



## Time, treasure, talent

### National meet here of stewardship leaders

By George Kemon  
Voice Feature Editor

More than 130 representatives of dioceses and parishes from around the United States met in convention this week in Ft. Lauderdale to hear how to advance stewardship among Catholics in this country.

Meeting at the Bahia Mar Hotel, the members of the National Catholic Stewardship Council, Inc. heard Archbishop John L. May of St. Louis say, "Stewardship is the use of all we are and have, soul, body, time, and wealth, wisely and generously for the love of Christ to the glory of God and the good of our neighbor, knowing that we will be accountable to God for such use, since we only return to God what is rightfully His."

In his keynote elaboration on stewardship, Archbishop May continued, "When I discover that what is left over after giving God His share is enough, and more than enough, for my needs, I am filled with joy. This fulfills a requirement — money ceases to be a worry and becomes instead a source of joy."

The Archbishop told the conferees that stewardship bases the appeal to people to give not on their desire for a reward, but on their sense of gratitude. In any list of Church needs, the Archbishop said, "There will be items which for some are con-

troversial. About the need of the giver to give, however, there can be no controversy! It is universal."

The NCSC members heard Archbishop Edward A. McCarthy tell them in his homily at a concelebrated Mass earlier:

"I like to think of stewardship as evangelization. I like to think that stewardship, the challenge of contributing time, talent, and treasure, is not so much a matter of receiving, but of giving; of enriching the contributor with a new blessed eye vision opening, a new commitment to the meaning of the Gospel, and of Gospel values — the Church by stewardship giving as much as receiving from its people."

The Archbishop continued, "The Catholic fund raiser has a unique role in the Church, for he or she who is in the position of a spokesman for the Church in asking help is at the same time in the position of offering and sharing and revealing the treasures of the kingdom that enrich the donor, as they inspire him to respond. The Catholic fund raiser is unescapably an evangelist as well."

The stewardship council members have a full four-day agenda. There are talks, panel discussions, seminars and meetings on the parish and diocese levels on such topics as: "Using Direct Mail Successfully," "Getting into the Spirit of Stewardship," "How we did it, how it works!" There were talks scheduled by parish pastors to educate and recount their experiences in stewardship and fundraising techniques. On the diocesan level, examples of methods and kinds

(Continued on page 3)



FROM THE POPE — Little Marjorie, 3, looks at the letter Pope John Paul sent to her sister Laura, 6, thanking her for her get-well message. Their mother Margaret looks on. They are members of Transfiguration parish in Mt. Peasant, Pa. (NC Photo).

#### NOTICE

The Voice, with this issue, has begun printing in a new shop, which is expected to improve photo reproduction, typography and consistency of mailing.

## 'Haitian victims should haunt us'



"May we all be haunted by the silent voices of these victims of inhumanity" until there is adequate response to their plight, said Archbishop Edward A. McCarthy of Miami of the Haitians who drowned off the coast of Florida.

More than 30 Haitians drowned Oct. 26 just north of Miami after their 30-foot boat capsized. The Coast Guard said at least 30 other passengers survived by swimming about a mile to shore.

Some reports gave the death toll as 33, but Dr. Donald Wright, the Broward County medical examiner, said he placed the number at 35.

"There were two ladies pregnant with near-term babies," he said. "We got them born. Then we issued them death certificates."

"May we all be haunted by the silent voices of these victims of inhumanity until, in genuine brotherhood, there is an adequate response to the misery of the Haitians, to 'the wretched refuse of teaming shores . . . the homeless, tempest-tossed' of our days," Archbishop McCarthy said in a statement Oct. 27.

"On behalf of the brothers and sisters of the Catholic Church, I express in this tragic hour deep and prayerful sympathy to all of our Hai-

tian brothers and sisters and especially to the relatives of those who died so pitifully within sight of the shores of America that were their hope," he said.

"MY PRAYERS are that they are now finally at peace enjoying eternal happiness in their true home of heaven, where they have been warmly received by God."

Archbishop McCarthy planned to officiate at a Mass Nov. 2, All Souls Day, for all of the Haitians who have died in their efforts to get to the United States. The Mass will be in the chapel of the new Haitian Catholic

(Continued on page 5)



**UMBRELLA REMINDER** — Tokyo's subway system distributed this poster with a sorrowful figure of Jesus to urge absent-minded riders not to forget their umbrellas at journey's end. A spokesman for the subway system said a thousand posters were displayed in stations and there has been on immediate adverse comment. A likeness of Marilyn Monroe has been used in the past for the same purpose. Thousands of umbrellas are left on trains yearly. (NC Photo from Wide World)

## Priest, nuns resign Nicaraguan posts

MANAGUA, Nicaragua (NC) — The rector of the Managua Seminary, Father Canuto Barreto, has resigned, saying that Nicaragua's bishops are divided on many issues and thus provide no clear direction regarding priestly formation.

Also resigning were three nuns working in the seminary's administrative office.

The four are Mexicans.

Father Barreto said he found it increasingly difficult to run the seminary because "the tensions of the church under the impact of political and religious issues" are affecting the seminarians.

Many of these tensions have

revolved around the attitude the church should take toward the revolutionary government which came to power in 1979. Several priests have taken ministerial posts in the new government, but most of the bishops have been cautious about church identification with the government and the Nicaraguan Bishop's Conference has asked the priests to resign their government jobs. Instead, the priests decided to suspend their priestly ministry while remaining in their state posts.

Msgr. Bosco Vivas, Managua archdiocesan spokesman, said the resignations "do not mean the seminary is going to close" but that a new teaching team will be chosen.

Father Barreto said that "the church must be open to change" but that the bishops were divided on the issue and there was no clear direction or support from the bishops regarding priestly formation.

## Pope Wins Poll in Japan

TOKYO (NC) — Japanese white-collar workers think Pope John Paul II had the deepest impact of any visitor to Japan in 1981, according to an opinion poll conducted by Akahata (Red Flag), newspaper of the Japanese Communist Party.

The second and third place finishers were also well-known Catholics: Lech Walesa, leader of the Polish independent labor union, Solidarity, and Mother Teresa of Calcutta.

The pope received 205 votes; Walesa 139; and Mother Teresa, 128.



## News At A Glance

### Benedictines ask "Theology of Peace"

ERIE, Pa. (NC) — Some 950 Benedictine Priests, sisters and brothers have asked the U.S. bishops to develop a comprehensive "theology of peace" as part of their current deliberations on war and peace in the nuclear area. In a letter to a special committee of bishops established last year to take a new look at church teachings on war and peace the Benedictines called the peace issue "the most critical problem in the history of the human race." "It is time, we think, for the American Catholic Church to say a forthright NO to further development of nuclear arms by our nation," said the letter.

### Lutheran justification agreements helpful

LONDON (NC) — Catholic-Lutheran agreements on justification, the way in which a sinner regains God's favor and friendship, may be a big help in future Anglican-Catholic talks, according to Bishop Alan Clark of East Anglia, England, Catholic co-chairman of the Anglican-Roman Catholic International Commission. Bishop Clark offered his support to a suggestion by the Anglican Consultative Council that future Anglican-Catholic dialogue take up the issue of justification by faith "in the light of the extensive agreement on justification already achieved, internationally and nationally, in Lutheran-Roman Catholic discussions."

### Pentecostals - Catholics, Some accord

VIENNA, Austria (NC) — A high-level ecumenical dialogue with representatives of Pentecostal churches has produced surprisingly large areas of agreement, according to one of the participants. The Vatican Secretariat for Promoting Christian Unity held its ninth annual meeting with the Pentecostals in Vienna in early October. The doctrine of Mary was discussed. Father Robert Wister, professor of church history at Immaculate Conception Seminary in Darlington, N.J., who was at the meeting, said, "Both groups recognize the biblical foundations of Mary. Classical Pentecostals don't pray to Mary, but they have great respect for her as the mother of God."

### Don't condemn poor to death

RIOBAMBA, Ecuador (NC) — The summit meeting of 22 world leaders at Cancun, Mexico, must succeed in assuring mutual cooperation for development or else it will condemn the poor to slow death, said Bishop Leonidas Proano of Riobamba. The bishop is known for his social reforms in a poverty-ridden Andean region and for his defense of Third World causes. The economic imbalance between rich and poor countries, the bishop said, results "in a growing and permanent oppression or lack of respect for workers in poor countries."

### New Code of Canon Law reviewed

VATICAN CITY (NC) — A document which Catholic authorities said involved the widest consultation in church history is receiving a top level examination prior to its promulgation. The church's proposed new Code of Canon Law, in preparation for the past 18 years, is being reviewed by a committee of 74 cardinals, archbishops and bishops. The committee began their meeting Oct. 20. Although it will probably not be published until the spring of 1982, the new code is said to be more pastorally oriented, providing, for example, a reduction in the number of situations for which church penalties such as excommunication are incurred.

### Bishop seeks to ordain married man

TULSA, OKla. (NC) — Bishop Eusebius Beltran of Tulsa has decided to ask Vatican permission to ordain a married man, a former Lutheran minister who has converted to Catholicism, to the priesthood. Bishop Beltran said the man's case has been under consideration for several years. He did not reveal the man's name but said he currently lives in Pennsylvania and is supporting his wife and two children by manual labor. Though the case is unusual, it is not unprecedented. Pope Pius XII quietly allowed several married Lutheran ministers who became Catholics to be ordained priests in West Germany after World War II.

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# Stewardship — just a gimmick?

By Ana M. Rodriguez  
Voice Staff Writer

Just when you thought you'd given your last inflation-shrunk dollar to the church, your pastor came up with a new gimmick — stewardship.

He talked about giving your time, talent and treasure. But you knew what he was really after. It was your treasure. Right?

**NOT SO**, says Fr. James Mackey, who as executive director of the National Catholic Stewardship Council (NCSC) is out to debunk that kind of thinking.

He says stewardship is not just another ploy to get more money, and calls it, instead, "a way of life."

"I'm not giving God a tip, like at the end of the meal," he adds.

Actually, it's the difference between giving God your last dollar and giving him your first one.

The true Christian attitude, Fr. Mackey says, should be, "I've received all these gifts from God. I'll give God the first portion of what I have."

This is the basis for stewardship, a concept which dates back to the Old Testament and is a recurring theme in Jesus' parables.

In monetary terms, it means not waiting until all your bills are paid before deciding how much to give the church, but giving your "fair share" to God.

Fr. Mackey was at Fort Lauderdale's Bahia Mar Hotel this week for the 18th annual convention of the NCSC. On Wednesday he spoke to the delegates about what his office does and how pastors can use the materials made available there to get their own parish stewardship campaign going.

The first thing to do is to get the people to reflect on the fact that everything they have has been given to them by God, he says.

"God is the creator and man is his steward." Just as the Israelites in the Old Testament offered their first fruits and their first-born sons to God, our Christian faith demands that we give "an accounting of our

lives to God," and in some way return what he has given us.

Although stewardship has always been a part of religious tradition, especially in the Protestant churches, Fr. Mackey explained that the point seems to have been lost on Catholics until Vatican Council II, when the bishops talked about the concept of "shared responsibility."

Before, he says, Catholics raised money by saying, "This is our need, now we have to get the money." He calls that "the Band-Aid approach."

Now, "never mind the needs. The need of the giver to give is the important thing. I have a need to give back to God a fair share of what I have received."

"If this were put into practice, no parish would ever have a financial need and we'd have a surplus," Fr. Mackey adds.

He estimates that at least half the parishes in the United States have embarked on some kind of stewardship program since 1974, when the NCSC was incorporated and an office was set up to help disseminate information about stewardship.

The NCSC actually began in 1962, when a group of priests from the diocese of St. Louis began meeting regularly to plan an annual collection.

But a parish where stewardship is successful, Fr. Mackey says, should count not only its assets but the number of lay people involved in its activities, whether they be lectors, ushers, youth group leaders, musicians, people who volunteer to spend time with the elderly or people who extend the parish's reach to the community at large.

And stewardship, Fr. Mackey stresses, also involves the universal church, the whole community. A parish with sufficient resources can decide to donate surplus funds to the missions or a local charity, or embark on a program to help a less affluent neighbor parish.

The ideal of stewardship, he says, is "if everyone gave 10 percent (of their income), five percent to the



An 80-year old nun who has been director of development for her community for 20 years has been awarded the top honor of the National Catholic Stewardship Council. In a ceremony held on the opening day of the NCSC convention in Ft. Lauderdale, Sr. Agnes Guetgemann, C.P.P.S., was awarded the Father Paul Kaletta Award. Archbishop John L. May of St. Louis, her home diocese, is by her side. (Voice photo by George Kemon).

church and five percent to the charity of their choice. Actually, if everyone gave five percent it would be extremely successful. Most parishes right now get one or two percent."

Fr. Mackey compares the Catholic Church's re-awakening to stewardship to the American people's discovery that their plentiful

resources don't last forever unless they are taken care of.

"We've been blessed with more than our share of material possessions and we take things for granted. We have to be accountable for what God has given us. It's not just avoiding sin and going to Mass. We have an obligation to feed the poor and help others."

## Time, talent, treasure

(Continued from page 1)

of donations, estate-planning, and such.

The Church is big business. It takes a lot of money to sustain our institutions, parishes and various agencies which operate and function within the Church, all for our benefit. And our stewards must keep up with the times.

The NCSC is a service center whose goal it is to assist dioceses, parishes, religious communities and organizations to encourage adoption of the total Stewardship concept; foster the exchange of ideas among dioceses and other Church-related groups; promote the doctrine of shared responsibility and accountability as presented by the Council Fathers at Vatican II.

The National Catholic Stewardship Council was originally founded as a

fund-raising oriented organization. With the development of a Catholic theology and philosophy of Church support, however, the concept of "total" stewardship became better known and more universally accepted. As a result, in recent years NCSC committed itself to promoting Stewardship as a way of life — "... that privilege and duty is ours, as clergy, religious, and laity to share our gifts of Time, Talent, and Treasure — our very personhood — so that the Church in this day may be a true reflection of Jesus and His way of life."

Frank Nolan, of the Development office of the Archdiocese of Miami, was host-coordinator of the convention and several local clergy were involved in workshops and led discussions throughout the conference, which closed on Thursday.

## Charities mark 50th year

Catholic Service Bureau is commemorating 50 years of service to this area next month and the following is a list of the events that will take place.

November 8, at 9:30 a.m., a trilingual Mass will be celebrated at St. Mary Cathedral.

November 9 through the 13 will be open house week at all CSB programs. Many events are taking place at the individual centers. There will be art shows, tours and presentations.

Culminating these events, a buffet will be held at the Biltmore Country Club Restaurant, Friday, November 13. There will be a jazz band for dancing and a sit-down buffet.

The public is invited to participate in all events of the celebration. For reservations, contact Marie Salazar at 754-2444. Tickets for the Cocktail/Buffer are \$25 per person.

(Also, see special issue, next week's Voice.)

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# Seminary dedicates new library

By Prentice Browning  
Voice Staff Writer

## Building will house 80,000 volumes, offices, Archdiocesan archives

Archbishop Edward A. McCarthy, seven other bishops from Florida, the Bahamas and Puerto Rico, and many priests and seminarians of the diocese formally dedicated the Mary Louise Maytag Memorial Library Sunday on the campus of St. John Vianney College Seminary in Miami.

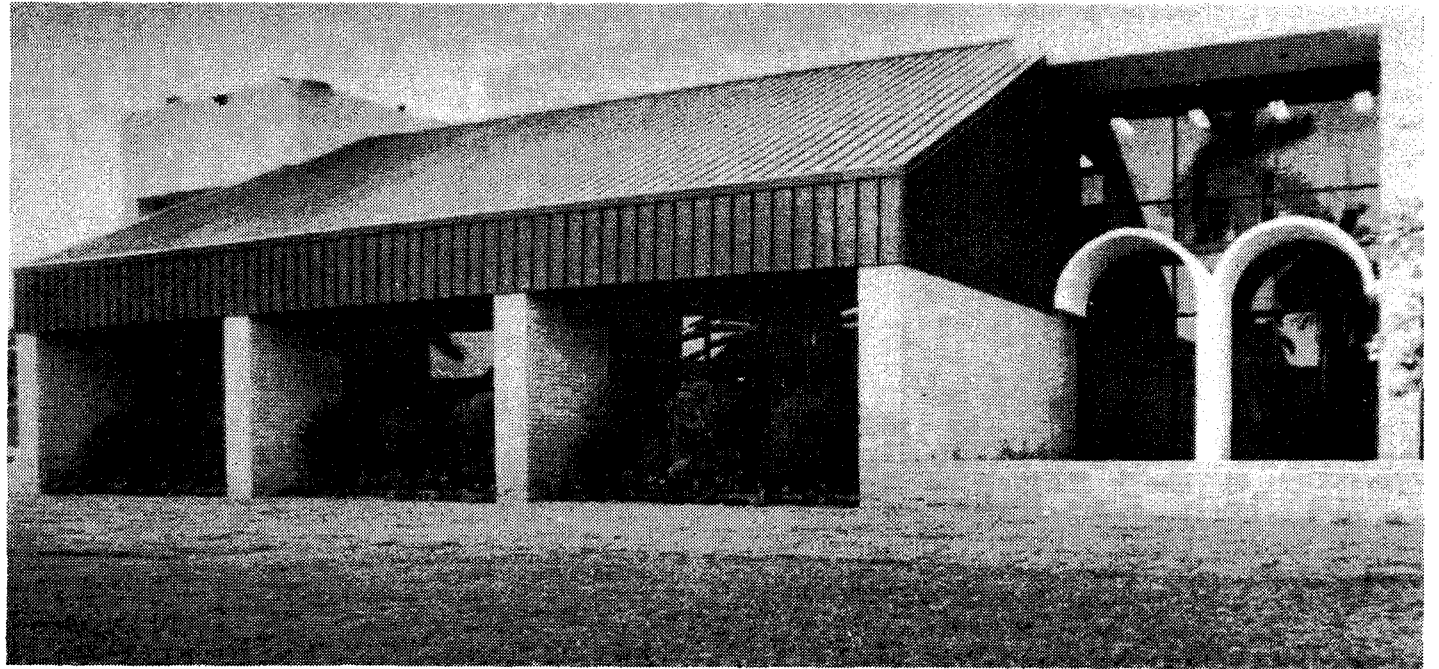
The new, 20,000 square foot building, named after the generous benefactress who died in 1978, will serve as a library for the college seminary and for the ministry programs of the Archdiocese.

**THE CLASSIC** brick two story building will also house the administrative offices of the seminary, a conference-meeting room, the archives of the Archdiocese, and 80,000 volumes.

Built in ten months by the contracting firm of Altman-Myers, the Mary Louise Maytag Memorial Library is also home for a collection of paintings by the French artist J. Vibert which the late Mrs. Maytag had given to the late Archbishop Coleman Carroll during his lifetime. A bronze medallion has been struck by the Italian sculptor, G. Macri of Rome, containing an image in bronze relief of Mrs. Maytag.

On Sunday, Archbishop McCarthy was joined by Bishops W. Thomas Larking and J. Keith Symons of the diocese of St. Petersburg, Bishop Lawrence Burke, new Bishop of Nassau, Bahamas, Bishops Enrique Hernandez of Caguas and Miguel Rodriguez of Arecibo in Puerto Rico, and Miami Auxiliary bishops John Nevins and Agustin Roman for the blessing of the new library, followed by a Eucharist of Thanksgiving in the seminary chapel.

**AT THE MASS** Archbishop McCarthy said, "In that library are the resources to help solve the basic pro-



blems and questions of human existence; even more in that library are the tools to communicate with God in prayer and to learn more about him and his way of love in faith."

Rector Fr. Robert Lynch congratulated Archbishop McCarthy on continuing the work of Archbishop Carroll, who began the seminary in 1959.

"The Archbishop has gone against the current trend of closing college seminaries and has chosen instead, with faith in God, to erect a new library facility to serve his priests and people."

The dedication climaxed a three day celebration at the college seminary.

On Friday night, a solemn Eucharist of Thanksgiving was

St. John Vianney's new library, above, will contain 80,000 volumes and house the archives of the Archdiocese. Archbishop McCarthy, right, dedicated the building in honor of its benefactress, Mary Louise Maytag. (Voice photo by Prent Browning).



celebrated for the alumni of the 23-year old institution.

On Saturday, the seminarians from St. Vincent de Paul Seminary in Boynton Beach were guests of the college for the annual Major-College day and the traditional football game between major and minor seminaries.

It was followed by the ordination of The Rev. Mr. Sergio Carillo to the diaconate.

The new library will have two special rooms dedicated to previous librarians at the seminary.

The reference room will have a special dedication to Fr. Louis Roberts, librarian from 1971 until 1978, now associate pastor of St. Thomas More parish in Boynton Beach.

The periodical room will commemorate Fr. Leonard Stachura, most recent librarian at the seminary who retired in May of this year and

now lives in Deerfield Beach. Father Stachura assisted in the planning and moving of the library.

The building of the new library enabled extensive remodeling of the previous library facility into eight classrooms and four additional double student sleeping quarters. The seminary capacity now rises from 58 to 70 students, a figure which Fr. Lynch sees as attainable in two or three years.



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# Haitian victims...

(Continued from page 1)

Center in Miami.

The Broward County Funeral Directors Association has offered to coordinate funeral services for the refugees that drowned last Monday morning. The Archdiocese of Miami has pledged its cooperation in providing burial plots at Our Lady Queen of Heaven Cemetery for those bodies that remain unclaimed and for those whose relatives lack resources to bury their dead. Mass will be celebrated for the Catholic deceased. At the same time, an ecumenical service at a place yet to be announced is being planned.

The Archbishop donated the burial plots at Our Lady of Queen of Heaven Cemetery, explaining that since most of the Haitian refugees that have come to our shores are Catholic, the Church in this case should do what it can to fulfill the Corporal Works of Mercy, which is to bury the dead.

Anyone interested in helping to defray funeral expenses may send checks to "Burial Fund", Haitian Conference of the St. Vincent de Paul Society, 110 NE 62nd Street, Miami.

## OFFICIAL

**THE REV. BRENDAN SHANNON** — to Associate Pastor, St. Clement Church, Fort Lauderdale, effective October 28, 1981.

**THE REV. MR. SERGIO CARRILLO** — Deacon, St. John the Apostle Church, Hialeah, effective October 26, 1981.

The drownings "just underscore that there are serious problems down there" in Haiti that must be solved at the source, according to Don Hohl, associate director of the U.S. Catholic Conference's Migration and Refugee Services (MRS).

"The United States absolutely must increase discussions with Haiti," Hohl said and "take steps which will keep people from feeling they must flee."

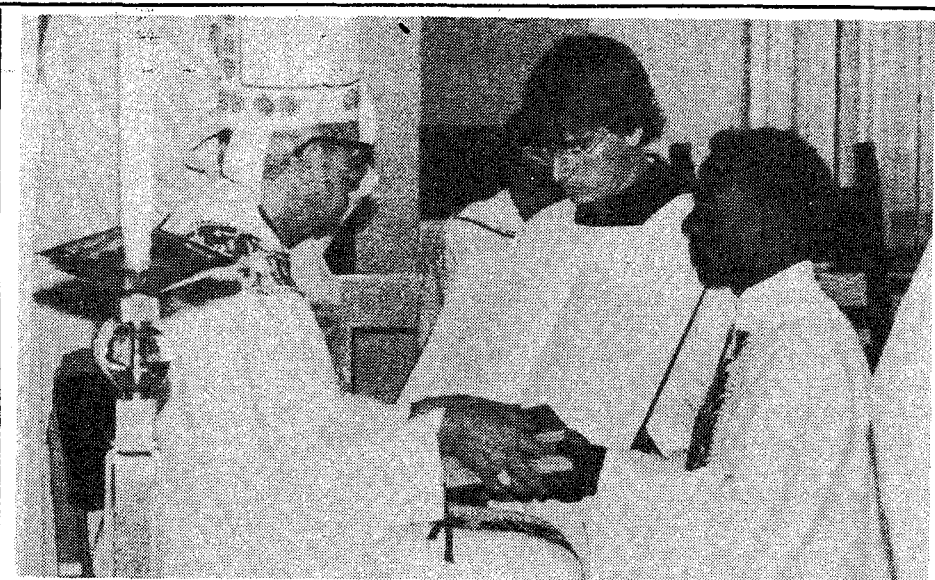
Hohl called it "a tragic commentary that it could take place on the shores of the United States, the country which had pleaded with countries of first asylum" in Southeast Asia to take in refugees.

He noted that many boat people had drowned in Southeast Asia and said he fears it may happen there again because of the poor example the United States is now setting in its handling of refugees off its own shores.

**IMMIGRATION** authorities called the Oct. 26 drownings the worst such accident recorded since the wave of immigrants from the impoverished Caribbean country began. Survivors of the wreck said the vessel's crew abandoned them. There were indications that the refugees had been loaded into the small boat from a mother ship a short time before the boat capsized.

In the last 10 years about 44,000 Haitians have arrived in the United States without entry documents and South Florida has been inundated with immigrants from Central and South America and the Caribbean.

The federal government has taken



**ORDAINED** — Before family, friends and fellow students, seminarian Sergio Carrillo was ordained a deacon for the Archdiocese of Miami by Archbishop Edward A. McCarthy on Saturday at St. John Vianney College Seminary. Rev. Mr. Carrillo, a native of Cuba who grew up in Miami, had been studying for the priesthood in Colombia. He will now continue his studies at the major seminary in Boynton Beach. (Photo by James Lamm).

the position that the Haitians are economic immigrants, not political refugees. Two months ago the Reagan Administration ordered the Coast Guard to interdict Haitian boats with illegal aliens on the high seas and return them to Port-au-Prince, the Haitian capital.

The first interdiction came Oct. 25, 123 miles northwest of Port-au-Prince, when the cutter Chase intercepted a leaky 30-foot boat filled with 57 passengers. That boat also capsized in rough seas shortly after the Haitians were transferred to the Chase.

## Fr. Altonaga Dies at 73

Fr. Louis Altonaga, 73, a retired archdiocesan priest residing at St. Michael parish in Miami, died this week in Spain.

Fr. Altonaga came to Florida from his homeland Spain in 1952, ministered to migrant workers and taught Spanish and Latin at the high

school level in South Florida. Before his retirement he served as a pastor and assistant pastor at several parishes in the archdiocese. Funeral services were held by two surviving brothers and sisters this Sunday in Spain. Mass, locally, will be on Nov. 4, 7 p.m. at St. Michael's.

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# St. Joan of Arc's 25th

## Big parish with small-town spirit

By Dick Conklin  
Voice Correspondent

A parish barbecue. Tree plantings by school children. The buying of a 25-year time capsule. A special spiritual program. A papal blessing, Pontifical Mass, reception and Champagne Luncheon.

Not an ordinary week in the history of St. Joan of Arc Church in Boca Raton, but a series of events marking the 25th anniversary of one of the Archdiocese of Miami's largest parishes. The Silver Anniversary celebration brought together former members of St. Joan's who now belong to three new spinoff parishes and others who have moved away over the years. It also reunited the three pastors who served the rapidly-growing South Palm Beach County church through its first quarter century.

**THE PARISH'S** beginnings at the dawn of the space age were certainly appropriate. For it was in 1956 that Father David J. Heffernan, the first pastor, came to his Boca Raton assignment straight from overseas duty as an Air Force chaplain, where he had become the first clergyman to break the sound barrier. His new parish celebrated its first masses in the Jalbert Aerology Lab, where lighter-than-air craft and airfoils were developed and tested.

With the help of an enthusiastic group of early parishioners, Fr. Heffernan found a temporary home for his new church across the street from the Lab, and later acquired land for the permanent parish grounds.

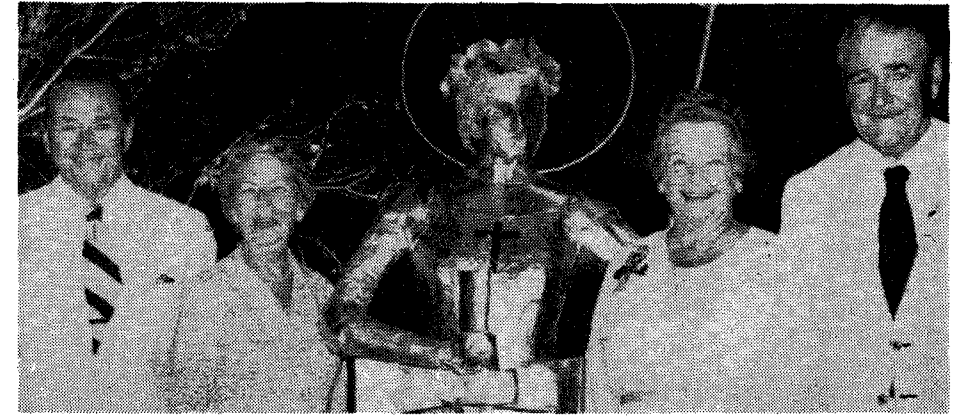
In addition to the task of establishing his own new church, he initiated efforts for two new parishes in Pompano and Deerfield Beach. Finally, in 1961, the existing St. Joan of Arc Church building was dedicated. That event also marked the start of a new drive to build a Catholic elementary school.

**THE ORIGINAL** four Sisters of Mercy who staffed St. Joan of Arc School came to Boca Raton quite unexpectedly. They arrived in Florida in 1960 from County Cork, Ireland, ostensibly to start a new school in Stuart. When that effort failed to acquire facilities, they were asked to come to St. Joan's instead.

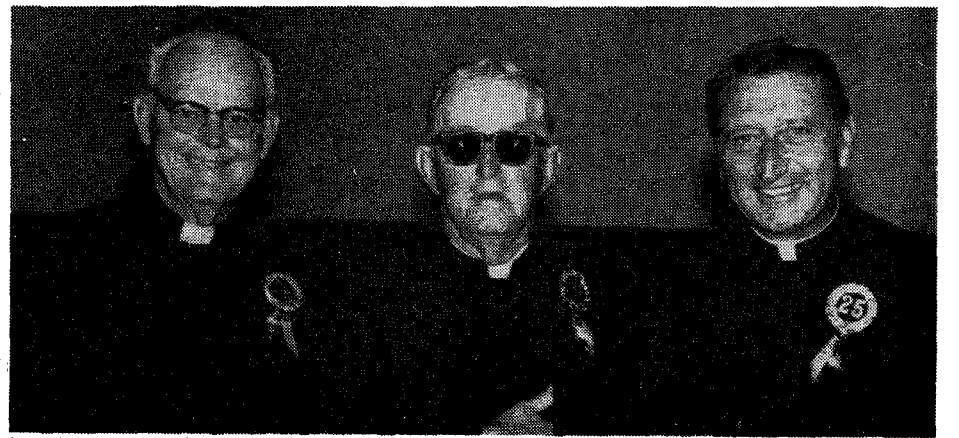
When they arrived, the school year was already under way — without a school. In just a few days classes were set up and the first 70 students, grades 1-4, transferred in from local public schools and St. Vincent Ferrer in Delray Beach. Today the school has 610 students enrolled, and the CCD program serves 650 more.

The colorful history of the parish was researched for the Silver Anniversary by Mr. and Mrs. Joseph Massarella and Mr. and Mrs. Charles McCutcheon, and compiled in the form of a narrated slide show. Their

presentation was made at the October 25 Champagne Luncheon, to the delight of long-time parishioners who remembered the events, and new arrivals unaware of their church's origins.



Mr. and Mrs. Orland K. Zeugner and Mr. and Mrs. Julian Humiston, above with statue of St. Joan of Arc, helped organize the silver anniversary events. Below, the three pastors of the parish are reunited for the celebration: Fathers Heffernan, Manning and Pusak. (Voice photos by Dick Conklin).



AT THE LUNCHEON, founding pastor Heffernan, a master of the one-liner, entertained the guests ("I was born in Miami so that I could be near my mother"). St. Joan's second pastor, Father Paul Leo Manning, also reminisced about his days there.

Accolades were also given the third and current pastor, Fr. Ronald Pusak, for his leadership during the past 10 years, a period in which St. Joan's has kept pace with the rapid

growth in the area by founding three new parishes — Ascension, Our Lady of Lourdes, and St. Jude's, while his own parish grew to over 3,000 families.

Father Manning described the special spirit that characterizes St. Joan's, which today is a large community that still retains much of the small town spirit of 25 years ago.

"The *esprit de corps* of this community is the greatest thing a priest can have. The bond that is forged between the priest and people—the collaboration and the cooperation — is what makes it all happen. I'm looking forward to your Golden Jubilee!"

## National laity meet here

MIAMI — The fourth annual meeting of Laity-in Mission sponsored by International Liaison, the U.S. Catholic Coordinating Center for Lay Volunteer Ministries, will convene at Biscayne College, Nov. 5-7.

"Christian Witness and Social Responsibility in the Contemporary World" will be the theme of workshops, seminars and conferences open to all persons in the vanguard of Church renewal.

Bishop Thomas J. Gumbleton, Auxiliary Bishop of Detroit and president of Bread for the World, will be the keynote speaker. Archbishop Edward T. O'Meara of Indianapolis and chairman of the National Conference of Catholic Bishops Committee on Missions, will speak on "The Missions and the Mission of the Church."

Archbishop Edward A. McCarthy will preside at 5 p.m. Mass in the col-

lege chapel on Friday, Nov. 6. Auxiliary Bishop Joseph A. Francis, S.V.D. of Newark, Episcopal Adviser of the International Liaison, will be the principal celebrant and homilist.

Topics slated to be discussed include "Volunteerism in the U.S.," "Cultural Uniqueness and Common Witness in the Church," "Women in Mission," "How to Organize and Maintain a Lay Volunteer Program," and "The use of Media in Mission Awareness Programs."

International Liaison was organized to coordinate and facilitate efforts of lay volunteer mission organizations by communicating to the laity the urgency of their role in the mission of the Catholic Church. It maintains contact with all U.S. dioceses and with Religious communities to ascertain their immediate needs for lay expertise in mission areas of the U.S. and around the world.

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# Hang in there, pro-lifers told

Orlando — Pro-life volunteers from every part of Florida met in Orlando last weekend to learn about recent medical and legislative gains in the effort to save babies from abortion, and to prepare for the most crucial step of all — the passage of a Human Life Amendment to the U.S. Constitution.

National and state leaders discussed strategy and local activists exchanged ideas on effective ways to provide counselling, raise money, and educate the public.

Mrs. Mary Hunt, a National Right to Life director from Indiana, told the delegates, "I know that many of you are getting tired, but we've got to hang in there a little bit longer. We are part of the greatest and the most unselfish movement going today. We are going to win. We are absolutely going to win."

Former National Right to Life President Dr. Carolyn Gerster described her well-publicized role in the opposition of Sandra O'Connor's appointment to the U.S. Supreme court, while defending President Reagan's commitment to stop abortion.

"**WE DID WHAT** we had to do, even though we knew that she (O'Connor) would be confirmed. In the Senate hearings, Senator Metzenbaum (Ohio) told me that it was 'Un-American' to oppose a Court nominee based on a single issue. I asked him if he would support someone who was openly anti-semitic or for segregation. He wouldn't answer." Gerster recalled the controversy in 1970 over Florida Judge Harold Carswell who was prevented from taking a Supreme Court seat over his alleged views on race.

Gerster recalled one meeting with Reagan during his campaign in which the candidate told her a story about a senator friend who had been undecided about abortion.

"**A DOCTOR WHO** was a close family friend decided to educate the senator by showing him pictures of a developing baby in the womb of his mother. After each picture, the doctor asked if the fetus looked like a

live, human baby. The senator agreed that it certainly did.

"It ought to", said the doctor. "That's your son!" It turned out that the doctor had taken the pictures with a special intra-uterine camera during prenatal examinations of the senator's wife."

The national Voter ID program also received enthusiastic support from the people attending the convention. The project, well underway in Florida, has volunteers telephoning registered voters to find out how they stand on the abortion issue. The names are tallied as each precinct is finished, and the voters are called back at election time to let them know the positions taken by various candidates.

**ACCORDING TO FLORIDA** Voter ID Chairman Carol Tague, "We have to work twice as hard on this — nationally there are 14 pro-abortion senators up for re-election. Last time around, the states that elected pro-lifers had identified every pro-life voter in the state!"

Another popular speaker was Coral Gables attorney and former state representative Bob Brake. He cited several key decisions regarding abortion that had been decided not in the legislature, but in the courts. "If we sit back and let (Governor) Bob Graham continue to appoint circuit court members from the ACLU who have represented abortionists, we won't get anywhere in the courts."

The subject of rape — long used as a reason for justifying abortion on demand — was discussed by several of the workshop participants. According to Brake, "The rape exception 'trivializes rape'. Only in the last ten years are we beginning to take it seriously. We now have rape treatment centers and we are beginning to treat it as the crime of dominance that it is. The rape exception makes rape look like an excuse for abortion."

Dr. Gerster cited extensive statistics on rapes, showing that a resulting pregnancy is extremely rare.

"Rape treatment done within 24 hours renders the chance of pregnancy virtually zero. We've let the



Dr. Carolyn Gerster, former National Right to Life president, spoke at the convention. Convention chairman Carol Tague is in background. (Voice photo by Dick Conklin).

feminists take over the rape crisis center. We should be in there staffing them, just as we do the emergency pregnancy services."

Newspaper columnist and feminist Rosemary Bottcher spoke to an afternoon workshop. "Phil Donahue said on his TV program that no one could be a feminist and oppose abortion. Well, I'm a pro-life feminist. Abortion causes tremendous harm to the women's movement in general and to women as individuals."

"**BEING UNWANTED**, the feminists say, should have no effect upon their inherent value, but in the case of their unborn child, being unwanted is a death sentence. Playboy magazine is considered by feminists to be the ultimate in male chauvanism. Yet they are a major supporter of abortion rights."

During a question and answer session, one woman asked about a recent television special about pre-natal and post-natal care. In the program, two couples with pre-mature births resulting in braindamaged children were interviewed, and both blamed the advanced medical care for keeping their children alive instead of allowing them to die.

Suddenly a young blind woman with a guide dog jumped up and interrupted the speaker. "I was one of

those six month fetuses they were talking about, and I'm pretty glad I'm alive!"

Miamian Maria Figuredo spoke of his summer's national Spanish-Pro-Life Convention held in New Jersey, where she represented Florida. Over 300 people attended the weekend meeting, which was done entirely in Spanish.

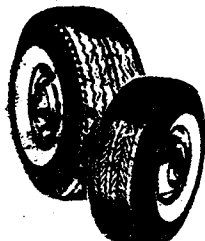
**THE FLORIDA** pro-life gathering was not without its detractors. A group of local pro-abortion pickets circled the hotel one afternoon, receiving local media coverage that exceeded that of the convention itself. The Florida Abortion Rights Action League (FARAL) distributed a pre-printed "ballot" for its members, intended to elect a "reformist" slate of candidates. The names of the reformist slate had already been checked, prompting one observer to question the group's "Pro-Choice" slogan.

As the convention drew to a close, Orlando was announced as the tentative location for the 1983 National Right to Life Convention, the first time that the annual meet has been held in Florida. 1983 will be the tenth anniversary of the legalization of abortion, and could be, as many pro-lifers pray — a celebration of the passage of the Human Life Amendment.

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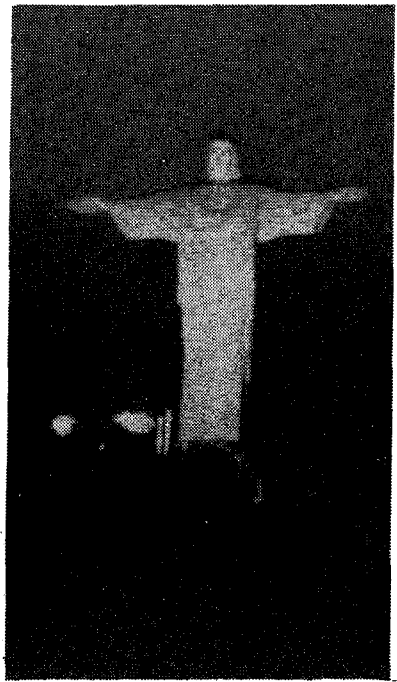
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# Tax credit issue debated in D.C.

WASHINGTON (NC) — Both sides of an Oct. 22 debate agreed that tuition tax credit proposals are experimental, but disagreed whether the experiment would bring justice to poor parents or destroy the public school system.

Albert Shanker, president of the American Federation of Teachers, and Chester Finn, senior legislative assistant to Sen. Daniel Patrick Moynihan (D-N.Y.), debated the tax credit issue at a seminar in Washington sponsored by the Institute for Research on Educational Finance and Governance of Stanford University, Palo Alto, Calif.

**SHANKER CALLED** tax credit proposals "a vast social experiment which is irreversible." He said that once parents of children in non-public schools receive tax credits for their tuition costs, the public school system will be like "a Humpty Dumpty" which cannot be put back together again.

Tax Credit proposals include both legislation on the national level, such as the bill sponsored by Moynihan and Sen. Robert Packwood (R-Ore.), which would give credit for half of tuition costs up to \$500, and state and local level proposals, such as the

District of Columbia initiative which would give \$1,200.

Public schools, according to Shanker, could become charity wards for the students who are too economically, intellectually or behaviorally poor for private schools to accept.

Finn, now a professor of public policy at Vanderbilt University, Nashville, Tenn., agreed that tuition tax credits are experimental, but said the experiment could give equity to poor parents by allowing them a choice of schools for their children and would improve educational quality by promoting different types of schools.

**TAX CREDIT** is an issue of justice, he said, and an issue of social peace which will cause acrimony as long as it remains unsolved. Finn added that tuition tax credit is not necessarily the best way to achieve these goals, but "there should be something."

Finn disagreed that aid to private schools is bad for public schools, saying that other countries have successfully given aid and "certainly at the college level, the private colleges don't hurt the public colleges."

Addressing the contention that aid

to private schools means aid to the rich and white, Finn said, "I get a little sick of this. Of course private schools are rich and white. That's why we need tuition tax credits."

Finn said he does not expect tax credit legislation to be passed "any time soon," and its prospects depend enormously on the Reagan administration. For legislation to pass, according to Finn, it must be non-discriminatory and it must not be seen as aid at the expense of public schools.

Shanker said that although "everyone involved in tuition tax credits says nice things about public schools" the proposals could cause grave risks for the system. He called on people to respect that system. "Don't roll the dice and destroy it."

**THE CONSEQUENCES** of tuition tax credit, "depends on the rules of the game," Shanker said. Finn had called the D.C. initiative an interesting experiment and said "it would be interesting to see what happens in the small arena."

Shanker questioned the responsibility of such experimentation.

## 'Take risks,' Catholic editors are urged

Father C. B. Woodrich, editor of the Denver Catholic Register, Denver archdiocesan newspaper, called on Catholic editors to take risks, "to design and build new journalistic arches and then have faith enough to be willing to stand under them."

In the keynote address to the West Coast regional convention of the Catholic Press Association on Oct. 15, he pointed out that the Register, which was on the verge of folding

nine years ago, has become "the third largest paper in circulation in Colorado and the state's largest weekly." Father Woodrich attributed that success to the willingness of the editorial and business staffs "to take risks, to break out of the old molds."

**WE'VE GOT** a special brand of journalism and I'm proud of it," he said. "We print stories you won't find in the daily press."

"Adlai Stevenson once described

newspaper editors as men who separate the wheat from the chaff and then print the chaff. The Catholic press can prosper by printing the wheat and leaving the chaff for the secular press.

Among the suggestions Father Woodrich made were these:

- "Turning pluralism in the church to our advantage. Minorities, conservatives, issue on women, social justice, youth, married life, senior citizens."

- "Are we a house organ? I disagree it's a dirty word. We are

working in concert with the entire church, from the Holy Father on down. The pope isn't perfect; the archbishop isn't perfect. But we do work together like a football team."

- "The necessity for a relief valve on the boiler. We must have a cross-section of opinion just as we have the pluralism within the church itself."

- "Stories we don't print. Father fighting with the parish council. Priest supporting illegal wife from parish funds. I don't see what that adds to anybody's faith."

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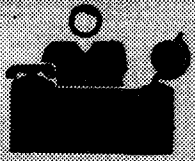
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# Matter of Opinion

## What about Haiti?

The horror story goes on — human beings, so desperate for a decent life that they climb into leaky boats, pay every dollar they can scrape up for a hazardous journey to a new land and then are intimidated, beaten for more money and thrown overboard.

Finally, they make it to the shores of the new land. But they are dead, washed up, literally, as so much human refuse.

And blame?

The immediate blame falls on the Haitian "captains" and/or crews who, through greed and viciousness, can act in such a bestial manner.

But such men are acting in a larger context, just as black African slavers two or three centuries ago were acting in a larger context.

The context now is: The desperate desire of Haitians to escape utter poverty and oppressive leadership; America's un-

### Editorial

willingness to accept them as economic refugees; their lack of any legal status which makes them highly exploitable, especially on the high seas; and the lack of any hope for change in their native land.

And the recent summit conference in Cancun — at which President Reagan told the poor countries that the U.S. is preoccupied with its own economy and that the needy nations should use free enterprise to solve their problems — is of little comfort to a nation which has virtually no resources to enterprise.

Further, the Administration is cutting back on the little aid now being sent to Haiti.

Yet, \$1 million a day is being spent to have the Coast Guard turn back what few refugee boats it might be lucky enough to spot on the vast reaches of open seas. Where is the priority?

Wouldn't it make more sense to put the equivalent resources to work helping Haitians develop simple economic improvements on their own soil?

Otherwise, the horror will go on right under our noses for these simple, gentle people.

## Mafia admiration

It is now reported that one of the two men charged with brutally assaulting a nun in New York City gave himself up to the



police because the Mafia reportedly had a contract out on him.

Well, lest anyone should harbor any secret admiration for the Mafia, it should be remembered that this is the same organization that makes part of its money — aside from loan sharking, drugs and prostitution — from the multi-million dollar pornography business which specializes in violence, sexual perversion and bodily indignities, such as were perpetrated on the holy Sister.

## Letters to the Editor

### Why criticize Msgr. Walsh?

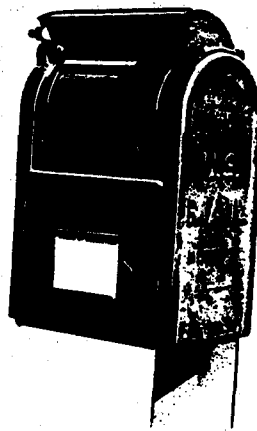
To the Editor:

I am writing concerning Monsignor James Walsh's article on Father Andrew Greeley's new book, "The Cardinal Sins" and the response of two of your readers.

First of all, I congratulate Msgr. Walsh for his timely, inspiring articles, which I enjoy reading in "The Voice", as well as for having the courage to say what needed to be said about Fr. Greeley's book. It is ironic that the two readers who wrote in condemning the monsignor, made no mention of the possible scandal Greeley's book will bring our beloved

Catholic Church, to say nothing of the anti-catholicism and division it will promote and inspire.

In my opinion Msgr. Walsh's great love and zeal for Jesus Christ and His church are apparent from the way he reacted to reading Greeley's book and throughout the article he subsequently wrote. If our Lord had written the article, perhaps he would have said to Greeley: "Were it an enemy who insulted me, I could put up with that, had a rival got the better of me, I could hide from him. But you, a man of my own rank, a colleague and a friend, to whom sweet



conversation bound me in the house of God." (Psalm 55).

Mrs. Magaly Llaguno  
Catholic League, Miami

The Voice welcomes letters for publication from those who sign their correct name and address. Names may be withheld on request. Letters for publication should not exceed 250 words and are subject to condensation and editing. Anonymous letters are not welcome—neither are letters which lack charity or reason. Both types will be relegated to the wastepaper basket.



By  
**Antoinette  
Bosco**

## The Gap Widens

For Month we've heard President Reagan talk about how he would like to see the private sector pick up where the government leaves off when it comes to funding some social and cultural programs.

He refers to this as a great American tradition. I guess this is to indicate that we used to be a country replete with rich individuals, businesses and industries, all having such keen and sensitive consciences that they shared their worldly goods with the less affluent.

I love the way that sounds. I'm just not at all sure that it is true.

**GRANTED**, there are some philanthropic organizations like the Ford Foundation. Public television is supported by generous donations. Bishop's drives inspire parishes to come across with much needed funds.

This kind of charity is admirable and the scope is always impressive.

But is this the way to go — realistically — in dealing with the enormous problem of the poor in this country? Will the private sector — can it — provide the necessities that make it possible for the poor, unemployed, aged, ill and disabled with some degree of comfort and dignity?

The September issue of "Christopher News Notes" points

out that more than 25.2 million people in America lived below the "poverty line" in 1979. That means a family of four had an annual income of less than \$7,412. Another 40 million are said to be very close to the poverty line.

**IT IS REASONABLE** to expect that the private sector can even make a dent in alleviating the conditions of so many millions? If they could, would they?

Perhaps my basic skepticism comes from not really trusting people to share their money with others. I've seen some items recently that reinforce my skepticism.

A real estate agent on Long Island said recently, "Houses in the middle dollar range are selling and we can't get enough of them." Another item pointed out business is terrific at a famous jewelry store where those with the big bucks buy diamonds.

Such items tell me the private sector often spends its extra dollars on personal comfort. My suspicion is that people who wear Gucci boots, like presidents, probably discuss poverty over a lavishly served meal. Can you know how poverty feels when your stomach is full?

**I'VE BEEN MEETING** a lot of unemployed people lately who are beginning to feel defeated. Empathy

with them led me to march with my fellow working Americans on Solidarity Day Sept. 19 in Washington. I set myself up for 24 hours of physical discomfort. Was I deluded, peculiar or insane?

Maybe so. But I wanted to do more than complain by voice. I had to witness to my fear that present economic decisions being made in Washington are dangerous to the health and welfare of millions of our people.

We weren't kooks or radicals. Solidarity Day was middle America, with pot bellies, graying hair and comfortable clothes and shoes. We agreed with AFL-CIO President Lane Kirkland's message to the administration: We have worked too hard and sacrificed too long for our jobs, our homes, our share of the American pie "to let it go without a fight."

I hope President Reagan doesn't relent on his optimism that the private sector is generous and will pour money into the greater good of others. Of the affluent have name, they may play the game.

**MEANWHILE**, I agree with the message of Solidarity Day: U.S. economic policy is "Reagan Hood, taking from the poor to give to the rich."

Thinking the rich will give enough back is unrealistic."

By  
**Tom  
Lennon**



## Some Good News

**Q. So much is written about young people doing bad things in connection with drugs, sex, reckless driving and wild parties. Why don't people ever write about the good things young people do? (New Hampshire)**

**A.** You have a strong point. It would be good to unearth, publicize, and ponder more of the fine things some young people are doing to make the world better.

Here are a few friends I'd like to have featured on the evening newscast:

Mike, who is 19, is a highly valued employee at the nearby supermarket. I've talked a number of times with this college student, and we are good friends. I learned indirectly that he attends a prayer group regularly.

For her vacation last summer, Janet saved up enough money to fly to Panama for a month and use her nursing skills among the poorest of the poor.

Two years ago Jerry worked all summer in a soup kitchen in Cincinnati where he learned much about what it's like to be poor and why some people are in that condition.

Jeannie has worked hard for over two years earning enough money so that she could enter a state university in September. She'll bring to her studies the same direction she brought to her job.

Dave, who carried a heavy schedule at a state university, finds time to be in a SEARCH group. He is as comfortable talking about prayer as he is talking about football, girls and computers.

George is in his early 20s. He has a beer now and then. But usually he's too busy for any drinking as he works in construction and, at night, wants to spend time with his two wonderful children. He and his wife, Betty, love their family. When she's not with them, she's working on her ceramic art.

Pete went to Mexico City all last summer, living and working among the poor. "I never imagined there was such poverty in the world," he says. He hopes to return as a missionary priest someday and resume his work there.

The world of young people is not all pot, parties, sex, and reckless driving. Many of the young people I know are filled with practical ideals, courage, love and determination to make their world better.

But most will never make headlines, and that's sad.

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



By  
**Dale  
Francis**

## Where are The Catholics?

It was Father Virgil Blum, the Jesuit political scientist from Marquette University, who was the force behind it. As an observer of the modern scene, it irked him to see that Catholics and the Catholic Church were so often the patsies who got the whacks from the media and in the market place.

It wasn't something that happened to Jews and Judaism. There was still anti-semitism in the bigoted substrata of the ignorant but it didn't happen in the newspapers, magazines or the electronic media and in public life. And Father Blum knew why.

It was because of the Anti-Defamation League. When the B'nai B'rith founded the Anti-Defamation League it was to respond to false charges against Jews and Judaism, to inform the media if what they said was untrue or if accusations were made public that were unfair.

The Anti-Defamation League has never depended on power, never operated from threats of boycotts, but has acted on the conviction that the media will respond to truth when it corrects un-truth, that discrimination when it is made public can be eliminated and that, when all else fails, that there are courts of justice to correct wrongs.

The Anti-Defamation League has served Judaism and the Jewish people

well and, in doing so, has the respect of the news media and the nation's institutions.

It was apparent to Father Blum that the Catholic people and the Catholic Church needed an organization like the Anti-Defamation League. He believed that it should be an independent organization, not an arm of the hierarchy.

So Father Blum called together a group of Catholics to meet in Washington in 1973 to form the Catholic League for Religious and Civil Rights. It has been remarkably successful. It has corrected literally hundreds of false statements against Catholics and the Catholic Church and, in doing so, gained the respect of the media and led them to use care in discussing Catholics and the Church.

Its legal department has filed, or joined, dozens of suits to protect Catholic rights and won them. The League's staff members have appeared before congressional committees. Its research department has provided facts that have led to protection of rights. Since 1973, the League has in thousands of ways served Catholics.

But is everything right with the Catholic League. No, it isn't. What is missing is the support of Catholics. The Anti-Defamation League has succeeded because it has had the sup-

port of the Jewish people. When you consider how many more people we have, you would think surely the League would have no problem with financial support. But it does.

The League, organized independent of official Church structures, seeks no support from that source. Its support must come from the Catholic people. That support must come from individuals, Catholic organizations, foundations and from those willing to make large contributions and that support has not come.

Perhaps it is because the League has been so busy with action for Catholics that it has not done enough in asking the support of Catholics. But if the League is to continue, it must have that support.

The Anti-Defamation League has succeeded because it has the support of a Jewish organization. Surely there are Catholic organizations that can afford generous support for the League. And individuals must come to the support of the League, too. Memberships, which bring the newsletter of the League, are offered at \$10 for individuals and families, \$25 for contributing, \$50 for sustaining, \$100 for supporting and \$1,000 for life memberships. The address is the Catholic League, 1100 West Wells St., Milwaukee, Wis. 52233. It helps you, please help the League.



By  
Fr. John B.  
Sheerin, CSP

## Roy Wilkins - The quiet man

Seldom has any American leader enjoyed the respect shown Roy Wilkins who died in September. Yet I must confess sadly that he did not receive the enthusiastic admiration he deserved.

Wilkins had a quiet and unassuming manner which was a blessing for the civil rights movement. He took the civil rights movement to the streets and was immensely successful precisely because of his quiet reasonableness and intelligence, his talent for calmness at a time when black power was raging in the streets, erupting especially in places like Newark and Detroit.

Wilkins was arrested first in a public demonstration for equality for blacks in 1934 and later took part in many demonstrations, notably the marches in Washington, D.C., Selma and Montgomery, Ala.

As a top leader with the National Association for the Advancement of Colored People, Wilkins became a superb diplomat and a genuine strategist in solving the vast complex of problems haunting the big cities: discrimination in housing, segregation in schools, disenfranchisement and bias in employment. During his years with NAACP, membership grew from 25,000 in 1931 to 400,000 in 1977.

The marvel of Wilkins is that he achieved success without resorting to violence. His goal was the emancipation of his people.

Yet I feel people have not done justice to him. I noticed recently numerous references to Martin Luther King in Sydney Ahlstrom's monumental "Religious History of the American People" but not a word about Wilkins.

The average person might be tempted to compare Wilkins with King. This would be unfair because the two men were so totally different in their approach to the problem of justice for blacks.

The Lord had endowed King with a marvelous preaching voice and a genuine enthusiasm that captured his audiences. Wilkins could not command an audience in the same fashion, but he could speak with sweet reasonableness.

This black leader started from the bottom. He became a redcap, a sociology major, a slaughterhouse worker and, at times, a Pullman railroad car porter. Early in his career, Wilkins worked at rebuilding levees on the Mississippi River. He lived at times in camps and eventually was given credit for improving wages and working conditions for blacks in labor camps.

Wilkins was an optimist who traversed the country to persuade his fellow citizens to accept each other on equal terms. Probably his most baffling problem was the difficulty of persuading his fellow blacks to reject the whole concept of black power. Wilkins abominated the concept of using strong-arm methods to solve problems.

He said black power was the "father of hatred and the mother of violence" and could only lead "to a black death." He denounced black students carrying guns on campus.

Wilkins was critical of both the Nixon and the Ford administration. The former, he said: "had turned back the clock on racial progress" by certain appointments to the Supreme Court and by failing to bring about proper enforcement of civil rights laws.

Some radical black leaders have accused Wilkins of being an Uncle Tom. But the all-important fact is that Wilkins' policies have worked successfully. He was no firebrand, but a highly successful leader, possessing a special courage in dangerous times.

Ramsey Clark, former attorney general of the United States, aptly described Wilkins as "a man of gentleness and integrity who enriched all our lives with justice."



By Msgr.  
George  
Higgins

## Dignity in the Workplace

Hotel employees in Washington, D.C., came close to calling a major strike a few weeks ago. Following an 11th-hour marathon bargaining session, however, they negotiated a compromise three-year agreement and put their picket signs back in the closet — for future use if necessary.

Union members ratified the new contract at a mass meeting held just 48 hours after the release of Pope John Paul's new encyclical, "On Human Work." And it was a dramatic validation of his statement that unions are an "indispensable element of social life . . . A mouthpiece for the struggle for social justice, for the just rights of working people in accordance with their individual professions."

Roughly 80 percent to 90 percent of the 1,500 union members at the ratification meeting were blacks or Hispanics, more or less evenly divided between men and women. Under the old contract their average hourly pay was \$4.65. By the end of the new contract will be \$6.15.

That's an improvement, of course, but still barely enough to get by on in today's inflated economy. It certainly won't allow these workers to stay at a good hotel themselves should they ever be lucky enough to be able to take an out-of-town vacation.

It is important to note, however, that while the

union members who ratified the new contract were pleased with their modest wage increase, they were even more elated about a number of improvements in their working conditions. The contract gains which brought these housekeepers, doormen, busboys, dishwashers, waiters and

***'The fact that the union attached so much importance to these dignity issues and fought so hard for them puts it squarely on the side of the new encyclical, which emphasizes the dignity and rights of all those who work for a living, regardless of their occupation.'***

waitresses to their feet and caused some of them to dance in the aisles were what the union's leaders called "dignity items." They included:

Workers will be permitted to put their last name on employee name tags along with the titles Mr., Mrs., Miss, or Ms., rather than having guests call them by their first name, as though they were slaves or indentured servants.

The worker's paychecks will be given to them in

envelopes or stapled in such a way that no one else can see how much they earn.

Housekeepers will be permitted to wear a sweater over their uniforms while cleaning rooms on cold floors.

The fact that the union had to threaten to strike in order to force the hotels to agree to these and a number of other "dignity" items is proof enough that the hotel industry's philosophy of labor-management relations is rather primitive, to say the least.

Conversely, the fact that the union attached so much importance to these dignity issues and fought so hard for them puts it squarely on the side of the new encyclical, which repeatedly emphasizes the dignity and rights of all those who work for a living, regardless of their occupation.

"It is always to be hoped," the encyclical says, "that, thanks to the work of their unions, workers will not only have more, but above all be more; in other words, that they will realize their humanity even more fully in that respect."

With the support of their union, the hotel workers in Washington are gradually doing that. They still have a long way to go, but their new contract is an irreversible step in the right direction. More power to them — and congratulations to their union and its skillful leaders.

## Magazine to fight casinos

Ryan Quade Emerson, of Fort Lauderdale, former Nevada resident and until recently Publisher-Editor of Organized Crime Review magazine, has launched a statewide campaign against legalized casino gambling.

Emerson, 49, has announced that he will contribute his time and efforts to producing a new monthly

magazine titled "The Citizen Crusader," starting Dec. 1. The Crusader will only have an eleven-issue life span and goes out with the November 1982 general election.

Emerson states the Crusader's format will deal exclusively with the negative aspects of casino gambling on modern society. Special emphasis will be directed at organized crime

and how the mob finances its activities, i.e.: narcotics, pornography, corruption, etc., through casino "skim" operations.

He has conducted extensive research including telephone polls and advises that the public now seems to be more inclined toward voting "yes" on the casino issue because of the heavy tax burden.

Emerson is requesting that the public and business community support the costs of printing and circulation of the Crusader by purchase of advertising space. The Crusader will be distributed at no cost.

Emerson can be reached at 305-989-5923 or P.O. Box 6156, Fort Lauderdale, Fl. 33310.

# Ralph Renick

'May the good news be you

'Dean' of TV journalists is shy,  
seeker of truth,  
a 'modern day scribe'

By Victoria Stuart  
Special to The Voice

Never ask when Ralph Renick arrives at work.

The WTVJ-Channel 4 staff members will shrug their shoulders, smile and glance cautiously in the direction of Renick's office, a plush two-room suite.

Sometimes they'll tell you — quietly — that there is no "usual" time that Mr. Renick arrives every day. He sets his own hours.

He can afford to.

Ralph Renick is king of TV news in South Florida because he commands a lion's share of the ratings.

He always has.

RENICK has been broadcasting the news for more than 30 consecutive years — longer than any other TV newscaster in America.

"I'm in the fortunate position of having autonomy," said Renick, vice-president in charge of Wometco Television News Operations, and news director/anchor for WTVJ-Channel 4. "I have some latitude to make mistakes."

Ralph Renick is also a Catholic.

"Goodnight, and may the good news be yours!" is not just a sign-off. Renick said he believes these words, that he ends his news broadcast with, are almost prophetic.

"When I first started signing off with that thirty years ago," Renick said, "the 'good news' meant just that. But today, of course, people tend to associate it with the Gospel."

Maybe it was prophetic; it certainly seems inspired. As one of the most prominent and well-known Catholic figures in South Florida, Renick has participated in his religion and his community since his days as altar boy for St. Mary High School.

Renick wrote a column for *The Voice* for 10 years (1968-1978), and was a Barry College Trustee. He currently participated in fund raising for St. Martha Parish and an honorary committee for the Villa Maria Nursing and Rehabilitation Center. He emceed St. Francis Hospital's annual dinner dance and is on the planning committee for the Annual Christian Leadership Breakfast.

"I'm a believing Christian," Renick reflected. "I look on religion in the sense of being an apostle-type follower of Christ." Renick added that he has had no trouble integrating his faith with his work environment, saying that there should be a total integration of values, justice and morality.

"JOURNALISTS seeking truth; look at the Gospel of John and Luke and the other New Testament writers," Renick said. "They were, in

essence, journalists, expressing truth as revealed by Christ. I (consider myself) a modern day scribe."

Renick is a very successful scribe.

"Any man who has been in this business for as long as (Renick) has, and done as well as he has, must be doing something right," said Steve Rondinaro, co-anchorperson for WCKT's Newscenter 7. "Ralph has been on the air longer than I am old."

But Renick said he doesn't exactly know what makes "The Ralph Renick Report" number one.

"I don't know why people watch people," Renick said. "I don't ever like watching videotape playbacks of myself — I'm afraid someone will find me out; I don't think I'm really very good."

"Ralph Renick is a little shy," said Inez Andreas, chairperson of the Barry College Board of Trustees, and an old acquaintance of Renick's.

Renick himself admits that he was painfully shy in his younger days. Being 6'4", having a slight speech impediment and wearing braces through college had a lot to do with it. But he laughs about it today.

"I'M INTROVERTED and shy even now," said Renick, age 54. "I never send food back in restaurants, even if it's bad."

"And I am terrified of the guy who fills up my gas tank; he's always smoking. I've wished to say something to him, but I've never gotten up the courage," he said.

"I can be pushed to the breaking point and become non-shy when it comes down to important things, but I don't like to waste my time on trivia."

But when it comes to matters of principle, Renick said he can be downright "hardnosed, difficult, temperamental and obstinant."

Some people, he said, have taken his "obstinate" attitude as arrogance.

"He's never been particularly friendly to me; always very cool and aloof," said Ann Bishop, co-anchorperson for WPLG's Newswatch 10.

But columnist Charles Whited calls Renick "a fixture in South Florida. He has a marvelous sense of history and proportion in the community."

"It is the nature of TV to emphasize glamour and youth, but old pros are still dominant," Whited added. "Although networks are now employing 'readers' and actors for anchors — who could sell breakfast cereal as easily as they sell the news — there is always room for established journalists."

"Renick is careful with his facts, and has a knowledge of this com-



A youthful Ralph Renick speaking at a Communion breakfast with the late Archbishop Carroll at his side.

munity and its unique problems," Whited said.

"THIRTY YEARS ago, a 22-year-old Renick broadcast the results of a local election from the steps of Dade County's Courthouse. It was the first television newscast in Florida, and it was carried by WTVJ — the only TV station in South Florida at the time.

One year later, Renick became News Director at WTVJ and initiated the first daily television newscast in Florida.

Since then, the "Ralph Renick Report" has become the nation's longest continuous-running newscast, and the highest rated early news program here — according to American Research Bureau and Nielsen Station Index surveys — averaging an audience of 400,000 people each weekday.

Renick's show has become something of an institution, and so

has Renick. His deep, drawling baritone and sober delivery characterize his singular style of speech that has brought an air of professionalism and respectability to a much criticized field of broadcast journalism.

Recently Renick fought to keep his six o'clock news to a half hour, rather than jump to the hour format. Channel 7 or the new 90 minute show that Channel 10 has begun.

RENICK said he has been criticized for this policy, but whatever the length of his broadcast, Renick knows his community well enough to make an appropriate decision. He has lived here since 1940.

"I've got an equity here," Renick said. "This is my town. It's also the newsmaking capital of the county for action news."

"Miami is in pretty bad shape right now; economically, because of the

's!

riots and because of the passage of the anti-bilingualism ordinance. There is a tremendous hatred and polarization," Renick said.

"It's an incredible situation that I don't think many cities have faced in history."

So, for one week, Renick granted his editorial slot to community leaders, airing their particular viewpoints to try and "get people at least talking about it and thinking about it."

Renick started getting people to "think about it" on Sept. 2, 1957, when he broadcast the first continuing daily editorial in the nation. In the broadcast, he called for the creation of a county fire department station on Key Biscayne, which was an unincorporated area of Dade at the time, and had been relying on volunteers in emergencies.

"TEN YEARS later I attended the dedication of the new fire station," Renick said. "So it (the editorial) really had an impact; it only took ten years to get it."

But despite his kidding, Renick is worried about the impact of TV news on its audience and the direction in which it is moving. He is especially concerned about the new attitude regarding news anchors.

"Across the country now you see 'the gang' there, and the little quips back and forth, and everybody's happy. The news is one great frolic, without any basic regard for the intelligence or the experience of the person delivering the news," Renick said.

He added that most of this began 10 years ago when "News Consultants" were first hired to do scientific studies on what types of personalities were well-received by audiences.

When these news consultants offered their information to local stations, promising them improved ratings, it was a tempting offer that most stations did not turn down, Renick said.

"I don't think the phonies can last," Renick said, "but if that's the only person on the screen — the plastic people — then you have to take it or leave it."

"What I've tried to do is bring in real people," he said, "although I hate to use that term. But there is not a magic formula for success. Some of our weakest-rated shows have real people on them."

"I WORRY about this. But on the other hand, if you have a news department with its cadre of experts, and a front-man whose hair is coiffed, maybe that's not the worst thing in the world."

Television broadcasts are liable to fall into an even greater trap, according to Renick, because of their emphasis on the visual. He used network coverage of last year's presidential conventions as an example.

"It became a show, choreographed for television," he said. "But I don't think we'll see conventions like that

any more. Four years from now they will probably only last two days, and networks won't want to cover them from gavel to gavel."

If anyone has the authority to predict the future of TV news it is Ralph Renick, a man who has been on the air longer than Walter Cronkite, a man who has seen the beginning of broadcast journalism and who was part of that beginning.

Ralph Renick entered the University of Miami in 1945 as an art major, but realized after drawing his first nude that he didn't have the talent for it. So, he studied radio and journalism — eventually with a passion.

A SPEECH impediment (buck teeth) — which was corrected while he was in college when an orthodontist took him on as a charity case — only made him want to work harder.

In 1949, with a Bachelor of Science degree in radio and and H.V. Kaltenborn Foundation Research Fellowship, Renick became the first FM radio announcer on the first FM station in Florida (WCRD).

However, he was fired soon after, for mumbling.

"With a deep voice you tend to mumble," Renick said. And at that time he was still taking a phonetics course at U. of M. to correct his speech.

But even Ralph Renick isn't serious all the time.

Renick says he considers himself a student of humor, but not the "do you want to hear a joke with a punchline" sort. His wit comes unexpectedly, and it is very dry.

"A FRIEND of mine in Highpoint, a small northern town, had it in his mind that he was an eligible bachelor," Renick related. "I

asked him how he was doing, in his dating, and he said he had the perfect formula: he dates 2 1/2 women."

"I said I didn't understand and he said, 'Well, I live in a small town and everybody knows what you do, so I date a nurse and a woman in public relations. I date them on alternate weekends and they both know about each other, so they both know I'm not going to get too serious.'"

"Then I've got another girl that neither of the other two knows about, which helps to maintain some balance."

"I said that it seemed to be working for him," Renick said, "and a month later my friend married the nurse."

GRACE WING Bohne, society columnist for *The Miami Herald*, called Renick one of the most eligible bachelors around. Renick laughs at this, "Do I look that bad? But really, I date a lot of different people — too many I guess."

Renick shrugged off more in-depth questions about his more serious dating since his wife's death in 1964, asking, "What's your definition of serious?"

But Inez Andreas said she sees him at almost "all the parties, society balls and fund raisings."

Renick admits he enjoys the parties as a way of winding down after a newscast.

But although TV news is "a frenetic business," Renick said he does not find it difficult to relax. He said he has the ability to separate his public life from his private one.

HE ENJOYS shopping for antiques and spent one weekend several months ago putting together a pair of camp chairs. Another weekend was



Ralph Renick

spent varnishing his new boat, "Good News II", which he docks behind his Miami Shores residence

You can't miss this house, with its two stone lions flanking the steps of his front entrance.

Ralp Renick is a Leo, but he follows astrology only incidentally, although he is intrigued by the coincidence that some characteristics for each sign seem to be valid.

And speaking of star signs (or is it star's sign?), Renick has fulfilled the prophecy made by his graduating class at St. Mary High School.

THEY FORETOLD that Renick would be the H.V. Kaltenborn of television, before TV made its dramatic breakthrough.

Kaltenborn, a respected newscaster in the 1930's and 1940's, was famous for his distinctive, deep-throated voice and deliberate way of speaking.

Kaltenborn was also known as THE DEAN of radio broadcasters.

Among his contemporaries, Renick's nickname is "the Dean" of TV newscasters.

Coincidence?



Posing in St. Peter's Square during the Second Vatican Council, which he covered for WTVJ, Channel 4.

# Family Life

By Dr. James and  
Mary Kenny



## Life-and-Death Choices:

**Dear Dr. Kenny:** My father is 78 years old and has cancer of the colon. He has had two operations, plus some radiation treatment. Now his doctor wants to operate again. My father is tired of all the procedures and simply wants to come home with us and "let God's will be done."

Yet the doctor has gotten angry with him and insists he needs the surgery. Now my father is confused and so am I. I fear that if I support my father in his desire to come home and he dies, the death will be my fault. What can we do? It would be easy to follow the doctor's advice, yet I don't want father to continue suffering either. (Kentucky)

You have a very difficult decision to make, one that concerns the life of someone you love. Either choice has bad effects. However, the fact that the decision is difficult does not mean you should be a coward and let someone else make it for you.

Face the matter head on. Here are some important considerations which may help you.

There is a difference between medical

knowledge and medical decisions. Your physician has no special knowledge or humanitarian concern which makes him more capable in decision making than your father and his family.

The physician's role is to give your father and family the facts. Ask him: What are the advantages of doing the surgery? What might we expect if we take him home? What other treatment might be employed?

Then get a second opinion. Consult another physician and ask the same questions. Auto insurance companies often demand more than one estimate before they repair a damaged car. Your father's life is surely more important than a car. You must not be afraid of offending the physician.

Who should make the decision? Your father should. If he is clear about what to do, then you and your family should support him in his choice.

If your father is confused, he may ask for your advice and support. Most of us will ask for help when we are old and in pain, as it is hard to be objective under such circumstances.

If your father asks what you think, then the decision should include the family. Get the nearest relatives together at once. Present the medical and personal facts. Your father should be present if he wishes. Try to reach a consensus.

Does this sound too grim? Actually, it is quite honest and straightforward, much better than hoping the decision will go away and be made by someone else.

Does this sound difficult? It is. That is still no reason to avoid it.

Medicine provides us with expert knowledge about the treatment of disorders and their likelihood of success. But medicine must not make life-and-death choices about whether to use these treatments. This is properly a personal decision and, when the person needs wise counsel, it is a family decision.

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



By  
Dolores  
Curran

## Who owns the Parish?

When, in a column a couple of years ago, I mentioned a good parish, I got a letter that questioned my guidelines for judging a parish bad, mediocre, or good. "What is your basic criteria?" asked the writer. "What do you look for first?"

That one is easy. The first most underlying clue to a parish is **who owns it?** If there's no clear answer, then a parish has passed its initial physical and is on its way to good health. If nobody owns the parish, then everybody does and we call it community. However, lots of parishes are owned by someone or some group. Here are the most familiar ones:

**Father:** By far, the most typical parish owner is the pastor. It is his parish, whether by choice or delegation. Lots of pastors don't want ownership but their parishioners don't want it either, so it becomes a hot potato. In other parishes, Father demands ownership as by-product of

ordination and this creates its own problems, or mystique, as the canon may be. (In one parish, I'm told, the housekeeper, as an extension of the pastor, owned the parish but only because of longevity in the parish. When she passed on, as they say in the sagas, both the parish and Father were liberated to become a community.)

**School parents.** The second most familiar holders are those who have or had their children in the parish school. This is the familiar "parish-is-the-school" model of church and those parents who have been told they are special for sending their children to the school believe it. Even if only one-thirtieth of these people have children in the school, the school is the allegiance test which, if you pass at some time in your parish life, proves you are a good supportive parishioner deserving of ownership.

**Natives.** Next most common landlords are those who were there first. Everyone else is a newcomer, a 'they', even though 'they' may have

been there 25 years. These owners are the ones with the most kin in the parish graveyard and the original stained glass windows in the church. Therefore, they grant themselves the right of eminent domain. They still talk of the good old days when the founders didn't have to share the Good News with people they didn't know.

**Ethnic.** German, Italian, Polish come next. If you're Irish in an Irish parish, your vote counts more on the KC ballot. However, if you're Irish in a Polish parish, offer it up. People don't want their First Communicants marching with yours. If you're Hispanic in L.A., you have more ownership than in most places because you're almost in the majority there (however, you might have a foreign-born Irish pastor, a real possibility in L.A., and that could change things).

**Rural.** If you live in the country adjacent to a metropolitan area, you're already experiencing the big city folk moving into your area for the joy of

country living. That's okay, but when they start bringing their big city ideas into your comfortably secure parish, you're likely to make a stand for rural ownership and ask them to drop "visitor" envelopes into the weekly basket.

**Renewal or Traditionalist.** If you're for English, the sign of peace, and coffee after Mass, you own a part of the cornerstone if your pastor also likes them. If, however, he's for Latin, a sign of subservience and raffles after Mass, go back to renting. It isn't your parish.

**Civilian.** If you live in a parish near a military base, you can claim more ownership than those military people moving in because they are going to leave in two years. Why crowd your pews and classes with their children? Why bother to listen to their needs, input, and ideas?

There are more but you get the idea. I'm sure you can come up with your own parish landlords, but if you can't, thank God and move on to community ownership.

## Family Night

### OPENING PRAYER

Dear Lord, hear our prayer for all our family members who have died. Almighty and merciful Lord, may our beloved \_\_\_\_\_ share the victory of Christ who loved us so much that he died and rose again to bring us new life. Bless us this Family Night. Amen.

### SOMETHING TO THINK ABOUT

The Church encourages us to remember and pray for all those who have died in Christ. Death is never an easy thing for the loved ones who are left, yet we all are comforted by our Christian faith that gives us the assurance of eternal life with God himself.

### ACTIVITY IDEAS

#### Young Families

Talking about death with young children is extremely difficult. Share some memories of a loved person who has died. Gather some old photos or other mementos of family ancestors and display them on a shoe box covered with aluminum foil. Place the box in an important place

for the week and try to pray each night for the person or persons you are remembering.

#### Middle Years Families.

Give all the family members an opportunity to share thoughts and feelings about death. Go through the family photo album reflecting on the pictures of friends and relatives who have died.

## ALL SAINTS DAY

Readings: Revelation 7:2-4, 9-14; 1 John 3:1-3; Matthew 5:1-12

By Fr. Richard Murphy, O.P.

Catholics are strange people. Although the Bible plainly says, "There is only one mediator between God and mankind . . . Jesus Christ" (I Tim 2:5), Catholics cultivate devotion to the saints. Why do they deal with the help when they can go right to the top?

Here, as elsewhere, it quickly becomes evident that Catholic devotion to the saints makes a lot of sense. As a nation, we honor our great heroes; is it then unreasonable to honor heroes in the struggle between good and evil? The New Testament often salutes the early Christians as "saints" (Romans 1:7 etc.) for that was their ambition and calling. Jesus had said, "Be perfect!" and they set out to climb the mountain of holiness. Many begin that ascent, and many never get beyond the foothills; the saints made it to the top. They prove that it can be done, and for this they deserve recognition.

Far from taking anything away from Christ, the saints are outstanding signs of His presence and love upon earth. They give holiness a human face and are recognizable reminders of the fact that, with God's grace, human sin and weakness can be overcome. They are living proof that religion is not a wet-blanket but rather a dynamo of human activity even in difficult circumstances. Best of all, they are reminders that death itself can be overcome, for they now reign with Christ in glory.

**TODAY'S FIRST** reading sets the number of those who are to be saved at 144,000. A modern sect (Jehovah's Witnesses) holds that this number is exact, but such a mechanical view of a number found in a book full of symbolism under-estimates the infinite merits of Jesus' death. Multiply one sacred or perfect number (1000) by another squared (12<sup>2</sup>) and you obtain 144,000 a number symbolical of perfection or totality: this 144,000

refers to all those who are unfaithful to Christ and His church, the new Israel.

A mere 144,000 would fall far short of the number of the saved, "a huge crowd which no one could count from every nation and race, people and tongue, standing before the throne and the Lamb" (7:9). They had fought the good fight and are now bearers of the palm of victory.

Devotion to the saints may sometimes have been carried too far, but these were local aberrations, for the church's prayer is unfailingly directed to God. Listen to this:

God our Father, source of all holiness, the work of your hands is manifest in your saints, the beauty of your truth is reflected in their faith. May we who aspire to have part in their joy be filled with the Spirit that blessed their lives, so that having shared their faith on earth, we may also know their peace in your kingdom. Grant this through Christ our Lord.

The saints in heaven pray with us and for us. We imitate their virtues, so that we may enjoy their reward. In honoring and praying to them, we are praising God who made them what they are.

## On Baptism



By Fr.  
John  
Dietzen

**Q.** While our son was in the military service he married a non-Catholic girl from the South. A child was conceived, and was born eight months after our son died.

Around Christmas time I asked his wife if she would have the baby girl baptized. She said, "What is that?" After I explained, she said her parents had recently joined a Protestant church but there were no Catholics in her area of the state. She wasn't too anxious but consented for us to have the baby baptized.

Our parish priest then told me the mother would have to promise to raise the child Catholic before he could perform the ceremony. As a CCD teacher I teach that when you are baptized you become a child of God. An innocent baby receives all the graces, and I believe this rule should not apply in these particular circumstances. The priest said he believes as I do but he has to obey the rules. Don't you think he should have baptized the baby? (Texas)

**A.** Apart from the danger of imminent death, no child should ever be baptized in the circumstances you mention. At least three weighty considerations are involved.

First, the baptism would place serious religious obligations on the mother which she is at present apparently unwilling and almost certainly unable to fulfill. Several times the baptismal rite emphasizes that the parents (and godparents) must realize their duty to raise the child in the faith and church in which that child is being baptized, and they profess that they intend to fulfill that responsibility. Not being Catholic herself, and isolated from any significant support from Catholics, she is right in being reluctant. It would be totally unfair to place that burden on her.

Second, the sacrament of baptism

does bring with it many precious gifts of identity with Jesus and his mystical body on earth. Our concern for the importance of baptism, even for infants, is most legitimate. However, the Catholic Church does not teach, and never has taught, that God's love and the life and promise of saving grace are denied to the unbaptized. On the contrary, as Vatican II noted, we believe that the Father's providential care and Christ's redeeming love are at work in all. Baptism is important in the Lord's plan for us, but we mustn't panic if someone is not baptized.

Finally, baptism might place the child in some jeopardy later on because of her relationship to many church laws. For example, with no chance of being raised Catholic, even the validity of a future marriage (according to Catholic marriage legislation) may be in doubt through no fault of her own if she is baptized a Catholic in the present circumstances.

Baptism is a great and powerful sacrament. But it isn't magic. The church's guidelines for it are intended to keep it in proper perspective. The priest was right in his advice to you.

**Q.** We have a dear friend, a boy 9 years old. His parents do not want him baptized until he is old enough to decide for himself if he wants to be a Catholic.

If he were baptized by a Catholic priest would he automatically become a Catholic? I always thought this didn't happen until after instruction, confession and First Communion. (Nevada)

**A.** When a child is born and baptized into a Catholic community, whether baptized by his parents, priest, or someone else, that child is considered a Catholic. Of course, he may repudiate that faith and that church later in his life.

If as you say the boy's parents do not intend to raise him Catholic, much the same answer would have to be given as in my answer to the previous question in this week's column.

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



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# At-home ethnic dialogues



At the home of Cynthia Lawrence, seated clockwise: Clark Black, Gladys Daren, Frances Nowick, Dr. Sam Brown, Rev. Floyd Sovereign, Madlean Tookes, Mrs. Sam Brown, Marie Sovereign, Ellen Edling, Elsworth Edling, Cynthia Lawrence, L.D. Gainey and Sam Miller.

Living Room Dialogues were held last Sunday, in two homes in Broward County, one white and one black, in a pilot program sponsored by the Interfaith Council.

The guests, including Protestants, Catholics and Jews, black and white, met in an effort to bring about better interfaith and intergroup understanding in the community as well as to gain insights about each other and to discuss ways in which Broward County could become a more cohesive community.

The groups talked candidly about issues that have divided them in the past; attitudes and stereotypes and issues of common concern in the community. Among the guests were clergymen, business people; representatives of government agencies; educators; representatives of

volunteer organizations; homemakers and retired persons.

The groups sponsoring this program through the Interfaith Council are Broward County Clergy Council; Catholic Archdiocese of Miami; Church Women United; Community Relations Committee of the Jewish Federation of Greater Fort Lauderdale; Human Relations Division of Broward County; National Conference of Christians and Jews; Reformed Orthodox Church; Specialized Urban Ministries; Urban League; Womens' Interfaith Committee of Pompano Beach. The National Conference of Christians and Jews coordinated the program.

More Living Room Dialogues are planned for the future and anyone interested in being a host or guest may contact one of the sponsoring organizations.

## St. William's in Naples plans school

A third Catholic elementary school is planned for Collier County beginning in the fall of 1983.

The Archdiocese of Miami has purchased the Seagate Baptist Church and Seagate Christian School of Seagate Drive in North Naples on behalf of St. William Church in North Naples.

Tom McBride, a Naples realtor and St. William spokesman, said the

Catholic church will take over ownership in two years.

McBRIDE said the Archdiocese bought a little over 1.5 acres plus the two Baptist buildings for \$500,000. He said St. William's will be repaying the Archdiocese.

Fr. Dominic O'Dwyer, pastor of St. William's, confirmed the sale, but said plans are not formulated yet.

Fr. O'Dwyer recently told his parishioners at Sunday Masses that \$1 million would be needed for the new grade school. Tom Hayer, a retired newspaper executive, will be running the fund-raising campaign, according to McBride.

The Rev. James Odom, pastor of Seagate Baptist said his church will move to a 40-acre site off the Pine Ridge Road extension.

McBride said St. William's will probably be utilizing the existing classrooms in the two-story Christian School, with renovations being prepared by Naples architect Mario LaMendola.

Citing the 4000 youths involved in the CCD program at St. William, McBride said, "The need is there for a school."

COLLIER COUNTY has two other Catholic grade schools — the 25-year-old St. Ann School in Naples with 309 students and 37 on the waiting list, and the newly opened St. Elizabeth Ann Seton School in Golden Gate which has 179 students.

Sister M. Trinita, principal at St. Ann's, said the school has 81 students from St. William's parish. However, only nine St. William's youngsters are attending St. Elizabeth Ann Seton, according to its principal, Sister Dorothy Dussman.

Less than a year ago, St. Williams, now with 1,400-1,500 families, dedicated its \$1 million church. The parish began with 500-600 families in October 1973. Father O'Dwyer is the church's first pastor.

## Leonard Usina, benefactor

A Mass of Christian Burial was concelebrated Monday in Gesu Church for Leonard A. Usina, Florida banking pioneer who died on Oct. 26 at the age of 92.

Archbishop Edward A. McCarthy was the principal celebrant of the Mass for the prominent member of the lay apostolate who was a benefactor of the Archdiocese of Miami since coming to Miami in 1931.

Also concelebrating the Mass were Auxiliary Bishop John J. Nevins and priests of the Archdiocese.

A descendant of Minorcans who

settled in Florida in the 1700s, Usina was a native of St. Augustine where he began his 76-year banking career at the age of 16.

A member of the Knights of Columbus for more than 60 years he served as state deputy of the fraternal organization from 1925 to 1927, was a member of the Fourth Degree K. of C. and a founder and first grand knight of Marian Council in North Dade. He was also a charter member and a past president of the Miami Sierra Club and served on the advisory board of Biscayne College.

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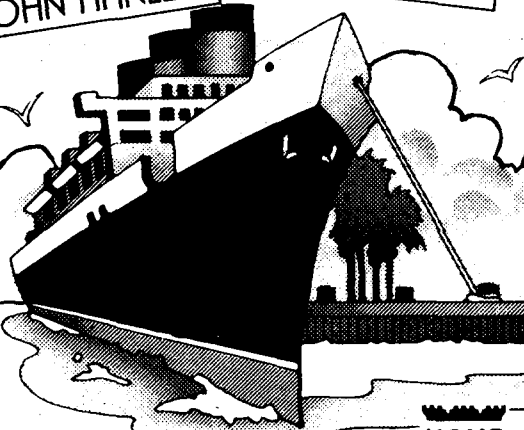
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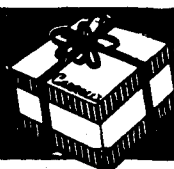
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# Two held in nun's rape

NEW YORK (NC) — Two suspects jailed in New York and Chicago have been charged with the attack on a Sister of Charity who was raped and beaten Oct. 10 in her convent in New York City.

The men, who reportedly lived at the same New York residence, were arrested separately in Chicago and New York Oct. 23.

Police in Chicago said the man held there, 22-year-old Harold Welles, had admitted he and an accomplice attacked the nun. He has been charged with sodomy, assault, robbery and burglary and is expected to be extradited to New York.

**HE TOLD** authorities he fled to Chicago, where he was arrested when he stepped off a bus, because of a \$25,000 "Mafia" contract out on him and his alleged partner, Max Lindeman, 23.

New York Criminal Court Judge Francis X. Egitto Oct. 25 charged Lindeman with rape, sodomy, assault, burglary and robbery and ordered him jailed without bail and put under a 24-hour suicide watch. The judge gave no reason for his order. At the request of his attorney, Lindeman also was supplied with a bullet proof vest to wear when he is taken to and from court.

The unidentified 30-year-old nun was attacked when she was alone in the convent of Our Lady of Mount Carmel Church, a Hispanic-Italian-American parish in East Harlem. Police believe she discovered intruders who entered the convent through a door on the roof. She was beaten and raped and 27 crosses were

cut into her body with a knife during the incident.

Police said "hundreds and hundreds" of interviews, the cooperation of neighborhood residents and "good police work" by the 25th Precinct and Sex Crime Unit led to the arrest of the suspects.

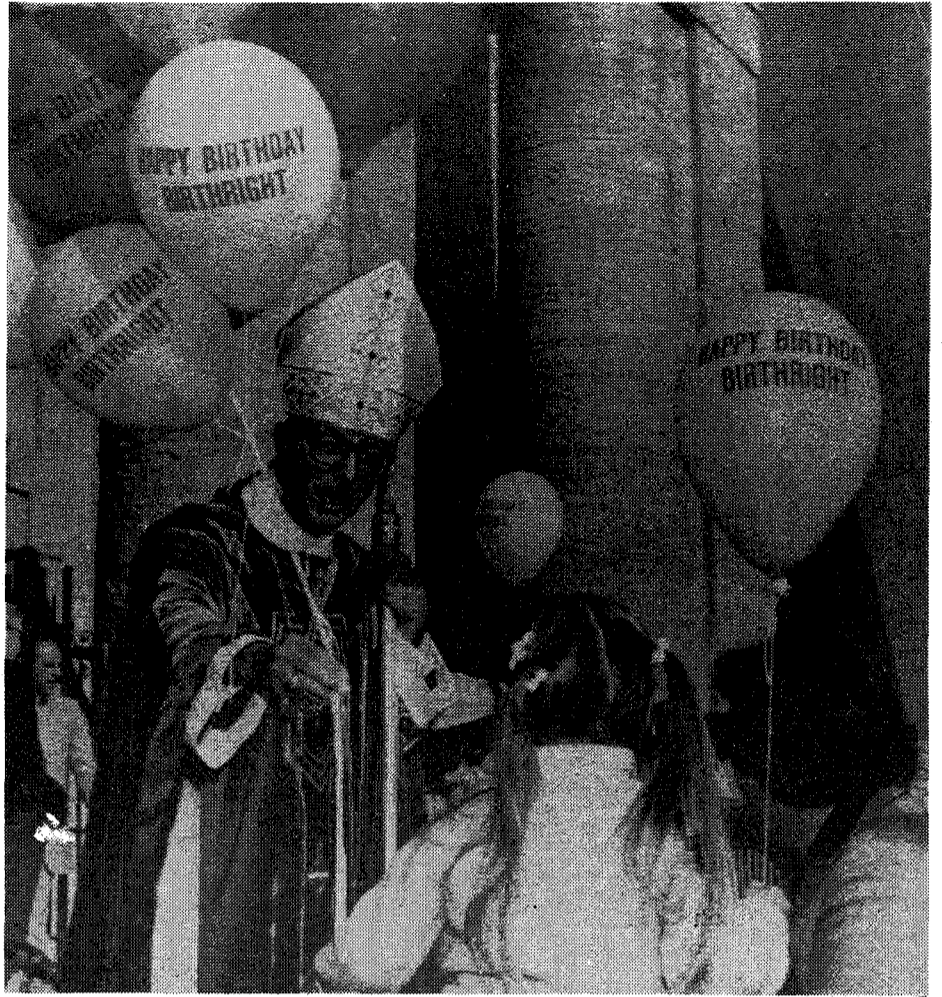
A **POLICE** spokesman, Officer Gilbert Starkey, said it was the information revealed by area residents during interviews which led authorities to suspect Welles. Residents of the building where the two suspects lived then told police Welles had left for Chicago, where he was apprehended.

An Archdiocese of New York spokesman in turn praised the efforts of police and said the arrests had prompted feelings of relief.

"It's important to apprehend these people, not for retribution, but because there was so much fright and anxiety in the community," said Father Edwin O'Brien, archdiocesan communications officer. "The arrests reinforce their own faith in the law enforcement abilities of police officials.

"Would that the police were able to arrest all such people as quickly as the alleged attackers, he said.

The brutal attack on the nun outraged neighborhood residents as well as people throughout the New York metropolitan area and made headlines far from the city. Enraged Our Lady of Mount Carmel parishioners and neighbors expressed desires for vigilante-like "instant justice" if they found the attackers before police did, said Pallottine Father Terzo Vinci, pastor.



**BIRTHRIGHT BIRTHDAY PARTY** — Recently named bishop of Belleville, Ill., Bishop John N. Wurm of St. Louis chats with two participants in a Mass at the Old St. Louis Cathedral to mark the 10th anniversary of Birthright, St. Louis. Balloons carrying the 'Happy Birthday' message were released near the Gateway Arch. The Birthright chapter has provided alternatives to abortion for more than 10,000 women since it was founded. (NC Photo).

# Moon cries racism in tax charges

NEW YORK (NC) — The Rev. Sun Myung Moon, under indictment for allegedly filing false tax returns and conspiring to defraud the government, pleaded not guilty Oct. 22 and said he was the victim of religious persecution.

"I would not be standing here today if my skin were white and my religion were Presbyterian," Moon told a rally across the street from the

federal courthouse after he entered his plea.

"**I AM HERE TODAY** only because my skin is yellow and my religion is Unification Church," he added.

Mr. Moon, founder of the church whose adherents are known as "Moonies," is charged with not reporting \$112,000 in interest earned on \$1.6 million in personal bank deposits.

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# From ancestor worship to Halloween



**AWAITING HER NIGHT** — A witch silhouetted beneath a gnarled oak tree at sunset causes many a double-take from motorists along U.S. 101 near Salinas, Calif. A teen-ager whose family owns property adjacent to the highway donned the spooky outfit to hex drivers at Halloween time. (NC Photo from Wide World).

UNIVERSITY PARK, Pa. (NC) — What the Christian calendar marks as the eve of the feast of All Hallows, or All Saints, popularly called Halloween, originated in the church's effort to replace Celtic ancestor worship on Nov. 1 with the commemoration of the saints, said a professor at Pennsylvania State University.

Robert Lima, professor of Spanish and comparative literature at Pennsylvania State University, recalled in an article on the origins of Halloween that the feast of All Saints, instituted in the seventh century, was first celebrated on May 13.

**BUT THE DATE** was changed in short course, due in part to the pagan traditions associated with the coming of spring," Lima said. "The church found it inappropriate to risk tainting its celebration of sainthood with the remnants of rituals which extolled the fertility of nature, often with human acts of sexuality meant to induce productivity in the soil and among animals through sympathetic magic."

Transferring the feast of All Saints to Nov. 1, a date with long-established religious significance in pre-Christian Europe, the church "sought to supplant Celtic ancestor worship which that day highlighted with the appreciative commemoration of saints, the ancestors of the Christian church," Lima said. "To this end it tampered with the basic beliefs which the day represented.

"Nov. 1 was sacred to the Celts as the day of death," he continued. "It was the beginning of their winter."

The Celtic year ended on Oct. 31, the eve of Samhain, Lima noted.

"AN IMPORTANT aspect of this crucial night was the momentary visitation by the dead," he said. "The souls of ancestors fled from their cold, defoliated forest abodes to seek shelter and the relative warmth of hearths where kinsfolk welcomed

them as beneficent spirits, extending them every hospitality. Other souls, less fortunate in not having kinsmen, were attended to as well by offerings of food and drink placed at crossroads, where spirits were believed to wander, and near the large bonfires, which might attract good spirits with the promise of warmth against the piercing cold of the northern European night."

Lima continued: "Sacred fires were lit atop high places at sunset to detain the departure of the sun's light, the life-giving force, and to attempt to arrest the subsequent death of nature, which winter was about to embody. The Celts knew that their efforts were futile, but they believed in miraculous events, as their mythology attests."

Lima said the feast of Samhain "recognized the death of nature and of man through homage to the powers that make such an end inevitable. The sun, god of life, was dead; thereafter the powers of death and darkness had to be appeased."

**IMPOSING CHRISTIAN** theology on Celtic beliefs, the church intentionally muddled the concepts and practices of Samhain, Lima said. The church, he said, celebrated eternal life instead of Samhain's celebration of physical death.

"Christianity's position effectively squelched the beneficent image of the dead in Celtic religion," Lima said. "What remained was popular superstition which, no longer rooted in a living faith, forgot the positive image of ancestor worship and remembered only the evil spirits which had been but a peripheral element in Celtic tradition."

The professor concluded: "The giving of fruit and candy to the little monsters who come knocking at one's door is but a faint reminder of ancestral visitors being feted in the Celtic festival of Samhain."

## State candidate poll

The following poll of candidates is published as an informational aid to voters

The poll was developed by the

Florida Catholic Conference and conducted by the Miami Archdiocese Council of Women.

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.
  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

STATE SENATE (DIST. 34)	QUESTION NUMBERS									
	1	2	3	4	5	6	7	8	9	10
Joe Gersten (Dem.)	(Would not answer with unqualified responses)									
Bob Skidell (Rep.)	S	S	S	S	S	0	0	S	0	0
STATE HOUSE OF REPRESENTATIVES (Dist. 109)										
John Cosgrove (Dem.)	S	S	S	S	S	S	0	0	S	0
Elisio (Ellis) Riera-Gomez (Rep.)	S	S	S	S	S	0	S	S	0	0

## Push Salvador's trial of murderers — Senator

WASHINGTON (NC) — "Nothing has been done to try those responsible for the murder of four U.S. missionary women in El Salvador last December and nothing will be done unless Americans and their government keep pressure on the junta," said Sen. Christopher J. Dodd (D-Conn.) following his mid-October visit to El Salvador.

Sen. Dodd was responsible for an amendment requiring that the Reagan administration certify that progress is achieved in human rights, economic reforms and political freedoms before delivering further military aid to the

three-man civilian-military junta, which is fighting leftist guerrillas. The aid package amounts to \$114 million.

The aid is tied to efforts to investigate the murders of the missionaries and of two U.S. advisers on land reform killed in January.

SEN. DODD ALSO reported on conversations he held with the two civilians in the junta and with anti-government guerrilla commanders in Mexico City, saying both sides assured him they were willing to start talks regarding a non-military solution to their conflict. The military would not have it, "they are the impediment," he added.

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# Hollywood's priests: From saints to sinners

By Michael Gallagher

NEW YORK (NC) — If you want to talk about the image of the Catholic priest in Hollywood movies, you almost have to start with Bing Crosby and Barry Fitzgerald in "Going My Way."

Now I happened to have liked "Going My Way." I liked it a lot.

The point I'd like to make about "Going My Way" is that there was something genuine in it. Its sentiment spilled over into sentimentality, but it based upon something true. It wouldn't have had the impact it did if those who saw it did not instinctively feel that priests were indeed good men, men who had made an incalculable sacrifice for the sake of an ideal that held out hope to everyone. Nor was the feeling mistaken.

Look at a picture of the young Maryknollers about to set out for China before the First World War. Most of them and their immediate successors died young because of overwork and inadequate medical attention. Some were murdered by the Japanese during the Second World War. Some, like Bishop James Walsh, suffered long imprisonment at the hands of the Chinese communists. These young men were everything Bing Crosby's Father O'Malley was and much, much more. And not a few of them were a lot better looking than Bing Crosby.

HOLLYWOOD erred in the old days, not from painting too benign a picture of the Catholic priest, but too superficial a one. Bing Crosby, Spencer Tracy, Barry Fitzgerald —

each of them conveyed in his own way the quality of compassion and gentleness that we recognized as priestly, but Hollywood never gave us even a glimpse of the price paid for that quality or of the spiritual depths from which it emerged.

To do so was to get more serious than Hollywood was capable of. Seriousness, could be mistaken for reverence, and Hollywood didn't dare risk the wrath of the Legion of Decency. Thus when John Ford did his mediocre movie version of Graham Greene's "The Power and the Glory," Greene's anonymous whiskey priest was shorn of every flaw, including his drinking. And the illegitimate child who was the sign of his fall probably succumbed at the first script conference.

Hollywood still has a problem with seriousness.

As I noted in my unkind review of "True Confessions," there is not much to the character of Robert DeNiro's ambitious but troubled monsignor. We see some surface ripples of what's supposed to be his inner struggle, but writers John Gregory Dunne and Joan Didion are unable to give the talented DeNiro much to work with. There's one scene showing D'Niro sitting on a chair in his room staring into space, there are a few lines about lost ideals, and that's about it. Not even Laurence Olivier could convey much spiritual anguish on those terms.

IN EXPLOITING the Catholic element in general, Dunne and Miss Didion go for the obvious sins as surely



CONFRONTATION — Jaqueline Bisset, left, and Candice Bergen star in "Rich and Famous," a story of 20 years of friendship, rivalry and loyalty between two women. The U.S. Catholic Conference review calls the movie a "glossy soap opera" with good performances despite a "general air of vapid amorality and two graphic sexual scenes." (NC Photo).

as Hollywood in the old days went for the obvious virtues, gaining an extra measure of titillation by playing the movie's lurid goings-on against a church background.

But what of the more subtle sins and temptations? How about pride? How about coldness of heart? How about wondering if God exists? How about wondering if there's any meaning to anything? Since the movie doesn't deal with questions such as

this, the positive "Catholic" ending to "True Confessions" — the monsignor finding peace of soul in the desert — is fully as contrived as the ending of "Going My Way" and is without the latter's emotional impact, for those who contrived this ending had no real feeling for what they were doing.

From sentimental reverence to shallow irreverence — hardly a gain for either religion or art.

## Holocaust hero's tale 'stings conscience'

Reviewed by S.J. Miragliotta  
NC News Service

It abides in your heart, stings your conscience, and you hurt as you read John Bierman's book, subtitled "The Story of Raoul Wallenberg, Missing Hero of the Holocaust."

The saga of Wallenberg's epic Christian ideals is a mystery story. Is this savior of thousands of Jews by

**REAL TO REEL**

This week's feature on "Real to Reel" is the Cuban Chorale, a musical group which began in Cuba and recently celebrated its 25th anniversary in exile. They will sing two selections from their latest album. The program also visits the South Bronx, where parts of the city are literally blooming through the efforts of the Urban Farming Project. Watch Sunday morning at 9 on WCKT, Channel 7.

his voluntary, solitary mission from Sweden to Budapest during World War II alive or dead? And why have action and literature (only now exploding) about Wallenberg been scant "even in those countries and among those people whose concern should be the greatest?" Bierman means Israel, Sweden, Hungary and the United States.

TRUE, ISRAEL bestowed upon Wallenberg the title of "Righteous Gentile" — one risking his or her life to save Jews. And in 1979, it planted

a tree in Wallenberg's memory at Yad Vashem, Israel's Holocaust memorial. But that was about it until recently, when Rep. Tom Lantos (D-Calif.), one of those saved in Wallenberg's rescue of Hungarian Jews bound for Nazi extermination camps, shepherded through Congress a bill granting the heroic Swede honorary United States citizenship.

Writing and actions are now exploding because, according to scattered, mounting reports, there is a strong possibility that Wallenberg,

nearing 70, is indeed alive, and international conscience owes him a search for the truth.

WITH THE NAMES of presidents from Franklin D. Roosevelt through Jimmy Carter, as well as Cyrus Vance, Stalin, Henry Kissinger and Aleksander Solzhenitsyn peppering the Hitler-Eichman-Wallenberg saga, you might find reading "Righteous Gentile" as exciting as reading "The Scarlet Pimpernell" or "The Odessa File."

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## Dante Alighieri Society Hosts Benefit for Children

The Dante Alighieri Society of Miami, Inc. will host an event on Saturday, November 7th, 8:00 p.m. at Hialeah Park and Race Course, 32nd Street & 2nd Avenue, to benefit the children of the Town of Colliano, Italy. Proceeds from this event will go towards building a school to replace their school totally destroyed during the recent earthquake in Southern Italy.

Sister Lucia Ceccotti, Director of the Marian Center, will be honored as "Woman of the Year," for her many years of working with mentally retarded and developmentally handicapped children.

The gala will feature Italian wines, cheeses, hors d'oeuvres, music, dancing, and Italian entertainment. Admission \$15.00; pay at door. For information call: 595-0656 or 758-4261.

## Cenacle sets retreats

The Cenacle Retreat House in Lantana will conduct a series of Spiritual Renewal Programs for Widows on the second Sunday of each month (Nov. 8, Dec. 13, Jan. 10, Feb. 14, Mar. 14, May 9) from 2:30 to 5:00 P.M.

Designed to speak to the spiritual

needs of widows, each program will include a presentation on a topic of interest to widows, small group discussion, time for quiet reflection, prayer, and refreshments.

For information and reservations, call 582-2534

## It's a Date

### West Coast Deanery

Auxiliary Bishops John J. Nevins will speak at the annual meeting of the West Coast Deanery, Council of Catholic Women on Sat. Nov. 7 at St. William Church, Seagate Dr., Naples.

A deanery is a geographical subdivision of the Archdiocese. Nine Deaneries with eighty-three affiliations (Parish Groups) comprise the Miami Archdiocesan Council of Catholic Women.

Six Parishes are sponsoring the program — St. Ann, Olde Naples, St. William, North Naples, St. Peter, East Naples, Church of San Marco, Marco Island, St. Margaret, Clewiston and Our Lady Queen of Heaven, La Belle. Delegations from St. Elizabeth Seton, Golden Gate and Our Lady of Guadalupe, Immokalee will be guests as will be Fr. Laurence Conway, former Pastor of St. Ann's and Mrs. Al Masso, Pres. of the Miami Archdiocesan Council of Catholic Women.

The program will begin at 10:00 a.m. A concelebrated Mass will be followed by luncheon. Reservations required by Nov. 4, Donation \$5. Please CALL 261-2777 or 261-7899.

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**FATHER SOLANUS GUILD MEETING** will be held on November 8 in Blessed Sacrament Parish Hall, 1701 E. Oakland Park Blvd., Ft. Lauderdale, from 2 to 5 p.m. Meeting starts with Rosary. Refreshments served. All welcome.

\*\*\*

**ST. BRENDAN ARTS AND CRAFTS SHOW**, 8725 S.W. 32 Street, 9 a.m. - 5 p.m., Saturday and Sunday, November 7 and 8, 1981.

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\*\*\*

**LAY CARMELITES** will meet on Nov. 7 at 2 p.m. at Villa Maria Nursing Home, 1050 N.E. 125 St., No. Miami, Fla. Call 635-6122 for information.

**ST. HENRY'S WOMEN'S GUILD**, at 1500 North Andrews Extension, Pompano Beach, will hold a Rummage Sale at the Church on November 11-12 from 9:30 a.m. till 7 p.m. and on November 13 from 9:30 a.m. till noon.

**ST. PIUS X WOMEN'S CLUB** cordially invites you to their Annual holiday bazaar, on Thursday, November 19 in the Parish Hall, at 2605 N.E. 33rd Ave. Ft. Lauderdale. The Parish hall will be open every Thursday from 10 - 3 p.m. to receive any articles you may wish to contribute. Baked goods can be brought when you come to the Bazaar. Doors open at 10 a.m., on the 19th and luncheon will be served. First sitting at 11:30 a.m., second sitting 12:30 p.m.

**THE RESPECT LIFE** Office in Coral Springs will hold a Garage Sale on Saturday, Nov. 7, from 9 a.m. to 5 p.m. Furniture, glassware, toys, crafts and miscellaneous items are needed. Anyone having items to donate should call 753-0770. The sale will benefit the Respect Life Office which helps women with problem pregnancies and also makes educational materials available to students and interested groups and individuals. The sale will be held in the Cypress Run Subdivision of Coral Springs at 10731 NW 19th Street.

**SECULAR FRANCISCANS** — St. Bernard Fraternity, will meet November 8 at the Convent of the Handmaids of the Sacred Heart, 5921 Cypress Road, Plantation. Starting at 1 p.m. with prayer, formation lessons, Bible study and business meeting. Followed by refreshments. All are welcome.

**- BRUCE AND LINDA SIMPSON** are coming from Orlando to St. Pius X in Ft. Lauderdale to share at the weekly prayer meeting this Monday, Nov. 2, at 7:30 p.m. Bruce is an evangelist who travels all over the United States and South America preaching and teaching the Word of God. Also, the Lord has blessed him with his healing ministry. Linda is in the music ministry. Everyone is welcome. St. Pius X is located at 2605 N.E. 33 Ave. on A1A in Ft. Lauderdale.

## College Night

Biscayne College and co-sponsor Eastern Airlines will host South Florida's largest College Night at Biscayne Nov. 3 from 7 to 9 p.m.

Representatives from nearly 200 colleges and universities across America will be on hand to help students and their parents plan every aspect of the college admission process.

In addition, two free round-trip airline tickets will be given away to a student and his or her parent or guest to visit any participating college in a city served by Eastern Airlines.

Biscayne College is located at 16400 NW 32 Avenue in North Miami, off the Palmetto Expressway at 32 Avenue.

For more information, call the Admissions Department at Biscayne College at 625-6000.

## Hispanic group to raise funds

A group of Hispanic leaders has met with Archbishop Edward A. McCarthy and agreed to head a fundraising drive to help underwrite the cost of the new Archdiocese Pastoral Center.

On the committee are: Dr. Moises Hernandez, Alberto Alejandro, Maurice Ferre and Jose Arriola Sr.

## Mass for children

Following the advice of Msgr. Donald Reagan, a noted liturgist who came to Miami last March (see *The Voice*, March 6, 1981), Little Flower parish in Coral Gables plans its second Mass for children. This Sunday, Nov. 1 at 1 p.m. in the parish auditorium. Fr. Enrique San Pedro S.J., will be the main celebrant.

**ST. KIERAN'S CHURCH** will hold their semi-annual Garage Sale on Oct. 31-Nov. 1, from 9:30 a.m. till 3 p.m. St. Kieran's is located on the grounds next to Mercy Hospital, at 3505 S. Miami Avenue.

**DADE COUNTY SINGLES CLUB**, Sunday, November 1, Meeting and Social, St. Thomas Church, 7310 S.W. 62 St., Miami. All Catholic singles, 20-39, are welcome. Call Frank, 553-4919.

**THE AUXILIARY OF ST. MARY'S HOSPITAL** is holding its Annual Dessert Card Party and Silent Auction on Wednesday, November 18, 1981 from 12 noon to 4 p.m. at the St. Edward's Hall on No. County Road at Root Trail, Palm Beach. Tickets are \$5 per person (tax deductible). All income used to help furnish needed equipment for new hospital wing and for nursing scholarships. For tickets, call Hortense Spitzer, 689-2281 or Prudence O'Connor, 585-7278.

**THE MARANATHA BIBLE CLASS**, which meets every Thursday at 10 a.m. at 322 N.E. 108 St., are sponsoring the "Little Flower Thrift Sale." Proceeds go to Mother Angelica's "Eternal Word T.V. ministry. Extraordinary selection of clothing, bedlinens, electric appliances and miscellaneous. Call 757-4297. Anyone have good baby and adult items to donate for Mother Angelica's T.V. Fund, we'll be happy to pick up. Call 661-6331 or 757-4297.

**ST. ANDREW GREEK ORTHODOX CHURCH OF KENDALL**, will present their Annual Greek Festival, November 13-15, 1981, from 11 a.m. til 10:30 p.m. daily. Includes authentic Greek foods, live music and dancing for all, baklava and other pastries, boutique and gift shop, sidewalk grocery, kiddie rides and games. Continuous entertainment. Exhibits, films on classical and modern Greece. Ample parking. Admission \$1.00. For information, call Electra Spillis, 235-6387.

All Souls Day

The Annual All Soul's Day Masses will be offered at 10:00 A.M. Monday, Nov. 2, at each of our Catholic Cemeteries in Dade, Broward and Palm Beach Counties. All are invited to participate in the All Soul's Day Observance at the Cemeteries.

**ST. ANN COUNCIL** of Catholic Women's Annual Communion Breakfast will be held on Friday Nov. 6 following the 8:00 A.M. Mass at St. Ann Church Third St. and Ninth Ave., Naples.

Fr. George E. Duffy, Associate Pastor, will be the guest speaker. For reservations please call Mrs. Betsey Brust 775-5811 Donation \$2.00.

**ST. MAURICE PARISH** in Ft. Lauderdale will hold its annual Country Fair Nov. 5-8, from 1 to 11 p.m. each day. This year's theme is "The World of Make Believe" and there will be rides, booths, food and games of skill and chance. Half of the proceeds will go to feeding the hungry through the parish's Hunger Program. St. Maurice is located at 2851 Stirling Rd. in Ft. Lauderdale.

**ST. JEROME WOMEN'S CLUB** will hold a Thanksgiving Luncheon and Card Party at St. Jerome Parish Hall, 2533 S.W. 9 Ave., Ft. Lauderdale, Fla., on Tuesday, November 3, at 12:30 p.m. General public is invited. Tickets: \$3. For information, call 523-3145.

**THIRD ORDER OF ST. DOMINIC**, Dominican Laity, will meet at Barry University on Sunday, Nov. 1. The meeting will start at 10 a.m. in the Board Room of Thompson Hall. Instructions will be given for all members. Recitation of the Rosary is at 11 a.m. in Cor Jesu Chapel. Mass will follow at 11:30 a.m.

**CATHOLIC WIDOWS AND WIDOWER'S CLUB** will have a social gathering on Monday, Nov. 2, at 7:30 p.m., at St. John the Baptist Social Hall, 4595 Bayview Drive, Ft. Lauderdale. Refreshments. For information, call 772-3079 or 561-4867.

**THE JOY OF THE LORD COMMUNITY** meets each Thursday at 7:30 p.m. at St. Charles Borromeo parish, 123 N.W. 6th Ave., Hallandale. Prayer, hymns and healing. All welcome. Meets first Thursday of the month. Mass scheduled. Fr. Sagui, Pastor.

\*\*\*

**Christ the King Parish, 16000 S.W. 112th Ave., Miami, announces that the 10:30 Mass on Sunday will now be celebrated at 10:45 a.m. until further notice.**



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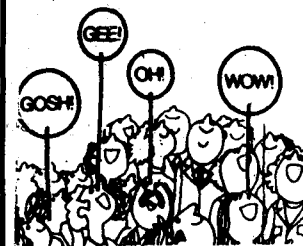
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# Stories make a community

By Neil Parent

Some years ago, I was a member of a parish group that was meeting as part of a Lenten program. Each week, we read and discussed the scripture selections for the coming Sunday Mass.

During one session, some members began telling how they experienced periods now and then when they had doubts about aspects of their faith.

In the midst of the discussion, a man in his early 70s lowered his head and quietly began to weep. Astonished and concerned we immediately attempted to discover the cause of his distress.

**IN A VOICE** choked with emotion, he began to explain that his tears were from relief, not from sorrow. He had just come to realize for the first time, as a result of our exchange, that he was not the only one who ever experienced any questions about faith. He was not alone.

For years, the man continued, he considered himself out of favor with God because he could not fully resolve all his questions. There were times when he even wondered about God's existence.

He went on to describe how, when he went to Mass on Sundays, he would sit in the back of the church because he felt unworthy to be in the house



of God.

He recalled how frequently he would search the faces of others at church to see if he could detect another person who also was in anguish. But everyone appeared so devout, he reported, and he felt all the more alone.

Finally, he thanked the group for helping him to see his struggles in a new light — to recognize that

gain new insights of our own. Looking back at our journey in life can bring to light some important aspect that previously had escaped our attention. Faith, like life itself, seems to be lived forward, but best understood backward.

A Christian Community, like a family, requires a certain degree of trust and personal openness among members if an environment that is suppor-

***'In a voice choked with emotion, he began to explain that his tears were from relief, not from sorrow. He had just come to realize . . . that he was not the only one who ever experienced any questions about faith. He was not alone.'***

there are other active believers who sometimes go through periods when God seems far away. He said it was as if a great burden of guilt and self-criticism had been lifted from him.

**THE EXPERIENCE** made me more aware than ever of the importance of telling about our belief. In disclosing our faith to others, we frequently

tive is to be created. It is hard to see how Christian communities can become true communities if members remain strangers to one another.

Through sharing our stories of belief, we can raise the levels of trust and acceptance that bind us together as believers. We give enriched meaning to our common identity as Christians.

By Father John J. Castelot

Early Christian tradition preserved varying stories about the call of the first disciples.

According to the tradition used in the fourth Gospel, for instance, the call took place in the South, in the area where John was baptizing. The first to be called were Andrew and an unnamed disciple.

In Mark's Gospel, the theological reasons for writing the Gospel control his account of the call of the first disciples. Mark places the call at the Sea of Galilee — a logical deduction from the fact that the men were plying their trade as fishermen.

This sets the scene for the ministry of Jesus which will be carried out in the vicinity of the lake. While the Sea of Galilee is a pretentious name for a lake, it is a good sized body of water, about 12 miles long and seven miles wide at its farthest extremities. Teeming with fish, the Sea of Galilee yields about six tons a day with modern equipment and techniques.

**MARK PUTS** the call of the first disciples at the very beginning of the ministry, before Jesus has done or said anything to attract attention. Presumably Mark wants to introduce these men who will figure in the incidents he will go on to narrate.

But there is also the suggestion that Jesus will accomplish his task with the help of others. They do not have to be brilliant or rich or powerful; they need to follow in his footsteps. It is, after all, the work of Jesus they will be doing.

And this is apparently Mark's purpose in this story: a lesson on discipleship. Mark devotes a great deal of attention to the theme of discipleship throughout the whole Gospel — probably because he is writing for a community

which needs instruction on this point.

This theological purpose should make the reader wary of looking for consistent psychological motivation in the narrative. For instance:

- Why should Simon and Andrew just drop everything and follow one who is presumably a complete stranger?
- Why should James and John similarly abandon not only their nets, but their father as well?

Mark had more important concerns than those raised by such questions.

**WHEN JESUS** approaches the fishermen, he says simply: "Follow after me." This is the call to discipleship. Not only are they to follow, but to follow "after" him. The disciple must tread the same path as the master, a theme that will be stressed over and over again by Mark.

If the brothers answer the call without question, it is because Mark wants to impress his readers with the importance of responding to the call of discipleship promptly, unselfishly, even at the cost of sacrifice amounting to complete renunciation.

It is hardly likely that these men would have understood Jesus' references to making them "fishers of men." The phrase was not unknown in the culture of the day, but it was used in the hostile sense of trapping people.

The Christian reader, of course, knows that these disciples will be designated apostles later, with the ministry of gathering people into the embrace of God's saving love.

But discipleship precedes apostleship and is common to all Christians. Being a disciple consists of responding to the call of Christ and following a person — not a teaching, not an ethical system, not an ideal — but Jesus himself — if need be, to the cross.

**I Believe ...  
We Believe**

KNOW  
YOUR  
FAITH

**Being  
a  
disciple**

**I Believe ... We Believe**

**Telling stories can be fun**

By Katharine Bird

No one listens to a Bible story neutrally, said Father John Shea, a theologian at St. Mary of the Lake Seminary in Mundelein, Ill. Instead, we listen and "automatically look at what impact the story can have in our own lives," he explained.

When people listen to the parable of the Prodigal Son, they quite naturally begin to relate the story to "their own family life," Father Shea added. "They think about the parent-child relationship and the questions of resentment and abandonment."

Father Shea thinks that people are either telling stories or listening to stories all the time. It happens when people are sitting around the kitchen table, for instance. Parents tell children how they met and about grandfather's problems and happy times.

**THE THEOLOGIAN** explained there are two sides to storytelling:

1. The personal stories individuals tell of themselves, their families and ethnic groups;
2. The stories told and retold by a community.

According to Father Shea, the individual's story is significant because it is "the story of myself, the history of those times of grace and freedom when I am touched by something more than myself."

When people tell their own stories, he suggested, it somehow gives them a new insight into their own values.

On the other hand, the stories passed on from generation to generation by a community exert a powerful influence because they connect individuals with their tradition. In Christianity, these stories retell the events of Jesus' life and those of the Christian community.

As part of the church's revelation, the stories continue to be told, Father Shea believes, because they allow people to listen again to times when their ancestors experienced grace and hope. At the same time, the community story "intersects our individual story" and helps us to understand our lives today, the theologian stated.

The process of translating the community's stories into individual lives works very effectively in a group setting, Father Shea asserted. To illustrate, he related an experience he had with a group at a workshop.

**THE BIBLE STORY** involved was about the woman taken in adultery and brought before Jesus to be stoned. Father Shea explained that the group began with the question of stoning the woman and soon found themselves discussing stone throwing in a contemporary setting.

First one person and then another observed that



certain people in their neighborhoods or at work seemed to be chronically put down by others. Next, Father Shea related, people switched into a conversation about gossip and the harm it causes.

According to the theologian, the story, as Christian stories often do, brought to the surface an everlasting concern for people: How do you live in a world where justice is so difficult to achieve?

The author of a recently published book about why Christians tell their stories, called "Stories of Faith," Father Shea finds people are usually shy at the beginning of workshops or seminars. Therefore, he strongly favors an indirect approach for leading people into telling their stories.

Don't ask people, "What is your image of God?" he said. Such a direct question "always freezes a group." Instead, Father Shea recommended using easy opening questions which draw on people's own experiences. Questions he often uses include:

"Is there a story people always tell about your mother?"

"What is the funniest thing that ever happened to you?"

"Think of a time when you were really lonely and tell us about it."

"Tell me about one time when you felt a deep sense of mystery in your own life."

**MOTHERS** almost always respond to the last question by talking about the birth of their children, Father Shea said. Other times, individuals respond with experiences related to death or the beauty of nature.

Sometimes, the answer to the question is related to a time when people "have felt a significant shift in their ambitions about life," he mused. Often people have a sense of mystery when they are struggling to "reach conclusions about how to live."

# The 'bridge priest'

## Helps avert suicides

By Owen McGovern

JAMESTOWN, R.I.(NC) — Whenever someone attempts a suicide jump from the Newport Bridge, three things happen: Bridge authorities call the state police, alert the Coast Guard and send for the "bridge priest."

Father Joseph B. Coleman, pastor of St. Mark's Church, Jamestown, is police chaplain for Newport and Jamestown. He has been repeatedly summoned to the bridge to talk to people who think there is no reason to live. He tries to change their minds.

"EVERYTIME I GO up there, I pray I say the right words," said Father Coleman. "There is no set formula; each person up there is an important individual."

James F. Canning, director of the Newport Bridge, said there have been 42 attempted suicides since the bridge opened in 1969. He said 14 persons have jumped to their deaths but only one jumped after talking to Father Coleman.

"Quite frankly, we rely heavily on Father Coleman" Canning said. "We try to talk to them until he gets here."

Canning said no one has survived the 200-foot drop from the roadway. He said some people even manage to climb to the top of the 400-foot-high suspension towers.

The bridge director said that state police have jurisdiction over the bridge but that when Father Coleman arrives, the authorities step back. Canning said people who attempt suicide don't trust authorities and will not speak to someone who wears a badge.

Father Coleman "has an insight into the troubled person," said Canning. "He somehow imparts a reassurance that it isn't all that bad."

FATHER COLEMAN said the feeling of being alone in the world is the most common trait among suicide victims. Often, the threatened suicide "is a cry for help," he added.

"God said, 'Love thy neighbor as



Father Joseph Coleman stands with 'beeper', the Newport Bridge in the background. (NC Photo)

**There is no set formula; each person up there is an individual**

thysel," he said. "Some people forget to love themselves."

Father Coleman, for all his calm demeanor when he talks to a potential suicide victim, is himself afraid of heights. He recalled that he once agreed to paint the peak of his mother's house and was almost paralyzed by fright. He closed his eyes and begged, "Please God, one more step."

The same faith helps him face the dizzying heights of the bridge above the waters of Narragansett Bay. "I have to do it through prayer," he said. "I can't do it my myself."

He has something besides prayer to hold him up, too. It's a special harness designed for him at the request of the bridge authority. He keeps it handy in his car, which is

equipped with a two-way radio.

The first time Father Coleman was called to the bridge, in 1974, he talked for about an hour to a young woman. She was depressed because of her relationship with her boyfriend.

Eventually, she jumped.

"I DIDN'T sleep for a couple of nights afterwards," Father Coleman said. He wondered if he could have stopped her.

Since then, his efforts have borne happier results.

Monte Neronha Jr., Newport Bridge supervisor, is also a eucharistic minister and lector in Father Coleman's parish.

When Father Coleman is summoned to the bridge, Neronha goes too.

One time, though, he couldn't. It was during a Sunday Mass when Father Coleman's emergency "beeper" sounded.

"Monte will take it from here," Father Coleman said, and left.

"I was shocked," Neronha said. "I didn't know what to do. We said a prayer for Father (Coleman) and the person on the bridge and then I asked the leader of the choir to sing a hymn." He distributed the con-

secrated hosts alone.

Father Coleman doesn't like to talk about the persons he has helped. He said the episodes in their lives are better forgotten and he is more interested in discussing the emotional and personal problems that make a person regard the bridge as the only alternative.

"No one can make you happy. You have to have the happiness in yourself," he said. "What's wrong is that we've let other people become our happiness. When they move out of our lives we feel we are not important."

SOMETIMES ANGRY motorists regard the suicidal person as an attention seeker. Delayed in traffic, the motorists shout to the person, "Hurry up and jump." Father Coleman said that attitude is disturbing. "The day no one cares and lets them go, we put a cheapness on life," he said. "You have to treat this person as a special creation of God. They are really a very wounded human being."

"The church should not make judgements presuming the disposition of a suicide victim's soul," he added. "No one knows what goes on inside a person's mind."

## Halloween is...

By Hilda Young  
NC News Service

Halloween is spouse denying he has caramel on his breath before noon.

Halloween is trying to convince Marie I cannot design and execute a Cinderella costume, like her friend Carrie's, in 15 minutes before she goes trick or treating.

Halloween is finding Snickers wrappers under the sofa cushions.

Halloween is creating hoboes with eyebrow pencil, Vaseline and coffee grounds.

Halloween is resisting the kids' pleas to become a motorized siege force to invade other neighborhoods — and sometimes losing.

Halloween is wishing we did not have to take the candy bags to the fire department to have them checked.

Halloween is producing new gypsies with old skirts, old blouses, old earrings and old

scarves.

Halloween is the smell of scorched jack-o'-lantern lids.

Halloween is hot apple cider and counting who has the most big candy bars.

Halloween is 7-year-olds trying to talk 4-year-olds into trading Baby Ruth candy bars for suckers and Tootsie Rolls for popcorn balls.

Halloween is building R2-D2 out of 5-year-old paper sacks, hard board and silver paint.

Halloween is the reason I won't let spouse cut my old sheets into rags.

Halloween is adults telling each other stories about what they did on the Halloween of their youth, and agreeing they're glad their children don't do things like that.

Halloween is turning out all the lights and spouse reading a scary story under the light of the gap-toothed, grinning pumpkin.

Halloween is not a good time to start a diet.

## the Saints <sup>by Luke</sup>

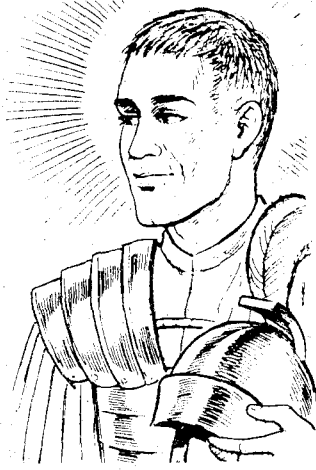
THE BIRTHDAY OF THE EMPEROR MAXIMIAN HERCULEUS IN THE YEAR 298, WAS CELEBRATED WITH MUCH FEASTING AND POMP. MARCELLUS, A CHRISTIAN CENTURION OR CAPTAIN, IN THE LEGION OF TRAJAN, THEN STATIONED IN SPAIN, REFUSED TO PARTAKE IN THESE CELEBRATIONS AND ON LEAVING HE DECLARED ALOUD THAT HE WAS A SOLDIER OF JESUS CHRIST, THE ETERNAL KING. HE WAS AT ONCE IMPRISONED.

WHEN THE FESTIVAL WAS OVER, MARCELLUS WAS BROUGHT BEFORE A JUDGE AND HAVING DECLARED HIS FAITH, WAS SENT UNDER GUARD TO AURELIAN AGRICOLAUS, VICAR TO THE PREFECT OF THE PRAETORIUM, WHO SENTENCED HIM TO DEATH.

ST. MARCELLUS WAS BEHEADED ON OCT. 30.

CASSIAN, THE SECRETARY OR NOTARY OF THE COURT, REFUSED TO WRITE THE SENTENCE PRONOUNCED AGAINST MARCELLUS BECAUSE IT WAS UNJUST. HE TOO WAS IMPRISONED AND WAS BEHEADED, ON DEC. 3.

### ST. MARCELLUS The CENTURION





## Las silentes voces de las víctimas habrán de perseguirnos: Arz.

Por Stephenie Overman

Más de 30 haitianos se ahogaron a pocas millas de la costa al norte de Miami en Octubre 26, después que el barco de 30 pies de eslora en que venían naufragó. Los guardacostas dicen que otras treinta personas se salvaron nadando hasta la costa. Entre los ahogados había dos mujeres en estado de gestación, según reportes del médico forense de Broward County Dr. Donald Wright, quien también estimo en 35 el número de los ahogados.

El Arzobispo Edward McCarthy de Miami en unas declaraciones hechas públicas en Octubre 27 dijo:

"Todos debemos ser perseguidos por las silentes voces de estas víctimas de la inhumanidad hasta que, en hermandad genuina, haya una respuesta adecuada a la miseria de los haitianos, al negar 'al miserable la orilla final... al paria, al llevado por la tempestad' de nuestros días."

"A nombre de los hermanos y hermanas de la Iglesia Católica, expreso mi devota y profunda condolencia en

esta triste hora a todos nuestros hermanos haitianos especialmente a los familiares de aquellos que murieron tan lastimosamente a la vista de las costas de América, que eran su esperanza.

"Mis plegarias son que ellos finalmente estén en paz gozando de la eterna felicidad en su verdadero hogar del cielo donde han sido recibidos amorosamente por Dios."

El Arzobispo oficiará la Misa del día 2 de Noviembre, Día de los Fieles Difuntos, por todos los haitianos que han muerto tratando de alcanzar las costas de Estados Unidos. La Misa será en la capilla del nuevo Centro Católico Haitiano de Miami, Notre Dame D'Haiti.

"Estas muertes recalcan que hay serios problemas allá, en Haití, que deben ser resueltos en su raíz," dijo el director asociado de Servicios de Migración y Refugiados de la Conferencia Católica de EE.UU., señor Don Hohl.

"Los Estados Unidos absolutamente tienen que incrementar

las discusiones con Haití sobre estas migraciones y tomar los pasos para que la gente 'no sienta' que tienen que huir."

Hohl lo calificó como "un trágico comentario que pudo tener lugar en las costas de EE.UU."

Señaló que mucha "gente de los botes" se ahogaron en el sureste de Asia y teme que aquí pueda pasar lo mismo por el pobre manejo de los Estados Unidos con los refugiados fuera de sus costas.

Las autoridades de inmigración declararon que éste es el peor accidente desde que comenzó la ola de inmigrantes de países pobres del Caribe.

Los sobrevivientes del desastre dijeron que la tripulación del barco lo abandonó y hay indicios de que los refugiados fueron transbordados de un barco madre al bote más pequeño poco antes de que este se hundiera. En los últimos diez años unos 44,000 haitianos han llegado a los Estados Unidos sin documentación legal de entrada y el sur de Florida ha sido inundado con inmigrantes del Caribe, Centro y Sur América.

El gobierno federal ha tomado la posición de que los haitianos son refugiados económicos y no políticos. La administración ha dado órdenes a los guardacostas de detener a los barcos con refugiados y devolverlos a Haití.

La primera de estas detenciones fué en Octubre 25 a unas 123 millas de Port-Au-Prince, capital de Haití, cuando el cutter Chase interceptó un barco con 57 ilegales dentro y los transfirió al cutter para devolverlos. Se salvaron milagrosamente porque el barco contrabandista se hundió poco después en alta mar.

Un vocero de los guardacostas dijo que "es una lástima esta tragedia. Es lo que hemos tratado de evitar interceptándolos."

Pero Don Hohl afirma que las intercepciones no prevendrán tales tragedias porque es físicamente imposible poner en el mar suficientes naves para impedir las. "Unos cuantos barcos guardacostas no harán ningún efecto en el movimiento de estas gentes; si están desesperados continuarán desafiando la muerte para llegar aquí."

## El Hispano está con las causas nobles

El pasado domingo 4 de octubre, día de Respeto a la Vida, y con la participación de más de 300 delegados, se celebró la Primera Convención Hispana del Comité Derecho a la Vida de N.J.

En la Auditorio de St. Peter's College en Jersey City se dieron cita los representantes de todas las regiones de N.J. donde reside un nutrido núcleo de hispanos. Bergen, Passaic, Hudson, Mercer, Essex, Somerset, Middlesex y Union alzaron sus voces en favor de la vida humana desde la concepción, en contra del aborto, la eutanasia y el infanticidio.

La invocación religiosa estuvo a cargo del Padre Juan Murphy, de la iglesia de San Antonio en Elizabeth y dirigente de los Apostolados Hispanos en el condado de Union. Con palabras llenas de emoción la Sra. Lyda Figueredo, Presidente y Fundadora del Comité, dió apertura a la Convención.

Ocho conferencistas hablaron durante el evento. El Dr. Oscar Rojas, P.K.J. en Ginecología y Obstetricia, habló del feto como ser humano y de los procedimientos abortivos actuales.

La Sra. Luz Elena Ortega, enfermera y ex-directora de la Sala de Maternidad y cuidados de bebitos pre-natales del Hospital de Medellín,

Colombia, habló de los procedimientos y cuidados hacia los bebitos prematuros.

La audiencia escuchó emocionada el testimonio del matrimonio Mariay José Santiago, de Trenton. Ella se negó a abortar a su cuarto hijo, aunque el embarazo y el parto pudieran haberle costado la vida. Milagrosamente el trastorno cardiaco que le afectaba gravemente desapareció durante el parto. El pequeño Juan es hoy día un bebito saludable de seis meses.

La charla Genética fue ofrecida por la Hermana Cristina Menéndez; el Dr. Ricardo Esquivel, abogado y periodista habló sobre las consecuencias legales de la decisión de la Corte Suprema del 22 de enero de 1973 legalizando el aborto.

Durante el almuerzo hablaron el Sr. Rafael Olivé, Presidente del Colegio Nacional de Periodistas Cubanos en el Exilio, Delegación de N.J. y Editor de la Revista Actualidades, habló a nombre de los periodistas provida y el Ing. Isidoro García, del Comité de Acción Política, enfatizó la importancia del voto hispano para elegir candidatos pro-vida.

Terminado el almuerzo siguieron las siguientes charlas: "Sexualidad Juvenil, a cargo de Armando y Gladys Martínez, de la Arquidiócesis



Maria Santiago, de Trenton, N.J., sostiene al pequeño Juan Carlos quien juega con un globo de "Derecho a la Vida" mientras mira a su padre José.

de Newark; "La Posición de la Iglesia Católica hacia el Aborto," por el Padre Juan Quill, Iglesia Ntra. Sra. del Buen Consejo de Newark; "Ayuda a las Madres Necesitadas," por la Sra. Maria Luisa Velasco, en-

cargada de dicho programa para el Comité.

Como invitado de Honor, representando al Comité Nacional del Derecho a la Vida, el Dr. José

Sigue a la página 4A

# El hombre, causa fundamental de la Iglesia

Reflexiones sobre la  
Encíclica de  
Juan Pablo II  
"Sobre el  
Trabajo Humano"

Por José P. Alonso

## Capítulo 1, Introducción

Juan Pablo II dedica esta encíclica, en el 90 aniversario de aquella otra del gran Papa de la "cuestión social, Leon XIII," "al trabajo humano," más aún al hombre en el vasto contexto de la realidad que llamamos "trabajo." "El hombre es para la Iglesia causa primera y fundamental por el inescrutible misterio de la redención en Cristo. Por esta razón es siempre forzoso volver constantemente a esta causa (el hombre) siguiéndola nuevamente en la variedad de aspectos en que nos muestra toda la riqueza, y al mismo tiempo todas las fatigas, de la existencia humana en la tierra," dice el Papa Juan Pablo II en su encíclica anterior "Redemptor Hominis."

Comprendiendo el sentir de la Iglesia por el hombre (género humano), es el único medio por el cual puede entenderse el mensaje de la Iglesia respecto a la cuestión social, no solo en la relación de capital y trabajo sino en la más amplia gama de las múltiples facetas de la presencia del hombre en la complejidad vastísima de todas las actividades y funciones que, con el descubrimiento de nuevas tecnologías, se hacen presentes en todas y encada manifestación de la relación humana.

Cuanto más se complica la vida social del individuo y la sociedad, más presente debemos tener el misterio de la redención del hombre, comenzando por reconocerlo como principal objeto de la Creación. No podremos hallar una solución a los problemas sociales si olvidamos la premisa antes apuntada: Dios lo creó todo por y para el hombre y envió a su único Hijo par redimirlo brindándole la oportunidad de llegar a ser

**Cuando comprendamos que toda nuestra riqueza viene de Dios, inteligencia, habilidad física, creatividad, etc. y que ésta riqueza tiene una función social que cumplir en favor de aquellos menos afortunados que nacieron sin ella, entonces podremos comprender cabalmente las palabras de Cristo: "Amaos unos a otros como Yo os he amado" y habrá paz en el mundo."**

"imagen y semejanza Suya." Este es el gran misterio de que habla el Papa, misterio que sólo podremos develar un poco creyendo en el amor infinito de Dios por la creatura que llamó "hombre."

En la variedad de aspectos en que el hombre se muestra, el más visible sino el más importante, es el trabajo, el cual es inseparable de su naturaleza y que constantemente llama la atención y da testimonio decisivo de su presencia. Porque nuevas interrogantes y problemas surgen en el proceso de su acción; "siempre hay nuevas esperanzas, pero también nuevos temores y amenazas conectadas con el trabajo, básica dimensión de la existencia humana."

El Papa Juan Pablo II ha recibido del Espíritu Santo el don especialísimo de conocer, sin que nada se le oculte, la naturaleza humana y así dice:

"La vida del hombre se fortalece cada día con su trabajo, y de su trabajo deriva su específica dignidad humana; pero también el trabajo conlleva una incesante medida de fatigas y sufrimientos además del daño y la injusticia que penetra profundamente en la vida social dentro de las naciones individualmente y también en el nivel internacional. Aunque es verdad que el hombre come el pan con el trabajo de sus manos, y esto significa no sólo el pan diario con que sostiene su cuerpo sino también el pan del progreso, de la civilización y la cultura,

es también una perenne verdad que el come su pan con el sudor de su frente, es decir, no solo por su esfuerzo sino por las tensiones, conflictos y crisis que unidas a la realidad del trabajo altera la vida de las sociedades individuales y de toda la humanidad."

Advierte Juan Pablo que estamos en la alborada de nuevos descubrimientos y desarrollos tecnológicos, económicos y políticos que influenciarán el mundo del trabajo y la producción tanto como la revolución industrial del siglo pasado. Además hay que tener en cuenta muchos otros factores de orden general, como es el costo de las materias primas siempre en aumento, la generalización del automatismo en muchas industrias, la conciencia de que la riqueza natural es limitada y además contaminada y el advenimiento a la escena política de países por siglos despreciados que ahora demandan su derecho a estar presente en el coro de las naciones y tomar parte en las decisiones internacionales.

Todo esto hace imperativo un reordenamiento, una reestructuración del orden económico y de las normas distributivas del trabajo.

Señala el Papa que lo anterior causará desasosiego entre millones de expertos técnicos y hábiles trabajadores quienes posiblemente requieran un reentrenamiento para ponerse al día en la nueva economía tecnológica y que el bienestar material de las naciones más avanzadas no aumentará con tanta rapidez pero en cambio ello traerá alivio y esperanza a miles de millones que hoy viven en vergonzosa y despreciable miseria.

Dice que no es la Iglesia la llamada

a analizar las consecuencias de estos cambios pero que sí es su deber llamar la atención sobre la dignidad y derechos del que trabaja, cualquiera sea la forma en que libra el sustento y denunciar cuando esos derechos y dignidad sean violados y ayudar a guiar dichos cambios asegurando un auténtico progreso para el hombre en particular y la sociedad en general, es decir universal.

## Desarrollo de la enseñanza social de la Iglesia

No es nada nuevo este derecho y obligación de la Iglesia de enseñar sobre el asunto social. Tan temprano como desde el nacimiento de la humanidad, ha estado la Iglesia preocupada por la cuestión social ya que ello no es otra cosa que la relación del hombre entre sí y de unos pueblos con otros. De modo que las enseñanzas de todos los Papas y de los obispos en sus diócesis y naciones no son sino eslabones de la misma cadena que es la tradición de la Iglesia al respecto. El trabajo es tan antiguo como el hombre mismo y los problemas relacionados con el no son nada nuevo, pero si es nueva la necesidad de estudiar y analizar al hombre y al trabajo en el mundo moderno, para descubrir los varios significados del trabajo humano según su condición geográfica y cultural.

En este contexto hay un llamado a la formulación de nuevas tareas que en este campo encara cada individuo, la familia, cada nación y toda la raza humana y finalmente la Iglesia misma.

La problemática social no cesa de atraer la atención de la Iglesia en todos los niveles, tanto en el internacional como en el nivel local. Las intervenciones y enseñanzas de la Iglesia en la materia que nos ocupa son tantas y de tan antiguo, que sería una tarea imposible reseñarlas aquí. Baste saber que la Iglesia cuenta con una comisión especialmente ocupada con los asuntos sociales: la "Comisión Pontificia de Justicia y Paz" que estudia la materia social no solo en su relación con el trabajo y el capital sino en su total y compleja magnitud.

(Continuará)

## San Marcelo

OCTUBRE 30

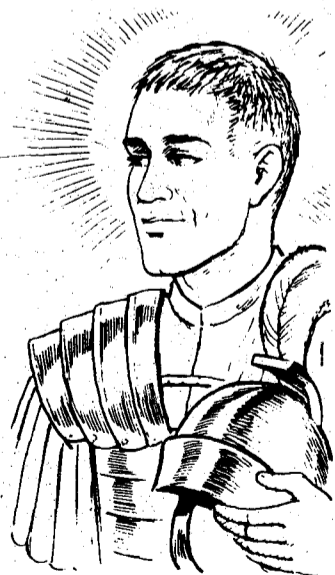
El cumpleaños del emperador Heracleo fue celebrado el año 298, en todo el imperio romano, con mucha pompa y fiestas. Un capitán o centurión de la Legión de Trajano estacionado en España, rehusó tomar parte en las celebraciones y abandonó el lugar de los festejos diciendo en alta voz que él era un soldado de Cristo, el Rey Eterno. Este capitán se llamaba Marcelo.

Inmediatamente los superiores tuvieron noticias de sus declaraciones y ordenaron su arresto y prisión.

Una vez terminadas las fiestas, Marcelo fué llevado a la corte y una vez que hubo confesado su fe religiosa diciendo que, aunque soldado del César también era cristiano y miembro del ejército de Cristo, el juez lo envió bajo custodia al vicario del Prefecto del Pretorio, Aureliano Agricolao, quien lo condenó a muerte.

Marcelo fué decapitado en Octubre 30 de 298.

Casiano, secretario de la corte se



negó a redactar la sentencia contra Marcelo alegando que era injusta. Suponemos que Casiano también era Cristiano. El también fue condenado a morir decapitado y su sentencia se cumplió el 3 de Diciembre del mismo año.

## Falleció el P. Luis Altonaga en España

A la edad de 73 años falleció el Reverendo Padre Luis Altonaga, el pasado 23 de Octubre, en casa de sus familiares en Bilbao, España.

El Padre Altonaga puede ser considerado el pionero de los sacerdotes hispanos en la arquidiócesis. Llegó a Miami en 1952 bajo el programa O.C.S.H.A. cuando era todavía diácono de St. Augustine, habiéndose dedicado a múltiples actividades dentro de la Iglesia como enseñar español y latín en las escuelas superiores, trabajo pastoral entre los obreros migratorios en Homestead, Clewiston y St. Pedro Tavernier en los Cayos así como en varias parroquias hasta 1973, cuando se retiró con residencia

en St. Michael the Archangel.

En Abril pasado su enfermedad agravó y fue ingresado en el Mercy Hospital después fue a España donde falleció en casa de sus familiares cercanos. Le sobreviven cuatro hermanos, Mateo, María, Carmen y Leonardo y varios sobrinos.

El Arzobispo Edward McCarthy presidirá la Misa por su eterno descanso en St. Michael el miércoles 4 de Noviembre a las 7 p.m. Celebrarán los Obispos Auxiliares John Nevins y Agustín Román junto a sus hermanos sacerdotes. Todos los fieles están invitados a participar en esta Liturgia Eucarística rogando al Señor por el siervo Suyo que tanto sirvió a su pueblo de Miami.

# Cruzados de Fatima, familia de South Miami

Por José P. Alonso

"Nosotros hemos tomado el mensaje de Nuestra Señora en Fátima como máxima prioridad de nuestras vidas," dice la Sra. Mary Carmella Ciochon, mientras su esposo el Dr. Francis Ciochon, agrega que es un "compromiso de toda la familia."

El matrimonio Ciochon vive en South Miami desde hace 22 años, todos en la misma casa. Sus campañas para extender la devoción al Santo Rosario, así como su activismo en favor del movimiento Pro-Vida son bien conocidos de todos en su vecindario. Allí pudimos ver el enorme volumen de hojas sueltas y otros materiales de Respeto a la Vida que son distribuidos casa por casa con la ayuda de los muchachos de la zona, tanto como material de divulgación de todo lo relacionado con el mensaje que la Santa Madre de Dios dió al mundo a través de los humildes niños en Fátima.

La familia Ciochon es oriunda de Royal Oak, Mich. donde, confiesan ellos, fueron influenciados por las charlas radiales del famoso sacerdote Padre Charles Coughlin, ya fallecido, dedicado a la devoción a la Santísima Virgen y a la propagación del Santo Rosario hasta el punto que decidieron dedicar sus vidas a este apostolado.

La familia del Dr. Francis y Mary Carmella Ciochon está compuesta por cuatro hijos: Francis Victor, 27 años, Bernardette Marie, 26, Thomas Louis, 22 y Michael Marion, 18. Michael en sus horas libres se dedica a hacer escapularios carmelitas que distribuye gratuitamente a quienes lo pidan y a organizaciones. Estos escapularios siguen el diseño original de simplicidad, libres de adornos vanos.

Los Ciochon ponen mucho énfasis en que el mundo sufre, y aún sufrirá más, debido a que se ha hecho poco caso de la urgencia del clamor de la Virgen María por penitencias, oraciones y unión con su Divino Hijo en la Eucaristía como medio para alcanzar de Dios el perdón de tanta falta grave, de tan horrendos pecados que se cometen en el mundo cada día.

"La falta de modestia en el vestir, se ha ido demasiado lejos en la forma que tanto hombres como mujeres, y especialmente éstas últimas, se visten hoy. Muchas son las que, inconscientemente por la costumbre, van a la Iglesia vistiendo con poca modestia. La moda para la playa no puede ser ya más inmodesta. La Santísima Virgen fué bien clara en este punto de nuestras costumbres. Sin embargo, desde Fátima hasta el presente la situación ha empeorado al extremo.

Los Ciochon creen que los cristianos convencidos de la necesidad de penitencias y sacrificios debieran acercarse a recibir la Comunión de rodillas, como medio de humillarse ante Dios a nombre propio y por todos aquellos que lo ofenden continuamente.

Entre las actividades del apostolado que ellos desarrollan está la recitación del Rosario por "blo-



Los mosaicos traídos de Fátima que adornan la puerta del hogar de los Ciochon.

ques" o cuadras en su barriada; práctica ésta a la que les animó su párroco Monseñor John O'Dowd de la Iglesia Epiphany.

"Debieramos tener más Rosarios de Bloques. Nosotros rezamos el Rosario en nuestros bloques todos los miércoles a las 7 p.m. y los vecinos se reúnen para recitarlos juntos. Esta es una reunión puramente religiosa, no un acto para socializar; terminado el Rosario cada uno regresa a su casa," dice Mary Carmella.

La devoción del Rosario por bloques comenzó en 1945, en Detroit, aunque no tiene aprobación oficial de la Iglesia, que tampoco la ha rechazado, ha sido recomendada por muchos conocidos prelados americanos y su práctica se ha extendido a todos los continentes, incluyendo a las bosques del Brasil donde no existen divisiones de calles que formen bloques o cuadras.

El Dr. Ciochon y Mary Carmella

nos dicen que "todos tenemos que hacer sacrificios para cumplimentar el pedido de la Virgen María" y recuerdan las palabras de Pio XII que dicen: "Yo puedo escribir encíclicas; puedo hablar por radio, escribir sobre la doctrina social de la Iglesia pero no puedo ir a las fábricas, los talleres, a las oficinas ni a las minas... ni tampoco pueden hacerlo los obispos ni los sacerdotes porque no son lugares adonde ellos puedan concurrir. Por lo tanto necesitamos en la Iglesia la actividad devota de miles y miles de misioneros militantes laicos."

La devoción del Rosario ha llegado incluso a algunas iglesias protestantes, en todo el mundo, las cuales ven en esta práctica una bella oración grata a los ojos de Dios por su carácter de meditación bíblica.

Pero más importante aun para nosotros es el hecho de que todos los Papas de nuestra Iglesia Católica han insistido en la obligación de todo cris-

tiano de rezar el Rosario y con este propósito fue instituido el mes de Octubre como el Mes del Rosario para toda la Iglesia Universal.

Creemos que la familia Ciochon no es la única en los Estados Unidos dedicada a tan hermosa devoción pero es una de las que hablara el Obispo William McGrath cuando dijo:

"Gracias a Dios no todos han desistido. Unas cuantas almas valientes en América están tratando de levantar a la nación del letargo de la muerte... porque parece que la mayoría ha olvidado las amenazas comunistas contra nuestro país."

Y el Papa Pío XII declaró que "si hay alguna esperanza para nuestra salvación, espiritual y aun esperanza de sobrevivir, esta esperanza cuelga del manto de Nuestra Santa Madre que nos prometió salvarnos.

"Las fuerzas de satanás están organizadas y nunca antes tuvieron tan enorme poder de destrucción ni ejercido tal poder tan persistentemente sobre aquellos que combaten sus obras. El diablo está disfrutando una fiesta porque millones están haciendo su trabajo. No sólo la cristiandad encara la destrucción sino la civilización toda."

Pedimos al matrimonio Ciochon tomar alguna foto de ellos y nos dijeran que el espacio que íbamos a ocupar con las fotos lo dedicamos a hablar más del mensaje de Nuestra Madre Celestial. Así nos contentamos con tomar una foto de los hermosos mosaicos que reciben a todo el que llega a su puerta: uno presenta a San José con el niño Jesús en brazos, el otro el Sagrado Corazón de María, traídos de Fatima en una peregrinación que hicieron.

## Cena de Gala de antiguas alumnas de la Inmaculada

En el Ballroom del Marriott Hotel, 1201 NW 42 Avenida (Le Jeune) tendrán su Cena de Gala las Antiguas Alumnas del Colegio la Inmaculada de La Habana, el Sábado 7 de Noviembre a las 7:00 p.m.

Todas las antiguas alumnas están invitadas. El costo del cubierto es \$16. Para informes adicionales llamen a Clotis Fiol al 756-7612 o a Celeste Pérez Duane al 442-9473.

## Misionero en India necesita ayuda urgente

Sr. Editor:

Estoy recabando su ayuda para un caso desesperado. Por favor, no me la niegue.

La Iglesia de Kannanallor era muy vieja y se desmoronaba debido a la corrosión. Por el peligro que constituía para los fieles fué desmantelada hace un año. Con el sacrificio máximo de nuestra pobre gente, y con la ayuda que he recibido de los católicos de Alemania, hemos comenzado la reconstrucción de nuestra iglesia; entretanto, celebramos los servicios religiosos en una choza con techo de guano. La Iglesia nueva se ha comenzado pero los fondos ya se han extinguido y estoy desesperado.

Por favor, ayúdeme a completar esta casa de oración para los 3000 católicos pobres de esta región, con su ayuda personal y con la ayuda que usted pueda obtener de sus lectores y amigos.

Si lo desea, puedo enviarle una recomendación de mi Obispo.

¿Puedo rogarle el envío de rosarios, estatuillas, medallas, escapularios, estampas, tarjetas de navidad y pascua florida y ropas usadas que tengan sobrantes para los pobres que sirvo por el Señor?

Que Dios le Bendiga!  
Rev. Padre Pablo Cruz  
Iglesia de Nuestra Señora  
Kannanallor P.O. Box 691576,  
Kerala, India.

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# "Doy apoyo al crédito por gastos de escuelas": Reagan

ANAHEIM, CAL (NC) — Los educadores católicos han elogiado la declaración del Presidente Reagan apoyando el crédito en los impuestos por cuotas de educación privada. El pronunciamiento fue hecho en una reunión de los Administradores de Educación Católica (CACE) en Anaheim en Octubre 19, cuando un telegrama del Presidente conteniendo su mensaje fué leído a los miembros de la agrupación de administradores por el Padre John P. Hanley, presidente de la CACE y superintendente de educación de la Arquidiócesis de Milwaukee.

"Creo que todos nosotros debiéramos estar muy complacidos con el telegrama del Presidente Reagan," dijo el Padre Hanley. "El prometió apoyar una legislación sobre crédito en los impuestos por gastos de educación privada cuando era candidato el pasado Octubre de 1980, y es ahora, como presidente en Octubre de 1981, un promisorio dirigente para obtener esa legislación.

El está prometiendo su esfuerzo para ejecutarla durante el Congreso # 97. "Aplaudimos su énfasis de los derechos paternos en la educación y su apoyo para lograr una expresión realista de esos derechos," continuó el sacerdote.

Monseñor Francis X. Barrett, director ejecutivo de CACE, dijo que el telegrama de Reagan era una respuesta a la invitación enviada por CACE para que asistiera a la conferencia. Reagan se dirigió a los ejecutivos de CACE el pasado Octubre de 1980 en Cincinnati prometiendo en aquella ocasión su total apoyo al papel de las escuelas no-públicas.

En el telegrama, recibido en CACE el 18 de Octubre, el Presidente Reagan dice:

"Que no haya mala interpretación, esta administración mantendrá su promesa de trabajar con este Con-

greso para crear el tipo de legislación que provea un alivio en los impuestos a las familias que pagan una escuela además de ayudar a las escuelas públicas . . ."

Expresando su interés en las bases de la educación católica, que mantiene que es responsabilidad de la familia enseñar a los hijos, Reagan declaró:

"Pero ¿cuál es entonces el papel del gobierno en el campo de la educación? La responsabilidad del gobierno, según yo la veo, es asistir a los padres, hacer su carga más llevadera, no interfiriendo con ellos.

"El gobierno puede y debe asegurar que todos los padres tengan la libertad de escoger, para sus hijos, la educación formal que ellos consideren más beneficiosa y esto conlleva la libertad de enviar a sus hijos a la escuela que refleje los valores culturales y morales de los padres.

"Teniendo en cuenta estos factores, quiero aprovechar la ocasión para asegurar a ustedes tanto como a los demás sectores de la comunidad de escuelas no-públicas, que me mantengo tan vehementemente dedicado al crédito por gastos de educación en los impuestos como cuando hablé a ustedes en Cincinnati.

"No hay más alta prioridad para la nación en estos momentos que alcanzar la recuperación económica. Debido a las difíciles presiones presupuestales que encararemos en los próximos meses, y dada nuestra determinación de atender los inmediatos y severos problemas de la economía nacional, mi compromiso de trabajar con el congreso para crear una ley sobre el crédito por cuotas educativas requiere que iniciemos nuestros esfuerzos más tarde, durante el Congreso 97. Aun más, reconociendo la presente situación económica y para minimizar el impacto de cualquier crédito sobre los impuestos, una proposición de ley aceptable tendrá que ser gradualmente aplicable."

## Sergio Carrillo ordenado diácono



El Arzobispo de Miami, S.E. Mons. Edward McCarthy confirió la sagrada orden diaconal al seminarista Sergio Carrillo en Solemne Misa celebrada en St. John Vianney Seminary, quien en la foto, arrodillado, pone sus manos entre las del Arzobispo prometiendo fidelidad a la Iglesia. Sergio Carrillo nació en Cuba y comenzó sus estudios en Miami. Después la Arquidiócesis le envió al Seminario Cristo Sacerdote en Colombia donde terminó sus estudios y ya en Miami servirá un tiempo como diácono para ser ordenado sacerdote próximamente. Que Dios te bendiga, Sergio;

## hispanos

### Viene de la página 1A

Espinosa M.D., de Cincinnati, Ohio, ofreció la última conferencia titulada "La Eutanasia no es Saludable." Al terminar la disertación toda la asamblea, puesta de pies, le brindó una muy merecida ovación.

Y por último, el Dr. Gerónimo Domínguez, del Comité Derecho a la Vida de N.Y. y candidato a la Alcaldía por esa ciudad, dirigió las últimas palabras a la concurrencia.

La Convención terminó con una entrega de Certificados de Honor a aquellas personas que se han distinguido por su dedicación y esfuerzos en favor de la santidad de la Vida en cada condado.

La Sra. Lyda Figueredo recibió una orquídea blanca, símbolo de la pureza de la causa pro-vida, a nombre de la Convención.

La Sra. Marià Figueredo, del Comité de Miami leyó la carta de una madre de su ciudad quien en un momento de grandes tribulaciones decidió abortar a su hijo. Catorce años después ese niño le salvó la vida al rescatarla del mar cuando ya se hallaba inconsciente.

La Misa de clausura fué celebrada por cinco sacerdotes y dos diáconos fue el final de un día lleno de emociones y trabajos.

El Maestro de Ceremonias, Sr. Cesar Ortega, dijo al clausurar la Convención: "Esta reunión ha servido para demostrar una vez más, que el hispano está unido cuando la causa es noble y la lucha es justa. Los valores tradicionales de Dios, Familia y Derecho a la Vida siguen siendo los valores básicos y fundamentales de la gran comunidad hispanoamericana."

## Misa especial para niños

Desde que Monseñor Donald Reagan visitó Miami para ofrecer unas conferencias sobre Liturgia para Niños quedó la inquietud de llevar a la práctica sus consejos. Este laboratorio del Padre Reagan, patrocinado por varias parroquias de la Arquidiócesis, dejó sus experiencias en la materia bien plantadas en Miami. (*The Voice*, March 6, 1981).

Teniendo esto en cuenta, unos cuantos laicos comprometidos en la parroquia Little Flower, de Coral Gables, con la cooperación de la

oficina de CCD, sacerdotes y la anuencia del parroco Mons. William McKeever, se dieron a la tarea de organizar una Misa para niños menores de doce años. Y lo lograron.

En Julio de este año se celebró por primera vez la Liturgia Eucarística para niños.

El próximo día Primero de Noviembre a la 1 p.m. celebrarán nuevamente la Santa Misa para niños en el auditorio, siendo el celebrante el Padre Enrique San Pedro.

## Ultimos cursos del SEPI en 1981

### PRINCIPIOS ETICOS Y DOCTRINA SOCIAL DE LA IGLESIA,

Noviembre 2-14, 1981

Será dirigido por el P. Ricardo Antoncich, S.J., teólogo especialista en esta área de la justicia social. El P. Antoncich es actualmente teólogo residente del Equipo de la Conferencia Latinoamericana de Religiosos (CLAR).

Después de una introducción sobre los principios éticos, su importancia y valor para la vida cristiana, relacionados con el mandamiento del amor, el curso se centra en la doctrina social de la Iglesia en una interpretación actualizada de las Encíclicas Sociales, concentrando en tres temas específicos: la propiedad privada, el conflicto social y el problema religioso.

Invitamos a sacerdotes líderes de Movimientos y organizaciones, catequistas, laicos comprometidos y todos los que sienten este llamado a una reflexión para un renovado compromiso social.

El curso dura dos semanas y se pueden obtener 3 créditos o tomarse sin crédito.

### CATEQUESIS Y CULTURA HISPANA, Noviembre 16-24, 1981

Será dirigido por la Ha. Soledad Galerón, R.M.I., especialista en Catequesis Hispana y Asistente Directora del SEPI.

El curso presenta la catequesis como elemento fundamental de la Misión Evangelizadora-liberadora de la Iglesia. Se dará el marco teórico de una catequesis dentro de la cultura hispana y una metodología catequística que incluye el role esencial de la familia.

Invitamos a padres y madres de familia "primeros educadores de la fe de sus hijos," personas envueltas en el ministerio del evangelio, DRE's y catequistas.

El curso dura una semana y se pueden obtener 2 créditos o tomarse sin crédito.

HORARIO DE CLASES: Lunes a viernes: 7:30 a 10:30 p.m. Sábados: 9:00 a.m. a 5:00 p.m. LUGAR: SEPI, St. John Vianney College Seminary, 2900 S.W. 87 Avenida, Miami, FL 33165.

Se puede obtener más información o las formas de inscripción llamando a María Luisa Gastón al 223-7711 o escribiendo a la dirección mencionada.