wealthy friends, never lost his love for fun or the delight he felt in being with people.

Even after he had been taken as a prisoner of war by his enemies in the Italian city of Perugia at the age of 20 and had spent time rethinking and refashioning his life, he continued to attract people by his warmth and joy.

In a certain sense, he almost never preached and seemed uncomfortable when he had to play with concepts. It was real people that he longed to see, to talk with, to play with, to suffer with.

His popularity with his contemporaries was, by any accounting, incredible. He once presided over a general chapter of his brothers to which 5,000 members came. Within 50 years of his death, there were 1,500 Franciscan houses across Europe.

Through the short, thin bearded Francis, citizens of warring castled towns became peacemakers. The early Franciscans were the spark and



This wall sculpture of St. Francis hangs in the chapel of the U.S. Catholic Conference in Washington. Oct. 4 marks the 800th anniversary of his birth.

center of the Halleluja Peace Movement among northern Italian towns. Ancient feuds were healed, old adversaires reconciled.

Through Francis, too, great numbers of people discovered the Lord, some for the first time, as their personal friend.

IN AN AGE when women were in a markedly inferior relationship to men, often manipulated and frequently brutalized, Francis exalted them and took them into partnership, as he did with Clare, the woman who helped him found the Poor Clares.

For Francis, all of nature was one, and all of it was God's. He insisted that, along with the flowers and the shrubs, even the weeds should be treated tenderly because they had a role in preserving the balance of nature. And when his brothers went to chop wood, he told them not to cut the whole tree, so that it could grow new shoots.

Because Francis' message has relevance for contemporary problems of environmental protection, Pope John Paul II in 1979 proclaimed Francis the patron of ecology and the current Franciscan year of celebration will be

marked by the convening of an international ecological congress.

Francis has often been referred to as a lover of nature, but in reality it was not nature that he loved. "Nature" would have been too conceptual. For him, love was always individualized. He loved the rabbit he freed one day from a trap, the lambs that he ransomed when he met their master leading them to slaughter, the worm that he picked carefully off the path so that it would not be crushed.

This particularization of love marked Francis' way with human beings, too. He loved the leper, whom he hugged and gave money to; the man suffering from the cold to whose shoulders he transferred his own cloak; the robbers to whom he gave his goods. Each was worthwhile, because each had been carefully crafted by God, according to Francis.

FRANCIS called himself "an ignorant man and an idiot," and in a certain sense he was a sharp critic of education.

But Francis feared learning only for its danger of distracting the student from the knowledge that mattered most: the understanding of God and his love.



In fact, his life has provided great sources of learning for others.

In a curious twist of history, an international cultural congress will meet in Rome Sept. 29 bringing together an international group of medieval scholars to discuss Francis of Assisi's influence on history, art and poetry.

For Francis, poverty also was more than a concept. There were practical reasons for it. To begin with, this was how Jesus lived. But Francis had other reasons, too.

When the bishop of Assisi said to him, "Your way of living without owning anything seems to me very hard and difficult," Francis answered, "If we possessed property, we should need arms to defend it."

He and his early followers settled in huts of clay and interwoven branches, and they worked for their meager food or begged for it. Never did they store food, but depended daily on God and human generosity.

POVERTY meant more than simply going without things for the sake of mortification. More important was the fact that it allowed him to share everything he had with others.

Returning from a trip once, he saw that his brothers, preparing for a general chapter, were constructing a new building for the convenience of the more distinguished members. Seeing this as a defilement of his ideal of poverty, he climbed atop the roof and in a rage began to tip the new tiles off and throw them down.

The lesson has carried through history. The mayor of Assisi announced recently that to celebrate the Franciscan jubilee properly, each Italian is being asked to give 1,000 LIRE (about a dollar) and each town 100,000 lire (about \$100) to support starving children in Asia and Africa.

Francis' approach to God also was through the tangible. The first person known to have built a Christmas crib, Francis did so because he wanted to see God in a graphic, tangible way. And when he was about to die, he stretched himself out on the bare earth in the pattern of a cross, because he wanted to die the way his master did.

FOR FRANCIS, the divine was never far away, always at one's fingertips. He wanted everyone else to know, too, that Jesus was more than a truth taught by family and tradition. Instead, Francis taught that the Lord was a friend to lean from and count on.

The romantic troubadour who sang his way across Italy had far from an idyllic life. He suffered the stigmata, the wounds of Christ, though he was reluctant to let others know. Near the end of his life his sight failed him almost totally. Before he died in the year 1226, he anguished over the direction of his religious communities, which were becoming property-bound and striving after formal education.

But he never lost his sense of the nearness of Christ or of the reality of Christ's support.

Shortly before his death his words to those who saw value in his way of life were these: "I have done what I had to do; may Christ teach you your part."

La vida es tremendamente grandiosa para destruirla

Por Ana M. Rodríguez

Cuando se trata de "Respeto a la Vida", Cherie Bowman conoce el asunto muy íntimamente.

La señora Bowman es madre de cinco niños y está esperando el sexto. Ella tiene lo que considera una "prueba viviente de que la vida en el vientre es "tremendamente grande" para jugar con ella. La prueba es la cuarta entre sus hijos, una niña de tres años llamada Mary.

Mary nació a los seis meses pesando un poco más de una libra. Una incubadora la mantuvo viva pero su hermanita gemela vivió sólo tres días. Hoy Mary es una saludable niña, feliz y juguetona.

Además, Mary es un recordatorio especial para "mami" de que "toda vida es un excelso regalo de Dios."

Cherie Bowman es Directora Ejecutiva de la Oficina de Respeto a la Vida en Coral Springs. Cuenta con 40 voluntarios que la ayudan a auxiliar a las mujeres de West Broward que creen tener embarazos problemáticos. Su esposo, Jay Bowman, es presidente de la Liga Pro Derechos religiosos y Civiles del Sur de Florida. Ambos han estado envueltos en el movimiento pro-vida desde hace unos diez años, cuando nació su primer hijo.

Los Bowman se mudaron al sur de Florida desde Atlanta hace un año y medio, incorporándose enseguida a Respeto a la Vida, esta vez a través de la Iglesia Católica. Confiesan que "nunca pensaron involucrarse tanto en



La señora Cherie Bowman, de pie, con dos de las voluntarias de St. Andrew's Tower, Josephine Fornero (izq.) y M. June Nicoletti.

Respeto a la Vida" pero que cuanto más leían acerca de los abortos y sus consecuencias más lo atraía el asunto y sintieron la necesidad de hacer algo.

Hacer algo esta vez significó dirigir la oficina junto a su párroco, el Padre Brendan Grogan de la Iglesia St. An-

drew, para llevar el mensaje a favor de la vida a grupos y escuelas que quisieran oírlo.

Para estas presentaciones la oficina usa películas, transparencias y hasta una grabación del latido del corazón de un feto en el vientre materno. La

oficina también ayuda a los estudiantes que quieren hacer reportajes sobre el aborto provéyendoles con el material necesario. Esta es la parte educativa de la misión de Respeto a la Vida, llegar a cuantas personas sea posible que quizá no estén al tanto de los hechos como desearían.

La segunda parte de la misión es "asesoramiento", que incluye ayuda psicológica y financiera y aún vivienda para las madres solteras que la necesiten. Actualmente cuentan con 19 consejeros entrenados y confían tener más en el futuro que atiendan los casos las 24 horas del día.

La oficina, que abrió sus puertas en Marzo pasado, ha asistido a tres muchachas del área que después de recibir ayuda del centro decidieron tener sus niños. Una de ellas lo espera en Diciembre.

"La más fácil solución para algunas es el aborto", dice Cherie, "Pero es solo temporal, porque el aborto puede llevarle a muchos otros problemas, físicos y psicológicos."

Los efectos del aborto pueden incluir infección, hemorragia, perforación uterina y esterilidad. El aborto conlleva otro riesgo, la insensibilidad moral que lleva a otros abortos lo que podría ocasionar daños irreparables.

"Si ella tiene la suerte de tener un niño algún día, el aborto anterior permanece en su recuerdo y el amor profunda que le tenga al hijo le acarreará gran remordimiento y sentido de culpa."

La tercera parte de la misión es el aspecto político del problema. "Cualquier nación civilizada establecerá leyes que salvaguarden su pueblo; jóvenes o viejos", dice Cherie. "Vamos hacia atrás como nación cuando se crean leyes que permiten matar millón y medio de bebés cada año como se hace ahora. Se trata al bebé como a un plato de papel, comimos y lo botamos porque le pusieron una etiqueta que dice 'desechable'. Al bebé le marcaron 'indeseable'."

Entre las actividades planeadas por la oficina Respeto a la Vida de Coral Springs está la rifa en Oct. 17 de una cobertor enguatado hecho por la madre del Padre Dan Kubala, director arquidiocesano de Respeto a la Vida; están preparando un "garage Sale" para fines de Octubre, y agradecerán las donaciones de artículos; y por último, una cena con oradores de Respeto a la Vida.

Los "senior citizens" retirados que residen en St. Andrew Tower, algunos de ellos son voluntarios de la oficina, han recogido más de \$600 para el movimiento producto de una "reunión de postre" y juego de cartas que esperan se convierta en algo tradicional.

La oficina Respeto a la Vida, también está haciendo una lista de los hogares que deseen alojar alguna madre soltera durante su embarazo. El teléfono es 753-0770 y está situada en 9381 West Sample Road, Coral Springs.

Los jóvenes ofrecen buena música en Inmaculada Concepción

Reportaje y Fotos de Ana M. Rodríguez

P. — ¿Quién usaría usted paa calzar los zapatos de los adultos?

R. — Muchachos, naturalmente.

Eso precisamente fue lo que hicieron en la parroquia Inmaculada Concepción, de Hialeah, cuando la pareja que tocaba las guitarras y cantaba en las

Misas se mudó a otra parroquia el pasado mes de Marzo.

El párroco Monseñor Jude O'Doherty le pidió a la directora musical, la hermana Regina, formar un grupo folklórico con estudiantes de la escuela. La idea resultó y ahora 20 cantantes y seis guitarristas amenizan la Misa Dominical de las seis de la tarde. La mayoría de ellos están aún en grados

entre sexto y octavo, los demás ya asisten a la escuela superior.

Pero no sólo tocan guitarras, el grupo ha añadido bongoes, pandeteras, maracas y ocasionalmente tambores. Los ensayos son todos los miércoles para los músicos y los viernes para los cantantes después de la hora de clases.

"Son un grupo muy especial," dice la hermana Regina, "porque no faltan un domingo. Son muy entusiastas."

Y ella comenta que ha notado algunos cambios desde que el grupo comenzó. "por ejemplo, el número crece constantemente", dice la monja, "y ahora personas que antes huían de la sección del coro ahora vienen con sus hijos a participar en el canto".

Aunque muy complacida con todo ello, la hermana Regina añade que lo que realmente desea es tener más estudiantes de la escuela superior envueltos en el programa. "Quiero que ellos vuelvan y se identifiquen con su propia parroquia".

Después de todo ¿por qué no? ¿No la conocen como la "Misa de los jóvenes"?



Es triste tener que luchar por la vida

Por P. Dan Kubala

Es triste cuando en un país dedicado a la vida, libertad y justicia para todos como son los Estados Unidos de América, tengamos que luchar por la vida de los no-nacidos, de los ancianos y de los incapacitados. Pero es también motivo de júbilo, júbilo sí, cuando al mismo tiempo vemos personas capaces de dar su vida, su tiempo, conocimientos y energías para, a toda costa, conservar la vida.

Aquí, en la Arquidiócesis de Miami, tenemos oficinas de Respeto a la Vida en Miami, Sur de Dade, Hollywood, Coral Springs, West Palm Beach, Y Stuart y todos los que en ellas colaboran están, conscientes de lo que la vida humana significa. Las Oficinas han adoptado el Plan Pastoral de las Actividades Pro-Vida ideado por la Conferencia Nacional de Obispos Católicos. El plan trabaja en

tres áreas diferentes: Información Pública / Educación, Cuidado Pastoral y Acción Pública/Legislativa.

En el área de Información Pública/Educación, las Oficinas de Respeto a la Vida sirven como fuentes de recursos, con oradores, películas, vistas fijas, tapes, libros, panfletos y otros materiales relacionados con el tema de la vida. El lema de nuestras oficinas es: ESTAMOS AQUÍ PARA AYUDARLOS A ESTAR INFORMADOS, para que podamos hablar con propiedad y convicción del respeto debido a toda vida humana.

El área de Cuidado Pastoral, que ofrecemos a las muchachas jóvenes embarazadas es muy importante. Como dijo su Santidad Juan Pablo II, hablando a los peregrinos: "A la madre embarazada no se le debe dejar sola con sus dificultades, sus tentaciones, sus dudas. Debemos de estar cerca de ella, para que tenga el coraje

y la fe suficientes; para que en conciencia no se sienta culpable. Cada uno de nosotros debe de estar presto a ayudar a la mujer próxima a tener un hijo y ofrecerle toda la ayuda posible."

Desde que el aborto ha venido a ser uno de los diez más grandes negocios en la nación y la operación quirúrgica más popular en los Estados Unidos, cuando la páginas amarillas de nuestro directorio telefónico lo confirman, es nuestro deber hacer todo lo humanamente posible por contratarlo y tratar de que las vidas se respeten hasta el final de las mismas. Para esto tratamos de ofrecer los servicios en una forma práctica, positiva y personal... servicios que son gratis, y confidenciales. Estos servicios son prestados en conjunto con médicos locales y también tenemos un servicio de emergencia de embarazo. Contamos con consejeras voluntarias 24 horas al día en nuestro servicio telefónico.

Entre otros servicios, ofrecidos gratuitamente, están: pruebas de embarazo, ropa de maternidad y para bebotes, muebles, asesoramiento y apoyo moral, facilidades de alojamiento y ayuda para obtener los recursos legales y económicos dentro de la comunidad.

Acción Pública/Legislativa es un área en la que debemos de estar listos para luchar cada vez que una vida humana sea amenazada. Los analistas han

determinado que una Enmienda de la Constitución de la vida humana es la única forma de revocar la decisión de la Corte Suprema de 1973 en relación al aborto. Sus legisladores deben conocer su opinión en este aspecto.

Su amor, preocupación y respeto por toda vida humana pueden transformarse en acción para defender esa misma vida, uniéndose a nuestros esfuerzos de hablar por aquellos que no pueden hacerlo por sí mismos. Por favor ayuden de cualquier forma que puedan. Si quieren hacer una contribución escriban o llamen. Ustedes pueden encontrar información en relación con las tres áreas arriba mencionadas en cualquiera de nuestras oficinas del Sureste de la Florida que aparecen en esta página.

AMNISTIA INTERNACIONAL SIGUE CIEGA Y SORDA

Londres — Amnistía Internacional pidió al gobierno de Chile que detenga los arrestos y la tortura y de cuenta de los 1,500 desaparecidos desde que tomó el poder en septiembre de 1973. Reconoce que ha disminuido la violación de los derechos humanos, como la epidemia de secuestros, pero asevera que la tortura sigue siendo práctica de las fuerzas de seguridad. Sin embargo Al sigue ciega y sorda al llanto y al luto del pueblo cubano y de la víctimas del terrorismo comunista.

San Juan Leonardi

OCTUBRE 9

San Juan Leonardi nació en Demici, cerca de Lucca, Italia en 1543. En su juventud fué ayudante farmacéutico. A los 26 años comenzó los estudios para el sacerdocio: Pero no fue hasta a la edad de 48 años que fue alfin ordenado. Llegó a ser uno de la más preclaros sacerdotes italianos del siglo XVI.

Fué fundador de la Congregación de Clérigos Regulares de la Madre de Dios, dedicados a la enseñanza de la doctrina cristiana. Sin embargo el Padre Juan Leonardi ardía en deseos de propagar el Evangelio en tierra de misiones. Trabajó mucho junto a San José de Calasanz. El piadoso cardenal Juan Bautista Vives, natural de Valencia, le pidió ayuda para formar una congregación de sacerdotes misioneros y para la creación del sacro colegio de la Propagación de la Fe, dedicando a ello toda su energía y devoción.

San Felipe Neri le disuadió de su idea de irse al extranjero como misionero diciéndole que su misión estaba entre el pueblo italiano. Esta convicción de San Felipe no amortiguó, su ardor misionero y aunque no salió de Italia siguió trabajando en la formación



de los sacerdotes que irían en misiones de la Propagación de la Fe, de la que se considera es uno de sus pioneros junto al cardenal Vives.

San Juan Leonardi hizo mucho de su apostolado entre enfermos y apesados, a lo que se achaca su muerte ocurrida en Roma el año 1609 a la edad de 66 años.

El Papa Pio XI le canonizó en 1938.

OFICINAS DE RESPETO A LA VIDA EN EL SUR DE FLORIDA:

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18340 NW 12th. Ave., Miami, Fla. 33169 (305) 653-2921

Coral Springs
9381 W. Sample Rd. Suite 207, Coral Springs, Fla. 33065 (305) 753-0770

P.O. Box 570123, Miami, Fla. 33157 (305) 233-2229

Hollywood
5904 Dewey St., (P.O. Box 5222), Hollywood, Fla. 33023, (305) 963-2229

West Palm Beach
900 54th St., West Palm Beach, Fla. 33407, (305) 842-4621

Stuart
P.O. Box 2554, Stuart, Fla. 33494 (305) 334-0948

Conferencia del Padre Arico sobre preparación para el matrimonio

El Rev. P. Carl Arico, sacerdote que puede contarse entre los pioneros en Preparación Matrimonial en los Estados Unidos, ofrecerá una charla en el salón parroquial de la Iglesia St. James, a las 8 p.m. el 14 de Octubre próximo.

El Padre Arico dirigió el Comité de Preparación para el Matrimonio de la Conferencia católica de EE.UU. y fue miembro del Comité de los Obispos de EE.UU. en Vida Familiar. Viene

desde New Jersey invitado por el Family Enrichment Center para que todos los que trabajan en el ministerio de preparación para el matrimonio, en el Movimiento Camino, en el proceso P.M.i. y coordinadores de Vida Familiar de las parroquias, tengan la oportunidad de compartir sus experiencias en lo que será una noche de enriquecimiento para todos.

La dirección de la Iglesia St. James es 540 NW 132 St., North Miami.

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ESTAS IGLESIAS NO SON CATOLICAS

La Iglesia Our Lady of Peace, situada en 6105 N.W. 9 St., Margate y la Iglesia Santísimo Sacramento, en 3820 S.W. 8 calle en Miami, no están afiliadas a la Iglesia Católica Apostólica y Romana ni a la Arquidiócesis Católica de Miami, según un aviso de la Arquidiócesis. Los fieles de la Iglesia Católica

Apostólica y Romana quedan así notificados que no pueden cumplir sus obligaciones de participar en la Misa y recibir la Eucaristía ni algún otro sacramento en ninguna de estas iglesias; de acuerdo al anuncio hecho por el Reverendísimo P. Gerardo LaCerra, Canciller de la Arquidiócesis.

La encíclica "Sobre el Trabajo" debiera ser enseñanza mandatoria

Por José P. Alonso

La reciente encíclica del Santo Padre Juan Pablo II "Sobre el Trabajo Humano", tiene tan amplia significancia, no sólo para el mundo socio-económico actual sino que, con la apropiada formulación, puede servir de enseñanza que se extienda mas allá del tiempo, "hasta el fin del mundo".

Sale a la luz en el 90 aniversario de "Rerum Novarum", la primera encíclica que analiza el problema de las

relaciones entre capital y trabajo, entre obrero y patrón. Es también el primer documento de la Iglesia donde se expone la funesta filosofía marxista y sus paralelas, aunque no tan inhumanas, enseñanzas socialistas. (Es forzoso aclarar que muchas llamadas "facciones socialistas" son solo un disfraz usado por los comunistas para engañar a los pueblos.)

Entre "Sobre el Trabajo Humano" de Juan Pablo II y "Rerum Novarum" hay otra encíclica, "Quadragesimo Año" del Papa Pio XI, que abunda y aclara un poco más la primera. Las tres tienen carácter universal, es decir sus enseñanzas están dirigidas a todos los pueblos, los que podrían aplicarlas "según sus culturas y tradiciones", entre comillas porque la Iglesia no trata de ser juez absoluto sino de dejar al "hombre sujeto del trabajo", como dice Juan Pablo II, la libertad para establecer los detalles particulares de cada faceta del problema.

Todas las encíclicas papales que se refieren a la conducta humana en relación con el concepto ético que se desprende del propósito mismo de su creación y de su relación con Dios y con el universo, de una manera u otra hablan, enseñan, promueven la justicia social en su más perfecta dimensión. Pero el "hombre" que desobedeció el "primer mandato" causa del pecado original por el cual él acusa a Dios de injusto y sin embargo repite que cada segundo de su vida esa misma falta, movido por el egoísmo y la vanidad que nutren el ansia de poder, de ser y tener más, da la espalda a todas esas enseñanzas, hasta lograr olvidarlas, enterrarlas junto con el recuerdo de su

propia naturaleza.

Esta es la situación del que responde "que no tiene pecados mortales y por lo tanto no tiene que confesarse". Se hace indiferente al pecado venial y acaba justificando cuanto hace hasta que el grave tampoco tiene importancia para él. Y esta, y no otra razón es la que lleva al hombre a olvidar todas las enseñanzas de las sagradas Escrituras y de las encíclicas papales?

Por eso, siempre creí y ahora me convenzo, de que tanto Juan Pablo II como sus predecesores debieron hablar claro, no claro sino más claro, con los puntos sobre las íes. Al pan pan y . . . al fariseo, hipócrita. No estimaron necesario explicar en detalle la base de toda la enseñanza de Dios y sin cuya base el hombre (¿tendremos que añadir "y la mujer" para que se entienda "el género humano?") jamás podrá llegar a ser "imagen y semejanza" de su Creador.

Es un gran documento y así lo califican muchas personalidades doctas en teología social que "ven" el fondo, "la base" en este y en los otros documentos tanto como en la propia Biblia, que comienza con el Génesis y que sirve de partida a S. Juan Pablo II en "Sobre el Trabajo Humano". Pero en el Génesis el escritor sagrado no puntualizó la "base" aunque allí estaba, velada. Quizá el Creador al inspirar el mensaje quiso que el hombre meditara sobre él; mientras esperaba al Mesías.

El Evangelio, raíz de todas estas enseñanzas, como de toda enseñanza de la Iglesia, es claro en el asunto. Jesús lo proclamó con toda fuerza y claridad y el hombre siguió ignorándolo, de modo que sólo nos resta seguir repitiéndolo hasta caer pesados . . . o crucificados.

La única base, la única raíz y el único medio de comprender el alcance humano de la encíclica (olvidemos por un momento lo espiritual por respeto a aquellos que no lo entienden) es **aceptar** que todos los hombres, universalmente e individualmente son IGUALES. Que no hay nadie mejor que otros; que no podemos llamar a otro

"más grande pecador que yo" porque solo Dios conoce la magnitud exacta de nuestros pecados y esta medida es muy relativa para el saber humano. Porque a "aquél a quien se le dio más se le exigirá más" y si no está clara la idea diremos que para el que tiene más inteligencia, el pecado que pudiera considerar una pequeñez puede ser la causa de su condena.

Siempre tengo presente un señor que se preciaba de generoso y lo era. Había alcanzado una gran situación económica subiendo de la nada y solía decir, convencido, "que era una exageración decir que había hambre, pobres". Recordaba que en su juventud había muchos pordioseros pidiendo limosnas pero "hacia mucho tiempo que ningún pobre se acercara a él suplicando ayuda". Tuve que decirle que los pobres existían, solo que él no los veía porque estaba permanentemente encerrado entre las cuatro paredes de su elegante oficina o en el gran automóvil yendo hacia el trabajo o al hogar y también en el club. Quizá habría menos pobres que cuando él viajaba en ómnibus y caminaba por las calles de la ciudad rumbo a su empleo.

Para que el hombre comprenda el ideal que movió a los Padres de la Iglesia a escribir estas encíclicas, amorosas cartas a sus hijos aconsejándoles mejor modo de vida, social, económica y espiritual, hay que "enseñar" hasta el cansancio, que todos somos hermanos; entre hermanos cualquier diferencia la nivela el amor, que es la fuente de la más sublime justicia.

Y esto no es nada nuevo, desde el principio lo pidió Dios así a su pueblo escogido, pero Israel perdió de vista que había sido llamado para "enseñar" y ser ejemplo ante todo los pueblos de como vivir en amor de Dios y en amor de unos a otros. Vino Jesucristo, habló del amor del Padre por el género humano y nos pidió que hicieramos lo mismo que El había hecho, "Amaos unos a otros como yo los he amado."

Unos cuantos le oyeron y pusieron en práctica el mandato divino. Otros acogieron el mandato según les con-

venía. No obstante, la civilización, y con ella la historia, dió un vuelco favorable. No podemos negar que el hombre (y la mujer) ha mejorado, pero todavía el intelectual se cree mejor que el que pone ladrillos y el científico mejor que el recogedor de basuras. No se les ocurre pensar qué mundo sería aquel donde nadie pusiera ladrillos ni recogiera basuras porque todos fueran intelectuales y científicos. O un mundo donde no hubiera obreros porque todos fueran dueños de empresa. ¿Podrían comerse las herramientas y máquinas de su propia empresa o hacer un sandwich con dos rebanadas de madera y una torta de grasa industrial? Aun me quedo corto no mencionando cada oficio o profesión, no sea que el egoísmo humano les haga pensar que están excluidos.

El hombre y con él "el mandato de "dominarás la tierra y comerás el pan con el sudor de tu frente", vinieron antes que el dinero. La primera y todavía la más importante economía del hombre es su **trabajo**, sea este intelectual o manual, de cualquier tipo en la gama inmensa de labores que hace hoy el hombre y que describe tan bien Juan Pablo II. Y ya es hora que las corporaciones (socialismo capitalista dentro del sistema de propiedad privada y libre empresa) o el propietario individual comprendan que el capital solo no mueve máquinas y que el obrero entienda que su fuerza o inteligencia no es todo en el mundo técnico del momento. Aunque justo es recordar que con la fuerza del trabajo la humanidad puede sobrevivir, aunque sea con vegetales; y que con dinero solo no se alimenta nadie, bueno es reconocer que ambos en conjunción son la causa del progreso alcanzado.

El tema merece más consideración y a la luz de la encíclica "Sobre el Trabajo Humano" hablaremos más de tan interesante y urgente materia. Tan urgente que si no resolvemos esto conflictos prontamente, el mundo volará en millones de fragmentos por la ambición de algunos picaros que usan al obrero para sus fines de dominación mundial, y de otros que usan este "miedo" con el mismo propósito.

Veni Sancte Spiritu

(Paráfrasis de la Secuencia de Pentecostés)

dedicado a la conferencia Carismática, en Pompano Beach.

Ven, Espíritu Santo,
y baja desde el cielo
a derramar tu luz.

Alumbra, oh Santo Espíritu,
el alma de tus siervos
hasta lo más recóndito.

Ven, padre de los pobres;
ven, munificentísimo;
ven, luz del corazón.

Limpia lo que está inmundo,
riega lo que está seco,
sana lo que está enfermo.

Consolador magnífico,
noble huésped del alma,
refrigerio y solaz.

Ablanda el alma dura,
calienta el alma frígida
y guía al extraviado.

Descanso en la fatiga,
frescor en el bochorno,
y alivio del dolor.

Concedenos, a quienes
tan sólo en ti confiamos
tus siete sacros dones.

El hombre sin tu gracia
es nada, ni hace nada
que sea bueno sin ti.

Danos virtud por mérito
paz y una buena muerte.
Danos la gloria eterna.

*Sabiduría, entendimiento, consejo, fortaleza,
ciencia, piedad y temor de Dios.

Rafaeli Guitierrez

La Hna. Ann Theresa hablará en la conferencia carismática

autores del libro "Y Sus Ojos Fueron Abiertos" (encontrando a Jesús en los Sacramentos).

La Hna. Ann Therese será una de los principales oradores en nuestra Conferencia Arquidiocesana que tendrá lugar en el Broward Community College de Pompano los días 2, 3, y 4 de Octubre y compartirá con nosotros un mensaje profético para el pueblo de la Florida del sur. El tema de la Conferencia es "Buena Nueva, Dios te Ama".

La Hna. Ann Therese Shields, R.S.M., de gran experiencia como profesora y conferencista, ha servido a la Renovación Católica Carismática en varias capacidades: Coordinadora de la Comunidad del Amor de Dios en Steubenville, Ohio; miembro del Comité del Consejo Nacional para la

Renovación Carismática Católica. Con el Rev. Michael Scanlon, T.O.R., condujo un taller sobre los Sacramentos durante el Congreso Eucarístico en Filadelfia en 1976. Juntos fueron los

PROTESTANT INDIOS DE PARAGUAY

ASUNCION, Paraguay (NC). Unos 40 indios de la tribu Toba-Maskoy se niegan a regresar a la reserva en Km. 220 que consideran inhóspita, y consiguieron trabajo en las colonias menonitas del Chaco. De las 700 personas, unas 200 familias, que el gobierno sacó de su heredad comunal en camiones del ejército en Enero, quedan una 390. La iglesia y las organizaciones de derechos humanos protestaron contra el traslado como injusto; el semanario católico Sendero lo considera "genocidio."



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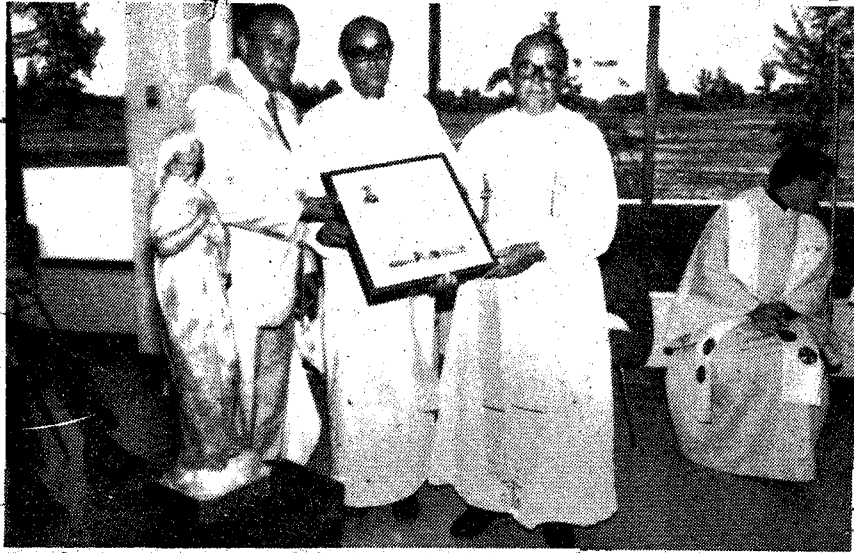
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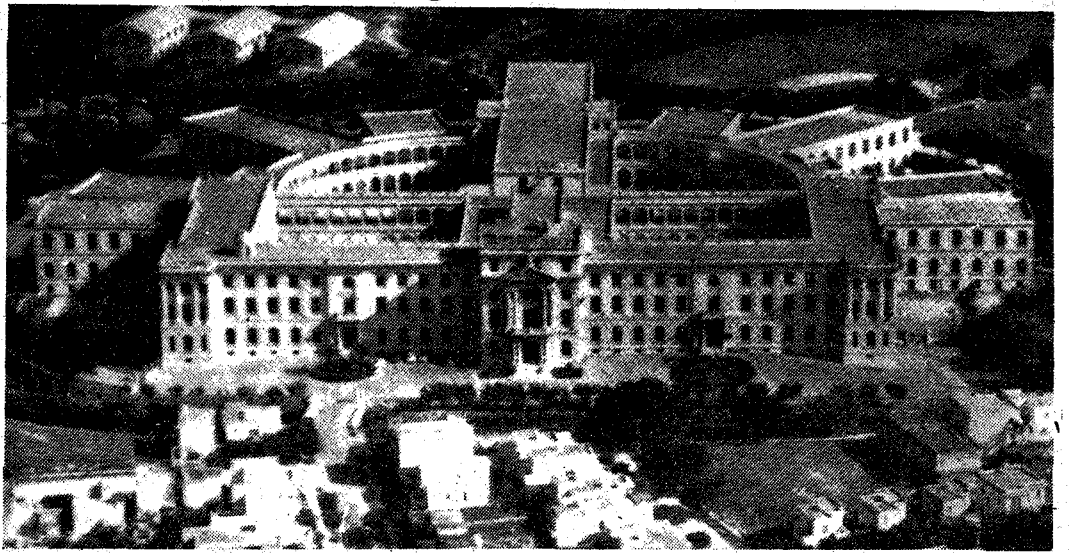
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Bendijo el Arzobispo el nuevo Colegio de Belén



El Dr. Gonzalo Lage, el P. Francisco Pérez Lerena S.J., y el P. Richard Chisholm, S.J. recibiendo la Proclama del Sr. Alcalde del Condado Sr. Steve P. Clark.



Al Colegio de Belén de Marianao, Habana, intervenido por el Gobierno Comunista de Cuba en 1961, asistían 1,600 alumnos.

El sábado 19 de Septiembre al cumplirse los 20 años de la llegada de los PP. Jesuitas a Miami para abrir el Colegio de Belén en esta ciudad, después de la intervención de Colegio de Marianao, Habana, ejecutada por el gobierno comunista de Fidel Castro, el Exmo. Sr. Arzobispo de Miami, Mons. Eduardo A. McCarthy bendijo el nuevo edificio situado en 500 S.W. 127 Ave. Miami, Florida. El edificio fue diseñado por el arquitecto Adolfo Albaisa y construido por el contratista Lázaro Milton en un terreno de 30 acres, al costo de \$4 millones. El Colegio tiene capacidad para 1,000 alumnos y ofrece al público la Biblioteca Ramón Guiteras que pretende ser una de las mejores Bibliotecas al servicio de la comunidad

de Miami.

El R.P. Rector, Francisco Pérez Lerena S.J. en su homilía durante la Misa oficiada por el Sr. Arzobispo y Mons. Agustín Román, Obispo Auxiliar, hizo una breve historia de Belén desde que fue fundado en 1854 en la Habana en la calle de Compostella, continuó en el magnífico edificio de Marianao en 1926 gloria de Cuba y de los cubanos, pasando después a Miami, primero en el cuarto piso del Gesu, después en el edificio de la calle ocho donde permaneció hasta este año y ahora en el nuevo edificio.

Mencionó con agradecimiento a los padres de familia, antiguos alumnos y amigos bienhechores de Belén, Bancos, e instituciones que han hecho posible este Colegio. En especial mencionó Al

P. Felipe Arroyo S.J., ex-Rector del Colegio a quien se debe que hoy esté construido el nuevo Colegio. El público, con un prolongado aplauso, agradeció y reconoció al P. Arroyo su esfuerzo y dedicación.

Estuvieron presentes al acto los antiguos Rectores de Belén de Cuba y Miami, P. Ceferino Ruiz S.J., P.P. Eduardo Martínez Márques, S.J., P. Richard Chisholm S.J. y el mencionado P. Felipe Arroyo S.J. No pudieron asistir los PP. Ramón Calvo S.J. y Daniel Baldor S.J., residentes en Santo Domingo.

Belén en el exilio ha graduado 800 alumnos, de los cuales un 99% continuaron estudios de College.

El Sr. Alcalde de Condado de Dade, Steve P. Clark, envió por medio del Dr. Gonzalo Lage, Antiguo Alumno de Belén, una Proclama señalando el 19 de Septiembre Día del Colegio de Belén.

En su discurso el Sr. Arzobispo alabó la obra de los PP. Jesuitas durante estos 20 años de exilio y exhortó a todos a ayudars a este Colegio de Belén que hoy abre sus puertas a la juventud

estudiosa de Miami y pidió a Dios su bendición y gracias para realizar estos intentos.

"Cuando veo un edificio tan hermosos como este, ve más que la gracia arquitectónica, a la generosidad del sacrificio y la belleza del compromiso y de la dedicación de aquellos que lo hicieron posible, los padres jesuitas, sus asociados y benefactores", dijo el Arzobispo.

Y refiriéndose a la importancia de la educación moral en la juventud agregó el Arzobispo McCarthy.

"En estos días en que la locura de separar a la religión y la moral de la educación se esta volviendo trágicamente evidente en el aumento del crimen, la delincuencia juvenil, la epidemia de las matrimonios destruidos, de lo niños abandonados, de una sociedad indiferente, la belleza real de un Colegio de Belén se hace mas patente—como la del heroísmo y el patriotismo de todos aquellos comprometidos a la educación religiosa— para que esta nación pueda continuar siendo "una nación bajo Dios con libertad y justicia para todos."

Segunda Marcha Anual del Rosario



REZANDO Y ORANDO POR LA PAZ EN WEST PALM BEACH. La Marcha Internacional del Rosario del pasado primer domingo de Mayo. Este 4 de Octubre se repetirá la peregrinación que cada vez atrae a más devotos.

El próximo domingo 4 de Octubre se realizará la segunda Marcha Internacional del Rosario de este año, en West Palm Beach, "con lluvia o con sol", según el lema de los organizadores.

La marcha partirá del Parque de la Providencia, en la acera oeste, con dirección sur hasta la Iglesia de Saint Anne; se detendrá un momento frente al Hotel Pennsylvania, residencia de los ancianos retirados, donde las monjas Carmelitas ofrecen un refresco para aliviar la sed causada por la media milla caminada.

La marcha, aprobado por el Arzobispo McCarthy y el visto bueno del decano del area Monseñor

William McGreenehan, se efectua dos veces al año: los primeros domingos de Mayo y Octubre, recordando las apariciones de la Virgen María en Fátima.

Los Caballeros de Colón, de completo uniforme, precedena la imagen acompañada de un grupo de niños vestidos de angelitos. Las banderas y estandartes de varias agrupaciones católicas engalananán el desfile. Un sacerdote de la localidad dirigirá el rezo del Santo Rosario mientras los peregrinos entonan cánticos de alabanza al Señor y a la Virgen María.

Serán bienvenidos todos los devotos de María a esta ya tradicional Marcha del Rosario en West Palm Beach.

Universidad Católica agradece donación de Miami

Washington, D.C. — Recientemente el presidente de la Pontificia Universidad Católica de América en Washington, D.C., Dr. E. D. Pellegrino reconoció y agradeció a los fieles de la Arquidiócesis de Miami, en carta al Arzobispo Edward A. McCarthy, la contribución de \$44,000 de la diócesis.

Epresando su creencia en la "indispensabilidad de una verdadera Universidad Católica" en nuestros tiempos", dice el Dr. Pelegrino en su carta que se sintió "emocionado por la comprensión y el apoyo que representa" esta donación arquidiocesana.

La Universidad Católica de América fue creada por los obispos americanos en 1887 y ha sido generosamente sostenida por los católicos de los Estados Unidos en las colectas anuales diocesanas desde 1903.

El año pasado recibió en esta Universidad su grado en Ley Canónica el Padre Carl Morrison, quien trabaja para el Tribunal de la Arquidiócesis. La Srta. Zoila Díaz está a punto de completar sus estudios para el doctorado en Teología y el Padre Jorge Sardiñas, también de Miami comenzó este año en la Universidad estudios de antropología.



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